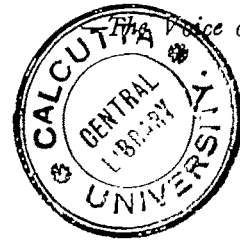
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THE ARYAN PATH

24

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

The Voice of the Silence



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THE ARYAN PATH

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

VOL. XXIX JANUARY 1958 No. 1

"THUS HAVE I HEARD"—

THREE KINDS OF WEALTH

MONEY, which wields such a tremendous influence in mundane affairs, has a moral counterpart in the world of Spirit. Several ancient texts refer to wealth of mind as superior to silver and gold; and again refer to soul wealth as the highest type of riches.

The world recognizes the superiority of the cultured mind compared to an illiterate and an uneducated mind. But it does not see that there is something higher than mind. Therefore the wealth of knowledge is used by the educated mind to build up a bank account instead of creating the fund of moral power, intuitive perception, true love and heart philanthropy.

It is said in *Sanatsujatiya* that the real twice-born are not possessors of great material wealth, but rank first and are unrivalled in Knowledge of the Vedas; they are not to be shaken. Such may well be valued as forms of Brahma, for they have creative ability. They have Brahmic wealth, with which they spread moral power and spiritual beneficence, awakening all who aspire to possess that wealth.

Education is considered to be the highest asset for the building up of the prosperous State. But our educationists are far from the right perception of true principles. Our youths are not taught the truth that each one has been the maker of his destiny in the past and is so now. Schools and colleges, universities and academies, turn out "educated" young men and women by the thousand. They use their talent mostly for making money and getting on in life, so that they may become prosperous. Such use the motion of knowledge to hook money for a "happy" existence, and there are those — not a negligible number — who, failing to gain wealth honestly, use crooked ways and become possessors of filthy lucre.

Everyone knows that most millionaires are not healthy; nor are they

truly wealthy, for they are not wise. He who uses his knowledge to gain mundane prosperity for himself lowers himself. Missing out the real meaning and purpose of human evolution, he becomes selfish and makes of himself an egotist.

Mental education should be used not only to improve personal life but also to rise spiritually and bring to birth the truly Moral Man. The educated man who has not learnt the value and the use of moral perception, of higher values of unselfishness and sacrifice, is said to have lived in vain. Our mental wealth should be used to procure spiritual wealth. The mind must seek its own higher aspect. The ordinary educated man who lives to amass money lives by the wandering power of the octopus mind; he does not know that there is within him the controller of the animal mind. The professional man, the man of business, the civil servant, are very impractical. In running after silver and gold they prostitute the mind; they miss out the securing of the Moral Power of the soul, wherein is real strength, joy and resourcefulness.

The same text, *Sanatsujatiya*, asks—"What sin is not committed by that thief, who steals away his own Self, who regards that Self as one thing, when it is a different thing?"

We drag down the Self of Truth-Beauty-Virtue and exploit it for worldly ends We need to change our point of vision. A highly practical truth is enshrined in what sounds like a very impractical proposition: the educated man should move his mind to gain knowledge about his own higher mind wherein is the wealth he is looking for. That man should know himself is an old-world maxim, which all of us quote but which only a few care to probe.

Among the people dear to Krishna are those who desire possessions (*Gita*, VII. 16). Seeking the higher wealth, we gain all that we are looking for—and more. We unfold Moral Power which is resourceful. Seeking material wealth, fame and power, we enslave and embitter ourselves. The burdens of material possessions, the shining mark they offer to avarice, pride, envy and misfortune, weigh down and haunt the rich until suicides are more frequent among them than among the poor. What then is the way out? The aspirant to the Higher Life has his own formula—"Desire possessions above all; but desire only those possessions which can be enjoyed by all pure souls equally." He who seeks real possessions, to have and to hold by the soul's franchise, envieth not and is never proud, for he knows well that the things that he prizes are the heritage of humanity.

SHRAVAKA

WORLD PEACE BY INTERNATIONAL AGREEMENT

[**Dr. Hugh J. Schonfield** was introduced to our readers in our "Ends and Sayings" columns in June 1956 (Vol. XXVII, p. 288) in a note commenting on his striking pamphlet, *Birth of a World People*. A Greek scholar with a Doctorate in Sacred Literature and the founder in 1956 of the Commonwealth of World Citizens, he pens here his reflections on the problems of World Government. He brings the issue down to just and peaceful human relations and the creation of an atmosphere conducive to mutual understanding. His reflections merit wide and thoughtful consideration. — ED.]

As a young man working in Fleet Street my way took me past the Law Courts in London. Often when I went by an old man would be there parading up and down before the entrance carrying a placard on which three words were boldly printed: ARBITRATE DON'T LITIGATE.

The advice impressed itself strongly on my mind, and I have never taken legal action against anyone. To have done so, even when I felt that right was on my side and that I had been materially wronged, would have meant that I had abandoned all hope of agreement by mutual understanding and accommodation. If I won my case my opponent might not be peacefully disposed towards me: if I lost it I might continue to labour under a sense of grievance.

Nearly two thousand years ago Jesus of Nazareth gave similar advice in the Sermon on the Mount: "Come to terms quickly with your opponent while you and he are on the way to court."

Since the objective in disputes should always be reconciliation and peace between a man and his neighbour, it has to be considered whether recourse to law is the best means of achieving this.

An imperfect society must of course live under law; otherwise it would cease to cohere and there would be no restraint on evil-doing. But such law can only function equitably when two factors are present, (i) the existence of highly developed underlying principles of both justice and mercy which control the character of law, and (ii) when the society consents to be governed by its law-making body and possesses the power to change it.

In countries where law is greatly respected this respect has been gained as a result of a long process of social and political progress and enlightenment, whereby the administration of law has become identified

with the dispensing of humane and impartial justice. In such countries it seems natural and obvious that if tranquillity, good order and fair treatment is secured under law then the extension of law to apply internationally would assure like benefits to the community of nations. The slogan is coined, "World Peace through World Law."

The proposition is so attractive on the face of it that it is rarely submitted to searching examination. Yet it is imperative that we should understand what the implications are in order to discover to what extent it is valid.

It is proper then to consider that in democratic countries the laws are made by a legislature, not by the judiciary, though judicial counsel may be sought. Whatever confidence there may be in the impartial dispensation of justice judges can only administer and interpret the law as it is. They may sometimes feel and even point out that a law is harsh or unjust, or alternatively not sufficiently severe, but they are bound to rule in accordance with its terms.

Thus, while laws may often be founded on custom and usage, those at least to which penalties attach for infringement or violation derive their authority from a law-making body, a government. And whether they are good or bad laws depends upon the character and attitude of that government. For World Law to operate in the same way as State Law it follows that there must first exist a World Government, both to legislate and to have the power of enforcing the verdict of the courts given in accordance with the law.

On this basis, "World Peace through World Law" means that a World Government has to be devised, accepted and instituted by all nations before World Peace can be assured. A Common Superior of all States has to be acknowledged, and sovereign powers vested in a World Legislature and Executive. These requirements are indispensable, and are fully recognized by the majority of World-Government advocates: "Federate or Perish," they insist.

Those who are of this opinion are perfectly right to press for World Government as a matter of extreme urgency, whether by changes in the structure of the United Nations, or by progressive stages of Regional Federations, or by a Constituent Assembly elected by the peoples, or by other methods. They are logically putting first what they see should come first, World Government before World Peace.

We have to be quite clear about this and not try to evade the issue or get mealy-mouthed about how much force would be employed by a World Police Force taking the place of national armies. This is the Law in all its

majesty and terror to evil-doers, with all risks taken of corruption, tyranny and despotism, legal violence and brutality, perhaps even atomic weapons used against rebels. Federalists naturally declare that the only kind of World Government they will be satisfied with is one which is civilized and has been democratically elected and is hedged with every kind of check and safeguard against oppression and domination. But once the die is cast, and certain sovereign rights are surrendered, who can tell? Instead of "World Peace through World Law" we might have World War to resist World Dictatorship.

This fear was cogently expressed some years ago by the Mexican diplomat Don Alfonso Reyes:—

> The average Latin American still carries in his imagination the figure of a Monster State, ruled by two or three great Powers, all-embracing, resolved to impose their decisions to the detriment of the weaker nations. This fear possesses his mind when he hears talk of a co-operative organization of the world....He reacts to world-wide plans with the lack of confidence which is characteristic of citizens living in minor states, who are disillusioned by past vicissitudes. The Latin American does not want possible abuses of hegemony to acquire legal sanction under a contract which in embracing all the nations submits them automatically to the one which is strongest.

Such a spectacle frightens many other people away from World Government in its political significance. They see no evidence in the present behaviour of the Great Powers of capacity to govern well and wisely the whole human race. Yet frequently such people are found hanging on grimly to the idea of World Law because it seems so right, while divorcing it from the institutions which alone could make it effective. When pushed, they take refuge in vague generalities about World Order, the Rights of Man and so forth.

I am not arguing here against World Government: I believe in it. But I am not prepared to delude myself about it so as to imagine that it is practicable or even desirable in the stage of human and international relationships we have now reached. In that case I am compelled to abandon the proposition "World Peace through World Law" as a policy for our time, since World Law is contingent upon World Government.

The position might be quite different if the adjective "Great" as applied to Powers was an indication of moral qualities rather than of magnitude of dimensions and resources. It is abundantly evident in this costly scientific age that world war-making capacity is in the hands of a few Big Powers and their associates. To eliminate this capacity and make

way for an acceptable form of World Government to assure world peace would require nothing less than the total abolition of Big Powers. This in due course may come about. The old Empires are already in process of resolving into a number of more loosely associated independent sovereign States; and this process may be expected eventually to dissolve the United States, the Soviet Union and other big power aggregates. To quote a famous dictum: "All power corrupts. Absolute power corrupts absolutely." As long as there exists any large-scale concentration of power, so long will there be ambition for mastery and domination.

The Super-State can never be the answer to the problem of world peace, and consequently World Government is not to be conceived in terms of a universal authority "with teeth in it." It seems extremely doubtful whether the Nation-State pattern, whether of a unitary or federal character, can apply to a World Government. In this case we do not have to consider the operation of World Law as requiring the same kind of legislative machinery as State Law. In the world context we are free to look both at government and law with greater vision and imagination and with deeper insight. It is only when we press these ideas into the moulds with which we are familiar that they assume a rigidity which, while it may make sense logically, is quite unrealistic spiritually.

Somehow we have to achieve world peace in advance of World Government and World Law in order that the nature of such Government and Law shall express an already conscious and prevailing acceptance of international obligations of mutual respect and good will.

It is an antiquated notion of law that sees it as an instrument of vengeance and suppression. Passion should have no place in it, or use of threats. The angry man or nation abuses law by shouting, "I'll have the Law on you for this." Law at its best is not punitive but corrective; but even this requires some qualification. People are not made good by law: they are largely law-abiding to the extent that they are happy and contented. Law can offer little protection to society unless society is fully alive to its responsibility to ensure that its members are happy and contented.

I believe this to be true of the World Society. Nations are not to be arbitrarily classified as peace-loving or war-mongering, as criminal or good, as slave or free. Their condition substantially depends on whether they are happy and contented. It is the function of the World Society to make every people feel that it is wanted, welcomed and understood by fostering fellowship and promoting mutual service without strings attached.

Differences and disputes, some of them very grave, cannot be avoided.

Then the aim should be to create an atmosphere in which they can be settled by accommodation and agreement. Sometimes this can best be accomplished with the help of an impartial Court; sometimes out of Court. But fundamentally it is an atmosphere conducive to understanding that counts. This is where the United Nations and the League of Nations before it have so grievously failed. How can nations clash in denunciation and recrimination in the General Assembly, and even the so-called Security Council, and under such conditions of tension and conflict be expected to take their causes to the International Court? How can countries reprimanded or condemned in Assembly resolutions, and thus prejudged, be expected to have confidence in the impartiality of international justice?

So long as any institutional relationship exists between the United Nations and the Hague Courts, so long as any powers of Judgment attach to the United Nations, both justice and peace must suffer. It is vital to the settlement of disputes by peaceful means and inherent in the principle of arbitration that parties should be able to rely on the complete disinterestedness of the agency to which a dispute is referred. This was recognized by the Hague Peace Conference of 1907 in setting up the Permanent Court of Arbitration, and it will be profitable to remind ourselves of some of the Articles agreed upon by States at that time.

> Art. II. In cases of serious disagreement or conflict, before appealing to arms the signatory powers agree to resort, as far as circumstances permit, to the good offices or mediation of one or more friendly powers.
>
> Art. III. Independently of this recourse, the signatory parties deem it expedient that one or more powers, strangers to the dispute, should, of their own initiative, in so far as circumstances favour it, tender their good offices or mediation to the litigant states....
>
> Art. IV. The role of mediator consists in the reconciliation of opposing claims and the removal of ill-feeling to which the dispute between the states may have given rise
>
> Art. XV. International arbitration has for its purpose the settlement of disputes between states by judges of their own choice and upon a basis of respect for law.
>
> Art. XX. To the end that recourse to arbitration may be facilitated, in respect to international differences which cannot be adjusted in the diplomatic way, the signatory powers agree to organize a Permanent Court of Arbitration, accessible at all times, and performing its functions, save in the case of contrary stipulations, in accordance with the rules of procedure set forth in the present Convention.

Because of our fears of world domination resulting from two World Wars we have largely nullified these sound ideas, and switched over to

the control of aggression by a Collective Security system, trying to combat the forces of which we are afraid by the employment of more powerful force. It has been a bad move, and has landed us, as was to be anticipated, with opposing blocs competing to equip themselves with the most superior and destructive weapons. Any prospect of mitigation is being confined to such narrow areas of agreement as would assure no tactical advantage to either side. This is madness.

Peace is only to be achieved by reconciliation, the removal of ill-feeling, mistrust and misunderstanding. But where is the impartial and totally disinterested agency which can help to bring this about? It is not the United Nations, but a mockery of its title. Nor are there any longer, in the strict sense required, any uncommitted and uninvolved powers which could act as mediators.

But in this impasse, and hopefully for mankind, a new agency has begun to appear, a World People without territory, without armament, without political power, without any partisanship. It bears the name of the Commonwealth of World Citizens, and is composed of those individuals throughout the world who pledge their loyalty and service to all humanity as the commencement of the United World of tomorrow.

Already this new nation, distinct from every State, has reached the stage of constitution, which took place at a Constituent Assembly held in the Temple of Peace at Cardiff in Wales, August 27th-30th, 1956. It is now building up Communities in every continent preparatory to the holding of its first parliament in the autumn of 1958, and every week new applications for citizenship are being received at its world office in London at 13 Prince of Wales Terrace, Kensington, W.8.

Here is no purpose of domination or power-seeking. What has come to birth in this time of unprecedented crisis and opportunity is a Servant-Nation to demonstrate active good will and helpfulness, and to exhibit in the sight of all nations the way of peace and harmony. Here is strength of the spirit, made perfect in weakness, charting the international path for our feet by experiment and example.

In the end there must prevail a will to live together in harmony. To cultivate and develop that will offers the only sure safeguard of our peace we can ever have. To understand, and to be understood, to reconcile, and to be reconciled, this is the only basis for Peaceful Co-existence. Any ideology for mankind which does not preach and practise this is a sham and a fraud. To express it concretely and constantly is the only aim worthy of the dignity of men and nations

HUGH J. SCHONFIELD

CABBAGES AND ROSES

[HERE is a cogent plea for integral living offered by **Dr. K. R. Srinivasa Iyengar.** But he also is for choosing rightly when temporal and timeless standards clash. — ED.]

WHAT would you plant: Cabbages or Roses? The obvious assumption behind the question is that one must choose between planting cabbages and planting roses, that one cannot possibly plant them both. Cabbages (also wheat, rice, potatoes) are our daily food: we cannot live without them. Grow more cabbages, then. As for roses (also art, poetry, philosophy, religion), they are for decorative purposes. one can conceivably live without them. Growing roses, growing more roses, is optional; it is not a constituent of the "core of the plan"; it is not quite integral to the design for living!

When our boys and girls—the seedlings of the future—enter the portals of our schools and colleges, they are suddenly asked: What would you elect, Science or the Humanities? Would you study science (or technology, medicine, commerce, public administration) and ensure for yourself a prosperous career, or study the humanities (literature, music, history, philosophy), cultivate dreams and pursue shadows, and stand aloof from the ramifications of total planning? More and more it is being seen that to dichotomize experience or knowledge is neither necessary nor wise, that a little philosophy will not hurt the man of science or a little science the student of the humanities.

Cabbages or Roses? Science or the Humanities? Mammon or God? Such categorical divisions—such peremptory demands that one must choose either the former or the latter—tend to oversimplify, and hence falsify, the real problem of human life. Children are often wiser in their reactions than adults. What would you have: this sugar-plum or this celluloid baby? Very likely the child would answer: Both, if you please! We should verily think like little children if we desire entry into the Kingdom of Happiness. Cabbages or Roses? Both, if you please! As a Chinese philosopher said, let us grow cabbages to have the strength to grow roses. Shall man live by bread alone? We shall need bread, for it seems that without it we cannot live; but we shall need other things too—imponderable things. We have no doubt to eat to live, and we shall have to learn to live wisely, purposefully. Art or Science? Both, again, for they are not irreconcilables. Mammon or God? No, it is not fair to pose the question like this: Mammon is a perverted spirit, a fallen archangel, a denizen of Hell—so

why put him on a par with God? But Lakshmi, Kali, Saraswati, Ishwari—they are goddesses all; they are but the divers Powers of the supreme Creatrix, and so serving one need not mean denying the others.

From inanimate matter to life in its lower forms in plant, bird and animal, and higher forms in certain animals and man, has been a gradual extension, a deepening and heightening, of consciousness. For civilized man, the struggle for existence means much more than living from day to day and perpetuating the species somehow. Man's life would appear to be a harmonious and delicate adjustment between a chemical system, an electrical system and a nervous or psychic system; if one fails in maintaining that adjustment the intimate union itself ceases to be. The chemical system and the electrical system seem to have retained their essential character over a period of tens of thousands of years; but the third partner is a continually changing phenomenon. Instinct is now allied to intelligence; memory, fancy and imagination are powerful forces; and there are further reserves—psychic, spiritual—that are or could be brought into play. It is these ultimately that have helped man to master his destiny in so many ways; it is these that have built the glittering edifices of our culture and civilization, our arts of peace and of war. Yet life itself is possible only so long as the three systems work in complete collaboration: failure at one point may mean the ruin of the whole.

If, then, cultivating cabbages need be no obstacle to cultivating roses; if one may pursue scientific and technological studies, yet prove not unmindful of the humanizing, liberalizing influence of the humanities; if one may worship Lakshmi without denying Kali or Saraswati or Ishwari, or, rather, worship Lakshmi because she is also the other three—why, then, should it not be possible for one to earn one's livelihood in a profession or vocation, without necessarily shutting out the "higher" life? The true artist weaves marvellous rhythms, not merely because he has to earn his bread and butter, but also or principally because he achieves an inner satisfaction—a realization, shall we say—that must transcend strictly economic categories. Do we owe Shakespeare's immortal tragedies merely to his desire to fabricate box-office hits? Be it a poet or a painter, a mason or a silversmith, a soldier or a teacher, nay, even a professional politician or a travelling salesman—does not each of these cultivate a little bed of roses alongside the more prominent field of cabbages? Selfish as we seem and even want to be, "hard-headed" and "severely practical," "idealism" will come breaking in—the "higher life" cannot be wholly kept out.

The law of successful life is inclusiveness, integral living and harmony;

not exclusiveness, self-division and disintegration. Realization can come only through a continual experimenting with integral living—as witnessed, say, in the career of Herman Hesse's Siddhartha—and not by planning ready or easy retreats from the field of Kurukshetra. To think that this one way is alone the road to realization, that there are no others, or that the way is a very short or straight one, is to succumb to facile mental constructions. Every individual has to work out his own salvation with diligence, and a single rule will not apply to all.

T. S. Eliot has been a prosperous publisher for years, but he has also written *Four Quartets*. Simone Weil thought that she should do manual labour, share the life of the industrial worker and the farm hand, if she was really to prove worthy of the higher life that seemed insistently to beckon to her. Gandhiji felt that he should spin with unfailing regularity if the higher purposes of his life were to be geared to the right directions. R. D. Ranade held high posts in the Allahabad University, but these did not interfere with his spiritual life. Wordsworth was an efficient distributor of stamps, but this did not prevent his opening his mind to the intimations of immortality. The lives of the world's great saints demonstrate that no profession, no occupation, neither race nor colour, neither sex nor position in society, need necessarily bar the door to the higher life. There have even been instances of men deliberately electing the "lower" life so that the "higher" might open out in the fulness of time. Of the *Avatar* himself it has been said:—

> He who would bring the heavens down
> Must himself descend into clay,
> And the burden of earthly nature bear
> And tread the dolorous way.

A Lincoln was driven to fight a civil war that he hated so that a higher possibility might not be ruled out altogether. Many thousands of young men have fought and killed and been killed—because they have hankered after a better world and lasting peace on earth. Fair is foul, and foul is fair; one needs more than formal knowledge—one needs a deeper vision—to pierce through the seeming dualities and see into the real truth of things.

Life is an invitation to work, and one lives because one works. Rajaji says at the conclusion of his *Ramayana*:—

> Let no one look upon work as a burden. Good work is the secret that keeps life going. While we should not hanker after results, life without work would be unendurable.

Without work there is no life; still not any work but *good* work is the

key to the higher life. Now, what exactly is *good* work?

Supposing work is linked up with the incidental making of money: is it tainted work? Suppose work involves the exercise of power over others: is it to be shunned as something vile or wicked? Suppose work entails judging or punishing or interfering with the lives of others: is such work to be avoided as being too dangerous for our continued peace of mind? Suppose work means routine or fiddling with red tape or the rough-and-tumble of managing masses of humanity: is such work too tame, or too difficult or disgusting? Something or other can be said against all forms of work: yet work of some sort cannot be avoided. What is important is to remember that any work done in the proper spirit is "good" work. There is pleasure in cleansing places or utensils—although it is "dirty" work, if you will!—because what can be more thrilling than turning ugliness into beauty, foulness into cleanliness? The farmers experience visible pleasure, although much hard labour too is called for, in turning lands seemingly barren and dead into fields of green, smiling with their promise of abundance at harvest time. It is not work that is tiring or degrading but the wrong attitude one brings to one's work; it is the involvement of passions in the work and the tensions set up by these passions that degrade work and poison its fruits.

Work leads indeed to the acquisition of money, knowledge, power, position—and all these could be abused, and so prove a hindrance to the higher life of the spirit. Everything can be abused and wasted: power in its infinite forms can be used wisely as well as abused abominably; wealth can be wasted; grace can be wasted; and position can be criminally abused. We have heard how some *Rishis* of old misused even the power of *tapasya,* how beauty has rough-handled the destinies of nations, how goodness itself has been imposed upon and has apparently led to evil consequences.

Work is verily the bread that sustains life—and alas! work of any kind is apt to start chain reactions whose ultimate outcome it is not given to us to foresee. A grandiose philanthropic scheme may crash into ruin, while a seemingly trivial action may bring forth a harvest of glorious fulfilment. Terribly limited is our understanding of the consequences of our work, yet work we must. Work may bring in money and comfort, recognition and fame, but these should not be the motive-force of work; work may help us to attain a position of power and influence, yet these too should not be the mainsprings of our *karma.* To what end, then, must our *karma* be directed? Do not hanker after results, say the wise; ***nishkama karma,*** as the *Gita* calls it.

Is this a negative aim, anæmic in its impulsion, and too coldly correct to inspire the mass of mankind? Whether as physician or lawyer, architect or artisan, teacher or civil servant, soldier or sanitary engineer, one labours because without work life would be intolerable, but also because—isn't it true?—one finds the work itself interesting or exciting, one almost loves the work or learns to love it, and would fain make it an offering, however humble, to—whom? Work as offering—not to the insatiable ego within, but to the veiled Divinity that watches over us and shapes our ends; not desireless *karma*, but *karma* as an offering to the Supreme, as a participation in the operations of that immaculate and infinite Power—like the squirrel eagerly contributing its mite to the construction of the causeway that conveyed Rama and Lakshmana and the *vanara* hosts to Lanka. Is such *karma* impossible? Must *karma* necessarily mean increasing attachment to the earth-crust?

It is the law of life that either we work or we perish. But, if we work unmindful of the imperatives of *Dharma* where there is no ambiguity about them, we bring about the sickness and possible death of the soul. The end of work is not work but self-realization through the *Yoga* of the reverent offering of our *karma* to the Power that is apart yet draws us, that is within yet is often denied by us. Realization comes through the progressive attainment of the double harmony—the harmony without and the harmony within—and through the vigilant exercise of the double vision, the temporal and the timeless. Work degrades and destroys only when we deliberately deny the Light; when, although the spirit sees the goal at some distance, the flesh is afraid or unwilling to make the climb; when, although seeing like Bibhishana that a certain course is wrong, we lack his courage and prefer the way of slothful acquiescence.

Comfort is welcome, and mere asceticism has little to recommend it, but right living, *Dharma*, is what really comforts the soul, and hence it is the part of wisdom to see that one's actions do not stifle the voice within—the "inner mumble" as Mr. E. M. Forster calls it—the mystical harmonies of the City of Heaven. In other words, it is mere honesty in accounting to render unto Cæsar the things that are Cæsar's, but only to God the things that are God's. One hears voices around one, responds to them, too; yet one also inwardly possesses one's soul in patience, waiting to hear another voice, dear beyond words. One sings before an appreciative audience, but also *to* the unseen *Sahridaya* whose approbation is the whole point and purpose of the music.

The temporal measure is visible; it affects us at once; but there is another measure there all the time—we are seldom left in doubt about

it—and when the two standards openly clash, as sometimes they do, we shall need the faith, the courage, to reject the temporal in favour of the timeless. The crisis comes to different people at different times and in different forms—but when the hour of decision strikes, one must choose aright. In their several ways, great souls like the Buddha, Ashoka, Christ—in our own days, Aurobindo, Gandhiji, Schweitzer—took firm decisions when the claims of the temporal and the timeless came into collision, and they blazed trails of glory that are a permanent inspiration to mankind. But even far humbler people have had occasionally to make a difficult choice; and, if they can make the right choice regardless of temporary inconvenience or persecution, they too can be counted among the vessels of the Spirit. Let us by all means grow our cabbages in abundance, but the Roses—ah, the Roses—let us invoke them and cherish them too.

Rose of God, smitten purple with the incarnate divine Desire,
Rose of Life, crowded with petals, colour's lyre!
Transform the body of the mortal like a sweet and magical rhyme,
Bridge our earthhood and heavenhood, make deathless the children of Time.

K. R. SRINIVASA IYENGAR

THE INCREASE of wealth has brought into the colleges, in rapidly augmenting numbers, the sons of very rich men, and lads who expect to inherit wealth are not as easily stimulated to effort, are not as apt to form definite and serious purposes, as those who know that they must whet their wits for the struggle of life.

The real intellectual life of a body of undergraduates, if there be any, manifests itself, not in the classroom, but in what they do and talk of and set before themselves as their favourite objects between classes and lectures.

—WOODROW WILSON

THE DOCTRINE OF KARMA IN THE UPANISHADS

[**Shri H. G. Narahari** with his usual care examines in this essay the twin doctrines of Karma and Reincarnation in the major Upanishads. The language of the Upanishadic thinkers seems metaphorical and even involved to our minds educated in a materialistic and commercial civilization. The assurance with which the doctrines are spoken of points to certainty of understanding. Also, the short, almost terse, aphoristic sentences in which the complex teachings pertaining to the twin doctrines are phrased indicate that the speakers were familiar with the full details and took for granted numerous basic ideas. It is therefore difficult for the inquirer of our century to understand fully or even coherently from the Upanishadic statements these doctrines and to make good and practical use of their important implications. If Karma is true — and it is — and if Reincarnation is the process by which the immortal human soul grows from power and knowledge to greater power and knowledge, their practical and pragmatic value is great. To apply in daily living these teachings, *i.e.*, to live, day by day, in the faith that we have lived before and will do so again, reaping now what we have sown and sowing for our future harvests, and that we are doing so in the company of others who have been and now are friends or enemies — these and other thoughts have a profound significance. For such practical living we need a more detailed exposition of Reincarnation and Karma. Such is available in *The Secret Doctrine* of H. P. Blavatsky (see Vol. I, pp. 639–45; also Vol. II, pp. 303–6; *The Key to Theosophy*, Sections VIII and IX); also in Chapters 8 to 14 of W. Q. Judge's *Ocean of Theosophy* and his lucid and convincing articles reprinted in *Vernal Blooms* and *The Heart Doctrine*. — ED.]

NOT in idle fancy, not out of love of speculation, was the doctrine of Karma ever conceived in India. To its upholders it is the only convincing answer to the obvious irregularities in life, to the diversity of experience between man and man. It is the "most plausible philosophic explanation of the phenomena of instinctive knowledge,"[1] of sin, and of dreaming and remembrance of things not experienced in this life (*iha janmani ananubhavyam*).[2] An early Upanishad poses, in an interesting manner, the important eschatological problem whether death marks the end of man's existence or whether he continues to exist thereafter in one

[1] HUME: *Thirteen Principal Upanishads*, p. 55

[2] SHANKARA on *Brihadaranyaka Upanishad*, IV. 3. 9, *cf.* HUME: *Ibid*

state or another. This is the third question[3] addressed by Naciketas to Yama, the God of Death, who, however, is prepared to answer it only after convincing himself of the earnestness of his inquirer. And the verdict given by Yama, on this occasion, in favour of the latter alternative[4] is also the verdict of the human race represented by the great religions of the world. To choose the former alternative would be, on the very surface of it, to deny the importance of man's self-love.[5]

Already in the Rigvedic period it was known[6] that there is a certain entity, called the Self (*Atman*), in each individual which is unaffected by the circumstances of birth and death. The Upanishads put the idea more definitely when they liken the Self to a drop of water on a lotus-leaf (*bindur iva pushkara*),[7] or describe it metaphorically as the dwarf seated in the middle of the body (*madhye vamanam asinam*)[8] or the passenger (*rathin*) in the chariot (*ratha*) of the body.[9]

Death destroys the body but releases the imperishable (*avinashi*)[10] Self, which, however, has certain appendages attached to it by reason of its association with the body it has discarded. The *Brihadaranyaka Upanishad* (III.2.13) gives a story where Artabhaga is said to have asked Yajnavalkya what remained of the individual after his various senses like the optical, the olfactory and the auditory were destroyed at death. Yajnavalkya's reply is that the question could not be discussed in a crowd. Thereafter the two have their conversation in a secret place, and they are reported to have decided that *karma* (deed) is that which remains, the support resting on which the individual takes the body and organs. The same idea is put more graphically by the *Maitri Upanishad* (IV.2) which likens the individual Self to a lame man bound with the fetters of the result of good and bad.

The *Kaushitaki Upanishad* (I. 2) and the *Katha Upanishad* (V. 7) appear to posit the survival of yet another element besides deed (*karma*), namely, knowledge (*vidya, shruta*). But the *Brihadaranyaka Upanishad* (IV. 4. 2 ff.) has it that it is only through the operation of all the three elements, *karma, vidya* and *purvaprajna* (instinct), that the individual takes up a new form. The Self is likened to a goldsmith and, even as the

[3] *Katha Upanishad*, I. 20.
[4] *Ibid*, II. 5 ff.
[5] DEUSSEN: *Philosophy of the Upanishads*, p. 314.
[6] H. G. NARAHARI: *Atman in Pre-Upanisadic Vedic Literature*, pp. 2 ff.
[7] *Maitri Upanishad*, III. 2.
[8] *Katha Upanishad*, V. 3.
[9] *Ibid*, III. 3.
[10] *Brihadaranyaka Upanishad*, IV.5.14; *Maitri Upanishad*, VII. 5.

latter brings the same lump of gold into various forms, so does the Self crush the five elements, again and again, to form new bodies. Once the new body is ready, the old body and all its ignorance is shaken off by the Self. In this the Self is even like a caterpillar which, having come to the end of one blade of grass, draws itself together before getting hold of another.[11]

Man is thus the doer; as he desires, so he resolves; as he resolves, so he acts; and as he acts, as he conducts himself, so will he be born again. One who does good will have a good birth, and he who does evil will have an evil birth; he becomes good by doing good deeds, bad by bad (*punyah punyena karmana bhavati papah papena*).[12]

Concerning the retribution to man after death for his conduct on earth the Upanishadic philosopher is again faced with the alternative whether it should be of eternal duration or should last only as long as the strength of virtue or vice permits. To accept the first of these alternatives is to expose man to the injustice of being condemned for ever for an offence committed during his short stay on earth, lured by temptations incidental to the "accidents of upbringing and environment," and of being rewarded eternally for some virtuous act for which he is responsible during the same brief period.[13] Only the second alternative seems beyond reproach, and on this supposition is based the Hindu doctrine of Karma and Reincarnation (*Samsara*), which teaches that, after death, our existence continues in other forms and other conditions of space and time. In the poetic language of Dryden we are taught here that

> Souls cannot die, they leave a former home
> And in new bodies dwell, and from them roam
> Nothing can perish, all things change below,
> For spirits through all forms may come and go
> Good beasts shall rise to human forms, and men
> If bad, shall backward turn to beasts again.
> Thus through a thousand shapes the Soul shall go,
> And thus fulfill its destiny below.

It is sometimes alleged[14] that the supporters of Reincarnation do not clearly "draw a distinction between the real self which persists and the transitory self which varies from life to life, and which may be allowed to be dependent upon the body." The Upanishads have no confusion in this respect. They clearly

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[11] *Brihadaranyaka Upanishad*, IV 4.3 ff.
[12] *Ibid.*, IV.4 5
[13] DEUSSEN *op. cit.*, p. 315.
[14] C. E. M. JOAD. THE ARYAN PATH, August 1936, p. 350.

postulate, as the support of all psychical life, a psychical vesture for the self, which is other and subtler than the visible body and which, though its existence is not commonly realised, accompanies the Self until it finds release.[15]

This "psychical vesture" which envelops the reincarnating self is none other than the subtile body (*lingasharira*)[16] about whose characteristics and dimensions also we are left in no doubt. According to the *Shvetashvatara Upanishad* (V. 8 ff.) this "transitory self" is sun-like in appearance and of the measure of a thumb (*angushthamatra*) when coupled with conception (*sankalpa*) and egoism (*ahamkara*); but, with only the qualities of intellect and of self, he appears to be of the size only of the point of an awl (*agramatra*). According to another measurement, this self is known to be 'a part of the hundredth part of the point of the hair subdivided a hundredfold." Taken as such, this minute entity is neither female nor male, nor even neuter; but it becomes connected with whatever body it takes up. It is also usual to compare the subtile body to a wheel with a single felly or a river of five streams.[17]

Of the actual process of reincarnation also, the Upanishads give quite an elaborate description. The text which is generally accepted to be the *locus classicus* of the doctrine of Reincarnation is available in a twofold recension.[18] The *Brihadaranyaka Upanishad* (VI.2.9 ff.) gives probably the earlier version of the two, and might have been the source of the more elaborate account given in the *Chandogya Upanishad* (V.4 ff.).

In both the recensions of the text, it is easy to see the existence of two distinct parts giving two different views; in the one which speaks of the "Five Fires" (*pancagni*) the burning of the body is compared to the offering of a sacrifice. And just as the libation of the sacrifice goes up to the gods, so also what survives in man after the loss of his body reaches heaven. This immortal part is described, after the analogy of the sacrificial fluid, as "water" (*apas*), and later on as "faith" (*shraddha*). This figurative expression probably means that "the Soul of the work (*karman*) that ascends as the sacrificial vapour (*apas*) is the faith (*shraddha*) with which it is offered."[19] This "faith" travels through the five transitory stations of heaven, atmosphere, earth, man and woman.

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[15] M. HIRIYANNA: *Ibid.*, p. 351.

[16] *Shvetashvatara Upanishad*, I. 13; *Maitri Upanishad*, VI. 10 ff.

[17] *Shvetashvatara Upanishad*, I.4 ff.

[18] For an elaborate study of these recensions of the text, see H. G. NARAHARI *op. cit.*, p. 88 ff.

[19] DEUSSEN: *op. cit.*, p. 334

During this journey it undergoes a successive transformation into *soma*, rain, food, seed and embryo, and in the end comes into a fresh existence. It thus appears that, according to this theory, the Soul travels only to regain a fresh body, and that, beyond this world, it has no other destination at all. We also read of one long and continuous journey without any break which the Soul makes for some time before it comes back to the place wherefrom it started.

The remaining portion of the text gives the other school of opinion concerning the fate of man after death. People are classified into three divisions here, and three different destinations are marked for them after death. Those that either know the "Five Fires" or meditate with faith upon Truth (*Satya*) form a group by themselves, while those that perform philanthropic acts like sacrifice (*yajna*), bounty (*dana*) and penance (*tapas*) form another. Those that belong to neither of these classes go to make the third group. People belonging to the first of these classes live for ever in the world of Brahman, to which they go after death, and never again return to earth, in direct contrast with the tenets of the previous theory, according to which *shraddha* is the primary cause of the Soul's return to earth. These travel by the northward course of the Sun, by the way of the gods (*Devayana*), "which leads them to the gods or to the Absolute Brahman; when, at death, their body is burnt on the pyre, the Soul enters the flame, then the day, the bright-half of the month, the six months when the Sun moves northward," the world of the gods, the Sun and the lightning fire. "A person consisting of mind (*manasa*) enters these regions of lightning, and conducts the Soul to the world of Brahman (*Brahmaloka*) where it stays for ever."[20]

For those of the second variety, there is no permanent destiny at all. After they die they go to the moon, from which they have to return some time or other. They travel by the way of the fathers (*Pitriyana*); the Soul now "first enters the smoke of the pyre, then the night, the dark-half of the month, the six months when the Sun moves southward, the world of the fathers (*Pitriloka*)" and finally the moon, on reaching which they become the food of the gods and are eaten by them, a figurative expression perhaps to denote that their arrival fills up the moon.[21] This state lasts for some time, at the end of which the Soul begins its return journey to earth. It first enters Ether, then successively Wind, Rain and the Earth. At this moment it is turned into food which is eaten and

[20] H. G. NARAHARI: *op. cit.*, p. 90 ff.

[21] KEITH, *Religion and Philosophy of the Veda and Upanishads*, p. 576.

later transmitted into the womb in the form of seed. Rebirth follows and the cycle goes on again and again. In the language of the *Katha Upanishad* (I.6), man is even like a grain which ripens only to be born again. It will be seen that, in this theory, unlike the previous one, provision is made for some recompense in the other world. Though the Souls do return from the moon, they do not do so immediately after they reach that world. There they stay as long as their deeds permit, and commence their return journey only when their time is up.

About the way by which those of the third variety, who do not know either of these two paths, travel we know nothing. All that is given[22] is that such a one is reborn either as a worm (*krita*) or a locust (*patanga*) or as a biting fly (*dandashuka*).

Apart from a few verbal changes and other minor variations the only significant divergence in the *Chandogya* recension consists in the distinction it posits among the Souls returning from the moon. The quality of the birth of the returning Soul depends, it is stated here,[23] on the nature of its conduct in the previous existence:—

> ...those of good conduct are reborn as a brahmin, or as a kshatriya, or as a vaishya as the degree of the virtue allows, and those of stinking conduct are reborn as a dog or a hog or as an outcast (*candala*).

The insertion of a third place, namely the moon, besides the two ways (*yana*), for the departing Soul seems to appear superfluous to the *Kaushitaki Upanishad* (I.2), which makes all who die go, without exception, to the moon. There the souls are judged and, according to the result, they go either by the *Devayana* which leads to Brahman without return or take up a new birth in consonance with their past deeds.

A student of the history of the doctrine of *Samsara* in India cannot fail to note that it is the Upanishads that *first* enunciate the doctrine in its finished form; but in these very texts we often[24] meet with ideas, like that the son can free the father from the sins perpetrated by him, which seem to contradict the established doctrine of *Samsara*. But it would be right to look upon such ideas only as one of the many "beliefs of a day when Karma was already recognised,"[25] and relief from it was sought in several ways. Ideas like these, whose endeavour appears to be to make the rigorous law just, yet merciful, and which hence occur only in the role of moderators of an accepted basic law, are abundant in later Indian

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[22] *Brihadaranyaka Upanishad*, VI 2. 16.

[23] *Chandogya Upanishad*, V. 10. 7.

[24] *Brihadaranyaka Upanishad*, I.5.17; *Kaushitaki Upanishad*, II.11.7.

[25] HOPKINS: *Journal of the Royal Asiatic Society*, 1907, p. 668.

literature, epic, classical, scientific or technical, where the doctrine of *Samsara* is as much a "postulate of Nature as the rising and setting of the Sun."[26] It appears to have been very fashionable in this period to believe that paying the penalty for sin is not the only method of requiting it. "An eye for an eye and a tooth for a tooth" is not at all necessary. If, therefore, we include all these ideas when we study the implications of the doctrine of Karma, with all the clauses it involves, and infer the effect it can possibly have on the minds of those who believe in it, many of the familiar objections against the doctrine would become untenable. Professor Ewing has had occasion recently[27] to consider one of these objections, which would have that the belief in Reincarnation breeds in its votaries a sense of hard-heartedness which makes them unsympathetic to the miseries of others. "How far this is true as a statement about the actual effects of the belief" Professor Ewing is not sure, but, if at all the statement is true, he would suggest[28] that

> 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.

That the Professor's misgivings are fully justified is borne out by the evidence of Hindu epic literature, which combines belief in voluntary transference of merit with the doctrine of *Samsara,* which was really axiomatic in that age. King Vipashcit, who, for a small offence, had to visit hell on his way to heaven, finds that his presence in hell is soothing to the inmates of this region undergoing torture. Taking compassion on these sufferers, he offers his good works to relieve them of their misery.[29] And Prahlada seeks,[30] not cessation of rebirth, not the supreme state at which one is endowed with the eight powers, but the power to be one with all beings and suffer with them, thereby alleviating their misery.

H. G. NARAHARI

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[26] GURNER. *Indian Culture*, 1942, IX. 113.
[27] THE ARYAN PATH, February 1957, pp. 51 ff.
[28] *Ibid*, p. 56.
[29] *Markandeya Purana*, Ch. XV.
[30] *Bhagavata*, IX. 21. 12.

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EUROPE SINGS AGAIN

[**Mr. Dudley Glass**, M.A., is a composer and an author; he is also a traveller. In the Victorian Age music was a luxury enjoyed by the few; in the West it has today become almost a necessity as mental nourishment. In India also the arts, and especially music, are passing from the stage of being entertainers to that of being inspiring teachers.—ED.]

WAR and peace both inspire the arts, in particular music. Through history Europe, most beautiful yet most troubled of the continents, has nurtured great masters to create their deathless work, often when grim destruction visited their cities. Beethoven wrote symphonies when the foe was at the gates of Vienna; France's national song was born in the heat of revolution; some of Verdi's most buoyant operas were an Italian outcry against foreign domination.

Even in modern and more far-reaching struggles music—both creative and interpretative—has managed to survive. Seeds have been sown of today's renaissance and peace brings an added musical impulse to many a European shrine. Politics, unrest, are forgotten; year-long activities reach their culmination in numerous summer festivals.

Across the sunny fields of France, free from the Occupation, floats the song of Aix-en-Provence. This noble city where the past lingers is a splash of colour in July when the golden-brown, sun-drenched buildings contrast with long avenues where plane trees cast a dim green shade; when vivid red and yellow Festival pennons wave under the bluest sky. Painters like Cézanne (and for that matter Sir Winston Churchill) have been inspired by Aix; and authors, of the rank of Zola. But in high summer music is supreme, whether from murmuring fountains or from the open courtyard of the fourteenth-century Archbishop's Palace.

After a visit on the way to the Old Museum, with a quaint marionette theatre amongst its furniture and costumes, it is delightful to sit under a starry sky watching the puppets of opera come to life on Cassandre's decorative stage. Enchanting works of Mozart are given, for *The Marriage of Figaro* and *Così fan tutte* are at home in all such settings, while Bauguet's *La Carprice de Marianne* is a gentle zephyr from Paris. The gay notes of *Carmen* and *The Barber of Seville* bring Spain even nearer and remind us that Pablo Casals has his own cello festival at Prades in the Pyrenees.

One unforgettable year the Aix domain extended to an operatic production in the wild, romantic district of Les Baux. Once a flourishing feudal court where troubadours sang, this is now a mass of ruins on a mountain

spur. Yet in its haunted, rocky valley music echoed again in the shape of *Mireille,* a romance by Mistral, the Provençal poet, turned into an opera by Gounod. The story is of southern France; so the characteristic costumes and local colour were especially effective. Some of the audience of thousands arrived in cars or coaches, others, of the soil, suitably on horseback!

This artistic manifestation at Aix-en-Provence or in its neighbourhood is much to the credit of France. So is that at Tours, which combines its Music Festival with something more than the floodlighting of the Chateaux of the Loire, Chambord and the other architectural gems. These, in the new artistic medium called "*Son et Lumière,*" tell their histories with recorded voices to the accompaniment of a "colour organ," and specially composed music paints its own picture. The fascinating habit spreads, by way of Paris, to Versailles, where *Toutes les Gloires de France* —to a script by André Maurois and music by Jacques Ibert—are unfolded in a kaleidoscopic mingling of sound and light.

Austria is also to the fore with Festivals; indeed it might be said that Salzburg has led the way since 1922, when the first reminder came to the world that there was Mozart's birthplace. Among its relics of the youthful master this mountain-set city has annexed from Vienna the summer-house in which he composed *The Magic Flute.* There can be no gainsaying the excellent performances of his operas at the Municipal Theatre, or of those orchestral concerts presided over, during the years, by such giants as Furtwangler, Bruno Walter, not to forget the composer Richard Strauss.

Mozart shares the honours with another attraction at Salzburg, Hugo von Hoffmannsthal's miracle play *Everyman.* First presented by Max Reinhardt (whose "castle" by a lake brings memories of this genius in large-scale staging), it continues to show its pageantry on the Domplatz. The effect spreads beyond the steps of the Cathedral when more of Salzburg contributes and bells peal from distant churches and hills bathed in a sunset glow, thus providing the wider "wings."

Vienna has always spelt music, even if wars, revolution or occupation have tried to sadden this lovely city encircled by woods, nestling close to the blue Danube. Now the iron-grey curtain has lifted and at Festival time the sumptuous palaces along the "Ring" boulevards are liberally hung with a huge "W" (for "Wien") in red and white national colours. Finest of all, to the music-lover, is the Vienna State Opera, risen like a phœnix from its fire of 1945. Here Strauss's brilliant waltz-opera, *Der Rosenkavalier,* can lilt to the heart's content in a correspondingly rococo

setting of cream and gold; or *Die Meistersinger* of Wagner march triumphantly from the overture to the Prize Song.

When Hans Sachs, the cobbler-poet, sings his praise of the sacred art of music to the Nurembergers in their green meadow by the river, not only they applaud. The Viennese public in a miraculously restored opera-house stand up spontaneously and visitors are caught in the spell.

Vienna can be proud, too, of its Volksopera (People's Opera) where operettas spectacularly staged are a joyous asset to the Festival. Such light classics as *Die Fledermaus* occasionally dance off to make their bow in the splendour of a once royal park. If Emperors no longer hold court at Schönbrunn, Johann Strauss still reigns in his own medium and deserves a palace façade as backcloth to the sweep of crinolines at masked balls, the rise and fall of illuminated fountains to his elegant rhythms.

In contrast, Beethoven thunders his orchestral themes in the Konzerthaus, or whispers them in the sound of the brook near Grinzing, where he wrote his Pastoral Symphony. As for Schubert, that true son of Vienna, his memory is serenaded by a male choir during the annual Schubertiade. They make their music in the garden of his birth-house, a linden tree rustling in sympathy and even the birds joining in.

The Vienna Boys' Choir, although known in many parts of the globe, belongs to the very heart of this ancient city. A few music-lovers may be privileged to hear fresh, young voices that are yet the product of long tradition—the singers being unseen—in the small but lofty chapel hidden in the Hofburg Palace.

That Middle-European cradle of the classics, Germany, resounds with Festivals, the acknowledged leader of them being Bayreuth. On a wooded hill in this sleepy old town the "Festspielhaus" built by Wagner reawakens every summer with performances of his music-dramas. The master's ritual is observed, trumpeters sounding a fanfare to call the audience into a theatre that is more like a shrine. Of simple design, it has a sunken orchestra pit, so that the sounds seem to be produced by an invisible agency, and a feeling of atmosphere befitting the heroic *Ring of the Nibelungen*, the mystical *Parsifal*. All that has changed is the staging—now stark and symbolic—as devised by a grandson, Wieland Wagner, to let the flame of the lofty subjects burn the brighter.

This is only one of the German centres paying tribute to a local celebrity. The mighty Bach has many associations with mediæval Ansbach, so his masses and suites are to be heard in the Cathedral and in the Orangery and galleried hall of the Franconian margrave's residence where he was court composer. Those Gothic spires, red gabled roofs and elaborate

interiors are a far cry from the modern buildings at Bonn, the new Federal Capital, largely rebuilt from its ashes. Yet one historic house is preserved and treasured, with a small top room at the back where Beethoven first saw the light. The city of the plain, past which the Rhine rolls with many legends, proudly retells this once every year, to music.

Italy, another age-old land of song, can also mingle past and present, producing the International Festival of Contemporary Music by the canals of Venice. St. Mark's Cathedral, splendid with mosaic, and the Fenice, Europe's oldest opera-house, built in 1637, lend themselves to the music, vocal and instrumental, that expresses this brave, new era. It comes with its challenging note not inappropriately when summer is blending into bracing autumn. The right season is also observed with the "Maggio Musicale" at Florence, for this heralds the spring in the cradle of Italian art by the golden Arno. Each May the Boboli Gardens, with their lovely lakes and classic sculpture, blossom with ballet, opera and symphonies under discerning *maestros*.

Journeying from the warm south to the far north of Europe we find countries that are well on the Festival map. Denmark may wave the magic wand of Hans Andersen at charming little Odense or wear the laurels of *Hamlet* at Shakespeare-haunted Elsinore. Yet it is in Copenhagen, a picturesque capital, where music gladdens the green copper roofs and twisted spires especially as the handmaid of the dance, for the Royal Theatre is famed for its Danish Ballet created by the choreographer Bournonville. During the summer season many delightful ballets are given, including *La Sylphide* and *Napoli*, and this spirit of terpsichore takes flight to Tivoli Gardens, that fairyland of coloured lights where a Chinese-style Pantomime Theatre with a "peacock curtain" is unique in keeping alive the traditional Commedia dell' Arte from Italy. There the adventures of Pierrot, Columbine and Harlequin are mimed in fanciful movements.

Tivoli Gardens is a true home of festival. Besides other entertainments it holds what is surely the world's happiest concert-hall. (This good has been blown out of the ill wind of enemy occupation which destroyed the previous one.) The colour scheme is cheerful; the platform has a star-spangled canopy; what is more, the admission is free on most evenings. Fortunate Copenhageners, to be able to hear the classics in such comfortable conditions—and their own composers, the symphonic Carl Nielsen and the sparkling Lumbye!

It was in Bergen that Grieg, most national of composers, was born; so Norway rightly holds a characteristic Festival in this 900-year-old Hanseatic city. The setting is ideal, for summertime lights the seven

encircling mountains and the gaily-painted wooden houses spilling down to a blue bay. There is artistic quality as well: the "Harmonien" Orchestra is the second oldest in Europe and able to do poetic justice to *Peer Gynt's* strains and the evergreen piano concerto.

Other instruments are to be heard in a passing pageant of folklore making merry in a beflagged market-place. Lur-horns echo the songs of remote valleys; country people stamp and leap in the vigorous Halling-Dance. A typical Norwegian bridal procession in traditional costume is led by a peasant whose bow dances on his Hardanger fiddle with its droning under-strings. In homage he passes by Ole Bull, that violin virtuoso and patriot, whose giant, fantastic figure tops a fountain.

An appealing moment is at "Troldhaugen," Grieg's last home on the sylvan outskirts of Bergen. To pilgrims there is an aura round the "Victorian" villa with a tower, for its pine-walled music-room is filled with memories of the elf-like Edvard and his singer wife Nina. When a soprano, clasping a spray of flowers, puts simple feeling into "Solveig's Song" or a pianist on Grieg's own grand piano catches "Butterfly" in atmospheric notes, they must feel they are back in a fragrant past. Then they wander through a garden wilderness to the "tune-hut" by a fjord where he composed in privacy, or find the grotto in the side of a cliff where this "Orpheus of the North" is buried. "Troldhaugen" is in itself a Festival of Norway just as Finland has only needed the majestic voice of Sibelius and his seven symphonies to call visitors for many seasons to his hall in Helsinki.

Great Britain, more music-minded than is often thought, joins the European cavalcade. Wide-spread London may have to symbolize its contribution in a triumphant Royal Festival Hall, built on a bombed site by the Thames, but there are other notable centres. Long-lived is Three Choirs Festival in Gloucester, Worcester and Hereford, reaching back to 1715 and still resounding through cathedrals. The Eisteddfods of Wales culminate in the annual international event gracing the pleasant vale of Llangollen. Harps awaken a Druidic circle of stones as robed bards are crowned; magnificent voices chant song and poetry in valiant competition.

The south of England can offer incomparable Glyndebourne, near Lewes in the heart of Sussex. John Christie has added an opera wing to his period manor-house, so that intimate audiences find a nest of singing-birds where every note has charm, wit, polish. Long intervals allow them to reflect on the loveliness of Gluck, Rossini and, of course, Mozart while strolling over twilight lawns which merge into the surrounding countryside.

For some years the Glyndebourne *ensemble* was a centrepiece of Edin-

burgh's International Festival. This goes on from strength to strength, for the Scots have brought a flood of music—orchestral and operatic, many a great instrumentalist and vocalist—from all lands to add to their kilted pipe-bands which so spiritedly colour the "Tattoo" outside the castle on the rock.

So in many a European corner of art and song a glorious voice is lifted, not to be silenced by the din of a machine-age, the tumult and uncertainties of post-war, but to bring in master-melodies a new faith in the harmonies of the future.

DUDLEY GLASS

ANIMALS AND MEN

THE BURMA BROADCASTING SERVICE released a talk on the World Day for Animals last October, which was a message from "the Buddhist Archbishop of Latvia," Karlis A. M. Tennisons. This talk was a fervent appeal for the loving kindness and mercy which are the quintessence of Buddhism: pure Compassion, for all sentient beings from men down to plants. This eminent Buddhist also pointed out that in 1923, when he attained his present position,

> ...though the Buddhists in Latvia were only a small minority, the Buddhist spirit in the country was strong Cruelty to animals was severely punished...

Even trees and fish as well as birds and animals are not only protected by strict laws, but are preserved, fed and cherished, especially during the icy winters in Latvia. He explained that the Latvian people are Aryans and were Buddhists in ancient times; and that their language is clearly related to Sanskrit.

It is a pity that a corruption of the true Buddhist teaching on reincarnation was enunciated in this otherwise fine appeal for universal compassion. But the illogical notion that a human soul may be reborn in an animal body, by way of just retribution for evil done, is mentioned as a Buddhist tenet. "Once a man always a man" has been the teaching of all the great Sages. Nature does not work by sentiment but by Law. Evolution having produced a Thinker, he cannot go back into a form without a human mind or a human brain. Perhaps the Teachings of Lord Buddha are more deeply Compassionate than even some of His devoted and pious disciples realize.

E.P.T.

RELIGIOUS FESTIVALS EDUCATE HINDU MASSES

[IN a way we regret that **Shri Moorkoth Kunhappa** has confined his interesting examination to Hindu festivals. Religious festivals arouse higher sentiments in the consciousness of all: thus Christmas or the Ramzan-Id can and should awaken a wholesome curiosity to know and appreciate the meaning and purpose of these non-Hindu festivals. Similarly Christians and Jews, Muslims and Parsis, can derive more than holiday entertainment (often unrelated to the festival) by an inquiry into the origin and evolution of Hindu festivals. The Secular State of today confines its duty to communal festivals by preparing a list of holidays. The educative value of communal festivals is peculiar and potent: unity between religious and provincial groups can be enhanced by a proper cultural use of the important festivals of all groups in the one nation of India. — ED.]

"How much that was intolerable was accepted!"—the captious critic may exclaim; while the enthusiast can at the same time retort: "How much that was intolerable was softened!"

Those thoughts are uppermost when one considers the uses and abuses of sectarian religious festivals in India. The religious festivals under consideration are those in Hinduism only; because the writer does not want, for obvious reasons, to assign comparative merits to Hindu, Christian, Muslim, Jewish, Jain, Buddhist and Sikh festivals.

The Hindu pantheon has thirty-three crores of gods, almost one god per Hindu; and every one of them has a festival, most of them small, some microscopically so, but nevertheless a festival, with the result that not a day passes without some festival or other being observed somewhere in India. Add to these the festivals of the full moon or the new moon in certain months; those of the eleventh day of the moon like Vaikunth Ekadashi; the fifth day of the moon, like Vasanta Panchami, etc.; and again the moon enjoys a large share in the festivals of India. Some of the festivals are grimly devoted to prayers and fasting for departed ancestors; certain others are celebrated, like Holi, with boisterous revels, often crude. The sun is honoured at each solstice, and, of course, at every eclipse. Moreover every hill in India, from the Himalayas to the Western Ghats, every river from the Ganges to the Kaveri, every waterfall and important lake, has its own festival, sometimes localized, sometimes wide-spread.

All these would be enough to make a foreigner ask: Do these Indians find time to work? But that is not the end of the catalogue. Each season

has its peculiar festivals of prayers, of sacrifices, or of song and dance, according to the mood of the season; and every village has a shrine (some more than one), with a fixed date for its festival. In fact my original statement that not a day passes in India without some festival being celebrated is an underestimate; a few hundred festivals every day scattered throughout the length and breadth of this vast subcontinent would be more correct.

The rural areas are, however, so vast, their population so great and the means of communication so meagre that very often these festivals pass unnoticed by any except the actual participants in them. Nevertheless the effects of religious festivals on society and on the individual are even today so great in India that anyone who reflects upon the country's future should study them carefully, understand them sympathetically and utilize them wisely for the betterment of the nation.

Eighty per cent of Indians live in villages. Religious festivals are, by and large, their chief source of amusement, colour and communal gaiety. They furnish occasions when men can satisfy their gregarious instinct, their craving for escape from the grimness of the villager's daily life, their supreme need for the consoling faith in some power on whom they can lean in times of stress.

It is around the temples that the festivals are centred. At the chief festivals there are special ceremonies, processions, music, dancing, fireworks, displays of acrobatics, lectures, plays and various other entertainments of a traditional sort. Families reassemble for them, members living in widely separated places make it a point to reach home. Even the prodigal son finds this an excellent time to return to the fold and enjoy unquestioned "the fatted calf," which in any case would be already prepared. Relations who have been having strained relationships, of which they are tired and penitent, can then forget and forgive without losing face. Even the outsider gets a welcome smile; and not very long ago—the writer remembers those days—any stranger could walk into any house in the locality where the festival was being held, and be sure of getting something to eat and drink, from a snack to a meal, according to his timing of the visit. Piety, filial affection, friendliness, forgiveness, generosity, social solidarity, delightful entertainment, the excitement of being in a crowd, the pride of sharing in a grand event, are all promoted by these festivals.

Savitri told Yama, the god of death, that if one walked in step with another for seven steps, the two became friends; and building upon the claims of that "seven-step" acquaintance she argued with him and wrested her dead husband's life from the very hands of the god of death. Taking

part in a common festival has a very strong cementing effect on the members of a society. They feel so strongly united that sometimes communal riots take place on such occasions for trivial reasons, clashes between sections which otherwise live side by side like brothers day in and day out throughout the year. The day after the riot they again continue the even tenor of their lives.

Like all other countries, India has utilized festivals for consolidating the society. Festivals that have an all-India vogue—like the Durga Puja and the Deepavali—have had their share in consolidating India into one country. The Hindu is enjoined to visit the five great holy places of the country once at least in his life. By the time he has been to Rameshwaram and Rishikesh, Kamakhya in Assam and Dwaraka in the West, with Banaras, Vrindaban, etc., thrown in, and has bathed in the Ganges, the Godaveri, the Krishna, the Narmada, the Kaveri, as his own holy rivers, he has religiously identified himself with the whole of India. The South Indian may feel out of place in the cities of Allahabad or Patna, but not so in Prayag or Kashi. There he feels that he is in his own native land, the joint inheritor of an ancient culture. The congregation of millions at the Kumbha Melas, and at solar eclipses, in holy places does give the various types of Indians a physical, cultural and traditional sense of unity. Pilgrimages during festivals and on sacred occasions have done much to forge the communities of India into one big family.

Many tears are shed over the sad fact of the large percentage of illiteracy that still exists in India. When one considers, however, the fare provided for reading, one sometimes wonders whether illiteracy cannot be a blessing in disguise. Even after learning to read and write, it takes much study and pains, with correct guidance at every step, for a man to absorb real culture through reading books in the solitude of his house. The Indian method of inculcating culture was through the festivals. Their religious nature is too obvious to be mentioned.

Every Indian, however illiterate he may be, knows the outline of the epics *Ramayana, Mahabharata, Bhagavata*, etc.; he also knows some of the more important inspiring and ennobling episodes like the stories of Nala, of Savitri, of Harishchandra, etc. How does he know? He knows them because they are narrated at festivals by very interesting story-tellers.

There are certain communities whose men and women learn the Puranas by heart and sing them at festivals. The anecdotes are versified and sung, sometimes to the accompaniment of dancing and music—which is how Bharata Natyam came into being. Specially interesting stories are made into plays, and enacted in *jatras* and *kathakalis* (fairs and dance-dramas).

There are castes whose traditional occupation is to narrate stories, with annotations that bring out their applications to daily life and social responsibilities. They do not mind interrupting the thread of a tale to dilate upon the duties of a father, a citizen, a king or a leader. The audience, who already know the tale, do not mind the interruption so long as it is interesting. Humorous asides, dipped in caustic irony, on the vagaries of sophisticated men and women send the audience into roars of laughter, and send them home thinking on those things.

Thanks to all these, the illiterate Indian peasant has a knowledge of philosophy sufficient to make him say "Thy will, Lord, not mine." He knows his duties as a member of the community. He knows the rudiments of government. He knows enough practical psychology. It is in fact astonishing what an amount of living knowledge the illiterate have; and even more surprising are the opportunities that they get to acquire this knowledge without going to school, without reading books, without being bored and, above all, without becoming highbrows. Indian festivals have played a very important part in keeping alive the culture of India. Before pitying the Indian as an ignoramus merely because he is illiterate let us remember all this.

Unfortunately, however, the culture that is imparted in festivals and which inspires them was suited to life in India some ten centuries ago. In the twentieth century, especially, when the world is moving with the speed of jet-planes, most of what is learnt through these *jatras* and *harikathas* (lay sermons with a mythological basis) has little bearing on modern life. The fundamental values in life do not change, one might say with truth; but when their application is not seen, the common man in the street feels that all this is unreal, outmoded and useless. So the country at large is abandoning these excellent and efficient instruments of culture altogether. If only the contents of those speeches, annotations, songs and dances were suitably adapted, they would spread important ideas, suited to modern life in cities and in industries, like wild fire. Compared to that the process of literacy is painfully, if not tragically, slow.

"By whatever paths men worship me, they all come to me," says the Lord in the *Gita*. This great truth has been misunderstood to mean that the crudest forms of worship, some of them almost on the level of devil-worship, should be permitted to live long and be preserved like pieces in a museum. The equally important principle that we shall fail to be human beings if we do not help our fellow men to improve spiritually has been very sadly neglected. The belief in reincarnation, in itself a

highly intellectual and logical belief, has also contributed to the bad habit of not attempting to raise the spiritual level of our less fortunate countrymen. "When you have plenty of births, there is plenty of time to evolve" is the attitude. On the other hand, Christians believing in only one short life, followed by an eternity of hell or heaven, have naturally no time to be patient with the slow evolution of spirituality. Hence their zeal for conversion, which sometimes degenerates into intolerance. Hindu tolerance unfortunately stopped at non-interference and simultaneously created water-tight sects with all their jealousies, animosities, "hatred, scoffing and abuse." The caste system is written in bold letters and emphasized by italics at every festival. There are respective places in the temples for respective castes, much more rigid than the list of precedence at diplomatic receptions.

Although the festivals and the functions attached to them have, for want of adaptation, lost their significance, and man no longer goes to them to drink of the wisdom of life, the traditional belief in their religious significance, the sectarian pride each sect has in its own festivals, make men cling to them long after they have lost their usefulness.

When Aldous Huxley saw millions of Hindus in Banaras in 1934 bathing in the Ganges during the solar eclipse, he exclaimed: "Four million Hindus will assemble to save the sun god from being devoured; how many will assemble to save India?"

That is just the point. The enthusiasm still shown, the great energy spent by the people, the money lavished on festivities, the extremes of discomfort which they endure to take part in them, the religious scrupulousness with which they perform the rites, all indicate that, if only this vast flow of human effort could be utilized to such purposes as it was when the festivals came into being, we could be a greater nation without regimentation, by the willing and enthusiastic co-operation of the masses.

M. KUNHAPPA

NEW BOOKS AND OLD

Testament of Experience: An Autobiographical Story of the Years 1925-1950. By VERA BRITTAIN. (Victor Gollancz, Ltd., London. 480 pp. 1957. 21*s.*)

Miss Vera Brittain has come in for a good deal of castigation from some British literary critics for the sequel to her *Testament of Youth.* Literary criticism in the West has passed into a queer phase, too often confusing ideas with style, and many of her adverse critics seem unable to distinguish between the two. If a critic holds the view that for Miss Brittain to have been a pacifist when the bombs were falling and crashing on London was *ipso facto* an act of unpatriotic treachery, he feels himself justified in demolishing her literary style on the assumption that what he personally does not consider "good form" is necessarily bad writing.

We believe that it requires courage and fortitude of a high order to respect peace and reason when everybody else is losing their heads in an orgy of killing. It is both petty and stupid to attack a writer of integrity simply because she has had the courage to stand by her convictions in time of war. English literature will be a dead language indeed if ever her kind gave way to the pressure to conform which is nowadays brought upon them, not only by critics, but by every possible means the heavy hand of political and military prejudice can devise.

In *Testament of Experience,* the latest volume of her autobiography, Miss Brittain writes:—

> One of militarism's subtlest and most damaging weapons is misrepresentation; that is, the presentation of an honest opinion or activity in such a fashion as to arouse the suspicions of others

Needless to say, suspicion is easily cast upon those who believe in what Vera Brittain calls "the ultimate transcendence of love over power." She holds the view that Christ died for this, and derives her moral strength from its validity, and not from any political calculations which may, or may not, have the blessings of a State Church.

Her new book is valuable not only for the varied public and private events it covers from 1925 to the present day, but also for the testament it gives of one who has been tested in the fire of experience and not found wanting. Many of her critics have called her humourless. It is not, however, her seriousness they object to, but the particular things against which her wit is directed. She quotes with devastating effect a disciple of Dick Sheppard who, on the outbreak of war, coined this aphorism: "There is more rejoicing in the Ministry of Information over one repentant pacifist, than over ninety and nine good militarists which need no repentance."

Having said this, we must add that there are opinions in *Testament of Experience* with which we do not agree. There are estimates of people and events which we consider at fault. But because of that we are not going to follow the current literary trend and call Miss Brittain's a bad book. On the contrary, we found her story enthralling, and willingly concede to her the respect to which a fine woman, a brave pacifist and a good writer is entitled.

DENNIS GRAY STOLL

Tongues of Angels. By SYLVA NORMAN. (Secker and Warburg Ltd., London. 296 pp. 1957. 18*s.*)

The first thing to be said about this highly individual novel is that it could have been written only in this age — which is very much more than can be said of many "modern" novels.

Arnold Bennett held that one should be able to state the theme of a novel in ten words. Well, at a venture, the theme of this novel is the gaping gap which divides Profession from Performance. Need it be added that *Tongues of Angels* is concerned with self-styled idealists?

The time-setting is just after the end of World War II. And this is the story.

Jakob Kussenmacht, who mistakes hysteria for creative energy, but has the magnetism which some fanatics possess, conceives the idea of founding a new Society to "Save Europe's Art Treasures and to protest against this terrible destruction."

In due course a Conference is held, in a nunnery converted into an hotel in a neutral country, where Kussenmacht and a polyglot crowd of Delegates, plus lady secretaries, duly assemble. The importance of the lady secretaries — and the fundamental attraction of the proletarian Lotta Zubli — cannot be overemphasized.

Inevitably, they all quarrel about everything under the sun and moon. One Delegate succinctly sums up the situation to one of the lady secretaries, while patting her knee: "Idealism, fair lady. We are all devoted to the cause— but we hate each other." As to morals: "He was not promiscuous; having chosen his object, he inclined towards loyalty for an entire week."

The Conference, of course, achieves nothing. It ends with a Resolution, pregnant with pious platitudes.

Miss Sylva Norman, writing with great verve, achieves a new kind of satire — a satire of gossamer gaiety, of benevolent tolerance and uncritical detachment, which seems to imply: "Well, here you are! This is what happened. What do you make of it?"

A naïve reader might regard the first few chapters as an "extravaganza," but surely, eventually the hallucinating possibility would emerge that the behind-the-scenes activities of International Conferences may resemble those depicted by Miss Sylva Norman with such infectious *insouciance*!

She has written a unique book.

The jacket design, by Robert Hunt, reflects the spirit of the novel and is highly decorative and most amusing.

CLAUDE HOUGHTON

An Introduction to Asian Religions. By E. G. PARRINDER. (Society for Promoting Christian Knowledge, London. vi+138 pp. 1957. 4*s.* 6*d.*)

The Introductory states that the work

> aims at presenting the main facts about the living and literary non-Christian religions, for those who have no previous knowledge of these religions. . short historical backgrounds are given, with some account of their scriptures and religious life, and then an attempt is made to indicate something of the position of these religions under modern conditions.

Clearly a stout bibliography and good balance of the material are essential, but for the former we are told on the back cover:—

> The short bibliographies accompanying each chapter have deliberately been restricted to cheap and modern books that the ordinary reader may easily obtain for further study

The inaccuracies resulting from this procedure are, of course, numerous, while the author feels entitled to claim:—

> Indirect Christian influence may also be seen in some modern Asian religious movements, and in the translation of some of their scriptures into European languages.

Concerning the general balance, it

seems the author is more concerned with tit-bits of history and sociology than with the tenets of the religions. Such outstanding facts as the Zoroastrian contribution to the doctrines of judgment and the resurrection of the body, and the Islamic view of a Deity not subject to human sentiments, are not mentioned; while the epoch-making Brahman-Atman ideal of the Upanishads appears almost incidentally in spite of a good quotation from the *Chhandogya Upanishad*. The Four Noble Truths of Buddhism are not stated in their classic form and the Chain of Dependent Origination is omitted; yet both these teachings are basic to Buddhism and therefore essentially present in all schools of Buddhist thought.

With regard to present-day conditions, we read with surprise that in Ceylon "the abstract teaching of the monks has little hold on the life of the masses" and that whether movements for reform "will draw the people as a whole remains to be seen." It also comes as news that "many Japanese are turning away from Buddhism, feeling that it has little to say to the problems of the new Japan."

The statement that the Theosophical societies and the Ramakrishna Mission seek to revive the Vedanta for the West but "too often seem not to realize the full implications of the doctrines they so easily accept. Moreover they tend to react strongly against their own religious heritage . . ." confirms the impression that one gains from the book as a whole, namely, that the author does not intend his "uninformed readers" to venture out of their mental dug-outs.

A. A. G. BENNETT

The Way of Zen. By ALAN W. WATTS. (Thames and Hudson, Ltd., London. xvii + 236 pp. 1957. 25*s*.)

After reading these 200 pages on the background and history of Zen and on its principles and practice, one feels that the numerous problems connected with this "way of liberation" and with writing about it have found a remarkably capable, experienced and perceptive exponent in Alan Watts. Tracing Zen back to its Taoist and Buddhist origins, the author imparts in clear and effortless language not only his knowledge but his understanding of leading concepts in these traditions. In consequence the reader will appreciate all the better that the rather elusive qualities of Zen, its "marvellous activity," its spontaneity and naturalness, derive from a source more lofty than uninhibited selfishness or a mere do-as-you-please policy. The mind, in a word, must and can be trusted to follow its own nature, to let go of itself so that man's identification with his idea of himself may be discarded together with "the pursuit of goals which do not really exist."

This is where Zen begins: at the point where there is nothing further to seek, nothing to be gained — not even the Buddha, for this is what our true non-conceptual self already is. The difficulty is to let the mind work "by itself" instead of causing it to split by our interference, control or examination. To get their students to live Zen, the masters therefore demonstrate it "by giving instantaneous and unpremeditated answers to questions."

This book, which is of a fundamental kind, quotes many delightful prose and verse passages from Zen literature in illustration of points in its well-ordered discussions. By "sitting quietly, doing nothing," the senses open to receive the world and "grow" things in a non-dualistic universe. The final chapter, "Zen in the Arts," describes how Zen can be seen in poetry and painting, in the monastic tea-ceremony and garden-making.

I. B. HORNER

Martin Luther: Road to Reformation. By HEINRICH BOEHMER. Translated from the German by JOHN W. DOBERSTEIN and THEODORE G. TAPPERT. (Meridian Books, 1957; Thames and Hudson, London. xiii+449 pp. 1957. 12*s.* 6*d.*)

The learned author of this new biography of Martin Luther devotes his Foreword to an attempt to evaluate the respective roles of heredity and environment in the development of Luther's psychology. Thereafter he pursues a straight path as biographer and so provides the reader with no previous knowledge of the founder of the reformed church which bears his name with a valuable and comprehensive survey of one of the most controversial figures in the religious life of the sixteenth century.

Luther reacted from orthodoxy at a time when the Apostolic Church had discarded an earlier simplicity and purity; a time when the Popes waxed rich and the architectural splendours of St. Peter's itself had been made possible only by the corrupt sale of Indulgences. It was the period of Vanity Fair, the Vanity Fair of Bunyan's *Pilgrim's Progress*.

Sooner or later it was inevitable that there should arise some bold spirit to challenge the papal misrule. It happened to be a German, and a German peasant at that.

That Luther possessed elements of greatness nobody would deny. But is the secret of his psyche to be found, as Dr. Boehmer speculates, in an evaluation of the respective influences of heredity and environment?

We may come nearer the truth if, in place of discussing the family tendency to alcoholism and violence, we regard the influence of childhood experience on character formation. Here Luther was peculiarly unfortunate, and, if his record and words suggest a condition not far removed from psychopathology, we should not be surprised at that.

Luther has been compared with Isaiah, with John the Baptist, with Augustine and even with St. Paul himself. Yet it is not easy to see how any such comparisons could be justified. He has been praised for his continence: yet he ran off with a nun. He has been extolled for his amiability, yet he was, socially considered, a bore with vile manners. He has been credited with a great intellect, yet he failed to rise above the gross superstitions of his age, with the single exception of his rejection of astrology.

Luther is best understood if he is considered as a pathological victim of early childhood sufferings and misfortunes. Throughout his childhood he lived under the shadow of fear. He was the outcast from a harsh and cruel mother's love, and early saturated with the fear of the malign and invisible power of god and the devil. In the existence of the latter he firmly believed, adding that a visitation from him was best countered by gross behaviour.

Why cannot these authenticated facts concerning Luther be freely admitted? They do not detract from his greatness, but rather add to it since they represent a darker and more terrible spiritual battlefield.

The present biography, though admittedly from the pen of an admirer, and so now and again suspect as biased, is the work of a scholar and may be recommended to the general reader. But, having read Dr. Boehmer, the enquiring layman should look elsewhere for his further reading. This he would be wise to do by turning to those who approach Luther from the standpoint of modern psychopathology.

GEORGE GODWIN

Why I Am Not a Christian: and Other Essays on Religion and Related Subjects. By BERTRAND RUSSELL. Edited with an Appendix on the Bertrand Russell case by PAUL EDWARDS. (George Allen and Unwin, Ltd., London. xiii+ 225 pp. 1957 16*s*.)

This is not a new book. It is a collection of essays written over a span of years, some in pamphlet form, some as journalism. The book contains also an important Appendix This gives a summary of the circumstances of Bertrand Russell's exclusion from a Chair of Philosophy in the College of the City of New York. These include the gross perversion of justice at the behest of popular clamour incited and excited by the churches, together with political chicanery and the moral cowardice of prominent personages.

The essays themselves, although some first appeared as long ago as in the twenties, do not date. They are unified by subject and style. Their editor, Professor Paul Edwards, has done his work well.

The author's ideas on such problems as the existence of God, the influences on human behaviour of institutional religion, social taboos and the survival of bodily death, are here set forth with a shining intellectual integrity in a splendid prose.

The debate between the author, an avowed Agnostic, and Father F. C. Coplestone, S.J., is a model of how men of opposed opinions should contend; the keynote being mutual respect and courtesy.

Though the greatness of the thinker is manifest in these pages, the personality of the man also shines through.

Russell's quest is for truth and he follows it no matter into what unexpected philosophical or ethical positions it may lead him.

As a man, Bertrand Russell's outstanding characteristics are kindness, a hatred of all forms of cruelty and an exquisite courtesy in daily life towards all. A memorable evening spent in his company some years ago enables the reviewer to state this.

GEORGE GODWIN

Essays in Traditional Jewish Thought. By SAMUEL BELKIN. (Philosophical Library, New York. 191 pp. 1956. Rs. 3.50)

Dr. Belkin is President of the Yeshiva University, New York. Concerned with the training of men to be ordained to the traditional position of Rabbi, it aims at integrating modern secular and scientific studies with the age-old legal and spiritual disciplines of the study of the Torah (the first five books of the Bible) and the tradition that springs from it in centuries of learned comment and interpretation. The Jews in America are faced with all the difficult problems of a religious minority. There is the temptation to assimilation and the loss of their identity; there is the temptation to abandon religion in the interests of nationalism, whether American or Zionist.

Dr. Belkin insists that only in a rediscovery of a rich spiritual tradition can the Jew be himself, serving the greater community but never sacrificing his separate religious existence. His task is not to translate tradition so that it conforms to some pattern of modernity but to transplant it so that it grows richly in a new environment.

Such an emphasis on tradition and separateness would be dubbed "communal" in India and be challenged in the name of the secular State, but Dr. Belkin would accept the label and rejoice in it: a separate religious community, obeying God and utterly consecrated in obedience but in no way separate from life, because, as he points out, the Jewish tradition aims at uniting matter and spirit and embodying the soul. These essays may help us to enter more sympathetically into the

ethos of traditional Judaism and tell us more of it than many learned commentaries.

LEONARD M. SCHIFF

A Study of Gurdjieff's Teaching. By KENNETH WALKER. (Jonathan Cape, London. 221 pp. 1957. 18*s*.) Received through the courtesy of the British Council, London.

A deficiency in the scientific knowledge of the West turns active minds towards the East, hoping from there to learn methods of spiritual development towards which Western science gives no guidance. The initial attraction towards the teaching of Gurdjieff was, no doubt, this need. While Gurdjieff was in Paris his doctrine was being taught in London by Ouspensky.

The impression given by the present book is that the wisdom of the East was communicated by Ouspensky in a somewhat diluted form. It differs from the typical teaching given by Eastern writers in the fact that the interest seems to be in mental self-development as an end in itself rather than as a means to consciousness of God. It seems to make definite denials where Eastern writers would neither assert nor deny. Thus its interests are practical and psychological and not religious. The fruit of self-development promised by Ouspensky was that his disciples would become fully awake; nothing was said about what they were waking up to.

The central contribution of Western science to thought has been the development of a technique for distinguishing between true and false assertions. It is surprising to find so little respect for any technique for discriminating between the true and the false in this book. We are told that Ouspensky said this or that, but we are not given any reason for preferring Ouspensky's statement to the assertion of the opposite. On p. 105, for example, Ouspensky is reported to have said that the ray of Creation was a descending octave. But suppose X said it was, on the contrary, an ascending third, or Y, greatly daring, suggested that both statements were equally meaningless?

One is troubled too by a certain *naïveté* about language. On p. 36, it is said that "in the West the word 'consciousness' is very badly misused." But what conceivable use of the word "consciousness" can be a more correct use than another? Wittgenstein was also writing when Ouspensky was lecturing, and he has at least delivered us from the superstition of the one correct use of a word.

A worse trouble arises when the conceptions of modern science are used in a different sense from the scientific one There is, for example, much about "hydrogen" in Chapter VI, but it is not the hydrogen known to science. Why then is it necessary to call it "hydrogen"? There can be no sensible reason unless one holds a superstitious view of the right way of using the word "hydrogen."

I have no doubt of the need for Western thought to be enriched by assimilation of much that comes from the East. In the last fifty years it has been so enriched, but this book does not convince me that a significant part of that enrichment has come through Gurdjieff and Ouspensky. Certainly they were remarkable people; not least remarkable in the influence they had on men of such intellectual power as Maurice Nicoll and Kenneth Walker. The secret of this influence is a mystery which does not seem to be altogether unveiled in the present book.

R. H. THOULESS

British Philosophy in the Mid-century: A Cambridge Symposium. Edited by C. A. MACE. (George Allen and Unwin, Ltd., London. 396 pp. 1957. 30*s*.)

The articles published in this volume are based on lectures delivered at Peterhouse, Cambridge, under the auspices of the British Council. They were intended for specialists and were attended by professors, lecturers and teachers of philosophy from various countries. Perhaps the most important lecture was Professor C. D Broad's opening address on the historical background of contemporary Cambridge philosophy. A mere list of outstanding Cambridge philosophers during the last fifty years makes impressive reading: Sidgwick, Wittgenstein, Venn, Ward, J. N. Keynes, Sorley, Johnson, Stout, Whitehead, McTaggart, Bertrand Russell, Moore, J. M. Keynes and Ramsay.

In Cambridge, philosophy, or "moral science" as it is termed, does not form part of the arts curriculum as at Oxford. Because it has remained a preserve of isolated specialists the tendency has been for it to be out of touch with general history, political theory, economics, sociology and jurisprudence, despite the fact that certain Cambridge philosophers have also been men of wide general culture. Professor Broad classified Cambridge philosophers of the last half-century into six groups.

(1) The *Logicians*: John Venn, Keynes *père et fils*, W. E. Johnson and F. P. Ramsay. It is interesting to note that Venn's "limiting-frequency" interpretation of probability was rejected by his pupil the younger Keynes.

(2) The *Psychologist-Philosophers*: James Ward, whose Gifford Lectures on *Naturalism and Agnosticism* expose the flaws in Herbert Spencer's philosophical reasoning; and G. F. Stout, whose *Manual of Psychology* must have been a best-seller.

(3) J. E. McTaggart, the only *Pure Metaphysician*.

(4) Henry Sidgwick and W. R. Sorley, whose chief interest lay in *Ethics*: *Moralist-Philosophers*.

(5) Professor G. E. Moore, because of his great influence on English Philosophy in general and on the course of Cambridge philosophy, is placed in a separate category. Recently Moore's utilitarianism and his doctrine that the fundamental concept of ethics is indefinable have been subjected to much criticism.

(6) Those who approached philosophy by way of mathematics, as A. N. Whitehead, Bertrand Russell and Ludwig Wittgenstein: *Logico-mathematical Philosophers*.

In his account of "Recent Developments in British Ethical Thought" A. C. Ewing deplores the present tendency of British moral philosophers to expend their energy in determining what "ethics" is, instead of dealing with concrete problems in the field of ethics. C H. Mace's "Some Trends in the Philosophy of Mind" and S. Körner's "Some Types of Philosophical Thinking" make it clear that, with philosophy, as with other studies, fashions change and no scholar should be too convinced that his conclusions are correct. Gilbert Ryle, an Oxford philosopher, gives a lucid discussion of the theory of meaning, the occupational disease of twentieth-century British and Austrian philosophy. He is at pains to show how John Stuart Mill's *System of Logic* misled many, among them Meinong in Austria, Frage in Germany and Moore and Russell in England. In "The Interpretation of Language, Words and Concepts," Stuart Hampshire, another Oxford philosopher, attempts a criticism of Ryle's views. According to Margaret Masterman in "Metaphysical and Ideographic Languages" philosophical and logical expression in the Indo-European languages is less fundamentally correct and we should therefore acquire an ideographic language like Chinese. This is asking too much. Life is too short.

C. COLLIN DAVIES

Alchemy. By E. J. HOLMYARD. (A Pelican Book, A 348. Penguin Books, Ltd., England. 281 pp. 1957. 3*s*. 6*d*.)

This story of the attempts of chemists, mystics and charlatans to find the Philosopher's Stone to turn base metals into gold, and the Elixir of Life to make man immortal, covers the period from 200 B.C. to 1660 A.D. and is a wonderful piece of historical research.

In it are given short life histories of alchemists of almost every race and their doings faithfully recorded regardless of whether they were honest seekers after the truth or picturesque rogues out to make what they could from a gullible public.

Jabir ibn Hayyan—an Arab born about 720 and better known as Geber—not only tried to find the Philosopher's Stone but also gave the first known description of how to prepare nitric acid. Roger Bacon, born in 1214, was not only an alchemist but a seer also, as his vision of the future on page 118 clearly shows. Paracelsus, born in 1493, paved the way for a basic law of chemistry that all specimens of the same chemical had identical compositions when all the impurities had been removed.

Here, too, the reader can find the extraordinary stories of John Dee and Edward Kelly; of Alexander Seton, who wandered about Europe making many bogus transmutations of lead into gold, taking no money and winning a great reputation; of how Johann Semler's experiments were doctored by his manservant in his master's absence; and of the circumstantial accounts of transmutations by Helvetius, in which no one has so far ever discovered a loophole of error.

Robert Boyle, by publishing his book *The Sceptical Chymist* in 1661, dealt a deathblow to alchemy; though a chemist claiming to accomplish transmutation such as James Price, who committed suicide when his experiment was being investigated by the Royal Society, still flourished until about 1760.

T. BEDFORD FRANKLIN

The Hungry Eye: An Introduction to Cosmic Art. By RAYMOND F. PIPER. De Vorss and Co., Publishers, Los Angeles. 145 pp.; 8 plates. 1956. $3.00)

As the strange title of this book indicates, it is thought of as an introduction to what the author, Professor Emeritus of Philosophy at Syracuse University, calls cosmic art. The complete volume of this work, to which this one is an introduction, will contain all the pictorial material which is to follow. Until this work appears it will be difficult to judge the particular quality and trend of the religious and metaphysical art of today of which Dr. Piper gives evidence. He gives this definition: "cosmic experience designates any kind of conscious linkage with the beautifully ordered whole which is the total universe." It is easier to indicate the religious emotion and the æsthetic philosophy contained in the book by quotations:—

> *The Hungry Eye* expresses the yearning of every man to be a seer, that is, to know the secret laws of abundant and happy living in visible and invisible realms. This powerful yearning cannot be satisfied with anything less than Godliness. Man's mind remains restless until he experiences for himself those ideas and intuitions, those acts and arts, which awaken his dormant divine splendour. *The Hungry Eye*, then, symbolizes man's metaphysical urge to find creative food and light for unfolding his divine inheritance. It is his ***instinct for self-realization by expansion Godward.***

This is not an objective account of living religious art but a highly subjective *credo* presented often in a melodramatic form. It is based on personal experiences of a religious and metaphysical nature during an "adventurous quest around the world."

The primary criterion for the value of any work of art is not its literary content, and for any religious work of art not its religious motif in itself or the inspiration carrying it; it is rather in the artistic presentation, the formal quality. The visual aspect of the ideas offered here, as already mentioned, is still not outstanding, the few illustrations included in the volume are not eloquent enough. The abstract character of some contemporary works of art is analyzed and even accepted with understanding; but it is criticized at the same time as frustrating and fragmentary. For Dr. Piper the æsthetic experience must not remain æsthetic but must expand — through art to God. We look forward to the main volume to be able to examine how this is to be achieved.

J. P. HODIN

Jaina Psychology. By MOHAN LAL MEHTA. Foreword by M V GOVINDASWAMI. (Sohanlal Jaindharma Pracharak Samiti, Amritsar. xvi+220 pp. 1957. Rs. 8.00)

This is another valuable treatise from Shri Mohan Lal Mehta, who gave us *Outlines of Jaina Philosophy* in 1954 (reviewed in THE ARYAN PATH, June 1955). The present volume gives a psychological analysis and interpretation of the Jaina doctrine of Karma.

It is a thorough and detailed study of Karma, which is the basis of Jaina psychology. Karma is the root of birth and death No man inherits the good or evil act of another man. Ancient Indian philosophy propagated the doctrine of Karma; it is in Jainism, however, that it reaches its climax, assumes a unique character and becomes a system in itself, independent and rational.

The theory of Karma explains that every act is followed by its consequences. The rule applies to both physical and psychological actions. The consequences require present or future life for their fruition. Diversities and inequalities at birth tend to support the theory. The series of lives goes on if not checked. The checking or controlling leads to emancipation for ever from Karma.

The psychic plane is all-important in the theory. One, apparently in a saintly or static posture, may lose Heaven by the evil working of his mind, and one, apparently in a state of sin, may gain Heaven by the right working of his mind. So the relevant factor at all times is the psychological working of the mind. *Karmas* which are bound to oneself while laughing or joking may not be dissociated even by crying or imploring. So one has to be ever watchful in his actions of mind, speech and body, which is possible only if enough knowledge regarding them is acquired.

The text also contains various main aspects, with their several divisions and sub-divisions of *Karmas,* their functions and their conquest.

In the learned foreword, Dr. Govindaswamy points out that the Jaina psychology revived should mark an important stage in the evolution of Indian thought. The psychology of the West has reached an *impasse.* It may look back with advantage to the contributions of our ancestors. This book serves an urgent and relevant need in expounding them. The publishers and the author also endorse that view. It can be unhesitatingly stated that the work is useful both from scholarly and utilitarian points of view, and is a landmark in Jaina literature.

S. K. JHAVERI

The Moral Life of Man. By JACOB KOHN. (Philosophical Library, New York. 252 pp. 1956. $3.75)

Here is a cogent and closely reasoned plea for monotheistic theism based upon the verities of the moral life of man and the unique position in nature which that moral life gives him. For the writer the fact that man has the power to guide his life by ideas, ideals and moral principles is sufficient evidence for a teleological and moral power behind the universe.

> We hold that the phenomena of the moral life . logically require the postulate that reality in its wholeness be more than material and mechanical, that the cosmic process which produces the mind and personality of the ethical individual . . points to a source that can only be described if not as personal then as supra-personal rather than infra-personal.

It is refreshing in these days when so many philosophical writers are nihilistic, atheistic or humanistic to find one who becomes a more convinced theist the more he studies the findings of modern science and philosophy. Though his quotations are almost all from the scriptures of his own Jewish faith, to which he attributes authority (not because of any miraculous revelation to which they owe their existence, but because of the treasures of wisdom and truth contained in them), this is a book with a heartening message for anyone who shares the writer's belief in God as "the infinite whole of all being," and who finds in man's moral life, and the modicum of creative freedom which he feels himself to possess, evidence that the universe is not just blind, heartless, meaningless mechanism.

MARGARET BARR

A Cultural History of India and Pakistan. Vol. I. By KODOTH GOVINDAN NAMBIAR. (Author, Nileshwar, Cannanore District, Kerala State. 266 pp. 1957. Rs. 6.00)

> A few historians among the British rulers of India are said to have minimised the greatness of India, in order to demoralise the then rising freedom movement in India. With a view to counteract them, it is also stated, some of the Indian historians on the other hand had undertaken militant history writing by exaggerating the glory of India. In a scientific treatise like this such sentimental arguments, naturally, do not find a place.

So says the author in his Preface. After the spate of recent publications dealing with our cultural history in which one cannot see Mother India because of the innumerable garlands in which she is smothered, Shri Nambiar's approach is both welcome and refreshing. The survey extends from the Stone Age to 700 A.D. and covers the social, religious, artistic, philosophical and other activities of the period. The author provides interesting sidelights on the question of our indebtedness to Greece in the sphere of philosophy and sculpture; on the Scythian origin of *Sati,* the belief in reincarnation, Ganpati worship and the cult of Sramana; on the dates of the composition of the Vedic hymns, the Upanishads and the *Ramayana,* and on the Akkadian colonists who, according to him, peopled Mohenjodaro.

While the book provides a good deal of factual information on various heads, the facts have not been properly marshalled and a great deal of elimination is called for. Given adequate documentation and a style less obviously lacking in the fundamentals of good writing, this book would justify the effort which has obviously gone into its production.

HILLA C. VEKEEL

Uttararamacharitam, A Preface. By M. V. INAMDAR. (Samyukta Karnatak Press, Hubli. 111 pp. 1957. Rs. 2.00)

Sanskrit judgment accords Bhavabhuti a place as great as Kalidasa's. But even Bhavabhuti's masterpiece, *Uttararamacharita,* has not exercised any hold on the imagination of the West comparable to that of the *Shakuntala.* Attempts have been made by Indian scholars like Dr. S. K. Belvalkar to acquaint the West with Bhavabhuti's genius by applying Western standards of criticism, perhaps cautiously. Professor Inamdar's present attempt "to re-interpret the theme as the poet possibly conceived it, to re-assess the craftsmanship and to revalue the significance and appeal" is daring and noteworthy.

We have here a full-length composite study of the *Uttararamacharita.* The opening section contains an interesting discussion on "Bhavabhuti and the Tragic Theme." The next is devoted to an analysis of the workmanship, and last comes the interpretation of the play's "significance and appeal." The author has a talent for close literary analysis which is searching and stimulating. The preservation of the lecture form contributes to the liveliness in style; and on points of detail the author is both painstaking and illuminating. It is on large questions of general principle—on his use of the word "tragic" to explain a theme full of passive anguish and leading inevitably to a happy end, on his regarding Rama's excess of "goodness" as his tragic failing in the face of his callous injustice to Sita, on his explaining away the charge of paucity of "action" in the play, etc.—that one might be tempted to join issue with him. But there is no single "right" method of handling literary problems, and we heartily welcome this sympathetic study of a great Sanskrit classic.

K. KRISHNAMOORTHY

Tattva-prakasika-vyakhya Bhavabodha By RAGHUTTAMA YATI. Critically edited, with Introduction and Notes, by R. NAGARAJA SARMA. (Madras Government Oriental Series, No. CXLII. 585 pp. 1956. Rs. 15 00)

This is a welcome addition to the published original literature belonging to the Madhva School of Vedantism. It is a commentary on the famous Jaya Tirtha's *Tattva-prakasika,* which is itself a commentary on Madhva's *Bhashya* on the Vedanta Sutras. Raghuttama Yati wrote four other commentaries bearing the same name on the *Nyayavivarana,* the *Gitabhashya,* the *Brihadaranyaka Upanishad* and the *Vishnutattvanirnaya.* Because of this, he came to be known as the "Bhavabodhakara." His date is not absolutely certain. According to the editor, he flourished in the latter half of the sixteenth century, and was the thirteenth *Guru* in the line of succession beginning with Madhvacharya.

The reading of the *Bhavabodha* would have been facilitated if the *Tattvaprakasika* had also been printed with it, but that would, of course, have made the volume still more bulky and perhaps unwieldy also. In spite of this inconvenience to the reader, one can appreciate the excellence of this edition.

The commentary shows a good acquaintance with all the important Madhva works. It also brings out clearly the points of difference between the Madhva tradition and the Advaita tradition represented by Shankara's *Brahmasutra-bhashya.* While reading it, one is constantly amazed at the historical process which led to such totally different interpretations of the same texts. The commentator's habit of stating clearly all the different questions and possibilities which arise in understanding the meaning of a particular *sutra* is certainly very helpful to the reader.

The task of editing the text could

not have been entrusted to a better scholar. Dr. Nagaraja Sarma is an acknowledged authority on the Madhva School of Vedanta; his Introduction is a brief history of the literature of this school, and though unhappy expressions and dogmatic statements are found here and there, they take away nothing from the value of the Introduction. The work will be very useful to all students of the Madhva system of Vedanta.

K. A. SUBRAMANIA IYER

Thresholds of Existence. By UPTON C. EWING. (Philosophical Library, New York. 286 pp. 1956. $3.75)

This is a remarkable book. The author is fully steeped in the modern scientific outlook and tries from that standpoint to synthesize Science and Religion, to find an answer to the ultimate problems of the Universe and human destiny. The work is a rewriting of the doctrine of evolution.

He examines the concepts of "natural selection" and the "survival of the fittest," and shows reason for rejecting both and substitutes "Individual Selection," "Incidental Inception" and the "Will to Live." He makes use of a new concept of "thotonic" energy to indicate the presence of Will from the earliest forms of life. Though the earlier chapters make stiff reading, owing to ultra-scientific labyrinths of expression, strongly reminiscent of Professor Whitehead's metaphysics, the later part of the book is noble and uplifting. His conception of God is a sort of new scientific monism. His view of immortality as the essential feature of existence; his inference that humanity is yet to reach the higher stages of Passive Consciousness (as illustrated in the advance guard of humanity, such as the Buddha, Jesus and Gandhiji) and Over-consciousness; his impassioned plea for vegetarianism; his pacifism; and his grand forecast for the future of humanity — all these mark out an outstanding affirmation of the highest values. His central thought that forms develop out of the "Will to Live" confirms the Upanishadic insight. The whole work is a striking contribution to modern thought.

D. GURUMURTI

LEAVES FROM A PARIS DIARY

[**Shri Baldoon Dhingra** attempts this month a fascinating but difficult task — to render what Paris is. A close reader may find in his reflections an approach to the understanding of the Indian's experience of the wide prospect of Europe itself. Shri Dhingra has met the "external loveliness" of Paris by learning, like Matthew Arnold's poet, "to admire uncravingly." Will modern India? — ED.]

Paris means different things to different people. To many it is the literary, voluptuary and sumptuary capital of the world. Victor Hugo said that Europeans have no country but that they have a capital. To Paul Valéry every city is an immense gambling den in which some game predominates.

Paris draws all intellectuals to it, because its continually scintillating fireworks of frivolity and superficiality none the less do not prevent valuable thinking or lasting contributions.

Paris is a little of everything. It is the leader in women's fashions, in comedies and novels and the arts. But Paris is more. It is, in Valéry's phrase, "the most complete city in the world, for there is no other in which the variety of occupations, industries and functions

and ideas is richer or wider than here." Paris is "some enlargement of an organ of the mind." Paris is dominated by a completely mental mobility.

To many, Paris is the European stronghold of personal liberty, but that liberty does not consist in any way of absence of convention. On the contrary, on this point one and all, from *clochard* to member of the Academy, have accepted a certain constraint within general interest. Their liberty helps them choose, within the liberal limits those conventions delineate as regards manners and behaviour, the style of living which pleases them. This goes with the city's totality or its personality. No omnipotent government imposes a standard of life upon the people of Paris. No group or *milieu* has succeeded in forcing its own style upon the rest of its inhabitants. Plutocratic Paris has never given international Paris the character of the superficial idle parasite. Nor has the Left Bank been able to affix any label of barbarity on the Right It has not been for want of trying. The various fields of force of Paris are in an equilibrium which makes personal liberty more alive than anywhere else. For out of this equilibrium has grown that tolerance which we call the Paris atmosphere.

Students and artists are specially privileged, and know that Paris provides as no other city does endless facilities for intellectual and cultural life. The Cité Universitaire is more international than any university in the world and the student, go where he will, receives much courtesy at the hands of the authorities.

Yes, Paris is like Shakespeare's Cleopatra: "Age cannot wither her nor custom stale her infinite variety." But Paris is essentially feminine. The historical figure most honoured in the city—indeed in the country—is Jeanne d'Arc; and it is a woman, Marianne, who is the symbol of France. Paris is elusive, tantalizing. It cannot be held, for it gives its heart to no one. It will not be possessed. It is detached, indifferent. Perhaps that is its special fascination, for it will not be reached. Did not Keats say: "For ever wilt thou love and she be fair"?

I know Paris lures one with highly external loveliness until one discovers it is really a snare. Caught in it, one is trapped in the varieties of empty philosophies which parade the city in motley disguises. If one escapes from its snares one is thrown back on one's own resources. Then one learns to be self-reliant and independent. For it is possible to live in Paris and not spiritually perish only if one has not forgotten to admire, never ceased to be human and learned to be happy alone. If one has learned to be by oneself, as in some measure I have learned to do, one can enrich one's inner resources For me Paris has a special significance. It puts a foreigner—once a foreigner, always a foreigner—to the hardest of tests; it teaches you the severest of exercises: to learn to stand on your feet. Translated into philosophical terms, it comes near to Buddha's: "Be ye lamps unto yourselves."

BALDOON DHINGRA

We regret there was a slight error in giving the details of *Some Observations on Libaries, 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 when the review appeared on page 416 of our September issue. The book has 34 pp. and the price is 6*s*.

ENDS AND SAYINGS

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

HUDIBRAS

The paradoxical situation that increasing knowledge gives rise to increasing fear was stressed by President Rajendra Prasad when he inaugurated the open session of the World Conference of Religions in New Delhi in November. According to Indian philosophers, the feeling of insecurity is the result of *avidya* or ignorance. But how, then, could this feeling be growing instead of decreasing with every advance in our knowledge of the material universe? The President has given the right answer: he declared that science has only succeeded in analyzing and controlling the forces of matter, and knowledge thus obtained has proven a snare of delusion. The door to real knowledge remains closed. Continuing, he observed:—

> Man has not been able to free himself from the excessive influence of materialism, though, as a result of latest researches, science itself seems to be overgrowing and surpassing the bounds of materialism and coming closer to a recognition of the spiritual forces.

It is not, however, the pure spiritual forces to which science is coming closer; it is the lower psychic forces of hypnotism, suggestion and the like. The mediæval story of a man selling himself to the devil to acquire magical powers seems to be re-enacted today. We see in the latest scientific researches only the shadow of our own annihilation, and nations are pitted against other nations in devilish rivalry.

It is, therefore, only natural that more and more people are inclined to turn away from a purely materialistic view of life towards the needs of the Spirit and to a knowledge which is not of matter but of Spirit. The Vice-President, Dr. S. Radhakrishnan, aptly gave expression to this trend when he declared at the Conference that humanity could be saved only through a change in the minds and hearts of people — from intellectuality to spirituality:—

> The discipline which is calculated to bring about such a kind of self-transformation in people is religion. We cannot have a religion today unless it is acceptable to the findings of science. At any rate, it must not be inconsistent with the conclusions of science, and it is possible for us to develop a spiritual, creative religion, which is not contradictory to the conclusions of science.

The Conference has done well to emphasize the essential unity of all religions and to point out the urgent need of men today for religion as a guide to action and not as a theological adventure or an escape from earthly realities, by passing the following resolution:—

> The cardinal urge of all religions is towards peace, harmony and the well-being of all, including the lowliest and the lost. Religions have, therefore, opposed or looked down upon wars and conflicts and have recommended forbearance and self-suffering. With the invention and use of atomic weapons and strategy of total war, it has become impossible for either side, righteous or unrighteous, to survive. Such a war today spells overall destruction and annihilation of mankind. This conference of the representatives of all the great religions feels that it is high time religions give up mutual dissensions and exclusiveness, strive to bring about mutual respect and co-operation and start to discover ways of fostering among men, races and nations, love and brotherhood by establishing an institute of research in the potentiality of truth, love and non-violence through an objective study of the humanities and the great spiritual movements through the ages

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It is not without significance that the World Vegetarian Congress, a body composed of Western pioneers combat-

ing the killing of animals for human consumption, held its fifteenth annual session in India, which is perhaps the only country which has developed a whole philosophy on and about food. While for many the question of what they should eat is decided by either the palate or the dictates of dietetics, here in India people have been concerned down the ages more about the effect of food on their minds than its effect on their bodies. For instance, three kinds of food have been described in the *Gita* according to the effects they produce on man's mind and soul. This division has been made on the basis of the three *gunas* or the qualities of matter functioning in man. It is firmly believed that the basis of *sattvic* food, distinct from *rajasic* or *tamasic* food, is vegetarian.

Another aspect of vegetarianism which was stressed at the Congress was its basis in non-violence. President Rajendra Prasad, referring to this question, declared that, though it was a far cry from vegetarianism to atomic or hydrogen bombs, there was no escape from vegetarianism if people wanted to escape from the bomb danger. He added that the only way of release from this danger was to escape from the mentality which had produced the bomb and to cultivate respect for life in all forms and under all conditions:—

> There can be no doubt that non-violence or the policy of live and let live is the only policy which could solve most of our troubles and problems

But, such arguments apart, vegetarianism is almost an economic necessity in countries like India, and may also have to be accepted by others if food production does not keep pace with the staggering growth in the world's population. On this subject too Dr. Rajendra Prasad had some pertinent observations to make. He is reported to have said:—

> We have to consider whether cereals or meat could be more economically grown on our land Two and a half acres of land are required to provide a minimum adequate diet for each person, if he is a non-vegetarian, while only an acre and a half is required for a vegetarian to have a satisfactory diet schedule

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The conference of convicts and ex-convicts held last month at Lucknow is a sign of the times that our notions of crime as well as of punishment have undergone considerable change and that the time has now come for further reforms. It shows that we are far from the Middle Ages when a minor offence could cost a man his eyes or his ears; such a sentence today would appear barbarous even to the votaries of deterrent punishment. Inaugurating the Lucknow Conference, Dr. Sampurnanand, Chief Minister of Uttar Pradesh, struck the right keynote when he pointed out that although penologists and those connected with the practical side of jail administration could not change society in a day,

> they had to look upon those in their charge as patients suffering from accidents that could well have been avoided if society had been a little more considerate and far-sighted and a little less callous Now, they had to send these men out with their personalities repaired, with, as far as possible, frustration and irritation washed out of their minds and a willingness to live and work as normal citizens implanted

Once it is realized that there is a link between poverty and crime, as also between juvenile delinquency and the type of education prevalent in society, it will be evident that mere deterrent punishment cannot be the right means to wipe out crime, particularly when its causes are embedded in the very structure of society. Is it not obvious that many take to crime — cheating, robbery, theft, etc.—when they fail to find gainful work? Is not child delinquency, which is now on the increase, especially in the urban areas, often the result of parental neglect? A recent survey in the city of Delhi showed how

the children of parents who go out to work drift into bad company and learn to be pilferers and pickpockets. It was not a reformer but a great novelist, Fyodor Dostoevsky, who declared that

> with ready-made opinions one cannot judge of crime Its philosophy is a little more complicated than people think It is acknowledged that neither convict prisons, nor the hulks, nor any system of hard labour ever cured a criminal Humane treatment may raise up one in whom the divine image has long been obscured It is with the unfortunate, above all, that humane conduct is necessary.

A century after this view was expressed, it is a pity to hear our legislators still expressing fear that leniency may lead to an increase in crime, and urging the need to ensure that "the punishment fits the crime." This was evident recently from the arguments of some members in Parliament who opposed the Probation of Offenders Bill, which seeks to have a uniform method of probation for the whole country and to give courts wide powers to release offenders on probation. Dr. Sampurnanand's bold statement at the recent convicts' and ex-convicts' conference is a fitting reply to those who fear to take the risk involved in treating an offender as a misguided person, rather than as a sinner who must be "deterred" by being punished. He said:—

> I am convinced that there are very few men who are congenital criminals in the sense of being so unregenerate that they cannot be won over to the path of virtue. The great majority of those who find themselves in prison are helpless victims of circumstances over which they had very little control. Besides the inequities imposed by nature there are the social and economic restrictions imposed by society. Children are born and grow up in circumstances which teach them that they must wage an incessant war against society, if they want to satisfy some of their most elementary wants.

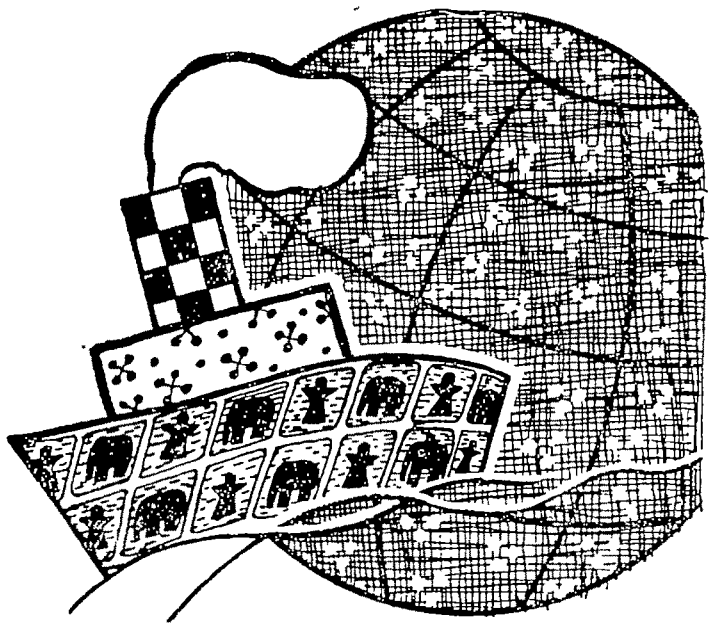
A plea for singleness of vision runs through the Reith Lectures by George F. Kennan, broadcast by the B.B.C. recently on the subject of international relations, "Russia, the Atom and the West." Mr. Kennan is diplomatist and historian, and the leading American authority on Russia. He also has his share of wisdom. His first talk was on the economic and political growth of the Soviet Union, and the spirit that urges it to "go one better" than the West in material matters. Yet the West has already gone beyond and is itself involved in further psychological problems. The real competition should be not against each other, but to see which can solve its own problems the sooner. In the third lecture (*The Listener,* November 28th, 1957) he has this to say of post-war Germany in reply to the argument, "You can't trust the Germans":—

> It is true that many of the older generation are not likely ever to recover entirely from the trauma of the past .... But I have seen ... a little of the younger Germany, and I am convinced that these young people—troubled, bewildered, unsupported at this time by any firm tradition from their own national past—will not fail to respond to any Western appeal that carries the ring of real vision, of conviction and of seriousness of purpose The younger generation of Germans are more threatened today by the inroads of a pervasive cynical materialism than they are by any extreme nationalistic tendencies; and it is precisely here, in combating this materialism that we in the West have given them, I fear, little help or inspiration ... If Germany cannot be accorded reasonable confidence in these coming years then I would know of no promising solution to the entire problem of Europe. To assume that such confidence cannot be given is to cut ourselves off in advance from possibilities that may be vital to our very survival. If we are going to take so negative and so hopeless an assumption, let us be terribly, terribly sure that our judgement is drawn not from the memories and emotions of the past but from the soberest sort of attention to present realities

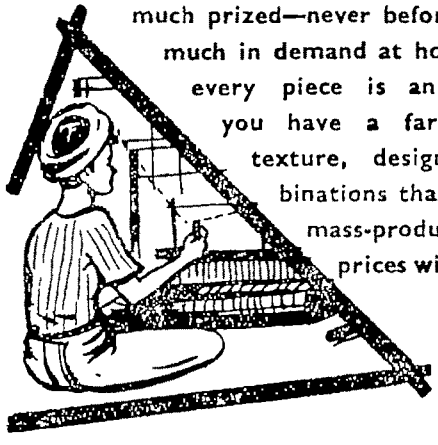
That power of trust which conquers mind-arguments and emotion-based reactions, can, however, only come when there is some degree of realization of the unity of all life. Present realities must be seen in the light of timeless Reality.

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THE ARYAN PATH

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

VOL. XXIX FEBRUARY 1958 No. 2

"THUS HAVE I HEARD"—
THE PURSUIT OF KNOWLEDGE

Each man is to himself absolutely the way, the truth, and the life....
The way and the truth come first, then follows the life.
— Light on the Path

PERCEPTION, INFERENCE AND TESTIMONY are declared by the ancient teachers to be the means of obtaining knowledge, whether fallible or infallible.

Knowledge is threefold—sense-knowledge, head-learning, Heart-Wisdom. Each one of us, now and here, possesses a triple storehouse of knowledge. We have the powers of observation and of the sensations which are ours through the use of the sense organs, offering data for one order of information. We have the power of the mind—from mere cerebration to profound thinking—which yields to us our head-learning. We have our emotions—lower passions or exalted aspirations—which manifest our Heart-life and bespeak our Heart-Wisdom.

All three are partial and faulty for all mortals. Those only who attain to true Immortality possess in perfection complete and infallible Wisdom. This is the co-ordinated, concordant and complete Wisdom. Sense-data are correctly comprehended by head-learning, which in its turn is inspired by the pure light of the Heart, which is the seat of the Great Self. Real Immortality means possessing this triple Wisdom.

Mortality implies not only death through the decay of the body but also the presence of ignorance about innumerable things in space, the motions of time and the events in history; further, the separation which personal feelings and lack of altruism make between the human heart and the grand heart of Nature, which is Compassion Absolute.

Men suffer because the body decays, the mind continues to be ignorant

and the heart remains selfish Death is feared; ignorance is found difficult to overcome; selfishness is considered a natural inheritance of every man, woman and child. And so from death to death mortals pass, knowing only sorrow at which they tap their foreheads and say, "*Kismet.*"

But the innate divinity at the very core of our being whispers—"There must be a way out of the death of the body, the darkness of ignorance, the corruption of selfishness." We do not seek the Way to Wisdom—we lose ourselves in our busy-ness to exist day after day, to eat, to earn, to pursue pleasures, to avoid pains. It hardly occurs to us to seek the meaning and the purpose of life. We do not live progressing from light to greater light, from love to deeper love, but stumble from confusion to corruption.

All Prophets and Perfected Men have pointed the Way, have spoken the Truth. We remain ignorant about such instruction; the *Gita* and the Upanishads, the *Gathas* and the *Kabbala,* the Sermon on the Mount and the Epistles of Paul, the greatest of the Apostles—these are instinct with a life of their own. Many read them; some read them with triple attention of eye, head and heart; but only the rare few attempt to accept the advice—"Mistrust thy senses, they are false"; or "Separate Head-learning from Soul-Wisdom," as is advocated; or bring the heart to "forsake every other religion and take refuge alone with the Great Self." We do not appreciate because we do not understand the promise contained in the potent words of Krishna: "I shall deliver thee from all thy transgressions."

There is the Path, there is Truth; if we find these the possibility of Living the Life is perceived and the experience of Immortality is assured.

How to find the Path? There are diverse ways which the knowledge of materialistic sciences, of speculative philosophies, of creedal theologies, tells us about. Broad are these paths, visible and accessible to all. But they have not led the educated and civilized man to the light, strength and peace of Truth. The Upanishads call this lower knowledge, and name the Wisdom of the Supreme as the Higher. But it is also taught that the Path to the Supreme True is inward—from thought and mind to Heart and Soul—and that the Science of the mystic and the occultist is hidden, esoteric, named *Gupta Vidya* and described as the Royal Wisdom. The search for that Way to Hidden Truth proceeds from the mundane and mortal mind to the Soul of Light in the Cave of the Heart. Awake, arise, seek the Great Teachers—it is said. Between the mortal and the Immortal there is The Bridge. What is that Bridge?

SHRAVAKA

TO MY UNKNOWN FRIENDS IN INDIA

[**M. Albert Guerard** is Lecturer in the Humanities at Stanford University, California. His new book, *Fossils and Presences*, has just been published and follows the lines of thought of his earlier volumes, *Testament of a Liberal* and *Bottle in the Sea*. Every thoughtful Indian will find the ideas of this essay written in a forthright style provocative and helpful. — ED.]

UNKNOWN, alas! I have read perhaps a hundred instructive books about India, without including Kipling's, or chatty travelogues. I have met, with pleasure and profit, perhaps a score of prominent Hindus, including Mr. Krishna Menon and relatives of Prime Minister Nehru. But my ignorance of your enormous and teeming subcontinent remains abysmal. Let me add that my interest, which is keen, and my sympathy, which is deep, have nothing to do with the fact that your country is enormous and teeming. Florence appeals to me more than Calcutta, Shanghai or Chicago. Values, not numbers.

In the murk of my ignorance, there are two rays of comfort and hope. The first is that conscious ignorance is less misleading than blurred and distorted knowledge. Everyone in America believes that he is familiar with French affairs and a fast friend of "our first ally, our Sister Republic." As a matter of fact, there is no country we so utterly fail to understand, with disastrous results. The second ray of hope—more positive, for it is a truism that hope is forward looking—is that with advancing years I have turned altogether from the past to the future. History, the object of my lifelong studies, has made us what we are, brought us into our present tragic chaos. The problem is not *Whence?* but *Whither?* Not yesterday which is past our power to alter, but tomorrow which we can still choose and shape. I believe in creative, converging evolution. The India, the Russia, the France, the America I am interested in, as "countries of the soul," not as territories or powers, are still ahead of us in the process of becoming. Let the India of yesterday, let the caste system, go, as feudalism, serfdom, monarchy by divine right, have gone. I believe in anthropology, the study of cultural patterns, as I believe in immunology: let us master the obstacles to be overcome. My stand is the reverse of Burke's: there is no wisdom in prejudice. In Gospel terms: let the dead bury their dead.

So my message to my Indian friends will not be what we can teach India, nor what we can learn from India, but what we can hope from India. Magnitude is of small import, and antiquity is a burden: what counts is the promise. There was once, and I believe there still is, a "promise of American life." It has grown dim because it has grown gross:

partly on account of partial fulfilment, mostly on account of smugness. America has been a great experiment: it has taught us what to seek—and how *not* to seek it. I am watching the great Indian experiment: India, an infant among the great organized families of mankind, has what we possessed in 1776: the freshness, the innocence, the hopefulness of dawn.

What I dimly see or feel in India is first of all the primacy of religion. By religion I do not mean formal religions or formal creeds: I understand that Mr. Nehru is not an orthodox believer. I mean the acknowledgement of the spirit as the essential reality. Material achievements I do not contemn: may your five-year plans be gloriously fulfilled! There is a virtue in accepted poverty, *i.e.*, in the simplification of life: there is no virtue in famine, pestilence and squalor. Material progress is good, if it helps liberate us from worldly care; it is harmful if it adds to our burden. The French have a good expression for moderate wealth: "*Il est à son aise*," he lives in easy circumstances. The wealth that creates worry, un-ease, is a curse. May India grow rich, but under spiritual guidance. May it never be said: "India's business is Business."

In this subordination of the material to the spiritual, I include the materialistic aspects of all the sects: crudely faulty science, clumsy primitive myths about the creation or the end of the world, false history, ritual, ecclesiasticism, and most of all literalism, for the letter killeth. All these may be, at one moment, necessary props for the stumbling soul; but they may, and at a certain point they must, be tossed aside. I understand that in India many superstitions are rife; but that as a vast culture group India is not committed, as America is in fact, to a closed canon of divinely inspired and literally infallible books, to a set of dogmas (even if they be called "natural religion") as definite as industrial specifications. Nor is she committed, as Russia is officially, to a stifling faith in materialistic science. There are no unalterable blue prints in the realm of the spirit. My India (is it a Cloudland?) is a country where no man is handicapped because of his beliefs or lack of beliefs.

The consequence of this primacy of the free spirit is that India—my dream of India, my dream for India—stands for the refusal to accept power—material force, ultimately violence—as a final argument. In this I believe that India is best fitted to lead us into the path of constructive peace. America does lip service to the Christian faith but has abjured the Christian spirit. She has adopted such slogans as "Force without stint," "Unconditional surrender," "There is no substitute for victory," "Discussing from a position of strength," ' massive retaliation." All these proud affir-

mations can be summed up in the old "Jingo" song: "We've got the guns, we've got the men, and we've got the money too." Power politics, idol of the realists, mean the ethics of the gangster. Fortunately, the accession of India to full independence was hailed by the world as a *moral* triumph, as the victory of non-violence. Between the two symbols, ludicrously unequal—General Dyer of Amritsar and Mahatma Gandhi—the world freely chose Gandhi—and yet did not take the lesson to heart. The Amritsar spirit still prevails in North and South Africa as well as in the Middle East

Because India refuses to accept power (force, violence) as the final test of the right, I hope she will not seek a seat among the mighty by the side of Chiang Kai Shek, but that she will strive to abolish the invidious and immoral distinction between the Big, the Middling and the Small: "Have you guided missiles in store?" It might well be that Switzerland, Finland, Uruguay, could teach lessons from which all might profit. It is for India to prove that a giant's brain is not necessarily befuddled or paralyzed by the fact of being a giant.

So I am ready to welcome India's leadership away from the cult of sheer power. This position I should prefer not to call Neutralism. There are in the word "neutral" unpleasant connotations of weakness, cowardice, castration. The judge is not neutral between right and wrong; neither is the scientist so between true and false. The proper term would be non-partisan, even anti-partisan, or, more positively, *judicial*. Judge a case on its own merits, without fear or favour. This is what President Eisenhower and the British Labour Party did when they condemned aggression during the Suez crisis; even though, in order to do so, they had to censure their best friends and to be "fellow travellers" with Russia. This is what Prime Minister Nehru did when he deprecated the brutal methods by which the Hungarian insurrection was suppressed, even though he probably was more in sympathy with the professed ideals of the Socialist government in power than with those of the insurgents who sought to restore the ancient *règime*. And his courageous stand made him for once a fellow traveller with Secretary Dulles. Let no national, doctrinaire or partisan shibboleths swerve us aside from truth and justice. If India would keep up and strengthen her leadership in that direction, I for one would pray that France, England, and ultimately the half-blind giants, Russia and the United States, would follow in her steps.

There is a subject which for over six decades has been for me not a hobby but a conviction, *viz.*, the adoption of an international language as

both the symbol and the instrument of world unity. Now India, I understand, is even more of a babel than Western Europe. She needs a common language, for commercial, administrative and cultural purposes. To preserve English—used at present by a distinguished, educated minority—is to hark back to the days of Queen Victoria; to substitute Hindi is to hark back to the days of Akbar. English would be more *neutral* (non-partisan) than Hindustani: it would not reduce the other tongues—some of which are mighty languages—to the status of provincial dialects. But why not look forward, beyond the dreams of Akbar, Macaulay or Disraeli? Why should not India aspire to be the pioneer in the adoption of a world language, and make it officially her own?

This may seem Utopian: but there is an immediate practical approach. The UNESCO meeting at Montevideo urged that the question of a world auxiliary language[1] be investigated: let India support and implement this proposal with all her might. The promise that she herself would adopt it would be a decisive argument.

For a country to commit itself to an international institution or instrument is by no means unprecedented. Nations new and old have declared that they were discarding their local weights and measures, in spite of immemorial associations, in favour of the metric system. France and Italy in the preamble of their constitutions have declared their readiness to abandon their absolute sovereignty and to submit to world law. Why should not India take a step of the same kind in the linguistic field? It would actually be the best solution to her own internal linguistic problem, and a lesson in constructive world citizenship.

The greatness of India is harmony within pluralism: an infinite variety of racial stocks, creeds, forms of worship, local customs, languages, seeking and achieving unity in the quest of peace and brotherhood. This ideal is valid, not for India alone but for all mankind. India can best realize herself by transcending herself: not by attempting to become a monolithic nation of the outmoded Hitlerian Reich type: one, jealously one, in race, thought, speech, faith. My dream is that India should "mundialize" herself as a number of European cities have done: declare herself a conscious unit in that commonwealth prophesied by George Washington, "the Great Republic of Humanity at large."[2]

ALBERT GUERARD

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[1] The word *Esperanto* was used as a synonym for a world language; but Unesco should not be committed in advance to any scheme: Esperanto, Cosmoglotta, Interlingua or Basic.

[2] 1938; Vol. XXVIII, p. 520.

THE REAL SIGNIFICANCE OF "FRIENDLINESS" IN BUDDHISM

[**Shri S. K. Ramachandra Rao** is a well-known scholar of Buddhist lore and a sincere practitioner of the Master's teachings. In this article he has written about the well-known quality of *metta*, which is more than friendliness; it is a Compassion for all the different kingdoms of the entire universe. Whatever the discipline of the spiritual life, Hindu, Buddhist, Christian or Muslim, Love and Compassion are regarded as the primary virtues to be cultivated, with the basis of *vairagya* or Dispassion. In the language of *The Voice of the Silence*, "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." Every aspirant trying to live the Higher Life will find valuable ideas in this article.—ED.]

OF THE ten lifelong vows a Buddhist monk is enjoined to observe the very first is the resolve not to injure life (*panatipata*). In the eightfold path formulated by the Buddha, the primary constituent of the step concerning "right actions" is this restraint from injuring life. For the unshakable deliverance of mind (*ceto-vimutti*), which is the goal of every Buddhist aspirant, the second obstacle (*nivarana*) to be overcome is ill-will (*vyapada*); and this is said to be overcome by the practice of "friendliness." Among the seven stages of purity enumerated by the scholiasts, purification of mind (*cittavisuddhi*) figures prominently; and for the attainment of this, forty exercises are suggested, one group thereof being designated as "cultivation of sublime states"; here, of the four such states, the first one is *metta*, or friendliness. And this is characterized as a quality that makes the Buddha (*buddhakarakadhamma*), a state of perfection (*parami*) practised by all the Awakened Ones. In the little handbook,[1] which the earnest Buddhist uses daily, an important section pertains to "the discourse on friendliness." Buddhaghosa, the eminent exegetist, devotes a long and inspiring section in his *Visuddhimagga* to the practice of *metta*.[2] The *Jataka* tales abound in episodes extolling this virtue. Even the *abhidhamma* metaphysics considers this as an "immeasurable" (*appamanna*).

In a gospel that insists on turning one's back on society, on an austere and severe mode of life and on the practice of secluded contemplation,

[1] *Khuddakapatha*. The section is "*Mettasutta*"; this is also included in the *Suttanipata* collection.

[2] Ch. 9 (*Brahmviharaniddeso*).

it is not a little surprising that friendliness, which is the strongest cement in social relations, should figure so prominently. But its import is not social; the Buddha's approach to the problem of pain was not merely human. It is unjust to the stature of the Buddha to reduce him to the rank of a social thinker. He was, in fact, a preacher of the doctrine styled as "cross-current" (*patisota*), cross to the normal life of men. A suspicion leaks through the Pali texts that the Sakyan sage, during at least the early years of his ministry, was to his contemporaries "a snatcher of sons, a maker of widows, a breaker of homes"—the allusion is to his call for "Home-leaving" (*pabbajja*). His early followers indeed were social runaways; they wandered about without relations of whatever kind or dwelt in jungles, "bending their minds towards emancipation." They were, in the Master's own words, like uprooted palm trees.

The Buddha's offer to mankind was the possibility of leading a higher life—higher than household, higher than society. This higher life was characterized by freedom; freedom implied the elimination of all barriers, and affection verily is the strongest barrier. Of the three fires that continually burn mankind, this affectionate attachment (*raga*) is the foremost; its accessories are mental clouding (*moha*) and aversion (*dosa*). This threefold fire has to be quenched in order that the higher life may be lived. Affection in the sense of an attitude of mind that limits the sympathy, confines the attention, intensifies the feeling of dependence, has obviously no place in the programme for higher life. But aversion, too, is an ill that must needs be eliminated, and how can it be eliminated without recourse to affection? The very Pali texts say that aversion is counteracted by the cultivation of friendliness (*mettabhavana*).

The Pali word for aversion is *dosa*; its equivalents are repugnance (*patigha*) and ill-will (*vyapada*). It is described as an unwholesome root. Ethically it is aversion, hate; but, on deeper analysis, it is the "violent striking of mind at an object."[1] Although physically and in a gross sense one who hates turns away from the object that he hates, psychologically it implies a violent approach. To counteract this, turning away (acts of renunciation often imply this) is no solution. The farther we attempt to run, the faster the mind sticks to what is left behind; pulling and pushing are not methods to tame the mind. The opposite of *dosa* is *adosa* (non-aversion), or, to put it positively, *metta* (in Sanskrit, *maitri*). The latter word is hard to translate: it means loving-kindness, sympathetic interest, friendliness, amity. Psychologically it is the "inclination of mind in the

[1] *Vipassanadipani* (Ledi Sayadaw).

direction of the object." The approach aspect is still there, but there is no violence about it, no striking. It is interesting to note that its equivalent *avyapada* signifies peace of mind. The mind moves, but it is free of emotional content.

The cultivation of friendliness as a spiritual exercise is said to induce the first three of the four intent states of mental absorption (*jhana*). In the first *jhana*, the mind is dissociated from the object and its own craving; and there is instituted *piti*, which term connotes joy, satisfaction, zest. A thirsty, weary traveller on a difficult road on a summer day finds himself on the banks of a rivulet of clear, cool water; and his satisfaction at this is *piti*. In the second *jhana*, *piti* gives rise to *sukha* (enjoyment); in the above simile, the traveller's happiness when he has quenched his thirst and rested his limbs. The realization that even *piti* is a distraction leads to the third *jhana*, wherein *upekkha* (equanimity, indifference) looms large. Thus the perfection of friendliness eliminates both affection and interest. It is clear that the narrowing of attention to any particular object or group and the concentration of interest and sympathy on it are not what *metta* signifies in Buddhism.

What then is the significance of *metta*? The term is defined as intention to engender benefit and happiness (*hitasukhupanayanakamata*).[4] Buddhaghosa explains that its practice stamps out repugnance (*patigha*) and stamps in forbearance (*khanti*).[5] The latter, it is well known, is deemed the highest of penances: "a renunciant will neither strike nor trouble another."[6] This wording, which belongs to the early strata of canonical composition, being employed originally as a *patimokkha* text, is negative and this is significant. It does not suggest an ideal of positive social service or a deliberate attempt to promote the welfare of others; it is more a personal discipline. Among the benefits of the practice of *metta*, as enumerated in an old non-canonical but celebrated tract, there is no mention of its effect on society, community or even household: "the practiser sleeps pleasantly, wakes up fresh, undisturbed by anxious dreams."[7]

That the social ideal was not involved in the conception of *metta* is further evident from the actual method of its practice as detailed by Buddhaghosa. At the very start (*sabbapathamam*), the aspirant will confine his attention to himself, and, his entire body being bathed with thoughts

[4] *Suttanipat'atthakatha*
[5] *Visuddhimagga*, Ch. 9, Sec 2
[6] *Dhammapada*, 184.
[7] *Milindapanho*, IV (*Mendakapanha*), 16.

of friendliness, he should wish well for himself: May I be happy, not troubled, without malice, without passion, without taint! May I carry myself well! Then in gradual measures he must extend the orbit of his friendliness to comprehend all men, all animals, all living creatures, all things that struggle with ego-feelings. Included, too, are plants and stones, here and elsewhere, for *metta* must radiate all round, regardless of objects. The important process during this practice is "breaking down the lines of demarcation between individual entities" (*simasambhedana*).[8]

No doubt the welfare of society and mankind follows as a corollary from the successful practice of friendliness; but it must be recognized that it is not intended primarily to serve this end. The river is of course a great benefit to the people living along its banks; but does the river flow just for their sake? The gospel of Buddha is essentially for the individual: its aim is not to better man's role in society or to make him a more efficient social animal, but to improve the very nature of man in order that he may be freed from all ills, present and future. In this refinement of the human constitution, the outlook of unbounded affection and friendliness to everything around is a necessary ingredient. The Buddha's intent has aptly been expressed by one of his early followers, the forest-dwelling Revata:[9]—

> Since I left home in favour of the monk's life, I have not harboured a thought that is ignoble or fraught with hate. Creatures may die, prosper or suffer; but in this long interval, I have no thoughts whatever. I cherish the immeasurable friendliness that I have cultivated well — in stages as the Buddha taught. I am friend to all, and all living things I love. I make become the mood of friendliness; and ever I dwell with a peaceful mind.

These verses are included in the canonical collection of the poetic outbursts of early Buddhist monks, and here are the enchanting original lines:—

> Yada aham pabbajito agarasma' nagariyam,
> nabhinandami sankappam anariyam dosasamhitam.
> Ime hannantu vajjhantu dukkham pappontu panino;
> samkappam n' abhijanami imasmim dighamantare.
> Mettam ca abhijanami appamanam subhavitam,
> anupubbam paricitam yatha Buddhena desitam.
> Sabbamitto sabbasakho sabbabhutanukampako
> mettan cittam ca bhavemi abyapajjarato sada.

S. K. RAMACHANDRA RAO

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[8] *Visuddhimagga*, Ch. 9, Sec. 12

[9] *Theragatha* (Khadiravaniya-Revata), 14. v. 1.

SOMETHING THAT NEVER HAPPENED BEFORE

[**Mr. Roy Bridger**, examining the "perpetual emergency" of our day, goes to the heart of the dilemma posed by nuclear weapons and the obstacles to disarmament. Seeking to place the responsibility for their threat, he disconcertingly brings most of us into the dock. He is right in seeing a greater menace than the atom bomb represents in the mentality that can contemplate using it; he rightly hails as a hopeful sign the withdrawal of a big military power like Britain from Egypt at the behest of world opinion. We pin our hopes for world peace more on ideas, the "universal common denominators and perhaps new ways of life altogether," of which also he writes. He has brought out well the complexities of the problems of banning nuclear-weapon tests and of disarmament, and the impossibility of solving them in isolation. As Mr. Bridger wrote to us, "We have reached a stage of *stored-up crisis*, not only in warfare but in the whole of our technology, and in our basic materialist philosophy."—ED.]

ON ALL SIDES it is evident that we have entered a period of perpetual emergency of a kind never previously experienced in known history. As Professor Roger Heim, President of the International Union for the Conservation of Nature and Natural Resources, has summarized it: "Man has become a prisoner of the mechanical consequences of his powers of invention."

When man set out to improve his standard of living with the aid of machines, themselves subject to continual improvement and increasing efficiency, he took a road which stretched away into the unimaginable future, a road which seemed to be entirely without end. Today, especially in the case of the more heavily mechanized countries, the situation can be seen to be getting out of hand. The road of everlasting progress looks suspiciously like a road to mass suicide through breakdown of biological stability.

The problem is brought out on vast, cataclysmic lines involving radiation damage fears and nuclear warfare threats; and it is brought out in a multitude of little unexpected ways. For instance, in America just now they are talking about the G-Line—the Gadget Line. This is the latest shape of the human form: with thickened waist and heavy thighs, overweight hips and distended paunch. It is the result of the thousands of labour-saving gadgets which have been pouring into American homes and industry for two generations and more. Machines are now doing what people did for themselves—but their owners have had to pay the penalty

in fitness. In theory, labour-saving devices should be introduced as a welcome boon to those sections of the world's population most in need, particularly to the millions of small cultivators struggling round the clock to keep up with the demands of the seasons. To some extent this is what has occurred, but the process is not turning out as it should. Those who already have are getting more than is good for them, the rest continue to go without.

In agricultural equipment something more efficient than the hoe is clearly an advantage; "dust-bowl" farming, using powerful tractors designed to plough ever deeper and faster, fleets of combine-harvesters whirling away precocious crops forced with chemical stimulants and preserved with poison sprays against equilibrium-restoring "pests"—is unbalanced efficiency run riot.

In the processing of foodstuffs, too, machines for refining and doctoring food to new degrees of incompatibility with the human constitution are appearing all the time, while other machines are engaged in the large-scale production of drugs to deaden Nature's warning pain signals.

It is in the military field, however, that the most immediately urgent crisis has been reached. As man started to perfect machines for improving his standard of living, so began the corresponding rise of his weapons of destruction. No one can doubt that the end of this particular road is near. Whatever there was to be said for an armaments industry offering improved spears and patent muzzle-loaders, it is evident that, when it can only go on turning out apparatus for destroying everything on the planet, it has outlived such uses as it may once have had.

Today man himself is almost out of the running. With automatism being increasingly applied to the apparatuses of comfort, all the powers at large will be working to apply it to the apparatuses of destruction. It seems no more than a childish fancy to suppose that the extreme potency of the new weapons will act as a deterrent; there are plenty of fanatics mad enough to blow up, not merely whole cities, but the whole earth, if the switches are allowed to get into their hands. But, in any case, the machines are going all out to get the switches into their own hands.

Scarcely less disturbing is the extreme slowness of the rate of penetration of a sense of the impending crisis into the general consciousness. Yet such is itsstored-up magnitude that even the firmest of our institutions and habits of thought is in danger of becoming obsolete. Language itself is becoming less and less adequate. Whole groups of words are being left standing, their meaning eaten away from inside as if by termites. Our notions of "defence," for instance, of what is being defended and what it

is being defended against, are almost completely out of date. Our minds are still clouded by phantasms of the Armada assembling at Cadiz, of Van Tromp sailing up the Thames.

The situation today is that under present conditions there is no longer a single cause worth going to war about. Not one. The "causes" on behalf of which people have formerly gone to war are dropping out of the picture. It is the *means* of war that is now the great threat, filling all the stage.

Some forty years ago a Western line-up against Communism began to take place. The process has gone on till this day; although the clash is ostensibly between Communism and anti-Communism, the forces now operating do not correspond to the original labels. Marked political and economic differences still exist, but "Communism" pure and simple is not the supreme terror. It isn't the creed that is feared, it is the instrument of applying the creed. It is applied materialism run riot, an unquestioning belief in "science." The latest is the earth satellite, a triumph of ingenuity, whatever its implications. But, if we felt that the Russians were mastering the *life* sciences (as distinct from the physical sciences) on this scale, we should feel a lot more reassured.

The West believes in science, too, of course, but nowhere nearly so blindly; in fact large sections of Western thought have been aware of the snags for some time; concerned not so much with rushing on towards wonders new as with putting a brake on a runaway machine. We cannot put the clock back. We cannot even get it to stand still. But at least we ought to try to regulate it. The question is, how?

Radiation risks being what they are, a movement has arisen to put a ban on further nuclear-weapon testing. Unfortunately, this is a good deal easier said than done, as the absence of results has shown. The case for abolition of nuclear-weapon testing might seem unanswerable when considered in isolation, but in practice it cannot be considered in isolation. This is the trouble all the way through — no shortage of slogans recommending various self-contained moves, but a great dearth of integrated programmes.

In practice the question of the abolition of nuclear-weapon testing is tied to the question of abolition of nuclear-weapon manufacture, since no one is likely to go on stock-piling weapons that have never been tested. One must go at the very least one step further and call for both.

This is what most abolitionists have done, it is true. But if real wars are going to be fought at all, whether in the cause of world conquest or in defence of hearth and home, there is unlikely to be any "gentlemen's agreement" on where to draw the line. The one object on both sides will

be to get hold of the deadliest possible weapons and to use them to the limit. Governments are not prepared to leave preparations until the last minute, hence full speed ahead with the testing of nuclear weapons.

Thus another big step is called for: the banning of *all* weapons. Again, this is a very worthy idea, but it is not going to be put into practice at the wave of a wand. Weapons of war are also the instruments of police work; a prerequisite of their abolition is therefore the removal of not only the need for war but the need for police work—a tall order.

There is one important qualification to be made, however, at this stage. Although weapons of war and instruments of police work be one and the same, the respective conditions are very different. A national police force requires only the lightest of weapons. It has no opposition of any consequence to overcome, since the public has surrendered its right to use weapons. If a world police force *to which the nations surrendered this sovereign right to use weapons* could be brought into being, the whole complex problem of disarmament would dwindle away.

Perhaps, after all, the Suez affair was not in vain, if it helped to push things in this direction a little. Britain lost a good deal of face both in going into Egypt and in coming out, but perhaps the only really noteworthy thing was that a big military power, acting in what it took to be a just cause, should have called off hostilities at the behest of world opinion. To go down thus into history is worth losing a little face.

Failing the establishment of a world police force, the problem remains critical in the extreme. There is not only the difficulty of separating war materials from routine police equipment, but the difficulty of separating them from routine technological progress, or what is practically universally identified as progress. Who will venture to assert that all this must stop? No more rockets; no more satellites; no more talk of exploring space. And, even if someone did suggest this, is there the faintest chance of any heed being taken? It's a very, very tall order.

Besides, for very many people today there is rather more involved than mere principles. They have their very livelihood to think of. It is nothing uncommon to read of protests against the "threatened" closure of some obsolescent arms factory being made by the workers in it. And it is not simply the workers in the armaments industries who, by the nature of the set-up, are inhibited from making a clear-cut call for disarmament. It is an innocuous industry indeed today that does not help to feed the military machine—and to profit thereby. Vast numbers of other people are "interested" indirectly, through investments. It is becoming less and less easy to invest savings, even in the Post Office, without helping to finance

the latest developments in rocket and guided-missile construction. A new twist is added by the rise of over-the-counter unit trust shares, interested as much in overseas as in home investments and making allocations in the world's atomic "advances" available to even the smallest investor. Now, under the British Labour Party's new nationalization plan, the largest investor in the "leading" industries will be the State. You carry the set-up and the set-up carries you, the whole thing as apparently unstoppable as an automatic bottling factory.

The H-bomb is the transcendent zenith of futility. But the fall-out of responsibility for it is spread very wide indeed. It is easy for the public to blame the diplomats when disarmament conferences fail. Yet, so far from the diplomats letting the public down, may it not be the other way round? According to Sir Charles Petrie, the historian, the First World War was not caused by the professional diplomat, as popularly believed. "It came about because in several countries the mass of the people wanted a fight, and it was more than their rulers could do to stop them." It could not be said that today the masses want war; in the so-called "free" economies of the West it is subtler, but no less insistent, pressures that are the trouble.

What is the most terrifying thing in the world? The H-bomb? No. The most terrifying thing in the world is the mentality that can contemplate using it. The mentality that cannot, even now, see that mankind is advancing at breakneck speed along the wrong road and that no time must be lost in seeking a different one.

It is not weapons that we shall have to rely on in the future. It is ideas, and they will need to be more universally acceptable than the conventional stock-in-trade. The world is quite prepared to scrap its obsolete steam engines and dynamos, says Undershaft in Shaw's *Major Barbara*, "but it won't scrap its old prejudices and its old moralities and its old religions and its old political constitutions."

It is a question of hard work all along the line, of much heart-searching in quest of workable world systems and universal common denominators, perhaps of new ways of life altogether rather than the existing set-up purged of nuclear weapons of war or of all weapons of war or even of all instruments of force. Not to think in terms of waving some magic wand which will remove the snags from the present picture, leaving everything else as before, but to begin at the other end with homelier realities. We have lived too long in an intellectual stratosphere. We need to come back to Mother Earth.

ROY BRIDGER

ARE ALL RELIGIONS EQUALLY TRUE?

[IN THIS thought-provoking essay **Dr. William Henry Harris, Ph.D., (Boston)** of the Department of Philosophy of Southern Illinois University at Carbondale, Illinois, U.S.A., offers some ideas on Religion and differences in religions. Dr. Harris specializes in the philosophy of religion and Asian philosophies. The view presented on this subject by H. P. Blavatsky in her article "Is Theosophy a Religion?" contains similar thoughts presented half a century ago. Furthermore, H. P. Blavatsky's article presents a profounder and completer view, which our readers will do well to examine. — ED.]

PERHAPS the most serious questions now faced by the philosophy of religion are those raised by the new contacts between world religions. Of course contacts between the world religions are nothing new, nor is reflection upon their competing claims to truth. For example, their relationship to Greek and Roman religions as well as to Judaism was one of the most difficult problems faced by Christian thinkers from the time of Paul until the fall of Rome. The new political independence of Asian cultures, however, has changed the character of their contacts with the West. The scope of contact between cultures is far greater than it has ever been before. Fortunately the contact between world religions comes at a time when they are more intellectually renascent than they have been for centuries.

One thing upon which all religions agree is a claim to be true. Any adequate descriptive definition of a religion must recognize the high seriousness of its claim, and the way that this distinguishes religion from other fundamental approaches to experience such as art, science and moral obligation.

The following definition of religion may bring out this basic agreement among religions and give us a basis for deciding claims to truth: Religion is the expressed conviction that its fundamental values are in harmony with Reality. No one's religious conviction extends to all of his values. Each of us desires or prefers many things which are not fundamental to the basic integration of his personality, which may, in fact, be in conflict with those fundamental values upon which his existence is centred. But if we have a core of values without which we feel we could no longer exist, and if we express the audacious conviction that these values are sustained by Reality (all that is or could be), then we are religious. Religions differ enormously in the values they hold to be fundamental and in their conceptions of the Reality which sustains these values. There are

great differences in the self-consciousness with which the religious conviction is realized. But all religions must resist claims that values have no objective referent and that cognitive truth is not relevant to religion.

Religion is different from moral obligation, for obligation is experienced by many who feel that the universe as a whole is indifferent or even hostile to those values which they are obliged to create or defend. Religion is different from science, for the ideal of science (impossible to realize) is the description and prediction of our experience without regard to what we desire or prefer. Religion is different from art, for the artist may express evanescent emotions altogether different from the values of his previous work and with no thought as to whether his values are in harmony with the structure of that which is or could be. Religion is concern about some fundamental core of values. It not only claims that they are good; it always believes that they are true. It is misunderstood by the literalist who feels that the truth of his religion lies in the historicity of its scripture rather than in the values it expresses. It is misunderstood by those who equate its concern for values with poetry or ethics.

If this definition of religion is adequate, it is foolish to say that all religions are equally true or to say, as the positivists do, that all religions are equally false. It seems that the supremacy and purity of the Aryan "race" has been for some people a sincerely religious conviction in the sense in which we have here defined religion. We either live in a world which sustains such a conviction or we do not. If we do confront a Reality which harmonizes with this evaluation of the Aryan race, then it must be to some degree indifferent or hostile to the value of inter-racial brotherhood. And the fact that evidence can be produced that biological, historical, or social processes are hostile to one or the other of these fundamental values does not prove that all religions are equally untrue, or that religious values are merely subjective.

A religion, therefore, may be more or less true according to the way that its ultimate values harmonize with what is or could be. Religions differ widely in symbols, institutions and the theologies by which they conceptualize Reality and its relation to their ultimate values; but some of them may still be in large agreement upon ultimate values. We can see, as well, that some religions may be in basic contradiction regarding ultimate values.

Are there any criteria by which we can criticize our values and decide upon their truth? I believe that there are. In neither knowledge about values nor knowledge of sensory facts can we escape our egocentric predicament. Values are always specific and particular; we never desire or

prefer abstractly. But the norms by which religious values can be judged must always be so abstract as to apply to all value judgments, for here the question is of the relation of value judgments to the structure of Reality itself. If our alleged norms are not sufficiently abstract they are simply values among other values and no help in measuring their correspondence to Reality.

What are some of the things which may prove to be criteria for the truth of religion? I would suggest that they might include: consistency, universality, enhancement and fruitfulness. Truth about values, like truth about sensory experience, must be seen in terms of probability. But those values which are consistent, universal, enhancing and fruitful, would seem to be most in harmony with the structure of Reality. Probability increases as more of these requirements are met.

In order to condemn or justify specific values we would have to examine them long and carefully in the light of biological, social and historical processes. It might, however, be useful to illustrate the application of the criteria we have suggested. For instance, world peace and love of motherland have both been the basis of widely held religions. But to include both the worthiness of world peace and the worthiness of a motherland among our core values is to deny religion in two ways. First it denies that integration of self which is one of the roots of the inner peace which faith always brings. Second, it denies to the structure of Reality that unity which knowledge must presuppose. If there can be no mere English geometry, or only Chinese physics, Reality also cannot be in harmony with values which obviously are not true. There may be tensions within Reality, but ultimate frustration would make a knowable universe impossible. And if we are considering ultimate Reality, universality is unavoidably implied by the same arguments which support internal consistency. We all have values not necessarily shared by others, but to the extent that they make the realization of our values by others impossible, our values cannot be true ones. This does not mean that the values of uniqueness and privacy cannot be religiously true; it does mean that values which entail destructive competition or deprivation of others should never be made religious ones.

A true value always enhances our realization of other true values. A true value is always fruitful in making possible further values. Appeal to experience is a familiar one in all great religious traditions. It does not imply a shallow form of pragmatism. It does mean that living, rather than rational criticism alone, must be the test for our religious values. This seems to be in keeping with what William Ernest Hocking some years

ago called "negative pragmatism": —

> If a theory has no consequences or bad ones; if it makes no difference to men, or else undesirable differences; if it lowers the capacity of men to meet the stress of existence, or diminishes the worth to them of what existence they have; such a theory is somehow false, and we have no peace until it is remedied . . . . Whatever doctrine tends to draw the fangs of reality, and to leave men unstrung, content, complacent, and at ease, that doctrine is a treachery and a deceit. Note well that it is not pleasantness but force that sets the mark for truth: we have to require of our faith not what is agreeable to the indolent spirit but what is at once a spur and a promise.[1]

The view that we have sketched is in opposition to the view that one religion is true and all others are false. This claim to unique truth has two forms and has been made in one form or the other by adherents of each of the world religions. The more severe form of this claim is that the error of other religions is total and that their highest expressions only make them more dangerously delusive. A more common position is that the truth is fulfilled in one's own faith and that other religions in varying degrees approximate it. Even devotees of religions claiming great tolerance often seem to say something like this. In any form the claim to any one religion's supremacy of truth seems to be based on ignorance, or a denial of the enormous diversity of value systems among advocates of one's own religious tradition and especially among advocates of other religious traditions. The forms and symbols of each religion are often a cloak for the most particularistic, incoherent or debilitory values. Some religions may be too constricted to allow a very great development of true values. But each of the major religions has provided some scope for such development. If a person can understand the strange forms in which the values of a religion are expressed he often finds devotees of another religious institution closer to those values most central to himself than are the people within his own religious tradition. Once such a community of values has been discovered, devotees of any belief may join in the development of forms and institutions which more and more adequately express their common faith.

This does not say that all religions are equally true. Statements like that spring from the kind of sentimentalism which frustrates rather than stimulates religious inquiry and development. There may be truth in each

[1] *The Meaning of God in Human Experience*, New Haven: Yale University Press, 1912, pp. xiii-xiv. Also Cf. SWAMI VIVEKANANDA, "The Mission of the Vedanta," quoted in *The Yogas and Other Works*, New York. Ramakrishna-Vivekananda Centre, 1953., p. 119.

religion. Each religion may have some true value not developed in another. All religions must be continually examined before a Reality which their advocates can neither control nor perfectly reflect.

The development of more adequate conceptions of the way in which our values are sustained by Reality is the task of theology and the philosophy of religion. In this task information of developments in science and other fundamental approaches to Reality must be considered. Developments will thus help us to see more clearly which values are true. But religion itself is a conviction expressed upon our ultimate values. Mutual understanding and growth in religious conviction need not wait for agreement among theologies.

WILLIAM HENRY HARRIS

"THE ART OF THE DRAMATIST"

J. B. PRIESTLEY, in three wireless talks (*Listener*, December 5th, 12th, 19th) propounded a most stimulating theory on "The Art of the Dramatist." He has examined the nature and virtue of the drama itself, the fundamentals of the dramatist's work, the essentials of acting and production. But through the survey there runs one common theme — that the perfection of satisfaction is reached by the subtle interdependence of two apparently opposed things, producing an integrated whole. So Mr. Priestley speaks of the "dramatic experience" created by our response on two different levels of the mind at the same time. We are aware of reality and unreality simultaneously. Pleasure and appreciation cease when there is only a single response, as with the very young child to whom the play is frighteningly "real," and the unimaginative adult to whom it is completely unreal.

> So it is in the delicate relation between belief and disbelief, between the dream life of the play and the real life in the play's presentation, between the stage as a window upon and an entrance into imaginary existences and the stage as an exhibition of highly technical skills, that our true dramatic experience has its roots and its being.

In the same way, the art of the dramatist lies in a duality. He must conceive and create his play "both in terms of its imaginative life and in terms of its theatrical presentation."

Here, it would seem, in this theme of two-in-one activity, we have something significant that should be applied not merely to the theatre, for it is as valid in its application to the great "drama of the soul" that we call our daily life. That too must be lived on two levels at one and the same time.

W.E.W.

HOW TO MAKE COMMUNISTS

[**Mr. Reginald Reynolds** is an internationalist with a real insight. He is a firm believer in the principle of Universal Brotherhood. In this article he speaks from personal experience after a visit to Japan.— ED.]

SOME COUNTRIES have gone Communist by a process of decay, just as maggots breed in a rotten cheese. Some have had Communism forced on them by aggression. If Japan goes Communist I suspect that it will be largely the result of American stupidity.

I have just returned from Japan, where I was impressed by many things: Japanese manners, cleanliness, honesty, poverty, industry and (in the struggle for existence) ruthlessness. But what matters most to us in the West is the Japanese dread of nuclear war and of nuclear tests.

This dread is something you feel at all levels and among people of all parties. To us the bombing of Hiroshima and Nagasaki are events of the past. To the Japanese these events are a dark shadow, still hanging over the land. Over a hundred thousand people still living, some maimed, some in apparent health, were exposed in varying degrees to the radiation from those two bombs. Twelve years after those bombs fell, any one of these people can at any moment show symptoms of leukemia. Death generally follows very soon.

Even the precise number of people exposed to radiation twelve years ago is unknown. One reason is that so many have concealed the fact. Young people fear—with good reason—that nobody will take the risk of marrying them; for the worst results are those arising from mutated genes, which may cause deformed or monstrous children. This can make a social leper of any young man, so far as marriage is concerned; so he may keep away from the hospitals as long as he can.

Now look at American policy against this background of terror. America has made Japan a great network of bases for its operations in the event of war. The Americans, and more recently the British, have used the Pacific for their nuclear tests, in spite of repeated protests from the Japanese. The present government in Tokyo is the equivalent of a Conservative government in London, but it has voiced, in vain, the fears of a whole nation.

Communist propaganda in Japan concentrates on these points. Every American base, they say, will be a target in war. In these small, overcrowded islands this will mean the extermination of the Japanese people, if the latest nuclear weapons are used. And who wants to abolish such weapons? Why, Russia, of course: but only by agreement with America

and Britain, who won't agree. (I am simply putting the argument as the Communists put it.) As to the tests, they affect the rain, the crops, the livestock and the fish. Fish occupy a predominant position in Japanese diet, second only to rice, for they are the chief source of protein. Nothing could be easier than to make effective anti-American propaganda out of such a situation.

Communists do not need to talk Communism. All they have to do is to exploit American blunders to create and fan anti-Americanism and to suggest that Russia and China are Japan's true friends. There are, of course, some awkward facts to be explained away or ignored. Much of the radio-active fall-out comes from Russian experiments; but Japan is naturally much more conscious of what goes on in the Pacific, where the entire crew of a fishing boat was directly affected by one of the American tests. And again, Russia has been a hard bargainer about Japanese fishing rights. But the Communists can still say that Russia and China have, at least, never established "bases" in Japan.

Nobody likes to put up with a foreign occupying force and it is beside the point to reply that a good many countries in the past endured Japanese occupation. (French resistance to German occupation was none the less vigorous because France had itself "occupied" so many colonies.) The objection to American occupation is simply a fact of which one finds evidence everywhere, and it is intensified by the knowledge that American bases in no sense "protect" the country, but make it more liable to deadly attack.

And among these people, so sensitive to the dangers as well as the humiliation of American occupation, there is also vivid memory of two cities annihilated as a demonstration of American power. The Communists never fail to remind people of that responsibility. Russia, they imply, would never have done a thing like that. And then, a little inconsistently, they imply that of course Russia might be forced to do the same sort of thing if the Americans continue to threaten them from Japanese bases.

Do not be deceived by the small size of the Communist Party today in Japan. It was very small in Indonesia only four years ago. Unless the Americans clear out of Japan they can, within a few years, create as big a change there as we have seen in Indonesia—for different reasons—and the implications of that change will be very serious. The only sure way to keep Japan from going that way is to stop provoking Japanese fear and resentment, to offer much-needed help to the country in its economic problems and to encourage Japan to regard itself as a neutral power. On that it should not be difficult to reach agreement with Russia and China.

But it is just that sort of common sense which is lacking in Anglo-American policy, especially in the Far East. I will pass over the more obvious danger spots: Korea and Formosa. The world has had plenty of time to reflect on the folly which has included the *régimes* of Syngman Rhee and the "Generalissimo" on his little island (bristling with armaments and aggressive intentions) as bastions of "The Free World." Let us consider one other powder barrel: Singapore.

Mr. Duncan Sandys himself, on a recent visit to Singapore, made it perfectly clear that the place cannot be defended against an attack with nuclear weapons. At the same time he made it equally clear that Great Britain intends to retain Singapore as a "base." So this useless "base" in what Mr. Sandys called the "defence of freedom" is, in fact, a meaningless defence of a freedom which does not exist for the people of Singapore, since they have no share in the "freedom" which is supposed to be defended.

The internal situation is almost equally depressing. In spite of a recent effort on the part of Mr. David Marshall (a rich and ambitious man) to split the working-class vote by creating a new "Workers Party," the strongest political group in Singapore is still the Peoples Action Party (P.A.P.), which has a mass backing. Its leader is Lee Kuan Yew. Strange to say, this Socialist party, in spite of its power outside the Legislature, has only three representatives in the Assembly. The reason must be sought in a Constitution which is typical of British colonialism.

With a heavy weightage of nominated members, including the key members of the Cabinet, the Government has effectively blocked the possibility of any real democracy within the existing Constitution, whilst making the usual parade of concessions to popular demands. The Peoples Action Party put up only four candidates, of whom three were elected in the last elections. It was a sufficient force to use the Assembly as a platform for the democratic opinion which the Constitution was designed to frustrate, whilst it avoided the temptations and compromises which might have been the result of a larger representation. The P.A.P. is pledged not to work the present Constitution.

We have, of course, separated Singapore from the Malayan Federation. Singapore remains a colony while the rest of the country celebrated its independence on August 31st. As a comment on the claim that freedom is granted to colonial peoples when they are "ready" for it, the whole business is an eye-opener. By our own standards Singapore and its people, more urban, more educated than the neighbouring states across the Causeway, might be assumed to have the better claim. If anybody has

the right to say when somebody else is "fit" for self-government, I should have expected the British, by British standards of "fitness," to have agreed with this. And so they would, no doubt, if Singapore had not been of such great military importance.

So they cut the country in two in a way which can only be understood if we try to imagine that the whole of Britain is independent except for London, which is ruled by the Chinese. Economically and politically the idea was and is obviously disastrous; but the Brass Hats demanded that it should be so. They had their way and Malaya will pay the price. In saying Malaya I include Singapore. Only by a political fiction can they be separated.

This is the setting for the internal problems of P.A.P. No "left" party, operating so near to the power house of Asian Communism, is safe from Communist infiltration—especially in a place like Singapore, with a predominantly Chinese population, plenty of poverty and so many living links with the New China.

The more outrageous the behaviour of Whitehall and its agents in South-east Asia, the more grist to the Communist mill. A man like Lee Kuan Yew knows that the answer to British colonialism is not to become a satellite of Red China. He does not want Communist ruthlessness in place of Britain's own peculiar mixture of ruthlessness, compromise and duplicity. So there he was fighting the Communist or near-Communist agents who had infiltrated into his own party, when the Government detained a number of them without trial. He would have been hardly human if one side of him had not welcomed their removal. But the honest democrat in him objected to this arbitrary way of dealing with opponents—even though they were his own opponents, as well as being opponents of the Government.

Even as a politician he can see that he must now fight for their rights or lose all claim to represent the masses against the Government. This is tough on Lee. If he does not fight for his opponents he will betray his own principles and the long-term interests of his party. If he does fight for them he makes heroes of them.

Was the Government stupid or diabolically clever? One way or the other they put the only effective opposition in the awkward position of having to lean—to all appearances—either towards Communism or towards British imperialism.

And nothing suits British policy better for the moment—if you identify British policy with British militarism and the investments it claims to protect. If a colonial leader, faced by such a dilemma, comes down (or

even appears to do so) on the side of Whitehall, we strengthen our position. If he takes the opposite course, he can the more easily be labelled a "Red" and discredited in the eyes of the Western World and even of many fellow countrymen. It is a new variation of "Divide and Rule."

At least, it will work like that for a time. But if the British force such a choice on any people in Asia it may not work out as they hoped. If they succeed in discrediting men like Lee Kuan Yew they are likely to find that the real and ultimate victory will go to the Communists.

If so, it will not be the first time that the British have driven a colonial people to despair and to desperate remedies. Already violence—in the form of a new outbreak of kidnapping—has shown a sinister increase in Singapore. Tension has become so bad that, even if the British were to quit tomorrow, it would be long before normal conditions could be restored. What is clear, however, is that the longer the British remain, the worse things will be; for the people have no imaginable future except indefinite subjection (with a steady increase in crimes of violence) or a sudden end, as dreadful as that of Hiroshima. And even there the choice will not lie with Singapore, but with blundering diplomatists and politicians in London.

I do not know whether to give the prize for stupidity to my own countrymen or to the Americans. They seem, at the moment, to be engaged in a frenzied competition to make Communists throughout Asia—from the Middle East to Tokyo.

REGINALD REYNOLDS

A SOFTER veil hath fallen over me,
A sense of sweetness all unguessed before,
A kindliness undreamed in days of yore,
Anticipation of some ecstasy,
The dawning of a future that may be—
Some purblind groping for some unknown shore,
Strangely far-off, meseems, yet furthermore
So strangely near, had I but eyes to see.

Spirit, be patient, wait—yet poised for flight;
Alert, yet resting, eager to take wing,
Serene and confident one dawn will bring
The Inner Vision which alone gives light
And points the guerdon of the Path well trod,
Conviction crowned with Knowledge: *Thou art God*

T. L. CROMBIE

NEW BOOKS AND OLD

Broken Bread. Compiled, edited and translated by LILA RAY. (M. C. Sarkar and Sons, Private, Ltd., Calcutta. 260 pp. 1957. Rs. 7.00)

Broken Bread is an anthology of short stories by Bengali authors, and represents the period since Tagore, a period that has not been a happy one for Bengal, for, though the struggle against foreign domination resulted in freedom, the aftermath of division and internal discord has marred that freedom. The stories selected for this volume depict the authors reactions to this unhappy phase.

The short story, in its present form, is a comparatively recent development in Bengali literature, and may be said to date from 1885 with two little phantasies of poetic beauty from the pen of Tagore. Peerless for his descriptive powers and gentle, dreamy expressiveness, Tagore could also wield the rapier of satire, and "The Rejection Slip," with which this volume opens, reveals the master's touch.

The modern Bengali writer evinces a genuine and sympathetic understanding of the peasant, and a strangely moving little tale that plucks at one's very heart-strings with its poignant simplicity is "The Trellis," by Bibhuti Bhushan Bandyopadhyay. Himself the son of a village story-teller, Bandyopadhyay delineates village life with insight and a rare feeling. Indian literature has suffered a great loss in the death, in early middle age, of this gifted writer.

American by birth, Shrimati Lila Ray resides in India with her husband who is a Bengali author of note, and her translations are executed with a delicate sensitivity and understanding that testify to her emotional affinity with the country of her adoption. The editing and production set a high standard, and the reading public owes a debt of gratitude to her for bringing out this anthology.

ROSHAN KOTHAWALA

The Golden Pomegranate: A Selection from the Poetry of the Mogul Empire in India, 1526-1853. By JOHN CHARLES EDWARD BOWEN; with decorations by the Author and 12 illustrations in colour by BALAI DAS. (Thacker and Co., Bombay. 96 pp. 1957. Rs. 25.00)

Major J. C. E. Bowen deserves our gratitude for setting before us this Golden Pomegranate of Mogul verse. The present reviewer knows neither Persian nor Urdu, but she has had the verses read to her by a friend and enjoyed their magic of phrase and haunting melody. Although much of the magic and the music is lost in the translation, Major Bowen is undoubtedly a competent translator and has succeeded in recapturing the spirit of the originals.

The Mogul period, so famous for its marvels of architecture and painting, was apparently no less distinguished for its poets, and Major Bowen has gathered here a little basketful of Mogul verse that must only whet our appetite for more. How poignant is this by Princess Jahanara, who longed — being an unhappy imprisoned woman — for the freshness of the open air at least after death:—

> When death at last arrives to set
> My prisoned body free
> No vault shall contain my dust—but let
> The green grass cover me.

Emperors like Babar and Bahadur Shah; an Empress like Nur Jahan; poet laureates like Ghalib and Abu Talib Kalim; Sa'ib, "the last great Persian

poet"; and — for a change — Sayed Raul Rasa, a contemporary Pushtu poet, are among the children of song figuring in these luxuriant pages. A simple verse, a few lines, and a whole philosophy is summed up (as in Ghalib's "Tavern Philosophy") or an intimate tragedy is insinuated (as in the anonymous "The Younger Sister").

The original verse and the English renderings are presented in a bright decorative framework suggestive of the splendours of Mogul architecture, while Balai Das — a pupil of Abanindranath Tagore — has rendered some of the poems in colour, uncannily evoking the background, the mood, the situation, as also the foreground actors.

The Golden Pomegranate is a treasure-house of beauty and song, and will adorn any library, private or public.

S. PREMA

Healing by Hand. By PARNELL BRADBURY. (The Harvill Press, Ltd., London. 108 pp. Illustrated. 1957. 10*s.* 6*d.*)

This much-needed book is packed with all the facts an intelligent layman wants to know about Chiropractic—the treatment of pain and disease through the spine. Parnell Bradbury not only writes about his subject in an absorbing and lively manner, but has behind him years of practical skill in healing by hand. A brilliant osteopath as well as a chiropractor, he has things to say about resistance to cancer and other diseases by spinal adjustment, practised in these two systems, which although officially accepted in the United States, have still to be given the blessing of the medical profession in Britain.

Few people are qualified to criticize chiropractors, but Mr. Bradbury is fully qualified to speak for them. He puts his case with great clarity and tolerance, and it would be a closed mind, indeed, that was not keenly interested in the methods of healing and the factual cures he reveals.

He is dead against vaccine as a protective measure for anterior poliomyelitis. As one who has suffered from this disease myself, I can only say that I know the orthodox treatment for polio, in this country and India, to be wrong. Mr. Bradbury is all for Sister Kenny, plus exercise and spinal adjustment. I recovered from polio without Chiropractic; but partly by luck and partly by intuition, I largely followed out the principles laid down by Mr. Bradbury, and I am physically very nearly normal today, while others I know, who were afflicted as badly as I, are still crippled after orthodox treatment.

Some may be sceptical of a healing art that tackles everything from lumbago to the common cold by spinal adjustment. But at the very least, after reading Mr. Bradbury's book, I predict that the most sceptical will find their doubts considerably qualified.

DENNIS GRAY STOLL

Ashtakavarga. By CHANDULAL S. PATEL and C. A. SUBRAMANIA AIYAR. Foreword by YESHWANT K. PRADHAN. (Messrs. Gopal Narayan and Co., Bombay 2. 288+39 pp. 1957. Rs. 10.00)

It is a moot question whether predictive astrology is an art or a science or a pseudo-science. In the hands of professional astrologers who know little Sanskrit and less mathematics the system has fallen into disrepute; therefore an objective presentation of the main principles involved, on the basis of the original texts, is a desideratum today. No judgment on the scientific value of astrology can be passed without such authoritative textbooks, and this book deserves the notice of all students of

astrology since it is the first reference book of its kind in English. It gives an exhaustive account of one chapter in Indian predictive astrology, *viz.*, the precise determination of the eight-fold influence of the major planets individually and collectively on the different houses in a person's horoscope at the time of birth. Such a determination will ensure a greater degree of accuracy in predicting the influence of planets in transit or *gocāra*. The specimen horoscope worked out in detail and the diagrams given to illustrate the nature of the calculations expected add to the value of the work. We eagerly await from the painstaking authors publication of similar documented studies on the other chapters of Indian astrology.

K. KRISHNAMOORTHY

Science and the Love of God. By FRANK J. PIRONE. (Philosophical Library, New York. 233 pp. 1957. $4.25)

After reading the title of this book, and a sentence on the dust cover describing it as "an attempt to answer in simple, non-technical language, the layman's most vexing questions about his place in the universe," it is disappointing to find that it is largely a plea for the tenets of Roman Catholicism. In his Foreword the author wins one's sympathy by his obvious care for his patients and his desire to bring spiritual aid to their healing.

Part I consists of twenty-four short chapters spoken to "Tommy" by his mother, mostly about science; but the later chapters deal with the "sacred science" (theology) and history. The language is reasonably simple—although marred by several grammatical errors —but the science, this reviewer believes, is far beyond Tommy's comprehension.

Part II is called, "Of the Mind Specifically." In a lengthy comparison between pronouncements made by the Pope to delegates to the Fifth International Congress on Psychotherapy and Clinical Psychology in Rome, 1953, and some of Freud's cruder statements, the Holy Father certainly shines. St. Thomas Aquinas is "the only thinker in all human history . . . capable of defining 'mind.'" Cancer is something written into the fabric of the universe as are decay and death; so it is useless to attempt to find a cure.

This book represents a brave piece of thinking; but it is not likely to appeal to non-Roman Catholics.

F. MARY BARR

Thoughts for Times Like These. By S RALPH HARLOW. (Philosophical Library, New York. 131 pp. 1957. $3.00)

The author has taught in American colleges for forty years and in this book he seeks to apply what he chooses to call the Judæo-Christian ethic to the social and religious problems of our time. He strives sincerely to challenge and awaken America's loyalty to her tradition of justice and equality for all. At a time when many feel distressed at ominous signs of illiberalism in America, such a book gives cause for hope. The book consists of short essays or meditations on themes quoted from both the Old and the New Testaments. Not all will share his judgments or appreciate his very liberal interpretation of Biblical texts, but all of good will should appreciate his deeply sincere concern for world brotherhood and human equality. Much of what he says is peculiarly related to the American scene and he bravely attacks racialism and other evils.

That a teacher of this kind continues to speak to American youth is most encouraging.

LEONARD M. SCHIFF

Dynamics of Faith. By PAUL TILLICH. (World Perspectives, George Allen and Unwin, Ltd., London. 127 pp. 1957. 9*s.* 6*d.*)

To the sceptical, who in self-defence are wont to oversimplify, Existentialism seems no more than a philosophical justification of having one's cake and ha'penny too. We are what our lives reveal us to be and not what we think we ought to be It sounds simple—as though we were exempted from responsibility and effort. But the truth of the matter is the reverse of this. To become what we are, to be what we are, is the ultimate discipline. Dr. Tillich, for example, describes faith as a state of being "ultimately concerned":—

> Man's faith is inadequate if his whole existence is determined by something that is less than ultimate.

Existentialism, in other words, implies a maximum of responsibility and not a repudiation of responsibility.

In Dr. Tillich's interpretation of faith lies the subtlety, the paradox, which is at the heart of any great truth:—

> Many Christians, as well as members of other religious groups, feel anxiety, guilt and despair about what they call "loss of faith" But serious doubt is confirmation of faith It indicates the seriousness of the concern, its unconditional character.

He believes that the life of faith involves both participation in the object of one's ultimate concern and separation from it; that faith and doubt are a necessary diastole-systole, and that without the intrusion of doubt, faith would become indifference. He concludes by reaffirming that faith is both possible and necessary today:—

> If faith is understood as what it centrally is, ultimate concern, it cannot be undercut by modern science or any kind of philosophy.

This little book will speak meaningfully to any independent soul. And if the pious church-goer could be persuaded to read it, should convince him that he has not hitherto understood that of which he imagined himself to possess a monopoly.

J. P. HOGAN

Encyclopedia of Morals. Edited by VERGILIUS FERM. (Philosophical Library, New York. x+682 pp. 1956. $10.00)

The Philosophical Library of New York has been doing remarkable work in publishing books of lasting value. Among these books more than fifty published volumes and about twenty-five forthcoming volumes belong to the series called "Mid-century Reference Library" edited by Dr. Dagobert D. Runes, PH.D. Every subject of vital interest to an average educated individual of the present-day civilized world is dealt with in these reference books. The *Encyclopedia of Morals,* finely planned and assembled by its editor, is a product resulting from the co-operation of about fifty scholars representing the leading colleges and universities in America. Some of these contributors have carried out first-hand investigations among illiterate peoples, who are representative of morals in their primitive expressions.

This volume has been planned on the theory that substantial articles rather than brief notations of widely scattered topics serve better to fulfil the purpose of reference information. Multitudinous ideas associated with morals have been treated in the contexts of the larger topics. Morals as exhibited in the views of theorists as also those exhibited in actual interpersonal and communal living have been represented in this volume. We feel confident that this ponderous volume will not fail to create interest among both the philosophers and the sociologists and anthropologists. All these features will no doubt add to a fuller understanding of the morals of mankind.

Among topics of Indian interest in this volume are: Hindu Ethics (pp. 213-223); Muslim Morals (pp. 274-381); and Zoroastrian Morals (pp. 653-661) by the late Dr. I. J. S. Taraporewalla.

In view of the great importance of the published volumes in the Mid-century Reference Library series, Indian readers will look forward with eagerness to the *Buddhist Dictionary* announced by the publishers.

P. K. GODE

Approach to Reality. By ANANT GANESH JAVALEKAR. (M. S. University of Baroda Research Series, No. 1. Oriental Institute, Baroda. 194 pp. 1957. Rs. 6.25)

This is the author's doctoral thesis. He maintains the view that the method of philosophy cannot be the same as that of other sciences. He argues at great length that we must not uncritically superimpose the completely impersonal, objective methods of the physical sciences on philosophy. He avows that "in philosophy it is particularly the personal element that counts most." He states in close conformity with the Indian philosophical tradition that perfect knowledge is not a mere matter of understanding: it is the result of the pure life of ethical excellence. In the last two sections the author shows that pure knowledge is ethically determined. The knowledge of Reality is not the product of the discursive intellect. It is the result of intuition.

Intuition, as our author defines it, is not so much an independent faculty of knowledge; the purified being of the Knower itself constitutes its enlightenment (p. 165). Such a definition applies to mystic experience and spiritual realization, and may not apply to other types of intuition, e.g., the æsthetic, the scientific, etc.

The last chapter of the book discusses the relation between virtue and knowledge. The author quotes profusely from three Indian texts, the *Gita*, the *Yoga-Sutras* and the *Narada-Bhakti Sutras*. He concludes his thesis on the Socratic note "virtue is knowledge." The Upanishad declares: "that is knowledge which liberates." The *Katha Upanishad* tells us, "Unless a man has refrained from doing wrong, and is entirely composed, and has a pacified mind, he cannot know Reality even by knowledge." Our knowledge of things is determined by several factors, and the ethical should not be neglected.

Our author has done well to represent a viewpoint which is being constantly assailed.

P. NAGARAJA RAO

National Communism and Soviet Strategy. By D. A. TOMASIC. (Public Affairs Press, Washington, D.C. 222 pp. 1957. $4.50)

The long conviction of the Russian Marxists that nationalism is inconsistent with Communism, which is internationalist and brings the workers of the whole world into one monolithic organization under the control of the Comintern, is slowly giving place to a new idea, with the successful rise to power of Tito and Mao. Titoism stands for national Communism. Its success gave hope to other nations like Poland, though Poland has not obtained as much independence of Cominform control as Yugoslavia. However, the Kremlin now realizes that in some way the aspirations of the nations under its control have to be recognized and conceded without disintegration of the Communist front or giving up its global strategy. A new policy has to be framed.

Professor Tomasic suggests that the new Kremlin policy visualizes a new

structuring of states for global victory. At the centre lies the Soviet Union. Its outer ring consists of the satellite states completely under its control. Surrounding them lie autonomous states, like Yogoslavia, which are Communist. Outside them lies another ring of neutralized but Soviet-oriented states. Next lie the countries rife with tensions, internal and external. Outside them lies the enemy itself. Thus Tito was made to fit into the new policy. But Professor Tomasic concludes that the success of the Communist policy depends on whether the multitudes under its rule get their basic needs and longings satisfied or not.

Policies are meant for politicians, and certainly politicians must give serious thought to Professor Tomasic's suggestion about the change in Kremlin strategy. But what is shocking to the general thinking man is the blood in which the Communist rise to power is bathed everywhere. History condemned monarchs who ascended the throne after murdering their fathers and relatives. Now we read that some members of the Party were purged because of their humanistic thinking (p. 160); and that humanism is opposed to Marxism-Leninism. This is a revelation to those who think that Marxism is a form of humanism, though based upon economic relationships. Next, the reader should note what Djilas protested against, namely, the rise of two new classes in Communist states, the bureaucracy and the people. The bureaucracy is the Party that tries to perpetuate itself in power and is opposed to humanizing and liberalizing the social and political institutions. These lessons from Communist practice should be kept in constant view by countries which aim at socialism, lest they should commit the same mistake.

Professor Tomasic's work is full of interest to scholars, politicians, ethical thinkers and the general reader.

P. T. RAJU

The Fourth Gospel and the Eighteenth Degree: A Correlation of Two Systems of Symbolism. By ARTHUR BROWN. (Rockliff Publishing Corporation, London. ix+177 pp. 1956. 21*s*.)

The author's intention in this book, which claims to be "the first comprehensive interpretation of the Rose Croix ceremony ever to be published," is to expound the ritual of the Eighteenth Degree in terms of the symbolism of St. John's Gospel.

He states: "This book is not in any sense official: it carries no authority other than that of its author." His approach lies strictly within the limits of Christian theology. The parallels from other more ancient religions, Eastern and Western, considered by most scholars interested in Freemasonry, he judges to be far-fetched and of little value. "A professing Christian will view all these matters with extreme reserve, and will be quite justified in regarding them as unworthy of his attention." His Preamble indicates the different Masonic degrees and rites, and his own standpoint with regard to the Fourth Gospel. The symbolism of the latter is then analyzed, with diligence and detail, under the headings "The Word," "I Am," "Light and Life," "The Law and the Prophets," "The Passover," "The Veil and the Stone," "The Hour," "Faith, Hope and Charity" and "Sundry Themes." An additional six-page Index, of references (verse by verse) to the Fourth Gospel, concludes the book.

E. W.

Freemasons' Book of the Royal Arch. By BERNARD E. JONES. (George G. Harrap and Company, Ltd., London. 294 pp. 31 half-tone plates and line illustrations. 1957. 27*s.* 6*d.*)

Mr. Jones's *Freemasons' Guide and Compendium* quickly established itself as an invaluable work of reference. This he has followed up by the volume under review where the clearness, tolerance, and inclusiveness shown in the earlier volume find equal scope.

The Royal Arch made and still makes a special appeal to its members by reason of the high and holy matters with which it deals, and of the sublimity and universality of its teachings and its ceremonial. And this in spite of inconsistencies, anachronisms, and much uncertainty — at any rate in detail — regarding its origin and development.

Of these points Mr. Jones is obviously well aware and in a passage on page 114 with characteristic clearness and frankness he well says:—

> The crowning anomaly in the history of the Royal Arch, which is a series of anomalies, is the one implicit in the declaration of 1817 that Royal Arch masonry does not constitute a degree It is said that the 'Moderns' Brethren were most favourably disposed to the preservation in its entirety of the Royal Arch Degree. As *Brethren* no doubt many were, but it is a curious reflection that there must still at that late date have been an amount of official opposition to complete recognition, for otherwise the Royal Arch would have kept its pre-Union status of a full degree Nominally it failed to do that, although in effect it remains a degree, as it always was and always will be for we must ever remember that a degree is but a step and that nobody can question that the Candidate in an Exaltation ceremony takes a step of high masonic importance.

Mr. Jones in his historical chapters deals as competently and clearly as the somewhat difficult circumstances permit with the not too easily digestible evidence of the origin and development of the degree, setting these out with completeness, with discretion, and without dogmatism. After the historical portion he discusses, among other matters, the Ritual, the Royal Arch in Ireland and in Scotland, the Symbols, the Furniture of the Chapter and the Clothing of the Companions. Many readers will find of particular interest the account of the summary by Photeus of the Ecclesiastical History of Philostorgius and of the recently discovered Inquisition documents on the Examination of Custos.

The book is to be strongly recommended not only for the qualities already discussed but also for the number, interest, and appositeness of its illustrations.

LEWIS EDWARDS

Zimbabwe Cavalcade. Rhodesia's Romance. By B. G. PAVER. Foreword by ROY WELENSKY. (Cassell and Co., Ltd., London. xiii+217 pp. Illustrated. First published by Central News Agency, Ltd., South Africa, 1956: revised and republished in England, 1957. 18*s.*)

For years the Zimbabwe ruins have been the subject of mystery and controversy. Some have claimed that they were built when King Solomon ruled Israel, about 950 B.C., and that the smiling land of Southern Rhodesia was Ophir, whence came the gold, ivory, apes and peacocks, that the navies of Tharshish and Hiram brought to Ezion-Geber. Others have thought that they were built by native Africans — probably Bantu — not earlier than 900 A.D. The latest chemical tests suggest that the timber used in the construction is near 500 B.C.

Mr. Paver brings these, and many other interesting theories, together in his fascinating book. He adds no theory of his own, and writes about most of the others without bias; although it must be noted that he betrays his aversion to the idea that Zimbabwe's origin might possibly belong to the black, rather than to the white or brown, civilizations.

He falls into the common fault of berating the Bantu for their tribal wars, claiming that all that has been changed by the "superior" whites — omitting any mention of their tribal wars, now to be fought with hydrogen bombs.

In other words, Mr. Paver has not the spirit of the true anthropologist. His is an archæological approach; and he is at his best when dealing with stones and ancient manuscripts rather than with human beings.

DENNIS GRAY STOLL

Spinoza: The Road to Inner Freedom. Edited with an Introduction by DAGOBERT D. RUNES. (Philosophical Library, New York. 195 pp. $3.00)

Baruch Spinoza (1632-77) has been one of the most impressive philosophers of the West. He was a lonely and pathetic figure among the thinkers of his time. His family had to leave Spain on account of the Spanish Inquisition and seek refuge in Amsterdam. Owing to his unorthodox views, he was even excommunicated by his own brethren, the Jews.

Perhaps no philosopher has had such a contradictory assessment of his work as Spinoza. By some he was hailed as a God-intoxicated man, by others he was run down as a hideous atheist. It was only after a century or so, when sectarian prejudices had worn away, that his greatness as a thinker was recognized. By the end of the eighteenth century, he became a symbol of spiritual sanctity and intellectual integrity. Goethe, Lessing and Hegel were eloquent about him, and his thought has influenced the foremost thinkers of the world from Leibnitz to Einstein.

To him philosophy was not simply a way of thought but also a way of life, and he very aptly designated his metaphysics as ethics—the Road to Inner Freedom. In this book, he tackles the problems of the all-inclusiveness and the unity of God and the salvation of man.

According to Spinoza, man's salvation consists in being like God and his bondage in being unlike Him. In emotions and passions, we are personal. Only as we are purely rational are we purely active. We must overcome passion by reason, and live *sub specie æternitatis* (under a form of eternity). Eternity is a quality of being. It has no reference to time.

Spinoza advocated what he called the rational or spiritual love of God. Only thus can a man break the shackles of his animalhood.

Spinoza couched his ideas in mathematical formulæ and scholastic terminology. This makes his work difficult reading for the average man. Dr. Runes has done a distinct service to students of philosophy in expressing Spinoza's ideas in simple English, stripped of the scholastic and Euclidean method. The brief Introduction is helpful in understanding the tradition in which he was reared and the special contribution which he made to philosophy.

JAIDEVA SINGH

The Mind Goes Forth. The Drama of Understanding. By HARRY and BONARO OVERSTREET. (Peter Davies, Ltd., London. 350 pp. 1957. 21*s.*)

This book is written in the best American humanist tradition, warm, humane, and with a special faculty for finding new human relationships between people, without mention of the usual religious background. It is full of anecdotes with point and meaning and it extracts from current literature quotations to illustrate ideas that place the reader in touch with a current culture full of kindliness and purpose. It can be said that the authors, husband

and wife, radiate through their own harmony and achievement a social attitude that can help others.

The intention of the book is to find spiritual space for persons to live in, through groups, institutions and nations, and between persons themselves. Many people are cornered; we are frequently engaged in cornering ourselves and other people. We live upon our own egos because we do not know how to grant "space" to ourselves and our neighbours near and far. The authors offer wise suggestions for creating space and they regard this act as a new worthwhile drama of existence.

The book is not a sociological treatise; it is not "profound"; it has the gift of transmitting a kindliness of knowledge on the level of what had better be called the general reader. Its suggestions and insights would add much to the purpose of living for many people.

E. G. LEE

LEAVES FROM A PARIS DIARY

[HAVING ENJOYED a particularly fine performance by Monique Drouin and her Marionette Theatre, **Shri Baldoon Dhingra** surveys the puppet theatre and its social uses; and as usual his thoughts turn to what use could be made of this merry art for the Indians at home in village or town. — ED.]

Puppets are universal. In India the *sutradhara* or "manipulator of strings" is to be found in most classical plays. In some countries the puppet theatre becomes an important part of the dramatic scene. Puppetry exhibits a remarkable diversity all over the world. The Greek mechanician, Hero of Alexandria, had a complete automatic theatre. Shadow-puppets were known in ancient China and are still popular. In Java the shadow-play became the basis of theatrical art. In Europe during the heyday of the Italian Comedia dell'arte, there was free interchange between puppet and human actors. Some commedia characters like Punchinello and Harlequin still fascinate us today. Japanese drama, including the Kabuki, was strongly influenced by puppets. At one time, around 1760, the Japanese puppet theatre outstripped any other in richness. Human actors watched the puppets to learn the niceties of acting. Certain scenic devices, such as the revolving stage, first used in the puppet theatre, found their way into the Kabuki, and thence into other parts of the world. Puppet plays were written by the great Japanese dramatist Chikamatsu, who found greater freedom in writing for inanimate actors.

In Europe there are national puppet characters like Punch, Petrouschka and Guignol. And there are theatres of chivalric romance in France and Italy where the legends of Charlemagne and Roland are still enacted. There have also been puppet theatres of a more sophisticated type where artists and musicians have collaborated to produce shows for special audiences. One may recall the Théâtre des Ames at George Sand's home, "Nokant," in which she and her son Maurice wrote and produced witty and satirical hand-puppet plays for the delectation of their literary friends. There are many others in France: the Petit Théâtre (1888) of Henri Signoret where they produced Shakespeare and Cervantes, and the Chat Noir where Henri Rivière's shadows became famous. Paris has ever been a great city for the glove and marionette theatre. Today there are a dozen little marionette theatres all over this beautiful city. The Luxembourg gardens, the Salle Pleyel, the Tuileries,

all have their little theatres, and there are others. There is, for instance, Temporal's Theatre School, which is also a marvellous puppet museum.

At Unesco House the other day a large audience was bewitched by Monique Drouin and her Marionette Theatre. Monique Drouin is a very talented artist who uses her own creations to enchant and instruct her audiences. She and her little group gave a great performance at Unesco House to the immense delight of the children from six to sixty. The programme consisted of the *Life of Marie Curie* by Geraldine Gerard, Oscar Wilde's *Salome, L'Escalier* by Jules Supervielle and my *Le Collier d'Etoiles*. Monique Drouin's little marionette show was pure enchantment. It had also considerable educative value. I have on many occasions spoken about the importance of the puppet theatre in education.

There are some countries where the puppets are being used for educational purposes. In Mexico, for instance, the Ministry of Education has a puppetry programme for mass education of the people. Shows are sent to various schools and villages. The puppets dramatize the advantages of reading and writing, of brushing one's teeth and of taking daily exercise. Marjorie Butcholder has many stories to tell In one show, she says, a little boy who refuses to have his hair cut jumps out of his unkempt hair and dirty mop; in another, a puppet announces that he is no friend to anybody who refuses to accept a toothbrush, whereupon everybody lines up for the show. The puppet succeeded where previous attempts to interest the children in toothbrushes had failed.

I have always felt we need two itinerant marionette theatres in India: one for the village and one for the town. Special plays on basic and fundamental education, with the villagers as protagonists or classical figures as heroes, should be performed. Plays should be written for them and these marionette theatres should tour from village to village with plays both serious and comic to delight and edify. The plays would need to be specially adapted to suit village needs. Puppets could be used for literacy classes, for exercises, for teaching hygiene and other educative purposes. I do wish some enterprising theatre lovers would use the indigenous marionette theatre to useful purposes. Shrimati Charat Ram of New Delhi is already taking some interest in this field, and some experiments were made in Mysore in recent years. I do hope she can use the dramatic talent which is not lacking in India to develop this great art, which has greater possibilities than one realizes. Indeed, it may even invigorate our decadent and decaying theatre.

BALDOON DHINGRA

All service ranks the same with God—
With God, whose puppets, best and worst,
Are we; there is no last nor first.

—ROBERT BROWNING

THE INDIAN INSTITUTE OF WORLD CULTURE

[BELOW we print a paper read on December 14th last at the Institute, written by **Professor Pearl Cleveland Wilson, Ph.D.**, of the Classics Department of Hunter College. Professor Wilson grew up in a family where music and literature were constant interests, and she studied both piano and cello. Her specializing in ancient Greek began in high school, was continued at Vassar College, and later at Columbia University, where she received the degree of PH.D., for which the subject of her dissertation (published by the Columbia University Press) was *Wagner's Dramas and Greek Tragedy*. She has been teaching the ancient Greek language and literature at Hunter College from 1925 on, and since 1953 as Professor Emeritus.— ED.]

THE GREEK WAY OF LIFE

Any complete presentation of the Greek way of life would fill more than one volume. Living on the eastern shore of Greece and the western coast of Asia Minor as well as on the islands between, the ancient Greeks spoke the same language, but in widely differing dialects. Each so-called city had a population smaller than many towns have today. But one city, with some surrounding farm and grazing land, and perhaps a few villages, constituted a nation—politically independent, ready to fight and die rather than live on without that cherished independence. The people were strongly individualistic, with keen, searching minds. They had also an extraordinary sensitiveness to beauty and the capacity to embody it in literature, in art, and even in the simple utensils handled every day in their homes.

In calling attention to some out of the many contributions of lasting value which the ancient Greeks left to our modern world, we shall do well to avoid comparisons. It was not their habit to point out defects or failures of others in order to magnify their own achievements. Indeed it would appear that their characteristic and intense love of freedom was rooted in a kind of acknowledgment, sensed even though not fully reasoned, that as there is one heritage for all humanity, so are there unlimited possibilities for individual development.

Save for epic and lyric poetry, the greatest Greek literature—embracing tragedy, comedy, history and philosophy—was all produced in Athens, and during the 5th and 4th centuries before Christ. At the beginning of the 5th century Athens reached her highest point as a democracy. In describing practices, both in daily life and in government, that had produced her greatness, the historian Thucydides says:—

> In private disputes the law secures equal justice to all. But in the matter of individual excellence, whenever a man is seen to have ability, he is advanced in public service, not with reference to class or party, but in accordance with his own merit. Poverty is no hindrance. The ability to benefit his country is all that matters. In public life there is no exclusiveness, and in the ordering of his personal affairs a man is free to differ from his neighbours without being criticized or disliked.

Sir Alfred Zimmern, holder of the first professorship of International Relations at Oxford, says of the years from 480 to 430 B.C. in Athens:—

> For a whole wonderful half-century, the richest and happiest period in the recorded history of any community, Politics and Morality, the deepest and strongest forces of national and of individual life, had moved forward hand in hand towards a common ideal, the perfect citizen in the perfect state. All the high things in human life seemed to lie along that road: "Freedom, Law, and Progress; Truth and Beauty; Knowledge

and Virtue; Humanity and Religion."

This was the inspiring result of the dynamic clash of ideas made possible for Athenians by their cherished right of *parrêsia*. The word is a compound of *pas*, all, and *rêsis*, saying; and they exercised this right of saying everything they thought to an extent that has, perhaps, never been equalled since. They met and talked every day in the market place and the porticoes, in the grounds where young athletes were exercising, in the law courts, that were kept busy by their disputes, and at meetings of the national assembly, in which, because of the small size of their country, every citizen was a member.

On procedure in this assembly Thucydides comments:—

> We come to a decision in the right way, as the result of profound thinking and careful discrimination We do not consider discussion an impediment to action. The dangerous thing is not to gain knowledge by discussion before undertaking a necessary task

The Greek habit of clear thinking led naturally to a recognition that there is something to be said on both sides of a question as a rule, and they were always eager to listen while arguments were presented, or—better still—to participate in the discussion. Euripides in many of his plays has a scene where each of two conflicting characters delivers a speech presenting the relevant facts in logical order, in a manner intellectual rather than emotional. These opposing speeches are of equal length reminding one of the Athenian courts, where the same time was granted to plaintiff and defendant by the use of a water-clock. Though Euripides could infuse emotional scenes with power and sometimes violence, that have never been exceeded, he evidently chose this way of presenting facts underlying the dramatic situation in order to achieve such clarity that no one in the audience could fail to keep them in mind.

The greatest literary use of discussion to reach or at least approximate truth is unquestionably found in the dialogues of Plato. There differing views are freely presented, examined under the clear light of reason, and when they fail to stand the test, discarded in whole or in part, as understanding may direct. The dramatic character of the dialogue form implies an audience—the reader. When the participants in the dialogue do not arrive at a conclusion, it is because Plato intends to offer the reader an opportunity, the value of which can never be overestimated. With the material that has been given, or definitely suggested, the reader can in the "solitary travail of his mind and soul" discover the answer. Only so does one gain what Plato considered true knowledge.

The Greeks not merely granted an opponent's right to hold and to present his own views; they refrained from sweeping condemnation of those who were opponents. This appears first in the earliest work of European literature —Homer's *Iliad*. The eminent Oriental scholar, W. F. Albright, not long ago gave the date of its composition as prior to 950 B.C., and it is possible that the study of Cretan inscriptions, now being made as a result of their decipherment by Michael Ventris, may lead to placing it still earlier.

In the *Iliad* the Trojans are the enemies of the Greeks, yet the poet shows many a fine character among them. As a nation they have done wrong in supporting the outrage committed by the young prince, Paris. Hospitality was held by the ancient Greeks to be an absolute duty, enjoined by their highest god. Any crime, even any minor offense, became far worse when committed against a host or a guest. In the sixth book of the *Iliad*, two warriors about to contend make the discovery that in a previous generation there was hospitality between

their families. Each then gives the other a piece of his own armour as a present, and they separate to seek opponents in some other part of the battlefield. When Paris won the love of Helen, his host's wife, and brought her to Troy, he violated the sacred rights of hospitality. And when the Greek army offered to withdraw without fighting, if she should be restored to her husband, the Trojans brought war—and ultimate destruction—upon themselves by refusing to give her up. Yet the character of Hector, averse to war himself and bearing the heavy responsibility of Troy's defence, wins admiration and sympathy. He is the leader of the enemy, but his qualities as a human being outweigh in significance the circumstances of his environment.

A similar attitude towards the enemy in war is found in the opening sentence of the first great work of Greek prose literature. Herodotus, often called "the father of history," wrote about the wars in which two successive monarchs tried to overwhelm the Greeks and make them permanently subject to the far-spreading Persian despotism. He believed—and with this later historians have agreed—that the loss of Greek independence at this time would have put a stop to the intellectual development which immediately after these wars reached its culmination in Greek drama and Greek philosophy. Before quoting the opening sentence of Herodotus, one should explain that the original meaning of "barbarian" was simply "a person who speaks a language other than Greek." Herodotus uses the word as a synonym for "Persian" and with no necessarily derogatory connotation. His history begins:—

> Herodotus of Halicarnassus has written this account in order that the great deeds both of Greeks and of barbarians may not pass from the memory of man or fail to receive the honour they deserve.

We notice that Herodotus recognizes personal greatness in action on both sides.

The readiness of Athenians to admire a national enemy sometimes went to an absurd extreme in the case of persons lacking good judgment. The most powerful and persistent enemy of Athens among the Greek cities was Sparta. For nearly thirty years, with occasional brief intervals, the Spartans were trying to overthrow the supremacy and the prestige of Athens in the deplorable struggle known as the Peloponnesian War. Yet in the middle of that period the number of Athenians who proudly imitated Spartan dress and Spartan customs was large enough for Aristophanes, in one of his comedies, to use their affectation of austerity and hardihood as a springboard for his brilliant wit. It is significant, however, that these imitators aroused merely the laughter, not the suspicion of their fellow Athenians.

Recognition, then, of admirable qualities in foe as well as friend appears among the Greeks from the earliest times, even as it does in ancient India, a notable example of which is the *Bhagavad Gita,* indicating the close kinship in philosophic thought between these two peoples. In Athens we find insistence on the rights of the individual and free discussion. Both of these would mark progress towards a sense of brotherhood, but in the western world the first statement definitely implying the brotherhood of man that was made by one who was not a philosopher has been attributed to Alexander the Great.

The widely accepted belief that his chief purpose was conquest has been disproved in the scholarly two-volume work, entitled *Alexander the Great,* by W. W. Tarn of Cambridge University. Alexander's military ability was indeed remarkable, but it was not the cause of his true greatness, nor could it ever have encompassed his highest aim.

In a letter that Alexander, shortly

after crossing to Asia, sent to his teacher, Aristotle, he wrote: "I should rather excel in my acquaintance and experience with the finest things than in my power." He was in the habit of saying that he admired Aristotle profoundly, and loved him no less than his father, for he had received life from his father, but from Aristotle the knowledge of what constitutes a noble life. He took with him Aristotle's edition of the *Iliad* when he set out on his Asiatic expedition and kept it under his pillow at night. Finding that he could get no more books in Asia after he had proceeded inland, he ordered others brought to him from Greece, and among them were the tragedies of Aeschylus, Sophocles and Euripides.

On crossing to Asia he went first to the hill of Troy. He found only an insignificant settlement on the famous site, but he performed a sacrifice in the temple of Athena, and laid a wreath on what was believed to be the tomb of Achilles. Then—and this is more important—he commanded that Troy should rise again from its ruins to become a favoured city and be granted freedom from taxation and the right of self-government. In other words, the first act of this leader who came representing all Greece was to revive the city destroyed by Greece centuries before.

His victory over a Persian army was soon followed by the voluntary surrender of Lydia. It had been conquered by the Persians and held in subjection for two hundred years. Alexander freed the Lydians and restored their ancient constitution of which the Persians had robbed them. Many Greek cities in Asia that had been under the domination of the Persian empire he made independent states, and released them from the payment of tribute, whereupon they became his free allies.

That his expedition was undertaken not so much for conquest as for exploration is indicated by various facts. He took with him geographers, botanists and other scientific men, who collected information and specimens for Aristotle. One of his desires—and Aristotle's as well—was to determine the geographical relation of India[1] to Egypt on the west and to the remote "ocean" on the east. The powerful rajah of Taxila (located on the Indus river) offered aid to Alexander, prompted partly by his own difficulties with the Paurava king, Porus. In Taxila (excavated in the early years of the present century) Alexander saw for the first time a great Indian city. It was a commercial centre and a famous university town, headquarters of the teaching of the *Brahmans*. Porus was conquered in battle by Alexander, who then accepted him as an ally, established him as a protected native ruler, brought about a reconciliation between him and the rajah of Taxila, and enlarged the kingdoms of both. When Alexander left India he handed over to Porus the eastern Panjab. Though it had cost him hard fighting he abandoned it in order to turn his efforts to exploration. At the time of his death he was planning to explore the coast of Arabia and also the Caspian Sea.

Philosophers and men of letters, as well as scientists, were among those who accompanied Alexander from Greece. In India, after an encounter with the warlike Malli, ten of the so-called "naked wise men" were captured. Because of their reputation for giving clever, concise answers, Alexander questioned them for some time, afterward sending them away with gifts. It was the rajah of Taxila who persuaded a noted Indian philosopher to visit Alexander. Plutarch tells us that his real name was Sphines, but the Greeks called him

[1] "India" to Alexander and his historians meant nothing beyond the region bordering the Indus river.

Kalanos because when greeting anyone he used the word *kale* instead of the customary Greek salutation. He is reported to have given Alexander advice about governing, using as an illustration a dry and shrivelled hide. He threw it on the ground, and set his foot successively on different spots along the outer edge, showing that as he pressed it down in one place, it rose up in others. But when he stood in the middle, it was held down everywhere, flat and firm.

The Egyptians, after Alexander had freed them from Persian rule, crowned him as Pharaoh. He then went to their famous oracle of Ammon, and was greeted by the priest as Ammon's son. People have wrongly interpreted this as proof that Alexander wanted to be looked upon as divine. The truth is, however, that this was the customary way of addressing every Pharaoh. He entered the inner shrine with the priest, but what happened there he never disclosed though it was evident that he had been deeply impressed. (The so-called "deification" of Alexander by the League of Corinth is explained by Tarn as a political measure with no religious import for anyone concerned.)

While Alexander was in Egypt, he listened to the teaching of Psammon, readily accepting that philosopher's statement that all human beings are under the kingship of God, because in each person that which rules and masters is divine. To this Alexander is said by Plutarch to have added that the father of all mankind is God — it is noteworthy that he does not say *Zeus* or *Ammon* — and the best among men He makes peculiarly His own.

In breadth of view Alexander went beyond his celebrated teacher. Aristotle had advised him to behave to Greeks as a leader, to barbarians as a master, treating the Greeks as friends and relatives, the others as animals and plants. But Alexander declared that the real distinction between men did not depend upon race, only on whether they were good or bad, and that both were to be found in every race. He believed that he had been sent by God to establish harmony and be "the reconciler of the world, bringing men from everywhere into a unity."

The culminating point of Alexander's career, Tarn believes, was reached at Opis on the Tigris river, when he gave an extraordinary banquet — traditionally to nine thousand people — to emphasize that the world was now at peace. At the end of the banquet the guests made a libation together, and after that Alexander prayed that there might be *homonoia* (together-mindedness) for all men, and that the various races might live peacefully, side by side, in fellowship. This concept is based on an attitude of mind to be independently reached and voluntarily maintained. It is different from an organized state, such as the Roman Empire. Unfortunately Alexander died the next year, at the age of thirty-three.

Except in accounts of Alexander's expedition, India is almost never mentioned in classical Greek literature. Aeschylus, in his earliest extant drama, *The Suppliant Maidens,* makes the Greek king say he has heard of wandering Indian maidens who ride on camels. Herodotus, when giving a list of the tributes collected by the Persian king from the different parts of his empire, says that the Indians, being more numerous than the people of any other nation, paid the largest amount — 360 talents of gold dust. He describes the manner of collecting this, and then tells of trees that grow wild in India and produce a kind of wool which the natives use in making garments. This evidently refers to cotton, and Herodotus says it is finer and more beautiful than the wool obtained from sheep. He also mentions a group of Indians who eat only vegetables and will never kill any animal.

The earliest medical school in Europe about which we have definite informa-

tion — as early perhaps as the 7th century B.C. — was located in a Spartan colony in Asia Minor, and is believed "to have drawn on Indian as well as Persian medicine." Cardamon and sesame seed were brought into Greece, and in Athens they were used in food and also as drugs. This seems to have been the extent of Greek knowledge of India before Alexander.

Egypt, however, was known from the earliest times Excavations have proved its active relations with Crete, where the first flowering of Minoan culture (before 2,000 B.C.) seems to have been the result of Egyptian impetus. In Cretan art we often find the Egyptian *ankh* — a symbol of life — and also the sistrum, which was used especially in the worship of Isis. But it is significant that they have been incorporated in an art pervaded by its own individual spirit, of which lively action and brilliant imagination are characteristic.

Up to this point our concern has been mainly with historical facts and we must not turn away from them without considering the tragic annihilation of what had made Athens, for approximately half of the 5th century B.C., a centre of inspiring life, best described by the words of Zimmern previously quoted.

In 431 B.C., the disastrous Peloponnesian War began. The eminent and highly critical historian, Thucydides, states his belief that the real cause of the War — though never admitted — was Sparta's jealousy of the growing power and honour won by Athens. The forces that urged Sparta into war, he said, had more to do with feeling than with facts. It was a question of prestige in the Greek world, not of trade or wealth. The next year plague fell upon Athens. It continued to rage for two years, adding its toll to that exacted by war. More than one quarter of the population died, among them the great Pericles, who had directed the nation's growth for thirty years, continually re-elected because of his ability and integrity. Dead thereafter, as Zimmern says, was the spirit that had made Athens great. Gone was her habit of thinking quietly and steadily, her self-discipline and reverence, her hope and joy. They had been replaced by greed and suspicion, envy and despair.

The *Oedipus Rex* of Sophocles appears to have been produced in the spring of 429 B.C. That was after the plague had struck Athens but before it had been robbed of Pericles. On this tragedy, which Aristotle praised as a model of plot construction, new light has recently been thrown by Bernard Knox of Yale University. The virtues and the faults of Oedipus, he says, are identical with those of the Athenian democracy. Both showed intelligence, versatility and capacity for swift and courageous action. But both also had tremendous self-confidence, which could pass the bounds of reason and mislead, causing furious anger and destruction.

The play of Sophocles shows the fall of a man of heroic capacities from the highest position in the land. He had unhesitatingly accepted the responsibilities of leadership without first applying the ancient Greek maxim: "Know thyself." In a single day this knowledge is forced upon him, and the king who had been revered almost as a god becomes a man so defiled by his own ignorant acts that even the lowest subject in his realm draws away, revolted.

This powerful drama was written when Athens, still assured and unafraid, looked down upon the world from a height no other state had reached, failing to see the precipice at her own feet. Some persons realized that she had been approaching it, and the most important of them was Socrates. Before the Peloponnesian War he had begun the effort to which half of the seventy years of his life were devoted. This was an effort to make the Athenians aware of the danger into which they were blindly hastening — the danger of seeking by superficial cleverness to make an im-

pression, or to get their own way, instead of continuing their earlier search for knowledge, their endeavour to come nearer to Absolute Truth. His selfless devotion to a noble attempt did not save Athens from plunging into political disaster, but its deeply moving appeal to the young Plato resulted, after Socrates died, in the writing of works that have stimulated thought for more than two thousand years and are still a source of inspiration.

Greek religious and philosophic thought is a subject too broad and too varied for examination here. But a few significant facts may be noted. The well-known multitude of anthropomorphic divinities seems to have sprung from a simple, yet profound, early belief that everything in nature had a life and a power of its own. The worship of a river that overflowed its banks after winter rains and made the adjacent land more fertile than that beyond the reach of its waters soon became the worship of a river god, whose name was identical with that of the stream. The vivid personalizing imagination of the Greeks conceived the god as a being similar to themselves, but more powerful and more mysterious. After that it was a short step to seeing any destruction the river might bring about as the result of anger, and to conjecturing as to what might have caused it. Herodotus says that the poets Homer and Hesiod made a genealogy of gods for the Greeks and gave them descriptive epithets, distinguishing their individual honours and skills, and describing their appearances.

The first great tragic poet, Aeschylus, had a more spiritual conception. In the *Agamemnon* his belief is impressively set forth:—

Zeus, whosoever he may be,
spirit almighty and divine,
if he is pleased that we should use this name,
so let him be called.

Weighing all perplexities
that baffle human lives,
I find no explanation, no solution,
save in Zeus alone.

Those others whom men in their blindness worshipped,
They have gone back into the darkness of ignorance
from which they sprang.
Intelligence is satisfied
only by Zeus.

For he alone has led mankind
to wisdom, even though the way
to it is often found only through suffering.

Waking or sleeping, willing or unwilling,
this is the road that we must travel
to reach the highest goal attainable by man—
wisdom, the highest, holiest blessing granted to mankind.

A quotation from his play, *Daughters of the Sun*, unfortunately lost, has come down to us:—

Zeus is air, Zeus is earth, Zeus is sky,
Zeus is indeed all things, and whatever is beyond all.

Plato, in the *Timaeus*, where the speaker is not Socrates but a Pythagorean philosopher, gives a detailed account of the creation of the heavenly bodies and of animal life. The following quotations are from Jowett's summary in the Introduction to his translation of the *Timaeus*:—

First, I must distinguish between being which has no becoming and is apprehended by reason and reflection, and endless becoming which has no being, and is conceived by opinion with the help of sense. All that becomes and is created is the work of a cause, and that is fair which the artificer makes after an eternal pattern, and that which is fashioned after a created pattern is not fair.

In the variety of opinions which have arisen about God and the nature of the world we must be content to take probability for our guide, considering that I who am the speaker, and you who are the judges are only men, and to probability we may attain but no further.

The head is the god and lord of us. To this the body was given "to be a vehicle, and the members to be instruments. . . . In the next place, the gods gave a forward motion to the human body, because the front part of man was more honorable and had authority. In this front part they inserted organs to minister in all things to the provi-

dence of soul. They first contrived the eye, into which they conveyed the gentle light of everyday life, making the fire which is within us to flow pure through the pupil of the eye and meet the light of day. When the light of the eye is surrounded by the light of day, then like falls upon like, and there is a union of them formed in any direction in which the visual strikes upon the light coming from an object. And as like is affected by like, whatever touches or is touched by the stream of vision, is diffused over the whole body and finds a way into the soul But when the visual ray goes forth into darkness, then like falls upon unlike— the eye no longer sees, and we go to sleep The fire, or light which is kept in, equalizes the inward motions, and there is rest.

Hesiod, who was later than Homer, but of uncertain date, gives (in the course of a long poem entitled *Works and Days*) an account of "the five ages of the world" —

First, he says, came the golden race, subjects of Cronus, the father of Zeus. Their life was happy — free from work or care, or any encroachment of old age. They lived on milk, wild fruit and honey. Death was no more terrible to them than sleep, and their spirits still survive, giving good fortune and maintaining justice.

A silver race followed, also divinely created, which practised agriculture and ate bread. Their society was matriarchal, and they were ignorant and quarrelsome. They did not make war on one another but they failed to worship the gods, and so were destroyed by Zeus.

The third race delighted in war and had bronze weapons. They ate meat as well as bread. To this race belonged the earliest Hellenic invaders of the Greek peninsula. Insolent and pitiless, they were all "seized by black death."

The fourth race also used bronze, but its men were more generous and nobler, being the children of gods, but having mortal mothers. Among them were the heroes who fought at Troy and at Thebes, and those who went on the expedition of the Argonauts. After death they dwelt in the Elysian Fields.

The fifth race, Hesiod declared, were the men of his own "iron age," unworthy descendants of the fourth race. They were unjust, cruel and libidinous. Malice and treachery were common among them.

Much could be added to indicate the expanding of Greek openmindedness towards an acknowledgment of human brotherhood, and still more to show the impulse that drove the Greeks forward with unflagging eagerness to leap each barrier, as they strove towards further knowledge. No one has represented the latter with more poetic truth than Euripides in his *Medea*. The hunger of the Athenians, he says in a famous choral ode, is for high and glorious wisdom. Here in their city, the sacred Nine — the Muses, who hold all poetry, all art, all music and all knowledge in their creative hands — have met and united to make one everlasting, shining harmony, while Love, the goddess, brings all the mighty ardour she commands to Wisdom's side to help in every noble work.

Wisdom's triumph over passion and ignorance is portrayed with unsurpassable grandeur in the concluding scene of the greatest of the dramas of Aeschylus, the *Oresteia*. Athena, the goddess in whom wisdom is personified, faces the utterly hostile and wildly vindictive Furies. They are primitive and powerful beings who sprang from earth, long before gods came into existence, to be relentless avengers of crime, especially when it was committed against a blood relation. Neither in this world nor in the next have their victims been able to escape the torture they inflict.

Orestes, who shrank with horror from the thought of murdering, had been commanded by Apollo to conform to the custom of the time and kill his father's murderer, although that murderer was his mother. Against all the promptings of his nature and revolted by the act as he performs it, he obeys the god. But no effort of Apollo avails to make the Furies recognize that the

man who had acted against his will, but by a god's command, did not deserve the agonies that they inflicted. Impatient at their blindness, Apollo drove them from his temple and sent Orestes to seek Athena's aid. Nothing less than absolute Wisdom could solve the problem.

Athena meets them with a different manner. She knows their actions have been prompted by abhorrence of crime. That should range them on the side of justice and righteousness. Because they have seen only the act and ignored the cause they have been straying from true justice. She resolves to draw them into union with it by a broadening of understanding.

Under her direction a court is established in her city of Athens, where hereafter a trial shall be held for every case of murder. No longer shall it be a kinsman's duty to avenge one crime by the commission of another.

By the decision of Athenian citizens and of their goddess, Orestes is again released. The Furies are defeated, but they are not convinced. Athena's aim to waken in them higher perceptions has not yet been achieved. They curse her city, where their striving for justice — as they saw it — has been thwarted.

Even at that, Athena, unlike Apollo, is not angry or impatient. She could destroy the Furies who so stubbornly persist in remaining enemies. To her alone among the gods Zeus has entrusted the key to that strong door behind which all his thunderbolts are locked. She could release them and annihilate the Furies. But this she will not do. She chooses to persuade them. However long the time it will require, she declares, she will never grow weary in her effort to make them gain an understanding of what is truly good.

The final reconciliation rises to a height lofty beyond the reach of any describing words. Aeschylus believed — and leads us to realize — that the errors and the blindness of opponents should not make us try to bring about their destruction. We should search — and never weary in the effort — to make them see and then cast off their errors. After that, all that had been good in their aims, no longer hampered by misconceptions, may be united with what is good in ours. Together we can then go forward to a higher goal.

PEARL CLEVELAND WILSON

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Tarn's authorities for the incidents mentioned in this paper are: Plutarch, *Life of Alexander*, also *De Alexandri Fortuna*; a fragment of Eratosthenes (head of the Alexandrian Library); Arrian, *Anabasis*, a history of Alexander based on an account by Ptolemy (son of Lagus), who served as general under Alexander on his expedition and had access to the *Journal* recording events as they occurred.

ENDS AND SAYINGS

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

Scarcity of food prevails in India. It is a headache to ministers of State and to high-salaried officials, but they do not actually suffer from food privation. The poor masses, always half-starved, are feeling the acute pinch of greater hunger, which the Compassionate Sage, Gautama the Buddha, described as "the worst of diseases" (*Dhammapada*, v. 203). Unphilosophical politicians, speculative philosophers and impractical scientists trace the cause of famine conditions wrongly. Modern science does not know that a Moral Law is at work in the universe; modern philosophers are not able to use their speculations practically and to come to grips with this physical-plane problem; the social servants of the politicians work with surface effects. Even the right distribution of millions of tons of Canadian wheat and other food gifts will not solve the problem, though a proper use of these may enable the Government to pull through a crisis.

Blind faith in the Second Five-Year Plan will not remove the root of our trouble. Unless people who occupy places of power in different spheres of action recognize the existence of the Moral Law and humbly learn the technique of its undeviating, infallible movements, they cannot but go round and round and the masses continue to suffer.

In the great book of which Indians speak with pride, the *Bhagavad-Gita*, there are important thoughts presented about food coming from rain and rain from sacrifice, *yagna*. Hindus, both orthodox and "reformed," do not know what *yagna* means or the part that the individual plays in bringing about scarcity of food; and they will not learn till orthodoxy, rooted in priestcraft, is overcome. Priests of every creed are the enemies of the prophets, and the Hindu laymen fail to comprehend and practise the *Gita* teachings mainly because of the priests. There is practical philosophy in the *Gita*, Chapter III, verses 10-15. This verse also presents the truth in a simple, homely form:—

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

The Union Language Convention of South India was held on December 22nd at Madras, and passed an outspoken resolution that English be retained as the official language of the Union and that the Constitution be amended to that effect. Some of the supporters of this resolution are elders and illustrious: among them Shri C. Rajagopalachari, Sir Mirza Ismail and Dr. C. P. Ramaswami Aiyar.

Scholars and statesmen have had misgivings from the first about the narrow-majority decision by which Hindi was named the official language. Sir Mirza made the fundamental point that "to make Hindi the official language, and even fix a date for this, is far too daring a challenge to the Time Spirit." Rajaji insisted upon a frank and free attitude: "My obligations to my party and friends are totally irrelevant to what I ought to think on a matter like this."

The Hindu of December 23rd reported at length the substantial and close reasoning at the Convention. The

basic facts are that the regional languages can accomplish culturally all that Hindi could; that neither they nor Hindi could do administratively, judicially or technologically what English can. It is only if and when these facts of social significance change that we should consider replacing English, not only as the language of administration but in the field of inward and cultural growth beyond the limits of what any of the regional tongues can open for any one. Till then to prefer English is patriotic and to call it "foreign" an irrelevant piece of sentimentality and historical short-sightedness. English is international, hence foreign to none.

But it is to be wished that the Convention does not remain only one of South India: its moral authority will deepen as it becomes an association of thoughtful Indians of all provinces.

The important role which a writer can play when rapid changes are taking place in society was ably brought out by Dr. S. Radhakrishnan, in his address to the All-India Writers' Conference held in Calcutta late in December. Pointing out that no writer can afford to insulate himself in an ivory tower in the present atomic age, Dr. S. Radhakrishnan said:—

> Today, writers have a great function to perform. They have to portray the pathos, failures, disruption and self-betrayal of our country. We have corruption in high places, great economic distress, national differences, dissensions which divide us one from the other. If the literary artists are able to capture the atmosphere of the country and direct the attention of the people so as to remove these blemishes which make us ashamed of ourselves, if they do not participate in these disputes themselves, and they hold up the vision of India as a unity, and humanity as one, they would have done a great deal for this generation. This is my appeal to you.

Just as science is conquering all barriers of space and time, the element of communication in literature can also transcend all barriers which divide man from man. It is the duty of the writer to overcome the psychological and emotional barriers which still exist in the world, creating conflicts. And the Vice-President's advice to writers to rise above petty frictions and develop cultural solidarity and fellowship in the world is therefore very timely. He said:—

> The unity of the world cannot rest on political arrangements, economic alliances and social factors. It is possible only if you are able to produce a sense of psychological coherence, a sense of world community in the people themselves. Literature has a great part to play in engendering this consciousness that we all belong to one family.

Since the great achievements of science have not enabled man to regain his tranquillity but only tossed him into the turbulent waters of strife and conflict, it is hoped that writers, by playing their traditional role as guides and leaders, will be able to help him find some safe anchorage amidst the terrible insecurities of the present day.

Dr. Humayun Kabir in his address said that despite the conquest of time and space, a number of barriers still existed in the minds of human beings. He explained that *sahitya* was essentially the coming together of thought and emotion, or a meeting of minds in the common pursuit of beauty and truth.

The duty of the writer to himself and to the public is to be true to himself and not allow his mind and heart to be exploited by his government so that he will only write or paint or carve according to official orders. In all totalitarian States the creative artist is not free but slavishly accepts the instructions given. Indian writers must retain to the full their freedom of expression.

The great complexity of modern society, together with the unprecedented power which man has acquired over

material nature, has created a real crisis, the "crisis of character." Writers and thinkers, statesmen and administrators, are constantly referring to it. The latest ones to sound warnings are Dr. M. S. Aney, ex-Governor of Bihar, and Shri Patanjali Sastri, former Chief Justice of the Supreme Court of India, both of whom were delivering Convocation Addresses to universities. While both dealt with the same theme and referred to the question of religion, the remedies suggested to resolve the issues were quite different

According to reports, Shri Patanjali Sastri holds that

> the present "crisis of character" was "basically traceable to a cleavage in our thought-pattern marked by divergent conceptions of what was desirable living in our new democratic set-up and the consequent confusion in our life outlook."

He traced the conflict to the divergence that exists between the Western conceptions and norms adopted by India in the political and economic fields and India's age-long cultural traditions.

Dr. Aney, on the other hand, advocates imitation of the West in the field of religion and suggests the creation of a "Ministry of Religion" at the Centre. According to him:—

> . such a Ministry will have special responsibility to create a machinery like the Ecclesiastical Department that shall cater to the religious needs and requirements of India professing and following different religions.

He wants the State to "create a class of preachers, priests and religious heads of the principal religions of India." They should have "the same status and salary as members of other Central Department services."

We believe that Dr. Aney's solution would certainly create several new problems and heighten the "crisis in character." This country is already cursed with religious superstition fostered by priestcraft, *mobeds* and *moulanas, padris* and *purohits*. An Ecclesiastical Department would spend money for itself and only enhance the spiritual slavery of citizens which now exists.

It is good to note, however, that both Shri Patanjali Sastri and Dr. M. S. Aney have rightly urged the need to cherish our heritage and keep alive the best that is in our cultural life and thought. As the former remarks:—

> Unless we adopt an objective mode of diagnosis, and search for the root cause of the malaise that besets our society, and, by appropriate treatment, bring about a change of spirit and life outlook, the brave new world which our founding fathers envisaged in our Constitution will recede like the horizon before our advance despite the economic progress we are planning

Shri Sastri also pointed out that a "secular" State "did not and should not be taken to mean that our State stood for a system of ethics divorced from religion." And Dr. Aney on this point said:—

> Divorce between religion and morality is likely to result in the annihilation of both rather than the growth of either Mere rationalism cannot take the place of religious faith as an instrument of character building of the masses of young children

We agree. But what has brought about the divorce between religion and morality? Priestcraft which upholds creedalism; each organized religion keeping its followers busy, but disabling them for *living* the higher life. Organized religions and salaried priests divide the so-called sacred from the so-called secular. H. P. Blavatsky's advice is the real solution:—

> The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other There being but ONE Truth, man requires but one church—the Temple of God within us, walled in by matter but penetrable by any one who can find the way; *the pure in heart see God.*

In her Christmas Message to the people of the Commonwealth Queen Elizabeth II makes clear that she sees the

present world crisis as caused by the wrong thinking and moral weakness of people, not by the "new inventions." *The Times of India* (December 26th) reports her as saying that unthinking people who discard ancient ideals, who would "have religion thrown aside, morality in personal and public life made meaningless, honesty counted as foolishness and self-interest set up in place of self-restraint," have caused the trouble.

Believing this, her appeal to remedy matters goes naturally to the hearts of her people:—

> At this critical moment in our history we need a special kind of courage... a kind which makes us stand up for everything that we know to be right, everything we know is honest... that can withstand the subtle corruption of the cynic.

The British are fortunate in having a Queen whose perception is so true and whose faith in humanity so strong that it makes her say: "I cannot lead you in battle... but I can give you my heart."

On January 1st, 1958, there opened a project, the European Common Market, that, according to the financial expert, Paul Bareau (*News Chronicle*, January 1st, 1958), promises to revolutionize the economic and probably the political history of the European Continent. It marks a turning point in the alternating swing between "tariff walls" and "free trade." Its aim is to create economic unity and a single market with free movement of capital and peoples between France, Western Germany, Italy, Holland, Belgium and Luxemburg, and it is also visualized as a vital step towards a political federation of a United States of Europe. M. Bareau quotes M. Spaak on the underlying inspiration of the scheme:—

> Millions of Europeans now realize that two world wars which stained the Continent with blood, were actually civil wars; that victory of one side over another was at best a hollow one; that all the heroism and all the sacrifices solved nothing; and that if the inhabitants of this little promontory of Asia wish to survive and to conserve some of their past greatness they cannot continue to kill and maim each other. They must live together and prosper together, or perish.

Negotiations are proceeding also to associate Britain and ten other European countries with this European Common Market in a larger Free Trade Area, without quite the same political implications, since Britain, for example, has ties with the Commonwealth and North Atlantic countries.

M. Paul Bareau gives a side glance at the danger that greater united strength might produce, if misused, but is reasonably optimistic about the outcome. He calls it a tremendous adventure, a welcome counterbalance to the disillusionment, disappointment and doubt that too often cloud international relations. Again he quotes M. Spaak:—

> No one has been coerced. Our only arms have been the appeal to intelligence, reason, wisdom, human solidarity — plus the memory of our past greatness and our past mistakes. If we unite together we will have achieved it without shedding a drop of blood.

One can work for unity from below upwards or from above downwards, but, to enable this unity to withstand future cyclic swings, both actions must work as one. A fulcrum is the point against or on which a lever is placed to get purchase or support. The fulcrum of economic and political unity is the realization of spiritual unity among, not only Europeans, but all men. Pressure on that alone will give sure results.

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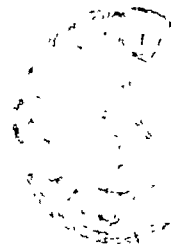
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Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

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"THUS HAVE I HEARD"—

JAMSHID-I-NAURUZ

THE FESTIVAL of the Spring Equinox has been universally celebrated and old historical records refer to it. Perhaps the most ancient, going back to periods of myth and legend, is the celebration of the festival in ancient Iran.

The festival, even today well known as Jamshid-i-Nauruz, is traditionally related to Shah Jamshid, the Divine King who taught humanity its arts and sciences.

> "Mine is the Grace," he said, "I am both King
> And archimage, I will restrain ill-doers
> And make for souls a path toward the light."

His wonderful achievements are narrated in the *Shahnama* of Firdausi and the myth of the Avesta *Vendidad* also tells his tale. During his reign of seven hundred years he laid the foundations of human progress, continuing the work of his predecessors, Gaiumart, Siyamak and Hushang.

Hushang's wisdom imparted to the race lines of knowledge, and among these how to make and use fire — always considered a major achievement in human evolution.

> That night he made a mighty blaze, he stood
> Around it with his men and held the feast
> Called Sada.

This celebration by Hushang is the primeval foundation on which Jamshid reared the festival of Nauruz. After his wondrous exploits

> The world assembled round his throne in wonder
> At his resplendent fortune, while on him
> The people scattered jewels, and bestowed
> Upon the day the name of New Year's Day.

It happened to be the Day of the Spring Equinox.

> And ever since that time that glorious day
> Remaineth the memorial of that Shah.

And throughout long ages people have been reminded about the importance of the feast and festival of Nauruz.

> Heed the presages —
> The feast of Sada and the fanes of fire
> With glorious Nauruz.

And in another place the great epic records that people

> Flocked to the fire fanes, to the halls where
> New Year's Day and Sada feast were kept.

The Fire Fanes, the Sada Feast and Jamshid-i-Nauruz form a triad, and it is not without its significance. The Birth of Fire in the reign of Hushang and the establishment of the Sada Feast on that occasion were made to form part of the celebration of the New Year's Day — the Day of the Spring Equinox.

"Perpetual Spring is the Persian's notion of a perfect climate," it is said. And the Day of the Spring Equinox has remained sacred with the learned and favourite with the masses. It offered spiritual uplift to the former and joyous entertainment to the latter.

The poet and the mystic feel, while the philosopher and the Occultist know, that all physical-plane phenomena are reflections projected from psychic and spiritual worlds. Seasons are no exception, and the Spring season on earth connected with sowing and germination is an outward and visible sign of an inward psycho-spiritual motion: the flowering on the human plant of virtues — beautiful, colourful, fragrant — is natural to the Spring season.

Sri Krishna names the season of Spring as one of his divine excellences. The Christians celebrate the paschal season which begins with the month of Mary, "the month when nature decks herself with fruits and flowers, the harbinger of a bright harvest." And so the devout followers are told: "Let us, too, begin for a golden harvest. In this month the dead come up out of the earth, figuring the resurrection; so, when we are kneeling before the altar of the holy and immaculate Mary, let us remember that there should come forth from us the bud of promise, the flower of hope, and the imperishable fruit of sanctity."

H. P. Blavatsky, commenting upon these words of Dr. Preston, says:—

> This is precisely the substratum of the Pagan thought, which, among other meanings, emblematized . . . the resurrection of all nature inspring, the germination of seeds that had been dead and sleeping during winter.

The Birth of Fire symbolizes the Promethean gift of self-consciousness to man by the Agnishwatta Pitris of the Hindu tradition. It represents the power of right resolve which the birth of self-consciousness implies; moral choice and responsibility, aspects of the free will in man, enable him to make the greatest of right resolves—to seek the Wisdom of the Spirit and of the Sages. This right resolve is the conception before the second birth is made at the time of the Winter Solstice and it has to be looked after and nourished.

This soul nourishment is what the Sada Feast, established by Hushang and accepted by Jamshid, represents. As at the festival of Christmas, mundane merrymaking—the killing of turkeys, the making of puddings, etc.—takes place at Jamshid-i-Nauruz; there is the drinking of *faluda* and the consuming of *kulfi*, etc. The nourishment of knowledge which sweetens the personal nature, the drink of love which creates the feeling of universal brotherliness, are overlooked today, but the ancient festival points to the truth.

On the day of the Spring Equinox, day and night are of equal duration; heat and cold are balanced and both are enjoyable and helpful.

The spiritual root of the seasons and its psychic projection are full of harmony and rhythm in Nature, and so would be the seasons on the physical plane; but man with his weak and misdirected free will, his lack of true knowledge, his attachment to sense life, his falling prey to world deceptions, exploits and robs Nature and she, ever compassionate, tries to restore the disturbed harmony through earthquakes and floods and snow-storms and hurricanes. Divine wisdom teaches that such cataclysms and catastrophes are man-made; modern knowledge laughs at this, but Gandhiji's intuition sensed this truth—"I want you to be superstitious enough with me to believe that the earthquake is a Divine chastisement for the great sin we have committed and are still committing."

The phenomenon of the Resurrection of the mortal into Immortality is a grand verity which the season of Spring signifies. The duty of man to his own Higher Self and to the Most High is to weed out the blemishes of his animal nature, to tend the growth and improvement of his human virtues, to be faithful to his spiritual pedigree and become the Immortal, wearing the Celestial Robe of Light and Glory. He may not be able to attain to it in this incarnation, but if he remembers that Eternal Spring represents a verity he will endeavour to make himself worthy of inheriting it in the near future.

SHRAVAKA

ONE WORLD, ONE HUMANITY

[**Mr. Basil Davidson** is greatly interested in archæological research into the history of Benin and its connection with the Zimbabwe ruins.

In this interesting article he strikes the right note about the survival of our civilization. He is confident that: "Ten thousand years of sectional awareness is not to be overcome by the fear of atomic warfare...," etc. The origin of man-apes or ape-men needs to be further examined with dispassion in the light of the hoary teachings of ancient anthropology. In *The Secret Doctrine* of H. P. Blavatsky there is priceless information about the origin of man and about the long story of his involution or "fall" and a section deals with the civilization of the lost continent of Atlantis. The scientific knowledge of materialistic weapons more powerful and destructive than the modern atomic bombs, etc., was used by the magicians of old; *astra-vidya* of Hindu mythology represents historical facts. Humanity survived the crash and sinking of Atlantis, and so will our civilization survive a conflagration by bombs.

Mr. Davidson's plea for one world, one humanity, is truly important. Europe is no more the centre of civilization; but Occidental Big Powers should avoid blundering into actions which will precipitate the rise of Asia against the West, instead of the emergence of One World. Our author is a clear thinker and our readers will appreciate his article. — ED.]

ONE WORLD or none, one humanity or none: the choice is no longer rhetorical or sentimental. The choice, for us, is real.

Technically, with the development of intercontinental ballistic missiles and atomic bombs, this is the only choice we have. Very well, but it remains true that technology and ideology in our self-split minds are not at all the same thing: isn't it true, as well, that we are almost as far from admitting the choice, ideologically, as we ever were? It is worth discussing this question, it seems to me, in a practical sense. It is worth making a sum, if we can, of the profit and loss that humanity has gained and suffered over the recent and not so recent past. I shall look past and beyond politics, for politics are only the contemporary costume of human problems across the years: we should look, I suggest, at the underlying fact of Man-in-Society and isolate, if we can, the factors that have made for decay and the factors that have made for growth.

I should like to confess, to begin with, that personally I am able to rejoice in the fact of survival. It seems to me, this fact of survival, a fact of absolutely central importance. I know that others will not necessarily follow me in this: that some may feel the terrible and bloody upheavals of the past half-century point rather to a case for pessimism. I am not a

pessimist. Like countless others of my generation it fell to my destiny to leave my family and enter the world at a time of unexampled misery and depression — unexampled, that is, in the recent history of my country. I was a young man when flaccid, foolish governments allowed Europe to drift into war (and drag the rest of the world after it). Throughout that war I was a soldier, the witness of appalling things done by the Nazis and things scarcely less appalling done by others in return, brutalizing, demoralizing, coarsening all who were involved. I am not an old man now, and the world is still a brutal and a chancy place. It is enough to make one a pessimist, and yet it does not make me one. Somehow or other I have clung — have succeeded in clinging — to the belief that man is also good by nature; and that somehow or other, in spite of all the fearful oscillations of good and evil in our century, it is the good that will prevail. And the good, concretely, is man's growing awareness of his own essential oneness. I hope I can say this without a priggish self-satisfaction (for I feel none): it is a matter of comfort and happiness to me that I am able to believe these things, and believe them not dogmatically, not desperately, but out of the very misery, despair and bitterness that we have all had to see and suffer.

The doctrine of *plus ça change* — the Toynbeean scheme of things in which all civilizations rise and all civilizations fall and nothing changes under God — does not appear to me to meet the facts. It simply does not meet the facts. It appears to me to result from that familiar Europo-centric view of the world that is dominated, in our time, by the despairing fear that Europe cannot any longer claim supremacy. I do not personally mind this: but I cannot help suspecting that the Toynbeeans, for all their wide-flung historical analogies, do mind it, and mind it very much. They call in God to right the balance: but a God, characteristically enough, who seems to be a European.

The fact of social diversification and isolation is no doubt as old as the hills — or rather as old as the Neolithic revolution which now appears to have begun, according to the latest evidence, some 10,000 years ago. Ten thousand years of sectional awareness is not to be overcome by the fear of atomic warfare or the fact of earth satellites circling our globe: it has gone too deep into the grain of human thought. *We are the product of our history. True enough, but we are also the product of our thought*; and our thought begins to show us, at last, the full perspective of our human story. It is this full perspective of our growth that should now enable us to see our technological unity under a new and hopeful light.

Consider for a moment what may have governed the primitive thought of primitive man. That rare and comparatively frail creature, *Homo*

sapiens, probably emerged in Africa: he certainly emerged at a time when other creatures, ape-men or man-apes (for no one can yet say which), also lived in Africa. The newest archæological evidence suggests that one of these types of ape-men (or man-apes), *Australopithecus*, knew the use of fire, hunted wild animals with bone tools and even understood the chipping of stone for implements. By all the rules of tooth and claw, *Australopithecus* ought to have survived and *Homo sapiens* ought to have gone under. But that is not what happened. This frail and naturally defenceless creature proved better equipped to evolve through the empty millennia of the Old Stone Age, and by the dawn of history, in that distant grey light, it was *Homo sapiens* who held the future in his hands. Wasn't his consciousness impregnated with the knowledge of standing apart as a species? Wouldn't he, however clumsily, feel at one with his rare fellows while the fearful mastodons and half-men stampeded round him and cluttered the earth with their bones? Isn't there the evidence of this sense of oneness, of standing apart and together as a species, in the cave drawings and rock paintings of Europe, Africa and Asia?

Be that as it may, the New Stone Age, the coming of agriculture, both crowned man's supremacy and destroyed his sense of unity. For the discovery of agriculture, one of the great revolutionary achievements of man, set in motion a process of social change that would generate, one after another, urban settlement, the growth of cities, the habit of producing for sale rather than merely for subsistence, centralized government, the knowledge of writing, all the complex customs and comities that led to the Metal Age; and so, down the centuries, to ourselves. When did that process begin? Five or six thousand years ago, it was thought until the other day. But the other day a Carbon-14 reading of objects from the ancient city of Jericho, by the Dead Sea, gave a date of 6,800 B.C., more or less; and the archæological evidence showed that people had lived by then for two or three generations in Jericho. So that towns began some nine thousand years ago; and towns, we may be sure, did not come out of thin air. They too were the product of a long development.

Tribalism survived. Yet this was none the less the beginning of Man-in-Isolation—the threshold of that situation which would show industrialized man, long centuries later, living in unimaginable multitudes, heaped clamorously together, and yet, in his consciousness, desperately alone. Thereafter the record is clear enough: in one great civilization after another men changed their circumstances and, in so doing, changed themselves. Sumeria, Egypt, the Valley of the Yellow River, the Valley of the Indus; all these presided over human change. Not smoothly, not univer-

sally, not without terrible reverses. Partially, now here and now there, little by little, often returning on their tracks, men advanced across the years. But with every advance the diversification became greater, the sense of disunity more profound, the opposition between Man-in-Isolation and Man-in-Society more painful and compelling.

We are confronted with the full consequences of all this in our own day. It is platitudinous to recall that the last two or three centuries have capped the process with the iron rake of imperialism, drawing firm lines through humanity, dividing the Civilized from the Uncivilized, the Mature from the Immature, the Conquered from the Conquerors. Yet even to us, caught in the throes of this process, it cannot seem that the rake has bitten so very deep For after the rake has come the levelling hand of science. Who supposed, after Darwin, that one kind of man is "better" than another?

One answer, of course, is that a great many people suppose it. The black magic of racialism has driven men mad time and again in the span of my own short life. It drove the Germans mad only yesterday. It drives most Europeans in Africa in the same violent direction today. It may continue to drive men mad for some time to come. And yet, for all these tortures, the words of Galileo still have their application: the world still moves round the sun. The Nazis were defeated. The Europeans in Africa fight a patently losing battle. Subject yesterday, India is sovereign today. Who questions any longer the right of Indians to equality of status with the rest of men? Indeed the thing is so obvious that Indians, so far as I know, do not even bother to assert the claim.

The supremacy of Europe may be over; does the world therefore sink into a further chaos? Is mankind merely exchanging one master for another? I do not think so. The explosive force of nationalism seems to me to be approaching the point of qualitative change when it leads to the growth of internationalism — if you like, of supra-nationalism. I speak only of probable trends as they appear to me. There is nothing sure, predestined, or guaranteed in the process except perhaps this: that the good in man prevails over the evil. But even this depends, now, upon our averting atomic war. If that can be averted — and the "if" is not a small one — then we are surely in a new situation, a better situation: we are in a situation where the power-decline will not necessarily be bad for Europe (for the dominant civilization in decline) but can possibly be as good for Europe as it may be good for the rest of the world. (When I say Europe, in this non-political context, I mean rather the whole Anglo-Saxon world.) The old cycle of rise-and-fall will be shattered at last. That will not be Utopia; what it will be, though, is a step towards a world that has overcome its

internecine fears and rivalries and dominations.

Let me adduce one contemporary fact. Of all the segments of humanity that have suffered most from Man's unequal development, none has more need of succour and encouragement than that which lives in Africa. For something more than five hundred years most Africans have suffered in a direct and physical sense from a generally held conviction, outside Africa, that they belong to a naturally inferior kind of humanity. With one or another rationalization of greed and cruelty, non-Africans enslaved Africans in large numbers after the rise of Portuguese sea-power in the fifteenth century, and in small numbers (to India and Arabia and China) long before that. The tale of African suffering from enslavement will never be recounted : it is longer and darker than human imagination. Fact, in this, has been far worse than fiction. And the favourite rationalization of the slavers—whether it took a religious or merely an imperialist form—has always been that Africans were naturally inferior. The basis for this rationalization, over the last hundred years or so, has been that Africans failed to evolve, failed to build civilizations of their own, failed to show the same inherent capability for progress as other races of man have shown.

But now, at last, in this age of declining imperialism, the mythology of African inferiority begins to be dissipated by the known facts of African life, past and present. It begins to be seen that Africans, evolving in central and southern Africa far out of reach of the ancient civilizations of the Mediterranean or the Near East, none the less succeeded in evolving new and valid systems of society and means of life. It is seen that their pre-scientific systems of belief were not chaotic or pointless or anti-social : on the contrary, it begins to be seen that their systems of belief were partly the product of the circumstances in which they were obliged to live and survive in the deserts, plateaux and deep forests of Africa, and partly the cement which made their survival possible. It begins to be seen that their tribal organization had values and virtues of its own, was complex, was the consequence of trial and error over long periods of time, was a wonderfully effective exploitation of the real possibilities before them.

It begins to be seen, at the same time, that pre-European Africa was not the savage chaos that European myth has long believed it was. There is good reason to believe that the mediæval civilizations of Africa were often not much inferior, or not inferior at all, to the mediæval civilizations of Europe. New research suggests that African civilizations before the overseas slave trade got into its stride were neither insignificant nor contemptible. In a word, there is a gradual unveiling of the fact that the African record holds nothing in it which can support the view that African humanity may

not claim equality of status with the rest of humanity. The lost islands of African humanity become, once more, visibly attached to the main. It is not this fact that is hopeful, of course, for the fact was always there: what is hopeful is that increasing numbers of people, up and down the world, see and understand and admit this fact. It is not the only admission of its kind that we have known in the past fifty years or so, but perhaps it is the biggest. It is one more reason why I can repeat what I said at the beginning. One world or none, one humanity or none: the choice is no longer rhetorical or sentimental. The choice is real.

BASIL DAVIDSON

WHERE shall we find the true foundation for a changed civilization that all men and women can see and stand on? It is not philosophies nor religions nor political panaceas that are needed; but Knowledge, and a wider scope of vision than the vicissitudes of one short physical life. The knowledge that is greater than all the forms of religion ever invented is the knowledge of the very nature of man himself, for himself and in himself. For we are not here as things apart; we are here because of one great sustaining Cause — infinite and omnipresent, not separate from us, nor from any other being. It is the same in all beings above the human and in all beings below the human — the very root of our natures, the very man himself. It is the Source of all powers and of all actions, whether good or evil. Then, everything that is done by beings affects all beings, and all that is has been caused by beings, each one affected according to its share in the cause. What the past has been, we are experiencing now — our lives now being repetitions of lives that preceded them. What the future will be, we are making now — the lives to come up depending entirely on the choice and direction of our thoughts and actions now....As soon as men are brought to the perception that every one reaps exactly what he sows, no one will do harm to any other being; there will be no war. There will be no such misery as now exists; for to realize our own responsibility to all others and to act in accordance, is to have become unselfish, and to have done away with the prime cause of sin, sorrow and suffering....We are going to have a league of humanity only when the ancient truths of the Wisdom Religion are once more perceived.

ROBERT CROSBIE

CHRIST AND APARTHEID IN AFRICA

AN INTERVIEW WITH FATHER HUDDLESTON

[**Mr. Geoffrey H. Brown**, of the Sandhurst Military Academy, recently interviewed Father Huddleston, who is now world-famous for his championing of the cause of Brotherhood and for his opposing the un-Christian policy of the South African Government.—ED.]

"WHO GOES THERE?" These words head a chapter in Father Huddleston's book, *Naught for Your Comfort*. They are the challenge by a police state which halts the African in his daily footsteps. "A son of God!" answers the Father, and there is nothing for us to add.

Father Huddleston went to South Africa in September 1943 as a member of the Anglican Community of the Resurrection but found that he could not remain both a Christian and a spectator of the African's struggle for recognition of his rights as a human being, and he played that part in South African affairs with which many of us are familiar. He regards the Government's apartheid policy as a denial of the Incarnation. He believes that as God identified himself with man in Christ, so the white man must identify himself with the black man not only as his brother but as Christ himself. Instead he is looked upon as a creature with a pass even though the whole economy of South Africa depends upon his labour.

In obedience to his Community Father Huddleston left South Africa in February 1956. He outlined to me some of his experiences since. He spent some six weeks in America penetrating to the deep South at a time when the situation was fairly tense. In the U.S.A. he has talked with politicians of all parties, visited universities, broadcasted, appeared on television and reviewed books. He has done this with a lively sense of his responsibility not to say anything that might harm the cause of the African. The experiences, he said, had given him the opportunity to see the whole problem of race in a better perspective. He believed that the present was a day of decision for South Africa and the Commonwealth and that, in particular, the key to the situation in Africa lay in Central Africa.

I asked him for some general comments on race prejudice, of which few of us perhaps are entirely innocent. He responded as one still pondering a difficult subject, still trying to formulate his own views. He spoke of it at three levels. First, at the general level of the race as distinct from colour prejudice: for example, anti-Jewish feeling. Fear was at its root, fear of being dominated by others, fear of losing our identity, our self-

hood. This was rationalized into a need to keep the other fellow down or to keep him away. Secondly, at the level of colour prejudice. This involved the fallacy that whiteness of skin has some kind of moral value or content. The third level was illustrated by conditions in Ghana. Here both white and coloured were civilized and the white man was aware that he remained on the coloured man's terms, but he feared a reversion to what seemed to him the dark ways of a primitive community and the destruction of his own civilized values. Sometimes he failed to realize that democracy need not follow the same pattern everywhere. Father Huddleston gave as his opinion that there was nothing basically wrong in Ghana and that what was being experienced there were the growing pains of democracy.

As has been implied already, and as is crystal clear in his book, it is impossible to understand the action of Father Huddleston in South Africa without understanding that the Incarnation is a reality to him, and his conviction that God is directly interested in the governance and social order of the world, and that in no area of human affairs should the State be left with absolute authority. If the State used political weapons to maintain an unlawful domination, the Christian was justified in using political weapons to oppose it, and this was in no way inconsistent with Christian charity. Christian charity was something altogether more searching, demanding and revolutionary than the art of being kind. "Do you agree," I asked him, "that in addition to the use of political means there was a complementary need of giving the African confidence in himself and in what he had to offer for the common weal?" "Wholeheartedly," he replied. "The need was not discussed at length in my book because it was written under the great pressure of immediate events." He added that much progress had been made even in the last two years and that the African had gained considerable confidence in his ability to organize politically and to sustain passive resistance. Culturally, there were, for example, many promising writers among them and a "Society of African Artists" had been formed. Of the traditional culture which had been preserved from the past Father Huddleston said that while there was nothing written it was one of literature and music, including folk tales and real poetry.

At this point I made the comment that I had been surprised to find no mention of Gandhi in his book, particularly as the concept of *Satyagraha* had been born in South Africa. He replied that the omission did not imply any lack of appreciation of the work of Gandhi. It was again due to the conditions under which he wrote. Gandhi's methods were indeed the only

ones for the African if catastrophe was to be averted. "Should not, therefore, the coloured policemen cease to co-operate in the execution of racial legislation as one step in the implementation of those methods?" I asked him. We agreed that while this would mean asking the police to accept great personal suffering it was strictly a necessary step. Father Huddleston also added what he has stressed in his book, that one of the most sinister features of the present situation was the disrespect for law. If law becomes the instrument, not of justice but of oppression, if it takes forms so harmful to the true welfare of the whole community as, for instance, in the pass laws, then, inevitably, law itself falls into disrepute. But, although the present was dark and the immediate future might be darker yet, he was hopeful of the ultimate outcome. Much was stirring beneath the surface.

Father Huddleston read to me a letter from a friend in South Africa describing the great success of the recent multi-racial conference in Johannesburg at which all races and all churches, with the exception of the Dutch Reformed Church, had been represented. It was marked by the presence of a real spirit of co-operation and the total absence of pride of race. Whites stood aside for black and black for white when either thought the other better qualified to lead a discussion on any particular subject under consideration. The letter also described many recent examples of successful united acts of resistance by different sections of the African community, and of Government threats in the face of such action coming to naught; all indicative of the swelling resistless tide of events.

Towards the end of my interview I brought Father Huddleston back to his starting point, the Incarnation. "Do you insist on interpreting this as a unique historical event? The Hindus, for example, have their doctrine of *Avatars*" He replied that as a Christian he must. Herein lay the difference between Christianity and other beliefs. On the other hand, he did not believe it necessary for a member of any religion to surrender his own beliefs or "to be vague and misty" about them in order to live in amity with members of other faiths and have intercourse with them.

This led me to ask for comments on the following passage in *Naught for Your Comfort*:—

> When the Church has abdicated her position of political trust, then the State freed from any Absolute higher than itself has assumed a totalitarian shape and a dictatorial attitude.

It had seemed to me that perhaps there was a hint here of an authoritarian Church. I also made mention of the question of the establishment of the Church. Father Huddleston replied that man needs an Absolute, man is made for God. He is restless until he rests in God. We cannot

divide human life into two areas in one of which the Church has something to say and another with which it has no concern, without the State stepping in to establish an authoritarian *régime*. He spoke of the religious appeal of Communism. Of the establishment of the Church he said that it involved many dangers and that many considered the Church would benefit by disestablishment.

A day or two before my meeting with Father Huddleston and on mentioning the fact to another friend of the African, the latter remarked that the Father was a very honest man. His words made no great impression at the time but recurred to me when I came to write this. I believe that they give one a key to understanding Father Huddleston. Others believe in the Incarnation but remain content with platitudes. He is too honest to dodge the personal issue involved. That issue, besides which all other issues in South Africa are secondary, is: "Am I prepared to fulfil my belief in the Incarnation by holding the African within my heart as my brother in God, and to let my deeds bear witness for my heart?"

GEOFFREY H. BROWN

IF the present-day Christian who prides himself on the unique teaching of the Master Jesus, would study with equal zeal the same teaching which was given to the world periodically, for ages before the Christian era, by a long line of Master Teachers, he would find that the Christian teaching would lose, for him, none of its priceless value but would cease to be unique, and so would gain in glory, for one truth has existed since the beginning of time.

The Secret Doctrine teaches, and the Ancient Wisdom has always taught, that Christ, the true Esoteric Saviour is no man, but the Divine Principle in every human being. The Christian Bible, when its inner meaning is understood, sets forth the same sublime truth regarding man's Saviour and only possible Redeemer. This truth is obscured by material interpretation and therefore for the average Christian, knowledge of the indwelling Spiritual Principle, has been replaced by the conception of the man Jesus Christ who was crucified by the Jews and who ascended into heaven and who dwells with God on high. In spite of materialism, in spite of ignorance and misunderstanding, repeatedly crucified by man's terrestrial passions, by his every sinful thought and unworthy deed, the Christos dwells in the heart of man. Buried deep in the "sepulchre" of his sinful flesh, the true Esoteric Saviour, the divine Principle in every human being, be that being a Christian, a Jain or a Jew, awaits the day of resurrection.

H. P. BLAVATSKY

ABOUT TAMIL LIFE AND LETTERS

[BELOW we publish the first part of this article, which deals with the period from the pre-Aryan days to the *Bhakti* age. We hope our readers will appreciate the simple and straightforward presentation of the subject. **Shri Ka Naa Subramaniam** is a novelist and a short-story-writer in Tamil, which is his mother tongue. Born in 1912 and graduated in chemistry, he began writing in English while still at college, but in 1933 discovered the pleasures of writing in his mother tongue and continued to write in Tamil. He is also a literary critic. He has travelled widely in India and is one of the honorary secretaries of the Indian Committee for Cultural Freedom. He reads nearly half-a-dozen European languages and is at present learning Russian. The second part of his article will be published in our next issue.—ED.]

I

TAMIL LITERATURE reaches back into the legendary land of Lemuria—that huge plateau which is said to have connected Africa, Australia and South America when the Himalayas lay under the sea. Our earliest stories are full of reminiscences concerning an early flood and the shifting of the population north. It is common knowledge that the original inhabitants of India before the Aryans came from Central Asia were the ancestors of the Tamil-speaking peoples whom the historians call the Dravidians. Lemuria is said to have been their ancient home, and the story goes that, when parts of that continent began to subside under the seas, they moved northward to occupy what is now the subcontinent of India.

The Aryans, sweeping down from the northwest in perhaps the third millennium before Christ, drove the Dravidians south again. But by that time there was no Lemuria for them to take refuge in, and so the two peoples intermingled and a mixing of strains took place. The fusion was so complete that in southern India today, except the linguistic differences, there is no possibility of distinguishing the Aryan from the Dravidian, nor is it easy to isolate from modern Indian culture the elements of one origin from those of the other. In the realm of religion, for example, the best we can say is that the content tends to be Dravidian, and the form Aryan.

The Dravidians were great explorers, colonizers, merchants and seafarers, and evidence of their presence in many ancient capitals is now available. In historic times they were in touch with all the northern Indian kingdoms, as well as the Egyptian and Roman Empires. Their own empire in the pre-Christian era extended as far as from Java and Sumatra

in the east to Africa in the west. The famous three kingdoms of the Tamils—the Chera, the Chola and the Pandya—flourished contemporaneously for nearly fifteen hundred years (500 B.C.-1000 A.D.). Of all the civilizations of the ancient world, the Dravidian was the only one not built upon slavery.

In the present, the Tamils occupy the eastern part of South India between Madras City and Cape Kumari, where the Bay of Bengal, the Arabian Sea and the Indian Ocean all mingle. The Tamil language, by common consent, is honoured as the oldest and the purest of the Dravidian tongues; it has flourished for twenty centuries more or less as it is today. It still keeps its individuality and distinction from the Aryan Sanskrit tongue. At the present time, the Tamil language is spoken by 35,000,000 persons approximately.

The earliest extant Tamil book is known as *Tolkappiam* (literally, The Old Book), but this work speaks of many other even older books and quotes from them. A grammar of a peculiar kind which is not only interested in the different forms of literature, it is also a textbook of sociology and discusses extensively the subject-matter of literature. The whole text takes the form of mnemonic *sutras*, short, easily memorized stanzas, pithy and epigrammatic.

While there is every reason to believe that older and contemporary textbooks on metrics, on rhetoric, on the dance, on the drama and on many other arts and sciences existed at the time of *Tolkappiam*, none of them have survived except in stray snatches and quotations. At a conservative estimate, *Tolkappiam* is not perhaps later than the third century B.C., when Aryan Sanskritic influences had already come in, albeit in a small way, and had moulded the language to its present state of fluidity and polish. In the text of *Tolkappiam* itself is to be found sufficient evidence that the Tamils had daily contact with the rest of India.

As depicted in *Tolkappiam*, the life of the Tamils is quite sophisticated. In life, as in letters, certain well-developed conventions are defined; indeed, it is within rigid rules that both life and letters flow. Love predominates as the theme of letters, while war and charity come a close second and third. Almost modern analytical psychology, we discover, has been defined as a methodological approach to art and letters. For more than twenty centuries now, the poetic conventions of the Tamils have been those laid down by the Old Book. Even today one may hear scholars quoting extensively and rhythmically the *sutras* from *Tolkappiam* to prove their points. One discovers, too, sometimes with much surprise, that the classifications and contents of even present-day poetry are styled from

the Old Book.

Scholars are not agreed among themselves on what happened after *Tolkappiam*. There appears to have been a fairly large amount of creative activity of every sort in the Tamil country. A few centuries after *Tolkappiam*, the quantity of verse output seems to have been so great that a learned body called the Sangam had to sit in judgment and sift out the poetry most worthy of attention from future generations. Traditionally this work of selection and the persons associated with it have been placed far back in time, but it is probable that this work was done at a time not later than the third century. In any case, the Sangam classification still rules Tamil poetry, and what was not passed by that body of learned men has not survived at all. According to length and subject all the extant poetry was divided and classified.

Apart from occasional verse of great merit, there were consistent longer works, and these are also usually, though loosely, referred to as Sangam works. It is evident that these longer pieces too date back to that age, if not to an older era. The Tamils of that time were especially active as colonizers, empire-builders and merchants, and seem to have had contact with the known parts of the world. This life of activity and splendour and riches and prosperity is reflected in ample measure in their letters.

The precise limits of this period are not ascertainable with certainty, but the so-called five epics of the Tamils belong to the Sangam period. Of the five, only three are still extant, the other two being lost in their entirety, except for references in other texts—a few snatches of story and song. Though not the first in time, the first in importance of the three epics available is *Silappadhikaram* (The Story of the Anklet), which tells a purely Tamil tale, well-loved even today:—

> Kovalan, a merchant of the city of Puhar, the capital of the Chola king, is enamoured of Madhavi, a dancer, and spends his time and wealth on her, neglecting his wife Kannagi. Madhavi loves him, but, owing to a misunderstanding, Kovalan, having lost all his wealth, thinks she does not. He leaves her and goes back to his wife, who then accompanies him to Madhurai, capital of the Pandya king, in the hope that they may recoup his fortunes. Kovalan, trying to sell his wife's anklet in Madhurai, is suspected of having stolen it from the queen of the land and is executed as a thief When she hears of her lord's fate, Kannagi takes her other anklet, goes to the Pandya king, proves her dead husband's innocence and calls down divine vengeance on the city. The Pandya king dies on knowing the injustice he has been the cause of. The city of Madhurai is burned to ashes, and people begin to worship Kannagi as a Goddess. The Chera king, hearing of these events, undertakes a pilgrimage of conquest

north, brings stones from the Himalayas and water from the river Ganges and builds a temple for Kannagi.

It is the Chera King's brother, Ilango, who sings this epic. In the emotional stasis it achieves this epic is very modern in spirit and can rank as one of the best long poems of the world, along with Homer and Dante.

The second epic, *Manimekalai*, is somewhat of a sequel to *Silappadhikaram* and talks of the life and deeds of Manimekalai, the daughter of Kovalan and the dancer Madhavi—how she turns a *sanyasi* or ascetic and attains deep wisdom. This epic reveals in some detail the religious life of the Tamils of that age. *Jivaka Chintamani*, the third epic of this set, is a mass of competent verse dealing with the marital adventures of its hero and sketching a well-defined social picture of that age.

Along with the epics and the other Sangam works should be named the great ethical text, Tiruvalluvar's *Thirukkural*, which can fall under no recognized classification. It is a text that is at least twenty centuries old, but it is still current in the daily life of the Tamils today. In artificial chapters of ten verses each, *Thirukkural* touches on all aspects of the life of man—as lover, as householder, as king, as minister, as soldier, as teacher, as learner, as a member of society. Terse and epigrammatic, in two lines each verse of *Thirukkural* searches human life and beyond, and, by a curious technique of condensation, achieves often highly lyrical notes.

The next great period in Tamil can be called the *Bhakthi* (Devotion) phase. In parts of *Silappadhikaram*, we find evidence of a lyric ecstasy which in the *Bhakthi* phase was duly developed to great heights. *Manimekalai* reveals the ascendancy of the Jain and Buddhist doctrines among the Tamils, and it was perhaps to offset this trend that the Vaishnava and the Shaiva saints began to sing their songs of pure devotional ecstasy. (The Indian Trinity comprises Brahma, the Creator, Vishnu, the Protector, and Shiva, the Destroyer. Brahma has no devotional followers, but the followers of Vishnu and Shiva are called Vaishnavas and Shaivas respectively.)

Bhakthi, to the Tamil, is not devotion simply as the others understand it, but devotion which is at once a way of life and a passionate philosophy. The religious concept of *Bhakthi* is a pure Tamil contribution to Indian culture. It emerged, no doubt, as a reaction to the severe and exacting discipline of Jain and Buddhist doctrines: men rose and became poets. From the second or third century A.D. to the eleventh or the twelfth century—roughly for eight hundred years—the country of the Tamils seems to have been alive with wandering saints and singers, travelling from shrine to shrine with the simplest of stringed instruments in their hands,

rousing an unsophisticated people to heights of religious ecstasy.

The Vaishnava lyrics reveal quality, range, vision and a great poetic sensibility. *The Four Thousand Divine Songs* have deep meaning in the lives of the Vaishnavas even today. The Shaivas attempted something loftier, but failed to capture the lofty intensity of the Vaishnava lyric ecstasy—except in the case of Manikkavachagar, by common consent one of the oldest of the Tamil *Bhakthi* poets, whose verse is collected under the title *Tiruvachakam*. Among the *Bhakthi* poets, two deserving special mention, Andal and Karaikkal Ammayar, were women. Andal is mundane and sensuous in her poetry, while the other is metaphysical and other-worldly in hers. The codifications of the Vaishnava and Shaiva poems were undertaken some time after the eleventh century, but unlike the Sangam classification, there was no process of selection, all the poems being collected by royal edict, and as a result much bad poetry was preserved as good *Bhakthi*.

Before the *Bhakthi* period ended in Tamil letters, that is, some time before the twelfth or the thirteenth century, Kamban wrote his *Ramayanam* in Tamil verse, a work that is epic in sweep, dramatic in its situations and lyric in the quality of its verse. It is an epic different in quality from the earlier epic *Silappadhikaram* and is comparable to the works of Shakespeare. There are controversies today over the genuineness of particular words and verses, and there are never-ending debates on interpretations of Kamban's verse, but modern Tamils reveal their deep appreciation of the poet by celebrating fairs and festivals in Kamban's name.

Proper history and precise chronology do not exist in Tamil, but I am inclined to place the end of the *Bhakthi* age, along with many unlearned ones, somewhere in the thirteenth or fourteenth century. Ever since the days of *Tolkappiam*, Sanskrit has been in the background as always a major influence, and the interaction of north and south in India is worth further study. To date, no digested material is available on the subject, and it would be no easy task to disentangle the Sanskrit and the pure Tamil elements that are so closely intertwined.

KA NAA SUBRAMANIAM

(*To be concluded*)

INDIA AND THE WORLD CRISIS

[ARTICLES by **Mr. Roy Bridger** are appreciated by a large number of our readers. Here he points to India's achievements and example, which all in India may not accept. But in his article there are, as usual, constructive thoughts which deserve reflection.—ED.]

PROFESSOR ARNOLD TOYNBEE has suggested that the centre of world civilization, having previously left Europe for America, may shift to China. Having one quarter of the world's entire population, China is undoubtedly a force to be reckoned with. Sheer weight of numbers, however, is not in itself necessarily a prerequisite of eminence. Domination over other nations may be secured by force. Geographical position plus an ascendent ideology can also be a potent combination for emergence. Changing times, too, may favour factors previously inoperative.

As to a possible new "centre of world civilization," speculation about it seems more or less out of focus. At Toynbee-distance from the various existing world cultures certain big groups can be discerned, but there is little prospect of their centres merging. A world with only one centre sounds, in any case, too ominous to wish for. It is interesting to note, however, that in the opinion of experienced observers China has already remoulded her 600 million subjects into devoted robots, and that Peking has "gently but definitely displaced Moscow as the spiritual centre of world Communism" (Richard Hughes, in a review of Robert Guillain's study of China, *The Blue Ants*).

These may be facts, or they may be mere opinions. But there are two recent developments which seem to me rather more significant. Birth control has been officially proclaimed as party policy in China and large-scale farm mechanization has been slowed down. It will be seen that propaganda has now changed from being political and ideological to being biological. This is significant because it is on the biological level that the most formidable problems of all are to be encountered. It is possible to imagine political conquest of the world. But I do not see in any present cultures much promise of a successful biological conquest of even the natural environment. Large-scale mechanization of farm land, for instance, looks to me a particularly unpromising undertaking.

After a long period of bitter ideological warfare South Korea was secured safely on the side of the democratic West. What has the West made of this "success"? Korea still carries a vast army and a police force of 150,000. The building of churches and chapels has added notably to the landscape, says a report in *Rural Life*, journal of the Institute of Rural

Life at Home and Overseas, but in honesty, morality and dignity of manners the country has "deteriorated fearfully." Education has been extended, but not employment. Most of the people live at a bare subsistence level, in spite of Korea's famed fertile soil. What is not spent on nourishing food is spent on drugs from the numerous chemist shops. The United Nations representatives, ostensibly engaged in undoing the effects of war, are, it is claimed, completely bewildered.

This certainly sounds as if it might be very true. If a long and catastrophic war is fought on behalf of some cause or other, when it has been won "strategy" dwindles away, "tactics" lose their sureness. In the foregoing picture of Korea there is no single detail which suggests that the authorities have a sound and constructive plan of management for the country's biological resources. Whereas in China there is the slowing down of farm mechanization and there is birth control instituted.

A year or two ago Field-Marshal Montgomery uttered the following words:—

> If anyone in the world starts aggression we shall give them the works from the word go, with atom bombs and hydrogen bombs and with the biggest things we have got and with everything we have got.

And only recently a British M.P. told of a conversation he had with Mr. Khrushchev in which the Russian leader declared:—

> The missiles we have now are so terrifying that they make V1s and V2s seem like children's playthings. We possess them in such great numbers that if they were not so dangerous we could sell them commercially to almost any country in the world. We could drop them quickly and easily; we could drop them with great accuracy and they would cause immense destruction.

The constructive value of either of these utterances is exactly nil. Here, on the other hand, are some more promising remarks, made a year or so ago by Pandit Nehru during the course of an election address:—

> I know cattle are very useful for agricultural purposes, but I am not prepared to worship them. From this point of view, I see no difference between a horse and a cow. In other countries cows are kept nicely, yet here in India, where they are worshipped, they are badly cared for. They become wild and they destroy green fields.

This is what might be called Basic Politics. Cattle form a notable part of man's living heritage. Are we treating them rightly?

If the idea of a world society directed from one centre looks unattractive, there is the consolation that at least some of the developments we fear would then be scarcely possible. We picture something on the

lines of *Nineteen Eighty-four* or *Brave New World,* but it must be realized that both these satires are no more than brilliant fragments. The political organization of society is depicted in detail, but against a completely empty natural background. Nothing is said of the types of agriculture practised. We are left to guess at the balance man has struck with Nature. This is not to say that these fantasies based on certain present-day trends are without validity: only that in real life it is very doubtful whether such systems would "work," at any rate for any length of time.

Whether Peking has displaced Moscow as the spiritual centre of world Communism is presumably a matter of opinion. But here is something more tangible. China, says a recent report, is dropping the policy of land reclamation in her remote areas.

> She seems to agree with American experts that, unless carefully controlled, land reclamation in steppe lands produces short-term benefits but leads to dust bowls.

This is a lesson, and a very important one, that the Chinese seem to have learned quicker than the Russians.

Give a great artist a few paints, a writer of genius half a dozen notes, and they will know what to make of them. Give the rocket scientist time and materials enough, and he will put an earth satellite into space. But when it comes to the humdrum question of agriculture—for example, manurial techniques—it is an extraordinary thing that although the farmers of the world have been handling their few simple raw materials for centuries, comparatively few have mastered the knowledge of Nature's requirements. It is the same in the allied field of sanitation. Describing a visit to Samoa in the book *Where the Poor are Happy,* Roderic Owen has written:—

> Along the line of the beach were small causeways of wood stretching out to tiny huts like sentinel boxes on stilts set in the water...they were pier-like privies, sanitation carried to extremes of thoroughness defeated only by the action of the tides, which often washed ashore what should have been carried out to sea. Hence the coastline was noisome and unpleasant....

Again, in some notes on Fiji elsewhere in the book, the author mentions an uncovered concrete privy set over the mouth of a deep pit. Flies are exterminated, he says, by the deadly gases forming in the pits. That at least is something, for in some parts of the world there are the flies as well. Describing her visit to Russia in her book *South to Samarkand* (1936), Ethel Mannin has spoken of:—

> ...a row of wooden huts from which came the most dreadful smell. The

> doors of the huts all stood wide open, and the filth exposed was indescribable. The wooden floors and seats were covered with excrement, and every hut was filled with a buzzing black cloud of flies. In our innocence we believed that we were looking at the most unspeakable sanitary arrangements human beings could devise. We were mistaken. This was merely a beginning.

And of her Indian journey thirteen years later she writes in *Jungle Journey*: "Sweltering, stinking, rat and plague and beggar-ridden Calcutta!" In the toilet in Nagpur the flies buzzed and the smell when the door was open was asphyxiating. Heat, dust, flies and cockroaches—this was India. Lice, sores, beggars, starving dogs, gaunt cattle chewing over garbage gleaned from the gutters, squalor and superstition, incredible poverty and overpowering smells—these ground-level realities conspired, as in Russia, to tone down the happier impressions. Rather a pity that neither *Nineteen Eighty-four* nor *Brave New World* tells us how the world conquerors conquered these little problems!

Today a new stage of conquest is projected: conquest of space. The race, it seems, is between rival Sputniks. For all that, there is still every need to consolidate achievements on our own planet. The race we should be more concerned with is that towards a break-through into more sensible human relationships with environments.

In East Berlin, for instance, they have fully mastered the truth that flies and obnoxious smells are Nature's warnings that the correct technique of disposing of waste products is not in operation. Plans are going forward there for the last word in municipal compost installations. Metals will be sorted out and salvaged. Any other hard materials will be used for building purposes. The rest of the refuse will be composted with sewage sludge, the gas generated being used for heating greenhouses. The sewage effluent will be run into fishponds and water-fowl tanks in the interests of food production. Thousands of tons of compost will go back to the land.

(At the time of writing, the lead in this direction has gone to Bangkok, where the largest mechanized composting plant ever built is to be installed. It will cost £714,000. The order has been placed with a British firm—a happy application of Western technology to Eastern biological stability.)

In short, we should not be looking for world power centres. We should be looking for wise counsel, for influences most able to guide man to better and happier paths. *In this time of crisis the most promising world influence would seem to be India.* In the first place she has an incomparable something which others have not got—the Gandhian philosophy of harmonious living. Her voice is for peace; without it, the prospect would be a lot more

forbidding than it is. Whether the West likes to admit it or not, world opinion in the last few years has been shaped in no small degree by Pandit Nehru.

"I will not have India taking pride in military might, industrial might or economic might," India's President has told his nation. "All the material advance that we may achieve may, perhaps, be worth nothing at all if we forget the other aspect of human life—moral, spiritual values."

To convey the extent to which the ideological slant had even sapped the virtues of language, the author of *Nineteen Eighty-four* devised the term "Newspeak." I would say that what we are in need of today is a sort of "Naturespeak." In this respect, too, India is in a strong position. She has regained her tree-sense; she is planting both for soil conservation and for the more immediately utilitarian purposes of the "Grow more fuel" campaign. As befits the country which nursed the Indore Process of composting, she has recently increased agricultural production so much, by making full use of compost, that she has drawn special F.A.O. commendation. The stage is set for a new deal for the Indian people, particularly through the development of cottage industries.

This is not to say that there are no hesitancies or uncertainties. "India at the Crossroads," declares a newspaper headline. Very true. Many would have wished India's Finance Minister less difficulty in raising loans during his recent tour. At the same time not all improvements hinge on vast capital outlays. In its industrial planning the Indian Government's policy does not always avoid blurring. Much will depend on the planners' interpretation of the word "scientific"; in agriculture, for instance, it must be remembered that Nature is more apt to be an accurate scientist than the fertilizer salesman or the manufacturing chemist. Throughout the world public opinion is stirring to oust the militarists and the diabolical apparatus of destruction they are piling up. But negation of militarism is not enough. There must be a constructive alternative programme ready to fill the breach. That is why eyes will be increasingly turned towards India, not only for India's sake but for the world's.

ROY BRIDGER

NEW BOOKS AND OLD

SOME FAMOUS LECTURES

[Our esteemed friend **Mr. Hugh I'A. Fausset** has written about an old and famous volume. Because of the making of thousands of new books, which is now going on, it is but natural that old books, valuable and instructive, are often forgotten. We wish to bring to the notice of our readers such precious old books from time to time. Mr. Fausset has written an able and interesting review of this very living one. — Ed.]

William James's *The Varieties of Religious Experience* was first published in 1902 after being delivered as the Gifford Lectures at Edinburgh University. It is the kind of book of which most people know the title but which few, probably, read today. I have just finished reading it for the first time and feel richly rewarded.

Much research has been done during the last fifty years in that hidden realm of consciousness into which the Harvard professor invited his cautious Scots audience to plunge with such disconcerting persistence. The name of Freud only occurs once in his whole long discourse and then only incidentally as one among others. Yet, though some of the book dates, surprisingly little of it has lost its value or its hold upon the reader's mind; and it remains much more than a pioneering piece of empirical enquiry in a field in which such enquiry was, at the time, generally taboo.

What the contemporary world needs to rediscover is the meaning of spiritual experience, and I defy anyone to read through William James's book, with its wealth of quotation from the writings of those who have claimed through faith to be changed men and women, without acquiring a richer sense of life's mysterious possibilities and the infinite reach of our human awareness.

In his last lecture William James summed up briefly and broadly the conclusions to which all the evidence he had so painstakingly collected led. These were:—

1. That the visible world is part of a more spiritual universe from which it draws its chief significance;

2. That union or harmonious relation with that higher universe is our true end;

3. That prayer or inner communion with the spirit thereof — be that spirit "God" or "law" — is a process wherein work is really done, and spiritual energy flows in and produces effects, psychological or material, within the phenomenal world.

He added that a religious life, based on these convictions, was psychologically infused with a new zest, conducive to lyrical enchantment or heroism, and with "An assurance of safety and a temper of peace, and, in relation to others, a preponderance of loving affections."

These are religious truisms, but William James broke through the professional pale of sanctified usage and commended them to a wide secular audience as truths of experience, which did not depend upon any particular doctrinal belief. He was well qualified for the task which he had undertaken both by his background and in himself. The spiritual climate of the America in which he had grown up was charged with adventurous ideas. Transcendentalism, spiritism, the "New Thought" movement, to which he devoted two of his early lectures, were but three movements among many others, some of them crude enough, which indicated a revolt against the restrictive barriers set up by religious orthodoxy in the old

world against spiritual experiment. William James's father, the elder Henry James, an eccentric philosopher himself, had done his best in educating his children to ensure that their minds should remain supple by subjecting them to the maximum of freedom and change. Such an education has its dangers, and he was fortunate in the fact that both his famous sons were highly endowed with imagination and intellect and able to combine the one fruitfully with the other. Even so, William, as a young man, passed through a serious crisis which threatened complete breakdown after a strange paranormal experience which was curiously like one suffered many years before by his father.

This was the nearest that he ever got to that realm below or above the world of everyday consciousness to which he devoted so much of his Gifford lectures. But he had looked into the abyss and this enabled him to hold the balance so fairly between "the religion of healthy-mindedness," with its expansive optimism and its refusal to contemplate the fact of evil, and the trials and travail of "the sick soul" which had to go down into hell to regain heaven.

William James was not the first to distinguish between the "first-born" and the "second-born" types, but as a psychologist he challenged the religious monopolists by showing how relative different types of religion were to different types of need; how, for example, "mind-cure" had come as a revelation to many, whose hearts church-Christianity had left hardened, and had let loose their springs of higher life. This opening of a channel, previously sealed up, was for him the criterion by which the originality and efficacy of any religious movement could and should be measured. Yet, though any faith or teaching which fails in this, fails fundamentally, such an opening is only the beginning of the mysterious process by which consciousness can grow into ever closer union with being.

The varieties of religious experience which William James chose to display were much of a type and many of them were sensational. He himself admitted as much in his last lecture when he remarked that in illustrating by documents the essential characteristics of the religious life he and his audience had been bathed in sentiment. "In re-reading my manuscript," he said, "I am almost appalled at the amount of emotionality which I find in it." "The sentimentality of many of my documents is a consequence of the fact that I sought them among the extravagances of the subject."

He did this in the belief, surely mistaken, that such extreme examples yielded the profounder information. Yet in thus apologizing to the tough-minded among his audience he was less than fair to himself. The language of feeling, the "enthusiasm" of those who are convinced that by some miracle of grace they have begun to live from a new centre and with a new heart, is not necessarily sentimental. The majority of the passages from the writings of such converts which he quoted are movingly sincere and provide convincing evidence of those subliminal regions of the mind from which invasive experiences can come, not only to upset the normal equilibrium of consciousness, but, ideally, to establish a new and better one.

What, however, we miss in his selection of such experiences and in his comment on them is a sufficiently fine sense of the spiritual quality which distinguishes one kind of awakening from another. Even within the Christian field, to which he almost wholly confined himself, we are left with the impression that a spiritual genius, such as St. John of the Cross, and some mere fervent Puritan enthusiast are attuned to much the same wave-length of reality. One cannot help wishing that he had possessed some of that sensitivity to the fine shades of truth and the endless

cost of a real integrity with which his brother Henry, the novelist was so richly endowed.

Yet he did recognize that many of the "Saints" or recipients of instantaneous conversion, whose testimonials he quoted, failed lamentably in their lives and persons to show the "distinctive radiance" which their claim to be supernaturally saved would lead one to expect. Anyone conversant with Eastern teachings and the science of *Yoga* will not be surprised by this. William James's acquaintance with this field of knowledge and practice was slight. He confessed to knowing little or nothing of Buddhism, and though he referred once or twice to Vedanta and quoted a passage or two from Vivekananda's writings, he seems to have recognized no difference between "non-dualism" and an abstract philosophical monism.

Yet the first verse of the *Dhammapada*, with its simple statement that we are what we think, provides the radical corrective to the one-sided dependence on feeling which the picture William James drew of religious experience displays. As a thinker himself he was conscious of this one-sidedness. In the religious enthusiast and even in the saint, strong spiritual faculties, he remarked, were often accompanied by a relative deficiency of intellect. But he seems to have accepted this as a necessary condition of that opening to what he called "the B-region" of personality, the subliminal depths, which he regarded as the fountainhead of mystical experiences and supra-normal cognitions. In this he was setting an example which Western psychologists have followed to this day.

The lower mind, which is a sixth sense and, like the other five, subject to the ego's ignorance, forms a barrier, as Eastern psychology has always taught, against the higher intuitive intelligence. This barrier can be dissolved from above and from below; from below by a release of life, experienced as feeling, in the subconscious; from above by a descent of light from the super-conscious. Western psychology has concentrated its attention almost exclusively on the former. The Eastern teachers, for whom consciousness is the supreme principle informing the evolution of life and irradiating it, developed a method by which the depths might be illumined from the heights and the energy that burns so dimly or destructively in the suppressed or explosive desires of unregenerate man might be released, not merely in an enraptured flow of feeling or in "spiritual excitement," as William James repeatedly called it, but in creative awareness, in compassionable and clear-eyed wisdom, in a love that shines by its own inward light.

Of the ancient way to the attainment of such wisdom William James, the good-hearted, intelligent pragmatist, had little knowledge. He was alive to the impotence of dogmatic theology to liberate the spirit and to the failure of traditional Christian arguments for the existence of God or concerning His attributes to help people to live. Limiting metaphysics to the kind of mental logic with which theologians defend their beliefs, he concluded, reasonably enough, "that the attempt to demonstrate by purely intellectual processes the truth of the deliverances of direct religious experience is absolutely hopeless."

But true metaphysical insight is quite other than this reflective or defensive logic. It is a kind of direct seeing without which religious feeling, however ardent or devoted, is blind. The ideal realm is just as real to the inner eye as the realm of sense-impressions is to the outer. It is not an ungrounded hypothesis or a sick fancy, as the logical-positivist or the materialist would have us believe. Only those who are at home in it are truly awake in the physical world. For unless and until we are vividly aware of it, our senses and moral impulses are, at best, clouded, because uninformed by those higher

perceptions which pierce the clinging veils of our self-centred ignorance.

To awake to this world of light we need, indeed, to learn to feel it, to break out of our mental prison. But our habits of feeling must be radically changed. Self-regarding emotion has built our mental prison and so long as any element of such emotion survives, we shall remain in some measure captive, however expansively we may feel ourselves to be caught up, as so many of the converted of William James's record did, into a new freedom of love and life.

Self-knowledge as the inescapable condition of self-release receives little notice in this record, the need to watch the continuous interplay and conflict in us of the real and the unreal and to maintain this awareness until the illusions of the self-centred life are dissolved in the daylight of reality. This is the way of enlightenment which the Eastern Masters taught and teach. It culminates in that union of being and knowing in which the mind re-enters the heart and conversion is not a partial release from tension, but a total transformation.

Despite his inability to accept either popular Christianity or scholastic theism, William James was too tied to religious Protestantism with its personal and emotional bias to comprehend the outlines of a truly spiritual science. We have only to compare his survey of the phenomena of religious life with such a source book of spiritual learning as *The Secret Doctrine* by H. P. Blavatsky to realize how restricted his range of reference is.

Nevertheless his belief that a new philosophy, hand in hand with psychology, might rediscover the nature of that "communion with the Ideal" by which "new force comes into the world," was and still is prophetic and liberating. Perhaps the most hopeful sign in a world imperilled by the impious exploitation of a partial scientific knowledge is the amount of disinterested research into the nature of consciousness which is being carried on today by those who realize that to avoid destruction we must know truly what we are, and live, fearlessly and lovingly, what we know.

The "science of religion," which William James commended to his Edinburgh audience half a century ago, was to further that end. And his book is still today an impressive and absorbing "study in human nature."

HUGH I'A. FAUSSET

A STIMULATING VOLUME*

Professor Campbell, taking his courage in both hands, has dared to be wise even at the certain risk of being ruled out of the philosophic court as a pre-historic monster. The result is that he has produced a book refreshingly full of sound sense so far as it goes and free from that verbal wire-drawing or hair-splitting of everything into nothingness which characterizes so much of fashionable philosophy. He owes his success, not so much to his old-fashioned beliefs and methodology as to the phenomenological or descriptive approach, which is more common on the Continent than in England and is like, though much more fruitful than, the linguistic method prevailing here. For phenomenology the philosopher's business, like the poet's, is to illuminate important regions of man's experience, using whatever terms or concepts will

**On Selfhood and Godhood: The Gifford Lectures, 1953–54 and 1954–55.* By C. A [CAMPBELL. (Muirhead Library of Philosophy. George Allen and Unwin, Ltd., London. xxxvi+436 pp. 1957. 35*s*.)

best enable him to do so irrespective of the taboos of the schools.

It is thus that Professor Campbell rescues the notion of the "substantival" self or soul; without that notion, he maintains, the description of self-consciousness cannot be meaningful, though "meaningful," he points out, is not the same as "intelligible" ("not the same as transparent," I should prefer to say). Similarly he vindicates the concepts of free will and of the moral law or moral order.

Coming to religion, he shows that its "logical nisus" leads naturally to theism, *i.e.*, to the identification of the worshipped "object" with a single spirit, infinite and eternal, the ultimate source of all that is and the moral governor of the world. "Rational" or literal theism, however, that which attributes to God thought or will or both literally, is self-contradictory. Only supra-rational theism, that for which there can be only "symbolic" knowledge of God, is possible. For the phenomenology of this theism, of the *mysterium tremendum et fascinans*, he quotes Rudolf Otto's *Das Heilige*. After this, however, he abandons the phenomenological method and in consequence his strength abandons him.

In spite of his high praise of Otto he fears that the religious experience may be neither ultimate nor universal. It must be validated or shown to be objective, he thinks. His validation is "metaphysical": an examination of the law of contradiction, he maintains, helped out by the moral argument, leads to the same "object," also knowable symbolically only, as that of supra-rational theism. This may be good Plato and Bradley, but it sounds unconvincing and obsolete rather than pristine, especially as the law of contradiction would seem to apply only symbolically, if at all, to symbolic knowledge. The important point, however, is that his examination, though called "metaphysics," is after all still phenomenological only, and the fact that it is the phenomenology of the activity of knowing does not make it more authoritative than any other phenomenology.

It is a pity that he did not keep just to the introspection of the religious experience and deepen it. Had he done so, he would have seen that *the religious experience is as universal and ultimate as anything can be,* especially if we include under it, as we should, its pathology and its various substitutes. He would have seen, too, that the problem of evil cannot be raised or answered logically but only existentially, as by Jesus on the cross, *i.e.*, in a way which does not allow of any verbal expression. Instead of resorting to the elusive concept of the "symbolical" he would have said simply that for the religious consciousness God owns the attributes of thought, will and, in general, of personality only in the sense that He is experienced as the source of these, or as their *terminus ad quem.* Above all, he would not have limited himself to the religion of the God of the philosophers, the God who is apprehended only conceptually, even though admittedly as transcending all concepts or as supra-rational.

Now, it is true that the philosopher's religion really is religion, a fact not sufficiently appreciated in the West, at any rate. But the trouble with it is that it is apt not to allow of any other religion. Thus Professor Campbell is very dubious about the claim to experience God as an "indwelling spirit" sustaining, guiding, admonishing and, in general, intervening in history. Had he not abandoned phenomenology for ratiocination, he would have seen that the claim is not that God intervenes as a particular agent intervenes, but that He can be *experienced,* and not merely *conceived,* as the ground of all being, and in connection with particular events. The religion from which such a claim springs is as different from

the philosopher's religion as seeing is different from merely conceiving of colours, and it is as little open to the philosopher's criticism as the report of the seeing is to the criticism of the blind.

Professor Campbell impugns it on the ground of its fallibility, falling back here, as in many other places, on the argument which can do away with the validity of all religion (to say nothing of the validity of perception, memory and science). The evidence in this matter, as in everything else, he thinks, must be assessed by philosophy, "reason," or the logic of consistency. But is such an abstract assessment really operative anywhere, in science, say, or in history? Moreover, he himself does not avoid the difficulty he brings up against this kind of theism. The claim to have been dictated to by the moral law (which is in effect his God) is also fallible. Would he then disallow the claim altogether or allow it only on philosophy's suffering? It is obvious he would do neither.

Within his chosen limits, however, Professor Campbell is stimulating and inspiring, as is any man whose thought, whether traditional or novel, is his own and expresses the conviction of a lifetime.

PHILIP LEON

My Neighbour as Myself. By GUSTAVO CORÇÃO. Translated by CLOTILDE WILSON. (Longmans, Green and Co., London. 213 pp. 1957. 16*s*.)

Gustavo Corção tells a story that is becoming increasingly common nowadays. He is a Brazilian scientist who found that to be tied to a galvanometer and all the accoutrements of technology was to be "bound to my own corpse"; he later found, largely through his first wife's death, that to be a good Marxist is to live outside reality, and he eventually comes to himself in the Roman Catholic Church. His book is in effect a spiritual autobiography. It is honest to the point of *naiveté*, and this quality sometimes gives the narrative an almost frightening immediacy.

But he is not always as succinctly revealing: much of the narrative is blurred with a kind of bogus simplicity and a straining after paradox — characteristics which baffled the present reviewer until he came to the chapter wherein the author speaks of his admiration for the works of Chesterton and Maritain. Chesterton's influence went deep: it accounts for the author's conversion as well as his style:—

> I spent the happiest hours of my forty years playing with him, when, because of what was happening at the time, I ought to have been overwhelmed with sorrow. No one knew my joy, no one suspected the new happiness I fearfully and greedily concealed And often I would read far into the night until I fell asleep exhausted, and in the morning I would awaken with the book in my arms.

He found Maritain a harder nut to crack, but one hopes that he may prove the profounder influence.

The author's sincerity is manifest throughout, and one wishes him well in his surrender, a willing prisoner, to God. But a certain misgiving asserts itself. One has an uneasy sense that Señor Corção, like so many honest but bewildered souls today, is the kind of man who "develops," who moves from belief to belief: technology, Marxism, Roman Catholicism — and never realizes that under all the ideas and ideals there is an unchanging self which it is a man's true salvation to recognize, to become and to be.

J. P. HOGAN

More Lives than One. By CLAUDE HOUGHTON. (Hutchinson, London. 240 pp. 1957. 15*s.*)

The adroit blending of the familiar with the unknown in Mr. Houghton's novels is something that I, for one, find irresistible. By "familiar" I mean, of course, familiar Houghton. To take this latest example: when we meet with a murdered man in Chapter I we can be sure he is no ordinary corpse. Ivan Marsh was a man whose life requires unravelling. He has been different things to different people, most of whom touch only a fact or so. Familiar? Yes; Marsh is the Conrad Stone or Jonathan Scrivener — the electrical charge that activates the entire field of force. Familiar too is the way his influence spreads outward, so that strangers meet and incongruities are suddenly clamped together in questioning urgency. There is a London, too, that is Mr. Houghton's own — a kind of essence or distillation of the everyday town — where couples talk earnestly in back-street restaurants, and where the damp or shivering air in gloomy alleys catches you hauntingly as an emanation from some place of death.

In defiance of that death is the man who determines to express his whole self, even when two aspects are in contradiction. This was the practical creed of Ivan Marsh, that led him into bigamy and beyond. It leads his more sanely-balanced friend and executor Adrian Strang along strange paths beset by loveliness and horror in place of the orderly routine of a Q.C. This, really, is what I mean by the "unknown"; not the unexpected twists of narrative, enthralling as they now and always are, but the power or atmosphere behind the incidents that quickens one with a sense of genuine mystery. Every meeting, every clash of personalities, has this inherent tension and significance to such a degree that Mr. Houghton builds up a climax with a remarkable economy of mundane preparation.

He has given particular thought, in this new novel, to that baffling mental condition known generically as madness. There are no fewer than four characters whose minds are in some way insecurely fixed to the rational norm. Between the twilight of these borderline cases and the clouded sunshine of the mentally sound, we grope to a solution that has become too true and tragic and inevitable to be altogether unguessed at. For that it is the more impressive. Below the surface there is, rightly, no solution, because life cannot be tied up like a murder-case. *One* life may, perhaps; but in Mr. Houghton's view there always *are* more lives than one. The rest go on reverberating so insistently that one lingers like an audience in a theatre hoping the curtain may go up again.

SYLVA NORMAN

Intellectual Calculus. By F. N. BALL. (The Thames Bank Publishing Co., Ltd., Ipswich, England. xxii + 177 pp. 1957. 21*s.*)

The main theme of this book is that some of the things we regard as being only of theoretical interest are actually of great practical importance to us, and *vice versa*, that many so-called important matters are actually matters only of philosophical, intellectual or theoretical interest For example, philosophy itself is usually looked upon as being an academic study, only remotely concerned with our everyday life, whereas in the author's opinion it is an essential ingredient of all civilizations. When we examine social, political and international problems we find that they have all developed out of some difference of opinion which cannot be reconciled until the philosophical questions underlying them have been satisfactorily dealt with.

The author has been engaged in the task of finding adjustments in industrial relationships during the last dozen years, and he is consequently in a position to speak with authority on the subject of industrial disputes. In his judgment no kind of formula has as yet been worked out by means of which disputes of this kind can be satisfactorily settled. "Our industrial system," he writes, is maintained simply by a balance of forces, and the relationship between the two sides is uneasy and suspicious. This is only too true.

There can be no doubt that the subject with which this book is concerned is of great social importance to us all and the author writes of it with skill and with many years of experience behind him. There is no questioning, therefore, of the book's importance to everybody who has anything to do with industry. My chief criticism concerns only the author's choice of a title to it. A title has two functions to perform: first, to give potential readers some idea of what the book is about and, second, to stimulate their appetites. The title chosen fails in both of these respects. Fortunately the book itself is far less forbidding than the name *Intellectual Calculus* would suggest. It is comparatively easily read.

KENNETH WALKER

Way to Glory: The Life of Havelock of Lucknow. By J. C. POLLOCK (John Murray, London. 270 pp. 1957. 25*s*.)

Henry Havelock was acclaimed by British as a great Christian warrior for his military leadership in the war against Indian independence in the middle of the nineteenth century. He was then 64 and had served all his life in India without attracting any marked attention at home. This book, as the title indicates, describes his life in romantic and heroic terms. Extensive quotations from hitherto unpublished letters between Havelock and his wife, Hannah, and between Havelock and his sons produce a picture of a devoted family man, deeply sensitive to the finer emotions. To us it is a paradox that this Victorian gentleman, always concerned with the welfare of his family, who read a page of the Bible every morning of his life, could also evidently discharge his duties as an officer in an army of occupation without experiencing any inner tension or conflict.

He was, of course, distressed by the licentious soldiery which he had to command. The British troops, as the author frankly reports, were made up largely of the "refuse of London streets and jails." Havelock started Bible classes for them and for years was regarded as a meddlesome humbug by his brother officers.

The kind of Christianity he believed in, sincerely no doubt, was seemingly but a base on which to build military *morale* in the service of British supremacy. What kind of Christianity is it, one wonders, that could make a man so callous as to remark when he sees a soldier's head smashed to red pulp by shot, "His was a happy death . . . he died in the service of his country"?

In ten weeks Havelock, for his exploits in the relief of Cawnpore and Lucknow, was glorified into a national hero. He showed by his example, writes the author, that war and Christianity are not incompatible. He fulfilled his ambition "to put down the vile calumny that a Christian could not be a meritorious soldier." Pursuing this belief the Christian nations along with the Communists have now equipped themselves with nuclear weapons that could destroy all human life.

SUNDER KABADI

The Artist as Creator: An Essay of Human Freedom. By MILTON C. NAHM. (Johns Hopkins Press, Baltimore; Geoffrey Cumberlege, Oxford University Press, London. 352 pp. 1956. $ 5.00.

The blurb of this book states as one of its "basic questions": "To what extent is he [the artist] a creator endowed with unconditional freedom of originality?" The book itself seems to bear this out, but I am not sure of the meaning of the question or its answer. My difficulty need not deter a prospective reader from his purpose, however, for he may be more adept than I am in interpreting the very individual style. In order that he may judge for himself I quote a few typical sentences collected at random:—

P. 249: . . . the conditions under which the work of art acts as an instrument in the transaction between artist and perceiver are, first, reproduction of the generic signs in the work of art, as well as of the material and technique which bear those signs; specification of the generic signs into specified symbols; creativity, displayed in the individualization of the symbols, technique, and material; and, finally, self-produced originality, the end achieved of the work of fine art as an instrument in the process described in terms of the originality of the artist as creator. . . .

The limiting conception of perfected work of art in the universe of discourse called freedom of choice is the postulated wholly specified and wholly intelligible work of art, *i.e.*, the extrapolated limit of specification of the generic processes of symbolization, making, and expressing, and their unification in a concrete significant form.

P. 259 . . . each specific process of making, expressing, and symbolizing may be placed with some accuracy within the bounds of general levels for purposes of comparison to and contrast with each other as the analysis approaches the limiting conception of intelligibility as correlative to technical perfection.

P. 268: . . the fine artist, as creator and maker, is an artist describable in terms of two laws, that of freedom of choice in the field of concrete significant form, and that of free originality, under which law the concrete significant form as a single organism or instrument becomes in turn the mechanism for the work of fine art, in relation to a limiting conception of individuality.

I am acquainted with several usages of the word "freedom" in quasi-philosophical contexts.

(1) The legal freedom to do what is not forbidden by the laws of one's country under penalties. This is sometimes extended to denote freedom to do what will not lead to social unpopularity. Also freedom from violence or harsh laws.

(2) Freedom to do what one likes without physical impediments (e.g., freedom from illness, interruption, floods) or even mental ones (e.g., anxiety).

Professor Nahm is concerned with neither of these, though he speaks of freedom from "artistic rules," e.g., I suppose, the Unities, perspective, truth to physical facts, the Old Masters. More philosophical usages of the word are:—

(3) Some writers call "free" all acts which I *could do* or leave undone *if I chose*. This seems to imply (or allow) that my choosing is not free.

(4) The non-determinist view holds that all our desires and all our beliefs about moral duties are determined by our inborn nature and our past history but that, when, and only when, a strong desire conflicts with a moral belief can men make a free choice between these disparate "grounds" for action, and consequently are liable to blame and remorse, not merely to dislike and regret. Against this it has been argued that we can only do the moral act when our desire to behave morally is the strongest present. This does not seem to me true. If I believed it, I should cease to think I ever ought to do a supremely unpleasant act, since I should believe I could not. I do not know in which, if any, of these senses Professor Nahm speaks of "Freedom."

E. F. CARRITT

What Does the West Want? A Study of Political Goals. By GEORGE CATLIN. (Phœnix House, Ltd., London. 150 pp. 1957. 10*s.* 6*d.*)

In a valuable book Professor George Catlin has, to quote his own words,

> endeavoured to disentangle and pick out certain issues, in politics, in which men's aims were so far clear and unambiguous (at least in the West, but not there only) that one could reasonably expect wide agreement about the efficient means to reach them

He conducts us round the international scene and it is a tangled web that he shows us. We look at this thread, then at that, and each trend is seen from several sides. For example, what appears from one point of view as a necessary mobility of labour appears from another as "rootlessness of men and women."

Two aims he traces for the West are: world peace through surrender of a degree of national sovereignty and in a way compatible with individual freedom, and assumption of moral leadership through a just settlement of the vital race issue. He shows most convincingly that the weakness of the West is that it has no clear understanding of its aims and that at the same time it shares in many of the objectionable features of Russian policy.

Professor Catlin says what needs saying and saying again; yet the form of his book must inevitably further the confusion of a human issue with an issue between Russia and the West. Also, it is packed with references to and quotations from contemporary politicians and others, which do not always further the argument. The remark "No wonder that Maierkowski dedicated a poem to Chicago," without explanation or any further reference to the gentleman, does not help our understanding.

One must come back to saying, however, that Professor Catlin never loses sight of humanity and leads us at the end to that which uplifts humanity, man's sense of the "Glory," his vision of "Beauty." To contribute to this is what, he says, the West really wants.

G. H. BROWN

All Things Made New: A Comprehensive Outline of the Baha'i Faith. By JOHN FEERABY. (George Allen and Unwin, Ltd., London. 318 pp. 1957. 30*s.*)

This is an excellent account of the Baha'i faith by one of its devotees: of its origins and extensive growth, its precepts and the remarkable personalities of the three founders. The distinguishing feature of the faith is its claim that Baha'u'llah is greater than all former manifestations of God, not intrinsically, but because he came in an age unique in its possibilities. God has made it unique, not man.

There is much in this faith that is noble in precept and example, but occasionally a discordant note sounds. One of the "signs" was the painful death suffered by the firing squad who executed one of the founders. Baha'u'llah tells us that God will deal mercilessly with anyone claiming direct revelation from God before the expiration of another 1,000 years. Such notes can always be heard in a faith which bases itself on claims supported by signs and wonders instead of being content to reiterate the eternal truths it embodies.

G.H.B.

Words and Images: A Study in Theological Discourse. By E. L. MASCALL. (Longmans, Green and Co., London. 132 pp. 1957. 12*s.* 6*d.*) Received through the courtesy of the British Council, London.

This book is by the University Lecturer in the Philosophy of Religion at Oxford. The author has also recently published his Bampton Lectures on "Christian Theology and Natural Science." Here is a theologian who writes clear or admirable English and who has a real understanding of the contemporary "climate of opinion."

It has taken some time for Christian thinkers to meet the challenge, far more radical than atheism or agnosticism, which is put forward by the logical positivists or analysts. Their position, which can really be traced back to David Hume, is a refusal to discuss metaphysical questions and an insistence that a debate as to the existence or non-existence of God is literally nonsense.

Christian philosophers like Dr. Mascall, who has for some time been in the thick of this modern controversy, have come to welcome the challenge as a stimulus to them to investigate more closely the status and nature of theological statements. So, Dr. Mascall begins by asking, "Is Theological Discourse Possible?" This involves consideration of A. J. Ayer's notorious "verification principle," and leads to a further discussion of the nature of sense-experience and the operation of the intellect; of symbolism, images, analogy and belief; and of knowledge and communication.

Dr. Mascall questions the empirical position of Professor R. B. Braithwaite, and makes use of the mediæval distinction between "intellectus" and "ratio," "a twofold function of the human mind," that is, understanding as a simple vision and as the power of discursive, rational thought. The power of knowing involves contemplation, which is receptive, as well as discursive thought. Thus the intellect not only has as its object truths but things. This is the weakness of many modern philosophers for whom apprehension is done by the senses while the intellect only reasons.

It is pointed out that what is at stake is not Christian theology alone but any belief in the existence of real objects outside our minds, both physical objects and other persons. This is the main problem of any sensationalist philosopher. Dr. Mascall, not uninfluenced by the revival of Thomist realism, makes these points clearly.

This short, witty and always courteous essay is an invaluable contribution to a significant modern debate which will enlighten the non-specialist reader as much as it will be of value to the professional philosopher.

LEONARD M. SCHIFF

CORRESPONDENCE

CENTRAL LEGISLATION AGAINST DOWRY

THE NEW Andhra Dowry Prohibition Law has been welcomed by all social reformers and progressive thinkers in the country. This is another step in the direction of according equality of status to women, and the people of Andhra deserve the congratulations of their fellow countrymen for this bold measure. Eloquent commentary was provided by a humorous cartoon in a Madras weekly, showing all the unmarried girls of the Southern States entering Andhra Pradesh and all Andhra bachelors quitting their State in search of brides

with dowries elsewhere!

One swallow, however, does not make a summer. The Central Government must be urged to undertake effective legislation to abolish the evil *in toto*. If other States fall in line with Andhra there are Centrally administered areas which will prove to be nests of intrigue for those parents who want dowries. For instance, when the Sarda Act was passed by the Central Assembly, hundreds of orthodox people took their little girls into the princely independent States and had them married off. I still vividly remember how a six-year-old bride was hugging a doll when the marital knot was tied round her neck.

We have travelled far from those days even though equality of the sexes, proclaimed by the Constitution, is still only a dream in this man-dominated land. Therefore, we should remember with pleasure and pride that the Andhra Dowry Prohibition Bill has owed its success to the courage and initiative of a lady legislator, Shrimati Ammanna Raja. Strange was the plea entered against the Bill. Through the dowry system, it was argued, every girl could be sure of winning the most eligible of bachelors! One caustic lady member poured ridicule on this auction of young men in the matrimonial market. The more educationally qualified the lad, the greater the fancy price placed on his head!

But even the chief sponsor of the Bill admits that the evil cannot altogether be eradicated. All are agreed, however, that it will be somewhat effectively checked now. Anyone who takes a dowry will be liable to be fined Rs. 1,000 or imprisoned for six months. If the judge so chooses, he can impose both the fine and the sentence of imprisonment. But those who administer the law should remember that a mere fine is no deterrent. Parents who accept dowry may also demand a thousand rupees in addition to be paid later on by way of penalty. Since gifts are not by taboo under the new law, a dowry may be collected under this cloak; and no parent concerned about the future of his daughter will dare to lodge a complaint with the authorities. These are possible loopholes and unscrupulous people may try to bypass the law and line their pockets with money. To be forewarned is to be forearmed.

Lady members in the Lok Sabha should bring forward a comprehensive Bill to prohibit dowry in any form. The All-India Women's Conference should move for early legislation. The Bill must expressly forbid all Government servants to accept dowry for their sons and must provide stringent punishment in case of violation. Also, bachelor entrants to Government service must be made to sign a declaration that under no circumstances will they accept a dowry when they marry. Demotion, loss of privileges, suspension and even termination of service must be prescribed as the penalties. Such a provision must be included in the new Bill if this evil is to be abolished and if equality of status for women is to have any real meaning. It must be remembered that parents of daughters pay fantastic sums for young men with prospects of a Governmental career. Once this temptation is removed, dowry will soon be a thing of the past even as *sati* is. Insertion of such a clause may seem like discrimination against a particular section of society. But it is common knowledge that a parent who has a daughter of marriageable age either angles for the son of a high-placed Government official or for a young man who has every chance of entering Government service and thus settling down in comfort with the prospect of a pension. It is up to the Government to take away this incentive for demanding dowry.

S. BALASUBRAMANIA IYER

A LETTER FROM LONDON

London, January 29th

SOME Western students of the world scene see in the present division of the world between Communism and Capitalism the beginnings of the final phase in a world conflict which started in 1914. They see this not as the Century of the Common Man but as the Century of Violence. There is sufficient evidence to support their view in the bitter ideological cleavage between Capitalist Democracy and Communism, facing each other with weapons of total destruction. On both sides of the great divide, otherwise rational and intelligent statesmen, enjoying the respect and esteem of the broad masses of their people, steadfastly insist that their dominant concern is to promote peace and good will in the world, while at the same time they utilize an increasingly larger proportion of their nations' material resources to acquire more and more weapons of mass destruction.

When great and powerful nations are obsessed, as the Western nations and Russia are today, with the fixed idea that peace can only be preserved by a balance of mutual terror, the dangers of war are obvious. A big defect in this theory that we of this century are doomed, because it is a century of violence, is, however, that it is a point of view on world affairs which has an exclusively Western origin. It has never coloured the thinking of the countries of Asia, most of which, having attained their freedom and independence in the past ten years, are, despite their material poverty and backwardness, moved by a buoyant and optimistic spirit as they face the future.

The thoughtful and curious Indian, Pakistani, Ceylonese, Burmese, Vietnamese or Chinese, when he surveys the state of the world today, finds it difficult, if not impossible, despite the factors making for total violence on a world scale, to believe that his nation has regained its freedom and independence, after centuries of subjection, only to have its opportunities to enjoy that freedom and independence blotted out by a nuclear war between the Great Powers which spreads indiscriminate death and destruction over the entire world.

To a great extent, therefore, the hope that prevails in countries like Britain today that the future, despite all the evidence to the contrary, does hold a peaceful settlement of the urgent and pressing issues which are the immediate cause of hatred, tension and suspicion between Russia and the West, is a reflection of the outlook on world affairs of the new Asian countries and, above all, of India. I say India above all, because it is India under the leadership of Pandit Nehru in the past eight years which has done more than any other nation to combat the trend towards defeatism and frustration that has gripped the Western world.

At the root of the Western world's troubles is the conscious feeling that, after playing for over two centuries a leading role in the shaping of the world's destiny, its capacity for and right to leadership is facing a serious challenge. The First and, whilst it lasted, the Second World War did not produce this kind of feeling, although some far-sighted historians recognized that the material losses sustained in those wars, and the manner in which they stimulated the colonial countries' struggles for independence, would significantly change the pattern of world society that had survived, under European domination, for over two centuries. Both those wars, which engulfed the world, began as struggles for supremacy among the European Powers themselves.

The ideological conflict which threatens the peace of the world today is a struggle between Western civilization on one hand and on the other, a civilization which has rejected and destroyed its cultural and spiritual affinities with the Western tradition.

When Communist Russia was weak, before it even seemed capable of achieving its present industrial and scientific strength, the Western Powers had nothing to fear from it. In 1940 and 1941, Russia was so weak as an industrial power that, had it not been for military aid from the West, she might have been smashed by the superior might of the Germans. China was still ravelled in a long civil war. The states of eastern Europe, now completing ten years under Communist domination, were still part of Western civilization. In the short space of ten years, Russia has made such vast strides industrially, scientifically and culturally that she can now claim a position of at least equality with Western civilization. She asserts that, in peaceful competition, Communism will eventually be recognized throughout the world as the superior form of society and that all men everywhere will shape their societies in the image of Russia.

The Western world made its cardinal mistake immediately after the last World War in assessing the main threat from Russia as a military threat. The problem it faces today, as this error is being more widely recognized, is that Western economies have been placed on a semi-war footing and it is from this position that steps will have to be taken to negotiate a normalization of relations.

The British have been more disposed to reassess what is involved in bringing about a more normal relationship with Russia for the simple reason that Britain is at the heart of a great trading complex, the Commonwealth. In the past, the British often wrapped up the defence and protection of their interests as a trading nation in the silver paper of universal principles and idealism. It is the United States, however, which is now standing on principles, although less than twenty years ago, when Britain was withstanding the onslaughts of the Germans alone, the United States was hard-headed enough to stand aside — until the Japanese attack on Pearl Harbour made it the foremost champion of democracy and liberty.

Now, if the Russians really mean to pursue the struggle without recourse to war — which seems to many a reasonable proposition, since nuclear war would destroy Russia as well as it would destroy its opponents — Britain cannot afford to have her hands tied behind her back in competition for world trade. That is why Mr. Macmillan, not to mention the leaders of the Labour Party, has shown comparative alacrity in responding to the Russian Government's urgent proposals for a "summit" conference, whereas in Washington, now the home of sacred principles which would refuse any settlement with the "evil scourge of Communism," Russia is still told to perform some "deeds" to demonstrate her pacific intentions.

"Peace is the problem of our day," said Mr. Macmillan, in a broadcast on the eve of his visit to India, Pakistan, Ceylon, New Zealand and Australia. In every capital of every Commonwealth country he has visited, the British Prime Minister has reiterated his belief in the value of high-level talks with Russia, and in the contribution that a non-aggression pact could make in easing the more dangerous aspects of the Cold War.

In a strange way, from which the world will derive lasting benefit, the British Prime Minister may have discovered, in the attitude of tolerance and humility which inspires India's approach to the complex problems that embitter international relations, the key to Britain's own special problems. Speaking for the foundation membe:

of a multi-racial Commonwealth, all of whose various members have faith in democracy, Mr. Macmillan can quite justifiably set limits to the extent to which he is prepared to accept American leadership on these vital issues. Moreover, there is no effective argument by which any American Government can persuade Britain to run risks with the unity of the Commonwealth — without which Britain is no more than a small island off the coast of Europe.

In her weakened position after the war, when she survived economically only because of American loans and Marshall Aid, Britain, under successive Tory and Labour Governments, had perforce to play a junior role in the workings of Western diplomacy, especially on the major issue of relations with Russia. It was a relationship of inferiority to which Britain had rarely been accustomed and which did not suit either her temperament, spirit or capabilities. No secret was made of the fact that, in allocating resources and skilled manpower to build her own hydrogen bomb, Britain's motive was as much to increase her influence in Anglo-American counsels as to intimidate the Russians. The American-ordered ban on trade with the Communist countries, the American network of secrecy over important branches of scientific development — which certainly helped Russia to forge ahead so quickly with the development of the artificial moon — all helped to strengthen the view that Britain must patiently work to acquire the strength to impress her views and opinions on Washington.

The new intimacy that has begun to make itself felt between India and Britain as the result of Mr. Macmillan's successful visit to India will, it is hoped, find expression in the months to come in the formulation of British policy in regard to Russia. A change of Government in Britain would not change this situation. In fact, as the Labour Party's opposition to hydrogen-bomb tests and rocket bases and its support of a neutralized zone in Central Europe has made plain, it would only strengthen Britain's resolve to seek, by all possible means and without further delay, to break the diplomatic deadlock.

SUNDER KABADI

LEAVES FROM A PARIS DIARY

[IN THIS month's letter from Paris **Shri Baldoon Dhingra** brings up an interesting point which has a philosophical basis and importance. How to make the mind of the Easterner appreciate and understand that of the Westerner and, what is more important at the present hour, what is the true significance of the Occident trying to understand the ideas and ideals of the Orient? Some instructive thoughts are presented by the well-known London publisher, Mr. Michael Edwardes.— ED.]

ON THE EVE of the meeting in February of the second Advisory Committee of the Major Project on the Appreciation of Eastern and Western Cultural Values, I thought you might like to read a transcription of part of a discussion I had with Michael Edwardes, who was attending the Conference on Translations of Representative Works from the East, in Paris last November.

Mr. Edwardes is a London publisher whose house is planning a programme of books on and about the East, and who has himself spent many years in Asia. He is editor of William Howard Russell's *My Indian Mutiny Diary,* which appeared last year and author of a forthcoming book on South Asia and one on nineteenth-century India. He has recently been appointed chief reviewer of books on Asia for *The Manchester Guardian.*

B.D.: Do you think that interest in Asian ideas and literature is growing in the West?

M.E.: Definitely; but whether such interest is more than just fashionable is another matter. As you know, the West "discovers" the East every ten years or so, and its interest is mainly reflected in interior decorating and the price of *objets d'art.* The great Chinese Exhibition at Burlington House before the war, and the one on the arts of India and Pakistan just after it, all produced an "interest." Japanese "influences" can be seen in rooms in England and America, and there will probably be even more after the Japanese Exhibition which comes to Europe this year. But this is very superficial — glossy magazine interest and little more. Of course, a few *cognoscenti* have always been interested in Asian philosophy for a variety of reasons, ranging from the mysteries of paradox and terminological juggling to a delight in its un-Western anti-idealism. Again, there have been degrees of fashionableness in this. As a publisher I have reason to know that there has been more material published on the East since 1945 than in the pre-war years; but again, many of the books are superficial. Nevertheless, since the end of British rule in India and the fall of the other European empires, the East has acquired a reality it never had before. It is no longer the background of romance, but countries full of real people. There is, I think, a desire to know something about them that has remained unsatisfied by cheap biographies, slick political appraisals and "sophisticated" travel books.

B.D.: If what you say is true, then you must welcome the ideas behind the UNESCO Major Project on East-West Communication.

M.E: Of course. In principle, nothing could be better and more necessary, but a great deal depends on how things are done. Certainly more translations of classic writings are not the answer though they may be part of it. The thing I find most interesting, and I believe will be the most profitable activity, is that emphasized in the Report of the Advisory Committee on the Project: the exchange of persons between East and West. Cultures may be displayed in literature and philosophy; living ideas can only be represented by people. A thousand books are no substitute for the innocent eye and the receptive ear. We can only learn about people by actually living amongst them. I don't mean organized tours

and the like. The intellectual *safari* results in the capture of big game especially supplied for the occasion. This is worse than useless, as it permits half-baked impressions to be foisted on people by the prestige of a great name. Teachers, journalists, workers, even publishers, are the types to learn most from living in new surroundings.

B.D.: What do you think are the main hurdles that must be got over in helping peoples to appreciate each other?

M.E.: This is a frightening question — but one that must be tackled. There are far too many slick answers — we hear them every day from politicians who pretend to speak the same language as we do. Let me be frank: I don't believe peoples as peoples ever do understand each other; the barriers are always there. The only aim we can have is to reduce their height so we can actually see over the wall into our neighbour's garden. Some of us may be able to leap over, and that is all. Once we recognize the limitations, however, there is a great deal that can be done and quite a number of lesser hurdles we *can* get over. Don't restrict exchange to "intellectuals." Communication in the second half of the 20th century is an easy matter, very well then, more television programmes and no hesitation about making them "popular." More books, of course, but here too there are problems, unfortunately the simple business ones.

But I'm really not answering your question. The main hurdle is of course the antipathy of traditional backgrounds. There seems to be no point of contact. But there is no reason why we can't make one. It is basically a difference in what in the West we call "conceptual thinking.' For us all knowledge is *conventional* knowledge, we do not believe we really know anything unless we can give a word to it. All our communication is a matter of convention, of an agreement to accept the meaning of names. Because of this our concepts are bound by the convention of words. The division of nouns and verbs in the West separates objects from actions. In Chinese, words can (and do) do duty for both nouns and verbs, and because of this the Chinese has no difficulty in seeing "things" as "events," or the phenomenal world as a collection of processes and not entities. The East is not concerned with the problem of identity, but with the process of becoming. Until we can grasp the difference in thinking we cannot "understand" the East. This is in my opinion the greatest hurdle of all. Until we grasp the language of thinking, there can be no communication.

B.D.: Very well then; if you think this to be the greatest hurdle, what would you do about getting over it?

M.E.: The first act must obviously be to make people recognize that such a difference exists. This achieved is half the solution; for recognition is the beginning of respect, and fundamentally the basis of communication is the conviction that there is something worthwhile to communicate *to each other*. If I may bring in a personal view: though ideas are different in East and West they do have their meaningful analogies; parallels exist which supply a key, perhaps not the *real* key but anyway a skeleton one, that does open a door. I'm attempting to do this in my own *History of India* which I'm working on at the moment. I believe we can "explain" events and beliefs by analogy and by using it give an immediate, however imperfect, point of reference. This is what I hope to contribute myself. Is there any reason why we cannot expand such an approach?

BALDOON DHINGRA

THE INDIAN INSTITUTE OF WORLD CULTURE

[A HIGHLY interesting discussion took place at the Institute on the 1st of February, 1958, on the paper which we publish below. In an able and convincing manner **Dr. Charles A. Moore**, of the University of Honolulu, shows how the West is not materialistic. He does this with a noble aim: "All I am doing is to try to undermine one of the many apparently serious causes or avenues of misunderstanding and conflict between the East and the West, without any intention of criticizing any of the people who are involved." Dr. Moore is the Editor of *Philosophy, East and West.*

Dr. P. Narasimhayya, a retired Professor and former Special Officer on duty with the Ministry of Education, Government of India, led the discussion, to which Shri M. S. Sirdar, an Advocate of the High Court of Mysore, also made a thoughtful contribution.

—ED.]

THE WEST AS NOT MATERIALISTIC

IN THE INTEREST of understanding, which is so sorely needed in the world today, it seems quite pertinent to examine one of the chief factors standing in its way. Mutual understanding between the Orient and the Occident cannot come into being or survive if unsound allegations and charges from each against the other persist. Mutual criticism seems to be the order of the day. But much of this mutual criticism is without basis in fact; being based upon a one-sided perspective or an almost inevitable provincial prejudice, it therefore tends to ignore its possible lack of justification or its opposition from the other side of the world. It is the purpose of this paper to examine briefly one of these world-dividing misunderstandings and criticisms.

Perhaps the most constant contention of the East, in claiming its superiority over the West and in criticism of the West, is that the West is materialistic, while the East is characterized predominantly as spiritual. There is no intention whatsoever here to challenge the Oriental claim to its highly spiritual philosophical-religious-cultural tradition. But it would seem appropriate to challenge the East's too exclusive claim to spirituality and to challenge also its charge that the West, in its philosophy and in its culture — perhaps even in its religion — is without real spirituality and is thus essentially materialistic. There is much seeming and partial evidence that might justify this interpretation of the thought and activities of the West. It is only seeming and partial evidence, however, and becomes important primarily in the minds of those who are looking at the situation with somewhat jaundiced eyes, or from the point of view of provincial superiority, or even the more serious one of comparing and contrasting the ideals of one's own civilization with the practices (and sometimes only with the malpractices) of other cultures. As Dr. Radhakrishnan once said, it is a serious mistake to consider that the defects of another culture are central to that culture whereas the defects of one's own are merely peripheral — and yet nearly all, East and West, use this unfair and unsound assumption in making comparisons.

If not on the basis of a prejudice toward superiority — a quality for which the West has been and is still famous in its relations with other cultures of the world — or on the basis of an un-

fair comparison of their own ideals with another's practices, on what basis do Asian critics of the West so condemn it? What, specially, is it in the West's way of thought and way of life which seems to justify the charge of materialism?

Primarily it is probably the alleged scientific temper of its thought and the alleged worldliness of its way of life. Science, it is held, deals only with matter and excludes all that is not within its purview, which means that it (and the West as a whole, therefore) must exclude the spiritual as unreal. Reason, science's partner in the West's mode of thinking, demands indisputable evidence and strict logical demonstration as prerequisites to belief, thus eliminating from the realm of justifiable beliefs all or most of those which have to do with the spiritual in any of its deeper or higher meanings. And, since the West is dominated by science and reason, the spiritual as a whole (and religion in its higher and even in its more ordinary forms), is found to be without justification; especially so for a civilization which prides itself on its intellectualism, its reason and its science, and which therefore tends automatically to exclude the mystical or intuitive approach even to things of the spirit.

The other major basis of the contention in question stems from the Western way of life and its seemingly dominant interest in worldly values, its love of material goods, its rejection of the spiritual as primary. Dr. Radhakrishnan has pointed out this situation by saying that it was not Christ that won out in the West but Western civilization — meaning worldly interests — and there is no denying the fact that, in general, the West has moderated the original otherworldliness of Christianity and has interpreted the creed as a way of life rather than as a way of salvation.

It is especially on the "lower" level of Western life and culture, not its religious perspective, that the Easterner finds the West's materialism in full force and most different from the more spiritual cultures of the Orient. Here one can point to the West's overwhelming interest in the production of worldly things — gadgets for ease, comfort, pleasure and recreation — and its seemingly dominant interest in having such things; to the West's domination by economics to such an extent that it is the rich or economically powerful man who is considered the true success; to the West's search for happiness in terms of economic and material values; to its immense competitive struggle for superiority in the economic and material fields; to its claim to the highest standard of living in the world's history, in the materialistic and worldly sense, regardless of its relative neglect of the spiritual; to its commendable, but still worldly, interest in social welfare as the mark of its idealism and spirituality. One can indicate even its more idealistic values: the freedom, dignity and personality of man, which, it is said, are ideals denied by the practices of the competitive economic order and are thought of only in the context of the social order and the worldly scene — without any realization that this ideal falls far short of the spiritual heights and destiny of man. One can point also to the Western man's attachment to things of this world, his love of life and all that is in life, in spite of the Christian injunction that man cannot serve God and Mammon, or, as has been said, Western man puts the second Commandment of Christ, to love our fellow men, above the first one which calls for love of God.

Such is the case against the West. It is undeniable that there is much truth in some of these allegations. It is obvious that to one who is unwilling to look more deeply into the life and mind of Western men these facts, or alleged facts, well provide a basis for

condemnation because of their materialism and lack of spirituality. It may be added, also, that there are many high-minded Westerners who are also horrified by the materialism of the West. Western culture as it is lived today has its many critics in West and East, and largely for the same reasons.

To Westerners in general, however, such a description of the West's way of thinking, its way of life and its religion would seem a travesty of the truth. It would appear a caricature, not a characterization; certainly not an interpretation based upon a sincere effort to understand or an attempt to promote world sympathy through mutual understanding of peoples in terms of their best, not of their worst and not in the spirit of racial or national or even hemispheral superiority. The case for the West cannot deny facts, but may deny the interpretation put upon the facts. Who is better qualified to evaluate a culture or a civilization (Eastern or Western), one who is outside and inevitably other than the civilization or one who knows that culture from within, its inner drives, its inner motivations, its inner purposes, its inner spirit?

Western thought — in philosophy and in science — may be limited in range and perspective, but two facts of importance stand out: The first is that "The Great Tradition" in Western philosophy, the spirit of Western thought since its beginning even among the early Greeks, has been one of idealism and has been coloured much more than many realize by a spiritual or theological tone or purpose. Professor Theodore M. Greene in his recent book, *Our Cultural Heritage,* insists that one of the undeniable elements of American culture is its Christian faith in the dignity of man. This spiritual heritage alone can explain much that the American (at least) holds dear and much of his attitude toward and interest in his fellow men and in social welfare. This strong idealistic tendency is surprisingly ignored by those who contend that Western philosophy is materialistic. At most, they are thinking of very recent trends, some of which are but phases or merely contemporary movements. The second fact to be noted is that for most Western thinkers, *e.g.,* Hobbes and Bacon, not to mention the great scientists of the contemporary period, science has to do only with physical nature, the realm of the spiritual being entirely beyond its scope, to be neither affirmed nor denied. It is only Kant who deviates from this point of view among the West's great philosophers, the many philosophers and scientists who uphold the material limits of the reach of scientific knowledge. It is only the younger, the more naive scientists, as a rule, who claim that *all* falls within the field of science. Even in the religion-dominated Middle Ages this separation of fields was accepted.

Few Westerners would be likely to deny many of the facts cited by the Oriental critics about the Western way of life — as far as the actions of many Westerners are concerned. Probably all will admit that the West is interested in the abundant life, in the creation and development of economic welfare, in the increase of social welfare, in the search for material happiness, in a high standard of living, in health, education and freedom for all men, and in the development of science because of its tremendous possibilities of improving the lot of man on earth. But the thinking Westerner will not accept as true to the spirit of Western life the utter worldliness, the selfishness, the crass materialistic purposes and motives which are sometimes cited as the dominant features of Western culture. It is the spirit of Christianity — through the very words of Christ — that it is the love of money, not money itself, that is the root of evil. It is the attitude or motive that determines good or evil action — as stated in the *Bhagavad-*

Gita and in other texts of Indian philosophy. Also, it is in complete accord with the spirit of Christianity, the religion of most Western men, to love one's neighbour, to be of service to one's fellow men. If one were really materialistic why would he be interested in the welfare of others? One's interest in a standard of living, in social welfare, in charity, is not a worldly interest but, almost strictly, obedience to the commandment of God. There is scriptural assurance that love of God is impossible without love of fellow men. Humanitarianism and much-maligned utilitarianism may not be spirituality in its very highest sense, but certainly they are not materialism. Of course, one cannot serve God and Mammon, and the Westerner who serves Mammon is guilty of materialism; but he would also be guilty of violating the essense of his religion.

There is also the recognition of the reality, the goodness, the significance of the world and of life in it — in the Bible from the Book of Genesis through much of the New Testament. "Render ... unto Cæsar the things that are Cæsar's, and unto God the things that are God's" is taken seriously by the conscientious Westerner as meaning that man on earth and in life is a man, to be guided by God's commandments, but to live a fruitful and rich life in the things that count most and with the spirit of love. There is nothing in Western culture that militates directly against this, except the well-recognized temptation to riches. It is hard for the rich man to enter into heaven, according to Western Scripture, but it is hard in every land for man to resist temptation, and peoples of all lands have fallen far short of the ideals of their Scriptures and their idealistic philosophies.

The aforementioned materialistic traits, however, do not truly represent the culture, philosophy or religion that stand at the basis of Western life; just as similar materialistic and selfish acts, such as the well-known "squeeze" in China, the dishonesty of some Indians under the British or the warlike spirit of Japan's war-lords, do not represent the ideals of these great cultures. Those who are dominated by greed for money and worldly things in the West, those who love the world instead of God, who love material values instead of spiritual values, are wrong — and wrong in the eyes of the intelligent and serious Westerner, too.

The Westerner looks at these matters in another way also, a way which can be merely indicated in a brief survey like this by saying that to a Westerner poverty, disease, ignorance, slavery, inhumanity, superstition and all the rest of the inhuman and inhumane conditions of many less fortunate and some less economically-developed parts of the world are not spiritual values or spiritual. Surely, then, their elimination is on the side of the right and the good and therefore must be on the side of the spiritual. Money and science can be evils, materialistic and anti-spiritual, but they can also be highly spiritual if their benefits are used properly. The great spread of medical knowledge, cultural knowledge, music, art, education, freedom from the many bondages of life — these appear as spiritual gains to the West. To call them worldly is to deny the West's concept of the spiritual and to use some other — even if higher — standard of the spiritual as a criterion.

Two highly respected representatives of the idealistic culture of traditional Chinese thought, Hu Shih and Lin Yutang, have voiced the opinion that true spirituality cannot grow or survive in a poverty-stricken culture. Says Dr. Lin:—

> There is a tendency among some Oriental people to fall back to the convenient formula that the Oriental civilization is spiritual, while the Occidental civilization is material. But if these are spiritual truths that men live by in the East, so there are equally truths that

men live by in the West. If the West has nothing else to offer the East, it can offer social justice, the rule of law, and democracy. And these things are all spiritual

Dr. Hu, much earlier, made the point that it is impossible for a people to be truly spiritual if they must worry all the time as to where their next grain of rice is to come from. In India, Manu, it will be recalled, says that the order of the householder is "the most excellent" because all the other orders are supported by it. And the Buddha says in the *Dhammapada,* "The noblest gain (or blessing) is health.' The West feels like this about its way of life — that material and social welfare are positive values because they prepare the way for a full and rich pirituality. To the West there is nothing incompatible in a union of material and spiritual values, as there was no incompatibility in them to Gandhi or Tagore, and there is none to Pandit Nehru or to Shri N. V. Gadgil, who told a recent meeting of the Indian Philosophical Congress:—

There is nothing unspiritual in the modern demand for a fuller and better life. This is no materialism in a pernicious sense. For material benefits are only means to the end, *viz*, the development of human personality . . . there is nothing wrong in tending the body so that th spirit may flourish There need be no antagonism between material progress and spiritual values.

The West considers this a basic truth for the whole man — and not a thesis of materialism. To offset the current wave of at least seemingly materialistic philosophical tendencies, it might be well to point to the current upswing in many idealistic activities, *i.e.*, in the higher forms of cultural values (which can be called materialistic only when a very narrow meaning is given to "spiritual") such as music, art, education and wholesome recreation, and in religious consciousness as indicated by a great increase in all aspects of religious activity. Let it be noted that the criminals, the juvenile delinquents, the irreligious, constitute a very minor factor and faction in the West, just as they do everywhere. Newspaper headlines and movies are not a dependable or accurate source of information upon which to base judgment of any people or nation.

The basis for much of the criticism cited or implied in the Oriental point of view in this analysis comes from the supremely high conception of the spiritual as represented in the highest reaches of Indian philosophy. From this point of view, every worldly act becomes suspect and falls short of the truly spiritual realization of which man at his best is capable. From this point of view it might be contended that the present cultures of China and Japan should also be looked upon as worldly and therefore materialistic. While granting the truth of this highest peak of human aspiration, one must note that there are considerations which would seem to challenge the use of this ideal criterion to condemn all else. In the first place, while the highest spirituality is the ideal of Indian thought and culture, it is for the higher human spirits only, and theoretically only for them after they have lived a full and useful life, without attachment. Furthermore, this ideal is realized by only relatively few anywhere in the world — and it can be realized by the great mystics of the West as well as by those of the East.

As a matter of fact, this highest of all possible attitudes toward the destiny of man is not all there is in Indian thought. There are the theists as well as the mystics and the Absolutists. There is Ramanuja as well as Shankara; in fact the great majority of Indians aspire to the theistic pattern of Ramanuja, just as the great majority of Westerners aspire to the theistic pattern of their Christian ideal. There is no major difference here. Perhaps the major break between the East at its best and the West at its best lies in the Absolutist point of view in the East and

what seems to be the best to the great majority of men in the West, namely, the seeking of the full spiritual life in life on earth; finding life here to be spiritually pregnant and being less concerned about emancipation and ultimate salvation than they should be. This point may be made clear, perhaps, by one significant illustration: in the East, but really only in India to all intents and purposes, the truly spiritual life so completely transcends all that is in and of the world that even the West's so-called spiritual values are unworthy of the spiritual quest. Either they are worldly in the full sense of the word or they are merely instrumental and represent nothing which is shared in the "wholly other" of the spirit. This may be so, but to think of them as therefore worldly in the materialistic sense seems more than the case justifies. Perhaps the West in its spiritual life is not living up to the absolute ideals of the mystic of East or West, but its own kind of spiritual life is not therefore to be branded as materialism — the West's spiritual values, Western man, Western philosophy, Western culture and Western religion. The spirituality of the West (certainly of America) is often subtle and inarticulate, not always forcefully expressed outwardly. Often it is characterized by "intangibles and imponderables," as by Carlos Romulo of the Philippines, and by a noted American theologian as "not measurable by a clock" or by routine rituals and practices as is often expected of religion and the spiritual.

Rather, might it not be that, as Dr. Radhakrishnan says in his important book, *Eastern Religion and Western Thought,* a sure indication of the spirituality or divinity of man may be found exactly here: in the "spiritual values," in the capacity of man for love, for the search for truth, and for the recognition of beauty? These spiritual values as characteristic of reality are the essence of the ideal of Western civilization. They point to the highest, even though they may not reach that far. They do not point in the direction of evil, worldliness or materialism.

There is no need for a chasm between East and West on the grounds of spirituality. In their ideals, East and West are seeking ultimate spiritual values, but in their own traditional ways. The tolerance which is so characteristic of Indian thought and religion and which should be an ideal for all mankind should find here a bridge, not a gulf of separation.

CHARLES A. MOORE

Western man is claimed to believe in progress rather than in tradition, but his roots are in the same ideological soil as those of Eastern man, and reliance on tradition or progress to the exclusion of the other is like trying to rise on a single wing. The great need for human unity and mutual understanding is to get down, below surface prejudices, predilections, superstitions, etc., to the basic ideals everywhere valid, because they satisfy both the mind and the heart of man. Such would be a real reconciliation, allowing full freedom of application of those ideals in terms of local needs and preferences. The traditional ideals of man and conduct do not need re-definition, but rediscovery and implementation. We are convinced that the "spiritual and material *needs* of contemporary man" (italics ours) are not different from the spiritual and material needs of man throughout the ages; artificially stimulated *wants* are another matter.

The Concept of Man and the Philosophy of Education in East and West (I.I.W.C. Reprint No. 8)

ENDS AND SAYINGS

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

"Orpheus with his lute made trees."

Dr. T. C. N. Singh, Professor of Botany at Annamalai University has been making some experiments in stimulating the growth of plants by musical sounds. A recent report in *The Hindu* says:—

At Shiyali, a six acre field sown with paddy was excited with music since November 23 last every morning with recorded Naghaswaram music for about 25 minutes. The paddy crop in the experimental field was more healthy and vigorous The plants therein were about 15 inches taller than those in the controlled field. At Chidambaranathan Pettai the experimental field was sown and violin was played since October last. The result showed that the crop flowered earlier. At Sivapuri tobacco seedlings were excited by violin music since November and they were transplanted in the middle of December. The plants in the experimental field are far superior to those in the controlled field. Seedlings not excited, but excited after transplantation, by a single note *pa* from the middle of December last are stated to have shown marked development within two weeks.

Since the days of Professor J. C. Bose, it has become evident that plants are sentient beings; but it is still something of a novelty to learn that the violin, the *veena* and the female voice can agitate the sensitive protoplasm in rice and tobacco plant cells to force their growth. For the report further adds:—

Dr. Singh tried his method on several plants and flowers in a garden with a violin, veena and vocal music and the growth was recorded upto the stage of flowering and bearing fruits. In each case, the streaming movement of protoplasm was accelerated by music.

Dr. Singh also reports that vocal music by male artistes does not excite the plant as well as by female artistes He attributes it to the reason that the pitch in the female voice is higher than that of a male. Dr Singh's theory is that high frequency sound waves produced by the musical vibrations bombard the plant's cell walls and agitate the sensitive protoplasm and nucleus contained inside the cell and that this process alters the plant's normal and customary growth patterns.

That music will be used for agricultural purposes on a larger scale is evidenced by Dr. Singh's reply to pressmen:—

When asked of the possibilities of its application on a commercial scale, Dr. Singh said that he believed a musical dosing of grains and other crops at a particular pitch, frequency and volume would be practicable under outdoor conditions.

Religious orthodoxy is sinful. Constitutional safeguards cannot ensure social fraternity and solidarity. The recent report from Banaras is that the priest-*pandits* of that city have ruled that God Vishwanath has left the temple because Harijans have entered it. According to *The Times of India*:—

No God now resides in the Shiva lingam of Kashi Vishwanath Temple after its pollution by Harijans We consider it a sin to worship the lingam as God. This declaration was made by Swamy Karpatri of the Dharm Sangh at a meeting of Sanatanis held near Kashi Vishwanath Temple. He said that Sanatani pandits of Kashi, after cool deliberation, had come to this conclusion.

"Vishwanath" means the Lord of the Universe. He is hailed in the scriptures as dispenser of justice, truth, beauty, happiness. How then can He be defiled by the entry of the Harijans? If He is omnipresent is He not in the heart of the Harijan? But the *pandits* of Banaras like the pharisees of all time are chagrined at the exercise of their lawful rights by Harijans, and the report adds:—

The Sanatani pandits had decided to build another Vishwanath Temple, latest by Maha

Shivaratri this year. The new temple would be built between the Manikarnika ghats and Annapurna Temple.

"We shall build new temples a thousand times if Harijans and the Government pollute them a thousand times. We shall have nothing to do with the present Kashi Vishwanath Temple," Swami Karpatri declared.

Such words are not born of faith and learning but of superstition and ignorance. Instead of humbly learning from the spirit of the age, and rising to acknowledge a past blunder and trying to reform themselves by becoming true Harijans (followers of Hari, their God) these priests are threatening to walk the way of strike bound to end in frustration. Vishwanath is everywhere, not merely in a temple built of brick and cement; in all life and especially in the human heart of every man, woman and child.

It is good that the country is waking up, more and more, to a recognition of the value of English as the official language of India.

A reasoned statement on the subject is to be found in *The Hindu* of January 17th, penned by Sir Mirza Ismail. Another balanced expression comes from Shri Ayappan Pillai, Secretary of the Inter-University Board of India, in his presidential address to the Eighth All-India English Teachers' Conference held recently in the Osmania University.

Intimately connected with the future of English in India is the question of the criteria for formulating courses for post-graduate studies in the Universities. *The Indian Express* reports Shri Pillai:—

It would be a folly to throw overboard English which, as the international language, every nation, not excluding Russia, was more and more striving to study, cultivate and master.

While he conceded the argument to make the regional languages the media of instruction at all levels from the primary school right up to the university, he pointed out that the practical utility of English was of the utmost importance for a growing country like India, and said:—

The English language had a vast and ever-growing literature of the greatest value and interest to us, a literature which in the past has inspired some of our finest minds and which in the future also could continue as a source of inspiration to noble endeavour. To deny access for our future generations to a language and literature with the richness, variety and high excellence as English, was tantamount to courting intellectual starvation.

Shri Bhimsen Sachar, Governor of Andhra Pradesh, who inaugurated the conference, concurred with Shri Ayappan Pillai's views.

The Gauhati Session of the Congress passed a resolution on the subject which Shri C. Rajagopalachari finds disappointing and unsatisfactory. Speaking at Madras, he is reported to have said that "English was not a foreign language." "If English was retained as the official language the elders might explain things to the younger people. But Hindi would be foreign to all." The whole speech of Shri C. Rajagopalachari is a valuable contribution to the discussion of this important subject.

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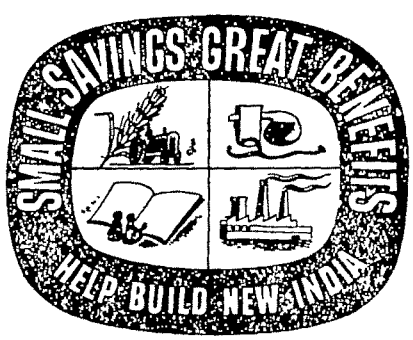
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THE ARYAN PATH



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

VOL. XXIX APRIL 1958 No. 4

"THUS HAVE I HEARD"—

HEAVENLY CHARITY

THE world is wrapt in darkness. Only a few can see here. Only a few birds escape the net. Only a few escape into the heavenly light.

There is no evil the man will not do who violates the Good Law, who speaks falsely, who scoffs at the existence of another world.

Verily the niggardly do not know heavenly bounty. Fools do not appreciate generosity. But the wise, rejoicing in charity, enjoy that world.

Thus spake the Great Gotama.

THESE verses are from the *Dhammapada,* which every man and woman should read and every boy and girl should be taught.

All, without exception, feel mental confusion, caused by events beyond their control. Also, who does not complain about the paucity of moral stamina and the display of ethical weaknesses in every walk of life? The followers blame the leaders for selfishness and complain that they are lining their fair and round bellies with capons produced by greed and ambition. The leaders sneer at the ignorant followers. The citizens get the government they deserve, it is said; also, the government deserves the citizens it has to educate. Also, it should not be overlooked that the citizens can and should educate and guide their legislators, administrators and teachers.

The leaders and the led alike, as also parents and children, are wrapt in darkness. Everyone desires to possess the heavenly light of Peace; but only a few perceive the need of seeking true Knowledge. People are caught in the net of selfishness, egotism and sensuality, and are so deluded that they know not of their own imprisonment.

The very first step in knowledge is an adequate recognition of the "Slave State" of which they are citizens. Mother Earth is blamed for starving hungry and thirsty humanity. They who exploit and rob Nature precipitate on and for themselves a compensatory adjustment which often proves an awakener.

The World Invisible is dual—the lower psychic and the higher spiritual. The former is related to the impure evil mind of the selfish and the egotistical; the higher to the radiant Mind of the altruistic.

It is the way of ignorance to blame others. Adverse criticism of others dulls our own lucidity. All feel the absence of light in their minds, of peace in their hearts, but they ask not why. When one does, the second step in Right Knowledge reveals itself: Each one has been caught in the net of his own making. The Master refers to the violation of the Good Law. The purpose, method and action of the Good Law are awakeners of men's minds to the fact that each man makes his own suffering, builds his own dark cell of pain, and that the way out is the acceptance of responsibility for himself and for his environment, both immediate and distant. The Deity and the Devil ***within himself*** are the only agents responsible for his present bodily, mental and moral condition. We "speak falsely," influenced by the devil within; the same force makes us "scoff at the existence of another world."

Mortal men are niggardly, and so ungrateful to the Good Law that ever moves to Righteousness. Not perceiving the "heavenly bounty," we fail to appreciate the generosity which obtains in this world. Only those who perceive the truth about Dana—Charity—given or received, are able to "enjoy the world." Thus teaches the Enlightened One, the Possessor of Heavenly Light, the Giver of Gifts—Peace and Wisdom—the Divine Beggar whose begging bowl encourages the power of charity even in the selfish and the miser.

SHRAVAKA

RAJARSHIS OR ROYAL SAGES

[**Dr. A. D. Pusalker** is the author of *Epics and Puranas of India*. In this scholarly article he writes interestingly about Royal Sages — Rajarishis. Historically they are enveloped in the legends and myths of the Puranas. We might say that, fittingly as a scholar, Dr. Pusalker presents his kings in the prosaic language of history and performs a very useful task. There is the poetic side, to see which one needs not only familiarity with Puranic legends but a deep, true understanding of *pauranic*, more ancient, myths of Divine Heroes and Divine Kings. In the story of ancient civilizations like those of Egypt and Persia we learn about the descent of gods into human bodies to rule beneficently and impart useful knowledge and deep wisdom to their people, for whom they make the great sacrifice The fascinating records of their exploits and services are mentioned by H. P. Blavatsky in *The Secret Doctrine*.

In the very first volume of this magazine was published an article by Dr. L. A. Waddell, LL.D., C.B., C.I.E., on "Historicity of the King-Lists of the Puranas" (November 1930, p. 725), to which the attention of the interested reader is drawn. We may also point to a series of essays in Volume VIII, pp. 49, 97, 145, 193 and 245, later reprinted in *No-Man's-Land*, by an esteemed friend of our magazine. In them the doctrine of Divine Kings and Heroes and their labour of love are examined.— ED.]

RAJARSHI (or *rājaṛshi*), meaning "a royal sage," is a compound formed from the words *rājan* (king) and *ṛshi* (sage), so that, before we consider its significance, it is necessary to deal with *rājan* and *ṛshi*. *Rshi* (from *ṛsh*, to go, move) has been explained as "*ṛshati jñānena saṁsārapāram*" (goes beyond the trammels of worldly existence through knowledge). Some take *ṛshi* to have been derived from *dṛsh*, to see. The *ṛshis* or seers were regarded by later generations as patriarchal sages or saints occupying the same position in Indian history as the heroes and patriarchs of other countries, constituting in the early mythical system a peculiar class of beings, distinct from gods, men, *asuras*, etc. The *Mahābhārata*, the Purāṇas, lexicons and other works enumerate three, four or seven classes of *ṛshis*. According to the *Ratnakosha*, the sages were divided into the following seven categories, each succeeding one being inferior in status to the one preceding: Brahmarshi; Devarshi; Maharshi; Paramarshi; Kāṇḍarshi; Śrutarshi; and Rājarshi. The *Vāyu Purāṇa* explains *brahmarshi, devarshi* and *rājarshi*, respectively, as moving towards Brahman (*ṛshanti Brahmāṇam*), moving towards the Devas (*ṛshanti devān*) and moving towards the subjects through pleasing them (*ṛishanti rañjanāt prajāḥ*). As contrasted with Brahmarshis and Devarshis, whose aims were, respectively, Brahmaloka and

Devaloka, Rājarshis aspired to Indraloka.

The word *rājan* (king) is derived either from *rāj*, to shine, or from *rañj*, to satisfy. Though literally meaning a king, the word has been taken to signify a member of the Kshatriya caste. *Rājan* and *kshatra*, which originally denoted nobility, later on came to signify, respectively, royal and non-royal nobles, which is reflected in the later-day castes of Rajputs and Khatris.

Rājarshi thus means a royal sage or a saintly king. According to the lexicons, *rājarshi* means a royal *rshi* or saint; *rshi* of royal descent; that holy and superhuman personage which a king or man of military class (*i.e.*, *rājan*) may become by the performance of great austerities. In the *Śabdakalpadruma*, the following explanation is given of the term *rājarshi*: "The king, on account of his greatness, is spoken of as a sage" (*Rājā ṛshiriva śreṣṭhatvāt*). The explanation of *rājarshi* by the *Vāyu Purāna* has already been referred to. The commentators of the *Bhagavad-Gītā* variously explain the term as meaning "king as well as sage" (*rājānaścha te ṛṣayaścha*), or "able to perceive the subtle significance though endowed with overlordship" (*prabhutve sati sūkshmārthanirīkshaṇakshamāh*). Some commentators, however, reject the latter meaning.

Looking to the evolution of the concept of a Rājarshi, we find that in the Saṃhitās and old Brāhmanas there neither is any reference to Rājarshis nor is any gradation of *rshis* into Brahmarshis, Devarshis and Rājarshis to be met with as found in later literature. However, in the *Pañchaviṃśa Brāhmaṇa*, the term *Rājanyarshi* is applied to one Sindhukshit whose story is purely mythical. The same Brāhmana also uses the term *Devarājan*, while the *Jaiminya Upanishad Brāhmaṇa* applies the term *Rājanya* to a Brāhmaṇa. A reference to "one king becoming a *rshi*" is found in the *Jaiminiya Brāhmaṇa*.

It is, however, in the epics, the Purāṇas and later literature that the term is freely employed. The *Mahābhārata*, which, as already stated, refers to Brahmarshis, Devarshis and Rājarshis, contains several stories of kings who became Brāhmanas. Thus, for example, Vītahavya, Ārshtiṣena, Sindhudvīpa, Devāpi, Viśvāmitra, etc., are stated to have attained Brāhmanahood. In the Purāṇas are enumerated a large number of kings who became Rājarshis, to whom we shall refer later on.

The Purāṇas also speak of "*kshatropetā dvijātayaḥ*," which expression has been translated by Pargiter as "Kshatriyan Brahmans." This expression includes three different classes, *viz.*, (i) Kshatriyas like Viśvāmitra who relinquished their own status and became Brahmaṇas; (ii) others of lower rank like Kakshivant who became Brāhmaṇas after long austerities;

and (iii) Kshatriyas, both in solar and lunar dynasties, like the Vishṇu-vṛddhas, Hārītas and Rathītaras (solar), and the Śaunakas, Bharatas, Sāṅkritis, Gārgyas, Maudgalyāyanas, Maitreyas, Kāpyas, Vadhryaśvas, etc. (lunar), who became Brāhmaṇas and still retained their Kshatriya status, in contrast to those of the first class, who renounced their Kshatriya status. The *Vāyu Purāṇa*, while enumerating these *kshatropetā dvijātayaḥ*, states them to have attained *ṛshi*-hood through austerities and mentions them as Rājarshis:—

Kshatropetāḥ smṛitā hyete tapasā ṛshitām gatāḥ,
Ete Rājarshayaḥ sarve siddhiṁ sumahatīm gatāḥ.

The last class of Kshatriya Brāhmaṇas was descended from Māndhātṛ, Ajamīḍha, Viłatha Bharadvāja and Divodāsa, whose period appears to be anterior to that of the *Ṛgveda*, indicating the origin of the Kshatriyan Brāhmaṇas in an age of antiquity.

Though it may perhaps be too loose to speak of the members of these particular families who are called *kshatropetā dvijātayaḥ* as having been Brāhmaṇas, it can readily be conceded that many of these rulers and their descendants were proficient in the practice of religion and that their right to exercise priestly functions was recognized. It is interesting to note that no instances of Kshatriyan Brāhmaṇas are found in later genealogies. This is probably because the caste system began to affect the social structure of the post-Ṛgvedic period.

While on the subject of the rise in the status of Kshatriyas indicated by the terms *rājarshi* and *kshatropetā dvijātayaḥ*, it should be made clear that this is quite distinct from the rise due to the operation of the doctrine of *Jātyutkarsha* enunciated in the Dharmaśāstra works, according to which offsprings of females of lower castes by men of a higher caste attained higher status in five, six or seven generations if they continued to marry the males of the higher caste in each generation. To illustrate: If a Brāhmaṇa marries a Kshatriya woman and a daughter is born, she is called *Mūrdhāvasiktā*. If she in turn marries a Brāhmaṇa and her female descendants continue marrying Brāhmaṇas, then the fifth in descent from the daughter of the original Kshatriya mother becomes a Brāhmaṇa. Similarly issues of Vaiśya and Śūdra women attained Brāhmaṇahood in the sixth and seventh generation if they continued to marry Brāhmaṇa males.

In ancient Indian literature we get no references to the priest-king (or king-priest), "that doubtful personage of whom it is difficult to say whether he is a priest or a king." Already in the period of the *Ṛgveda*, the offices of the priest and the king were separate. There is no indication in

earlier traditions of the existence of the king who was a public magician or a shaman. Though closely connected with the performance of sacrifices, some of which, such as Rājasūya, Aśvamedha, Vājapeya, etc., were specially meant for kings, nowhere is the Indian king represented as the magico-political tribal leader who is found in primitive times.

Brahman and Kshatra were classes in the Ṛgvedic age, not castes, and were more or less fluid: kings and priests were not known as such from their birth and they could change their order at will.

Now, had Viśvāmitra lived when the caste system had become rigid, he would not have been required to renounce his kingdom to become a Brāhmaṇa; because, being a Bhārata and thus a descendant of Vidathin Bharadvāja, he would have been recognized as a Brāhmana by his very birth. But in the casteless Vedic society in which he flourished his mere descent from Vidathin Bharadvāja was not sufficient to make him a Brāhmaṇa. In order to become a Brāhmana he had to renounce his kingdom and lead a spiritual life. His authorship of the third *maṇḍala* of the *Ṛgveda* and his position as fixed by comparison of dynastic lists in the Purāṇas corroborate his belonging to the Vedic age. The lists of the Rājarshis show that all of them pertained to the period before the Bhārata war, when the caste system was not established and different classes had not yet become absolutely hereditary.

Finally we come to the detailed characteristics of the Rājarshis from the accounts of individual Rājarshis left in different works. As already stated, the epics, the Purāṇas, lexicons and other literary works enumerate the names of many Rājarshis, who appear mostly to have come from the Mānavas and Ailas of the solar and lunar dynasties. It may be noted in this connection that some who are mentioned as Rājarshis in one account are not referred to as such in other accounts. Further, with regard to several persons enumerated as Rājarshis we get very little information, in some cases nothing beyond their names. It is proposed to deal here with ten representative Rājarshis, referring to biographical particulars about them, their administration, outlook on life, etc.

Priyavrata, son of Manu Svāyambhuva and brother of Uttānapāda, is said to be the first of the Kshatriyas. Three of his sons, Uttama, Tāmasa and Raivata, who renounced the world in childhood in order to perform penance, became respectively the third, fourth and fifth Manus. Priyavrata was a disciple of Nārada and at first preferred a religious life to one of politics, but was later prevailed on to take upon himself the work of administration since anything done without attachment was equally acceptable to the Deity. He is reputed to have been a good ruler and may

be said to have been a philosopher-king.

Another philosopher-king among the Rājarshis was the celebrated Janaka of Videha to whom Yājñavalkya is said to have delivered a profound discourse on all sorts of philosophical topics, and who held philosophical discussions with Vājasaneya and Śvetaketu Āruneya. Perhaps it was this Janaka about whom it is said that on his way to heaven he found many sinners suffering in Yamaloka. The wind passing after touching the virtuous Janaka brought solace to the sufferers, who pressed Janaka to stay there. Yama showed him the circles of hell and told him to go to the heavens, which he refused, and gave his whole merit for the emancipation of the sinners.

It appears that Janaka was the title borne by the rulers of Videha, and a great deal of confusion has been introduced by speaking of Janaka as a single king. Thus, another Janaka received philosophical instruction from Pañchśikha, who condemned materialism and upheld superior spiritual pursuits. This Janaka or a namesake had imbibed the philosophical truths to such an extent that he is said to have remarked that he lost nothing even when Mithila was burning (*Mithilāyāṁ pradīptāyām na me dahyati kiṁchana*). Still another Janaka was the celebrated father of Sītā.

Alarka, who was the great-grandson of Divodāsa of Kāśī and son of Vatsa (also known as Pratardana or Ṛtadhvaja), was truthful and respected the Brāhmaṇas. He is said to have offered his own eyes to a blind Brāhmaṇa on his asking for them. He killed the demon Kshemaka and re-established Vārānasī. After conquering the whole earth he conquered his own self. His mother Madālasā instructed him in *Rājadharma* (Kingly Life) and all kinds of secular and spiritual truths. Dattātreya initiated him into the path of renunciation. After a long and prosperous reign, Alarka gave his kingdom to his brother Subāhu.

Pṛthu Vainya, said to have been churned out of the body of his father, the tyrant Vena, was the first consecrated king. He was a righteous ruler and a liberal donor. He levelled the whole earth, and encouraged cultivation, cattle-breeding, commerce and the building of cities and villages. The oath which he had to swear would compare favourably with the oath any constitutional monarch of England has to take.

Purūravas the originator of the lunar race, is well known on account of the Purūravas-Urvaśī episode. He was a great sacrificer and a friend of the *devas*, whom he helped in their encounter with the *asuras*. Indra himself is said to have rewarded Purūravas with half his kingdom. He was the hero of the Aryan expansion in India, having extended his sway into the Gangetic Doab, Mālwā and eastern Rajputānā.

Yayāti, a *chakravartin* (Universal Ruler), *samrāṭ* (Emperor) and a great conqueror, was the grandson of Āyu, being born of the latter's eldest son Nahusha. His dominions extended over vast territories. He married Devayānī, daughter of Śukra, and Śarmiṣṭhā, daughter of the *asura* king Vṛṣaparvan, and had five sons among whom he divided his kingdom. Yayāti is famous for the well-known couplet which states that desires are not satisfied by enjoyment which on the contrary increases them; they are satisfied by cessation from enjoyment.

Gaya of the lunar dynasty was a great sacrificer, celebrated for his religious disposition. He is said to have performed sacrifices continuously for a hundred years. Sarasvatī manifested herself at Gaya's sacrifice at his request and came to be known as Viśālā.

A great monarch, *samrāṭ* and *chakravartin*, Arjuna, son of Kṛtavīrya, also of the lunar dynasty, was foremost in penance, charities, learning and virtues. He subdued the Karkotaka Nāgas, brought Rāvana a captive to Māhishmatī and led victorious campaigns as far as the Himālayas. He is said to have captured the whole earth and performed a number of sacrifices. He is always the subject of high encomium in epic works, and his mere name is reputed to ensure the recovery of lost property. It is only in his relations with Apava Vasiṣṭha and Jamadagni that Arjuna appears in an unfavourable light. He carried the banner of Aryan conquests far and wide.

Another *samrāṭ*, *chakravartin* and great conqueror was Māndhatṛ, son of Yuvanāśva, of the solar dynasty. He was a great sacrificer who is said to have performed a hundred Aśvamedhas and Rājasuyas. Songs praising his gifts and charities have been handed down from very ancient times. The extent of his dominions is indicated by stating that the sun never set on them He was magnanimous and a giver of cows.

Also from the solar dynasty came Daśaratha, father of the celebrated Rāma. He is praised as a Rājarshi in the *Rāmāyaṇa*, and we get a detailed description of the condition of the people of his realm during his reign. It reminds one of the remarks of Aśvapati Kekaya who said that there were no thieves in his kingdom, no misers, none who were indigent or adulterous. People were happy, contented, virtuous; and that should be the ideal the Rājarshis should place before them.

The details about the Rājarshis show that they were not only able administrators, great conquerors and ideal kings, but were also great sacrificers and rose high even as saintly persons.

A. D. PUSALKER

FACING BIG FACTS

[**Mr. Henry Usborne, M.P.**, has rendered excellent service to the cause of World Government as the Honorary Secretary of the Parliamentary Group for World Government. In this article he provides data for thought and his conclusions are worthy of earnest consideration by all sincere men.—ED.]

MOST people are familiar with schoolboy puzzles which are designed to tease the intelligence. The answers become ridiculously obvious once one can get the data into clear focus in one's mind's eye. The problem is, of course, just that—to sort out the important information and visualize it clearly. International politics today is, perhaps, just such a puzzle: if we can only get the relevant facts into clear focus, what ought to be done becomes a lot more obvious.

Let me illustrate what I mean by setting a typical puzzle. Once you understand the information contained in the question you'll see that the answer is quite absurdly simple. This is the problem: "Mary is now 24. She is twice as old as Ann was when Mary was as old as Ann is now. How old is Ann?"

At first (unless you already know the answer) you are, I presume, utterly confused. Then slowly and laboriously you will manage to extract the relevant data from what you have been told. You do it like this:[1]

Mary is 24. She is twice as old as Ann was (*therefore Ann was 12*) when Mary *was* as old as Ann is now. Therefore Mary is older than Ann. Moreover, when Mary *was*, let's say, in her teens, Ann *was* twelve. Now Mary *is* 24 and Ann *is* in her teens. You visualize the picture as of now. You see in your mind's eye an attractive young woman of 24 standing beside a smaller, younger person whose age you know is somewhere between 12 and 24. Then, having blinked your eyes, you imagine a second picture; a picture taken a number of years earlier when Ann was a girl of 12. Standing beside her is Mary who is taller and older. You know that Mary in this picture is exactly the age that Ann is in the "now" picture.

Immediately you have focused these two mental images you realize at once that in the same span of time Ann grew from 12 to the unknown age while Mary grew from the unknown age to 24. Therefore Ann's age must be half-way between 12 and 24, *i.e.*, 18. Or, if you prefer to use elementary algebra, call the passage of time x. Then $12 + x = 24 - x$ or $2x = 36$. It is all so very simple—*once you get the data clear in your mind's eye.*

[1] Before you read the next paragraph I suggest you stop and try to solve the puzzle for yourself.

Now let us apply the same, so-called scientific treatment to the international scene today.

What have we been told: what do we know?

I suggest there are ten salient facts or pieces of data which we can tabulate; and I doubt if any of them can be seriously challenged. Let us list them and see if the answers we are seeking do not then become plainly discernible. Now here is the data.

1) It is an evident absurdity for the struggling, contriving, endlessly hopeful family of man arbitrarily to divide itself into some eighty independent, armed and sovereign states, each state madly suspicious of the others, each hopelessly seeking to build its own security on the strength of its own armed forces, which armed forces are the very things that generate the fears which create the suspicions. This lunatic, lawless, tribal jungle-world must be replaced by a system of world government, or else, in this atomic era, there will be an end of both the jungle *and* its inhabitants.

2) If law over the nations is to exist so that it is enforceable—and it is useless if it isn't—then the nations subject to the law must be disarmed, and the law-making and law-enforcing authority must be all-powerful in relation to the nations whose citizens it is to govern.

3) At present, neither Russia nor America dare disarm sufficiently to allow world government to be enforced upon them. Moreover, so long as either of these two giant power-complexes remains armed and sovereign, the other giant is obliged to follow that example. Therefore, if we, the world's people, have to wait for Russia and America before the process of creating world law and national disarmament is started, we may wait indefinitely—for Armageddon! There is no valid reason why the other nations shouldn't start the process without waiting for the two giants.

4) When the U.S.A. has sufficient massive deterrents (A- and H-bombs and the means of delivering them) to destroy the entire globe in the event of Russia seeking to dominate it, British ownership of nuclear weapons adds a little more to what is already quite sufficient.

5) In any event it would be madness if other nations started following the British lead in this respect.

6) Since other nations have a habit of following a British lead, if Britain goes on being a member of the Nuclear Powers Club it will be Britain's fault if France or Germany, Japan or Egypt, decides to join the Club too. What is right (or wrong) for Britain is right (or wrong) for Germany (and any other comparable nations) in the long run.

7) In present circumstances, a line must be drawn somewhere; it would be terrible if *every* nation were armed with hydrogen bombs. It makes

some sense to draw the line dividing the two giant power-complexes from the rest of the nations; but it makes no sense at all to include Britain in that nuclear category; nor, for the reason that Britain's example will inevitably be followed *can* one draw a line there. Include Britain, and no firm line can be drawn anywhere.

8) Therefore, Britain, like all the rest of the minor nations, ought not to be allowed nuclear weapons.

9) But if a group of nations "are not to be allowed nuclear weapons" some supra-national enforcement agency will have to be set up with power and authority to enforce the required prohibition. This could be done by a system of supra-national federal government, representative of the consenting nations; or it could be done by the two Giants jointly imposing the prohibition on all the lesser fry. Perhaps a compromise between these two positions might be the best of all. We might create a Federal Government to keep the constituent, federating nations disarmed, while the two Giants could use their influence jointly to see that the Federation itself obeys its own self-denying ordinance and keeps its own federal armies only conventionally armed. If this compromise could be agreed upon the two Giants might welcome the emergence of a non-nuclear Federal Union of the middle world. It could solve a lot of otherwise insoluble problems. If it did so, it would enable the Giants greatly to lessen the burden of their own military expenditures; they might even agree to disarm somewhat.

10) Economic investment in underdeveloped countries is urgently needed. But Nasser's seizure of the Suez Canal and, now, Indonesia's treatment of the Dutch make it certain that investment on any sufficient scale will not take place while the receiving nations are sovereign states free to treat international conventions with contempt. During the Suez war some Americans felt this way about investment in Britain! Unless we can create a vast, almost world-wide, governed area (probably a federation of nations) which both "have" and "have-not" states will voluntarily join, backward nations will either have to build their economies on their own resources, which obviously most of them cannot do, or else they will have to get used to their shortages; outside a governed area there is no means of ameliorating their relative poverty.

These, then, are the data, and these "the big facts" which seem to me to be relevant. Get them into proper focus in your mind's eye, and have the courage to admit their validity; whereupon, surely, the conclusions become obvious, do they not?

The world we should be trying to create must look like this: The Security Council of the U.N. should be composed of five Members: two of

them will be the two nuclear Giants, the U.S.S.R. and the U.S.A., wholly concerned with deterring each other and seeing that the other does not dominate the globe; the third member of the Security Council will be the Federation of Nations, composed of all the states in the "middle" world that are immediately prepared to become disarmed self-governing provinces in a world-wide federal system; the fourth and fifth members would be China and India, if these last two nations decided not to join the Federation. The Federation would, of course, be open to accession by any nation at any time and must be designed ultimately to include the entire globe.

Any nation not in the Federation or otherwise on the Security Council, could, like Switzerland or Sweden perhaps, be an ordinary sovereign member of the General Assembly of the U.N. But if so, it would be the duty of the Security Council collectively to see that such a nation's armed forces did not exceed a certain defined size or include nuclear weapons; and such nations would have to permit a U.N. agency to inspect their forces. The U.N. would evidently need a permanent, directly recruited, very lightly armed Police Force and Observer Corps for this purpose.

Here, I suggest, in political terms, is Ann's age. In fact, of course, politics is never conducted "scientifically"; the more's the pity. Probably today's puzzle is too muddling for our overworked statesmen. It only irritates such folk to tell them Ann's age is *obviously* 18, even though the fact *is* obvious. It is therefore my guess that the ordinary people will have to take a hand in this. It depends, very largely I think, on whether Britain will have the sense to contract out of the Nuclear Power Club and propose the creation of a world-wide federal system. Simply to disarm unilaterally would not be enough. Such an excellent pacifist attitude is pointless for a nation like ours to adopt unless its good resolution is permanently enforced upon it; and this requires a system of supra-national government to make and to enforce the disarmament.

There is, of course, a great deal more about Ann and Mary than the bare fact that the former's age is 18. But once we are clear about what has to be done the details will take care of themselves. What is required is to replace the present jungle anarchy by the institutions of enforceable world law: this means turning sovereign nation-states into self-governing provinces within a World State. The time to begin this process is now. The way to begin it is to persuade those nations ready and able to do so to join together to create a supra-nationally governed community. Let the rest join later.

HENRY USBORNE

FRANCIS THOMPSON

1859—1907

[LAST year the English literary world commemorated the 50th death anniversary of Francis Thompson. This "In Memoriam" article was prepared for the occasion by **Mr. Derek Stanford** but reached us late. Next year will be the centenary of the poet's birth.—ED.]

IN THE dawn-light of a November day, 1907, Francis Thompson died. The condition of his fatal illness and his end, like his wayward existence, was a paradox. Sick with an insidious consumption of the lungs, his life had been prolonged—the doctor stated—by his addiction to laudanum. Other men's poison had been his preserver. It was said that he had been its slave, off and on, since the age of twenty-six.

But this is a crude, merely physical anomaly when compared with many of Thompson's traits. How, for example, we may ask, could the God-transported poet of "The Hound of Heaven" stoop to discuss, as he often would, the merits of London's penny-bun shops: those which supplied the most currants in their dough? Or how could this enthusiast for Shakespeare interrupt a reading of *Othello*, in the midst of Desdemona's death, with the quavering, bathetic, humourless words: "Here's a go, Mrs. Meynell, I have lost my *Athenæum* cheque." Ask Francis Thompson to dinner, and he would arrive some two or three hours late or mistake the day or not turn up. Invite him to spend the night, and perhaps he would burn your bed-clothes with his pipe or hang up his coat with it smouldering in the pocket And when his delayed arrival took place or some more consequent mishap had been avoided, you would have to listen to his tedious excuses, rambling, detailed, yet curiously disjointed.

Opium largely annuls one's sense of time; and if the poet talked of his habit of viewing "all mundane happenings with the Fall for one terminus and the Millennium for the other," this was quite as much due to the physical effects of the drug as to his theological vision. His whole life was pitted with pockets of omission, of absent-mindedness, of stark procrastination. "Wordy, full of weak lamentations, deplorably feminine and strengthless" (as he wrote of Coleridge), Thompson yet possessed within himself "that frail might of sensibility" which quickened and tormented Shelley and Keats. To house in one's being such rare perceptive powers is not to tread a path of comfort or calm. It is to lie fearfully open to things, to be stung by irritations (as well as by enjoyments) which others accept or lightly brush off. On the positive side, when the verbal gift is there, it

is to be that may-fly creature—a poet

In Thompson's case, the "experiencing nature" was deepened by outward circumstance. The nerve of suffering, above all others, was exposed to and played on by events. Of Thompson's terrible submerged existence, before the Meynells rescued him from the dark sewer-waters of Mayhew's London, no factual chronicle can here be given. But account must be taken of the tone of this experience, the memories it imparted, the perspective it conveyed.

It was on Thompson's arrival from the north, after his abortive medical studies, that the tides of poverty took a free turn with him. There are many intimations, though few clear confessions, of this murky period in his writing. "In Darkest England" (an essay on the Franciscan Third Order and the Salvation Army) gives us a glimpse of this sub-existence:—

> ...this life which is not a life; to which food is as the fuel of hunger; sleep, our common sleep, precious, costly, and fallible, as water in a wilderness; in which men rob and women vend themselves—for fourpence.

These first impressions remained, and twenty years later (just eight before his death), when he had work which paid and a room of his own, as well as a standing welcome at the Meynells, the vista seemed to him the same as that which had confronted him in utter dereliction. On July 19th, 1900, he wrote to Wilfrid Meynell, offering his explanation for not having made a recent visit. "I have been full of worry, depression, and unconquerable forebodings," he writes, and then goes on to describe the sights and sounds which worked their havoc on his imagination:—

> The very streets weigh upon me with their gangrenous multitudes; blackening ever into lower mortifications of humanity!...Nothing but the vocabulary of the hospital, images of corruption and fleshy ruin, can express the objects offered to eye and ear in these loathsome streets. The air is fulsome with its surcharge of tainted humanity. We lament the smoke of London: it were nothing without the fumes of congregated evil, the hardened effluence from millions of festering souls.

But it is not Thompson's encounter with indigence, depravity, squalor and crime which is of prime importance in itself. He was not a realist author, nourished æsthetically like Zola on the spectacle of humanity degraded. It was rather the spirit in which he met these things, the attitude to life he adopted in face of them, which endorses their meaning for us. Briefly, this attitude was one of compassion, an instinctive reaction on Thompson's part, strengthened and developed by Christian teaching on

charity. The temper of this compassion was frequently gentle, as when he writes that "Without sadness where were brotherliness? For in joy is no brotherliness, but only a boon-companionship." But, occasionally, this sympathy with misfortune would take on a mordant tone:—

> If Christ stood amidst your London slums, He could not say: "Except ye become as one of *these* little children." For better your children were cast from the bridges of London than they should become as one of these little ones.

Just as compassion was a law of Thompson's being—a longing to transcend that vaunted independence which Martin Tupper preached as the supreme Victorian virtue ("The script of self-help has been the script of selfishness," wrote Thompson)—so, in literary criticism, sympathy was for him the key. This led him to practise and defend the mode of criticism known as appreciation as opposed to that method which Coventry Patmore followed and which may be called the absolutist method, *i.e.*, the assessment of an author according to set standards.

It is this sensitive, volatile power of temporary identification with others and their different ways of expression, which made of Thompson so rich a critic. Wherever one cuts into him, one finds an affirmative response and not that negatory closed-mindedness which the law-laying critic so often reveals. Thompson belonged to that species of critics whose emblem should be not the scales but the weather-vane. He veered sympathetically with every excellence, whether of large or small dimensions. This is not to say that Thompson's criticism carried no hint of preference or values. His sensibility was too finely graded to see in all things a single common merit. He distinguished, of course, but not by denial. His "lesser" or his "greater" was conveyed by suggestion. Take, for example, the writings of Macaulay—work of a temperament alien to Thompson. He does not place Macaulay in the higher register of letters; yet, even here, his qualifications act as a stimulus upon the reader. A man, he tells us, "made for great success rather than great achievements," whose genius lay "essentially in making strikingly obvious the obviously striking." This is just; it hits off the subject, yet curiously creates a palate for Macaulay once his measure has been taken.

Incongruously enough, Thompson's highest achievement as a critic was not made public till after his death. This was his early essay on Shelley, rejected, when first sent, by the *Dublin Review*, which then made amends by printing it in 1908. It is the longest of his critical pieces; and was referred to, when it appeared (1909), by Sir George Wyndham as the most important contribution to pure Letters written in English during the last

twenty years. From this essay I should like to quote part of two final paragraphs. They give us the best insight into Thompson's image of the poet, and, at the same time, pronounce the most feeling tribute ever directed to the memory of Shelley. Those whose enjoyment of Shelley has been troubled by Matthew Arnold's words concerning an "ineffectual angel" should revert to this passage and take fresh heart from it. Orations such as these are not composed in vain:—

> Why indeed...should it be that the poets who have written for us the poetry richest in skiey grain, most free from admixture with the duller things of earth — the Shelleys, the Coleridges, the Keats'— are the very poets whose lives are among the saddest records in literature? Is it that (by some subtle mystery of analogy) sorrow, passion, and fantasy are indissolubly connected, like water, fire, and cloud....Such a poet, it may be, mists with sighs the window of his life until the tears run down it; then some air of searching poetry, like an air of searching frost, turns it to a crystal wonder....Less tragic in its merely temporal aspect than the life of Keats or Coleridge, the life of Shelley in its moral aspect is, perhaps, more tragical than that of either; his dying seems a myth, a figure of his living; the material shipwreck a figure of the immaterial.
>
> Enchanted child born into a world unchildlike; spoiled darling of Nature, playmate of her elemental daughters; "pard-like spirit, beautiful and swift," haired among the burning fastnesses of his own fervid mind; bold foot along the verges of precipitous dream; light leaper from crag to crag of inaccessible fancies; towering Genius, whose soul rose like a ladder between heaven and earth with the angels of song ascending and descending it: — he is shrunken into the little vessel of death, and sealed with the unshatterable seal of doom, and cast down deep into the rolling tides of Time. Mighty meat for little guests, when the heart of Shelley was laid in the cemetery of Caius Cestius! Beauty, music, sweetness, tears — the mouth of the worm has fed of them all. Into that sacred bridal-bed of death where he holds his nuptials with eternity let not our rash speculations follow him....

Thompson is not to be included among the chartered accountants of criticism. He is better thought of as a calligrapher or scribe, penning in long hand an elegant "fair copy." His merits as a prose-writer and critic have yet to be fully recognized. Thompson's gifts and achievements as a poet have been, by now, universally applauded. But since reaction follows recognition, the fashion for his verse has patently declined. This does not mean that his poetry has ceased to give pleasure to thousands of readers, but that the arbiters of our day do not accord it their written approval. Nor is this withholding of their seal an entirely blindfold affair. Thompson,

as a writer of verse, has faults, and at the moment they are catching the eye rather than his known and ample virtues. The ill-sorted profusion of his diction, and the prolixity of his syntax, have both repeatedly come under fire. His love of latinities and neologisms has been justly rebuked: "unresurgent," "splendent," "sciental," "vidual"—all from one poem—are typical examples of infelicitous speech. The present austere predilections are not for the Miltonic, the conscious grand style; and Thompson's peacock vocabulary is too gorgeously indiscriminate for many. Only one modern poet is thought to have been deeply influenced by him—the alteloquent Welsh rhetorician, Dylan Thomas, who has also been censured by the purists for his wry grammar and verbal adulteration.

In the climate of the affections there are moist and dry periods. Our present age is predominantly a dry one and anything brimful of sentiment in art is apt to find small favour among us. But this is just a part of the relativity of taste and judgment which Thompson himself noted; and in my copy of his collected works there is an ink-script gloss by Alice Meynell in praise of the poem "*Ex Ore Infantium.*" She quotes, too, a Christmas sermon by the Anglican Dean of Westminster in which he speaks of the poem as "a pathetic emblem of the prayers of the wise and prudent." In her hand, also, I have found copied out a passage from Max Eastman's "Enjoyment of Poetry" (1913), where he discovers in the poem "To a Snowflake" "a kinship between the sensitive nature of its words and of the thing they speak of." When Thompson's masterpiece "The Hound of Heaven" first appeared, it was mentioned by one critic as constituting "the return of the 19th century to Thomas à Kempis." Here are testimonies of a kind to balance our present depreciation.

A judgment midway between these two is that of the poet Herbert Palmer, who, in 1938, looked upon Thompson as "a sort of metaphysical Keats running rampant in the granary of William Blake." This is a suggestive pointer, but it omits an important influence: the work of the Catholic poet Richard Crashaw. It is in Thompson's odes that this is most apparent; and in his essay on him, Thompson speaks of Crashaw as the first of the English poets to free the ode from "the continual curb of its structure," finding for it "a metre and diction plastic to its own shaping spirit." Such, in Thompson's longer pieces, was always his own aim: the discovery of a metre and diction identical with the poem's "shaping spirit." Sometimes he succeeded, sometimes he failed; but posterity can never, for long, ignore him.

DEREK STANFORD

ABOUT TAMIL LIFE AND LETTERS

[In our last number the first instalment of this interesting article by **Shri Ka Naa Subramaniam** was published. The concluding part of the essay is given below.—Ed.]

II

For more than six centuries (from the thirteenth or the fourteenth till nearly the end of the nineteenth) Tamil genius was dormant, and there was no major figure or movement comparable to those gone before. The three ancient kingdoms were breaking up into smaller principalities—independent and semi-independent—under their own petty rulers, or their elements were being absorbed into new and vital waves from the middle and north of India Unsettled, the Tamils forgot even their past glories, and the former vitality of their life and letters was being stifled by attitudes that were academic and, in the long run, sterile. Cleverness and artifice in form were replacing the older, more enduring poetic values. The point was reached where kings and their favourites demanded poems, and lo! overnight there were the poems, and poets, by the dozen. The meretricious and the false and the artificial were applauded, and all that was good was condemned as unfashionable and not pleasing. As a class the poets were a menace, going about from place to place, singing this man's praise or that man's downfall for favour and money. Poetry had left the common soil and the common man, and in turn the common man despised the poets.

During these years the poets built round themselves a host of ridiculous legends such as the one in which Saraswathy, the Goddess of Learning, was said to visit each one in turn under cover of night. Yet even in this dull and barren period there are a few names that stand out: Kalamegam, who despite hundreds of mediocre poems, reached heights with a handful; Pattinathar (not to be confused with his namesake in the Shaiva devotional anthology), who distilled out of pornography a refreshingly ascetic philosophy; the Avvaiyar of this age (every age of Tamil history has had its Avvaiyar—literally, old woman—who wrote poems that were clear, telling and cynical); the Saint Thayumanavar, who mingled Sanskrit with his Tamil to effect sonorous sequences; Arunagirinathar, whose experiments in verse forms suggest some of the experiments of modern versifiers in France and England; and lastly, not the least of them, Jothi Ramalingam, who, in the middle of the nineteenth century, purified Tamil hearts and Tamil poetry of much that was alien.

These centuries saw other important developments in Tamil poetry: a non-academic, popular literature; the heroic poems or dramas celebrating the victories of local heroes and chieftains; the poems of all-knowledge and the temple plays—all rose in this period. The popular poems, only a few of which have survived, were largely anonymous. Dating between the fifteenth and the eighteenth centuries, they celebrate in a readable, racy ballad form events in the lives of the *Mahabharata* heroes and heroines, and many of the themes are exquisitely handled. So too the minor epics recall the victories of local figures in dramatic verse narratives, as, for example, the *Panchalam Kurich* story, written in powerful spoken-dialect verse, which tells of the early days of the British East India Company and how a local chieftain resisted the foreigners. For many years the British in power banned the poem, but it has survived in the memory of the people—a minor Homeric epic. There is practically no historical evidence to indicate when plays were first danced and enacted in the temples. Certainly the most beautiful of all the temple plays in Tamil, the *Kutralakkuravanchi* (the Gypsy Girl of Kutralam) is not older than the seventeenth century. In any case, to stock characters and everyday situations the poet had managed to bring a beauty and a timelessness that are artistic. The modern age in Tamil letters can be said to have begun with the opera of *Nandan* by Gopala Krishna Bharathiar, composed about the middle of the nineteenth century.

While it cannot be denied that Tamil prose was known to the ancients, independent works in prose are of recent origin. The first independent prose of any great merit was written by a foreign priest, Constantius Beschi, who, over the Tamil name Virama Muni, wrote a series of satirical tales called *Paramartha Guru Kathai* (Stories of the Guru who was a Simpleton). Popularly written in simple spoken Tamil, the stories have been told and retold in Tamilnad for two centuries now. But the next longish important piece of prose was nearly a hundred years in coming. This time the author was a regular *pandit*, trained in the academic way, and he retold the stories of the Sanskrit *Panchatantra* in graded Tamil prose. Arumuga Navalar retold in long-winded Tamil prose most of the familiar Shaiva stories and legends. The first novel in Tamil was written as early as the seventies of the last century; Vedanayakam Pillai's *Prathapa Mudaliyar*, named after the protagonist, is a tale like the *Don Quixote* of Cervantes in racy spoken Tamil; it is an autobiographical narrative written with moral fervour and a certain whimsical fancy. Somewhat later came Ibrahimshah's *Tales of Vikramaditya*, also a retelling from the Sanskrit, but done in a delightful personal manner in sonorous

prose.

By the last decade of the nineteenth century B. R. Rajam Iyer's *Kamalambal* and A. Madhaviah's *Padmavathy* had appeared, both novels taking their titles from their heroines. With these two, the Tamil novel set a definite course, though it did not make much headway in this direction for nearly fifty years. I, as a Tamil novelist writing today, think of *Kamalamba'* as a present-day novelist in Europe thinks of Flaubert's *Madame Bovary* or Turgenev's *Fathers and Sons*. Immediately after these two writers of serious fiction in Tamil (Rajam Iyer, spiritual; Madhaviah, social) the novel set itself the task of entertainment, and for fifty years entertainment was the keynote of most Tamil fiction.

The national awakening in India, a renewed interest in the Tamil past—for nearly a century now, forgotten—and in ancient Tamil literature, and ever-deepening concern with the experiments, political, economic, scientific, social and literary, that were going on in the West, all created cross-currents in Tamil life and letters that have not yet been completely charted or understood by the Tamils themselves.

Towering over the turn of the century rose Subramania Bharathi, who during his lifetime was known chiefly as a nationalist, but who was a poet and a prose writer of the greatest magnitude. Short-lived, he spent the major part of his life dodging the British police, but the inspiration he breathed into Tamil life and letters lived on. Subramania Bharathi is the true father of the present-day Tamil renaissance. After six centuries of slumber, the Tamil genius woke again with the coming of Subramania Bharathi. It is difficult for modern Tamils to present an unexaggerated view of his literary achievement; it is difficult to speak of him at all except in hyperbole.

Subramania Bharathi died in 1921. The two subsequent decades were a period of political awakening and action. Nationalism and escapist entertainment were the keynote of all that was written during this time. Chief among the entertainers of the age should be mentioned Vaduvoor Duraiswamy Iyengar and Kalki. Vaduvoor Duraiswamy Iyengar during the early parts of this period, and Kalki till the fifties of the twentieth century, were dominant influences and they shaped the writing of Tamilnad to a great extent.

But in the middle thirties a group of serious writers tried consciously to develop Tamil letters along the lines envisaged for them by Rajam Iyer and Madhaviah in the eighteen-nineties and by Subramania Bharathi in the early decade of the twentieth century. Among these serious writers should be mentioned the late Ku. Paa. Rajagopalan, whose output in the

short story is remarkable; the late C. Virdhachalam ("Pudumaippittan" —literally, "mad after the new"), an unruly genius who wrote some of the most outstanding short stories in Tamil and tried to find a modern rhythm for Tamil poetry; Mowni, who gave up writing after producing some fifteen or sixteen short stories of great promise; C. Chidambarasubramanian; and a host of others still happily with us and writing. Independent of this group, "S.V.V." began to write his artless stories and novels of great human interest, Tha. Naa. Kumaraswamy his tales of romantic melancholy and Thi. Ja. Ranganathan his stories of quiet human involvements. Later writers of the short story who could be mentioned here are Thi. Janakiraman, L. S. Ramamritham and Ku. Alagiriswamy.

Beginning with the publication of Shanker Ram's *Mannasai* (Love of Dust) in the late nineteen-thirties there has been a spate of novels, mostly entertaining and following the paths shown by Vaduvoor Duraiswamy Iyengar and Kalki. Among their writers should be mentioned Lakshmi, Mayavi, Akhilan and Arvi. The domestic novel, dealing with the problem of the man in his domestic setting, is ably handled by a host of women writers, among whom Anuthama and Gowri Ammal stand out. Among the men writers addicted to this theme should be mentioned P. M. Kannan. Mu. Varadarajanar and a host of his followers write novels of a particular type which combine a social consciousness with a timely purposiveness. The work of three novelists would defy classification, and to my mind they stand out as the best novelists of this period. The single novel of Chidambara Subramaniam, *Idaya Natham*, deals with the life of a musician in an episodic, idealistic manner. The slight novels of Shanmughsundaram, written round the villages of a particular area in Tamilnad, are characterized by high seriousness of purpose and a sincerity and truthfulness of execution that are only rarely met with anywhere in the history of the novel. My own novels are in the European tradition and handle themes and ideas of great import in a difficult manner—"difficult" for the entertainment-loving readers of Tamilnad. One other writer whose recent second novel, *Mahamul* (The Thorn of Passion), gives great promise of high seriousness as well as achievement is Thi. Janakiraman.

In literary criticism, in poetry, in the drama and in various other departments of letters, there is beginning to be done some writing that is worth watching, but of actual achievement there is indeed very little in the modern period.

The situation of the Tamil writer today is not very happy. He is weighted down by an overheavy past, a heritage which he can neither

throw off nor with any distinction sustain. Moreover, he finds himself working today in forms that are alien to him and to his language—Western forms to which the Tamil language has not yet completely adapted itself. And finally there is the circumstance that book production in Tamil lags far behind the publication standards of periodicals and magazines, with the result that the serious writer must begin his career by writing for relatively non-permanent media—a practice which endows his work with much casualness and a trend towards treating escape and entertainment as the chief objects of all art.

There are almost no group activities in Tamil literature today. Each writer develops his own values and tries to give the best—according to his own personal standard—that is in him. But, Tamil life today being what it is, two main trends are increasingly discernible in all the work currently turned out in the language: a faith in the family as the ultimate reality among crumbling human values and relationships and a nostalgic backward search into the spiritual values of an earlier generation and era.

The attempt at Indianizing Western forms, such as the short story, the novel, the drama, literary criticism, the essay and the like, to suit the increasing needs of the Tamil writers, is proceeding apace. Unlike earlier writings of the recent period, contemporary work tends to be completely genuine, and Indian, and Tamil. The reconciliation between the European and the Indian-Tamil heritages has taken the Tamil writer as many as five generations, and the process cannot yet be said to be complete. But the genuineness and the authenticity of the experiences narrated, the sincere groping after true expression and experiment in expression, the earnestness of the writers groping for truly Tamil values and forms, dominate in great measure Tamil writing today and lift it out of the ordinary.

KA NAA SUBRAMANIAM

THE INFLUENCE OF ANCIENT HINDU THOUGHT ON WALT WHITMAN AND T. S. ELIOT

[THIS essay is authoritative inasmuch as **Professor E. L. Mayo** is himself a teacher, critic and poet. He has been connected with Drake University, and has to his credit such important publications as *The Diver* (1947) and *The Centre is Everywhere* (1954). A new volume of poems, *Summer Unbound*, is to be published soon by the University of Minnesota, where also he has been a lecturer. He was also an instructor in English literature at other academic institutions.—ED.]

UNLIKE Europe, America is the child of two intellectual movements which we think of as essentially modern: the Reformation and the Enlightenment. Puritan and Deist alike were dominated by a positive and critical passion, alike eager to strip away the accumulations of tradition from the historic origins of religion and government and from the face of nature. There were many advantages in such an intellectual temper for people confronted with the challenge of a vast and as yet unexplored continent. It ensured the maximum of practical activity and a minimum of woolgathering. But it also had the negative result of eliminating the atmosphere of myth and saga from which Mediterranean civilization first arose, and from which, at the end of the Dark Ages, Europe re-emerged a cultural organism.

More than anything else, it seems to have been a sense of the deficiency in emotional richness and depth in American intellectual life which led Emerson and Thoreau to turn to the Orient in their quest for the spiritual enrichment of the American Leviathan. In February 1824 (he was then only twenty-one) Emerson entitled a long passage in his *Journals* "Asia: Origin" and wrote:—

> Humanity finds it curious and good to go back to the scenes of Auld Lang Syne, to the old mansion house of Asia....It brings the mind palpable relief to withdraw it from the noisy and overgrown world to these peaceful primeval solitudes....

Not primarily a linguist, Emerson never did learn Sanskrit; consequently all Emerson's reading of the Indian classics was confined to translations. From his first discovery of it, however, Indian thought exercised a profound influence over Emerson's writing. In his poetry we discern it in "Brahma" (1856), "Hamatreya" (1847) and "The Sphinx" (1841), and it becomes explicit in his essays "Plato," "Fate," "Immortality" and

"Illusion." Emerson seems to have found the *Katha Upanishad* and the *Bhagavad-Gita* especially inspiring and drew upon them in part for his own doctrine of "illusions" (*Maya*), "the over-soul" (*Paramatman*), and "compensation" (*Karma*). Even the doctrine of metempsychosis seems to have held attractions for him, and, though he could not accept it literally, he employed it on occasion as a philosophical allegory to illustrate the ascent of the spirit—and its too frequent descents. In "History," for example, he writes:—

> The transmigration of souls is no fable. I would it were; but men and women are only half human. Every animal of the barn-yard, the field, and the forest, of the earth and of the waters that are under the earth, has contrived to get a footing and to leave the print of its features and form in some one or other of these upright, heaven-facing speakers. Ah! brother, stop the ebb of thy soul—ebbing downward into the forms into whose habits thou hast now for many years slid.

Among the Indian writings accessible to him, Emerson found only the Buddhist scriptures uncongenial. Why this was so, Emersonian scholars have never fully explained. I suspect, though, that he found it too close in spirit to the Puritan ethos against which he revolted in his early manhood. Emerson's instinct as a thinker was always to synthesize and affirm; his optimism was congenital and ingrained. But the Buddha was skeptical and rational in temper, and, like the embattled New England Puritans (already "old-fashioned" and discredited in Emerson's young manhood), he had taken a dim view indeed of life in this world. The first of the Buddha's Four Noble Truths, "All life is sorrowful," must have been particularly chilling to the Concord sage.

Uninfluential among American scholars, Emerson's ideas were widely diffused among American poets and writers. Walt Whitman, the first American poet of world stature, was certainly deeply influenced by his work in general and his Indian studies in particular. In 1856 Whitman visited Emerson and Thoreau at Concord. In the course of a conversation Thoreau asked him whether he had studied the Orientals, and quotes Whitman as replying: "No, tell me about them." But long before this conversation took place, Whitman, a faithful reader of Emerson's essays, had absorbed much of their content of Indian philosophy. Even at this time, Thoreau remarks upon the pervading Orientalism of Whitman's poetry, and Emerson noted later that Whitman's "I" in *Leaves of Grass* was much like the "communal I" of Krishna, a view later substantiated by Rabindranath Tagore, who on one of his visits to America declared that "no American has caught the Oriental spirit as well as Walt

Whitman."[1]

Pervasive in Whitman's poetry is the sense of the identity of each created thing and, paradoxically, side by side with it, a sense of the interpenetration of each with all. Deceived by the naturalness of Whitman's diction and the inclusiveness of his imagery, critics have often failed to notice the contemplative centre from which these things come. The source of most poetry is conflict of one sort or another, particularly inner conflict. This is natural and inevitable, and as true of the plays of Sophocles as of the poetry of Dylan Thomas. For this conflict is the source of all drama and of the dramatic in poetry generally. But there is no conflict in Whitman and no drama except the drama of contemplation itself projecting itself with majestic disregard of traditional decorum into every living thing with matchless empathy:—

> Trippers and askers surround me;
> People I meet, the effect upon me of my early life or the ward and city I live in, or the nation,
> The latest dates, discoveries, inventions, societies, authors old and new,
> My dinner, dress, associates, looks, compliments, dues,
> The real or fancied indifference of some man or woman I love . . . .
> Battles, the horrors of fratricidal war, the fever of doubtful news, the fitful events;
> These come to me days and nights and go from me again,
> But they are not the Me myself.
>
> Apart from the pulling and hauling stands what I am;
> Stands amused, complacent, compassionating, idle, unitary;
> Looks down, is erect, or bends an arm on an impalpable certain rest,
> Looking with side-curved head, curious what will come next,
> Both in and out of the game and watching and wondering at it.
>
> Backward I see in my own days where I sweated through fog with linguists and contenders,
> I have no mockings or arguments, I witness and wait.
>
> ("Song of Myself," Section 4)

Simply to see, simply to rise out of the flux of things and witness and wait, is enough for Whitman, and the contrast between the seer and the seen (who are yet the same) a sufficient source of dramatic contrast (if not conflict).

[1] Cited by FREDERICK IVES CARPENTER, in *Emerson and Asia* (Harvard Press, 1930). I am indebted to him for many of the facts in this essay.—E.L.M

As a poet Whitman's greatest strength seems to lie in the hardness, sharpness, not to say ruthlessness, of his images:—

> The suicide sprawls on the bloody floor of the bedroom,
> I witness the corpse with its dabbled hair, I note where
> the pistol has fallen.
>
> (*Ibid.*, Section 8)

Or again, more palatably but just as precisely:—

> The big doors of the country barn stand open and ready,
> The dried grass of the harvest-time loads the slow-drawn wagon;
> The clear light plays on the brown gray and green intertinged,
> The armfuls are pack'd to the sagging mow.
>
> (*Ibid.*, Section 9)

There is nothing conventional or reminiscent of "literature" in this imagery. All that is most distinctive in American poetry—its respect for fact, the thing, *any* thing touched and seen, which, as Kathleen Raine has recently pointed out, is its most striking characteristic—owes its character primarily to Whitman's startling objectivity and concreteness. Nevertheless, the total effect of a reading of Whitman is not one of harshness and realism, for the *tone* is contemplative. The "I" which observes and sometimes indeed identifies itself with these things is yet apart from them:—

> Both in and out of the game and watching and wondering at it.

Because this is so, even the harshest images take on in the context of the poems a suggestive, symbolic quality. When Whitman affirms

> Divine am I inside and out, and I make holy whatever I touch
> or am touch'd from,
> The scent of these arm-pits aroma finer than prayer,
> This head more than churches, bibles, and all the creeds
>
> (*Ibid.*, Section 24),

his Indian reader is not so shocked as his American one, for he realizes that

> the inhabitant of the perishable body, the indestructible life-monad (purusa), which according to the Sankhya doctrine was to be regarded as the core and life-seed of each living individual—according to the composite system of the *Bhagavad Gita* is but a particle of the one supreme Divine Being, with which its essence is identical.[2]

Other American writers have been tinged by Whitman's cast of thought, many of them perhaps not recognizing the Indian origin of their ideas.

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[2] *Philosophies of India*. By HEINRICH ZIMMER (Meridian Books, New York. 1956), p. 393

Among more recent ones might be mentioned Carl Sandburg, especially in "Grass," and in his long poem "The People, Yes" in which "the Common Man," that shopworn political counter, takes on some of the qualities of divinity; and also Eugene O'Neill (as Mr. Carpenter has pointed out), especially in such plays as *Lazarus Laughed, Marco Millions, Strange Interlude* and *The Great God Brown.* Critics who have painstakingly laid bare O'Neill's Freudian borrowings would do well to follow the clue of such speeches as the following:—

> We will to die! We will to change! Laughing we lived with our gift, now with laughter give we back that gift to become again the Essence of the Giver . . . . We are the Giver and the Gift. (*Lazarus Laughed*)

> God bless dear old Charlie . . . who, passed beyond desire, has all the luck at last! (*Strange Interlude*)

> *Dion*: I'll take the job. One must do something to pass away the time while one is waiting—for one's next incarnation. (*The Great God Brown*)

A poet in his dramatic conceptions rather than in the mastery of expression, O'Neill is yet a descendant of Whitman both as regards his ruthless observation of experience and, along with it, a pervading transcendentalism which has its ultimate roots in Indian philosophy.

Among more recent poets of stature, the link with India is still observable. Nothing on a scale of importance comparable to Whitman's poetry occurred in American poetry, however, until the appearance of Mr. T. S. Eliot's *Waste Land* (1922). With it entered an aspect of Indian thought which had never before been clearly reflected in American literature.

As poetry, nothing could be more antipodal in mood and tone than Mr. Eliot's poetry is to Whitman's. Moreover, Mr. Eliot has been outspoken in his criticism of Whitman. And this is surprising because, consciously or not, Eliot has frequently availed himself of Whitman's images in his own poetry, as S. Musgrove in his recent study, *T. S. Eliot and Walt Whitman,*[3] has made abundantly clear. Not Whitman's imagery, nor his pioneering experiments with free verse (Eliot has also experimented with this medium), but his *doctrines* seem to be the chief cause of Eliot's dislike, particularly those which Whitman imbibed from his master Emerson. The two most important of these are the idea of the innate goodness of human nature and the idea, optimistic and vaguely evolutionary, of infinite human progress.

[3] University of New Zealand, Wellington. 1952.

The difference in tone between Whitman and Eliot seems to correspond, at least partially, to the difference in tone perceptible between the Upanishads and the early Buddhistic writings. I say "at least partially" because Eliot quotes more than once from the *Bhagavad-Gita* and also from the *Brihadaranyaka Upanishad*, and Whitman, notably in "Song of Myself" and "Passage to India," makes a number of references to "Buddha," but none of them very discerning as to the nature of the Buddha's teaching. The Upanishads, like the *Bhagavad-Gita*, are primarily joyous and affirmative in spirit, as befits a poetry which has broken away from the tyranny of the material world and found the autonomous realm of the spirit within. The *Bhagavad-Gita*, particularly, is ***unifying*** in spirit, fusing together "the divine personalities of the earlier Vedic pantheon" with "the much more sophisticated philosophical and devotional formulæ of the non-Aryan, aboriginal tradition."[4] Buddha, on the other hand, eschewing all mythology and metaphysics, seems to approach the problem of human suffering like a spiritual surgeon; his tone is almost medical and clinical, and he strikes an ice-cold chill into the student who approaches him in a spirit of romantic enthusiasm.

The reassuring tone of Whitman's poetry was by no means intended as a flattering unction for the already complacent. It was meant, like Emerson's "Self-Reliance," to hearten the diffident and reassure the bewildered. In *Leaves of Grass*, when Whitman cries,

> You shall no longer take things at second or third hand, nor look
> through the eyes of the dead, nor feed on the spectres in books,
> You shall not look through my eyes either, nor take
> things from me,
> You shall listen to all sides and filter them from
> your self
>
> ("Song of Myself," Section 2),

he is urging upon the obscure and submerged individual a sort of declaration of spiritual independence. But Whitman wrote in a rapidly changing country, and before long his words and thoughts came to be linked in the public mind with the "individualism" of captains of industry like Henry Ford, and his glee about scientific progress came to be confused with the kind of complacency about the American "standard of living" which in many Americans seems to lead to a hopeless confusion of material with spiritual values.

Explicitly in his prose, implicitly in his poetry, Eliot's view of human

[4] HEINRICH ZIMMER, *op. cit.*, p. 330

nature has concerned itself less with human potentiality (like Whitman and the *Bhagavad-Gita*) than with human actuality which he finds to be "mortal, tormented, confused, deluded forever," in Santayana's memorable phrase. His "impersonal theory of Poetry," first announced in "Tradition and the Individual Talent" (1920), held that poetry "is not turning loose of emotion but an escape from emotion; it is not the expression of personality, but an escape from personality." How close this is to the Buddhist equation, desire = suffering, is sufficiently obvious. There is no comfort at all here for the self-enjoyers and the self-expressers.

In like manner, Eliot's attitude toward the material achievement of his countrymen is a kind of mirror image of Walt Whitman's. Compare Whitman's naive excitement about technological progress in the lines

> Never was average man, his soul, more energetic, more like a God,
> Lo, how he urges and urges, leaving the masses no rest!
> His daring foot is on land and sea everywhere, he colonizes
> the Pacific, the archipelagoes,
> With the steamship, the electric telegraph, the newspaper,
> the wholesale engines of war . . . .

with this passage from Eliot's *The Rock*:—

> Oh weariness of men who turn from GOD . . . .
> To arts and inventions and daring enterprises . . . .
> Binding the earth and water to your service,
> Exploiting the seas and developing the mountains,
> Dividing the stars into common and preferred,
> Engaged in devising the perfect refrigerator . . . .
> Plotting of happiness and flinging empty bottles,
> Turning from your vacancy to fevered enthusiasm
> For nation or race or what you call humanity.

As a student at Harvard, Eliot early came under the influence of Irving Babbitt, a critic and moralist whose system of thought was based upon the study of the Pali manuscripts, the earliest authentic Buddhist documents; it was natural that before his work at Harvard was concluded Eliot should also have taken up the study of Sanskrit. Thus when he came to write *The Waste Land* it was inevitable that his preoccupation with Indian thought should find explicit poetic expression. The title of the third section of the poem, "The Fire Sermon," was intended to call to mind that collection of the Buddha's sayings which is as central to Buddhist thought as the Sermon on the Mount to Christianity. True to its source, the entire section is devoted to a concentrated vision of concupiscence as a consuming fire destructive of human happiness and peace, and at its

conclusion the poet turns away with horror, crying:—

To Carthage then I came

Burning burning burning burning
O Lord Thou pluckest me out
O Lord Thou pluckest

burning . . . .

To the student of cultures, one of the most extraordinary features of this passage is that in it a genuine fusion takes place among three religious traditions, the Christian, the Hebrew and the Buddhist. The first line is a literal translation of the opening words of a passage in St. Augustine's *Confessions*, wherein he bewails the vanity and license of his pagan youth in Carthage; and in the next the words of the Buddha extend the vision of human waste and self-deception to the whole created universe; finally, in the line "O Lord thou pluckest" we have a reminiscence of a proverbial expression drawn from the Hebrew prophets (both Amos and Zachariah employ it) but used by them in every instance with reference to Jehovah's interventions on behalf of sinful Israel in the *past*. By altering the tense to the *present* the idea of God's intervention is given a new and frightening kind of immediacy. The passage ends with a second allusion to the Fire Sermon. The effect of the passage on the reader sensitive to such allusions is that of three great world religions speaking as with one voice. Even the long debate between Eastern sage and Western mystic as to whether the soul is saved by heroic self-discipline or "by faith alone" is momentarily resolved within the passage because, when seen within the larger context of the poem, it is the very revulsion of the soul before the self-destroying fires of the world's lusts which becomes as it were the hand of Providence plucking the soul out of the holocaust. The soul's very disgust becomes its saviour. What I am trying to point out, I suppose, is that the mood projected in the poem is *equally* Buddhist and Augustinian. For the second time in American literature (Whitman was the first who conjoined the themes of spiritual autonomy and liberation found in the Upanishads with the sturdy political and social individualism of the Deist tradition) Eastern and Western insights were fused without inner tension or strain in a single poetic *aperçu*.

The fifth and final section of *The Waste Land* depends for its climax—indeed the climax of *The Waste Land* as a whole—upon a quotation from the *Brihadaranyaka*, the Fifth Upanishad. In comparing the famous thunder passage with the uses to which Eliot has put it, one observes that Eliot has given his material a characteristic twist. The *order* of the

thunder's three commands has been changed. In the Upanishads the thunder's commands occur in the following order: *Damyata* (translated "control" in Eliot's notes to the poem but "be self-controlled" in the Swami-Prabhavananda–Frederick-Manchester translation); *Datta* (give) and *Dayadhvam* (sympathize). In *The Waste Land,* the thunder's first command is *Datta* (give); the second, *Dayadhvam* (sympathize); the third and last, *Damyata.* The order of the commands in the Upanishad seems to imply that self-control must come first in the development of the individual, that such virtues as generosity and compassion can only be expected of the individual who has achieved self-mastery. Perhaps by this alteration of sequence Eliot means to suggest that only the heart capable of generosity and sympathy at the outset is capable of attaining the kind of quiet self-mastery which is the goal of the sage. Or perhaps the alteration is simply a rhetorical one, according to the old rule that when three elements are placed in parallel order the third element automatically becomes the most emphatic. In any case, a famous sentence in Eliot's "Tradition and the Individual Talent" suggests a climactic order similar to the one followed in the poem: "Only those who have personality and emotions [Eliot observes] know what it means to want to escape from these things."

In *The Four Quartets,* the only long non-dramatic poem Eliot has written since *The Waste Land,* Indian themes recur. The phrasing of such lines as

> Time the destroyer is time the preserver

and

> right action is freedom
> From past and future also

is more reminiscent of Indian philosophy than of Western, whether religious or secular, and in the third of the quartets, "The Dry Salvages," Eliot's preoccupation with Indian thought again becomes articulate:—

> I sometimes wonder if that is what Krishna meant—
> Among other things—or one way of putting the same thing:
> That the future is a faded song, a Royal Rose or a lavender spray
> Of wistful regret for those who are not yet here to regret.

There seems to be no imagery in the *Bhagavad-Gita* which corresponds precisely to Eliot's in this passage, but the thought recurs frequently; Eliot has simply clothed it in whimsical paradox (wistful regret—for the *future*! The *future* a faded lavender spray pressed in a book not yet

opened!) One passage Eliot may have in mind is that where Krishna counsels Arjuna to seek calm of mind since "the light of the lamp does not flicker in a windless place" and "nobody can practise the yoga of action who is anxious about his future or the results of his actions" (Chapter V). The pity for future generations implied in Eliot's imagery seems to be closer to the spirit of Buddhism than to that of the Upanishads.

In the same section ("The Dry Salvages") the following lines, though by no means inconsistent with the views of many a Christian mystic, in their actual phrasing seem to mirror the Upanishads: —

> You can receive this: "on whatever sphere of being
> The mind of a man may be intent
> At the time of death"—that is the one action
> (And the time of death is every moment)
> Which shall fructify in the lives of others:
> And do not think of the fruits of action.

The thought of the last line is of course a constant *leitmotif* both in the Upanishads and the *Gita*. Eliot's equating and likening the conquest of desire with death (slightly reminiscent of Socrates' playful remark, that "to philosophize is to learn how to die") is his own, at least the linkage is, but the importance of the moment of death is a thought frequently stressed both in the *Gita* and the Upanishads. The translation I am using differs a little from Eliot's own (it is that of Christopher Isherwood and Swami Prabhavananda), but I believe the passage Eliot had in mind occurs in Chapter VIII of the *Gita*. The whole passage (in my translation) reads: —

> At the hour of death, when a man leaves his body, he must depart with his consciousness absorbed in me. Then he will be united with me. Be certain of that. *Whatever a man remembers at the last, when he is leaving the body, will be realized by him in the hereafter;* because that will be what his mind has most constantly dwelt on, during his life.

The first thirteen of the words italicized above seem to be closely equivalent in meaning to those Eliot has placed in quotes in his poem. I assume Eliot to have made his own translation from the original Sanskrit.

I have of course stressed the Indian elements of thought in the above passage, but here, as in the passage previously quoted, the similarity, or, as I have called it, the *fusion* between the thought of the Christian mystics and the Indian sages is remarkable. Thomas à Kempis expresses the concept in a similar way:—

> Keep thy heart and rear it up to thy God for thou hast here none abiding city; thither direct thy prayers and daily mournings with tears

that thy spirit after thy death may deserve blissfully to come to our Lord (*The Imitation of Christ*, Book I, Chapter XXIII, "On Meditation of Death").

The concluding lines of Section III of "The Dry Salvages" refer to the Krishna of the *Bhagavad-Gita*—just as the opening lines do—so that the poem seems to go full circle and to gain force through the repetition:—

> ". . . O voyagers, O seamen,
> You who come to port, and you whose bodies
> Will suffer the trial and judgement of the sea,
> Or whatever event, this is your real destination."
> So Krishna, as when he admonished Arjuna
> On the field of battle.
> Not fare well,
> But fare forward, voyagers.

In accordance with the reflective tone of the poem, Eliot has preferred the imagery of voyage to the imagery of war as in the *Gita*, but the words which he places in Krishna's mouth are thoroughly in the spirit of the sacred book. Perhaps the specific passage he had most in mind was the following: "Fix your mind on the Atman. Be free from the sense of ego. Dedicate all your actions to me. Then go forward and fight" (*Bhagavad-Gita*, Chapter III).

Many other modern American poets have employed Indian themes in an allusive or decorative way, but not, I believe, with so firm and intuitive a grasp as to fuse important elements in two great cultures, as Whitman and Eliot have. I feel sure, too, that further concentrated study of both poets would reveal a good deal more Indian material than I have indicated in this brief essay. Nothing, furthermore, could be more striking than the sharply contrasting emphases that they give to their borrowings. Everything Eliot touches becomes assimilated to what I have called the Puritan element in American culture, whereas all Whitman's borrowings are soon transmuted to the glow of his optimistic and humanitarian Deism.[5]

E. L. MAYO

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[5] Mr. Eliot is now of course a British subject My reasons for regarding him as primarily an American poet are based primarily on three factors: his diction, his imagery, and his poetic technique I have discussed these matters elsewhere, notably in an essay "American Elements in the Work of T S. Eliot" in *Books*, the periodical of the National Book League, January-February 1955. Mr Musgrove's study to which I refer in the essay lends further documentation to this view.

THE CATHEDRAL

IN A CERTAIN distant country there was an amazingly beautiful cathedral, known all over the world for its wondrous perfection of architecture. Descriptions of it were to be found in all sorts of guide-books and treatises on Art, and lectures on it were given by many celebrated authorities. Now at one of those lectures, the professor who was giving it proceeded to quote a number of statements from the accepted guide-books, saying, "This great cathedral is remarkable because it is only twice as long as it is broad, which I am sure you will agree are very unusual proportions for a nave and choir put together. The great West Doors are so wide that ten elephants tramping side by side could pass through. You can imagine what a magnificent sight it would be, looking right up the cathedral to the altar at the Eastern end."

When the professor had finished and nearly everyone had gone out of the room, one of those who had been present came quietly up to him and said, "I have been rather troubled by what you have just said about the Cathedral, because, in all humility, it seems to me that the true situation is quite different. The nave, I think, is about six times as long as it is wide and one could hardly see right up to the altar as you said; nor could the elephants go through the West Doors."

Then the professor, somewhat taken aback, said, "Do you question my authority or the words of this official guide?" "By no means so," replied the other, "but those measurements, as I take it, refer to the *outside* dimensions, not the inside! and there happen to be rather extensive transepts on either side. Then again, there is a screen in the middle of the cathedral, blocking the view of the altar, although the guide-book does not mention it. And if you will look at the description very closely you will see a subtle implication that just inside the great outer doors at the West is a very small inner door, and all other access is barred."

"And how do you know all this, may I ask?" said the professor, with some asperity. The other replied, "Well, I happen to have been there, and although of course I may easily be wrong in some respects, I do not feel I am likely to be completely at fault in the fairly obvious ways I have mentioned. Forgive me for mentioning this. It was only done in the hopes of an amicable discussion, leading to our mutual benefit."

J. H. M. WHITEMAN

NEW BOOKS AND OLD

REDUCING NONSENSE TO SENSE*

THE LEAGUE OF NATIONS first, and the United Nations later, directed their efforts towards the same end. But the poor results of their endeavour, the H-bomb, the latest exploitation of atomic energy and the race for the possession of the most deadly instruments for mass destruction seem to make nonsense of all human aspirations to evolve a better social order. *The Community of the Future* is, therefore, a very timely publication. Reducing nonsense to sense, it is, for those interested in the problems which now beset human society, a readable and stimulating book. Despite the heavy odds against its survival, the author presents an inspiring picture of the community of the future and deals elaborately with its future, so far as it is predictable in the light of the past history of its evolution. There is, he points out, a thread of unity, of aim, thought and expression, in a variety of moods. In the nearly universal basic core of the cultural tradition of mankind, there are "values which are essential to the community and health of human society." Some conditions of living are more favourable than others to the preservation of those elements. Present-day society, by its very physical organization and structure, departs from those favourable conditions, with adverse results which are now increasingly manifest. The problem, therefore, is to disentangle and to remove the undesirable elements and to strengthen and supplement those which are vital to well-being. The specific issues to which the author addresses himself with a wealth of detailed knowledge of the subject are: Can there be a community of the future which will save what has been so vital to men in the village life of the past and at the same time capture those desirable qualities of urban life which through the centuries have had wholesome and legitimate appeal, making creative use of whatever advances in technology and social understanding the future may bring? What should be the characteristics of that community of the future? What can we do to bring them into being?

The entire subject-matter of the book is considered under the headings: "What We Mean by Community"; "The Evolution of Social Controls"; "The Split Personality of Society"; "The Characteristics of a Good Community"; "The Physical Setting of the Community of the Future"; Local Government, Economic Life, Education and Religion in the Community of the Future; "Present-day International Communities" and "The Control and Discipline of Power in the Community of the Future."

After a process of critical analysis and appraisal of the various conditions and trends, the conclusions arrived at are stimulating. There are rocks ahead, no doubt, very heavy odds which the spirit of community must face in the years to come. The natural drift is the same as that indicated in Tennyson's famous verses in *In Memoriam*:—

> So careful of the type, but no!
> From scarped cliff and quarried wall
> A thousand voices seem to call
> "I care for nothing: all shall go."

Nature's way is to eliminate nine out of ten, perhaps ninety-nine out of a hundred, species of her experiments in

* *The Community of the Future and the Future of the Community* By ARTHUR E. MORGAN. (Community Service, Inc., Yellow Springs, Ohio. 166 pp 1957. $3 00)

living.

> We know of no divine decree [says Dr. Morgan] which assures that our civilization and culture shall not follow the course of those many which did ignore the issue and disappeared from the human scene.

It is necessary that we plan our course. What survives is not necessarily excellence but power to survive:—

> About the chief unfinished business of humanity is the control, discipline and taming of power, so that "the survival of the fittest" will be in fact the survival of excellence.

As many individuals make their own parts consistent with the character of a good community, a social climate will emerge which in the long run is what constitutes community, and what constitutes good human relations. "No matter how adverse one's own situation may be, he will have opportunity in some form to help to create the community of the future."

During almost the whole period of human evolution, says Professor Morgan, human beings were small-community creatures. Then, perhaps ten thousand years ago,

> a revolution took place in human affairs, resulting in nations, cities, armies and despotism. Evidently our species is in transition to another and more inclusive harmony. Because the present human turmoil has lasted through the course of human history, say 6000 years, we are inclined to think of it as a permanent condition of humanity. However, if we take the period during which our line has been distinct from any other—say 20,000,000 years — as equal to 24 hours, then a period of twice the length of human history would be less than a minute long on that scale

R. P. MASANI

Mysticism: Christian and Buddhist. By DAISETZ TEITARO SUZUKI. (World Perspectives; George Allen and Unwin, Ltd., London. 224 pp. 1957. 13*s.* 6*d.*)

It is one of the tokens of great minds that age cannot dim them. Now well over eighty, Daisetz Teitaro Suzuki has published another book which ranks with the best he has done. It is a collection of studies which compare Meister Eckhart with the Buddhist Zen school, and with the devotionalism of the Shinshu, particularly as it appears in the sayings of the fifteenth-century Rennyo Shonin. Professor Suzuki draws attention to many surprising and unsuspected similarities, which again and again reveal the underlying unity of all forms of the "perennial philosophy." Nor does he ignore the considerable differences which exist between Buddhism and Christianity; to them he devotes a most illuminating essay on "Crucifixion and Enlightenment." As if this were not yet enough, Professor Suzuki has added a discussion of the much-debated subject of "transmigration," which is so subtle and profound that it cannot easily be summed up in a few words.

It is only in the nature of things that Professor Suzuki should be more at home in Eastern than in Western mysticism. The latter is, apart from a few references to Traherne, represented by Meister Eckhart alone, surely a powerful and towering figure — but probably less isolated and a-typical of Catholicism than he is generally believed to be. German words are not always printed very accurately, and *abgesch-iedenheit,* contrary to what we read on page 14, corresponds to the Sanskrit *viveka.*

Incidentally, the book contains a few remarks which seem to bode ill for the future of Western scientific and industrial civilization. Now that its technicians have so brilliantly devised the means which can bring it to a speedy end, and have safely delivered them into the hands of its terrified statesmen, it is rather disconcerting to hear this most gentle of Oriental sages casually asking himself and us: "Is a world inhabited by this sort of existence really worth preservation?"

E. CONZE

In Days of Great Peace: The Highest Yoga as Lived. By MOUNI SADHU. Foreword by M. HAFIZ SYED (George Allen and Unwin, Ltd., London. 212 pp. Second Edition, revised and enlarged, 1957. 18s.)

The Sage of Arunachala has been fortunate in those of his Western disciples who have described what the light of his presence meant to them, and not least in Mouni Sadhu, whose book, first published in 1952, is now issued in a revised edition with some added chapters which enrich his intimate record of an association with a Master for whom silence was more potent than speech.

The word 'Guru" means literally "one who dispels darkness" and few teachers have proved their capacity to do this more directly than Sri Ramana Maharshi, at least in those who could attune themselves to his benign influence. Mouni Sadhu was one of these, as is sensitively shown by his description of the changes which his consciousness underwent, as he sat day by day absorbing and absorbed by the spiritual atmosphere of the man whom he had accepted as his Master but to whom he actually spoke only three times, and then only for a few minutes, during the long period he was with him. The Maharshi never encouraged any extravagances in his devotees or claimed anything for himself The light and peace which he had to give were self-evident, and, though he played his part as Guru, he taught his pupils, as all true Masters have: "The Spiritual Being dwelling in you is the Real Bhagavan, that is what you have to realize."

Nevertheless, as Mouni Sadhu testifies from his own experience, to be in the presence of one "who has achieved the fullness of Samadhi and with whom this state is normal and continuous" is a tremendous help, since the power of his spiritual magnetism "awakens the pupil from the slumbering of matter into the light of the real."

Complementary to the radiance directly emanating from the Maharshi was his method of Self-Inquiry. The question "Who Am I?" which was the basis of his teaching cannot be answered by the ordinary mind and, if perseveringly asked and pressed home, can induce the same enlightenment as the *Koans* of the Zen Masters. It pierces the egoistic shell and makes an opening through which a supra-mental awareness can be born. By forcing us to realize that we are not our bodily mind and senses it breaks the fatal round of conditioned thought and feeling.

This teaching is at the heart of Vedanta and Buddhism, but when the Maharshi commended it to his disciples, it became alive and real to them, because he proved its truth in his person. It shone in his eyes. Mouni Sadhu ponders at length the problem of purifying the mind from thought, and Western readers may feel at times that he is biased against Mind itself. He uses a suggestive simile when he writes of the mental self:—

> While one is immersed in water one cannot see anything above the water's surface The world above is veiled from sight. To gain the wider horizon one has to rise out of the water, and only then will one realize how limited was one's former vision

But water symbolized the realm, not of mind, but of feeling. And it is unillumined feeling which generates and maintains the ceaseless flow of self-conditioned thought from which we need to extricate ourselves. Resolute self-analysis helps us to awake from the dream-state of normal physical consciousness and from the automatism of what Mouni Sadhu calls the "brain-mind," to the presence of Consciousness itself. In that presence compulsive thought dies. For it is no longer generated by self-centred feeling. But the mind remains, centred anew in its transcendental source and restored to its true role as an organ of the pure intelligence and the pure love of creative being.

This was the transformation which the Maharshi invited his disciples to undertake and this, surely, was what he intended when he declared that "True Life begins when all *Forms* are discarded, all thoughts transcended, and only the Real *Self* remains." This Real Self does not live in a vacuum, but in intimate relation with all that is. And, while the delusive forms which the brain-mind conceives are discarded, they are replaced by the real forms which the inner eye of imaginative understanding creates from moment to moment.

This is not always clear in what Mouni Sadhu has written about "stepping out from the realm of thought," though it is generally implied. He admits, too, that this Direct Path is not suitable for everyone. Certainly to discard thought prematurely will not help us to escape from the net of false thinking.

But the appeal of his book lies primarily in his very human and personal approach to these mysteries, his avoidance of technicalities and abstruse terms, and above all in the devoted simplicity with which he evokes the image and the genius of the Master to whom he owed so much.

HUGH I'A. FAUSSET

Re-Echo. By KAZUO HEARN KOIZUMI. Edited by NANCY JANE FELLERS. (The Caxton Printers, Ltd., Caldwell, Idaho. 161 pp. 1957. $10.00)

Lafcadio Hearn is something of a legend in Japan, and certainly there has been no finer — nor a more sensitive and sympathetic — "Western" interpreter of Japan than this "half Greek part Irish" seeker of peace and beauty who found them at last in Japan. He married a Japanese lady, Setsuko Koizumi. The book under notice is substantially a loving memorial raised by their son, Kazuo Hearn Koizumi, to his father. Lafcadio Hearn had indeed been more than his father; he had also been his patient teacher, his loving companion and his constant source of inspiration. *Re-Echo* is the record of this father-son adventure in progressive understanding — the son's rapture of unfoldment, the father's feeling of fulfilment.

In this superbly produced volume are gathered together specimens of Lafcadio Hearn's beautiful calligraphy, examples of his sketching, vivid description and pointed story-telling; but above all some rather wonderful experiments in the elucidation of poetry which, as a teacher he had successfully made. Of his father's work as a painter and as a poet Mr. Koizumi writes: "I believe it was Father's great love for the simple things, liked by all people everywhere, which gave the universal appeal to his works."

This is a just appraisal. Lafcadio Hearn was an unrepentant humanist and the rapid march of technology filled him with gloomy forebodings. He saw the Shadows coming long before they actually came and he advocated simple and humane living fed by beauty and love. Mr. Koizumi hopes that after the nightmare of the war and post-war years Japan — and the world — will learn to translate his father's ideal into healthy practice.

K. R. SRINIVASA IYENGAR

The Literature of Modern Israel. By REUBEN WALLENROD. (Ram's Horn Books. Abelard-Schuman, New York and London. 256 pp. 1956. 21*s*.)

It is refreshing to read about a "modern" literature, written mainly in this century, that has yet a note of simple pioneering. The work of these present-day Children of Israel expresses the hopes and aspirations of a people com-

ing from the wilderness to a promised land. Even when disillusionment awaits them, and enthusiasm turns to flatness or sorrow, there is a poignant clarity and often a strong Biblical echo in their utterances. As the author points out, Israeli literature is not altogether young and naïve. Behind it is a long Hebrew tradition built up in the years of the dispersion. The present study shows the two streams mingling, as the older writers uproot themselves from their homes of exile, sometimes regretting their past environments and accepting the new one only with pain and difficulty.

> This is my land—and it is not here;
> My eye is wide open and I do not see it

So wrote David Shimoni, who came as a youth to Israel from White Russia, and was later to experience both the beauty of his new country and the tragedy of those who lose their ideals or find only misery as their lot.

Dr. Wallenrod, who is Professor of Hebrew at an American college, can make most of us feel deplorably ignorant by the number of individual poets and prose-writers he examines and quotes in translation. Their common background (mental as well as physical) of immigration, persecution and restlessness lends their work a certain homogeneity and, as the author himself points out, an intense and grave involvement that admits no humour. Their predicament is bound, for a while at least, to fill their thoughts. But Dr. Wallenrod looks closely and sympathetically at the shifts in outlook and expression from the first wave of immigration in the eighties, through the European horrors of Hitler's war and finally to the new young generation of prose-writers who treat exploratively of their own conditions in communal settlements.

SYLVA NORMAN

Bihu Songs of Assam. By PRAFULLADATTA GOSWAMI. (174 pp. 1957. Rs. 3.50; 10*s.*; $ 2.00); *The Fairs and Festivals of Assam.* By HEM BARUA and J. D. BAVEJA. (61 pp.) (Both Lawyer's Book Stall, Gauhati, Assam.)

These two books provide an interesting study of Assamese customs and festivals. The former is well written, and contains much data on a subject that is not widely known. Originally the Bihu was of a ceremonial nature, and gave a special importance to courtship. This element has been considerably eliminated in the present day as a result of the impact of Hinduism on these primitive people. Bihu dancing is also described in detail, as the songs are antiphonal in character.

In trying to ascertain the origin of the Bihu, the author notes the similarities that are apparent between certain early Chinese festivals and these; this resemblance can probably be traced to the migrations that took place from ancient China into the Brahmaputra valley. Today the rituals have lost much of their significance, and though an attempt is being made to resuscitate them, the Bihu is now chiefly celebrated as a national festival of patriotism.

The last chapter provides a novel touch, giving the Assamese text of several of the songs.

An unusual subject presented in correct and concise terms and a good format make this book a pleasure to handle and to read.

The Fairs and Festivals of Assam "opens up a forgotten avenue," to use the authors' words. Commencing with the Bihu, the writers emphasize the innocent gaiety and joyous abandon of these festivals as they were originally celebrated, the religious *motif* having been introduced later by the Aryans.

The Nongkrem festival and the Ambuvaci Fair, on the other hand, place the accent on religion. In the former, animals are sacrificed and libations of wine made, practices that were common in ancient Iran and Greece.

There are several little grammatical mistakes, and the indefinite and definite articles are constantly misplaced or incorrectly omitted, thereby lessening the value of a useful booklet.

ROSHAN KOTHAWALA

A Critical Study of Sriharsa's Naisadhiyacaritam. By ARUNODAYA NATWARLAL JANI. (M. S. University of Baroda Research Series 2 Oriental Institute, Baroda. xxx+281+60+xxxvi pp. 1957. Rs. 15.00)

The *Naisadhiyacarita* of Sriharsa is among the most learned of our greatest Sanskrit *mahakavyas,* and Indian tradition has always regarded it as the touchstone of scholarship (*naisadham vidvad ausadham*). The present 'Critical Study" of this great poem is the thesis which earned its author the PH.D. degree of the Bombay University in 1953. It consists of two parts; the first of these is concerned with the text and author, and the second is intended to be a cultural and literary study of the poem

In the first part the author claims "to give, *for the first time,* information about as many as fifty commentaries as well as the personal history, works and dates of the commentators." But the information given by him about *two* commentators at least is quite inadequate. If he had examined the *Descriptive Catalogue* (Vol. V, 1951) of the Adyar Library or its *Bulletin* (February 1945), he would know that the surname of his twenty-fifth commentator, Narayanabhatta, is *Indrakanti,* that he is a great scholar hailing from the Telugu country and that the *terminus a quo* of his date is the fifteenth century A.D. There would then be no need for him "to keep the point open to be decided in future by further research" (p. 62). The same sources would also show him that his forty-fourth commentator (pp. 79 ff.), Visvesvarabhatta, is definitely referred to by Mallinatha and as such is earlier than the latter. As regards the second part, many of the social data recorded (pp. 210 ff.) are either figments of poetic imagination or can apply to all times. Some of the statements (p. 213) even sound obscene and entirely out of place in a serious work like this.

Notwithstanding these and other defects, the work can still be regarded as a commendable attempt at an elaborate and appreciative study of one of our great classics. It should inspire similar studies of the works of our other great poets, such as Kalidasa, Bharavi and Magha. The fourteen appendices at the end add to the usefulness of the book.

H. G. NARAHARI

The Buddha and His Message By N. GANGULEE. (Popular Book Depot, Bombay 7. 206 pp. 1957. Rs. 4.50); *Buddhist Remains in India.* Edited by A. C. SEN. (Indian Council for Cultural Relations, New Delhi. 141 pp. November 1956. Rs. 3.00)

At the end of the first half of *The Buddha and His Message,* Shri Gangulee presents in a simple, concise and clear manner the historical development of the Buddhist religion in a number of places and lands and its branching into different viewpoints in various countries. A brief life of Gautama, the Buddha, and the essential features of his philosophy form the earlier chapters of this section. The second half of the book is devoted to a compilation of extracts from Buddhist literature. These extracts, which are of a purely ethical nature, are arranged by the author according to the stages on the Path to Enlightenment.

The monographs, *Buddhist Remains*

in India, give information of archæological importance and bring out an interesting picture of the life of the ardent devotees of the Enlightened One, centuries after his day. They focus our attention on "the Buddha and His Message" by bringing into closer and clearer perspective the far-reaching influence of the Buddha's philosophy. While the route-guide and maps at the end of the book help us to locate the various Buddhist shrines in their present environment, supplementary layout sketches or plans of these ancient shrines would have been of assistance for following the descriptions in the different chapters.

A. R.

Eastern Christianity in India. By E. TISSERANT. Authorized adaptation from the French by E. R. HAMBYE. (Orient Longmans, Private, Ltd., Bombay. 266 pp. 1957. Rs. 12.00)

The origin of the Syrian Christians of Kerala remained, until comparatively recently, something of a mystery. The traditional story that the Apostle Thomas visited India and founded a church there was not taken seriously by scholars until 1934 when a coin, dug up in the north-west corner of India, was found to bear the name Gundaphares. This name also appeared in the *Acts of Judas-Thomas,* written about the beginning of the third century A.D., in which it is stated that St. Thomas preached the Gospel in the land of Gundaphares, who, it is now known, was the ruler of Afghanistan and the Panjab during the second quarter of the first century A.D.

Cardinal Tisserant, in his first chapter, touches only very briefly on this fascinating question, and readers desiring a full discussion of it should turn to such works as Medlycott's *India and the Apostle Thomas.* In the remaining six chapters Cardinal Tisserant gives a comprehensive, scholarly and well-documented account of the subsequent history of the Syrian Christians down to the present day. Four appendices present canon law and customs, the liturgy, a list of bishops and chronological events.

Having been supplemented by immigrations from Persia, these early Christians soon found that relations were established between them and the Mesopotamian Church, and Syrian rites were introduced into their churches. But with the coming of the Portuguese Jesuits the Syrian Christians were brought under allegiance to the Pope, and the ancient Chaldean books were promptly burnt. This took place in 1599 at the famous Synod of Diamper. In 1653, however, a revolt took place and an important minority seceded and formed the Jacobite Church under the Patriarch of Antioch. The last two chapters of the book trace the history of these two sections.

This work was originally written in French; the present book is more than a good translation, as, supervised by the author, it ably embodies the latest researches and discoveries on the subject.

IRENE R. RAY

Three Steps Forward. By VERA DEAN. (Faber and Faber, London. 191 pp. 1957. 15*s*.)

"This child will never be any use — she'll never be a normal child!" exclaimed the nurse when Miss Vera Dean was born. That nurse and a long line of doctors were proved wrong. *Three Steps Forward* is the story of the first twenty-nine years of Miss Dean's life, and a very moving and clearly told autobiography it is.

Not the least of the trials of the cerebral palsied is the myth that they are mentally deficient. Not only by the layman, but also by the official medical mind, they are considered incurably half-witted. A team of doctors, representing the British Ministry of Labour, recently told Miss Dean's mother that it was a waste of time to give the girl any sort of training because she would never be capable of doing anything. One hopes that they feel repentant and a little silly now that Miss Dean has written a first-rate book (incidentally, typing it herself) and has appeared to great effect on television to talk about the unorthodox woman who helped her recovery. But the official mind learns slower than the average spastic child.

It is obvious from these pages that the sensitive and intelligent little girl, condemned to make squeaking noises until she was taught to talk at the age of fifteen, would still be imprisoned within the walls of a state institution if it had not been for the efforts of a "crank" called Mrs. Collis, who opposed the use of the knife by the surgeons who then frequently operated on the ankles of a patient with cerebral palsy! Mrs. Collis, who after years of struggle is now beginning to win recognition, literally saved Miss Dean from living stagnation. The insensitivity to which the patient was daily subjected in what was the best hospital of its kind, is instanced by these few poignant lines:—

> . . . one sunny day after school I was sitting alone in the day-room, singing to myself. Suddenly a young nurse came in and asked what I was doing. "Singing," I said.
>
> "I thought you were in pain," she replied quite seriously. I did not sing again for years. You see, I was shocked because I thought I had a lovely voice.

Mrs. Collis could be quite ruthless in telling Miss Dean the truth; but she always did so with the awareness of wisdom, and not the blundering of the moron.

The Ministry of Health provided Miss Dean with two self-propelling chairs she could not use, because the motor chair that would have helped her could not be supplied to cases of paralysis. On one occasion the hospital doctors kept her in bed for a week under the impression that she was suffering from a heart condition. She was only rescued from this plight by her mother turning up on visiting day and enlightening the sister about the true nature of her illness.

If officialdom does not come out very well in this book, the courage of the human mind *versus* red tape does. One is left with the impression that a home for half-witted bureaucrats run by the intelligent cerebral palsied might leave the world in far better shape than it is at present.

DENNIS GRAY STOLL

Truth and Meaning. By DAVID GREENWOOD. Foreword by HERBERT L. SEARLES. (Philosophical Library, New York. 114 pp. 1957. $3.75)

This small volume, which consists of six essays dealing with some of the basic concepts of contemporary logic and semantics, aims at a re-evaluation of the pragmatic theory of truth in the light of modern discussions in logic. One who is not already conversant with the present mathematical logic will find it difficult to understand fully the questions at issue. As Professor Herbert Searles

rightly remarks in his Foreword: "Familiarity with the contemporary literature in logic and semantics is a necessary condition of a complete grasp of the many technical arguments." But Professor Greenwood's treatment of the pragmatic theory of truth, which sums up his own attitude in the great controversy about truth and meaning, is lucid and balanced, and does not presuppose any technical knowledge on the part of the reader.

It may, however, be doubted whether the three representatives of pragmatism whom he discusses differ in detail only and whether "their fundamental premises are to all intents and purposes identical." Pragmatism breathes really the spirit of inquiry which characterizes the civilization of the New World and attempts to approximate to an ideal without any pretensions to a final realization.

Professor Greenwood's own contribution to the clarification of the complex issues of logic and epistemology is by no means negligible. His book may be recommended to all serious students of modern logic and semantics.

S. VAHIDUDDIN

Darshan aur Chintan: Collected Essays. Vols. I and II. By PANDIT SUKHLALJI. Hindi. (Pandit Sukhlalji Sanman Samiti, Gujarat Vidya Sabha, Bhadra, Ahmedabad 1. 598 pp. 1957. Rs. 7.00)

This volume was presented to Pandit Sukhlalji on his seventy-fifth birthday. It is a collection of his articles written between 1918 and 1956. These articles deal with Indian Philosophy in general and Jain philosophy in particular. The brief biographical sketch of Pandit Sukhlalji at the beginning is exceedingly inspiring and provides an insight into Panditji's mind. How a blind boy became a great scholar, a compassionate teacher and above all a sage and a seer, is reflected in this sketch. It demonstrates magnificently the truth that a life dedicated to a search for wisdom and not for verbal knowledge is really *the good life*. In Pandit Sukhlalji we have the wisdom of a *rishi*. He is enlightened and has given light to those who came in search of it.

Pandit Sukhlalji is one of the greatest exponents of Jain philosophy and religion. But his devotion to Jain philosophy and religion has not come in the way of studying other philosophies and religions. He is generous in his consideration of other points of view. His writings are marked by devotion to Truth, a rare quality in a researcher. In his comments on and interpretation of ancient texts, Panditji has thrown light on their real meaning and has expressed himself honestly and sincerely. It is a sublime experience to peruse the pages of this volume.

SITA RAM JAYASWAL

LEAVES FROM A PARIS DIARY

[**Shri Baldoon Dhingra** writes of an interesting place and an interesting personality, George Whitman, a descendant of Walt Whitman. Mr. George Whitman's peculiar trait, in these days of suspicion and rivalry, is to trust, at his shop, his customers to the fullest extent. Work and recreation seem to be combined and, while Mr. George Whitman must enjoy his work, he also affords enjoyment to his customers. — ED.]

CLOSE to the Cathedral of Notre Dame and a twelfth-century church, St. Julien-le-Pauvre, is a little picturesque street, the Rue de la Bûcherie, where is to be found a most unusual book centre, called "Mistral." This great little centre, which is at once a library and a club, pictures the spirit of the Quartier Latin and the Rive Gauche, with its relaxed and easy atmosphere. "Mistral" is a rendezvous chiefly for the artist, writer, student, who is welcomed warmly — a cup of tea is always brewing — by its active, intelligent, sympathetic American owner, George Whitman.

It is in keeping with the spirit of this place that one is welcome to browse, borrow or buy books late into the night. One is at once struck by the variety of books — nearly 14,000, crowded into the little space — on every conceivable subject from the arts to astronomy, from physics to politics. For this centre caters for every palate. One is not a little surprised, naturally, as one expects to find three or four or at the most five shades of opinion represented, but scarcely a range that will satisfy from mounte-bank to monk. But George has many sides to him He is both broad and tolerant, and has sufficient sense of humour to laugh uproariously at his own discomfiture and even at those who walk away with his books. And the remarkable thing is that he continues to trust human beings.

How does this all come about? One has indeed reason to marvel. But as soon as we are told that George Whitman is a descendant of Walt Whitman, our astonishment abates and we stop to consider. Who knows but that a small part of the spirit of Walt has been transmitted to George? And heaven knows we can do with a little more of that. Like his great predecessor, George distrusts the completeness of system which a metaphysician is so apt to affect. This broad approach is close to the Vedanta or Buddhist thought.

Walt Whitman once said: "I charge that there be no theory or school founded out of me, I charge you to leave all free, as I have left all free." Whitman belongs neither to East nor West; he belongs to humanity. Today, when life is being systematized and strangulated, we need to go back to Whitman to be told that these systems are bending man instead of freeing him. Walt Whitman was an integrated person: his daily life, his inner life and his book form one whole. "This is no book," Whitman said, of the *Leaves of Grass*; "who touches this touches a man." Whitman is a sage in modern terms and a psychotherapist. He views reality through the eyes of love and thus transmutes the word of prose into the golden word of beauty — no tragedy is so great but that he can translate it into a new tongue.

Whitman finds life good. He is not blind to its evils. He sees "the sponger, thief, the venerealee"; he sees men's faults; but he does not go under in gloom, for the prophet in him sees ultimate perfection. He believes that material pleasures are part of continuous becoming and that, however low men may descend into the pit, infinite advance is possible. "The Lord advances, and yet advances. For man tramps a perpetual journey . . . along the grand roads of the universe." To Whitman future perfection is but eternal perfec-

tion: "There will never be any more perfection than there is now, nor any more heaven or hell than there is now." A harmony of relations is perceived beneath every apparent disharmony. Whitman sees decay, despondency, death; but he sees them as parts of an harmonious becoming. Some have arrived, have realized the potential beauty of their souls, their innermost self; and some have not arrived, have not realized the potential beauty of their souls. But they will one day, and when that time comes they will know they are one, that they are individuals; but they will follow and unite; they will be one. The whole world according to Whitman is held together by a central and never-broken unity — no contradictions or failures at all, but radiations of one consistent and eternal purpose. Why we need Whitman today is to help us think corporatively and creatively.

In some ways perhaps George is trying to create that atmosphere. Since we live in a world of conferences and seminars, why shouldn't George call together a small conference on Walt Whitman in modern science and culture? Let's all get together in our diverse ways and spread the radiation of good will.

BALDOON DHINGRA

THE WORD THAT REACHES MANY

Dr. C. P. Ramaswamy Aiyar's informative article in *The Illustrated Weekly of India* (February 23, 1958) on "Can Hindi Replace English," points out that retention of English can by no means be derogatory to Indian dignity; he writes:—

> No one can say that resurgent China is very friendly either to the United States or England. And yet, it has recently perfected a law to replace its rather difficult ideograms with the Roman alphabet, that is the English alphabet Why is that country abandoning its artistic picture-writing, which has been described as one of the peaks of human achievement? The answer is: for the purpose of contributing to the unity of the world and making the nation more effective as an international unit and to enable it to play its role as one of the progenitors of the new industrial and Communistic policy.

Further, it is pointed out that although Hindi may be a language of the future, today it is only a half-developed language to which translations of basic books have still to be added and in which the terms of art, science and literature have not yet become acclimatized. Comparing the present state of Hindi to the English language 300 years ago, he writes:—

> Until the 17th century, people preferred not to write books in English. Bacon choosing Latin to write his *Novum Organum* and *De Augmentis Scientiarum*, said: "I am trying to produce some philosophical works which may be read all over the world, especially in the lettered world of Europe, but if I write in the English dialect, very few will understand it and that is why I am writing in Latin." Similarly, Spinoza, the great Dutch philosopher and one of the truest citizens of the world, did not write either in Dutch, French or German, in all of which he was proficient. He wrote his *Tractatus Theologico-Politicus* in Latin, so that it might have a good circulation.

Assimilation and synthesis are the characteristics of Indian civilization; there is no reason why these vital traits should be ignored in the matter of the evolution of a common language in the country.

ENDS AND SAYINGS

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

MAULANA ABUL KALAM AZAD, the Union Minister of Education (whose death on February 22nd we record with deep regret), made lately a highly important announcement: with the assistance of the British Council and the Ford Foundation, the Union Education Ministry has finalized a scheme for establishing a National Institute of English Studies at Hyderabad. In the light of such an able lead it is distressing to hear nonsense from the advocates of Hindi, *e.g.*, that one is not patriotic if one pleads for the retention of the English language. The role of English as a passport to culture and a gateway to knowledge has been emphasized by eminent leaders like Shri C. Rajagopalachari and others. They have drawn such important lessons from recent Indian history as that language is not only an instrument of culture but also a means of improving international relations, and that English has been the language of the Indian renaissance from the days of Raja Ram Mohun Roy.

Speaking at the Third Conference of the Indian National Commission of UNESCO, on February 21st, Shri K. G. Saiyidain, Educational Adviser to the Government of India, made some wise observations about the opportunities and duties of the associations represented on that body. From the beginning, he said, the Indian contribution to the idea of UNESCO has been that it must bring the waters of knowledge and cultural endeavours to sweep out the Augean stables of our international relations:

"We do not regard better cultural understanding as a kind of peripheral activity, while the real business is carried on in the clash of political and economic interests and ideologies and the interminable political debates .... No, we are convinced, even in this age of nuclear weapons, that ideas and beliefs — good and bad — are more important than armaments. We believe that any movement which spreads right and decent ideas and awakens the spark of divinity in man .... is bound to improve friendly understanding amongst peoples. It may also well become, in due course, an enduring basis for political and economic rapprochement among them."

Shri Saiyidain has been re-speaking prophetic words, spoken in different tongues by the teachers of the Hebrews, the Greeks, the Indians, the Theosophists of all periods and times. One cannot rearrange by sheer force, said a Master of Wisdom, circumstances that arise out of human nature itself. The higher side of that nature must be evoked — by drawing and holding the minds of men to certain basic ideas, which will be the leaven working from within that changes the whole texture of the mass.

In the speech referred to above, Shri K. G. Saiyidain spoke penetratingly upon perhaps the most important of the basic ideas needed in our times. Shri Saiyidain was speaking of the Major Project undertaken by UNESCO on the Mutual Appreciation of Eastern and Western Values, and in that context showed that understanding was "a continuous unbroken process from the

smallest social group to the level of world community." It is not primarily the East and the West, as such, that need to understand each other: it is men, as such, that need to recognize other men as such, recognize

> that man is man whether he lives in the East or the West, or the North or the South and that I *am* his keeper and that when the bell tolls for anyone it tolls for me! . . Men and women of goodwill have *always* given expression to such sentiments

They have often gone unheeded, again and again been denied in practice, while people nursed narrower loyalties, prejudices, hates. Law is patient but inexorable. A time has arrived, Shri Saiyidain warns us, when we cannot long continue to mouth these ideas and deny them in practice. A choice is demanded of us—we must achieve brotherhood on peril of the extinction of our civilization. Yet no more than passivity is needed to let the evil of separativeness triumph. "Let it not be said of the good men and women of this generation that they ensured the triumph of evil by their inactivity." They must lend themselves to be the flesh for the Word of which the notes are the spiritual ideas of Brotherhood, Compassion, Universal Wisdom; for so the world may be brought to choose the "difficult but right path."

The great, crucial choice does not depend solely upon men of prominence and power. If many ordinary men and women have simple and natural relations with men and women of other countries, their kindly feelings will hold the political juggernauts back.

> After all, when we have seen the way of life of another people and exchanged social contacts and courtesies with them, when we have read their literature with enthusiasm and admired their pictures and heard their music with joy, it becomes a little difficult to drop the hydrogen or cobalt bomb on them.

All regard casteism as an unalloyed evil. Elimination of it by some easy method is not possible. Most people think of social evils wholly in terms of their outward manifestations, their passing phases, their pressing emergencies; but it must not be forgotten that there are psychological roots to this upas tree; hence the futility of legislative action to abolish this evil. It is refreshing to note that this point was driven home by Pandit Pant, Home Minister, who, intervened in the recent debate in the Rajya Sabha on Shri Jaspat Raj Kapoor's resolution urging the Government to take immediate steps to appoint a committee consisting of members of Parliament to suggest ways to discourage and check caste and communalism. He said that the legislators should

> go deeper into this question and see what they could do to eradicate "this poison" from society and the community. . . . The Government were not unaware of the gravity and urgency of tackling this problem but they did not admit of any superficial treatment. Social and economic problems which were based on traditions of ages could not be solved merely by appointments of committees Committees were in fact often appointed not with a view to solving problems but creating new problems Whether that was always the purpose or not that was frequently the result so that simple questions became more complex.

Though historically castes owe their existence to a socio-economic framework with a religious sanction behind it, they have now no place because of the collapse of that framework.

While measures to abolish caste are being discussed, should we not take note of other social cleavages that arise in devious ways? Some members of Parliament referred, in this connection, to the dangers of the linguistic controversies and other causes of tension which result in ugly and crude manifestations. One of the first steps for getting rid of the evils of caste, according to Shri Kishenchand, is to give up caste names.

Although the full text of the Report of the Sanskrit Commission is not available, it is gratifying to note from the summary recently placed on the table of the Parliament that the Commission has recommended compulsory provision for the teaching of Sanskrit in all secondary schools "unaffected by arguments of economy or number of students taking Sanskrit." It is obvious that the Government finds the present time inauspicious for the publication of the full report; already heated controversy is going on with regard to the adoption of Hindi as the National Language; the Sanskrit Commission, on the other hand, has suggested modifications to the Government's three-language formula.

According to the report published in the *Hindusthan Times* (New Delhi):—

> The Commission recommends that, in secondary schools, all students should be taught three languages, namely, (1) the mother-tongue (or the regional language); (2) English, and (3) Sanskrit or in some special cases some other classical language equivalent to Sanskrit e.g. Arabic, Persian, Old Tamil, Latin or Greek.... In any scheme of adjustment with Hindi as an alternative to Sanskrit.
>
> The Commission's argument is that Sanskrit has through the ages played the role of a great unifying force in the country and that it will arrest the growth of fissiparous tendencies and linguistic parochialism which are at present threatening the unity of India.
>
> The Commission has recommended that it should be declared as an additional official language (side by side with Hindi and English, for the time being) to be used for such public purposes as may be feasible.

There is much to be said in favour of the Report of the Sanskrit Commission. Half-a-century ago, our esteemed old friend, Dr. F. C. Schrader, the well-known Orientalist, in his address to the Fourth Anniversary of the Ranade Library, Mylapore, Madras, advanced the thesis that Sanskrit should be the *lingua franca* of India. It is a well-informed and thought-provoking address, to which we may draw the pertinent attention of all who are interested in the subject, and especially of the members of the Sanskrit Commission. All, ourselves included, may not see eye to eye with Dr. Schrader in all his opinions, but his exposition, especially of how rich Sanskrit can be simplified, is worth a serious study.

Prime Minister Nehru deplored the general lack of interest in animals evinced in India. He was addressing the third session of the Indian Board for Wild Life recently, and said:—

> We have lost all capacity to raise an interest in animals by placing some on a pedestal. Anything you worship you forget, it is far better to be friendly with somebody than to worship him.

The Food and Agriculture Minister, Shri A. P. Jain, also referred to the cruelty inflicted on animals and observed:—

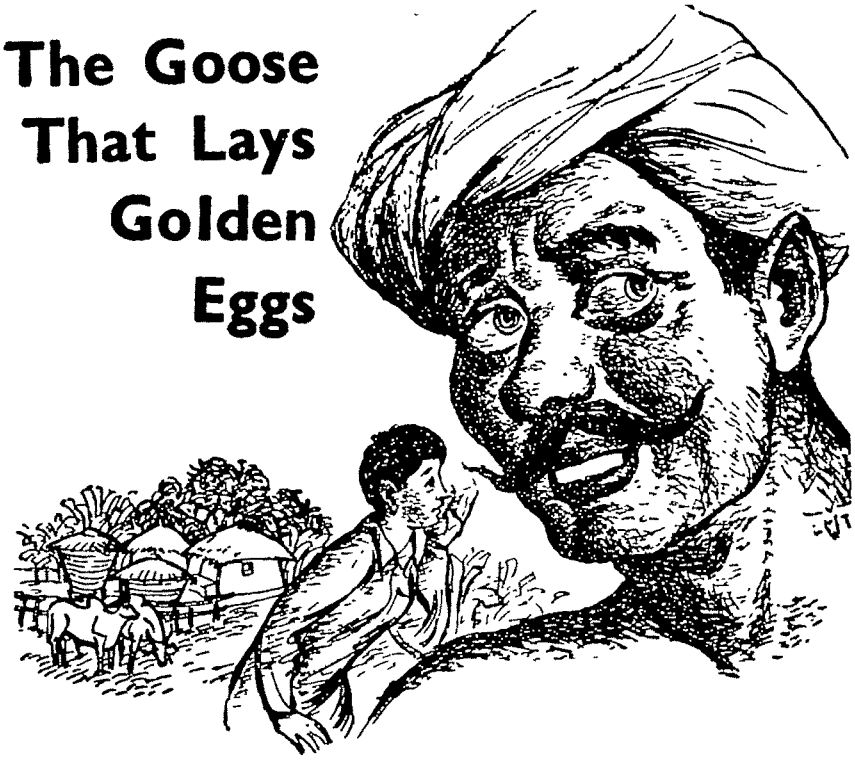
> Though some animals are considered sacred by us, they are very cruelly treated. The cow is perhaps the most neglected animal and cats don't mean much in our lives.

The Governor of Mysore, Maharaja Jayachamarajendra Wadiyar, expressed this need in the course of his Presidential address, when he spoke of the unique role played by nature — mountains, rivers, plants and animals — in enriching the life of man. According to a report in *The Statesman*, he warned

> of the danger of disafforestation of land for cultivation at the expense of upsetting the balance of nature While there was legitimate ground for it, it should not be carried to "irrational lengths" The forest area in India—22% as against 33⅓% in other parts of the world — was being reduced at a dangerous rate

The Wild Life Board's decision to rehabilitate the fast-diminishing Indian rhinoceros and the wild buffalo in new homes would therefore be welcomed by all lovers of wild life. If the Uttar Pradesh Government's attempt to resettle the Gir lion in the Chakia forests proves successful, other areas will be used also.

The Goose That Lays Golden Eggs



Madhu is wise for his years. His father is a farmer of means. The boy knew that his father's savings were hidden in the house. He was rather puzzled. His teacher had explained at length how hoarded wealth is unproductive. Besides, robbers could take it away at will and there was the risk to life too. But he was afraid to talk the matter over with his hot-tempered father until a theft in the village gave him the chance. "Wealth wisely invested is like the goose that lays golden eggs; idle money does not multiply," he was bold enough to say. The instant acceptance of his counsel dazed Madhu but he had talked sense. Who does not value his life or his assets?

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THE ARYAN PATH

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

VOL. XXIX MAY 1958 No. 5

"THUS HAVE I HEARD"—

LIGHT AND LIFE

The sun of His wisdom lights a thousand worlds;
His merciful clouds all creatures hide.
A myriad destinies are fulfilled in His love;
The Voice of His law — how it strikes my heart.

MAY is the month of several Holy Days in this ancient land of India. On the 3rd of May all devotees of Gautama Buddha and the many impressed by his sublime philosophy will salute with gratitude the Master, truly a Man among men! In fact every spiritual aspirant, and especially every Indian, should take advantage of the triple festival on the Full Moon Day of the Hindu-Buddhist month of Vaishakha.

Buddhas are Light-Bearers — and the *Tathagata* Light is the highest, the most supernal of all lights. Buddha Gautama is an historical figure whose acts and achievements are authentic. Truth and not poetic imagination or license is enshrined in the verse quoted above. Sung by a Japanese Empress of the eighth century, Shotuku by name, the verse is meaningful

Prince Siddhartha exchanged the royal garments for the Yellow Robe and the power of royal munificence for the Begging Bowl. These acts are symbols — He exchanged Life for Light. Renouncing His throne, His queen, His father and son and mundane duties, He rose superior to fate or *karma* and by the power of free-will conquered the one vital principle of Life and so became Master of Immortality.

Mortals enjoy and suffer in life and know not why or how. From birth to death men and women hold fast to the Wheel of Life, which turns ceaselessly. Burne-Jones has imparted a great lesson in his picture — the Wheel of Life turns, turns, turns, and on it are bound the rich and the

poor, the great and the small. *Karma* or destiny brings everyone to the top of life by the motion of the Wheel, which then, moving further, brings him down.

It is said that Life is a school and that all men are learning, most of them unconsciously, but a few, having evolved further, do so deliberately and consciously. This learning provides to man's senses, to his mind and to his heart the light to understand the life of joys and sorrows. Bodily eyes are organs of sight, but each pair of eyes is different from all other pairs. All men are not clear-sighted. There are diseases of the eyes. Also, there are differences in quality and sensitiveness of perception — the painter sees, the poet visions, what the business man does not see and the scientist is not able to perceive. The light of the mind also brings to each different types of knowledge. Still more important is the light of the heart. We observe, we understand, we assimilate the workings and processes of life. The peasant and the prince, the scholar and the artist, observe with what light each possesses; they also understand and assimilate and grow albeit at a snail's speed. In most men and women life denies the power of light; the conflicts of life, the struggles of existence, continue to confuse till we are compelled to perceive the truth that the light of the soul within is superior to the three lights of heart-feelings, mind-thoughts and bodily perceptions. The three lights give us contact with mundane affairs, but worldly experiences baffle the heart, confuse the mind and fail to produce Wholeness or Holiness in the body.

When, turning away from the without — the Ocean of *Samsara* — we look inwards, we begin to glimpse the superior light of the human soul — the Thinker. We sense the existence of mystery and we seek the wisdom of the Inner Light. In the life of the Within we perceive the truth that there are Those who have solved the mystery. Lower lights represent different degrees of luminosity like candle light, the light of a kerosene lamp, electric light. But the higher Light of the Soul is a different kind of Light. It is not derivative; it is self-luminous. Scholars, scientists, philosophers, artists — these live by and radiate different degrees of light, but they are not able to enlighten life truly.

The human soul shines by its own light. It is the Man of Thought whose ideation is spiritual. The Wisdom of the Soul is one and the same, ever constant, and this constancy is its sublime power. That Wisdom is not of the past, the present, the future; it is of the Eternal Now. The Light of that Wisdom is called the *Tathagata* Light, the Light of the Illustrious Predecessors.

It is that Light which is the Sun of the Wisdom of the Buddha. It is

merciful and hides within all — the thief and the harlot, the violent and the wrathful. From within the Soul that Light makes possible the fulfilment of destiny. When the clear voice of *Dharma*, the Law, strikes the heart we become men of light, and master life with speed and strength.

Every Form of Life moves, making life more and more complex, and wonderful indeed is the diversity of the kingdoms of matter, which are made up of the Forms of Life. The urge of the Divine Will functions in the worlds of Life, but it is not possible for lower forms of Life not even for a diamond, not even for a *pipala* tree, not even for a sacrificing cow, to develop Free Will and to become a Form of Light. It is man, the self-conscious being, the being conscious of himself, who can and should control and master the vital principle of Life and its myriad processes. Only a man can grow to be an Adept of the Good Law, the rare efflorescence of a civilization, and proceed to attain Buddhahood.

Man does not realize his grand privilege of having attained manhood because his sense of responsibility to Life is weak. It is not the religion of the temple and the church but the Religion of Responsibility which man must practise in order so to transform himself, as to become a Man of Light streaming it forth for the helping of his fellow men. There are inspiration and energy in the words of the Buddha; says the *Dhammapada*:—

> Difficult it is to obtain birth as a human being. Difficult it is to live the life of a man. Difficult it is to get to hear the True Law. Difficult it is to attain to Enlightenment. (ver. 182)

Difficult — yes; but impossible — no.
Thus Have I Heard.

SHRAVAKA

ON GROWING OLD

[ONCE again our esteemed contributor writes inspiring words which will charm all and encourage the aged. **Mr Hugh I'A. Fausset** has done this time and again in our pages, which he has adorned ever since THE ARYAN PATH began publication. In this essay he advises all, but especially the aging, to feel the nearness of another world than this three-dimensional one created by our five un-co-ordinated senses. He advocates the injunction of *The Voice of the Silence* — "Accept the Woes of birth" and "Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance." To trust Nature is to enjoy the benison of Beauty, eternally young, ever joyous. Let us have the faith that Mr. Fausset has in the "ordered constancy of being" and in "the flame that burns unquenchably in the heart of life." — ED.]

THERE IS a German fairy story which has comforted me when I have been tempted to think that the wounds which tragic circumstance can inflict on the very young can never heal. In it a girl is asked to choose between a happy youth and a happy old age, and decides for a happy old age so that she shall at least have something better to look forward to.

Life does not usually present such simple alternatives and, outside fairy stories, the present is the only time of which we can be sure and which, joyously or sorrowfully, we can make our own. We seldom do so because our minds are set on the future, if we are young, and turn back on the past when we are old. But the idyllic futures we dream of are generally those which can never exist. The past to which we return is a dream too, though it may be a sad one

But the girl in the fairy story had at least enough faith in life to believe that it always had something to give and that it could even keep its best gifts to the last. When a civilization is dying, as is our own, or is threatened with disaster for want of the wisdom which the old should infuse into it, the young are understandably sceptical of such a belief. Maturity, if they are to judge it by the reasoned disillusionment or the dull conformity of most of their elders, is less the crown of life than its withering. The pace, too, at which life is lived today and the general engrossment in its physical and material aspects encourage the view that age, with its slower rhythm, is synonymous with disability, and this despite the fact that people in many parts of the world live active lives longer than before. But such *longevity is valued less as an opportunity for new and more sensitive experiments in living than for prolonging the kind of life which habit has stereotyped.*

If to grow old is to learn to be active in contemplation as once we were

active in doing, it can be as rewarding an experience as growing up. For *to grow in knowledge of the inner world is no less satisfying than to extend our grasp over the outer.* Indeed its rewards are incomparably greater. Nor does contemplation deny the world of action and sensation. But it transforms our relation to that world and our vision of it. Above all it teaches us that we are born into life that we may learn to die into it. As long as we breathe, birth and death are never divided, strive as we do to force them apart. Spiritual death is, in different degrees, the measure of our success in separating them.

When life is at its physical spring, we are least inclined to do this. Youth with its gaiety and engaging abandon, if not borne on wings, carries on its back a quiver full of arrows, each a glinting possibility. Even the unfavoured of fortune have then a reserve of hope to draw upon and, though this hope may attach itself to some object in view, some enterprise of the moment, or some goal ahead, it is in essence the aura or effulgence of life's belief in itself. In Gabriel Marcel's words, it is the "fuel that keeps a life alight from day to day."

True hope is an inward assurance that life is endlessly creative, strong enough to outweigh its apparent defeats and failures. As we cease to be young, such hope has increasingly to stand the test of reflection. This it will fail to do unless we think so deeply into life that we reach to the very roots from which hope itself springs. If, for any reason, we turn our minds against life in reflecting upon it, whether we disguise this hostility as critical analysis or common-sense realism, we shall lose hope and at best have to fall back on some philosophy of endurance or defiance, or on a hedonism by which we try to console ourselves with pleasure for our loss of joy.

Beneath all such stratagems is a sense of having been cheated by life and so of the need to outwit an untrustworthy opponent. And this distrust reflects a recoil of thought from the embrace of life, when the transition from unconscious intimacy to conscious is necessary, if we are to enter freely into its heart. It is, basically, a failure in love. But to say this is not very helpful until we have really learnt what it means and what it costs to love. Love is always an absolute venture of faith, a total acceptance of every relative loss, including, it may be, the apparent loss of love itself, and, above all, of the determining ego which we assume ourselves to be.

This is a lot to ask of the mind when it first begins to reflect upon life and sees it bristling with hazards and riven with conflicts. The need to survive, to compete, to conquer, so easily overrides the need to love. And life itself seems to approve and exemplify this. For there is no human

impulse which cannot find its justification in the life of which we are a part and which mirrors what we are at any moment. The less partial we are, the more meaning will life disclose to us and the more convinced we shall be of the need to accept life, not only at the high pitch of ecstatic experience, but even when all zest for living seems to fail. Only so shall we grow deeper and deeper into the nature of being.

It is because so many people are deaf to the living pulse of growth, hearing only the mechanical drone of the wheels of change, that they feel betrayed by life, when the infidelity is in fact their own. The fact that age is so generally viewed only in its negative aspect as a lengthening shadow, cast by a sinking sun and drawing out to an end long anticipated with fear or resignation, shows how little the bounty of life is realized by those who have ceased to trust it. Gustav Holst, in his interpretation of the planets, named Saturn the planet of old age. As we listen to the music in which he expressed what Saturn meant to him, darkness deepens about us. Bound like sacrificial victims to the anvil of existence, we can only wait for the pitiless hammer of the years to intensify its striking power and deal us the final blow.

Saturn, so conceived, does indeed, symbolize one aspect of old age, to which we can hardly fail to give due weight—the fatality, as it seems, of being tied to a body that is always reminding us, with the rose of Edmund Waller's lyric, "how small a part of time we share" with the beauty that blooms and fades in a day. But Saturn, as symbolical midwife of existence, is as much the planet of infancy as of old age. To be born is to plunge into mortality and so to die. Yet few weep or wring their hands over an infant's cradle. "I am but two days old," sings the infant of William Blake's lyric, and a thousand infants crying in the night do not contradict the truth that "joy is my name," a joy that declares life to be infinitely blissful in its essence, a joy whose victorious spirit can transform even a prison into a paradise.

It was the enraptured taste of this joy, when he was young, that made Wordsworth confident, even when time had chastened his instinctive response to it, that

> Nature never did betray
> The heart that loved her; 'tis her privilege
> Through all the years of this our life, to lead
> From joy to joy.

Yet Wordsworth, it may be said, failed, at least partially, to live out the faith which he so confidently affirmed, succumbing in middle life to that *cramp of self-consciousness which is peculiarly the disease of the modern mind.*

Nature, as mother of our instinctive life, knows nothing of this cramp, being spontaneously obedient to the spirit which informs her. But the same spirit works in man to wake him from the blissful sleep of instinct to look his Mother in the face. And the face he sees when he wakes is no longer that of the Mother who smiles comfortingly on all his needs, but of the Sphinx who gazes through him into some vast beyond, impassively contemplating his puny and often perverse efforts to break from her arms and shape his own destiny.

Yet how can he break free when hers is the body in which he draws his breath from the cradle to the grave? However far his intelligence may carry him, however subtly he may analyze the elements of that body, which is also his own, any freedom which he may claim in defiance of the spirit which she so perfectly obeys will prove a worse bondage than the blind instinct which he would outgrow.

It is thus that Nature serves the growing soul in man, not only as a cherisher of life and joy, but also as a *mater dolorosa*, swaddling us in the sorrows of lack and loss, punishing us dispassionately for our transgressions of her law and teaching us at each stage of the incarnation, which we have received from her, the lesson which we most need to learn. *The less we are ready to learn, the harder do we find it to love her.* Yet the love that informs her sternest judgment no less than her radiantly rewarding smile has only one end in view, to temper our hearts and minds to affirm the joy which is the essence of her being and which is beyond both loss and gain, as we self-centredly measure them. Without this ageless joy, equally present in old and young and only waiting to be purely known, the heart of life would cease to beat. But when it shines in eyes, however old, eyes that tears have made transparent to life's deeper truth, the years fall away as destructive agents.

For the changeless beauty of this joy is not at war with time, whose artistry it needs to draw out its infinitely various and subtle graces. Some of these graces may seem to contradict each other, youth's ardour and impetuosity, for example, seeming to challenge the repose of age. But because they spring from the same timeless root, they grow together. The flame that burns unquenchably in the heart of life fulfils itself in the light of a loving awareness, and to deny the flame, in whatever small degree, is to dim the radiance of the light.

For there is no conflict in the heart of life, which is in perfect agreement with itself. This ordered constancy of being is the foundation of all trust and is reflected in every human loyalty. It persists through all the disconcerting phases and changes of existence and is revealed, too, in the

meeting of extremes which proves that time is not a line which carries us ever further from our source, but a circle, of which the circumference is always equidistant from its centre and along which we travel, in rising spirals, to discover our beginning in our end and our end in our beginning.

In all of us, of course, the tide of physical life imperceptibly turns and more and more we feel its ebb. But even when it flows most strongly, it contains within it intimations of the super-physical, which tell us that the body is less a dynamo of atomic or animal energy than an organ upon which the spirit can play an undying music, a new variation in each one of us of the song which the stars sing together in the ever-renewed and renewing dawn of creation. And if its first music is that of the singing senses and of limbs that leap and dance, its last may be of a wisdom which finds at the heart of all change and movement the peace of a perfect meaning, that redeems the apparent treachery of time.

HUGH I'A. FAUSSET

ALL other ages have a certain number of years appointed, how long every one continueth, but unto old age there are no determinate and certain times limited and prefixed, and therefore thou livest therein well and laudably, as long as thou canst execute thy office, discharge thy duty, and defend thine authority, and yet, nevertheless, to contemn death. And for this cause, it happeneth that old age is endued with greater courage and animosity than adolescency and youth is. And this is the cause that when the tyrant Peisistratus demanded of Solon how he durst be so bold, or wherein he reposed his trust, so wilfully and boldly to gainsay and disobey his proceedings: Solon answered him that he trusted to his old age, and that was it that made him full of courage, and gave him boldness to resist him; forasmuch as he with lawless force and monstrous tyranny had attempted to oppress the commonwealth miserably crushed through his untridled and tyrannical invasions.

—CICERO

LEONTOCEPHALOS

[APPROPRIATELY we print in this issue the interesting article of **Shri Madhava Ashish,** for during this month many Hindus will celebrate the birthday of Nara-Sinha. Modern man, conscious only of some of the surface expressions of Nature's powers and priding himself on the precarious triumph over some of the visible material aspects of the manifested universe, can with profit take to the study of the symbolic representations of powers psychic and spiritual, hidden in Nature and in Man. The ancient symbols and emblems, myths and legends, carry within them profound truths. It is in the language of symbols that the Book of Nature is written. The symbols of the Man-Lion and the legendary lore surrounding the fourth *Avatara* of Vishnu contain profound lessons.

—ED.]

THE LION-HEADED ICON of Nara-Sinha, one of the *avataras* of Vishnu, is one of the many half-man, half-animal figures through which the ancient cultures symbolically expressed their perceptions of the natural and human powers loosely termed gods. Loosely, because they may represent anything from the most sublime Principle to organs of the human body or lunar asterisms seen as divine manifestations. Also, the same icon may, at different times, be construed to represent a particular manifest power and the transcendent source of all created things. By the Shaiva, for instance, Ganapati is often in practice relegated to the position of a *dwarapala,* Keeper of the Gate, while amongst the Ganapatya sect he represents the androgynous undifferentiated Supreme Deity by whom, out of whom and in whom exists all that is.

In spite of the serpentine Typhon, the horse-bodied Centaurs, the goat-hoofed Pan, the tailed and hooved Silenoi and a host of others, nearly all of whom represent the animal nature as the lower half of man, the Greeks, perhaps because of their supreme cult of the intellect and their view that the head is the most noble member of man, found the Egyptian and Asian concepts of animal-headed gods peculiarly uncouth and repellent. To the sensual and materialistic Romans who followed the Greeks, such figures were even less sympathetic, although animal forms of their gods were commonly used. It is curious, therefore, that the Mithraic cult, with its Indo-Iranian sources, spread all over Europe, wherever the Roman legions planted their standards, and closely rivalled Christianity in the competition for the allegiance of Europe while displaying as a symbol of its highest concept a lion-headed icon.

This figure is the erect lion-headed body of a man, sometimes with a lion's

claws or feet, often standing upon a globe and enwrapped by serpents; on his shoulders are wings and keys are in his hands. To the Mithraic worshipper he represented boundless time, the æon, Kronos, the origin of all things. "He was considered ineffable, bereft alike of name, sex and passion," says Cumont, in *The Mysteries of Mithra.*

There are, of course, rationalizations which explain away the uncouthness of the figures. Participants in the mystery plays of Greece and indeed in religious and magical ceremonies in many parts of the world, were wont to wear head masks of various wild animals, often thereby identifying themselves with the god so represented. The connection of this with the practice of calling an animal's face a mask is obvious. War helmets were decorated with spoils of the chase and served the purposes of a cognizance, a proof of prowess and an intimidation. Heracles, it is said, after killing the Nemæan lion and skinning it with its own claws, made for himself an invulnerable armour of its pelt and a crest of its head. But, however good such explanations may be, they leave out of account any question of why the animal form of the god, or the man dressed in the animal form of the god, should excite anything but ridicule or fear and should be chosen to represent the Supreme Being. This is especially curious as we are here dealing with the beliefs of cultured races and not with the sympathetic magic of savages.

Out of the many lines along which such animal symbolism may be pursued, one is with reference to the zodiacal circle or circle of animals (*zoon*, the same word from which comes "zoo.') The zodiacal circle, or, rather, ecliptic, is the apparent yearly path of the sun through the stars. Those constellations which fall on his path have from antiquity been allotted to twelve equal parts of the circle, making the twelve months of the year. Each of these parts has a sign said to have been suggested by the shape of the constellation it encloses, and of these signs seven are the forms of animals. The identification of any one constellation with its particular sign depends on man's ability to perceive patterns in the otherwise random matrix of stars; a feat which he achieves by the psychological projection of images which lie within his own inner consciousness. Whether such projections are the products of private fantasy or expressions of archetypal truths depends on the extent to which he knows his true self. The fact that what we know as the Chaldean zodiac, whose patterns we have to learn to see in the stars, has been so widely adopted is proof that it is an adequate symbol of the nature of the psyche of at least a very large proportion of mankind.

Because, from a heliocentric viewpoint, the axis of the earth is tilted in

relation to the axis of its path round the sun, the sun, seen from the earth, appears to move north and south of the equator during the year. The movement of the zodiacal circle, wobbling like a crookedly fitted tyre on a wheel, is likened to the wriggling of a snake. This is one of the serpents associated by symbolism with the measurement of time.

The same tilt makes the axis of the earth describe a circle about the axis of the zodiacal circle once in about 25,800 years, which accounts for the shifting of the pole star. This number, or a symbolic approximation of it (25,920), is the basis of all the Hindu calculations of *yugas* and *kalpas* and embodies the concept of the Greek æon. The line of the axis of the zodiac is unmarked by any star and is hidden somewhere within the folds of the constellation of Draco, the mysterious serpent-dragon of the northern skies, another of the symbolic serpents that wrap about the symbol of eternity as *Adishesha* does Narayana.

Where the circle of the earth's equator intersects the circle of the zodiac are the points of the spring and autumnal equinoxes. These two circles move in relation to each other owing to the circling of the axis of the earth and the points of intersection move accordingly. This movement of the equinoctial points around the zodiacal circle, at the rate of about one degree every seventy years, has been used as a measure of time throughout the ages.

The zodiacal circle thus represents the circle of time, the *kalachakra*, ruled over by the *kalapurusha*, who may be called by any number of different names, Narayana, Vishnu, Hari, Sri Krishna, who are all bearers of the discus (*chakradharas*), more properly bearers of the circle of time, and of whom the bazaar calendar pictures of effeminate boys twirling circles of tinsel on their fingers are ludicrous travesties. "Prajapati is the year," say the Upanishads. The lion or tiger is the lord of beasts, and thus represents the lord of the circle of beasts. He who dresses himself in the lion's skin or the lion's mask thereby identifies himself with him who is lord of the circle, the *kalapurusha*. This may be Shiva, as the lord of beasts (*Pashupati*), wearing the tiger's skin and entwined with serpents; or it may be the lion-headed (leontocephalos) Æon of the Mithraists; or the lion-headed Nara-Sinha, the *avatara* of Vishnu; or the Greek Heracles, in his crest and skin of the Nemæan Lion, whose labours can be made to symbolize the conquering of the powers of the zodiac; or Rudra, whose roaring has been likened to other beasts' besides the lion's and refers to the audible sound of the cosmos; or Orion the Hunter who is identified with the *kalapurusha* and whose star-form coincides with the constellation *Mrigashiras*, which word is as well translateable by "the lion-headed," as

by the more usual "head of the deer." The primary meaning of *mriga* is a four-footed beast, and it is used to denote, among other things, the two wild beasts of the zodiac, Capricornus (*Makara*) and Leo (*Sinha*).

The erect lion-headed figure of the Mithraic Æon with the signs of the zodiac, constellations and seasons marked on his body thus represents the axis or *stambha*, the eternal support of all things, around which the whole universe, and this geocentric system in particular, revolves. He is, however, the axis of the zodiacal circle and not the axis of the earth, which latter represents the false centre around which we, as individuals, have integrated our empirical selves, as against the unmoving centre of eternity that is the same in all men. The Mithraic initiate, we learn, if offered a wreath or crown, would thrust it from him or place it on his shoulder, showing thereby his knowledge that the true centre of man, like the true centre of the universe, is, like man's physical heart and the zodiacal centre, offset from the physical centre and the terrestrial axis.

We, however, rotate about our own egocentres and, given the opportunity and sufficient ambition, like so many of the legendary *tapaswis*, we "move heaven and earth" until as much as possible of our surroundings is made to rotate about us. The story of Hiranyakashipu, for instance, as told by the *Bhagavata*, can be interpreted to mean just this, and his fate at the hands of Nara-Sinha the Lion-headed, who is born out of the *stambha*, is precisely what happens to all who seek to usurp the power of the Eternal and exploit it for their own ends: they are destroyed by the power of Time operating through their instinctive animal nature.

In another line of symbolism we are bound by the *naga-pasha*, the girdle of the serpent of the zodiac, who is at the mercy only of Garuda, the wheeling eagle, the *vahana* (vehicle) of Vishnu, who, from the top of his golden pillar, the axis of time, the *stambha*, sees all things as they really are.

The Lord of the Circle of Time has two aspects, bound and free. Bound, He represents the divinity within man, manifest in time, snared within the web of the net of His own weaving. Free, he is the transcendent, unmanifest, eternal and unitary Being beyond all name and form.

When, in the account in the *Vishnu Purana*, Prahlada was bound by the *naga-pasha*, he escaped by identifying himself with Vishnu, and we too, like him, and like the Mithraic worshippers of old in their cave-like Mithraea at Londinium, throughout Europe and Iran and in Indian temples, may learn thus, in the words of the Orphic tablet, how to "escape from the circle, the weary, the misery-laden."

MADHAVA ASHISH

THE CULT OF LOURDES: 1858–1958

[IN THIS informative article **Mr. George Godwin** examines the cures of bodily diseases which take place at Lourdes. That they occur because of the influence of the Roman Catholic Church is a superstition. Such cures take place in many places considered holy by the Hindus; also at many Muslim shrines. The rational explanation is available to any intelligent person who cares to study the nature and power of Faith, which "is a quality endowed with a most potent creative power," says H. P. Blavatsky. Faith-healing manifests through several ways and a proper study of Faith, Will and Imagination unveils the "mystery" of Lourdes. The age of miracles never existed and does not exist now. —ED.]

A CENTURY AGO the little town of Lourdes, with a population of ten thousand, was unknown to the outside world. Standing on the site of a Roman camp at the foot of a high Massabielle rock, upon a plain the southern horizon of which embraces the foothills of the Hautes Pyrênées, Lourdes has, in a century, acquired world-wide fame.

How, then, has it come about that in this, the centenary year, six million pilgrims will come from all parts of Christendom to this little town; that the second largest church in the world is here under construction; that an intangible agent has brought world-wide fame and great wealth and prosperity to the town and townspeople?

In a single word, the answer is *faith;* the faith that can bring about the alleged cure of disease by divine intervention.

Of all man's persistent primitive beliefs, this, that divine aid for the sick is to be secured by appropriate mental and emotional approach to the god, demi-god, deified mortal or thaumaturgic agent, is the most universal. For a cult to persist with so great a vitality, there must surely be some basis of spiritual or psychological truth. A survey of faith-healing through the ages shows clearly that the cult springs from a deep-seated and universal need.

The cult of Lourdes has its source in a supernatural event alleged to have taken place by the now famous grotto, whose waters thereafter acquired miraculous healing properties, due to the intervention of the Virgin Mary during her appearance to a little girl.

Consider for a moment what is involved in the cult of faith-healing. It involves two vast assumptions. First, that God, the Prime Mover—what you will—is directly concerned with human destiny; secondly, that as reward for a faith, sublime and absolute, He will set aside the mechanism of the physical world, abrogate established universal laws and permit

exceptions to them.

Here, there should be entered a *caveat*. The fact that external forms of faith are seen to have been designed to fit the idea of an intervening deity, or supernatural agency, is no adequate reason for dismissing faith itself as an instrument for physical and mental cure or regeneration. The very approach to the physician implies faith; and there can be few more dramatic examples of pure faith than the total surrender of the sufferer to the surgeon.

In this sense, all healing is faith-healing. Faith, indeed, is a reality the power of which is yet to be measured. As Charcot, the father of modern psychology, observed: *C'est la foi qui guerit.*

So it would appear to come to this: either the gods, the demiurges and saints possess power to set aside natural law as the reward for acts of faith, or the phenomena of the cult of faith-healing through the ages can be made to fit a rational hypothesis—in a word, that the operative factor in the cure is the faith of the suppliant; and the change in the physical or mental condition the result of processes purely subjective and without any sort of reference to the supernatural or miraculous.

For the miraculous cures claimed for the grotto shrine of Lourdes, it is argued that there is a distinction between Christian faith-healing and other sorts. This is merely preference for one sort of means against another. On the evidence it is difficult to escape the conclusion that these cults are not many, but one, and that the miraculous cures claimed for Lourdes are in the direct line of descent from the cures of the thaumaturges, the medicine men, the medical priests and the Juju men of other times.

The issue is a plain one. If diseases are cured by the pilgrimages to shrines such as Lourdes, are such cures due to causes within the frame of natural law, as it is known to science and psychology, or are they to be explained only by reference to some supernatural agency which has power to set aside those laws?

If one is to adopt the position of the believer in miraculous cures it is necessary to accept the following proposition, namely, God, or some other supernatural Being, in response to the prayer of faith and the symbolic act, causes, in a few randomly selected cases, malignant tumours to vanish, perished nerves to quicken and minds deranged to become sane again.

Let us look at the events which resulted in this truly amazing modern cult.

Up to the year 1858 Lourdes was a commonplace little provincial town of no importance. Since then Lourdes has been transformed into a thriving

community revolving about a single activity—the service of the multitudes that yearly visit the famous grotto. It is a town of hotels, pensions, lodging houses; of shops displaying every kind of religious souvenir, from mechanical lighters engraved with pictures of Our Lady of Lourdes, to ladies' handbags similarly adorned.

Clearly, it would be to nobody's advantage today for either the Roman Catholic Church or the people of Lourdes to question the authenticity of the strange story told by little Bernadette Soubirous or declare it to be the pitiable hallucinations of an hysterical little girl; but it would be economic ruin for many were her cult to be discredited, her story disproved.

It was while with two little companions looking for firewood and bones that Bernadette reported the vision of a "white lady" by the grotto. Seventeen times, or thereabouts—there are several versions—the child was visited by this apparition. Her account of these visions was circumstantial and clear, nor was she shaken by many civic and ecclesiastical interrogations. The vision had been plain to see and had also spoken to her, conveniently, in the local dialect, saying: *Que soy l'Immacule Conception.*

It has been suggested that no child could have invented that, since she would not understand the words. But this is to overlook the circumstance that the dogma of the Immaculate Conception had but recently been promulgated by Pius IV, and had been the theme of the local Curé's sermons. The Curé himself, M. Peryramale, was at first among those who did not believe Bernadette; but later he became converted.

Soon after her telling of the vision, and of the magic spring, the first "miracle" was reported. A workman who had been blind, or suffering from some visual defect, reported himself cured after laving his eyes in the grotto spring. Out of these two events has developed in the century the most astonishing faith-healing cult of modern times.

Two questions at once suggest themselves. First, does the evidence of little Bernadette justify belief in the reality of her visions; secondly, has the cult been subsequently justified by authenticated miraculous cures?

The visions of little Bernadette are phenomena well within the range of things known and understood without reference to the supernatural. The vision was visible to Bernadette, but invisible to her little companions and to all others who accompanied her on later occasions. From this circumstance it is fair to conclude that the vision had no objective reality but was a projection of the child's mind. Such manifestations occur most frequently about the time of puberty, and there are many examples, both in history and in the case-books of medicine. Joan of Arc, tending her

father's sheep in the lush meadows of Domremy, heard voices heard by nobody else. Bernadette's voice told her to seek a magic spring: Joan's voice convinced her of her mission to lead the French to victory against the English.

We know a certain amount about Bernadette, a good deal more than can ever be known of Joan through the mists of time. She was the child of poor and almost outlawed parents, for her father, a miller's labourer, had been the subject of a criminal charge and the family had sunk into the depths of poverty. Bernadette was a delicate child and "peculiar." The French have an expression for the type. They say: *C'est une originale,* meaning thereby to imply some degree of mental aberration. Bernadette often sank into deep sleeps. she was often hungry, she was sometimes beaten. Her ecstasies at the grotto, along with other symptoms, suggest a defective nervous system and a condition of hysteria. So much for Bernadette, who started the whole astonishing business unawares.

What, then, of the record of the miraculous?

Numerous cures of a miraculous kind have been claimed for Lourdes. The power of suggestion, inherent in the psychic pattern of a great concourse of people under such conditions as those which characterize Lourdes, may well be greater than the sum of its parts and potent to effect changes on the physical plane beyond the capacity of any one suppliant. Here may be hidden psychic laws not yet fully understood; what Emile Zola refers to in his examination of Lourdes as "the unknown force that emanates from crowds in an acute crisis of faith."

The psychologist Pierre Janet, after visiting Lourdes, wrote:—

> The practices that have been recognized as contributing to the realization of a miracle, the long pilgrimages, the prolonged waits, the marvellous stories, the religious exaltation, the public meetings, the emotion caused by the marvellous and the terrible, all are assured causes for great psychic disturbances. More recently, indeed, studies of a somewhat special psychological fact, the phenomenon of suggestion, have come to show that in certain cases, by means of definitely psychological procedure, there could be brought about certain events quite comparable to those seen in the "miraculous" cures.

In the early days of the cult a panel of medical men was set up: the *Bureau des Constations,* to examine into and report on cases of alleged miraculous cures. A number of these were authenticated by this Bureau.

The procedure is as follows. The pilgrim presents himself or herself to the Bureau for diagnosis. The sufferer states the nature of the disease on arrival and invites medical confirmation of cure. If the condition of the

pilgrim suggests an unaccountable change in condition, the details are recorded and the pilgrim reports back the following year. The case is then reconsidered by the Bureau. If the condition is one that suggests a change not to be accounted for by known medical techniques, a dossier is prepared and submitted to the International Lourdes Medical Commission. If this body, on which medical men serve, consider the case made out, they make their recommendation for authentication of the miracle to the Ecclesiastical Commission.

The Bureau was reconstituted in 1946, and its procedures were made more scientific; since then the number of alleged miraculous cures has fallen to so low a figure as twelve!

An English medical man, Dr. D. J. West, recently published the results of an investigation made by himself of some of these alleged miracles. And he found, as others before him have, a certain laxity in the procedures for determining in the first place the existence of the disease which is later claimed to have been miraculously cured at the grotto.

Dr. West has this to say of his investigation:—

> After having examined all the dossiers the puzzle that stands out in my mind is psychological and not medical. How can scientific men indulge in such farcical rationalizations? What is the point of bolstering up weak evidence by glossing over unwelcome points and making authoritative pronouncements of doubtful validity? Why does the International Lourdes Medical Commission, a collection of undoubted experts, behave with the efficiency of a rubber stamp? The Catholic doctors concerned are surely damaging the religious cause they intend to support.

Things undoubtedly happen at Lourdes and elsewhere. The question is: What causes these things to happen? The answer suggested here is that every alleged faith-cure ever effected at Lourdes, or anywhere else, is amenable to a rational explanation. The evidence for the miraculous hypothesis everywhere breaks down completely. Faith-healing is, in fact, a form of psychotherapy; but it is psychotherapy applied by those who have no knowledge of the principles and the practices of priests at magic grottos and shrines, or by groping lay practitioners who stand on the verge of that vast uncharted realm, man's unconscious mind.

At the grotto at Lourdes there are hundreds of crutches offered as evidence of past miracles wrought at the famous shrine. Is it not significant that there are no wooden legs?

GEORGE GODWIN

THE TREND OF CONTEMPORARY PSYCHOLOGY

[**Professor P. S. Naidu,** Head of the Research Department of the Vidya Bhavan in Udaipur, who is the author of three books on psychology and one on æsthetics, here traces suggestively the line of development of Western psychology. He sees grounds for hope that studies in the borderland of parapsychology, still frowned upon by the "ultra-scientific" psychologists, will help restore to the psychology of the West the concept of the "Soul" or the "Self." The psychologists of the West have much to learn to their profit and many a priceless hint to gain from the psychological science of the ancient East, and especially of India. The Enlightened One, Gautama the Buddha, may well be regarded as the Master Psychologist. In days of old psychology served as the unavoidable basis for physiology. Modern knowledge has taken physiology as the basis for psychology. Hatha Yoga without Raja Yoga is fatal to human health and sanity; as a well-understood projection of Raja Yoga there is much to be learnt in the true Hatha Yoga system. — ED.]

"PSYCHOLOGY first lost its soul, then its mind and then its consciousness; it has now behaviour of a kind." That is how a gifted critic of the modern trends in contemporary psychology sums up the position at the moment in this youngest of the Western sciences. Though his statement may seem an undeserved gibe, there is a great deal of truth in it.

Time was when the psychologist, even in Europe, was seriously concerned with the soul. The ancient Greek thinkers, the founders of great philosophic systems and acute dialecticians, were engaged in the serious study of the soul. Much later, after it developed an ultra-rationalistic and scientific temper, the Western mind came to associate such a study with theology, and it went out of fashion among intellectuals. So the first climb down was made from soul to mind and the study of its faculties.

But, even here, the scientific-minded investigator found far too many phenomena that could not be handled with the objective tools of science. Hence, in the latter half of the nineteenth century, it was felt that "consciousness" alone could be the fit subject of study by the earnest seeker after truth in the field of human nature. But even "consciousness" cannot be explored, investigated, tested and weighed in the laboratory. The method employed for unravelling the mysteries of consciousness was introspection. But what can introspection reveal except what goes on in the mind of the introspector himself? I cannot look into your mind, and you cannot look into mine. Objectivity, precision and clarity—the prime

requisites of scientific investigation—are lacking in introspection. Hence scientific psychologists decided to rule out even consciousness from their field of investigation.

When these successive eliminations had been made, what was left as the subject of investigation by the psychologist was "behaviour." Here at last was something which could be handled by the experimental methods of the scientist. Behaviour can be controlled and studied in the laboratory in much the same way as the physical scientist or the biologist studies his chosen field of nature. And, based on this experimental approach, a systematic theory of human nature, called Behaviourism, was built up. Like his counterparts in the physical and biological fields, the Behaviourist decided to ignore all intangibles. "*The imperceptible is non-existent*" is the motto of this group of objective scientists. All that is imperceptible in human nature was to be ignored. Soul, mind and consciousness; thinking, reasoning and imagination; and such other terms as psychologists are fond of using to connote so-called mental experiences, were henceforth to be completely ruled out. In other words psychology should concern itself with the study of behaviour and in particular with bodily behaviour. From this methodological requirement there soon emerged a theory of human nature which identified man with his body, and spoke of him as a highly complicated machine with the nervous system as its mainspring. At present we know little about this mainspring. When our knowledge of the brain and other parts of the nervous system is complete, we can explain every act of human beings, from the lowest act of scratching an itch to the highest act of self-sacrifice, in terms of the working of the nervous system. Thus there arose the ultra-rationalistic system of psychology known as Behaviourism.

Despite its attractive neatness and concreteness, Behaviourism was soon found to be inadequate as a science of human nature. The humblest of living creatures, namely, an insect, displays powers which the most perfect machine lacks. Living creatures are purposive, goal-seeking and forward-looking in their behaviour, while a machine is deterministic, backward-looking and completely controlled by the chain of causal sequence. Western psychologists soon realized the utter inadequacy of Behaviourism, which is superficial even in its treatment of the bodily aspect of behaviour.

There came into existence a whole group of depth psychologies which tried to probe into the deeper aspects of human nature. McDougall, Freud, Adler and Jung were the pioneers in the field. McDougall drew attention to the *motives* behind bodily behaviour and established beyond

doubt the powerful influence of instincts and emotions on the activities of human beings. He it was who made us see that underneath the thin crust of reason there lay the powerful dynamic springs of human action, the *instincts and emotions*, which really controlled our personality. But he confined himself to the study of *conscious* springs of action. Freud and his colleagues, who were investigating the complicated factors in abnormal human behaviour, plunged into the deep hidden recesses of the mind, and uncovered the *Unconscious*, and demonstrated its irresistible power in shaping human destinies.

Such then was the line of development in Western psychology—from the body to the mind, and from the Conscious to the Sub-conscious and Unconscious. And in this we can see the struggle of the West to understand man and the mysteries of his mind, and to grasp the significance of his total personality. To supplement the endeavours of those psychologists, there soon arose a vigorous school in Germany, the Gestalt School, which scorned the method of analysis, blamed all the other schools for their atomistic, pulverizing attitude towards human nature, and insisted on treating man as a whole, as a total personality, comprising even the environment in which this personality developed. This indeed was a welcome revolution in psychology. Apart from these major schools of psychology, there are others, all of which seem to be engaged in the laudable task of understanding human nature in all its intricacies. Taking a bird's-eye view of the evolution of Western psychology, we find that the schools, some of which claim to be the sole possessors of truth and hence are intolerant of the attitudes of other schools, are really complementary. Behaviourism deals with the body of man; Purposivism with the mind but only with the conscious part of it; Psychoanalysis and Analytical Psychology with the Sub-conscious and the Unconscious; and finally Gestalt psychology with man and his environment as integrated *gestalts*. It might seem as though these schools, taken severally and collectively, could deliver the goods, and that there was nothing in man that could be hidden from their searching scrutiny. The day of deliverance might seem to have dawned at last. Here is a science—rather, a group of sciences—which, by unravelling all the hidden secrets of man, will reveal to him what he really is, and enable him to reach the goal of life! But what do we find in the contemporary scene? A gory scene of insensate greeds, lusts and panic fears, of ferocious passions and brutalities of the uncultured masses ready to be fanned into a mighty conflagration by a chance spark. Man seems to be deaf to the agonized voice of history crying to him across the pages of its gory record! The advance of science has but tended to hasten the

pace of the intellect's progress. It has swelled man's head; it has made his hands more cunning; but it has not touched his heart. The cry of everyone (the scientist included) today is that the moral nature of man has lagged behind his intellect. The sciences have confessed their helplessness in the matter of bridging the gap between the values of Truth and of Goodness. And psychology, as it is studied and cultivated today, is equally helpless. Is there then no hope?

Hope springs eternal in the human breast, and this time hope comes from the regions lying on the fringes of contemporary psychology, a region which the ultra-scientific psychologist will not touch with a barge-pole. It is the region of parapsychology. Since 1882 the Society for Psychic Research has been studying, with purely objective methods of experimentation, such unusual mental phenomena as hypnotism, thought transference, telepathy, telæsthesia, etc. Leading men of science and of the humanities of the calibre of Sir Oliver Lodge, and Professors Lehman, Henry Sidgwick, William James and McDougall have taken a leading part in the experiments, and they have come to the conclusion that there are dimensions of the human mind other than those which the academic psychologists dare believe in. In other words, these unorthodox experiments in psychology are steadily leading us to the conclusion that just as there are sub-conscious and unconscious levels of the mind, there exist also *super-conscious levels* of which modern psychology is ignorant. And be it noted that the startling phenomena which have shocked the conservative psychologist into a recognition of the *para-psychic* levels of the mind constitute the lowest levels of *yogic* experience. They are but child's play to the *yogi*.

This then is the line of development in Western psychology, a line which is very significant in that it points to the ancient Indian concept of Man as its crown and culmination. Psychology started with the study of the whole man, but soon, in the interests of scientific specialization and analysis, it pulverized man, and began casting out of its field those ingredients which were not amenable to study by strictly objective methods. Soul, mind and consciousness were thus cast out, till nothing was left but the empty skeleton. Finding such a strictly scientific psychology strictly useless and utterly incompetent to impart a knowledge of the essence of human nature, psychology started on the quest for a deeper understanding of man. In this quest, not only were mind and consciousness brought back, but a study of the hidden secrets of the Unconscious was also taken up. Alongside this there grew up another trend outside academic psychology towards the exploration of parapsychic psychol-

ogy. Taken together, these lines of development indicate a deep urge on the part of psychologists to understand the total personality of man, the "whole" of human nature, in fact, the true nature of the Self. There is a dim awareness that there is a super-conscious dimension of the Self, and that it holds the real secret of man's nature. But this dim awareness should develop into a clear and fully focused consciousness of the fact that psychology must restore the soul to the rightful sovereign position from which it was dethroned. Only then will psychology be competent to deal with man and his problems. And when that is done modern scientific psychology will be almost identical with psychology as we find it in the *Upanishads*, the *Gita* and the Samkhya and Yoga systems. It will not be an altogether incorrect reading of the signs of the times to say that Western psychologists are slowly finding their way towards the aims, purposes, methods and attitudes of psychological study as understood by our ancients.

P. S. NAIDU

THE FIRST PHILOSOPHERS, the original observers of life and nature, were the best; and I think only the Indians and the Greek naturalists, together with Spinoza, have been right on the chief issue, the relation of man and of his spirit to the universe. It is not unwillingness to be a disciple that prompts me to look beyond the modern scramble of philosophies: I should gladly learn of them all, if they had learned more of one another. Even as it is, I endeavour to retain the positive insight of each, reducing it to the scale of nature and keeping it in its place; thus I am a Platonist in logic and morals, and a transcendentalist in romantic soliloquy, when I choose to indulge in it. Nor is it necessary in being teachable by any master, to become eclectic. All these vistas give glimpses of the same wood, and a fair and true map of it must be drawn to a single scale, by one method of projection, and in one style of calligraphy. All known truth can be rendered in any language, although the accent and poetry of each may be incommunicable; and as I am content to write in English, although it was not my mother-tongue, and although in speculative matters I have not much sympathy with the English mind, so I am content to follow the European tradition in philosophy, little as I respect its rhetorical metaphysics, its humanism, and its worldliness.

—GEORGE SANTAYANA

THE SURVIVING SOUL AND ITS BODY

[**Mr. Joshua C. Gregory, F.R.I.C.,** Retired Lecturer in Chemistry at the University of Leeds, has made a scholarly survey of Western thought on this subject through the centuries. So persistent and widespread is the belief that human consciousness survives bodily death that it may be said to be innate in man. The vesture of the discarnate soul, however, has been the subject of much speculation. as Mr. Gregory brings out here.

One way that he mentions whereby the human soul is believed to acquire a substantial body is reincarnation. He cites Dr. Parrinder's recent article affirming that this belief is widely held in Africa. In Asia countless millions have for ages accepted unquestioningly the alternation of embodied life and disembodied existence as an expression of the universal rhythm of periodicity, of sleeping and waking, action and reaction, cause and effect. Jesus identified John the Baptist as Elias, whose return was expected, and some Church Fathers, such as Origen and Synesius, accepted the pre-existence of the soul, of which reincarnation seems a logical corollary. It was only several centuries later that a Church Council at Constantinople anathematized the teaching of this doctrine of pre-existence and the "wonderful" idea of the return of the soul. Reincarnation has been called "the lost chord of Christianity."—ED.]

AT ONE time, Descartes records in the first of the *Meditations*, he connected walking, feeling and thinking with the soul, without dwelling on its nature. At times the soul did suggest to him "something extremely rare and subtle," like a "wind" or a "flame" or "a very volatile air insinuated and diffused throughout" his "more material parts." At one time his realization of himself as a thinking thing banished this vaporous notion of his soul.

When Teucer, behind the shield held by Ajax, shot his arrows (in Pope's translation of the *Iliad*), a "Trojan ghost" attended every shaft. "Ghost" suggests a shadowy vaporous being. The fierce soul of Hyperion, escaping through his sword-wound, suggests an air-like substance. Achilles, dreaming of the slain Patroclus, sees his spirit fly like a "thin smoke." Achilles, awake and musing, compares the "immortal mind" to an "Aërial semblance, and an empty Shade!" Odysseus at the mouth of Hades sees "Thin, airy shoals of visionary ghosts" stream "along the dusky" shores.

Thus to the early mind as Homer depicts it, and at first also for Descartes, the soul seems to have been a tenuous being.

The notion that the soul survives death, if not contemporaneous with

homo sapiens, is a very ancient belief. Homer, however inadvertently, narrates some importantly promotive experiences. Dreams of the dead, as when Achilles dreams of the slaughtered Patroclus, greatly contributed to the belief in surviving souls. Here and elsewhere Homer spreads through his verses the persistent, pervasive and primitive impression of a shadowy, tenuous after-life.

Though the soul seems thinly vaporous to the reflective Descartes, it does not normally so impress the average citizen. The body screens off this impression by giving the soul a "local habitation." When the soul flits away from the body at death it seems to reveal its shadowy self. The visual memory-image of the dead man, by contrasting its more shadowy being with the seen human body, may have helped to promote the apparent tenuousness of the departed soul. In any case the disembodied soul seemed to contrast its tenuity with the solidity of the corpse:—

> And though after my skin worms destroy
> this body, Yet in my flesh shall I see God....
>
> (*Job,* 19-26)

Job seems to expect the resurrection of his body. The Koran continually affirms the restoration of the body at the resurrection. On that day, runs one extra comment on the bare fact that the dead will flock out of their graves, they will seem to have tarried in the tomb longer than an evening or a morning. This suggests a quickening of the soul by its renewed local habitation in the revived body. The same feeling that the soul is a poor thing without its body appears in *Corinthians,* I: 15. Paul faced the sceptical query: "With what body do they come?" He had compared the dead body to the "bare grain" growing into wheat. As the sown seed must die to be quickened, so must the body. His analogy appears fallacious: a dead seed does not grow. He extends his argument, however, into a growth from a corruptible corpse to an incorruptible body. This spiritual body was an earnest of other attempts to provide a habitation for the unclad soul without offending reason by presuming the restoration of a decomposed corpse.

Muhammad later faced the same scepticism as recorded in the Koran. The same notions are discernible among each set of sceptics. The surviving soul must have a corporeal embodiment, but the dead body, in the words of the *Sura* entitled "The Ranks," has "turned to dust and bones." In the *Sura* called "Kaf" Muhammad aids sceptical frailty by analogy: as a "dead country" enlivened by rain, so "shall be the resurrection."

Well before Paul the surviving soul, without offending reason by entering a rehabilitated corpse, yet secured an actual body to clothe its shadowy

self. Er, in the Myth at the end of Plato's *Republic,* watches the souls, taking turns by lot, choosing their future lives. Orpheus decides to be a swan, and Agamemnon to be an eagle. Here Plato may have intended a touch of humour: each had had enough of women, Orpheus because the Thracian women tore him to pieces; and Agamemnon because his wife Clytemnestra murdered him. There is humour, intended or not, when Odysseus takes the last choice. He gropes for, and finds, lying neglected among the choices, the assignment of a quiet life.

Notions mingle in this myth, including a penalizing metempsychosis and the soul of the buffoon, Thersites, donning the body of an ape.

Reincarnation into human bodies still persists as a belief. It presents itself in human thought as an attempt to lodge the tenuously surviving soul in the "local habitation" of a human body without the resurrection of its decomposed corpse. The extension of metempsychosis to other than human bodies is the same essential notion of a corporeal refuge for the flimsy discarnate soul. This notion is discernible in the complex of concepts.

For the African today, Dr. Parrinder[1] reports, departed souls live coldly and unhappily in the dark, whether aloft in the sky or, as in Sheol or Hades, beneath the earth. Thus reincarnation is for "most Africans" an invigorating return to a "sunlit world." As many simples compounded the melancholy of Jaques, doubtless many ideas contributed to the notion of reincarnation. One of these clearly persists in Africa: the helpful homing of the feeble soul in a substantial body.

The Egyptian mummy was presumably intended to house the departed soul again. The final resurrection of the body affirmed in the Koran plainly intends this housing. Cebes, in the *Phædo,* notes an incredulity about survival because the soul, departing like air or smoke, may vanish into nothingness. The resurrection of the body eased this scepticism deriving from the persistent notion of tenuous, separated souls. Reincarnation, avoiding the disconcerting restoration of decayed bodies, provided new concrete dwellings for the weak, shadowy souls that seemed too feeble to exist in their own nakedness.

The weight of tradition impelled St. Augustine to insist on a body for the surviving immortal soul. This insistence runs through *The City of God,* from the thirteenth Book to the final one. St. Augustine wrote that Plato said that the soul could not always be without a body; and that Porphyry said that the incorporeal soul in bliss would finally never have one, though

[1] *The Hibbert Journal,* April 1957, Vol. LV, p. 265 "Varieties of Belief in Reincarnation," by E. G PARRINDER.

after many reincarnations. So did St. Augustine understand them. Porphyry conflicted too violently with the traditional inadequacy of a bodiless soul; Plato suggested too strongly reincarnations in earthly bodies which were not meet for souls in bliss. Also some philosophers had explained that if the resurrected saints had heavy earthly bodies they would fall from heaven plump on to the earth. St. Augustine affirmed the doctrine of the spiritual body to meet this and other difficulties.

The corrupted parts of the corruptible body, St. Augustine explains, will be renewed into a body immortal, spiritual and incorruptible. This spiritualized body will not fall from heaven because it has no weight. The same quickening by spirit that removes the weight also removes the need to eat, though not the power. Infants will rise with what would have been their mature stature; the mature, with the stature attained. The substance of the corrupted body will be so quickened that any deformity will vanish. *Any* deformity: the fat will no longer be fat, nor the lean, lean. Cannibalism prompted a scornful query: would the quickened flesh belong to the eater or to the eaten? St. Augustine realizes the perplexity of a dead body restored, or spiritualized, from its corrupted remnants. In one place he takes comfort from the *genethliaci*, as recorded by Marcus Varro. According to these wizards the separated body and soul can be reunited after 440 years. Since the power of God is always in the background of St. Augustine's thought, when it is not explicitly invoked, this appeal to the wizards is significant. They held that the resurrection of the corrupted remnants can be credited. St. Augustine writes that, although he calls what they say ' false," it stops "the mouth of...babblers" and makes a seeming "harmony between them concerning the resurrection of the flesh eternally."

So St. Augustine conforms to the tradition that the surviving soul is shadowy and helpless without a body. He confirms the immortality of that soul by lodging it in its earthly body spiritualized. The quickening of the scattered corrupted remnants remained a perplexity, a mystery, as the gathering again of the decomposed corpse had been for the sceptics in Paul's time, and was subsequently to be for those in the days of Muhammad.

Souls are "as substantial as matter itself": this statement by Ralph Cudworth,[2] in the seventeenth century, discards the traditional tenuous soul, as Porphyry had done. A sturdy substantial soul suggests no need of a body to secure its vigorous survival. The impact of this notion is

[2] *The True Intellectual System of the Universe*. Translated by JOHN HARRISON, 1845. Vol. I, p xlvi.

discernible today, though the notion of embodied souls still widely conforms to an insistent tradition.

A wholly immaterial soul, occupying no space, seems to elude the conceptual grip of common sense. The extended soul was intelligible but incorporeal enough to require a corporeal body to house its shadowy being. The Cambridge Platonists of the seventeenth century retained the extension and combined with it a corporealized incorporeality. This assessment is perceptible in their concept of the soul as an "extended incorporeal."

This version is intelligibly comparable to an idealized air. Milton's Satan, intentionally or inadvertently, corresponds to the "extended incorporeal" of Cambridge Platonism. When alarmed, and fixed as "Teneriff or Atlas," he stretches his stature to the sky. He shrinks this huge bulk to enter the toad or snake. The "extended incorporeal" can dilate vastly or contract to a point. Michael's sword can gash Satan without leaving a permanent wound, for his "etherial substance," like an "extended incorporeal," can be penetrated but not divided.

The air contracts or expands under varying temperature or pressure. An arm thrust through it does not permanently divide it. The "extended incorporeal" can also penetrate, as the air seeps through cracks. The aerial analogy, always helpful without being adequate, has another correspondence. Air under diminished pressure automatically expands; the "extended incorporeal" is self-active.

Air manifests its substantiality by opposing the press of the piston or in the devastating sweep of the hurricane. This aerial substantiality did not perpetuate the contractile, expansive, penetrative, indivisibly penetrable and self-active "extended incorporeal." Its one-time vogue does hint at a trend of thought favouring a soul virile enough to survive freely without a body. The hint is there though Cudworth[3] finally rests belief in immortality on God and not on the substantiality of souls.

In primitive communities souls tend to be thought of in greater or less degree, as still visiting members. Today they usually seem to be in non-communicative exile from their fellows. The ancient visits to Hades have no modern parallel in the main run of thought. In the earlier days of the Society for Psychical Research the hopes of communication with departed souls were often presumed to be realized. Today, though J. B. Rhine[4] thinks there are "good grounds for allowing the survival question to survive," the "survival hypothesis is in the most unpromising situation of

[3] *Ibid.*, Vol. 3, p. 452.

[4] *New World of the Mind*, pp. 265–66.

its history."

Caterpillars and butterflies live in very different worlds. The Bishop of Lancaster, in a letter to *The Sunday Times* (London, February 3rd, 1957), uses a geometrical analogy for the disparity between this life and the next that makes it impossible for Spiritualists, or presumably any other such experimenters, to pry into the life of the departed. A being in a two-dimensional world could not understand the conditions of three-dimensional existence. Analogously, the conditions of the after-life state are unintelligible to the still living. So the Bishop specifically denies the "possibility of communication with the departed." Such a disparity of conditions would seem to imply also a disparity of nature between the embodied and discarnate soul. This at least suggests an inversion of the persistent presumption that the surviving soul must have a body, into the problem of its existence in a body at any time. Earthly life seems only fitted to launch a soul into an enigma if the conditions before and after death are utterly disparate. The body, according to the bishop's principle, seems to straitjacket the soul.

Resurrection doctrines still defer to the soul's need of a body, however spiritualized. Reincarnation beliefs make the same concession. Though many notions mingle into doctrines about departed souls, the age-long presumption that they must have bodies patently persists. The welter of ideas includes the astral body or, in other contexts, the etheric double. These notions suggest variants of the concept of the spiritual body.

A soul substantial enough to exist unembodied seems to exist under conditions totally different from life in a body. Thomas Hobbes, during his expository course, imagines one man to survive the universal annihilation of things. His ideas and phantasms (mental images) derived from the vanished world would seem to him to be external beings. The plight of this perpetually deluded, isolated man can suggest the hapless fate of the soul surviving in utterly alien conditions. The provision of bodies, however conceived and whether at a final resurrection or not, establishes surviving souls in a more acceptable state. The body of Hobbes's survivor did not ward off delusion, but this need not distract attention from the mental comfort derived from embodying surviving souls.

Some philosophies submerge the soul, often after reincarnations, in an oversoul or substance. This submergence tends to shirk the surviving soul's need of a body by inflicting on it the fate of water thrown from a cup into the sea.

JOSHUA C. GREGORY

THE HAND OF MAN

[LIKE other Occult Arts Palmistry is misunderstood and maligned. Is there some reliable basis for its study and practice? **Mr. Noel Jaquin** offers a thoughtful article. He is the author of *The Hand of Man* and last year published *The Human Hand : The Living Symbol.* In the near future will appear another volume from his pen — *The Theory of Metaphysical Influence.* — ED.]

FROM the moment that evolutionary processes produced man on this earth he has been concerned with accumulating knowledge of his environment, and of the various living structures that inhabit his planet. Today he has a vast accumulation, about his world and his own physical structure. But his knowledge is mostly a knowledge of three-dimensional structure, he has little knowledge of the factors and the forces that have produced it.

Everything that we see is the three-dimensional expression of something unseen, from rocks and moss, from fish, to men; when dealing with man the significance of this fact begins to assume a special and particular importance. The endocrinologist tells us that it is no matter of mere chance that we have blue eyes or brown, that our hair is black or flaxen; these things betray something of the glandular pattern which is produced by the mental and emotional characteristics which we have "carried over."

Everything about us at the physical level is individualistic: no other person has quite the same hair or eyes; all fingerprints are different; and all hands are the personal symbols of the individual. It is the human hand which betrays the actual pattern, or soul, of the individual. The hands betray both the conscious and subconscious patterns: one is in the form and markings of the right hand, the other, of the left. You will rarely find the two hands of any individual exactly the same, because the active, conscious mind is a mind that has been developed and created by reaction to circumstances and experience, in the course of the present life-span. The subconscious, or the left hand, is the symbol of the experiences and reactions of probably many lives; so by comparing the two hands carefully one can detect the directional trend of the maturing character at this point in evolutionary progression. For example, if in the left hand we find that there is a wide space between the beginnings of the Head and Life lines (the Head line is the line that runs out from between thumb and first finger across the palm of the hand; the Life line is the line that runs down round the base of the thumb), this space indicates an innate restlessness, a tendency to be impatient and impulsive. And if we find in the right hand that these two lines are joined at their beginnings it

indicates that an element of cautiousness has been acquired. The innate impulsive tendency is under some rational control; the individual has learnt by experience that such active impulsive reactions do not pay.

Again we may find that in the left hand the Head line sweeps down in a curve towards the base of the palm, while in the right it is straight. A Head line that curves downwards indicates, by the degree of curvature, the degree of imagination; so if it is straight in the right hand it indicates that a more calculative and less imaginative process has been established in the conscious mind.

The second most important line in the hand is the Heart line, which begins under the first finger, or between the first finger and the second, and runs out to the edge of the hand beneath the little finger. This line indicates the type of the emotional pattern. If, for example, there is a deep space between the Heart line and the base of the fingers it is an indication of a sympathetic person; if the space is narrow then the sympathetic reactions are superficial.

If the Heart line is marked by a deep curve it indicates a quick and physical reaction sexually; if the Heart line is straight, then the sexual trends are basically mental rather than being purely physical. The space between the Head and the Heart lines betrays the general attitude of the individual to life, things and people. If this space is wide it indicates an extroverted attitude, an attitude that is generally not hampered or restricted by early acquired or conventionally inspired inhibitory processes. But when that space is narrow it betrays a marked introspective attitude. Such people are generally too conscious of themselves.

Long fingers with well-developed joints indicate a thoughtful analytical type of mind, short thick fingers belong to the more intuitive types, the people who do not bother over-much about detail but are concerned with broad outlines, the people who make quick decisions, right or wrong.

It is quite impossible to give anything like an adequate and comprehensive insight into the science of hand-reading; for the subject is a vast one, covering as it does every aspect of human activity. My researches over the years relative to the symbolism of the human hand have proved at least one thing: that the personal psychological pattern, the innate Self, predetermines the pattern of the life; in other words, what we are inside ourselves predetermines what happens to us, the life-pattern or destiny is a translation of ourselves.

There are many who will want to deny this, but be careful and think well, for how few of us really know ourselves! Most people think they do, but an analytical examination of the imprints of both hands will show

that the individual's knowledge of himself is really confined to a knowledge of a self-created pattern; that is, to a pattern and a personality that he has deliberately invented, and which he accepts as being himself.

This self-created personality picture may be, at times, based on part fact, but it rarely is wholly true to all the facts. And we often find that there occurs an automatic magnification, even to the point of distortion, of any virtues while the defects are eliminated from the picture, or are so distorted by a plausible justification as to be unrecognizable. The distortion of defects is thus coloured so as to assume the quality of a virtue, or the pretension of an assumed strength of character.

In the palmist's vocabulary the Fate and Apollo or success lines are regarded as being the " lines of destiny " ; but in actual fact they merely indicate the degrees of the individual's satisfaction with two aspects of his life, the material aspect and the personal or emotional one. And in those cases where one finds a broken or islanded Fate line with a distorted Apollo line, it merely indicates a degree of dissatisfaction with those two aspects of living. And in every case a careful analytical examination of the whole hand will reveal defects in the character, in the mental or emotional processes that have created the pattern of dissatisfaction.

Once you have detected the defects something can generally be done to adjust or eliminate such deficiencies, and once that has been accomplished there is an immediate improvement in efficiency, in the life pattern and in personal satisfaction with living.

The hand is not only of vital value in making an analysis of the two patterns, the conscious and the unconscious, but also an invaluable aid in diagnosis. The skin ridges form a pattern from the finger tips to the wrist, a pattern which never alters from birth to death. And in an imprint of the hand these are clearly seen. When there exists any bacterial infection in the body or any chemical deficiency which is causing disease, these ridge lines become malformed, and each type of disease produces its own particular type of malformation.

When the patient has been treated and the condition cured, these malformations disappear and the ridges revert to the normal clear lines. It has been my practice over the years to take imprints of the hands, and there are several reasons for this. It is quite impossible to see the malformations in the skin ridges in the actual hand, but in an imprint they are clearly detectable. Hands change from time to time, as we change psychologically or in health, and by making comparisons of imprints taken with a lapse of time after each set, it is easy to see how

health conditions are maturing, if the individual is tending to develop any disruptive defects either chemically or psychologically. I have in my files many thousands of imprints, many of the hands of people I have never seen, as people send me imprints from practically all over the world, and often I am able to give a timely warning of a developing danger and by checking a fresh set of imprints with the originals some twelve months or two years later, I am able to say that the danger has been averted, or perhaps that some immediate steps must be taken to prevent its further development.

Those who may be interested in making a study of this fascinating and valuable science, I advise to read one or two sound books on the subject, and then to start a collection of ink imprints of hands. Such a scientific study of the human hand as this is beyond the scope of the ordinary palmist, as the exact translation of the symbol depends not only on a knowledge of the hand and its markings but also an extensive knowledge of psychological principles, endocrinology, chemistry and bacteriology, whereas the ordinary palmist is mainly concerned with a fixed destiny.

It is a principle of modern psychological practice to trace a defect back to its source, generally childhood, and when that fails they fall back on "inherited tendencies." I have devoted many years to a study of such tendencies and I have found that in many cases the theory of inherited tendencies does not solve the problem or give a satisfactory answer. In many families there is a child possessing characteristics or tendencies that cannot be traced to any "inheritance" from either side. In such cases we have to look far back beyond the immediate family histories: we have to seek for some indications of a "carried over" subconscious memory, indications of a previous existence.

There is no doubt that a study of the symbolism of the human hand can throw much light on many obscure and mysterious problems, which psychology as yet cannot answer or explain. Nothing suddenly begins and nothing suddenly ends—those are illusions of time. As the evolutionary processes continue at the three-dimensional level, there are more vital and important evolutionary processes operative at higher levels, and it is towards those we must turn if we are to find a greater understanding of ourselves—and perhaps our salvation.

NOEL JAQUIN

NEW BOOKS AND OLD

RECENT INDO-ANGLIAN FICTION

[THE CONTROVERSY now going on in India about the necessity of retaining English as the official language receives one more proof in favour of English in this article by **Dr. K. R. Srinivasa Iyengar.** Are not the authors whose English volumes are examined so very interestingly doing patriotic service to their Motherland — keeping Indian society alive for the foreigner? And again Indo-Anglian literature can and is being used for translation purposes into many Occidental tongues; this is not so likely to happen to books written in an Indian language —ED.]

INDIAN writing in English, which is now often referred to as Indo-Anglian literature, is hardly a century old. Here as elsewhere the poets and the mere "prosaists" preceded the dramatists and novelists. It was only in the 1920's and 1930's that writers like K. S. Venkataramani, Mulk Raj Anand and R. K. Narayan[1] gave Indo-Anglian fiction a place of its own in the twentieth-century Indian literary scene. The war and the after-war years — the long years of revolution and these last few years of peaceful reconstruction — have been an invitation to the Indian novelist, and the results have by no means been disappointing.

While some of the writers who achieved recognition before or during the war have retained their fecundity and popular appeal, many of the new "arrivals" have given the contemporary literary scene both the stir of variegated achievement and the promise of sure achievement. Purushottam Tricamdas, a successful lawyer and socialist politician, has experimented in phantasy by imagining the grafting of the head of one person on the body of another — a feat of surgery indeed! — and pursues the consequent psychological possibilities. *The Living Mask* is a novel that teases and grips at once. It radiates something of the tantalizing quality of the old Indian story of the "transposed heads," which has been effectively retold by Thomas Mann. Sudhin Ghose's *The Vermilion Boat,* another phantasy, seemingly set in present-day Bengal, is told with an Oriental quaintness which is amusing and satisfying. The narrator is a student, a Bengali variation of Joyce's Stephen Dedalus, and he "covers" Calcutta and enacts a voyage through hell and purgatory, in the end finding happiness in the arms of the long-desired and strangely attractive Roma. Sudhin Ghose's other novels, *And Gazelles Leaping* and *The Flame of the Forest,* have the same tantalizing quality, though it is to be feared that each new experiment but reveals a growing thinness of content, a steady dilution of the essence. Dilip Kumar Roy's *The Upward Spiral,* on the other hand, is not a phantasy but an excursion into a world of spiritual intensities; while the human interest is not sacrificed the accent on the dynamics of *Yoga* and the claims of the higher life give a special quality to this novel.

Of the veterans, Anand, being engaged in other fields of activity — publishing, journalism, politics — has given us

[1] The work of these and other early Indo-Anglian novelists is considered in my *Indo-Anglian Literature* (P.E.N. Book, 1943) and *Indian Contribution to English Literature* (1945).— K.R.S.I.

but one novel in recent years: *Private Life of an Indian Prince.* Victor, the Indian Prince has all the vices of pampered royalty and, on India gaining independence in 1947, wishes to keep out of the Indian Union. But Sardar Patel summons Victor to Delhi and keeps him waiting till he loses his nerve; then it is child's play for him to persuade Victor to sign the Instrument of Accession. As always, Anand writes briskly, but his style is undistinguished and occasionally even slipshod and coarse. Sex intrudes too often and the attempt to fuse contemporary political history with the personal history of a few individuals is not entirely successful. Narayan's two recent novels, *The Financial Expert* and *Waiting for the Mahatma,* while they will not disappoint his admirers, will hardly win any new converts. The urbanity, the ease, the clarity in style, are there, and understanding and humour are not wanting. Margayya, the "financial expert," distantly recalls Mr. V. S. Pritchett's Beluncle, and is actually three different persons who refuse to merge into a single, wholly integrated character. In *Waiting for the Mahatma,* Narayan tells the love story of Sriram and the waif Bharati against the background of the tragic assassination of Gandhiji on January 30th, 1948, on his way to prayer. One catches echoes of the Gandhian revolution, but Sriram and Bharati are rather shadowy figures and acquire reality only in relation to the Mahatma. The extension of the scene of action from the familiar Malgudi to a whole province or all India makes for a diminution — a diminution and even a blurring of the outlines of the little South Indian village which Narayan's readers have learned to love so much; but the gain is quite proportionate to the loss.

Two other novels that have likewise tried to present the drama of the Indian revolution, Venu Chitale's *In Transit* and Khwaja Ahmed Abbas's *Inquilab,* are more heavily loaded with ore, but the art that transforms the crude ore to the shining metal is lacking. The action of Shrimati Chitale's novels spreads over the whole arc of the Gandhian revolution, while Abbas's confines itself to the twenties and the early thirties, culminating in the Gandhi-Irwin Pact. Shrimati Chitale takes us to the heart of a Maharashtrian family caught in the revolutionary whirlwind; Shri Abbas takes us to Delhi, Aligarh and the North, and concentrates on a group of Muslims. A twist is added in the end when the Muslim hero, Anwar, discovers that he is a Hindu merchant's son by the prostitute Chhamia, but brought up affectionately by a Muslim, Akbar Ali. "He was a strange symbol of unity, a human *sangam* in which such diverse streams of blood and cultures had met!" Both Venu Chitale and Ahmed Abbas can write interestingly of men and affairs, but it is a far, far cry from their novels to a work like *War and Peace*; and the Gandhian era — or the modern Heroic Age — is still a challenge to the mute, inglorious "Tolstoys" who are today struggling for expression in India.

The Goan struggle for independence is a miniature version — quantitatively, not qualitatively, for suffering is the same whether ten or ten million suffer — of the Indian struggle. *Sorrowing Lies My Land* is the title of Lambert Mascarenhas's novel. The title is apt because Portuguese rule, always an eyesore and a bodysore, has become a regular nightmare during the last few years. One of the terrifyingly pregnant moments in the novel is Roberto's testifying against his own father, Tobias, to the authorities. That sort of thing, one thought, could happen only under a Hitler or a Stalin! Tobias, the central figure in the novel, is elaborately and convincingly drawn: "The soil was in his blood. It held for him an eternal mystery, as close as a woman's womb." His

Catholicism is truly catholic, and his learning does not divorce him from his people. He is deprived of his supports one by one; yet is he most heroic in his very helplessness and solitariness. So too, by implication, Goa is living her bravest, finest hour, bent by oppression — but not broken.

Dr. Bhabani Bhattacharya's *So Many Hungers, Music for Mohini* and *He Who Rides a Tiger* constitute an impressive achievement. *So Many Hungers* draws upon the wartime famine in Bengal and its attendant evils. The picture is vivid and almost repulsive. There are the familiar types: the war profiteer, the rapacious black-marketeer, the fearless underground worker, the faded, destitute heroine, the sex-starved white soldier lost in an Asian country. The novel has adroitly caught the suffering, the heroism, the frustration, the hopes and the despairs of the war years; hence the impression it makes on a first reading is overwhelming. *Music for Mohini* is the story of a young Brahmin girl, Mohini, who tries to make a success of her married life with her scholar husband, Jayadev. Dr. Bhattacharya's third novel, *He Who Rides a Tiger,* reverts to the Bengal famine. The tempo of life in Calcutta — the complex of urban vices and urban sophistication, the pressure of mass movements and mass hysteria — gives the novel an eerie and a piquant quality all its own. Less sombre in its hues than *So Many Hungers,* the indictment it carries is delivered with more ease and almost entertainingly. Kalo the blacksmith, driven by hunger to Calcutta, finds out that his daughter Lekha has been lured to a harlot-house where he is himself working as a pimp; his eyes are opened, he declares war on society, and a singular chain of circumstances helps him to build a structure of popular faith on a lie and a fraud:—

> How could the temple's gracious gift have the same effect on her as the house of evil? The house wanted to pollute her body; the temple worked inside her, spreading corruption.

But the downtrodden "low-caste" has taken his full revenge on people whose souls had rotted with "caste and cash" — and now he and his daughter boldly cut themselves loose from their new entanglements, and begin life anew.

Of the writers who have come out but lately into the limelight Kamala Markandaya is perhaps the most outstanding. Her first novel, *Nectar in a Sieve,* has been compared with Pearl Buck's *The Good Earth,* though a nearer analogy would be with K. S. Venkataramani's *Murugan the Tiller.* Miss Markandaya takes us to the heart of a South Indian village where life has not changed for about a thousand years. Industry and modern technology invade it in the shape of a tannery and from the impact sinister consequences issue. Poverty and misery, the advancing disease of overpopulation, the wailing of the helpless — what "nectar" out of this muddied ocean? But the heart that is tempered in the flames of love and faith, of suffering and sacrifice, will not easily accept defeat. Rukmini the narrator-heroine is also a Mother of Sorrows. After her vain journeyings she returns to her village to find peace at last; she has lost her husband, but she brings home their adopted son, Purli. They and the other children, Selvam and Ira, start to rebuild their fortunes on the ruins of the old. Calm after storm, spring after winter — such is the unending cycle. One must persevere, one must hope, even if it were only in trying to find "nectar in a sieve"!

If *Nectar in a Sieve* recalls Venkataramani's *Murugan the Tiller,* Miss Markandaya's *Some Inner Fury* recalls his *Kandan the Patriot.* Where Venkataramani is poetical and masculine, Miss Markandaya is suggestive and feminine. If her writing is less rich in imagery, it has more ease and more of the light of love. Both her novels are cast in auto-

biographical form and exploit the freedom of reverie. But there is a world of difference between Rukmini of the earlier and Mira of the later novel. Mira is a creature of imagination and memory, in whom naturalness and sophistication are in uneasy partnership. The story begins with the return of her brother Kit with his Oxford friend Richard. Govind, her adopted brother, Premala, who presently marries Kit, and Roshan, the rich lady who angles in the troubled waters of emancipation and revolutionary politics, complete the principal *dramatis personæ*. There is, of course, Hickey the missionary, a variation of Kenny of the earlier novel. Almost as in a typical Hardy novel, intensities clash and malignant forces are let loose. Govind, wishing to escape from his hopeless love for Premala, becomes a revolutionary; Premala, escaping from the stifling atmosphere of her husband's home as often as she can, helps Hickey in his humanitarian work; Mira and Richard seek happiness in each other's arms. But the "Quit India" movement overtakes and carries them along and finally engulfs them. It is a ghastly mistake, no doubt, but revolutions breed such mistakes. Premala is suffocated and dies, Kit dies of a knife-wound and Richard falls a victim to mob fury. Mira returns to her home, to be shut up with the ghosts of her memories; and from time to time the slow pain comes "seeping up, filling my throat with grief, flowing from throat to temple."

Some Inner Fury is a tragedy of politics, even as *Nectar in a Sieve* is a tragedy of economics: but in both novels the chief characters transcend the bludgeonings of economic or political mischance and assert the unconquerable spirit of man. Of all the characters in *Some Inner Fury*, Premala is the sweetest, even the most heroic, with her mother sadness no less than her mother might and mother love, whose silence is stronger than all rhetoric and whose seeming capacity for resignation is the true measure of her measureless strength. She, more than the sophisticated Kit and Mira, more than the rebel Govind and the responsive Richard, is symbolic of the Mother — all understanding and compassion — "Mother India" who must suffer all hurts and survive all disasters.

Not the least of Kamala Markandaya's marks as a novelist is the purity and suggestiveness of her prose; for example:—

> I think in that moment I first knew the meaning of fear. I could feel its slow black coils unwinding, felt the sudden hollowness of my body as all else retreated before that creeping darkness.

As one closes *Some Inner Fury*, one is exhausted, but not too exhausted to ask the question: What did really happen? Was it Govind who killed Kit? Did Hickey lie, or did Mira lie? In Forster's *A Passage to India*, too, the truth of what actually happened in the Marabar Caves is left to be guessed. Kamala Markandaya has exhibited two half-truths, two fragments of truth; how shall we piece them together? The mystery must remain.

Khushwant Singh's *Train to Pakistan* (1956), a first novel by an already established short-story-writer, snaps with pitiless accuracy the bestial horrors enacted on the Indo-Pakistan border region during the fateful days of August 1947. The leaders — the departing British rulers abetting them — had sowed the wind of communal differences and Partition, like a whirlwind, was upsetting masses of humanity, mangling them throwing them across the borders in a heap. Khushwant Singh concentrates on a border village, Mano Majra, with a river fringing it and a railway bridge spanning the river. The population is half Sikh, half Muslim. There are thousands of such villages in India, where the law is peaceful co-existence, not communal strife. A trainload of

corpses from Pakistan crosses the bridge near Mano Majra, refugees pour in, and, incidentally, a Communist named Iqbal Singh. The cry for reprisals silences the still, soft voice of humanity. The local Muslim population is evacuated to a refugee camp, but the avengers decide to attack the refugee train bound for Pakistan At last — even in this universal madness — humanity, or rather love, which is humanity's noblest flower, asserts itself. A local Sikh, rough Juggat Singh, realizing that the attack must mean death to his mistress, the Muslim girl Nooran, prevents the attack at the cost of his own life. Even the abandoned old rake, the magistrate Hukam Chand, has a soft feeling for the Muslim prostitute, Haseena. It is a nightmarish story; the details accumulate to a poisonous mass and numb the sensibilities. What is recorded with such remorseless fidelity is but a speck in the dust-whirl that was the Partition; but there is enough to convict both the British administrators who, after a hundred years of "benign" rule, could only lead up to this holocaust, and a nationalist movement led by barristers, thinkers, poets, statesmen, *mahatmas* and *maulanas* that could celebrate the baptism of freedom only with such mass murder and revolting bestiality. Khushwant Singh's novel begins with the murder of the money-lender, the love-making of Juggat and Nooran, and Hukum Chand's sordid affair with Haseena — a concatenation that is a dim shadow of the coming events. It could not have been an easy novel to write: the events so recent, so terrible in their utter savagery and meaninglessness, must have defied assimilation in terms of creative fiction. Khushwant Singh, however, has succeeded through resolved limitation and rigorous selection in communicating to his readers a hint of the grossness, vastness and utter insanity of the two-nation theory and the Partition tragedy. The pity and the horror of it all! The novel conveys both with utter fidelity.

Shanta Rama Rau's *Remember the House* has been well received in the U.S.A. and the U.K., and she wisely writes of things well within the range of her experience. Childhood and girlhood at Jalnabad are recapitulated tenderly but not sentimentally. Presently life makes its demands on the narrator-heroine, Baba. She meets Nicky and Alix, she dallies with romance, but the hero is seen to have feet of clay. Love is a glittering and transient emptiness: "a little excitement, a little impatience, much imagination." The comfortable Hari is preferable to the princes of the romantic mirage. The West cannot easily mix with the East, and traditional cultures have often the hidden strength to stand shocks from outside. Shanta Rama Rau's writing is marked by ease and urbanity and she can expose the dividing gulf between the East and the West with an uncanny adroitness.

No less distinguished is Anand Lall's *The House at Adampur,* a study of pre-Independence "aristocratic" life in Delhi and the Panjab. People could be patriots and philanderers at one and the same time; jail-going and harem-keeping could be cultivated as complementary occupations. Yet these people are not really happy or contented. Wandering between two worlds, one already dead and the other as yet powerless to be born, these characters — Dewan Ram Nath, Jai Singh, Lena — are seized with bewilderment, and they hanker after a harmony that somehow eludes them. Anand (Arthur) Lall is India's permanent representative at the United Nations Headquarters and here in his first novel he is seen to be an expert chronicler of the ambiguities and difficulties of transition from the old to the new in India. Exploiting a not dissimilar theme, Dr. M. V. Rama Sharma has turned his *The Stream* into a psychological study of the tension between the

old ways and the new, and his hero, Gopalam, torn between the homely woman Saguna who loves him and the sophisticated Swarna whom he loves, zigzags along an uncertain agonized course till at last he reaches a sensible understanding with his destiny and reconciles himself to his lot.

A survey of fiction should not omit a reference to short stories, but these defy easy classification. Two recent collections, however, deserve special mention: Khushwant Singh's *The Mark of Vishnu* and Manjeri Isvaran's *Painted Tigers*. In evoking a scene, sketching a character, or insinuating the irony and the pity at the heart of life, both Khushwant Singh and Manjeri Isvaran are adepts: words do their bidding without much ado, and actuality grins and stares and even smiles at us. Khushwant Singh is apt to be satiric where Isvaran is suggestive and poetic; their characters, too, tend to divide as caricatures and symbols. But they are competent story-tellers both, and they reveal their bits of India with fidelity and fearlessness.

Novels and short stories are appearing at a steady pace, for journals need them and readers are hungry for them. But there is a difference between the made novel or short story and the piece of fiction that seems, as it were, to have demanded utterance. Many will write before a few stand out from the crowd. The future of Indo-Anglian fiction, however, will be assured so long as novelists and short-story-writers like the above can be lured to the ranks of its practitioners.

K. R. SRINIVASA IYENGAR

The Wisdom of the Living Religions. By JOSEPH GAER. (Skeffington, London. 288 pp. 1953. 21s.)

"The sayings of the living religions deserve study for a number of reasons," says Mr. Gaer in his Preface:—

> Each of the sayings is thought provoking, each contains a guiding principle and each is (in the original even if not always in the translation) expressed concisely, sharply, memorably.

It is in fact this very precision and thrust — the sheer literary excellence of their pristine utterances through fable, allegory, parable and myth — which has given the great religions their immediacy and relevance for generation after generation.

In presenting the essence of ten of them in one comparatively small volume Mr. Gaer succeeds in laying bare the golden thread, or the several golden threads, running through them all. The book is well arranged: each section is prefaced by a brief historical summary; and the sayings, maxims, proverbs and parables which follow are carefully selected.

Thus, without undue simplification, the essence of Buddhism is revealed through The Twelve Links, The Four Noble Truths, The Eightfold Path and the Ten Buddhist Commandments from the *Vinaya-Pitaka*, the Ten Perfections from the *Sutta-Pitaka*, and a number of verses from the *Dhammapada* and the *Jatakas*. The essence of Christianity is revealed through the Parables of Jesus and a variety of sayings from the *New Testament*, the *Agrapha* and the *Logia*. Similar treatment has been given to eight other wide-spread religions. The whole is co-ordinated by a Topical Index which, if we lack opportunity to devote a lifetime to the study of comparative religion, we ought to be honest enough to be grateful for. Crude as it is, it has the merit of enabling the ordinary reader to see at a glance what Buddhism, Christianity, Jainism, Judaism, Islam, Shintoism and several other faiths think about anger, charity, modesty, murder and a host of other phenomena.

J. P. HOGAN

Nehru's India: An Analytical Study. By T. S. BAWA (Freeland Publications, Private, Ltd., New Delhi. 204 pp. 1957. Rs. 12.50)

During her ten years of freedom India has recorded much progress, but revealed many deficiencies too — individual and national Democratic traditions have not yet struck root deep enough in India's soil. Shri Bawa's book articulates this conclusion in emphatic terms.

Shri Bawa has a high regard for Pandit Nehru. But he is frankly disappointed by what he regards as Nehru's failure to root out corruption, nepotism and other evils.

Some of Shri Bawa's disappointment will be shared by other Indians too. But would they lay so much of the blame for the *impasse* at Pandit Nehru's door or those of the Constitution, which Bawa describes as "cocktail"? Democracy as a form of government demands a degree of character, integrity and understanding of and participation in public affairs by each citizen to the best of his ability; these are unfortunately rare among us — politicians and non-politicians, civil servants and private people, alike. One Nehru cannot remedy this; the nation as a whole must make the effort.

All is not well with India, but all is not ill either, as Shri Bawa seems to think. Most of the analysis and some of the remedial measures propounded by him are worth serious consideration: *e.g.,* the problem of rapid increase in population, the shrinking in the size of land holdings and the inequalities of wealth. But more important than all else is the building of national character on the foundations of genuine and sincere patriotism and earnestness of purpose. Pandit Nehru's life and work do emphasize these.

C. V. H.

Victory over Suffering: Glimpses into a Mystery. By A. GRAHAM IKIN. Foreword by J. B. PHILLIPS. Introduction by THE LATE BISHOP OF ELY. (Arthur James Ltd., England. 144 pp. 1957. 12*s.* 6*d.*)

Miss Ikin may not bring the problem of suffering a whit nearer solution, but her sincerity commands respect. She believes that "in prayer we find a responsive Intelligence that answers our spoken or unspoken appeal"; and although this is tantamount to saying that *My will be done* is as valid a prayer as *Thy will be done,* her manifest humility, her very *naiveté,* protects her from any charge of arrogance.

But her book misleads. It makes too much of the possibilities of healing and not enough of the sheer *fact* of suffering. Much of its space is given to the subject of "spiritual healing": that exercise in optimism which so panders to the many Christians who claim to find a "comfort" in their faith and who lull their fear, their despair, their secret unadmitted anguish with all manner of spiritual bromides. In certain very specific cases spiritual healing may "work," or seem to work; but it can do nothing to counter war, famine or accident. It induces, moreover, in those who practise it a flaccid attitude to life, an implicit conviction that suffering may be avoided, a psychopathic refusal to face facts.

Suffering is a subject for art rather than homily. Broadly speaking, the truth of the matter is that our capacity to suffer is our only means of "victory" over suffering; and Miss Ikin would have done us a better service if she had made this luminously and unequivocally clear.

J. P. HOGAN

The Herald of Spring. Poems from Mohua. By RABINDRANATH TAGORE. Translated from the Bengali by AUROBINDO BOSE. With a life of Tagore by the Translator. (The Wisdom of the East Series, John Murray, London. 83 pp. 1957. 8*s.* 6*d.*)

Aurobindo Bose has translated about half of the love poems from Tagore's *Mohua,* written and published when the poet was over seventy. Tagore had been asked to make a selection from his love poems suitable for newly-married couples. In doing so, the joy of creation touched his heart "like the breath of Spring" — hence the title. "*Mohua* flowers are the attendants of Spring, and there is intoxication in their sap," he says.

Unfortunately poetry seldom remains poetry when translated literally into another language. It has to be recreated, as Arthur Waley and Ezra Pound have recreated the poetry of China and Japan. In most of these versions "the all-pervading atmosphere, so tenuous and ethereal," fails to reach us. Some pieces, such as "The Waterfall" and "By the Wayside," are charming poems in their own right; but in others the difficulty of the task has evidently proved too great. Nevertheless what does come through is Tagore's conception of love and the miraculous blossoming of spring in an old man's heart.

With Tagore love is envisaged as a creative activity which transforms and recreates men and women and reveals them in their true selves — a conception which, while owing much to the Vaishnavite poetry of mediæval Bengali literature, yet finds a parallel in the work of Browning, a poet with whom Tagore was much in sympathy.

PHILIP HENDERSON

Indian Philosophical Studies. I. By M. HIRIYANNA (Kavyalaya Publishers, Mysore. 140 pp. 1957. Rs. 7.50)

This is a collection of occasional papers contributed by the late Professor M. Hiriyanna to several philosophical and research publications in the course of over two decades of life and study between 1924 and 1946. The most important of them is his paper on "The Problem of Truth," contributed to *Contemporary Indian Philosophy,* edited by S. Radhakrishnan and J. H. Muirhead. The problem of Truth and Error was one of the major interests of Professor Hiriyanna's reflections, as can be seen by the number of papers on the subject from various points of view. Professor Hiriyanna was a mature thinker with a gift of clarity in expounding his themes that these essays clearly show.

One important paper in this collection is his research discovery of "Svabhāva-vāda or Indian Naturalism." He has rendered a valuable service to the history of Indian philosophy in restoring this system of thought to its rightful place as a fore-runner of the Sāmkhya system. His other countribution is his valuable account of Bhartṛprapañca, a precursor of Śankara and a progenitor of the Bhedābheda system of the Vedānta. Though no work of the great writer has come down to us, by diligent research among other commentaries on the Vedanta which refer to him Professor Hiriyanna has recovered and placed Bhartṛprapañca in the history of the Vedantic systems of thought.

Professor Hiriyanna's calm and cogent writing with its clear grasp and lucid exposition is a delightful lamp by which many a student can guide himself in the still much unexplored realms of Indian thought.

D. GURUMURTI

Buddhism: A "Mystery Religion"? By PAUL LEVY. (University of London; The Athlone Press, London. 111 pp. 1957. 18*s*.)

In this book (the Louis H. Jordan Lectures for 1953) the author tries to show that the question posed in its title should be answered in the affirmative. Yet for a definition of the term "Mystery Religion" we have to wait until the last chapter, where we are told, "They owe their generic name to the fact that their principal rites and revelations are intended to be kept secret," and where the author at last exposes his ethnological bias. Till then he tacitly assumes a connection between the rites of initiation performed at puberty in primitive communities and the ceremonies connected with the ordination of Buddhist monks.

The first three chapters therefore consist of an unsystematic account, based for the most part on second-hand and third-hand sources, of ordination in the Theravadin communities and among the Northern Buddhists. The author seems to believe that, because in Cambodia, for example, ordination is accompanied by certain admittedly primitive practices (not mentioned in the *Vinaya* texts) which are also a feature of tribal initiations, Buddhism, can be classified as a "mystery Religion." Surely this is not unlike the assertion that since some accounts of the Buddha's life contain elements which can be explained in terms of solar myth the Buddha Himself is to be regarded not as a historical person but as a celestial phenomenon. Chapter IV, which deals with the proceedings of the First Council as a variation of the initiation theme, is hardly more convincing. Chapter V deals in the same way with the lives of Kāśyapa and Gavāmpati. Both contain false analogies of an astonishingly naive kind. Still, despite incidental errors and wrong basic assumptions, the book is interesting and not without value. Properly understood, it certainly makes us realize that the Buddhist ritual of ordination is richer in significance than is generally supposed. But that significance cannot be reduced to terms of ethnology. A transcendental residue remains which exalts Buddhism far above all "Mystery Religions" so conceived and eludes all studies of this kind.

BHIKSHU SANGHARAKSHITA

Religion and the Rebel. By COLIN WILSON. (Victor Gollancz, Ltd., London. 333 pp. 1957. 21*s*.)

Presumably this book is a sequel to *The Outsider*. According to its author it is an attempt to argue the theses that the Outsider "is a symptom of a civilization in decline, but that at least he is a healthy sign" and that "Western civilization has reached its moment of crisis and so "religion, the backbone of civilization, hardens into a Church that is unacceptable to Outsiders . . . the men who "strive to become visionarites" and then "become the Rebels."

To me it reads as a hotch-potch of only partially integrated elements: spiritual truths; doubtful generalizations; critical analyses, some deep, others shallow; and biographical details of alleged Outsiders, mystics and Rebels, not always relevant to any theme and often trivial and, in the modern fashion, unedifying. Such statements as the following remain unrelated: "The Outsider, then, is a man who is haunted by a sense of the futility of life. . . . The Outsider only ceases to be an Outsider when he becomes *possessed*, when he becomes fanatically obsessed by the need to escape"; "All experiences can be used as the building bricks of a visionary consciousness *if there is a conscious effort at assimilation*"; "This,

then, is the essence of Christ's teaching: it is the will of the life-force that men should strive for more consciousness and life."

As another example, I did not know what to make of the parallel drawn between the vision of D. H. Lawrence's Lady Chatterley induced by sexual ecstasy and the so-called Nature-mysticism of Boehme; and the contrast of these with what he chooses to call the mysticism of the East which keeps a man sitting cross-legged and immobile for twenty years.

Colin Wilson writes; "The ultimate question that, for me, lies behind the Outsider is: How can man extend his range of consciousness?" I suggest that all and more than the message conveyed by this book is to be found in the simple words of an ancient text: "Give up thy life if thou wouldst live." They imply, what is absent entirely from this book, the need of compassion, of identifying oneself with others in their suffering, if one is to achieve the true visionary consciousness.

GEOFFREY H. BROWN

LEAVES FROM A PARIS DIARY

[**Shri Baldoon Dhingra** shows us this month a French approach to a deep spiritual-historical question and to a matter of, largely, business. Our readers should find a vivid picture of that subtle combination of pure logic and conscious brilliance which is so native to France. But they shall find also, we trust, a question that goes home: Are we also betraying the Christ, the Buddha, even Gandhiji, living memory of whom is yet green? — ED.]

I WAS alternately fascinated and bewildered by Thierry Maulnier's adaptation of Diego Fabbri's play *Procès à Jésus*. As a technical achievement it is memorable; but, while it reminds one of Pirandello's *Six Characters in Search of an Author*, it lacks the latter's well-knit structure. As a problem play *Procès à Jésus* is intensely dramatic and possesses one highly poignant moment that lifts you above the general earthiness that surrounds the play. Fabbri introduced a problem as a Jew sees it: "We have been persecuted over the centuries. Were we guilty? Was Jesus punishable under Mosaic law? Let us reconstruct the trial."

The trial is enacted, but no attempt is ever really made to answer this question. Perhaps the author is right in thinking it does not greatly matter. In common with most important works of French literature the main purpose of this play is the psychological inquest of man. The vocation of France is the study of the individual. To the French, literature is the most powerful reassembling force of conscience.

The protagonists in this great spiritual drama are all there — and Judas finds himself no more guilty than John, for did not even John at one time deny Jesus? And in a passage of great beauty Mary Magdalene, with her eyes glistening, speaks of a love that passeth understanding. Can one describe the indescribable?

The Second Act with its novel modes startles and shocks us. From different parts of the theatre the *dramatis personæ* pop up like pupils in a classroom to recount their experiences. After a time the novelty wears off. One by one, they take their share of the blame in this great trial. Everyone finds that it is he himself that is primarily being judged, and not Jesus. Who indeed was responsible for crucifying Jesus? Were we not all? Were

not John and Judas, in doubting him, equally responsible for bringing about his crucifixion? Do we not, say the actors, be we tinker, tailor, soldier, sailor, do we not each betray him? How much have we done and are doing today to follow his message? It is we who are, therefore, guilty, one and all. Indeed, we have, through our want of faith, hope and charity, crucified him, not once but millions and millions of times through the ages.

Such indeed is the true message of the play, even if for dramatic reasons Fabbri piles one form of theatrical device upon another There is a pessimism in this play as there is in so much French literature. Succintly Gide put it — *Je n'aime pas l'homme. J'aime ce qui le devore.*[1]

Procès à Jésus gets caught in its own new, tangled form and fails to be thoroughly convincing. It introduces too many characters and preserves the tension of a mystery play. Above all, and at all costs, Fabbri feels he must be heard. He does not refrain from some religious propaganda, and hence weakens his purpose.

The play, for all its failings, is a remarkable *tour de force*; for while it attempts, perhaps too solemnly, to satisfy priest and plebian, it makes one seriously take stock of oneself. It avows the spiritual turmoil and aspiration of man. This comes from the understanding of the prized concept, typically French, of *la personne*: to comprehend the destiny of France is simply to comprehend the destiny of the individual I saw most of the audience looking guiltily or sometimes sheepishly at one another. That in itself was as good a sign as any that the points had been driven home. They were driven home, not from the heart, where love resides, but from the brain. There was something coldly intellectual in the experience. I am reminded of Yeats's lines:—

> It is folly to be only wise
> And on the inward vision close the heart.

A distinguished Vietnamese writer, Tran Van Tung, invited me to the presentation ceremony of his beautiful illustrated book on Viet Nam at a top-class restaurant, "Le Cabaret," close to the Champs Elysées. There were a number of friends of the writer, a bevy of well-dressed women and a few photographers. The author proceeded to display and discuss his book, have passages read out in English and French by a few *débutantes* and well-groomed men, and then returned, with one or two apologies, to treat of the merits of the book and to say how it came to be written. A monologue on the part of the author was followed by a dialogue on the part of a young pair who read snatches of poetry and prose. There were no comments, questions or answers. When the journalists had dispersed and the majority of friends, about forty in number, had gone away, champagne was served.

This kind of book-presentation ceremony, or the signing of a book, is a common occurrence here. It introduces a new author to the public or enhances the prestige of a celebrity. This kind of charade may strike some people as peculiar, but it is entirely consistent with French tradition and considered as relevant as the opening ceremony of an exhibition. One must learn to appreciate this very frequent form of publicity arranged by the publishing firm. In a world dominated by mass media it helps to sell the book. I think you did your job well, Tran Van Tung! I'm sure I could not endure such an ordeal myself.

BALDOON DHINGRA

---

[1] I do not love man. I love that which devours him

ENDS AND SAYINGS

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

In an article "Is Philosophy Obsolete? (*Quarterly Review*, 1st Quarter 1958), Dr. E. F. Rattray, Extension Lecturer at Cambridge University, pleads cogently for a return from a philosophy which has become merely "a meticulous analysis of the meaning of statements" to philosophy in the true sense, as an interpretation, a synthesis of the facts of experience, both outer and inner.

Dr. Rattray emphasizes that if one frees oneself from the conventions of thought, it is as unreasonable to deny the intelligence in matter (with its variety of forms, functions, purpose and consciousness) as to imagine that mere chance can set in order papers scattered at random. Matter from outside is "an infinity of centres of radiation," from inside "an infinity of centres of feeling and striving." He cites two broadcasts, (by Prof. Schrodinger, 1942, and Prof. Astbury 1957) which raised, respectively, the questions of molecular thinking and molecular memory. He cites the processes of heredity and the biological law of recapitulation as evidence of the way ancestral memory is transferred to succeeding generations — of cells as of human beings. Yet in all living matter there is constant replacement, so that only the *form* that governs the changing matter has permanence. Repeated experience transfers memory to the subconscious and unconscious levels in the form of capacity; the conscious attention is centred on the acquirement of new knowledge and powers; while beyond lie the further potentialities of the supra-conscious.

The promise and potency of the whole universe is behind the visible universe: it embodies itself in atom, molecule, chemical element, virus, bacterion, protoplasmic cell, protozoon, metazoon, plants, animals, man. We come back to what the Greeks discovered long ago, that in the universe is *logos*.

Poets and writers next are called upon as witnesses to the higher level, as is the admiration accorded to those who, facing even death, stand loyal to goodness, truth and beauty — the pilot of a crashing plane who sacrifices himself to avoid killing others is called a hero, not a fool. Inspiration is the result of the supra-conscious uniting the unconscious, sub-conscious and conscious mind in its service. The rich depths of concentrated ancestral memory provide the symbolism "to mediate transcendent experience."

The conscious mind of the artist, while accepting from the supra-conscious and other strata, gives to what he receives the benefit of his conscious knowledge and skills — such are the revealers of transcendent reality.

Much of this has significant implications which demand to be more fully worked out. As the Cambridge Platonists of the seventeenth century had a deep and fruitful influence on their own and succeeding generations, it is encouraging that the tradition still endures.

About one hundred and thirty years ago two British officers, tiger-hunting in the Nilgiri Hills of South India, discovered some people quite distinct in appearance, language and customs from the Hindus surrounding them. Ever since, the Todas, as they are commonly called, have been a subject of much speculation and controversy.

The Quarterly Journal of the Mythic Society, 1957-58, prints "Todas of the

Nilgiri Hills: Their Origin" by J. N. Kamalapur, who contributes in it his quota to the guesses of scholars who have not yet solved anything regarding the Todas.

Early descriptions of these mysterious dwellers on the Blue Mountains picture them, for the most part, as fair complexioned. handsome, tall and of noble bearing, with long, wavy, brown hair and beards, uniquely dressed; tending herds of buffaloes and living on their milk, and never using or carrying weapons (not even sticks), yet dwelling safely in jungles infested with elephants, tigers, snakes and other ferocious animals.

Some of the confusion of the scholars studying the Todas is no doubt due to the fact, explained by H. P. Blavatsky, who also knew and wrote of them, that as soon as their solitude was invaded by civilization the Todas began moving to other places as unknown as and more inaccessible than the Nilgiris had formerly been; until only degenerate remnants of the tribe remained around Ootacamund, such as those whose phrenological bumps were measured by Colonel Marshall. This, no doubt, accounts also for the conflicting descriptions and accounts offered about them right up to the latest theories of H.R.H. Prince Peter of Greece and of Shri Kamalapur, who entirely disagree as to the Todas' origin. Prince Peter holds it to be Sumerian — on the strength of certain words in their language; Shri Kamalapur holds that they belong to the Dravidian-speaking Munda people. Both these speculations are at variance with those of other scholars.

In *Isis Unveiled* (1877) another origin for the Todas is indicated by H. P. Blavatsky, who hints that they are an order and not a race. And she adds that "the Todas are not the only such mysterious tribe in India."

"Academic Freedom" was the theme of the Ninth International Summer University organized by the United Nations Student Association and World University Service at Crofton Grange, Herts., England, for August 2nd-16th. The full scope of World University Service is indicated in its *Programme of Action, 1958,* but the March number of *WUS in Action,* published from Geneva Headquarters, gives an impressive glimpse of current activities in more detail — a new Hungarian Student Library, Vienna; grants in various European countries to Hungarian refugee students and teachers; the African Medical Scholarships Trust Fund and the publication of its first News Letter; Seminars for foreign students in various countries, to foster mutual understanding; a Braille Library project for the Netherlands; Treasure-Van Tours for the sale of handicrafts from countries where they are still a living tradition; housing unit for the School of Agriculture at Rechovot, Israel, the publication of Hebrew textbooks, etc., at low cost; Canadian University scholarships for foreign students; a T.B. ward at a Korean student sanatorium; the distribution of food and medical treatment for students; emergency relief to schools affected by the Ceylon floods; a project of hospital wards for students in India and Pakistan, donations to University Libraries in these countries; the organization of evening classes for "working" students in Vietnam; finally, study projects in U.K. Universities in preparation for UNESCO's Major Project "The Mutual Appreciation of Eastern and Western Cultural Values."

Another thought-provoking theme for a general W.U.S. Symposium planned is "The University Today — Its Role and Place in Society." It raises such perennial and essential questions as "Should the principal function of university education be professional training or the

development of the whole man?" "Should the task of the University include, beyond teaching and research in various disciplines, a search for the unity of knowledge?"

This panorama of "mutual assistance" offers an antidote to the nightmare picture of civilization that emerges in the general press, and we must wholeheartedly admire it. Yet it is a pity that the earlier, more informal magazine of the movement had to cease publication some years ago. For, though reports of its activities present the intellectual and material framework, something more is needed to "bring through" the heart quality that obviously must energize the individual workers and donors. It is this heart power of expression (not to be confused with emotionalism) that makes "tangible" the living soul of a movement. The latter, like the human being, seeks for "wholeness" of expression. If such a fine movement as World University Service, working in the field of highest potentials among the youth of all races, can show how it infuses into its currents that subtle, not to be measured or tabulated, soul-spark, then it may well prove itself an organization of genius offering material service intellectual service, soul service — the three in one.

In a lucid presentation of the case for strengthening English in Indian education irrespective of the Indian-language medium of instruction, Shri C. D. Deshmukh, Chairman of the University Grants Commission, has warned the educational authorities that

> the development of our languages and development of our minds will be impossible without extensive and reinforced resort to one of the most advanced languages of the world — English — which opens the door to us to at least two-thirds of the current scientific and technological literature and belles-lettres. The progress made on the frontiers of knowledge will be lost to us unless we keep open and widen and deepen the channels of communication with the more advanced world outside, a world which is, moreover, advancing with breath-taking rapidity.

Shri Deshmukh made this important declaration while inaugurating a conference in Delhi convened by the University Grants Commission to consider the problems of teaching English. Shri Deshmukh also emphasized that one cannot afford to lose sight of the humanistic value of English literature:—

> Frankly, if a choice were given to me, I should prefer to use English exclusively for my own instruction so as to be able to participate in the intellectual life of the world and be able to transmit whatever I have assimilated through the proper idiom of the Indian languages that I know, enriching those Indian languages in the process. I also feel sure that any one who ponders this subject, including the young people for whom we are taking decisions and whose future we are going to affect powerfully thereby, will make a similar choice.

Picturing an imaginary India where chauvinism has banished all foreign languages and only the indigenous have been "developed" with the aid of all sorts of technical and scientific terms, Shri Deshmukh warned:—

> In such a country, the difficulties of communicating with the rest of the world will have been magnified a thousandfold and participation in the common intellectual and scientific life of the world would have been reduced almost to nil. Although I yield to none in the appreciation of the quality of the mind of the people of this country as compared with those in any other country, I shudder to think what would happen to us as a result of this kind of intellectual isolation. In a sense, it will be the repetition of our history but on a more painful scale, until finally, as in the past, the high pressure intellectual areas of the world, to use a meteorological metaphor, will erupt violently into the low pressure intellectual areas of our country. What I am driving at is that our primary concern should be not with the means of communication but with the substance communicated.

The number of leaders and patriots who are supporting India's retention of English is growing. Sir Mirza Ismail, Dr. C. P. Ramaswamy Aiyar, General Cariappa and Shri C. Rajagopalachari are liberal-minded men of insight, and neg-

lect of the advice they offer will prove perilous to the country.

The study of the supply of and demand for teachers, recently undertaken by the Manpower Division of the Directorate of Employment Exchanges, reveals a considerable shortage of high-school teachers throughout the country and the fact that 53 per cent of the applicants for teaching posts are untrained. This is a measure of the excessive optimism of the authorities in the last decade, who, contemplating a rapid expansion of schools and colleges, had not paid adequate attention to such practical difficulties as the cost entailed or the training of teachers to meet the growing demands of the country. Mere expansion without quality has not only caused considerable wastage but also has probably contributed to student indiscipline in educational Institutions. Teaching by untrained and ill-equipped persons, turning to the school merely to relieve the stress of unemployment, may well have done more harm than good.

It is a sad commentary on the respect which this noble profession of teaching commands from the young men of the land when one is informed by the sample survey that

> out of 8 86 lakh persons seeking employment assistance through the Exchanges at the end of November last, about 34,000, *i.e.*, 3.8 per cent were registered for the job of teachers

Yet another fact brought out by the report is that

> not a single M A. or M Sc, B.Com. or F.Sc, with a first class degree was registered at the Delhi Employment Exchange as a teacher

What is needed today seems to be a "teach-the-teacher movement." If the educational system in the country is to be improved, the urgent need is not only for the building of more schools but for staffing even the existing schools with better qualified teachers and offering better scales of pay to enable them to stick to this noble profession; for experience has proved that cheap education is worse than no education.

It is welcome news that two Bills seeking to abolish the dowry system were introduced in the Lok Sabha by Shrimati Renu Chakravarty and Shri Mohan Swarup. According to the Press Trust of India:—

> Both the Bills permit voluntary marriage gifts such as ornaments or dresses to the brides or bridegrooms Mrs. Chakravarty's Bill restricts the value of such gifts to Rs. 300, while Mr Swarup's to Rs. 1000.

Whatever might have been the circumstances in the past when the system of dowry was introduced, it is now impossible to argue in favour of a system which is an unmitigated evil. For the last many years social reformers have urged that the system of demanding a payment of money as a condition for getting a daughter married should be ended. But the evil continues, bringing in its wake much humiliation in the life of our daughters and suffering to their parents. Surely, in free India such practices should be forbidden both by legislation and by force of public opinion. As Shrimati Chakravarty points out in her explanatory note, her Bill

> would ensure the dignity, equality and independence of women, mitigate the hardships of parents to get their daughters married, guarantee free and equal choice in marriage and ensure that neither of the contracting parties are subjected to humiliation or their self-respect degraded.

Her Bill provides

> that any person who takes dowry or abets the taking of dowry shall be punishable with imprisonment which may extend to one year or a fine extending to the value of the dowry taken or with both. Those who give dowry or abet its giving shall also be punishable with simple imprisonment which may extend to six months or with fine extending to Rs. 1000 or both A person who demands dowry after the wedding will also be punishable with imprisonment or fine

The Hindu Code Bill, which was in-

tended to introduce this urgent reform, could not be passed in its original form. During the last Parliament, two private members, Shrimati Uma Nehru and Shrimati Renu Chakravarty, introduced their Bills against dowry but both were withdrawn on the assurance of the then Law Minister that an official Bill would soon be introduced in Parliament with the same aims in view. It is now more than a year since the new Parliament was elected, but no steps seem to have been taken in this direction. Shrimati Renu Chakravarty, undaunted, has come forward again with her Bill to crush this evil.

The National Federation of Indian Women has rightly called for an India-wide campaign against the dowry system. Marriage should not be an instrument of profit and every well-considered effort to get rid of an evil which leads to the impoverishment of the parents should get general support. Educated persons should be trained not to accept any dowry and the acceptance of a dowry should meet with general disapprobation. Educating the public opinion is necessary for legislation to succeed.

A new jail is to be opened in Delhi shortly. According to the *Hindustan Times*

the new jail, situated on Najafgarh Road, occupies an area bigger than Daryaganj, and Rs. 82 lakhs, almost equal to what was spent on Vigyan Bhavan, has been spent in its construction. In planning and building the new jail the primary object has been how to reclaim the prisoner and make him realize the evil results of crime. Modern ideas and suggestions, including those from U.N. experts, have been adopted to make it a model jail.

It is now recognized by almost all Governments that man is not born a sinner or a criminal but that he becomes such owing in part to his environment. Circumstances have in many cases helped create certain mental conditions and urges, resulting in the commission of one or more anti-social offences. The new outlook has been responsible for several reforms; this New Delhi jail has for its aim "to humanize the imprisonment to make an offender feel he has been sent to jail *as* punishment and not *for* punishment."

Although the complete eradication of crime from the world may not be attainable in our dark age and civilization, society must continue its attempt to eliminate the economic and social evils which engender frustration and bitterness and so contribute to crime. The attitude partly responsible for the commission of the offence should be changed; and we are glad that prisoners in this model jail are to be so placed that they may learn right ways of overcoming the sense of frustration.

The prisoner will have an opportunity to work either at the jail's 60-acre farm or at its workshops offering such vocations as printing, spinning, carpentry, tailoring, and soap making. While the farm's yield will be utilized in the jail's four kitchens, the workshops' products will be sold to various Government organizations. The prisoners will also qualify for an extra wage for putting in more than the allotted work. Wages thus earned can be partly utilized at the jail's canteen. The remaining amount can be collected at the time of release.

Further, the craft learnt and the physical work done in this corrective institution is bound to result in the mental satisfaction of learning the pleasures of labour. This should in itself have a tonic effect besides fitting the prisoners to take their place as useful citizens after their release. The report points out that some provision has been made for their rehabilitation:—

After the release, a prisoner will be allowed to stay in a separate building for 15 or 20 days to enable him to look for some employment. The jail authorities will also help him in his rehabilitation.

That Day I Felt I Had Served A Mission



I am a doctor in a rural dispensary. I can never forget the day Gopal's only son took ill. His trouble was serious and my equipment limited. Thank God, however, the boy got well. That day the grateful Gopal knew what it meant to have a doctor within easy reach. I talked to him about our other less fortunate brethren whose need for hospitals was no less pressing. I told him how their savings could save more lives. It was a pleasant surprise, nevertheless, when he brought me a pctful of coins that evening and requested me to get him NATIONAL PLAN SAVINGS CERTIFICATES That day I felt I had served a mission.

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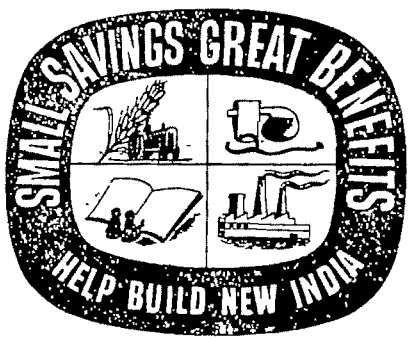
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CHAPTER IV

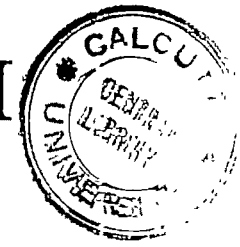
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VOL. XXIX JUNE 1958 No. 6

"THUS HAVE I HEARD"—

HUMAN JUDGMENT AND DIVINE COMPENSATION

"LET the sins of the whole world fall upon me, that I may relieve man's misery and suffering."

THUS spake the Enlightened Buddha, the Compassionate One, the Sage of high heart and not only of philosophic mind. Destiny, suffering, sins, confuse mortal minds; and even students of logic, metaphysics and moral philosophy are bowled over, very often, when face to face with the work of Nemesis.

Joseph Addison is not only a master of English prose, but at times proves himself a practical philosopher of mystic insight. In *The Spectator* of the 13th of September, 1712, he writes an essay full of wise thoughts founded upon these words of Horace:—

Nec deus intersit, nisi dignus vindice nodus
Inciderit

(Neither should a god intervene, unless a knot befalls worthy of his interference.)

Addison writes:—

We cannot be guilty of a greater Act of Uncharitableness, than to interpret the Afflictions which befall our Neighbours, as *Punishments* and *Judgments*. It aggravates the Evil to him who suffers, when he looks upon himself as the Mark of Divine Vengeance, and abates the Compassion of those towards him, who regard him in so dreadful a Light. This Humour of turning every Misfortune into a Judgment, proceeds from wrong Notions of Religion, which, in its own Nature, produces Good-will towards Men, and puts the mildest Construction upon every Accident that befalls them. In this Case, therefore, it is not Religion that sours a Man's Temper, but it is his Temper that sours his Religion.

Among church-going persons there are hard-hearted and narrow-minded unjust men and women whose arbitrary self-righteousness is riveted on the misdemeanours of others. They are unfaithful to their Master, who demanded, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

Similarly, in the minds of many Indians who believe in the Law of Karma, suffering and error, justice and mercy, acts of men and curses or blessings of God and Gods, are so mixed up that confusion worse confounded results.

The first expression of man's real religion is in his belief in Karma or Nemesis—the nature of fate and the function of human free will. Whence suffering and what is its source? *Kismet?* Whence "accident" and "chance"? Whither the active man? Where do his pleasures take him? Have they lessons to teach? Or is learning only from affliction and agony? Can one be the maker of one's destiny and the master of one's fate? How can we rise above "this place of wrath and tears"? How many of our race and our civilization can assert with Henley:—

> It matters not how strait the gate,
> How charged with punishments the scroll,
> I am the master of my fate:
> I am the captain of my soul.

Addison in his essay castigates, and rightly, the habit of judging our neighbour, acquaintance or friend in the language of fault-finding and condemnation. He instances the gentlewoman who "is so good a Christian that whatever happens to her self is a Trial, and whatever happens to her Neighbour is a Judgment." He goes on to say:—

> I cannot but look upon this Manner of judging upon Misfortunes, not only to be very uncharitable, in regard to the Person whom they befall, but very presumptuous in regard to Him who is supposed to inflict them.

He refers in passing to God and Judgment Day from the then prevailing theological notions, but he lights perforce on a great fact of spiritual philosophy:—

> We are all involved in the same Calamities, and subject to the same Accidents; and when we see any one of the Species under any particular Oppression, we should look upon it as arising from the common Lot of humane Nature, rather than from the Guilt of the Person who suffers.

In the course of his discussion he gropes after an answer to the question: "What are Calamities and what are Blessings?"

> If we could look into the Effects of every Thing, we might be allowed to pronounce boldly upon Blessings and Judgments; but for a Man to

give his Opinion of what he sees but in Part, and in its Beginnings, is an unjustifiable Piece of Rashness and Folly.

Karma is merciful: it brings to the unjust judge the nemesis of revealing to him his own weaknesses, his own foibles, frailties and follies. Our very inner faith is shaken by the test of our own Karmic precipitations: we commit offences which we have not intended or planned: we omit to do the good that we have planned to do. The Wisdom of Karma, the Law which ever compensates, is a shield which has Justice for its one side and Mercy for its other: it protects us against "the bludgeonings of chance," and also it takes the offensive against "the Horror of the shade" and "the menace of the years."

The trials of the neophyte are the test of his faith and he may fail, as in the story told by Rabindranath Tagore:—

> There has been related in one of our Bengali epics the legend of a merchant who was a devout worshipper of Shiva the Good, the Pure,—Shiva who represents the principle of renunciation and the power of self-control. This man was perpetually persecuted by a deity, the fierce snake-goddess, who in order to divert his allegiance to herself inflicted the endless power of her malignance upon her victim. Through a series of failures, deaths and disasters he was at last compelled to acknowledge the superior merit of the divinity of frightfulness. The tragedy does not lie in the external fact of the transfer of homage from one shrine to the other, but in the moral defeat implied in the ascribing of a higher value of truth to the goddess of success,—the personification of unscrupulous egotism—rather than to the god of moral perfection.

On the other hand, the great drama of Job's bodily leprosy and soul-suffering reveals a lesson in Resignation leading to Redemption—"My redeemer liveth."

Judge not, condemn not, and it is added: "Forgive and ye shall be forgiven." The final way of paying Karmic debts to individual fellow men or to collective influences, national, racial, and even cosmic, is enshrined in the word 'Forgiveness." In the "*Vana Parva*" of the *Mahabharata* this is said:—

> Strength might be vanquished by forgiveness; weakness might be vanquished by forgiveness; there is nothing which forgiveness cannot accomplish; therefore forgiveness is truly the strongest.

SHRAVAKA

RELIGIOUS ASPECTS OF CONTEMPORARY ENGLISH POETRY

[IN OUR DAYS, when soul-blighting materialism spreads so wide a shadow between us and the sun, it is heartening to have the evidence assembled by **Mr. K. W. Gransden** in this article that affirmative intimations of divinity, glimpses of higher values, are still caught by modern poets. The times seem sinister. There are, however, those who reject the contemporary counsels of despair on the strength of an inner assurance, dimly formulated but tenaciously held, that man is not what he seems, but an immortal pilgrim of eternity. The universal religious philosophy of Wisdom and Compassion, which is above all creedal formulations but has been proclaimed by all true Prophets, is echoed by the most sensitive among the poets who today as in all ages bear witness to the stirrings of the Divine in their own hearts.— ED.]

IN 1949 Dylan Thomas, who wrote "And death shall have no dominion," died in New York. He was perhaps the finest religious poet of our time; but in this article I shall deal only with poets who are alive and writing now and, for reasons of space, not by any means with all of these.

After Thomas's death a reaction set in against passionately committed poetry. The nineteen-fifties saw the arrival of a group of poets — John Wain, Philip Larkin, Donald Davie and others — who have to some extent become identified in the public mind as the characteristic poets of our time, much as Auden, Spender and MacNeice symbolized the poetry of the politically committed thirties. But this new group — sometimes called "The Movement" — is notable for being uncommitted, both politically and spiritually. It derives much of its typical intellectual strictness from another poet of the thirties, William Empson, who advised us to "learn a style from a despair." "The Movement" is suspicious of all passion, all committedness. Its members are mostly academics, specialists in language and past literature. Their manifesto was an anthology called *New Lines* (Macmillan, 1956). The preface to this anthology contained the following observation:—

> This poetry . . submits to no great system of theoretical constructs . . . it is free from both mystical and logical compulsions and — like modern philosophy — is empirical in its attitude to all that comes.

Among the most typical poems in this anthology is Donald Davie's "Rejoinder to a Critic." In this poem the poet turns away, appalled, from the horrors brought upon humanity in our time in the name of one

passionately held belief or another. For him, love and hate are equally suspect, obverse and reverse of the same common coin of man's constant inhumanity to man.

> "Alas, alas, who's injured by my love?"
> And recent history answers: Half Japan!
> Not love, but hate? Well, both are versions of
> The "feeling" that you dare me to Be dumb!
> Appear concerned only to make it scan!
> How dare we now be anything but numb?

This kind of verse, with its careful rationalism, its refusal to take more than the necessary bare minimum for granted, its emphasis on techniques rather than on positive statements about man's life and his place in the universe, has its philosophical parallel in the contemporary movement known as logical positivism, which tries to restrict all its statements to that which can be verified, and avoids all metaphysical argument as in the linguistic sense meaningless.

But, although there is no doubt that certain aspects of the above poetry speak to the condition of contemporary England, it cannot claim to represent the beliefs, either as regards poetic technique or as regards wider and more general matters, of all those at present writing in this country. And recently there have been signs of a reaction the other way, a new desire to achieve some kind of emotional—and particularly religious—committedness. In verse, this reaction has perhaps been helped by the recent publication of the collected poems of two important poets of affirmation whose influence has grown steadily over the past decades, Dame Edith Sitwell and George Barker. And there have been similar reactions in prose, the most obvious example being Colin Wilson's *The Outsider* (Gollancz, 1956); this was a popular history of modern literature written from the anti-humanist, religious point of view, and praising those writers who have committed themselves to a positive faith and philosophy about man and the universe, and who have projected their whole being into this faith with an intensity beyond the power or inclination of many people today. In particular Colin Wilson paid attention to Dostoevski, whose passionate love of the despised and rejected, the outcasts of humanity, amounted to a positive identification of his art with the spiritual underworld of the human heart: an identification which drew its inspiration openly from the example of Christ.

This reaction against academic ironies and non-committedness is making itself felt in some of the most interesting poetry now being written in England. Soon after the publication of the anthology *New Lines*, there

appeared a sort of counter-anthology of poets outside "The Movement." This was called *Mavericks* (Editions Poetry and Poverty, 1957): a maverick is an unbranded animal, a rover, a free, masterless person. Mavericks by definition cannot form a school. They are voices crying in the wilderness, like all individual voices in a cautious, empirical and materialistic age.

But surely the religious poet does have a master? Yes, but not an earthly one. For him, the human and the divine cannot be confused, though the one may symbolize the other. It is significant that one of the best of the poets in *Mavericks*, Dannie Abse, has a poem called "Master":—

I move my mouth but Your new words I shout . . . .

You strike my shuddering keys so I must dance
mocked by the public, casual audience.
You jerk on wires and I fall or leap,
I have no tears of my own to weep.

Why did You choose me as Your instrument?
From pole to pole my hanging mind is rent
in two, a torn page nailed upon Your Cross,
a blankness for You to write in blood across.

You raise Your legs until they lift my feet.
With a white stick I walk Your sacred street
for when Your lights go on they make me blind.
Lord, if I flee, You are never far behind.

That is a fine example of a religious poem in the great English tradition of George Herbert or Francis Thompson. By acknowledging—perhaps in fear, almost in reluctance—the existence of God, the poet does not escape from the problems of our time, the problems of articulation and identity which beset the modern artist. On the contrary, he begins to understand these problems. The poet feels he is speaking with God's voice, weeping God's tears: in his writing he becomes an instrument of the Divine. The rationalist poet strikes a romantic pose of resignation, of seeing through the falsities of the emotional and phenomenal world. But the religious poet does not romanticize life. He believes that behind the façade at which it is so easy to sneer, behind the reservations and suspicions, there lies a deeper reality. His theme is not man in society but man alone in the universe, man as the symbol of all men, man in relation to God, forced to think about this relationship just because all others seem to have broken down, seem no longer trustworthy.

Another poet, one well known before the war, David Gascoyne, has recently published a long poem, originally written for broadcasting, called *Night Thoughts* (André Deutsch, 1956). In this poem night symbolizes the

darkness that has descended upon the soul of man in our time. The darkness and the silence of night also stand for "The Tyrant Negativity" which

> has usurped power and thrown
> Men's captive souls into the silent pit
> Of self-confounded Subjectivity.
> Immortal souls that know themselves to be
> Immortal souls have wings
> But in that pit
> All doubt-blindfolded souls must fall like stones —
> Fall down without the power to cry out
> Unless inspired by Anguish.

That is a powerful statement of the predicament of man huddled and benighted in the darkness of our unreligious time. And in this darkness, man's fear—the kind of fear and lack of self-confidence which leads writers towards negativity and ironic uncommittedness—can be faced and an attempt made to define it.

> Fear of uncertainty and loss, fear of all change,
> Fear of all strangeness and all strangers, and above all else the fear
> Of Love, of being loved, of being asked for love,
> Of being loved yet knowing one has no love to return,
> Fear of forgiveness—
> Fear of that love which is so great it can forgive . . .

The love described in that passage is at bottom religious love, the love-relation, in the religions of love such as Christianity, between God and man.

In the middle section of the poem Gascoyne shows how modern European man tries to escape from night into the false light of modern metropolitan life, the lights of advertisement, mass entertainment, all the pandemonium of dreams from which, at last, each of us must wake to find himself in the dark again, forced to come to terms with it, to find a solution for his isolation there in the dark, not in the false restless philosophies which may so easily, for a time, delude him.

In the final section, a moving prose-poem, we are made to understand that the darkness is not nothingness: it is the universal condition, the environment of man, that which he starts from. It is the individual alone who is nothing. And he remains nothing till he realizes this and learns to pray:—

> I raise my spellbound head and face to face with what I cannot name I worship and adore.

The poem ends in the prayer of modern intellectual man:—

O be the One, that I may never be alone in knowing that
I am. Let my lost loneliness be illusory. Allow to me
a part in Being, that I may thus be part of One and All.

The solution—in so far as it is proper to speak of solution—lies in the fact that we are all in the same predicament and are therefore "closer to one another than we realize." The fact that man can express his loneliness is the beginning of his understanding of it and his endurance of it. "I could not cry if I were in complete despair." This is a traditionally religious attitude, found in Christian poets like Donne: "I am involved in mankind."

The religious poet has no fear of emotion. For him, to shrink from love because it is the obverse of hate, or because of the crimes that have sometimes been committed in its name, is to shrink from humanity, to deny one's humanity, to try and stand aloof from one's own soul. The religious poet accepts the warring principles of love and hate as he accepts those of light and dark. They are the terms of existence. To quote another contemporary poet, Burns Singer, who has managed to keep an exact use of words without losing the power of passionate and affirmative statement, it is "fear that is life's negative." In his book *Still and All* (Secker and Warburg, 1957) Singer writes:—

Love listens and redeems. It is the sin
Knocking at some outlandish door within,
Or howling without hope that answer can
Receive it into innocence again . . . .

And Dame Edith Sitwell, whose later poetry contains some of the most impressive religious statements of our time, ends her "Song of the Dust" thus —

If every grain of my dust should be a Satan—
If every atom of my heart were Lucifer—
If every drop of my blood were an Abaddon
— Yet should I love.

The contemporary religious poet is not orthodox. Like George Barker, he is often a rebel against the enslavement of man by the stupidities of pseudo-rationalism and false materialism; what he stands aloof from is not life, but the substitutes for life peddled by the conformist, who may pay lip-service to some creed for secondary motives, but who has no real sense of religion. Barker is perhaps the most self-revealing lyric poet now writing in English: his verse is often uneven, confused, overflowing with life; yet in the humility with which he continues the search for religious experience he sums up the "committed" poetry of our time:—

O dove whom I never knew and shall never know,
Lean over the sad water
Of my witnessing, and from your heavenly ruling
Prove that love is greater —

O dove whom I never knew and shall never know,
Greater than any
Enemy. And that, in the end, your advocation is stronger
Than men or money.

In our age, we cannot expect the poet to be a comforter: that patronizing role we can leave to the politician. The poet knows that comfort is a divine gift. He can only speak the truth as he feels it. He may shun traditional formulæ. He may not mention any Deity's name. No poet could better illustrate this than R. S. Thomas, the last poet I wish to mention. Thomas is a Welsh country parson and his book of poems, *Song at the Year's Turning* (Hart-Davis, 1955), has all the leanness, harshness and grimness of the poor, remote and bleak landscape and people he lives with. As a priest, it would be easy for Thomas to repeat the traditional formulæ of his religion. But, if he did, he would be a second-rate poet. Instead, he puts into his work all the struggles of inarticulate, non-intellectual twentieth-century man. He does not write for those who are satisfied and "saved," but for the ignorant, the unbelieving, the benighted, the great majority: —

To one kneeling down no word came,
Only the wind's song, saddening the lips
Of the grave saints, rigid in glass,
Or the dry whisper of unseen wings,
Bats not angels, in the high roof.

Was he balked by silence? He kneeled long,
And saw love in a dark crown
Of thorns blazing, and a winter tree
Golden with fruit of a man's body

And T. S. Eliot wrote, "for us there is only the trying." The religious poet today does not claim to dispel the darkness, but tries to help himself —and so the reader—to see better in the dark, to get used to it.

K. W. GRANSDEN

ON THE PURSUIT OF TRUTH

[MANY will find themselves in agreement with the views asserted by **Mr. Roy Bridger** in this essay. He recognizes the necessity to stop the armaments race but warns against neglecting the positive challenge of improving production and the living conditions of the world's peasantries in favour of "drives" against this or that "ism."—ED.]

ACCORDING to a recently published biography, Joseph Conrad was at pains to correct the widely held impression that his main theme was the sea. The sea in all its moods, he asserted, was only the setting for his dramas, not their subject. So much for the "sea stories." Great writers need to be read, not classified. It may be convenient to label Bernard Shaw, for instance, a Socialist, but he was a lot more than that. What ironies, what terrifying running-down of ideas, arise from authors *not* being read! "I tell you that in the arts of life man invents nothing; but in the arts of death he outdoes Nature herself." Over half a century has passed since Shaw made the Devil in *Man and Superman* propound this sombre conundrum, yet today we are still calmly fitting electronic brains to guided missiles as if nothing had been said. Even the term "Superman," conceived as embodying those better mental and spiritual qualities towards which mankind must strive, is now identified with a comic-strip hero of gorilla physical strength and ultra-subhuman imbecility.

H. G. Wells is another writer who has suffered severely from classification. He once wrote a scientific fantasy called *The Shape of Things to Come,* an extravaganza on the theme of technological progress which is very generally believed to be a representative expression of faith. It would be pointless to deny that he was very greatly interested in possibilities in this direction. He was an exuberant person with a prolific imagination and a wonderful gift of making words run along together like an ocean current. But to say that he actually believed in everything he imagined is to take a very superficial view; and I am glad to have seen in a recent issue of *Encounter* an article by Anthony West giving a welcome re-appraisal of the Wellsian outlook. It is pointed out that Wells received a scientific education and that he "never fell into the fallacy of confusing the Darwinian conception of evolution with the idea of progress." *Mind at the End of its Tether,* his last work, was no last-minute wave of disappointment and pessimism. On the contrary, he realized from the beginning that the unfettered intellect would be at least as likely to lead to the Slave State as to anything else, to cruel and inhuman planned societies completely

indifferent to ethical values and human happiness:—

> I looked up with a start, and the sky had darkened now almost to blackness, and was thick with a gathering multitude of coldly watchful stars. I looked eastward, and the light of that shrivelled world was touched with a sombre bronze; westward, and the sun, robbed now by a thickening white mist of half its heat and splendour, was touching the crater rim, was sinking out of sight, and all the shrubs and jagged and tumbled rocks stood out against it in a bristling disorder of black shapes. Into the great lake of darkness westward a vast wreath of mist was sinking. A cold wind set all the crater shivering....Over me, around me, closing in on me, embracing me ever nearer, was the Eternal; that which was before the beginning, and that which triumphs over the end; that enormous void in which all light and life and being is but the thin and vanishing splendour of a falling star, the cold, the stillness, the silence—the infinite and final Night of space.

Thus falls night in *The First Men in the Moon*, unmistakable, incomparable Wells. But just because the *story* is so absorbing, there is a danger of missing the significance of some of the other ingredients of the parable. In lunar society specialization has reached its zenith. Many of the workers have actually been deformed physically to fit them for their specific functions; when not required, they are laid aside in induced coma until needed. Anthony West analyzes other early Wellsian romances to find in all of them a nagging fear of the inhumane possibilities of the liberated intellect coupled with technological mastery.

Conrad, Shaw, Wells—a cultivated chimpanzee from the Yerkes Laboratories could distinguish between their styles, but in essence what they are getting at is much the same. They match the dignity of the human being against the trials of circumstance—the rigours of the natural environment, the challenge of poverty, the follies of primitive emotional and mental processes. Primitive? So human nature is improvable? From some angles, yes, but it is not so much a question of the evolution in time of a new species as of living up to the present range and potentialities of the existing one. Just as physical well-being, even in the healthiest, cannot be maintained without constant day-to-day effort, so do the other human qualities need continual rallying from the drag towards inertia.

Aldous Huxley, another writer—and great educational force— has given us some wonderfully eloquent variations on this theme, embodying many a warning on the perils of unconsidered mechanical progress and runaway science. "After all," says Rampion in *Point Counter Point*, "the only truth that can be of any interest to us is a human truth. And to discover

that, you must look for it with the whole being, not with a specialized part of it. "What the scientists are trying to get at is non-human truth... utterly irrelevant to ordinary human living." Incidentally, Huxley's next novel, the famous *Brave New World,* in which these dangerous tendencies are shown as having reached their logical conclusions, is another widely misunderstood book, for many people seem to have failed to detect the satirist behind the array of test-tubes and conditioning jars.

It is becoming fashionable today to think in terms of electronic computers. Professor Arnold Toynbee, the historian, is the latest to stress the limitations of what the human brain can tackle. In the days when history was visualized as consisting mainly of the intrigues of kings and barons, the historian had simply to follow the chessboard simplicity of a limited number of moves. With the development of so many other lines of enquiry, the old idea of history has been swept away. The historian's horizon, says Toynbee, has been extended to embrace "almost the entire gamut of human affairs." He is overwhelmed with statistics and reports flooding out from the archives of local government authorities, from scientific research centres and cultural institutions, from the files of business concerns and from the tireless typewriters of countless private individuals. Equipped with the palæolithic mental tool of his own intellect, the modern historian 'has to try to cope with infinity." Mind still straining at its tether—and to what end? May not "Culture" sometimes be just as much a misleading abstraction as "Science"? When the end-product of the national drive is the hydrogen bomb, there must be something wrong in the calculations.

As far as Toynbee's own work is concerned, one has the impression repeatedly while reading *A Study of History* that there is a dimension missing, in spite of all the material available from the scientific research centres and cultural institutions. In *Adonis and the Alphabet,* Aldous Huxley's latest volume of essays, we find the impression confirmed and investigated The long-range view of history is magnificent. The perspective of the rise and decline of whole civilizations is breathtaking. But, says Huxley, you will look in vain in the index for such down-to-earth references as "Deforestation" and ' Erosion." Or, to bring it nearer home, "Nutrition," "Health Treatment," "Sewage Disposal," and so on. In other words you cannot see the trees for the wood. What is shown: the drama of history, the development of culture, cannot exist except by virtue of all the less spectacular but no less vital things which are not shown. Toynbee, it is true, recognizes the rise to ascendency of the Common Man. He suggests, possibly with some justification, that the centre of the new

popular culture has already shifted from Europe to America, and will shift again to the East, probably to China. But his Common Man does not strike me as four-square enough. He is visualized as a townsman, or near-townsman; and the townsman, however cultivated or scientifically-minded, can never be an enduring universal figure.

I would recommend, as particularly complementary to the rather heady preoccupations of *A Study of History,* a most informative new work called *Types of Rural Economy: Studies in World Agriculture,* by Professor René Dumont (Methuen, 45s.). The missing dimension in full force! The index of this work would keep Mr. Huxley intrigued for hours. Under "A," for instance, we find "Acorns" (they depend on them for human consumption in parts of Algeria) and "Agricultural area, decreases in" (Algeria is losing 250 acres *every day* through erosion and yet is having another 500 mouths to feed). "Deforestation" refers us back to, among many other places, Spain, where it has produced (in combination with severe overgrazing) some of the worst examples of erosion in the world—the "lunar landscapes" north of Almeria. "Manure" gets 31 references—now we're getting somewhere; civilizations may go on rising and declining as much as they please, but I am profoundly struck by the Common Countryman's almost universal inability to devise an efficient manurial system. No wonder he is in difficulties, for one of the first requirements of any type of rural economy is that it must keep its organic raw materials in effective circulation. Why, we even find manure being prized for its prestige value (Cameroons) rather than as a fertilizer:—

> I am old and shall soon die. Then when passers-by see this great dung-hill they will think of me and will say to themselves: " He was a great chief, for he must have had a great herd of cattle to leave such a pile of manure."

A cattle-yard was noted in the Chad Territory where manure had accumulated to a depth of three feet over a period of ten years. This area was formerly covered with forest; deforestation was succeeded by grass savanna, now swept every year by fires, leaving the ashes to be dispersed by wind.

The more favoured classes have done well enough out of science and culture, but the world's peasantries, at the foot of the social ladder, are pretty hard driven (Professor Dumont inclines towards the Left politically). They may be forced by the scarcity of land for fodder crops to spend hours cutting blades of grass hardly one inch long to feed their draught animals (Vietnam). They may have no more than one pound of husked rice for an hour and a quarter's work (Vietnam), as against the half-ton

of maize obtained by an American farmer for the same amount of work. They may have to collect all their water supplies in jugs (Andalusia), remove aphides by hand one at a time (Vietnam), take weeds home as percuisites (Algeria), make do with hoe blades worn down to one inch in width (French Equatorial Africa), let their youngest daughters die of hunger in a famine year (Algeria). They may work an eight-hour day for 1*s.* 8*d.* on the larger farms (Galicia), pay a tax to dig a well or plant a tree (Vietnam), carry out manure on a home-made stretcher for want of money to buy a wheelbarrow (Tuscany), burn straw for fuel and in consequence have to buy human excrement for manure (Vietnam), be subject to terms of imprisonment if their cultivations fall behind (Belgian Congo), face a reduction from thirty to twenty-three years' expectation of life (parts of India).

What should be done about it? A drive against "imperialism"? Or a drive against "Communism"? Both may start with genuine grievances, only to degenerate into slogan-shouting and militarism. The first essential necessity is to stop the armaments race. Modern weapons being what they are, there is no longer any question of a "just cause." The North African nomad believes that the only implement of cultivation worth troubling about is a box of matches; the modern statesman believes that the only product of real consequence is the guided missile. What follies! What enormous scope for improvement, not only in living conditions, but in awareness of human truth!

ROY BRIDGER

A person with a harsh voice was reciting the Koran in a loud tone. A good and holy man went up to him, and asked: "What is your monthly stipend?" He answered: "Nothing." "Then," asked the other, "why give yourself so much trouble?" He said: "I am reading for the sake of God." The good and holy man replied: "For God's sake do not read, *for if thou chantest the Koran after this manner, thou must cast a shade over the glory of Islam.*"

—SA'DI

FIELD-THEORETICAL APPROACHES TO PSI

[IN this article **Dr. C. T. K. Chari** of the Madras Christian College, Tambaram, has attempted a popular handling of technical issues relating to parapsychological theory, on which his longer papers have appeared and are appearing in several journals in India and abroad. We share Dr. Chari's conviction that "a drastic overhaul of the philosophy of science" is needed for meeting the challenge of parapsychology. It can never fit into a materialistic frame. Might not the suggestive postulates of ancient Indian psychology and philosophy serve as the Ariadne's thread to guide Western investigators and theorizers out of the labyrinth in which so many seem to be wandering? — ED.]

FOUR INTERNATIONAL CONFERENCES arranged by the Parapsychology Foundation of New York City, one at Utrecht in 1953, two at Saint Paul de Vence in France in 1954, and one at Cambridge in 1955, have served to remind the scientific world that psi phenomena (various modes of "extra-sensory perception" and "psycho-kinesis") can no longer be dismissed with a shrug of the shoulders. It has become increasingly clear that "theory-building" must take some very unusual strides in the face of the staggering facts. My object in this article is to glance at some ambitious attempts to bring psi within the range of the "field" concepts which have come to prevail in more than one branch of scientific inquiry.

The "field" of classical physics may be likened to a kind of "stress" or "tension" existing in empty space and capable of acting on the objects which happen to be situated in the space occupied by the field. The electro-magnetic field reveals itself in "forces" acting on various electrically charged and magnetic objects. The classical field is described by one or several space-time functions satisfying certain equations, the so-called "field equations." Maxwell showed that, in empty space, electro-magnetic fields travel with the velocity of light. The strength of the classical field varies continuously, as we move from point to point. Einstein's theory of relativity generalizes the classical notion of the field. The quantum field, by contrast, is based on the existence of specific elementary particles with definite masses, spins, charges and interactions among themselves. Heisenberg's "uncertainty relation" and the statistical interpretation of phenomena govern the quantum field. The strength of the field at a point cannot be ascertained with any degree of accuracy that we may desire. The field energy can reveal itself only in the shape of discrete units. A distinctive type of elementary particle is associated with

each field; different types of interactions take place between various pairs of fields.

I have so far been speaking of physical fields. Kurt Lewin, J. F. Brown, MacKinnon and others, however, have contemplated extensions of the "field" concept to the psychological and social sciences. The "psychological field" is a mathematical (or quasi-mathematical) concept which is supposed to order psychological phenomena in much the same way as the concept of the gravitational field orders gravitational phenomena. Whereas, on the traditional "class-theory," behaviour is determined by membership in a class, according to the "field-theoretical" approach, behaviour is determined by the organization of the entire field. The geometrically conceived field, the relativistic field, the quantum field and the "psychological field" have all been invoked by enthusiasts in their search for a theoretical explanation of psi.

The hypothesis outlined by Dr. J. R. Smythies in an earlier number of this magazine (THE ARYAN PATH, November 1951, pp. 492-499), and commented on by me (THE ARYAN PATH, July 1952, pp. 312-317), would fall under the geometrically conceived field theories. The theory postulates functions in a multi-dimensional space-time. A "mind" or "psyche" extended in a "psychic space" is supposed to mediate between the ultimate "Self" or "Observer" and the brain extended in the three-dimensional physical space. Smythies regards all parapsychological phenomena as so many "energetic exchanges" between the psychic and the physical component spaces of his postulated n-dimensional space. Perceptual space, the space of mental imagery and hallucinatory spaces, he would characterize as "psychic spaces." I have touched on various difficulties confronting the hypothesis when we turn from the relatively simple cases of "experimental psi" to the intricate "spontaneous cases." It may be well to single out here three crucial difficulties.

In the first place, it is far from clear that "hallucinatory spaces" lend themselves to any consistent geometric treatment. Employing such diverse criteria as those referring to "levels of reality," "degrees of clouding," "phenomenal appearances," relations to "inner" and "outer" spaces, "intentions and acts," etc., experts have by no means settled the question whether phenomena arising at certain stages of mescaline intoxication should be called "hallucinations" or "pseudo-hallucinations." Some investigators hold that they are "pseudo-hallucinations" in Kandinsky's sense. Claude and Ey believe that mescaline produces an *osmose du réel et de l'imaginaire*. Ewald prefers to think that we are dealing with hallucinatory, dreamlike states occurring in "a kind of delirium without clouding of

consciousness." The difficulties in even classifying the phenomena make the entire hypothesis of "psychic spaces" a little too premature.

A second difficulty should be noticed. The reduplication of objects and the alterations in their size and form occurring in visual hallucinations can be matched by some phenomena occurring in the somato-sensory sphere, *e.g.*, the subject may feel several arms growing from his shoulder; Forster felt a net similar to a "cobweb" on his tongue; Serko had the sensation that his legs consisted of "spirals." The involvement of different senses and the occurrence of the same hallucinatory "form constants" ("cobweb," "lattice," "tunnel," etc.) in ætiologically different states suggest, according to an authority like Klüver, that theories stressing "peripheral" *or* "central" factors are too simple while theories postulating an "interaction of factors" remain "in the present state of knowledge a vague assertion." Smythies utilizes the analogy of a "scanning mechanism" thrown out by Grey Walter and others in their studies of the electrical rhythms of the brain. The electrical response of the brain to stroboscopic visual stimulation reminds one of the "sweep" of a television set which codifies a "spatially displayed apparition." The technique of frequency analysis recently used by Grey Walter and others would seem to suggest that the alpha rhythm of the human brain is not simple but a compound oscillation, perhaps containing harmonics and sub-harmonics. K. S. Lashley would interpret "scanning" in a *temporal* rather than a spatial sense. "Cortical scanning" evolves an order and sequence out of elements originally in no order. In the Hixon symposium on cerebral mechanisms, Lashley maintained that hypotheses about time as the "fourth dimension" shed no light on "cortical scanning." It may be doubted whether the hypotheses lend weight to the assumption of a geometrically disposed "psyche."

A third fundamental difficulty about Smythies's geometrically conceived fields deserves mention. So great a philosopher of science as the late Hermann Weyl has suggested that there is an intimate connection between "causality" and the number of dimensions of space-time. Relying on Hadamard's demonstration that Huyghens's equation for the propagation of a spherical light-wave holds only for cases in which the number of space dimensions is *odd*, Weyl pronounced that only in a space of this character (as in the familiar three-dimensional physical space) will the extinction of a candle be followed by complete darkness about the candle. Smythies's postulation of "extra dimensions" of space-time would seem to require some hitherto unsuspected and sweeping reformulations of "causality." It is futile to embark on the speculation without facing the technical difficul-

ties involved in the reinterpretation. The restructuring necessitated by the "additional dimensions" of space would disrupt the original geometric continuity or, at any rate, vastly change its complexion.

In a special English edition of the Dutch periodical, *Tijdschrift voor Parapsychology* (No. 4, July 1953), Dr. J. M. J. Kooy has tentatively proposed a field-theoretical relativistic world-model to account for so bizarre a fact as "supernormal foreknowledge" or "precognition." Stripped of all technicalities, Kooy's theory may be reduced to the following statements. Minkowski's four-dimensional geometric interpretation of special relativity suggests strongly that the distinction between three dimensions of space and one of time may be only subjective. In the "four-dimensional substratum," the "past" and the "future" may both be as "real" as the "present." "Becoming" may signify only an *arrangement* in a static world, perhaps the "degree of disorder" spelt out by the statistical interpretation of the quantity called "entropy" in physics. Kooy thinks it likely that the "Arrow of Time" is a "local" and not a "cosmic" fact. Considering various proposed relativistic "world-models," he finds no valid reason why the universe should not be of the "oscillating" type in which events recur in cycles. Or, to adopt a stronger version of the hypothesis, if time were analogous to a *closed* Riemannian line, the "uni-directionality of becoming" and the asymmetry of temporal "before-after" will fail to hold in the world at large.

My comments on Kooy's field theory must be brief. In a great deal of what he says is evident the danger of uncritically accepting the emotional exaggeration of Minkowski's celebrated statement, "Henceforth space and time considered separately have vanished and only a sort of blend of the two can be regarded as the sole reality," a danger against which Milne and Martin Johnson have warned us. Recent work on the geometry of space-time (*e.g.*, by G. Y. Rainich and C. Moller) emphasizes that relativity by no means abolishes the uniqueness of the time dimension. Co-ordinate transformations in special relativity never carry "time-like" intervals into "space-like" intervals; besides the "time-like" co-ordinate admits of a distinction between "before" and "after" which finds no analogy in the "space-like" co-ordinates of Minkowski's geometry. Coming to relativistic "world-models," almost all cosmological solutions of Einstein's field equations yielding a non-vanishing density of matter contain, in a certain sense, an "absolute" time co-ordinate. In most of the "models," orthodox and heterodox, time is allowed to usher in evolutionary changes. In the *British Journal for the Philosophy of Science* (November 1944), J. T. Davies rejected, not without justification, all hypotheses about "time curvature"

as "being a complication at present scientifically unnecessary." How would a "circular time" solve the problem of precognition? The "time-traveller," to use the well-worn metaphor, finds himself at the *same station twice*. But would he *remember* having been there, as Ouspensky suggests? The occurrence of the memory would constitute a *new event* and make us wonder in what sense we can talk at all of the "*same* instant of time."

In an interesting paper contributed to a symposium arranged by the Ciba Foundation (*Extrasensory Perception*, J. and A. Churchill, London, 1956), Dr. G. D. Wassermann of the Department of Mathematics, King's College, Durham, has envisaged some very bold and far-reaching extensions of quantum field theory. He argues that the postulation of various types of quantum fields and interactions between them has made possible a unified approach to physics and chemistry. Why may we not postulate certain "M-fields" producing changes of molecular pattern in living organisms and certain "B-fields" interacting with neutral matter according to quantum "selection rules" and producing seemingly "goal-directed" behaviour (*e.g.*, learning)? Why may we not go further and postulate certain "psi fields" the interaction of which with "B-fields" would account for all psi phenomena? Certainly, we cannot rule out all these logical possibilities. But we must ask whether the "explanation" we are likely to achieve along these lines can be anything more than *ad hoc* in the present state of knowledge. To account for the "space-transcendence" of psi (*e.g.*, of telepathy), Wassermann is forced to assume that his new fields interact *very little* with matter. To explain clairvoyance, he has to suppose that "psi fields" can interact with "B-fields" even if there is no direct intervention of material fields. And to deal with precognition, he assumes that one field can "duplicate" the structure of another. If changes in one field occur more rapidly than in the other, we may have a seeming precognitive phenomenon: two *isomorphic* or *structurally similar* events may seem to stand in the relation of temporal "before-after." Wassermann remarks in this connection that enzymes like trypsin and pepsin are self-producing in the presence of their precursors, tryosinogen and pepsinogen.

Michael Scriven, in a searching review of Wassermann's paper in the *Journal of the Society for Psychical Research* (December 1956, p. 371) has observed that "it may not be wise to try jumping out of our frying pan of reversed causes, etc., into the fire of quantum field theory until we are sure that the flames are cooler than the pan." F. J. Dyson, in an admirable article on "field theory" which appeared in *The Scientific American* (April 1953), pointed out that current quantum field theories treat

elementary particles in much the same empirical fashion as nineteenth-century chemistry treated its atoms. Quantum field theory, in any of its present forms, does not attempt to explain *why* such and such particles exist and *why* some of them interact strongly while others do not. It is hazardous to make far-reaching applications of the present descriptive mathematical quantum theories to biology and psychology, let alone psychical research. The analogies adduced by Wassermann in support of his theory of precognition are painfully far-fetched. The conversion of pepsinogen into pepsin is accomplished by the acidity of the stomach. The high concentration gradient across which active secretion takes place in the living system makes it one of the impressive phenomena of biochemistry. Gastric hydrochloric acid is secreted by cells as a solution, the hydrogen-ion concentration of which is several million times as great as that in the cells; the concentration difference is maintained across a distance which is probably a tiny fraction of a millimetre. Where is the relevant parallel in psychical research? Spontaneous precognition seems to range over all events, great and small, seems to require no specially restricted conditions (of the type presupposed in the conversion of a zymogen into an active enzyme), and appears to be elusive in respect of time limits. It remains to be seen whether quantum "perturbation theory" can satisfy all Wassermann's demands. Does his hypothesis leave the door open to "survival"? In what relevant sense, if any, can his "bound B-fields" claim to be independent of material fields? It is no virtue in a theory that it shuts out possibilities implicit in the data of psychical research.

In a paper on "Survival" contributed to the *Journal of the American Society for Psychical Research* (October 1945), Dr. Gardner Murphy has recommended a cautious and non-committal extension of Lewin's "psychological fields" to the parapsychological domain. Dr. Murphy appeals to the principle that a complex organization or whole cannot be fully understood in terms of its ingredient parts. In his book *Personality* (Harper and Brothers, New York, 1947), he spoke of different "levels of complexity" in the description of personality. We may conceive personality atomistically and statistically as an object in a larger context, like a dot in a chart, without paying attention to its internal complexity. We may also regard personality as an identifiable and bounded something with an internal structure. Finally, we may regard personality as an "organism environment field" involving dynamic and reciprocal relations. What Warcollier has called "telepathic contagion between percipients" may, according to Dr. Murphy, be an aspect of a deep-level, 'trans-spatial," "trans-tem-

poral," and possibly "trans-personal," interaction between selves. The field, on this hypothesis, is not the environment; it is the pattern of individuals-in-environment. In two articles contributed to *Main Currents in Modern Thought* (November 1953; September 1956) Dr. Murphy has shown how the "field-theoretical" approach would unfold new perspectives for the study of human personality.

There is little to criticize and much to admire in Dr. Murphy's wise and non-committal version of the field theory. What he offers us is not so much a theory as a vast programme of research. In seeking to extend, however, Lewin's "topological psychology," we have to face some basic difficulties about Lewin's terminology. Do Lewin's models (*e.g.*, his "hodological space" or "space of attraction") satisfy the rigorous requirements of modern mathematical topology? How are his "psychological fields" related to physical fields? Does his phraseology accomplish anything more than a convenient translation of certain psychological and sociological phenomena? It has been said that Lewin's psychology is not a school but a readily available language independent of all schools. This has made a critic wonder whether Lewinian topology is a *tour de force* or a *jeu d'esprit.*

Dr. T. N. E. Greville, in a discussion of Wassermann's field theory (*Journal of Parapsychology,* September 1956, p. 200), has said that it is much more important for us to find out whether field theories help to explain psi than to attach the labels "physical" and "non-physical" to proposed new fields. Unfortunately, as things stand, the "fields" which are indifferent to the labels "physical" and "psychological" cease to be informative at critical points and meander into obscurity. Popularizers have already tried their hands at "unifying field concepts" with little or no success. William Taylor, in his book, *The Relationship between Psychology and Science* (George Allen and Unwin, London, 1952), couples volition with electricity, intellect with magnetism, emotion with "mesonism"!

Summing up the discussion, I may say that contemporary field theories in physics and psychology may yet break new ground. But they seem rather immature and uncertain when they confront the riddle of psi. The challenge of parapsychology is much too big to be met by a little stretching of current theories and concepts here and there. What is needed is a drastic overhaul of the philosophy of science. Is our age and century ripe for it? Only the future can tell.

C. T. K. CHARI

THE LAST IRISH ROMANTIC

[**Mr. R. M. Fox** is well known to our readers. He presents an attractive picture of the great Irish painter Jack Yeats, brother of the poet.—ED.]

WHEN W. B. Yeats, the famous Irish poet—a man of fine presence—walked down O'Connell Street, in the centre of Dublin, he had around him an aura of dignified grandeur. His brother Jack Yeats, the artist, was less impressive and much slighter. He came along the street with the lurching roll of those seamen, tinkers, horse dealers and wanderers who so often found their way into his pictures.

Jack Yeats—a world figure in art and the greatest of Irish painters—was the son of John Butler Yeats, a brilliant portrait painter who went to the United States in his middle years and achieved success as a *raconteur* as much as through his pictures. Always, Jack Yeats maintained that his father first taught him that there were no hard and fast rules in painting. This did not mean, in his case, an ignorance of technique. But the free spirit of the artist was something that Jack Yeats achieved for himself.

In the Ireland of today, trying with varying success to adapt itself to the world of industry, there are many regretful glances back at the Yeatsean era, that Celtic Twilight period in literature, painting, drama and poetry which gave a romantic touch to Irish art. The Yeats family, more than any other, personified that period and imparted a romantic glow to everything they touched.

Growing up in Sligo, in the west of Ireland, with the great square shoulder of the Ben Bulben mountain looming out of the mists and the waves breaking round Rosses Point or beating against the grey stones of the harbour, it was inevitable that when the family moved to London, living for some years in impoverished circumstances, they should look back to the dreamy days in Sligo as a heaven compared with the grey pavements of the hustling city. In such a mood W. B. Yeats wrote his "Isle of Innisfree," in which he poured out his youthful longing. His play *The Land of Heart's Desire* is a fairyland in which it is not difficult to imagine Ireland as the stimulus to his imagination and yearning.

During this period Jack Yeats began his work as an illustrator for various London journals, doing unpretentious sketches for odd guineas just as W.B. did with his verses and reviews. Their two sisters learned the craft of weaving and the mysteries of a hand-press from William Morris. Later, in Dublin, they established the Cuala Press from which came beautifully hand-printed editions of W.B.'s poems and Jack Yeats's broadsheets in vivid colour and bold design.

When Jack Yeats died in Dublin—on March 28th, 1957,—at the ripe age of 87, his passing snapped the last link of modern Ireland with the romantic Yeatsean era. Far more even than his brother W.B.—whose poetry gained the Nobel Prize—Jack Yeats stood for a romantic attitude to life. In his later years W.B. pruned his poetry of the luxuriant foliage of words, presenting his ideas in hard, bare, simple, realistic terms. But, as the years marched on, Jack Yeats's pictures became more vivid, colourful and obscure.

Jack Yeats went on to prove that his highly original pictures had a wide appeal. These pictures commanded immense sums in the world market. They sold for round about two thousand pounds each. One reached the staggering figure of four thousand pounds. Artists of the modern "pylon" school, who were horrified at his romantic spirit, had to bow their heads at the market value of his pictures.

Exhibitions of his work were held in many cities of Europe. In 1951–52 a travelling exhibition visited the principal American cities over a period of eighteen months. He collected honours from various countries, including the French Legion of Honour. I saw the amazing exhibition of his pictures at the Tate Gallery in London, remarkable for its size no less than its scope. His vivid colouring—deep blues, greens, crimsons and purples—had the effect of making the other pictures look like pallid ghosts.

He painted Irish fairs, showing dark, wild men; tinkers with bold faces and careless, imperious gestures; shawled women who had natural grace and dignity. His circuses and races were vibrant with lively gaiety. Jack Yeats's horses have the same grace and energy as his people. They are shown in action, with powerful limbs and rippling muscles. Later he relied more upon colour than design. His study of Grafton Street—Dublin's fashion centre—is like a cave of jewelled splendour, with lights and shadows.

His middle period as an illustrator—in 1934—is seen at its best in his pictures for Patricia Lynch's *The Turfcutter's Donkey* (Dent, London). This is now a children's classic and has been published in America, France, Holland, Germany and even Malaya. It adds to the fascination of Jack Yeats's pictures of Irish donkeys and tinkers when we see them peeping out of the strange Malay text.

I met Jack Yeats, on one occasion, at the house of an Irish dramatist just after I had written the biography of James Connolly, the Irish Labour historian, who was a leader in the 1916 insurrection in Dublin. I had suggested the jacket design for this book—the figure of a man holding a sword, with the shadow of the sword falling across an open book. This was

to represent the two sides of Connolly's personality—thought and action. I showed this jacket to Jack Yeats and asked his opinion.

He peered at the design in the piercing way he had and smiled his slow, whimsical smile.

"Very good!" he said, at length. "The best thing about it is that the pages of the open book are blank. This is like the future of Ireland which has still to be filled in!"

He did not want Ireland to be tied down to any line of development. Always he reacted against rigid dogma and stood for complete freedom. This was the basis of his sympathy with the tinkers, the men at the races and circuses, which he loved to draw, and even with those proud, wild, untrammelled horses that he has sent galloping for ever over the springy turf of the Irish countryside.

R. M. Fox

Literature dwindles to a mere chronicle of circumstances, or passionless phantasies, and passionless meditations, unless it is constantly flooded with the passions and beliefs of ancient times, and of all the fountains of the passions and beliefs of ancient times in Europe, the Slavonic, the Finnish, the Scandinavian, and the Celtic, the Celtic alone has been for centuries close to the main river of European literature. It has again and again brought "the vivifying spirit" 'of excess" into the arts of Europe.

—WILLIAM BUTLER YEATS

"NOT BY BREAD ALONE"

[**"Pilgrim"** offers a provoking thought—Which should take precedence: bread for the body or knowledge for the mind? The implication that raising the standard of living for the body would prove harmful without a previous elevation of the mind is an idea worth consideration and discussion.—ED.]

PERHAPS never before in human history have social strains, ideological conflicts, economic competition and political friction between groups, classes and nations reached such a pitch as they have at the present hour. Men and women everywhere are fearful and undecided. There is the problem of nuclear weapons of mass destruction which threaten the very survival of our civilization; even more serious is the problem of the black misery that exists in our world, and the state of malnutrition, disease, famine and death in which large masses of people are compelled to live. The British statesman, Harold Wilson, in his book *The War on World Poverty*, states:—

> For the vast majority of mankind the most urgent problem is not war, or Communism, or the cost of living, or taxation. It is hunger. Over 1,500,000,000 people, something like two thirds of the world's population, are living in conditions of acute hunger, defined in terms of identifiable nutritional disease. This hunger is at the same time the effect and the cause of the poverty, squalor, and misery in which they live.

The statistics of the U.N. specialized agencies corroborate these facts. It is being recognized that overpopulation is not the real cause of starvation. It has been shown that world resources are more than sufficient to provide adequate food for everybody, everywhere. The fundamental cause of a great many evils that are dominant in the world, including hunger and starvation, is considered to be the extreme economic inequality between the materially well-developed countries and the underdeveloped regions. The economic and social development of the so-called backward peoples is a much-discussed topic at international congresses, and is looked upon by many as a kind of panacea for bringing about the salvation of humanity.

Many indeed feel the need for ameliorating the condition of the great disinherited masses; but few have a remedy; probably none an effective remedy. Why is it not recognized that the crux of the problem lies on planes other than the physical? Does not history teach that the more material standards are raised the more discontented people seem to become? If we consider food, clothing and shelter—necessary as they are—to be the only things that assure the well-being of man, then the sages of

all time have taught in vain. Physical poverty and hunger, of course, need to be eliminated, but should nothing be done about spiritual poverty and hunger?

The materialism of the age is nowhere more clearly shown than in this, that among thousands of mortals who toil and moil to procure the bread which feeds the body a single one perhaps hungers for the bread of Wisdom, which alone makes the life abundant possible. The bread called "the staff of life" is the bread which strengthens man's heart and mind and soul.

Just as a healthy body feels hungry at the appointed hour, eats and relishes its food, so too should a healthy mind behave. But if perfectly healthy bodies are rare, rarer still are normal, healthy minds, whose development is regularly attended to. What food is to the body, that knowledge is to the mind. Just as children at play do not feel hungry and refuse to answer the call for food, so too there are playful minds which never seek knowledge. Just as men absorbed in worldly affairs forget the meal hour, so also there are minds so absorbed in their own mundane avocations that they care not about the woes and worries of mankind. Just as the sick loathe the very sight of food, so there are sick minds in whom the very sight of a book produces nausea. Mental unfoldment stops, for many, with school or college. Such people would consider it lunacy if a body, having come of age, were to refuse to eat; they are not taught that the mind also decays and dies without proper nourishment.

If the mind is neglected more than the body, the soul is even more neglected. It is uncared for because its very existence is denied or its nature misdefined. The world is full of child-souls, sick souls, dying and dead souls—because a right philosophy of life, which alone is fitted to supply the needs of the Inner Man for spiritual food, is not sought or applied.

Man is more than his physical body—this is acknowledged by many. And yet they give care and attention only to the body. Bodily hunger and starvation are looked upon as the gravest of problems confronting us; while the "starvation," "disease" and "death" resulting from ignorance (which should not be equated with mere illiteracy) are taken scant notice of. But ignorance is not the only problem to be dealt with; what works even greater havoc is the incessant stuffing into the mind of the wrong kind of food. False knowledge is the cause of the disease of the modern mind; men everywhere are afflicted with this disease. Truly has it been said: "They are sick that surfeit with too much as they that starve with nothing."

The "indigestion" and "disease" resulting from the possession of false

knowledge is the great enemy of spiritual progress. Our civilization suffers from wrong notions and false standards of culture. The vigour to face facts and seek truth is noticeably absent in most men. Social and religious shibboleths are tolerated, and in the affairs of daily life people feel and think and act in small ways. Why? It is because of the absence of a basis to think broadly and in a truly liberal fashion. The cosmic vision, the cosmopolitan view-point, the humanitarian outlook, are foreign to many; to the growing and maturing minds, in schools and colleges, these were never presented.

What can make men's minds broad and provide them with wholesome food for thought? The liberal mind with its discriminative quality does not and cannot come to birth by chance. It has to be evoked; its unfoldment must be attended to and its nurture looked after. Regular dwelling on impersonal and universal ideas enables the mind to acquire the habit of thinking impersonally and universally.

Mere attempts to alleviate physical misery, apart from the infusion of new influences and ennobling conceptions of life into the minds of the masses, will be of little avail. Are we even sure that such attempts do not do more harm than good? May the Master of His Mercy forgive us for suggesting such an idea to a selfish and callous population who are bound to take mean advantage of it. But for the helper of peoples, the social servant and the philanthropist, it is necessary to ponder over this problem—alleviation of physical hunger and misery without touching the cause and core of mental and moral starvation has its dangers and withal is bound to fail.

The gradual assimilation by mankind of great spiritual truths alone will revolutionize the face of civilization. Wisdom is a far more effective panacea for evil than the mere tinkering with material misery.

The crying need of the hour is the infusion of a new current of ideas and aspirations into modern thought; a logical basis for an elevated morality is needed. It is futile to hope that men can be made happy and contented by bettering their physical conditions. The efforts that are made to eliminate physical poverty, misery and starvation doubtless reflect credit on those engaged in such work; but the redemption of mankind cannot be brought about so long as individuals remain ignorant and unable to grasp the meaning and purpose of existence. Each one must be taught to redeem himself. "Within yourselves deliverance must be sought; each man his prison makes."

What food is to the body, that Wisdom and Holiness are to the Inner Man, as is also pointed out in the following Buddhist parable:—

> Just as food is the support of life of all living beings, so also Nibbana,

once realized, is the support of life, for it destroys old age and death.

But again further — food increases the strength of all living beings. Precisely so Nibbana, once realized, increases the strength of the Power of Magic of all living beings.

But again further — food is the source of the beauty of all living beings. Precisely so Nibbana, once realized, is the source of the beauty of the virtues of all living beings.

But again further — food relieves the wear and tear to which all living beings are subject. Precisely so Nibbana, once realized, relieves the wear and tear to which all living beings are subject because of the Depravities, one and all.

But again further — food dispels the weakness of hunger in all living beings. Precisely so Nibbana, once realized, dispels the weakness of hunger produced by all manner of sufferings in all living beings.

PILGRIM

BERGOTTE was dead. Dead for ever? Who shall say? Assuredly neither spiritualistic experiment, nor yet religious dogma afford any proof that the soul survives. What we can say is that everything in our lives proceeds as though we came into the world with a load of obligations contracted in some previous life. There is no reason, in the conditions of our life upon this earth, why we should think ourselves obliged to do good, to be considerate, even to be polite, no reason why the cultivated artist should think himself obliged to start afresh, maybe a score of times, a piece of work the admiration excited by which in the future will little matter to his body eaten by worms, like the patch of wall painted with such master-craft and subtlety by a forever unknown artist barely identified under the name Vermeer. All these obligations, which are without sanction in the present life, seemingly belong to a different world, founded upon kindness, scruple, and self-sacrifice, a world entirely different from this one, a world we leave in order to be born on earth, and to which we perhaps return to live again beneath the dominion of those unknown laws, obeyed here by us because we carried the teaching of them within us, knowing not who had graven them there, laws to which all deep labour of the intelligence brings us nearer and which are invisible only — if indeed they are — for fools.

— MARCEL PROUST

NEW BOOKS AND OLD

A CLASSIC OF SANSKRIT POETICS *

"What a charming face!" This simple exclamation conveys an idea that can be expressed in a hundred different ways. One such, for instance, would be: "What need of a full moon when there is a flawless face like this?" The undertones here are obvious: the face is as beautiful as the full moon; nay, it even excels her in comeliness — it has no blemish while she has; it is always bright while she shines only at night; it stays full while she wanes; so on and so forth. What does all this ultimately lead to? It expresses the tender emotion, a sentiment of love on the part of the speaker, to be shared by the listener. This, in a nutshell, is the *dhvani* of our text. The term *dhvani* literally means "sound," but stands here for "undertone," "significance," "implication," "suggestion" and the like, pregnant with the sentimental pleasure derivable from a literary composition.

It is *dhvani* that constitutes the soul of poetry. This is the essence of the *dhvani* theory. Ānandavardhana took pains to re-establish it; for, in his time, it threatened to be outmoded, the rival schools declaring Style, Embellishment, Indirect Expression or the like to be the life-breath of poetry. Ānandavardhana more than succeeded in his efforts: the theory gained in popularity and won him fame. As a poet-philosopher, he adorned the court of King Avantivarman of Kashmir (855-84 A.D.) His treatise on the subject has all along enjoyed a high distinction. Though it has been expounded and commented upon very frequently, Dr. Krishnamoorthy seems to have been the first to bring out a *complete English translation* with explanatory notes, upon which he deserves congratulations.

Literary works are of three types: those that defy translation, those that readily lend themselves to it and those that make better reading when rendered into a foreign language. The *Dhvanyāloka* unhappily belongs to the first category. The translator's difficulties may thus well be imagined. He is not to be blamed if those uninitiated in Sanskrit rhetoric find it difficult to absorb what is presented, though it is meat and drink to the specialist.

It redounds to the credit of the translator that before venturing upon this English translation he had written very extensively on the subject, both in Kannada and in English. He is thus well qualified for the task. And we are assured that he has striven to present to the English-knowing "a scrupulously exact translation, a version that reproduces with absolute fidelity the original text in its entirety." Such high ideals, however, are Utopian in matters of translation. A random instance would illustrate the point. On p. 45, we have a passage ending with *"Under the guise of welcoming words."* This hardly fits in with the context. The sense requires it to be something like "said welcome in so many words" or, more literally, "under the guise of a statement of facts, said 'Come along!'" An *"iti"* seems to be wanting after *"avasara"* in the original.

The *Dhvanyāloka* consists of two concurrent parts, *dhvani* and *āloka*, em-

* *Ānandavardhana's "Dhvanyāloka" or Theory of Suggestion in Poetry* Translated into English with Notes by K. KRISHNAMOORTHY. (Poona Oriental Series, 92. Oriental Book Agency, Poona. xxii + 184 pp. 1955 Rs. 12.50)

bodying *kārikās* (text in verse) and *vṛitti* (explanation in prose), the latter amplified with illustrative stanzas in Prakrit and Sanskrit. Some ascribe both the parts to Ānandavardhana, while others attribute only the *dhvani* part to him. Our translator upholds the former view, and that on good grounds. The whole of *Dhvanyāloka* (Light of Significance) comprises four *Uddyotas* (Flashes) or Chapters, of which the first is the most important and the most discussed. The exposition of the *dhvani* theory has through the ages evoked a great volume of hair-splitting argument, samples of which are found in the copious notes appended to the translation.

The printing seems to have been done in haste, as is apparent from the Errata, which admit of many an addition. The value of this book is enhanced by the addition, at the end, of a Glossary, an Appendix (articles of the author on *Dhvani* and related topics), and an Index. It is, however, a mistake to present alone the translation, unaccompanied by the original, of an abstruse technical work. It transpires that Professor J. Brough of the London University has prepared a critical edition of the present work, complete with an English translation and explanatory notes, which is expected shortly to be out.

B. CH. CHHABRA

Studies in Indian History and Culture. By U. N. GHOSHAL. (Orient Longmans, Calcutta. xxvi+538 pp. 1957. Rs. 25.00)

Recognized as an authority on ancient Indian history and culture, Dr. Ghoshal has to his credit several standard works dealing with ancient Indian political and social life and institutions and economic conditions. This book is the revised edition, brought up to date, of the author's *Beginnings of Indian Historiography and Other Essays,* with several additional chapters. Dr. Ghoshal's proficiency in Sanskrit and Continental languages has stood him in good stead, and the book, besides showing the author's mastery of the subjects, contains a critical and comprehensive study of the current views of distinguished scholars in the field.

Limitations of space preclude the reviewer from undertaking a thorough and complete review of the book, and he has to content himself with inviting the attention of readers to the topics dealt with. Divided into four parts, the book has 17 chapters:—

Part I (Studies in Ancient Indian Historiography): (1) The Beginnings of Historiography in the Vedas; (2) Early Buddhist Historiography; (3) The Historical Traditions in the Purāṇas; (4 The Chronicle of King Harsha by Bāna; and (5) The Royal and Dynastic Chronicles of Kashmir.

Part II (Generalities): (6) Periods of Indian History and (7) The Dynamics of Indian History.

Part III (Studies in Ancient Indian Polity): (8) The Genius of Ancient Indian Polity; (9) The Vedic Ceremonies of Royal and Imperial Consecration, etc.; (10) Vedic Political Institutions; (11) The Ancient Indian Republican and Mixed Constitutions, etc.; (12) The Status and Functions of the King's Ministers in Ancient Indian Polity and (13) The Ancient Indian Administrative Nomenclature.

Part IV (Ancient Indian Social, Religious and Political History): (14) Ancient Indian Slavery, etc; (15) The Rite of Head-Offering to the Deity, etc.; (16) Two Historical Characters...Divya and Bhīma: and (17) Factors of Downfall of Ancient Indian Political Civilization.

The author has utilized all available material and does full justice to the different scholars whose views he presents. For instance, Chapter III contains an excellent summary of the views of Pargiter, Pradhan, Raychaudhuri, Pusalker, G. S. Bose and P. L. Bhargava. The printing, paper and get-up are fine, and the price is reasonable. The book is sure to provide ample useful material to students of ancient Indian culture, and we strongly commend it to all Indological libraries.

A. D. PUSALKER

Atlantis and the Giants. By DENIS SAURAT. (Faber and Faber, Ltd., London. 128 pp. Illustrated. 1957. 12*s.* 6*d.*)

The distinguished educationist and bilingual writer Professor Denis Saurat had given evidence of his breadth and independence of mind in earlier choices of themes for some of his many scholarly works, *e.g., Literature and the Occult Tradition* and *L'Expérience Métaphysique.* In the title of this somewhat discursive but fascinating book he brings together two traditions at which some may look askance, but he is, he writes, prepared to

> risk the ironical look in the scholar's as well as in the scientist's eye, remembering that scholars and scientists often change their minds.

Professor Saurat has less to say about Atlantis as a sunken continent beneath the Atlantic Ocean than about the giants. He mentions the "cherished tradition" of Plato's Atlantis, but suggests that the Andean culture of thousands of years ago, with its marvellously devised and sculptured calendar, recently deciphered, and its artistic giant statues, be called "the Andean Atlantis" in the sense of an "ancient country from which all human civilization may have sprung."

He deals most interestingly with the impressive ruins of that South American Culture in Tiahuanaco, now on Lake Titicaca but a flourishing seaport on the ocean of a remote antiquity, as shown by its surviving quays on the enigmatically slanting maritime shore line still traceable for hundreds of miles. It is now high in the Andes, owing, it is suggested, to a prehistoric cataclysmic retreat of the waters towards the poles, with resulting exposure of formerly submerged mountains now between it and the sea some twelve to fourteen thousand feet below.

Whether caused by the crashing to earth of a hypothetical previous satellite, as Professor Saurat, following Hoerbiger and H. S. Bellamy, suggests, or by a shift in the earth's axis periodically caused by the influence of the sun and the moon, the great tide bulge around the equator is dispersed, sweeping towards the poles. Such a cataclysm might once have inundated Atlantis and incidentally put an end to most of the giants, traditionally associated with that continent.

Professor Saurat mentions the waning of the savage ancestry theory, referring to present-day savages as perhaps "the degenerate leftovers from ancient civilizations," an assumption which has much to commend it. He cites the "mythological tradition, from Egypt and Greece to Scandinavia, from Polynesia to Mexico," which "unanimously affirms that men have been civilized by giants and 'gods.' "

> This first reign of the giant beings was benevolent. All ancient records agree about a golden age under the "gods" and some of the faces of the Tiahuanaco statues are marked with superhuman intelligence and goodness

Not all giants, however, were good. The Tiahuanaco civilization seems to have ended abruptly. Elsewhere tradition speaks not only of good giants but also of others, of wars between the giants and between giants and men.

Professor Saurat assembles tangible supporting evidence for there having been "giants in the earth in those days" (*Gen.*, VI. 4) — the cromlechs in Brittany and in Britain, for example. Had there been no giants to move about such colossal rocks, could there have been a Carnac or a Stonehenge, to say nothing of Tiahuanaco's own twenty-ton monolithic statue, twenty-five feet high? Other evidence cited by the author includes recent discoveries of gigantic implements in Syria, Morocco and elsewhere, which gigantic human beings might have made and used — perhaps, he suggests, 300,000 years ago. He also mentions and pictures a member of the tribe of living giants in Ruanda, west of Lake Victoria in Africa, most of them with a height of eight or nine feet, difficult in-

deed to account for without recourse to the law of atavism.

This open-minded and suggestive study, which merits the serious consideration of scientists and scholars, will, surely, widen the horizon also of lay readers

E. M. H.

Paradox and Poetry in "The Voice of the Silence." By BHIKSHU SANGHARAKSHITA. (The Indian Institute of World Culture, Bangalore. 18 pp. 1958. Re. 1.00)

It is often and rightly said that the most precious things come in small packages. This is certainly true of this new brochure as well as of the little treatise with which it deals. Bhikshu Sangharakshita gave a beautiful lecture at the Institute on "Paradox and Poetry in 'The Voice of the Silence'" which is now available in this pamphlet. Every lover of *The Voice of the Silence* should own a copy of it, for the Bhikshu's learning and intuition will deepen his appreciation of this inspiring and profound fragment of "The Book of the Golden Precepts."

Bhikshu Sangharakshita writes that *The Voice of the Silence*

> belongs not to the literature of information ... but to the literature of power, the aim of which is to move,

and states that it is probably unique in making use of both paradox and poetry,

> a proceeding which no doubt has much to do with the extraordinary effectiveness of this little treatise in awakening the dormant Soul-Wisdom. ...

About paradox and its usefulness in giving expression to transcendental realities he writes:—

> A paradox has been facetiously defined as a truth standing on its head to attract attention. As far as it goes the definition is not a bad one ... for it brings out two relevant points ... a paradox involves a contradiction and ... it contains an element of truth. ...
>
> A metaphor may be taken literally, a paradox never.

And the Bhikshu adds that without some appreciation of how and why *The Voice* is so paradoxical, students will not so well understand "the message of this marvellously meaningful little treatise or the implications of the Bodhisattva Ideal."

Turning to poetry, he says "the essence of poetry is imagery" and "Images are perceptions of real correspondences' :—

> ...images based on a system of correspondences are more easily able to arouse the imagination, to stimulate the intuition, or ... to awaken Soul-wisdom than more rational methods.
>
> Hence *The Voice of the Silence* abounds in imagery.

The Bhikshu also illustrates how it is strongly rhythmical, adding that, like all great poetry, it produces effects by sound or *mantramic* power. He then interestingly discusses the relative importance of image, meaning and *mantra,* showing that without *mantra* there cannot be poetry meaning by itself is prose, the addition of metre "condemns it to be verse"; but "poetry in the fullest sense combines image, *mantra* and meaning" as is found throughout *The Voice of the Silence*

E.P.T.

Man's Western Quest: The Principles of Civilization. By DENIS DE ROUGEMONT. (World Perspectives. George Allen and Unwin, Ltd., London. xii+197 pp. 1957. 15*s*.)

Mr. de Rougemont's purpose in this book is to describe the human attitude which European civilization presupposes and that has made its most typical creations possible. In his first and last chapters he compares the Western "Quest" with the Eastern "Way," but not very profitably, since his brief scrutiny of the latter results in little more than misleading generalizations.

Such side-glances at the "magical East," however, are incidental. It is the "magic West" which he looks squarely in the face with a sort of anxious exultation. For a combination of "active confidence" and essential anxiety is, for him, the spring of the adventurous life which Western man has pursued since he was Christianized. Mr. de Rougemont derives this tension of faith and doubt from Christian dogma. He could hardly attribute it to Jesus himself, but he does surprisingly claim that: "Without the Resurrection, man would have no evidence of an existence which escapes both time and death."

Nevertheless Western man, as he shows, has been so little reassured by this evidence that he has been consumed by anxiety about time. Hence his keen sense of history. The "historical fact of the Incarnation," also, made him vividly conscious of "the person," as a unique child of a personal God. It involved, too, acceptance of flesh and matter as significant and real and the need to sanctify them. But Western man's inability to live up to this creed induced a permanent duality between the individual and what he knew to be his true vocation. He became intensely sin-conscious. In this acknowledged principle of imperfection Mr. de Rougemont sees "the secret of the dynamism without respite which is at work within us," a dynamism to which we owe both Chartres Cathedral and the H-bomb, Beethoven's music and Television.

Yet the Master who declared that a house divided against itself cannot stand disproved in his person the necessity of maintaining a tension between belief and fear as a condition of creative energy. And the hazards of one-sided experiment have now become so great that it is essential for the Western prodigal to find a way of returning to his Father and his Mother.

Mr. de Rougemont is well aware of the hazards and in a chapter entitled "The Castle Perilous," concentrates on three diseases which are the "special marks" of Europe: "Passion, Revolution, and Nation," each of them a deadly perversion of spiritual reality. He writes equally well of Western man's experience of time and space, his exploration of matter and the technical mastery in which this has culminated. The creative as well as the destructive potential in all this cannot be denied. The compulsive self-consciousness of Western man has generated a kind of awareness and a practical capacity which Eastern man on the whole has lacked, to his spiritual gain, in some ways, but to his material loss in others. The eccentric self-consciousness of "the Quest," however, can only end in disaster unless it evolves into the undivided Self-awareness which is the goal of the traditional "Way." Mr. de Rougemont recognizes this. He sees "the beyond of our present Western crises" in a bringing together of the two experiences, though he leaves it to others to suggest how this reconciliation may be effected.

HUGH I'A. FAUSSET

The Gita and the Quran. By SUNDERLAL; rendered into English by SYED ASADULLAH. (Institute of Indo-Middle East Cultural Studies, Hyderabad. 145 pp. 1957. Rs. 6.50)

The appreciation of a religion not ours by birth, and associated in our mind with ideas alien to our social and religious upbringing, is a difficult task indeed. Whatever religion may be in its origin as an immediate contact with the Beyond, it is conditioned by social factors as a positive manifestation in history. No wonder then that the Institutional religion seldom receives justice at the hands of those who are not of its fold. But there have always been exceptions, and it is salutary to note how man can transcend the limitations of his hearth and home and respond positively to all values. And may we not find just in this transcendence of one's cultural and social limitations something which is pre-eminently religious?

Pandit Sunderlal is one of the very few scholars who are qualified not only to understand and appreciate the teachings of the two sacred books of the East on an academic plane but also to respond to the spirit that breathes through them on the religious plane. The writer is a deeply religious man with strong mystic and Sufi leanings. He is convinced that all religions are one, and hence that all those who live on this planet constitute a single family. By an exposition of the basic teachings of the *Quran* and the *Gita* he attempts to show the kinship of their teaching and to infuse into their followers the spirit of brotherhood and love. He observes:—

> We pray to God that He will inspire in the followers of the Gītā and the Qur'ān that clear thinking, that courage and the strength which shall enable them to act upon the pure teachings which the two holy books offer for the guidance of man and help them to fashion afresh a new type of culture and a true religious outlook, so that a wave of love might spread across the entire country of ours. There is no other way of salvation for us. (pp. 48-9)

It is easy to differ from the writer on sundry specific points. When one essays to reduce a teaching which is formed in one historical context into terms of something which has developed in a totally different historical situation, one is in danger of losing the real significance of both. All religions may be one in the sense that the primordial experience underlying them has a common source. But they have developed in different directions and there is no need to reduce them into a blank and lifeless uniformity. But the aim which Pandit Sunderlal has in view is noble and his exposition of the sacred books is eloquent and extremely instructive. The *Quran* is summed up in the end with sympathetic insight and its universal character is never lost sight of.

The translator has spared no pains to make the English version readable and intelligible.

S. VAHIDUDDIN

Brave Men: A Study of D. H. Lawrence and Simone Weil. By RICHARD REES. (Victor Gollancz, Ltd., London. 223 pp. 1958. 18*s.*)

If Sir Richard Rees does not altogether make a case for coupling the philosophy of a British miner's son and a middle-class French Jewess, he yet plunges below the surface of life, picking out beliefs and ardent attitudes that are often vitalizing, sometimes irritating, but never conventional or dull. Basically, Sir Richard salutes each as a religious genius — something approximating to a saint. He knows this to be an intimate, unprovable perception; for one does not put forth so personal a view of heroism without being very much "engaged." But there are keen and mature remarks in his pursuit of the core of Lawrence that prove him to be no mere worshipper. He can reject as well as

praise; and this goes also for Simone Weil — of whose writings I must confess some ignorance, trusting therefore to Sir Richard's analysis, on the strength of his quotations and his treatment of Lawrence.

Both of these tortured thinkers were in revolt against the industrialism that tears man up from his natural roots, giving him cold intellectual ideas that starve the direct needs of the soul. But their temperaments were strongly contrasted in their upshot. All the dark, primitive call-of-the-blood in Lawrence, that seems so angrily to condemn two-thirds of our light and culture, led to a radiant affirmation of life and God and attainable happiness. Simone Weil is more rational in thought, less passionate in utterance, without the strength of Lawrence's loves or hatreds, and, on the final showing, bleak with pessimism. In her philosophy God could never be manifest on earth and all humanity's aspirations, whether in art, politics, sociology or religion itself, were illusions; illusions that she would wish to see dispelled.

Where Lawrence is all sun, Simone Weil, despite a sympathy with the workers, appears as the dark side of the moon. Their oppositions are much sharper than their likenesses; and indeed some of Sir Richard's best discussion on Lawrence — his interpretative account of *The Lost Girl* — is almost independent of the postulate. Possibly he felt a centrifugal force as he proceeded; for he gives us less than we could do with on the writings of Simone Weil; and instead weakens his analogy by examining a couple of modern young authors who reveal a core of "real originality." The trait he points to is possessed by all sincere imaginative writers, without making them religious geniuses, philosophers or saints. Sir Richard means and conveys something more than this in his earlier chapters and his summing up.

SYLVA NORMAN

Nalākhyān of BHALAN. Edited by K. K. SHASTRI. (Prachin Gurjar Granthamala, No. 5, Maharaja Sayajirao University, Baroda. 76+176 pp. 1957. Rs. 8.00)

This new scholarly edition, in Devanagari script, of a Gujarati narrative poem on the vicissitudes of King Nala by the poet Bhalan of the fifteenth century will interest the students of Indian linguistics and of the dissemination of Hindu-Jain and non-Jain cultural lore. It is based on a MS. of 1677 A.D., preserving closely the poet's language, as is done in a way by his verse translation of Bāna's *Kādambari*. At the outset Bhalan mentions Harsha's *Naishadhīya* of the late twelfth century, Trivikrama's *Nala Champu* of the tenth century and the *Mahābhārata*, which last he follows mainly. A detailed study of this indebtedness has been made by the editor in his Introduction. He also appends an etymological study of words in the text, thus helping in the publishing body's plan of a dictionary of premodern Gujarati. A phonetic and morphological study could have been added with advantage.

The published poetry of Bhalan, at any rate the poet's name, has been before the reading public for seventy years. But the theme of Nala has had a long tradition, maintained by numerous Jain and non-Jain hands, commencing with the Prakrit *"Nala-Kaha"* in *Kumarapal Pratibodha*, composed by Somaprabha at Patna, where also Bhalan's MS. was found. Rishivardhan, a Jain, is mentioned as having written on Nala in 1456 A.D. Numerous versions followed Bhalan's, the more prominent being those of Nakar and Premanand, which the editor compares. But he refrains from drawing general conclusions regarding the possibility of a Gujarati tradition or contemporary inter-provincial contacts. At the least, it should

have been possible to enunciate a theory of a Sanskrit Renaissance in Gujarat with counterparts elsewhere in India.

VRAJRAI M. DESAI

An Essay on Mankind. By GERHARD HIRSCHFELD. (Philosophical Library, New York. 114 pp. 1957. $3.75)

In the author's judgment, our failure to tackle and solve the common problems of mankind is due primarily to our failure to "identify" and understand "mankind." Even our greatest thinkers, he feels, have not carefully analyzed and answered the question of what man distinctively is and what his destiny may be. Neither our science, nor religion, nor art, nor indeed anything which man has hitherto followed in the fond belief, apparently, that it may lead to universal progress has ever even seriously thought of mankind as a whole. It has always been one group, against another, that we have worked for. And no collection of groups which are "parts" can give us an insight into the 'whole" human kind.

The central thesis, namely, that mankind is *one* and *distinctive,* is not really so convincing or even so useful as the author believes. The author is right when he points to our failures in religion, art, science and morality, but he forgets that they have not been unmitigated failures, and certainly they have not always aimed at narrow or sectarian ideals. Again, if there was not much insistence on identification by distinction, that was partly due to its being taken for granted, and partly to the undesirability of over-emphasizing it, practically or theoretically, in view of the obvious danger of anthropomorphism and phenomenalism.

Even so, attempts such as these have their value, as earnest reminders of aspects of truth which, although themselves only aspects, need from time to time to be pointedly brought out. Among such valuable observations from the book, one may refer to the insistence on the truth that parts do not make a whole; that establishment of identity needs recognition of distinctive characteristics; that the highest science must be speculative as well as utilitarian and representative; and that the enslavement of the individual is often due to narrow partisanship and will end with his voluntarily accepting membership of larger groups.

P. R. DAMLE

Science versus Philosophy. By F. G. CONNOLLY. (Philosophical Library, New York. 90 pp. 1957. $3.75)

The aim of this work is to bring about an increase in the "vitality and relevance of scholastic philosophy," as represented by its greatest exponent, St. Thomas Aquinas, in the thirteenth century. By a skilful use of the technique and terminology employed by St. Thomas, the author seeks to reconcile and set out all the various relationships of science, philosophy and theology. The three ultimate ends of human life — temporal natural happiness, eternal natural happiness, eternal supernatural happiness—are correlated with the three great disciplines of science, philosophy and theology. They pertain respectively to the three great gifts of the Spirit — knowledge, understanding and wisdom. The degrees of abstraction involved are analyzed the differing views of intra-Thomistic thinkers and writers are examined; and the author puts forward his own hypothesis to reconcile the differences. He ends with a call to Roman Catholic thinkers to respond to the challenge of the age with a vital re-affirmation of the Thomistic insight into reality.

Owing to its special subject-matter, which a reader might not guess from the title, the book makes difficult reading, but it is rewarding as a stimulating exercise to the mind.

D. GURUMURTI

Elements of Social Science. By C. V. SREENIVASA MURTHY. (Kavyalaya Publishers, Mysore. viii+230 pp. 1957. Rs. 2.25)

What is science? How social is science? These questions are of the utmost importance in understanding the "cultural lag" of our times. This book does not deal with this problem directly, for it is specially written to serve as a textbook. The contents are well described by Professor A. R. Wadia in his short Foreword:—

> Apart from the introduction, he [the author] covers in the succeeding chapters topics like man and his environment, individual and society, types of social organizations and technology and society In the course of his book, he has made use of the leading modern classics in sociology and has not failed to notice typical Indian ideas which have governed the constitution of Hindu Society.

The book could have been made more useful, however, if the author had referred to *The Science of Social Organization* by Dr. Bhagavan Das. This book contains a mine of information about social organization and its spiritual basis in Indian society.

A useful point taken up by the author is that of causation. It is rightly stated that causation in the social sphere is reciprocal. This is well illustrated by the example of poverty and its relation to crime. While poverty may be the cause of crime, it is also possible for crime to be the cause of poverty.

The book will be of particular interest to beginners in the study of sociology, for it is written in simple and clear language.

SITA RAM JAYASWAL

A Saint's Call to Mankind: A Plea for a Spiritual Revaluation of Life. By MADAN MOHAN VARMA. Foreword by S. RADHAKRISHNAN. (Author, Jaipur. xvi+174 pp. 1957. Rs. 2.25; cloth and gold, Rs. 3.00; 6*s.*)

Shri Madan Mohan Varma has done real service to the English-knowing world by rendering into English the universal teachings, both ethical and metaphysical, expressed simply and profoundly by one who (though anonymous in print by preference) has evidently a deep understanding of them.

Chart and guidance are available in the first fourteen chapters for the "pursuit of truth and the practice of virtue" by the individual; and his relationship with environments and society is explained. Eternal ideas on wisdom, *sadhana* and silent communion are stated in three chapters in simple form. The last chapter contains answers to questions on philosophy and ethics. A useful Glossary at the end of the book gives the English meanings of many Sanskrit words.

Stress is laid throughout on the doctrine of individual exertion and adherence to duty by service, devotion and unity — all injunctions of great sages down the ages.

A.R.

New World Writing No. 12. (A Mentor Book. New American Library of World Literature, New York. 288 pp. 1957. 50 cents)

This stimulating addition to "New World Writing," which is steadily becoming popular, offers a selection, to quote from the words of the "blurb," of "what is fresh and significant in fiction, criticism, drama and poetry from the work of writers throughout the world."

Among the complete short stories included in this number mention should be made of *The Centre of Hell* and *Papa is Very Mediæval.* I was particularly glad to read a chapter from Balachandra Rajan's new novel to be published shortly. In criticism, George

Wain's assessment of Orwell would appeal to many. Harvey Swados and Saul Bellow discuss in two essays some of the problems of modern fiction in America.

Undoubtedly the best section is the poetry one, prefaced by a note from its editor, Mr. Tambimuttu, who is now living in the U.S.A. Two lines from the *Tree of Life* reiterate the timeless necessity of poetic pleasure and provide also an *apologia* for this miscellany:—

In the broad caverns of human existence shine
From phosphorescent crannies poetic pleasures.

DILIP KUMAR SEN

Niruttama. By KALWANTRAI K. THAKORE. (Maharaja Sayajirao University, Baroda. 180 pp. 1957. Rs. 2.00)

Today our Constitution accepts women as equal with men, but the topic was a much discussed one in Shri Thakore's time. This poem mirrors some of his views regarding family life, the position of women therein etc., through the thoughts and words of Niruttama, the heroine of the piece, who has left her husband's house after only four months of married life, owing to an unhappy misunderstanding.

Through a closely-knit pattern of the various characters — Niruttama's cousin; Shripal, her husband; his mother; Nalini; Pravalrai and Akik and the heroine herself — the pros and cons of the social questions mentioned are discussed. The prevalent ambivalent attitude towards women's position is condemned by Niruttama, but she is later made to feel by the poet that the wife's apparent inferiority to the husband does not necessarily lower the woman. It is dependence, no doubt, but it has its rewards and is preferred by many to the loneliness of a woman competing with men. Moreover, marriage is not only the union of two but also brings together many more.

The poem remains unfinished, owing to the poet's death, and some of the questions raised remain unanswered. The style is clear and precise, and conveys solid thought in unambiguous words.

CHITRA DESAI

The Incredible Sai Baba. By ARTHUR OSBORNE. (Orient Longmans, Private, Ltd., Calcutta 3. 100 pp. 1957. Rs. 5.00)

Sai Baba, who died in 1918, has a large following in India, and is held in high esteem by Hindus and Muslims alike. His real name is not known. But it is supposed that he was born of a middle-class Brahmin family in a small town in Hyderabad, Deccan. Once when asked by a Magistrate what his creed and community were he replied, in his own peculiar way: "Kabir" (the mediæval mystic, who transcended all creedalism) and "Parvardigar" (Providence or the All-protecting), respectively.

A strange figure, teaching Hindus and Muslims alike, keeping a sacred fire burning in a mosque, raging at his devotees, even beating them with sticks, answering unspoken thoughts, flinging stones and abuses at an unbelieving visitor to drive him away or performing a miracle to attract him, openly asking for money and then giving it to others, he was a spiritual Gargantua....

He is credited with many a miracle, which he performed, however, saying, "I give people what they want in the hope that they will begin to want what I want to give them." And what did Sai Baba wish to give to his devotees and disciples? Self-knowledge, in the Advaita tradition.

The author has done well, indeed, in presenting the Western readers, particularly, with a highly readable account of the life of one of the modern spiritual stalwarts of India.

G.M.

A LETTER FROM LONDON

London, April 30th

THE RUSSIAN GOVERNMENT'S ACTION in raising the question of American H-bomb flights across the Arctic in the direction of the Soviet Union focused attention once again on the dangerous edge of a precipice to which the world has been brought by the advent of nuclear weapons and guided missiles. The ready disposition in official Western circles to treat this Russian complaint as just another manœuvre in the propaganda battle does not alter the fact that the massive developments of nuclear technology in the past five or six years have created an actual situation in which it is physically possible for the two nuclear colossi to launch a sudden annihilating attack on the calculation that the other side will suffer such destruction in the space of a few hours as to be incapable of much resistance and ready to accept a cessation of hostilities on any terms.

The great tragedy of this alarming situation is that the leaders of both alliances, and certainly their peoples, have no positive will to gamble everything on this single throw of the nuclear dice. Before the last war there usually existed in the Governments and Cabinets of those nations whose vital interests at various times came into increasing mutual conflict what was known as the "war party," a group of influential ministers who believed that war was inevitable, and that the nation should be prepared, militarily, economically and psychologically, to wage it.

The advent of nuclear weapons has deprived such theoreticians, whether inside or outside government, of the kind of influence and authority which they undoubtedly exercised in the days when war between the Great Powers, catastrophic though it might be, was still an operation within the control of those who were obliged to wage it.

War has become, as Mr. Selwyn Lloyd truly declared the other day, an evil, and he went on to argue that, such had been the advance in the development of conventional, as distinct from nuclear, weapons, that all war was evil. The Russians would put it differently, since it is well known that they have no time for abstract conceptions of good and evil. They would oppose war for the simple reason that it is destructive of the fruits of human labour and progress, on a scale never before imagined possible.

While prepared to concede that Mr. Khrushchev and his colleagues are not militarists in the same way that Hitler was, Western policy-makers argue that a highly centralized dictatorship, like the Russian Government, always has the power to launch a sudden aggression, which the slow and cumbrous democracies do not. The Russian Government, it is pointed out, is not subject in its decisions and actions, as democratic countries are, to the pressures and feelings of public opinion. The Russian Government, like all dictatorships, is a law unto itself, and its decisions and actions defy prediction.

This is the evaluation of how the West stands in relation to Russia which forms the foundation on which Western policy towards Russia is based. Measured by this yardstick, everything that Russia does in the realm of world affairs is regarded as primarily inspired by the desire to weaken and divide the Western world, to sap its economic, political and military strength, to weaken its influence and to prepare for the day when conquest will be sought by all-out war.

If the Russians suspend their testing of H-bombs, this is denounced as a propaganda manœuvre. The Russian proposal for Summit talks is another

manœuvre to exploit the universal desire for a relaxation of world tension. If President Nasser is invited to Moscow, Mr. Khrushchev is engaged in more malevolent intrigues to extend Russian influence in West Asia.

When Mr. Aneurin Bevan expressed the view in the House of Commons that there could be no objection to Mr. Gromyko, the Soviet Foreign Minister, meeting the British, American and French ambassadors separately for pre-Summit talks, Mr Selwyn Lloyd's immediate reaction was one of surprise that Mr. Bevan should take what he called a Russian view on this matter. Mr. Bevan was accused by angry Tory M.P.'s of being a "fellow traveller" because he dared to think the Russians might be in the right and the West wrong on this small procedural matter.

The obstinate refusal of people in high places in the West to allow the possibility that, on issues affecting the fate not only of Russia but of the whole world, the Russian Government may be genuinely moved by concern for the larger interests of the world, is a cause for serious concern. When responsible Western statesmen have convinced themselves that such distinguished and responsible thinkers as Dr. Schweitzer, Shri Rajagopalachari, Professor Bertrand Russell, Mr. Aneurin Bevan, the late Dr. Einstein, together with hundreds and even thousands of expert scientists in scores of countries, leaders of the Christian Churches, eminent writers, authors and musicians, are guileless simpletons for their willingness to accept as genuine and honest certain Russian decisions and proposals for ending the menace of further H-bomb tests, one begins to despair of ever seeing an end to the arms race and the Cold War so long as there is no change in the men who control Western policies.

Even the Moscow correspondent of the London *Times*, whose sense of responsibility and clear judgment can hardly be called into question, wrote in a series of articles on "Mr. Khrushchev's New World" that the Soviet Prime Minister is really concerned to secure a relaxation of East-West tension.

> He would be content if it [the Summit conference] produced one or two partial agreements, provided they slowed down the armaments race [wrote the correspondent]. He wants to have more resources with which to enter more fully into the competition in the standard of living and, at the same time, have more goods for export to the countries of Asia and the Middle East. This would quicken a new and more intricate form of rivalry with the West, but it is largely a question of degree No one expects a drastic cut that would release enormous resources; and even while armaments pile up, the Russian living standards are already rising. Mr Khrushchev wants to quicken the pace.

Even Sir Winston Churchill, in a postscript to his war memoirs, sees more reason for optimism about a peaceful resolution of the natural rivalry between Russia and the West than at any other time. Providing the free world holds together and maintains its strength, he concludes, especially Britain and the United States, "Russia will find that Peace and Plenty have more to offer than exterminatory war."

The imputation in this remark, made by the man whom Mr. Macmillan regards as "the greatest of all living Englishmen," is that the leaders of modern Russia have not made up their minds on their choice — Peace and Plenty, which the age of nuclear technology has made possible on a scale undreamed of by Marx and Stalin, or exterminatory war. It is a harsh judgment for a distinguished statesman to continue to make on the rulers of a great nation.

President Eisenhower put forward the extraordinary view the other day at his press conference that the armaments race could be expected to go on for forty or fifty years. It is certainly difficult to imagine in present circumstances how

the vast nuclear war machine, keeping the Great Powers and many other countries in a state of semi-mobilization, is going to be reduced to reasonable and safe proportions. But if the problems involved are approached in the conviction that the world is going to maintain this fantastic military stance for another generation, their solution will hardly be facilitated.

Nuclear war being exterminatory, and this being more and more universally recognized, it follows that the statesmen of the world, and their peoples, must recognize another equally important fact that is new to the second half of this twentieth century, namely, that international relations can no longer — if the world is to survive — be based on the old idea that the threat of force can be used as an instrument of national policy. It is a difficult concept to grasp, because it means that sovereign states will either have to agree to surrender their ancient prerogative of relying on violence to protect their interests in the last resort or perish in one last and futile attempt to do so. Nuclear weapons, which put into the hands of a few Governments the ability to wipe out small nations entirely, lay waste continents and spread a belt of poison round the entire earth's atmosphere, have rendered the ideological conflict between Communism and Capitalism a dangerous luxury which the world as a whole cannot afford. Once this is recognized in Washington and London, as well as in Moscow and Berlin, and national attitudes are adjusted accordingly, the real interests of Communism and Capitalism will benefit alike, and the rest of the world will be able to breathe, in the literal as well as the metaphorical sense, more freely.

SUNDER KABADI

LEAVES FROM A PARIS DIARY

[**Shri Baldoon Dhingra** writes this month of two exhibitions of works of art, and for such Paris has long been famous. Do we not see the happier side of our world's growing smallness in that both these exhibitions draw Parisians' attention to the work of artists from far away? — ED.]

JAPAN has done a good deal in recent years to make its contributions to world culture known to the West. Japanese films, paintings, plays and literary works have won wide acclaim in Paris and other parts of Europe. Films like "The Gates of Hell," "Roshomon," "Okasan," "The Harp of Burma," have fascinated audiences. The Noh plays and the Kabuki theatre have shown the dramatic genius of the Japanese people, and a display of the art of the kimono, rich and glowing, at the Musée Cernushi was sheer enchantment. Skilled translators like Donald Keene have conveyed the spirit of Japanese prose and poetry into English, and some novels like *The Snow Country*, published under UNESCO auspices, have brought to light the riches of the contemporary Japanese novel.

Now, to crown it all, there is an exhibition in progress called "Japanese Art through the Centuries." The Japanese art show, which was inaugurated by Prince Nobushito Takamatsu, brother of Emperor Hirohito, presents a unique over-all view of Japanese art from the year 2000 B.C. to modern times. The show follows the development of Japanese painting, engraving and sculpture through the Yayoi period into the first centuries of the Christian era. There are

specimens of the earliest period and of the third to the sixth centuries, which is the period of baked-clay figures of men, women and animals which decorated the burial grounds of important persons. There are some fine examples of the period when Buddhism was first introduced into Japan from Korea (the Asuka period, 538-645 A.D.), of the Nara era (645-793), with its Chinese influence, and the Heian period (794-1184), when Japanese art became truly national. Then in different rooms were specimens from the Kamakura, Muramachi, Momoyama, Edo and Meiji Taisho periods, which bring us to the twentieth century.

The show, which gives fine specimens of horizontal scrolls, sculpture and painting, is most intelligently selected and presents with taste and economy only the best in each period. One hundred and forty-three priceless items from monasteries, temples, museums, private collections and the royal household have been handsomely displayed at the Musée National d'Art Moderne. The visitor is afforded a unique view of Japanese art at its best. As Japanese Art or Eastern Art in general is very strange to the casual visitor, the Musée Guimet arranged a series of lectures, film shows and slide shows to explain the various schools of Japanese painting.

These valuable introductions will help people look at these unfamiliar masterpieces with a different eye. This will demand a new approach and new attitudes. It will make people study the basic patterns of Japanese culture. Without that religious and cultural background, no real appreciation of Eastern, or for that matter of any, art is possible

I was pleased to see the new exhibition of Raza's work. Raza, once a Bombay artist, known for his wizard patterns and mysterious-looking cottages, has now become an artist in the French tradition. He won the Prix de Critique in 1956 and has stepped from the ranks of the struggling artists to the group of artists who have begun to count. His paintings are sought, and will, as he grows in stature, become more and more valuable A few years ago, when I saw him in his little attic in the Rue Chaptal, he was illustrating a series of *de luxe* editions of the works of Edgar Allan Poe. I felt that Poe brought forth the qualities of magic so much in evidence in the paintings of Raza. In the present exhibition there are numerous eerie works which are full of a mysterious quality which gives to the paintings the loveliness of a night filled with many stars that struggle to come forth from the clouds. Above all, Raza's work, like most modern paintings, is rich in form, texture and design. There is a certain sense of foreboding, but happily there are still some glimmerings of joy. The heart is not yet still as in most contemporary works one sees around one; there is not that strange feeling of a death in which the heart has ceased to function.

Death is not in dying;
But the unfeeling
Heart, when the winds are crying,
In a fever, stealing
O'er the bright eyes, glazing
That mirrored plunder
Once a bright flame blazing
The world's true wonder.

Death is not in dying
But in forgetting
Beauty, the white clouds flying
The swift winds flowing.
That is the real death, leaving
The heart unstirred,
Feeling no pain of grieving,
No singing Bird.

BALDOON DHINGRA

ENDS AND SAYINGS

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

Men of good will throughout the world will deplore the recent sweeping victory of the ruling Nationalist Party in the Union of South Africa, with *apartheid* blazoned on its banner. The triumph of racialism at the polls from which the great majority were excluded is an inglorious victory, and humanitarians must deplore the flouting, by the advocates of injustice in South Africa, of the moral law. It has not moved a hair's breadth from the position unequivocally stated by the great lawgiver of ancient India:—

> Justice, being violated, destroys; justice, being preserved, preserves, therefore justice must not be violated, lest violated justice destroy us. (*The Laws of Manu*, VIII. 15)

Believing justice and harmony indissolubly linked and that nothing is finally settled that is not justly settled, we see the confidence of self-interest and prejudice in racialism as no better placed than that of a light-hearted boating party on the Upper Niagara River, drifting towards the Falls.

Injustice being "everyone's business," as Mr. Claude Houghton makes his Mr. Bramley declare, what is happening in South Africa is, as Pandit Nehru has recognized, "most vital to the whole world." No half-way measures like gentler administration of *apartheid* can correct the denial of human dignity which it implies. Nothing but acceptance of human brotherhood and its implementation in even-handed justice can save the Union of South Africa from disaster and win for it the sympathy of world opinion, now alienated.

> The voice of human distress speaks to man across the border and its relief cuts across regional, racial and international barriers Its appeal is to the essential humanity in man. The world can be saved from the onrush of violence only by the steadying and gentle influences of love and compassion.

Thus spoke the President of India, presiding over the Annual General Meeting of the Hind Kusht Nivaran Sangh (Indian Leprosy Association) in the last week of April at Rashtrapati Bhavan. The kind of humanitarian service the Association was rendering was described as a cementing force "in this world of divided aims."

The Union Health Minister, Shri D. P. Karmarkar, appealed to non-official organizations. Leprosy should be fought efficiently within the next ten years. He added:—

> The Government of India, without any exaggeration, are prepared to be at the disposal of private and non-official bodies on merit.

On another occasion, addressing the Annual General Meeting of the Tuberculosis Association, he is reported to have said:—

> Without the enthusiasm and voluntary cooperation of medical men and social workers and non-officials nothing that the Government could do by way of money and materials would effectively solve the problem.

Creditable work has been done by the Central Social Welfare Board for children, women and the handicapped during the past year. A comprehensive review of activities carried on under the Board's auspices was presented by its Chairman, Shrimati Durgabai Deshmukh.

Shrimati Deshmukh referred to the criticism that the work done by the

organization was really not necessary and that it was high time that the Government set up a Ministry of Social Welfare. Urging the need for the continuation of the Board, Shrimati Deshmukh rightly opposed the suggestion for a Social Welfare Ministry, as it would seriously retard the working of the voluntary institutions. She remarked that such a course would

> have the effect of dampening enthusiasm and of creating a feeling of uncertainty in the minds of some of the workers and paid employees, and thereby of detracting from the advantages of continued and concentrated work.
>
> What is required is freedom of action and power to execute quickly whatever programme has been decided upon, with the full backing of the Government.

The success of such work depends on the timely release of grants to voluntary institutions to go forward with their programmes. A Ministry with its rigid setup cannot assure that minimum of delay so essential for maximum achievement. An autonomous Board implies a real decentralization and it will have the flexibility to take into account local conditions and variations. The pattern of the Central Social Welfare Board has been evolved with these objectives in view; Shrimati Deshmukh went still further and urged that there should be more such organizations:—

> The problem is one of real decentralization and devolution of certain essential powers—administrative, executive and financial—and after careful choice of a body of persons, to put enough trust in them and leave matters largely to them.

A refreshing note about official delays appears in the "Gossip" column of *Yojana*, published by the Government of India on behalf of the Planning Commission. A peasant is quoted as commenting:—

> Our first battle was against the British, the second against the princes and the third against the landlords. We have yet a fourth one to fight and win before we can be really free. This is against politicians and government officials.

But this gossip seems to be having effects. Not only do the Health Minister and Shrimati Deshmukh speak about it, but no less a person than our Premier is seriously asserting a similar view.

A frank and forthright statement was made by Prime Minister Nehru recently; he declared that State-sponsored co-operatives did "infinite harm" to the movement and that the Government was "quite wrong" in accepting some of the decisions of the Rural Credit Survey Committee. Inaugurating the Third All-India Co-operative Congress in New Delhi, he said:—

> The three basic pillars of India right at the base should be the village panchayat, the village co-operative and the village school. It is on that the whole structure of India, political, economic and social, could be built up.

Expounding his views on one of these, he shook to its foundation the pillar of co-operation as at present found in India. He expressed himself as against a State-sponsored co-operative movement, adding that

> it does infinite harm in the sense that it does not allow people to learn how to do things themselves and how to develop the spirit of self-reliance and self-dependence.

Criticizing the tendency of the Rural Credit Survey Committee to put an end to the small co-operatives and recommend bigger ones, Pandit Nehru said that one of the arguments for the bigger co-operatives was that they could do much better work with larger resources.

> I agree there is something in that argument and may bring some temporary results, but in possibly achieving those temporary results, it will do permanent harm and come in the way of the spirit of self-reliance and encourage something which I think is completely wrong

and which is prevalent in this country, that is, looking up to Government for everything.

It is regrettable that in spite of some fifty years of labour in the field India has made little progress; the co-operative movement lacks self-reliance. It has been viewed more as an administrative problem than as a business proposition, and too little has been done in training the selected executives in the art and practices of business management so as to develop in them capacities for quick decisions and prompt execution. Urging the need for the cultivation of the right spirit, Prime Minister Nehru said.—

You know I am part of the Government, but even so, I feel that this looking up to Government or any policy which encourages people to look to Government to help them at every stage is wrong because *the biggest thing we want in India is the spirit of self-reliance and self-dependence.* Of course, Government's business is to help. I do not deny that. But *it is one thing to help and it is quite another thing to boss.* Inevitably, the tendency to boss comes not perhaps so much at top levels, but the lower down you go, the petty officials become not petty bosses but big bosses Therefore, I say quite definitely that this tendency, which is encouraged by the Rural Credit Survey Committee report and which we, as Government, unfortunately adopted, is a bad tendency and we should try to get out of it as quickly as we can and aim at small co-operatives without official interference. Where help is necessary, of course, it should be given [Italics ours]

While deploring the present approach to the co-operative scheme, the Prime Minister emphasized that this movement alone offered the right philosophy to remould the present materialistic, acquisitive society into a Welfare State seeking the greatest good of the greatest number. He said:—

Every modern State, whatever its broad economic policies, had played a tremendously increasing part not only in dealing with matters positively, but in curbing the tendencies of the acquisitive society. The State had tended to bring about equality of opportunities and diminish the tremendous difference which existed between various groups While doing so, the State had naturally a tendency to interfere. Sometimes interference might have gone a little too far according to the opinion of some people and it invaded the freedom of the individual a bit too much. No individual, of course, had absolute freedom. But if individual freedom were valued, how were they to find a balance between individual freedom and at the same time getting out of the clutches of acquisitive society where indeed individual freedom rested only in theory? Now, the co-operative movement seemed to offer the philosophy, the method of approach which would aim at this kind of social purpose without infringing individual freedom too much.

The business of the State is to interfere as little as possible in the management of affairs by private citizens as in private enterprise. We, therefore, welcome Prime Minister Nehru's ruling and hope that it will be enforced not only in the Co-operative Movement but in other departments also. Totalitarianism is a political evil and instead of a Welfare State builds a Slave State.

A tonic to offset the chill of pessimism brought on by the prevailing winds of "Admass" culture is found in an announcement by the Film Critic of *The Observer* of April 20th:—

We hear and read a lot about the harm done by the cinema, or at least the harm the cinema might do, with its preoccupation with sex and violence, its low standards of taste and crude sensationalism. Now something has happened which might help the cinema to do good. the Johan J Smit Foundation of New York is sponsoring a film script competition for persons in this country, to be administered by the British Film Institute. The theme is peace and international understanding The prize is one thousand pounds

The closing date is October 31st, 1958. All details can be obtained from the Secretary, British Film Institute, 164, Shaftesbury Avenue, London, w.c. 2. The judges' task

will be to choose the script which, if filmed, would be "best calculated to promote international confidence, understanding and tolerance"...

The golden merit of the competition, of course, is that it changes the whole direction of intelligent interest in the cinema, from perceiving what is wrong with it to conceiving what might be right for it.

Further comment is hardly needed, except, perhaps, to ask on what foundation unity and understanding can rest. Could not the ancient theme of the Upanishads serve here as seed-point? For they proclaim that, behind the disparities of existence, there is in reality One Life, One Self. Whoever sees all beings in the Self, and the Self in every being, does not look down upon any creature. For him who knows all beings are the Self, what room is there for sorrow or delusion? To incarnate this "Idea" in moving pictures, at the level of our minds and hearts, would be a stiff challenge; but what other unassailable basis for brotherhood could there be?

In her "Re-Assessment of Rabindranath Tagore" in the quarterly *Gandhi Marg* (Bombay) for April, Miss Ethel Mannin reaffirms the belief of her youth — a belief which we share — that Tagore's poetry "has something of very great spiritual value for the modern world." She feels, however, perhaps too pessimistically, that

a generation which accepts the pretensions, the wilfully obscure nonsense that it does accept as poetry, can have no use for either the lyricism or the mysticism of a Tagore.

Tagore, like Gandhiji, represented that most potent combination in the interpenetrating worlds of thought and action — a practical idealist. Through Tagore man's spiritual aspirations, as through Gandhiji the moral conscience of mankind, found voice.

"Preoccupation with eternal truth" may indeed be the *leitmotif* of all Tagore's poetry in the round, but it seems a strange charge to bring against the creator of Santiniketan, which developed into the Visva-Bharati University, that

when Tagore... attempts a consideration of practical issues he ceases to be on firm ground but slips away into an insubstantial world of half-truths and unrealities.

Time may yet fully justify even Tagore's "astonishing assertion" that "our real problem in India is not political. It is social."

Picasso, in a press interview, has condemned the earlier great painters, such as Leonardo, Michelangelo, Rubens, Rembrandt and others. Dr. F. H. Heinemann diagnoses this — in "The Dictatorship of the Half-Educated" (*Hibbert Journal*, April 1958) — as due to the painter's overrating his own "certainly enormous technical ability," which does not itself "create forms and creatures that *live*." Yet the semi-educated are in danger of taking the painter's *obiter dicta* as authoritative, spurning what *he* rejects, because of his celebrity and the soaring prices his works command. It is not only in ancient history that treasures have been destroyed—witness the disastrous Nazi-Party influence on the cultural life of Germany. The same danger exists, more subtly, in democratic societies, where "mass-production and the incentive to reach and impress as many people as possible" make dictators of the half-educated masses, bringing publishers, journalists, cinema, radio, television, too often down to their level of taste. When the half-educated come to power the danger increases.

Men act on their belief, but whereas an educated man preserves the faculty of criticism, including self-criticism, an uneducated person lacks this power and is therefore capable of blind actions

Suppose a devotee of Picasso were in power in France as Art Director, acting blindly on his master's opinions as truth, would he not scorn the despised masterpieces in the Louvre and work to

replace them with approved exhibits? Nazi Germany saw (Dr. Heinemann here cites Paul Ortwin Rave's *Kunst Diktatur im Dritten Reich*) 28 museum directors dismissed, 16,000 exhibits plundered, French Impressionist paintings burnt, 1,052 pictures by Earnest Nolde, 417 by Kokoschka and 380 works by Barlach excluded, Eduard Munch and Rembrandt censured, until "this expulsion of the spirit culminated in the burning of 1,004 pictures and sculptures and of 3,825 water colours, drawings and etchings."

What can be done to safeguard the future? Dr. Heinemann answers:—

> . . . generally speaking, whatever our position, we should never play to the gallery . . . we should never transform truth into a merchandise . . The marketing of truth is one of the greatest cultural evils of our time; for it transforms truth by making it saleable. The "saleability" becomes more or less the deciding factor . . it is our fate to live in an age of decline, nevertheless the demand on us is . not to fall but to rise.

The coin of fashion, as much as the coin of commerce, corrupts, since Truth, being spiritual, cannot be bought or sold.

Where is the *whole* education to be found? It is, it has been claimed, no vague Utopian idea, but already offers its possibilities to those of open minds, noble hearts, active powers. Men have named it Divine Wisdom — *Theosophia*.

Rajkumari Amrit Kaur, President of the Tuberculosis Association of India, painted a dismal picture of the prevalence of tuberculosis in the country, which was making inroads in the rural areas too in spite of the anti-tuberculosis campaign carried on during the past fifteen years.

On account of rapid industrialization and the proliferation of slums in big towns, tuberculosis is making rapid strides in spite of medical measures to check the disease. Extensive use of the anti-bacterial drugs has not minimized the havoc caused by this scourge.

> Preliminary reports indicate that the incidence of tuberculosis is as bad as it was thought to be about 15 years ago.

The returns from the lavish use of funds for anti-tuberculosis injections and kindred remedies are very unsatisfactory and disappointing. The immediate need is the provision of better houses to live in and better food to eat. Some of the vast sums of money now spent otherwise should be turned into "providing for healthy living conditions," of which Lt.-Col. Jaswant Singh spoke. Quicker and better results would then ensue.

It is most regrettable that the Union Minister of Education, Dr. K. L. Shrimali, should approach the public-school system in what seems to be a narrow-minded and short-sighted manner. He characterizes it as "the greatest source of social inequality." This is neither fair nor correct. He forgets the valuable role that the public-school system has already played in national education. The Minister was inaugurating the twentieth annual meeting of the Indian Public Schools Headmasters' Conference in New Delhi in April, when he declared:—

> Those who are administering the public schools must realize that a society which is gradually moving towards the socialistic pattern will not accept a system of education where money is the main criterion for admission to a school Such a system perpetuates class division and is the greatest source of social inequality

Dr. Shrimali commended the exemplary standard of education. One would have thought that the public schools deserved encouragement for the splendid work they are doing and that the Government would devise ways and means to raise the standards of other schools to their level. Instead, the Minister has criticized the public-school system as

charging high fees and being available therefore only to the well-to-do.

The "socialistic pattern of society" can hardly require that a more efficient way of imparting education should give way to a less efficient. It is desirable that the best possible education should be available to more and more people; the statesmanlike way is to make the best forms cheaper by subsidizing them, not to favour others solely on account of their present scale. If the public schools carry out their task of education well, they deserve to be helped in money—and left alone in methods, free from official and inexpert interference.

The fees may be high, but one should not ignore the fact that the major strength of these schools is the children of middle-class parents who would rather invest their income in a good education for their children than in houses.

While conceding the Minister's plea for reduction in the cost of public school education if it is to be within the reach of an average parent, one cannot agree with his statement that the public-school system is only training "snobs and not good citizens." Originally started in England with the purpose of training the sons of feudal nobles for democratic leadership, these public schools have undergone a tremendous change and have brought out such eminent products as Pandit Nehru from Harrow, Mr. Attlee from Haileybury and the late Mr. Roosevelt from Groton School, who bear eloquent proofs denying the Minister's allegation. And are such leaders of the British Labour Party as Strachey and Dalton of Eton, Gaitskell and Crossman of Winchester, and we can name others, all snobs? A public school draws boys from every part of the country, who by living together learn how to resist the tendencies of petty loyalties to region, class, creed and clan. Public schools are one of the great unifying factors in this respect.

Further, they have ensured an educational process which is well balanced and brings out self-reliance and initiative in the child. Character-building is not just woolly idealistic talk but a practical reality in these schools.

Yet another reason for the Minister's prejudice against the public schools seems to be their medium of instruction.

So long as higher education is in English, it is not only unfair but premature to expect these schools to switch over to Hindi, a language with a limited field of knowledge, scientific and cultural, and fewer books to study, which has still to establish its claim as the common, unifying language of the country.

We hail a victory of universality over parochialism in the choice of the English medium for *Vák*, a new quarterly review of Asian literature and arts edited by Shri Sachchidananda Vatsyayan from A75-D2 Motibagh, New Delhi. "About Ourselves," in which *Vák* makes its bow in its 132-page Spring issue, offers such pregnant observations as that

> the cause of literature is better served by looking for universality and conceding exceptions than by looking for divisions and conceding identities

and that

> the occidental may exercise himself that "he who runs may read," but the oriental will consider it a sound criterion of writing that "he who reads may pause" and ponder.

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VOL. XXIX JULY 1958 No. 7

"THUS HAVE I HEARD"—
DEATH OF BODY AND OF MIND

ALL FEAR death of the body and use the will to live to prolong embodied existence. All are certain that death will come, but many do not relish the thought of enquiry as to the nature of death, its how, and the life hereafter which we have made. The superstition prevails that it is very inauspicious to think and talk about death. And yet all great Teachers have strongly recommended "a meditation upon birth, death, decay, sickness and error." Similarly we find in the *Dhammapada*:—

> This body is wearing out; it is a nest of diseases; it is frail. This heap of corruption is breaking to pieces. Life ends in death.
>
> What pleasure is there in looking at these bleached bones, like gourds cast away in the autumn? (Verses 148-9)

This meditation upon the decay of the body, resulting in its disintegration, is strongly recommended; for it turns our ideation from effect to cause. Shankaracharya's remarks on the verse of the *Gita* quoted above point this out:—

> Pain itself is evil; death is misery; old age is a misery; sickness is a misery. They are all miseries, because they produce misery. They are not miseries in themselves.

Again, all spiritual Sages teach the conquest of death and recommend a contemplation which results in the strength-giving exclamation: "O death, where is thy sting? O grave, where is thy victory?"

This conquest of death is profoundly expounded in the *Kathopanishad*, and another aspect of it is dealt with in the story of Savitri's overcoming of Yama, the King of Death, and of the restoring of her husband to life. The scientific-minded materialist dismisses, with a smile and a shrug of his shoulders, such impractical talk!

The full consummation of Immortality may not be, is not, within the

reach of ordinary men and women. But many of them have not lost belief in the immortality of the soul. There is in them the presence of a divine intuition about the existence of a deathless soul, in spite of their schooling in the world of the senses. For such, the true spiritual philosophy points to a line of knowledge which is valuable and practical. Simply put, it is this.

The death of the body is caused not only by the processes of the body; the wear and tear of the body is caused mainly by human consciousness. Our thought, will and feeling manifest as our habitual temperament; and also they produce our passing moods of elation and depression. The life of the body is affected by the activity of consciousness; and the health of the latter is affected by the functioning of the organs and the senses. The state of human consciousness and that of the human body are linked and both together produce death. The belief of the common man in the existence of the soul and its survival of bodily death can be better utilized by him than is done at present. His belief is more or less a stagnant influence. He should acquire knowledge about the nature of the soul and its immortality; about the body and its mortality; to what extent the mortal aspect of his bodily nature robs the immortal aspect of his soul, and in what measure the immortal nature of the mind gains from its experience as an embodied intelligence. This knowledge is highly important, and it is available.

Religious allegories about heaven and hell, about the seven heavens and the seven hells, about purgation and reaching heaven, and so on and so forth, are misunderstood under the baneful influence of creedalism and priestcraft. All men die, be they Christians or Hindus; in life we know that there is no difference between a saintly Christian and a saintly Hindu, nor is there any between sinning ones. So also after death. That an orthodox Christian or a "faithful" Muslim will go to heaven and men of all other creeds to hell is crass superstition.

Man's own mind makes its heaven or hell, here and hereafter. One who has no inner perception of and faith in the immortality of his soul remains slumbering, wrapped in the cloak of his mortality. In order to live in the world to come a conscious life, one has to believe first of all in that life during the terrestrial existence. Knowledge about man's post-mortem states, acquired during the life of the body, enables a man to prepare for death intelligently. Moreover, such knowledge affects his day-to-day living, makes it more intelligent, because the light of wisdom sheds its benign light on the nature of waking consciousness, and its power of renovation.

SHRAVAKA

A NOTE ON BUDDHIST AMITY (METTĀ)

[**Dr. B. C. Law** has made the Buddhist world his debtor by his scholarship and painstaking research in various aspects of Buddhist lore. In this paper he deals with a topic of perennial interest to all mystics as well as students of religious philosophies.

In our world of rivalries enmity is sustained: behind the diplomatist's words, running through formal trade agreements, hidden beneath social politeness and etiquette, and in a hundred other forms, unfriendliness pushes out living amity. Even in the precincts of family life personal selfishness sprouts and disturbs harmony.

Metta provides the power to achieve World Peace. No atom bomb can usher in peace—it is concentrated hatred; amity radiating from the human heart spreads peace and light everywhere. In Mother Nature herself the Power of Amity functions; but human ignorance and arrogance rejecting her mercy invites her justice, and then complains of her as "red in tooth and claw." Humanity is made up of human individuals, and the unfoldment of *metta* in the personal life is a contribution to world peace whose value is underrated.—ED.]

MRS. RHYS DAVIDS wrote an article on "Amity" for the *K. B. Pathak Commemoration Volume* in 1934 (pp. 57-67). In 1952 I made a detailed study of the subject and wrote a chapter on "Amity" in Buddhism for my *Indological Studies*, Pt. II (pp. 216-33). Shri S. K. Ramachandra Rao's article "The Real Significance of Friendliness in Buddhism" in THE ARYAN PATH (February 1958, p. 55) has attracted my attention. Having read it with great interest, I wish to record here some important points concerning Buddhist amity.

Out of the ten perfections (*pārami* or *pāramitās*)[1] fulfilled by the Bodhisatta Gautama by undergoing several births, *mettā* was one. He fulfilled *mettā-pāramitā* by cherishing love and friendliness towards his friends and foes alike, like water cooling both the virtuous and the sinner.[2] The *Buddhavaṃsa* shows that at least as far back as the second century B.C. *pāramitā* was treated as another term for *Buddhakarādhammā* or *Buddhakārakādhammā*, which means the virtues tending towards making a Buddha or maturing the life of a Bodhisatta for the attainment of Buddhahood in his last birth. Some hold that the *Buddhakārakādhammā* are the precepts to be observed to become a Buddha.

The *Saṃgha* (Buddhist Church) upheld the importance of amity and

[1] LAW: *Cariyāpiṭaka*, 2nd ed., pp. 11-13; *Cariyāpiṭaka Commentary* (P.T.S.), p. 8.

[2] *Jātakanidānakathā*, Vol. I, p 24.

left it as a worthy legacy to India. The true character of Buddhist ethics is well illustrated by the conception of friendship or love. In Mahayana Buddhism loving words to all sentient beings gain the hearts of enemies and keep the virtuous peacefully together.[3]

Mettā (Sanskrit *maitrī*) means amity, love, loving-kindness, sympathy, friendliness, benevolence and good will. It also means emancipation of the heart through love. It implies an active interest in others' welfare. It is nothing but the state of freedom from malice or absence of desire to do any injury (*avyāpāda*).[4] It signifies the feeling of affection[5] and wishing well. It is so called because the state is one of being a loved one or because it concerns a loved one.[6] It is defined not only as benevolence but also as charity. In the *Rigveda* as well as in the *Samhitās, Āraṇyakas* and *Brāhmaṇas*[7] we find that *maitrī* is the state of a *mitra* or friend. The *Śrimad-Bhagavad-gītā* (Ch. XII, 13-14) tells us that he who is free from hatred towards all living beings, who is friendly (*maitraḥ*) and compassionate towards them, is considered to be a great devotee of Śrī Kriṣṇa.

Mrs. Rhys Davids points out that *mitra* or friend may have meant *mihir*, the sun in Persian-Aryan sources, but it was as denoting a friendly divinity that the Indian Aryan valued the word.[8] Benevolence is personified as the daughter of Dakṣa and the wife of Dharma.[9] *Maitrī-vihāra* (dwelling in amity) may be taken to mean universal benevolence.[10]

Mettāvihārī (one who dwells in amity) is *aranavihārī*, which means one who lives in seclusion, a hermit, hence a harmless, peaceful person.[11] According to the *Visuddhimagga*[12] no beings are ever against those living in amity. The cultivation of the sentiment of *maitrī* (love), *karuṇā* (compassion),[13] *muditā* (joy) and *upekṣā* (indifference, translated by Mrs. Rhys

[3] YAMAKAMI SOGEN: *Systems of Buddhistic Thought*, p 306.

[4] *Vibhaṅga* (P.T.S.), p. 86: *Yā sattesu metti mettāyana mettāyitattam mettā cetovimutti. ayam vuccati avyāpādadhātu* Shri Ramachandra Rao's meaning of *avyāpāda* is far-fetched and not accurate.

[5] *Mejjatīti mettā sinīyhati attho.*

[6] *Visuddhimagga*, pp. 317-18: *mittevā bhavā, mittassa vā esā pavattīti pi mettā.*

[7] *Rigveda*, 1.58.1; ii. 4.1.3; *Kāṭhakasaṃhitā*, xxvii, 4; *Taittirīya Āraṇyaka*, x. 80; *Aitareya Brāhmaṇa*, vi. 20.17; *Śatapatha Brāhmaṇa*, IV 1, 4, 8, v. 3, 5, 13; XI, 4, 3, 2.

[8] *K. B. Pathak Commemoration Volume*, p. 59.

[9] MONIER WILLIAMS: *Sanskrit English Dictionary*, p. 834.

[10] *Cf. Buddhacarita-kāvya*, Ch. XIII, ver. 42.

[11] *P.T.S. Dictionary.*

[12] P.T.S. ed., p. 324.

[13] Mrs. Rhys Davids translates it as "pity"— *Wayfarer's Words*, III. 939. "Love for *Karuṇa* may be objected to perhaps on the ground that *Karuṇa* does not exactly correspond to the Christian notion of love But if love is understood to be a sacrifice of the self for the sake of others, then *Karuna* can be correctly rendered as love." (D. T. SUZUKI. *Outlines of Mahayana Buddhism*, p. 296)

Davids as *poise*)[14] should be regarded as preparatory to soaring into the higher regions of thought. A friend is one who shows love (*mettāyati*), produces love (*Mettiṃ paccuṭṭhāpeti*) and also cherishes affection (*sineham karoti*) towards others.[15] By repeated association and constant service friendship is generated, and it is lost by non-association and absence of service.[16] *Mettācittaṃ* (*mettā sahagatena cetasā*) is a heart full of love.[17] The expression "mind associated with love" (*mettā sahagatena cetasā*) signifies a heart accompanied by love from its inception. It also conveys the idea of a heart remaining with love in close connection with it.[18]

Amity is the path leading to the Brahma world.[19] It is one of the four immeasurables (*catasso appamaññāyo*).[20] It is self-love that justifies love to all.[21] In the *Bṛhadāraṇyaka Upaniṣad* (IV. 5, 6) everything is dear to us because we may love the self. Love is the support of one who has obtained the emancipation of anything good.[22] When love in bodily, vocal and mental actions is shown by a monk towards his fellow brethren, both inwardly and outwardly, it brings affection and regard leading to concord, harmony, union and absence of strife in the order.[23] There is the attitude of amity or good will towards fellow men without restriction of colour or habitat.[24]

Amity is the root of merit, non-hatred (*adosa*), freedom from danger and obstacle, compassion, welfare and kindness (*kusalamūlam*).[25] It should be cultivated with freedom from anger and fear. It should be properly protected, after it is attained, against passion, hatred and delusion (*rāga, dosa* and *moha*).[26] One becomes free from malevolence if his heart is emancipated by love.[27] It is the universal rule that hatred does not cease by hatred but it ceases by love.[28] If a sacrifice is performed by one whose

[14] *K B Pathak Commemoration Volume*, p. 63

[15] *Jātaka*, I 365

[16] *Ibid.*, V. 209.

[17] *Samyutta*, V. 115, *Aṅg.*, I. 138, II. 129, IV. 390, V. 299, 344; *Dīgha*, I 167, III. 49 ff., 78, 237.

[18] *Vibhaṅga*, pp. 272-3.

[19] *Suttanipāta Commentary*, P.T.S., p. 417: *mettam brahmalokamaggo ayam.*

[20] *Vibhaṅga*, 272.

[21] *Cf Samyutta*, I, pp. 73-74, *cf.* MRS. RHYS DAVIDS: *Wayfarer's Words*, 403.

[22] *Visuddhimagga*, p. 324: *mettā subhavimokkhassa upanissayo hoti*

[23] *Dīgha*, III. 245 ff, 279 ff

[24] *Wayfarer's Words*, p. 416.

[25] *Niddesa*, 488; *cf. Dhammasangani*, 189.

[26] *Cf. Atthasālinī*, pp. 192 ff. *Dosa* does not at all mean "aversion," as suggested by Shri Ramachandra Rao. *Moha* does not mean "mental clouding," as rendered by him.

[27] *Dīgha*, III 247 ff.

[28] *Dhammapada*, ver. 5, "*Yamakavagga*": *Na hi verena verāni samantidha kudācanam. Averena ca sammanti eso dhamma sanantano, cf. Dhammapada-aṭṭhakatha*, I. 45.

mind has dispelled the darkness of delusion and realized the right view, having placed amity in the forefront (*mettā pubbaṅgamena*), that sacrifice will help him to get rid of anger, delusion and hatred.[29] On account of one's own thought on amity, no harm can be done to one.[30]

The same idea is found in the famous utterance of Christ: "Love your enemies", for "Vengeance is mine, I will repay."[31] Similarly the *Mahābhārata* ("*Bhīṣmaparva*,' Ch. XXI, 10) points out that those who are desirous of victory do not conquer so much by might and prowess as by compassion, piety virtue and truth. In the Tibetan version of the *Dhammapada* we find that the idea of love is expressed in the following line: "Hurt not others with what pains yourself."[32] The *Samyutta*[33] points out that the self-lover does not do any harm to anybody.

Mrs. Rhys Davids says that it is only in *mettā* that we come upon the idea of the relation between man and man which is independent of all social and worldly relations. *Mettā* appears with the distinctive qualification of freedom of mind or purpose. In *mettā* the man, the self, meets the man, the self, divested of other relations.[34] Monastic life will have served as a stimulus to that amity which was solely and absolutely disinterested, at least in theory.[35]

An elect (*thera*) really cherishes amity if he is wise, restrained and controlled, and if in him there exist truth and norm and if he is not harmful to others. Surely he is devoted to non-harming (*ahiṃsā*).[36] Mettā is counted as one of the four *Brahmavihāras* or divine states.[37] It brings freedom of mind (*mettaṃ ceta-vimuttiṃ bhāveti*).[38] In four divine states (infinitudes) a monk lives pervading one quarter of the world with thoughts of love, pity, sympathy in joy and equanimity.[39] When a monk cultivates the heart of love (*mettācittaṃ*), which is free from enmity (*averaṃ*) and suffering (*avyāpajjhaṃ*), he surely lives in this world depending on the emancipation of mind and wisdom, being free from sins after

[29] *Suttanipāta Commentary*, p. 417.

[30] *Milindapañho*, Trenckner's ed., 198 ff.

[31] *Matthew*, 5.44; *Romans*, 12 19.

[32] *Wayfarer's Words*, II, p. 579 fn.

[33] *Samyutta*, I. p. 75.

[34] *Wayfarer's Words*, p 583.

[35] *K. B. Pathak Commemoration Volume*, p. 63.

[36] *Dhammapada*, ver 261.

[37] *Visuddhimagga*, p. 111; *Lalitavistara*, Ch. XXI, 310, 4-5. Mrs. Rhys Davids calls four *Brahmavihāras* "four divine abidings" (*Wayfarer's Words*, I, p. 169; *cf. Suttanipāta*, P.T.S., pp. 217-218).

[38] *Ang.*, I. 38; *cf Majjhima*, I. 351.

[39] *Digha*, III, pp. 223-4.

destroying them and realizing supernatural knowledge.[40] One who cultivates amity knows the effect of his past misdeeds, which will not follow him afterwards (*Aṅguttara*, V, pp. 299 ff.).

A monk who dwells in amity, putting faith in the teachings of the Buddha, obtains the peaceful state and happiness due to the destruction of constituent elements or confections.[41] According to the *Dhammapada Commentary* (P.T.S., Vol. IV. p. 108) one dwells in amity, having performed an act under the influence of love, existing in the third and fourth stages of meditation (*...Kammaṃ karonto pi mettāvasena tikacatutthajhānaṃ ṭhito pi mettāvihārī*). Mrs. Rhys Davids says that the Buddhist names three of the *cittas* as amity, pity and joy.[42] According to the *Suttanipāta* (507) the thought of immeasurable love is to be cultivated (*cittam bhāvayaṃ appamānaṃ*). One who is free from passion will expel hatred, cultivating thoughts of immeasurable love. Being ardent day and night, always, he spreads infinite goodness in all directions.[43]

The thought of amity is cultivated for the attainment of *Brahmaloka* or the highest state of existence.[44] Not being able to go beyond saintship one obtains *Brahmaloka*, falling down from that state, like one who is wide awake after sleep.[45]

In Buddhism *Kalyāṇamittatā* expresses amity between man and man. It means the state of a virtuous friend or a good companion.[46] In its technical or semi-technical sense it is taken to mean that of a spiritual guide.

According to the *Mettā Sutta* of the *Khuddakapāṭha* and *Suttanipāta* he who seeks to avoid rebirth should be gentle, upright, conscientious and not conceited. He should not do anything harmful. He should be contented and easily supported by others. He should be skilful and he should control his senses. He must be free from greediness and arrogance. He should cultivate boundless amity to all beings and good will towards all the world.[47] Let all creatures be happy and prosperous. One should not deceive another and should not show disrespect to anyone. Let unbounded good will prevail over the world. Without accepting false views the virtuous, possessed of insight, should subdue his desire for sensual pleasures. *Muditā*

[40] *Ibid.*, I, p. 167.

[41] *Dhammapada*, ver. 368, *cf. Divyāvadāna*, p. 401; *Mahāvastu*, I. 165, III. 421, 523.

[42] *Majjhima*, I. 242, MRS. RHYS DAVIDS: *Wayfarer's Words*, I. 134.

[43] *Suttanipāta*, V 507

[44] *Aṅg*, II. 129; *Suttanipāta Commentary*, 418, *Petavatthu Commentary*, 167

[45] *Visuddhimagga*, p 314: *mettāsamāpattito uttariṃ avahatiam adhigantum asakkonto ito cavitvā suttappabuddha viya brahmalokam upapajjati.*

[46] *Cf. Dhammapada*, vers. 14, 67, 272.

[47] *Khuddakapāṭha*, pp. 8-9; *Suttanipāta*, pp. 25-26—*Mettasutta*, vers. 143-52.

is "disinterested love" (*P.T.S. Dictionary*). The *Suttanipāta Commentary* (P.T.S., p. 128) speaks thus: "Sirs, beings indeed rejoice and rejoice well. Rejoicing is desire separated from welfare and happiness."[48]

The *Sāma Jātaka*[49] tells us that the Bodhisatta Sāma (who was destined to be a Buddha) practised meditation on friendliness, not being terrified by the ferocious animals which surrounded him. From *Ekarāja Jataka*[50] we learn that Ekarāja desired friendliness (*mettā*) for the enemy, although the enemy in his presence cut off his ministers and subjects and seized his wife and son.

Love is extolled as pre-eminent in the *Itivuttaka*. Amity shines, glows and radiates.[51] It is better to develop love so as to bring ecstasy. Affectionate expressions, tender feeling, virtue, learning and other qualities possessed by his dear, affectionate and respected persons should be remembered by him to cultivate amity. He should develop love towards those persons, thinking, May they live happily![52] The development of love for one's own self does not bring ecstasy.[53] The mental emancipation through love pervading quarters in ten forms can be understood by one who has obtained ecstasy.[54]

To make the mind steady by *Jhāna* (*dhyāna*)[55] one should think of

[48] *Modanti vata bhonto sattā modanti sādhu suṭṭhū*
ādinā nayena kiṭasukhavippayoga-kāmatā muditā
Cf. Dīgha, I. 251; *Aṅg.* I. 196.

[49] *Jātaka*, VI, 68-95.

[50] *Ibid.*, III, 13-15.

[51] *Itivuttaka*, 19 f.; *cf. Aṅg.*, IV p. 151.

[52] *Visuddhimagga*, p. 297 ff

[53] *Ibid.*, pp. 295 f.

[54] *Ibid.*, pp. 309 f.

[55] *Jhāna* or ecstatic musing was a very long-standing practice similar to the *yoga* of the Hindus. The four *jhānas* consist in the process of systematic elimination of factors in consciousness. Altogether five factors are involved in each process of *jhāna* or meditation at its inception, namely, *vitakka* (reasoning), *vicāra* (investigation), *pīti* (joy), *sukha* (happiness) and *ekaggatā* (contemplation). The first factor is rendered as initial application as it directs its concomitant properties towards the object. *Vicāra* is rendered as sustained application because it permits the continued exercise of the thought on the object. *Pīti* is that factor in consciousness which creates an interest in the same object. *Sukha* is nothing but the pleasant, easeful and happy feeling which results from the attainment of the condition sought for. *Ekaggatā* is the element of individualization which develops from time to time into *samādhi* or rapt concentration. In the first stage of meditation or ecstatic musing the five elements are present. In the second stage the first two are eliminated. In the third the first three are eliminated, leaving *sukha* and *ekaggatā*. In the fourth *sukha* is replaced by *upekkhā* and there remain two elements, namely *upekkhā* and *ekaggatā*. *Ekaggatā* is the most essential condition of the entire process of *jhāna*.

Shri Ramachandra Rao's rendering of *jhāna* as "mental absorption" is unacceptable. *Jhāna* means meditation, contemplation, religious meditation or abstraction of the mind, mystic or abstract meditation, ecstasy, trance, abstract musing.

maitrī or universal love or friendship. In all stages of meditation the meditator lives pervading one quarter with a heart possessed of love. He lives being free from enmity and ill-will, above, below, across, in all directions, everywhere in the whole world with a heart full of great and immeasurable love.[56] Really speaking, he has no enemy.[57] The Buddha instructed his disciples thus:—

> You should live touching the whole world with a mind associated with love, great and immeasurable, being free from enmity and danger. The five obstacles[58] and the impurities of mind should be removed by associating your mind with love and by means of wisdom.[59] Love should be practised, increased and thoroughly known.[60]

One who dwells in amity (*mettāvihārī*) is one of the ten persons worthy of qualities inherent in the vows (*dhutaguṇāvahā* or leading to the ascetic practices).[61] Amity should be cultivated for one's own self and for others. It should be spread with a heart full of love. This is the doctrine of the Buddhas.[62] An earnest and strenuous monk makes no distinction between men but cherishes an equal love towards those who rob or hurt or bear enmity to him and those who are like unto himself.[63] He should keep his mind besmeared with the medicine of love (*mettābhesajjena*) while going into the world, where there are anger and hatred, quarrels, strifes, disputes and enmities.[64]

According to the *Milindapañho*, which is an important non-canonical Pali work, these virtues are virtues not attached to the personality of one who loves, but to the actual presence of love that he has called up in his heart (p. 199). We know that the early Buddhists believed in the power of a subjective love over external circumstances, as pointed out by T. W. Rhys Davids.[65] The cultivation of love is productive of all virtuous conditions of mind both in good and in evil ones. To all beings who are in the bonds of consciousness the cultivation of love is of great advantage,

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[56] *Visuddhi magga*, p. 308, *cf. Paṭisambhidāmagga*, II. 130; *cf. Digha*, II, p. 186; *Ibid*, III. p. 49.

[57] *Jātaka*, IV 71. *Veram tassa na kenaci.*

[58] The five obstacles (*nīvaranas*) are lust, malice, sloth, pride and doubt.

[59] *Samyutta*, V 115 ff, *Ibid*, II 265

[60] *Ibid.*, II. 265: *cetovimutti bhāvitā bahulikatā yānikatā . . . paricitā.*

[61] *Milindaṭaṅho*, p. 352, *Dhutaguṇa* is a name for the *Dhutangas*, which are some ascetic practices, thirteen in number, the observance of which is meritorious in a Buddhist priest — CHILDERS's *Pali Dictionary*, p. 123.

[62] *Milindaṭaṅho*, p. 394.

[63] *Ibid.*, p. 110

[64] *Ibid.*, p 394.

[65] *The Questions of King Milinda*, p. 182 fn (S B E).

and therefore love (*mettā*) should be cultivated.[66]

There are many metaphors to expound the Buddhist doctrine of amity or love or friendliness.[67] Love is the best physician, love is the best sauce, love makes hate to end and reconciles friend to friend.[68] The general Buddhist conception of all-embracing love is regarded as a means of attaining perfection. The all-pervading kindness of the Buddhist should be cultivated to reach that absolute serenity in which the love formerly desired by him is implicitly suppressed. Through this love or kindness evil passions in one's own self should be brought under control till the better state of absolute indifference is attained.[69]

Friendliness and firm devotion are the good qualities of a person fit to be appointed as councillor or officer according to the *Kauṭilīya-Arthaśāstra* (1.9). An echo of it is found in Aśvaghoṣa's conception of an ideal king.[70] Aśvaghoṣa points out that through the exercise of love (*maitrī*) on the part of the best of the sages (the Buddha), the shower of hot coals scattered, full of sparks, at the foot of the Bo-tree, became a shower of red lotus leaves (*raktotpalapatravarṣaḥ*).[71] The Buddha, with his heart full of amity, requested his disciple Ānanda to ordain his step-brother Nanda to save him from delusion.[72] Dr. Keith is right in pointing out that the Buddha's love for the world is like that of a father for his sick child.[73] Nanda had all his desires fulfilled after the drinking, like a calf from the cow, of the Buddha's teaching "with the teats of benevolence (*maitrī*), the beautiful dewlap of clear expression, the milk of the good law and the horn of imagination."[74]

In Jainism Mahāvīra renounced the world to establish a universal religion of love and amity. The blissfulness of the entire being was the goal set by him before mankind. This happy state can be attained through suffering and sacrifice, love and kindness.[75] According to Māhavīra, love, love towards the suffering world, love towards the happy, and love towards

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[66] *Milindapañho*, p. 200 — *Sabbakusalagunāvahā mettābhāvanā hitānam pi ahitānam pi. Ya te sattā viññānabaddhā sabbesam anisamsā mettābhāvanā samvibhajitabbā.*

[67] *Ang*, IV. 150; *Jat*, III, pp. 13-15; VI, pp. 68-95; *Petavatthu Commentary*, P.T.S., p. 66; *Mahāvastu*, III, pp. 349, 357; *Ibid.*, II, p. 234.

[68] HOPKINS: *Ethics of India*, p. 160.

[69] *Cf. Ibid.*, 136.

[70] *Vide Saundarananda-kāvya*, II, 18: *Sauhārdadṛdhabhaktitvān maitreṣu*

[71] *Buddhacarita-kāvya*, XIII. 42.

[72] *Saundarananda-kavya*, Canto V, v. 34.

[73] *Buddhist Philosophy*, pp 280-1.

[74] *Saundarananda-kāvya*, XVIII. 11

Maitrīstanam vyañjana cārusāsnām saddharmadugdhām pratibhānaśṛngām
tavāsmigām sādhu nipīya tṛptatṛsavagāmuttamavatsavarṇaḥ.

[75] LAW: *Mahāvira: His Life and Teachings*, p. 54.

the criminal or cruel person are the four ways to meditate on the purity of mind.[76]

The love of the Buddhists was as truly emotional as that of the Christians and was not limited or motived by formal rules.[77] The apostle Paul has summed up the Christian conception of love thus: "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law....Thou shalt love thy neighbour as thyself.[78] Love worketh no ill to his neighbour."[79]

B. C. LAW

THIS is the great justice of creation, that every one makes for himself the conditions of his future life. Deeds will not be requited to the man through exterior rewards or punishments; there is no heaven and no hell in the usual sense of the Christian, the Jew, the heathen, into which the soul may enter after death. It makes neither a spring upward nor a fall downward, nor comes to a standstill; it does not break asunder, nor dissolve into the universal; but, after it has passed through the great transition, death, it unfolds itself according to the unalterable law of nature upon earth.

—G. T. FECHNER

[76] *Ibid*, pp. 102-3.

[77] KEITH, *Buddhist Philosophy*, p. 117.

[78] *Cf. Bodhicaryāvatāra* of ŚANTIDEVA, viii. 90 ff.: "One must treat his neighbour precisely as himself"

[79] *Romans*, XIII. 8-10.

THE IRISH WRITING ON THE WALL

[**Mr. R. M. Fox,** a well-known writer on the heroes of the Irish Revolution as well as on the problems of our industrial age, draws attention here to a hopeful contribution by his small but determined country to the solution of international tensions. The affording by the United Nations of opportunities for the smaller nations, with their often greater relative detachment, to gain a hearing for their views is not the least of the United Nations' contributions to world stability. But wise counsel mildly offered needs the friendship of listening ears and open minds.—Ed.]

EVERYWHERE in the world there are signs today that people are growing more and more restive under the threat of annihilation by means of the atom bomb. Pressure is being put on statesmen to try a new way of peaceful negotiation to bring harmony in place of conflict into world relations.

The attitude of the Republic of Ireland towards the present world crisis is a pointer of some importance as showing the drift of public opinion. Ireland has been admitted only recently to the United Nations. From the war period onward the country held a position of detachment in world affairs. But it was assumed by many that Irish statesmen would support the American line, not only because of close ties and sympathies with the United States but also because Ireland is determinedly hostile to the *régimes* in Russia and in China.

Yet Mr. Frank Aiken, Minister for External Affairs, who represented Ireland at a recent United Nations meeting in Geneva, advanced the view that military forces of the East and West blocs should be withdrawn from Europe so as to create a peace belt in place of the existing centres of irritation where hostile forces, bristling with arms, glare suspiciously at each other. He condemned the armaments race as one of futility, danger and stalemate urging that a new start would have to be made with a new international policy.

Not only did Ireland take this firmly independent line but Mr. Aiken also supported and voted for the Indian proposal that the question of the representation of the Chinese Republic in the Assembly should be placed on the agenda for discussion. Both in Ireland and in Irish-American circles this stand came under criticism, but the Minister and the Government held firm.

Everyone knows that the Irish Republic is flint-like in its opposition to Russia and China. Yet the fact that it is detached from present world

conflicts, has no Imperialist aims and has only just entered the United Nations makes it possible for Ireland to take a more objective view of the world situation than those who are more closely involved in the long-standing controversies of the post-war years and so find it harder to accept a new approach.

This Irish peace policy put forward at Geneva had been carefully deliberated by the Government, which was not responsive to any left trend or bias. It is clear that from an objective survey of the present situation the Irish Government was convinced that world peace could only be advanced by reversing the existing bellicose policy and creating a neutral zone which would foster a peaceful atmosphere and no longer stress competition in armaments. That, in fact, was Mr. Aiken's submission when he replied to criticisms at home, and in this he was supported by Mr. de Valera, as head of the Government. From their largely conservative position they defended their decision as wise and logical.

It is true that Mr. Aiken argued that to vote for putting the question of the Chinese Republic's representation in the Assembly on the agenda did not necessarily mean that Ireland would support its admission. From a purely formal standpoint this is quite accurate. But unless Ireland believes that there is a strong case for the Peking Government's admission it was hardly worth while to urge a discussion. It is common knowledge that Chiang Kai-shek, with his American-supported and subsidized Formosa base, does not and cannot represent the 600 million Chinese people of the mainland.

Britain conceded this in principle when she recognized Peking. In Shanghai, over a year ago, I saw notices on buildings in the old Concession quarter, signed by the British Consul, stating that these were the property of British citizens (the Cathay Land Co.) and asking that care should be taken of them. Such a relation between London and Peking underlines the ridiculousness of the claim that Formosa can continue to usurp the representation of China in the United Nations and to call for war—which can only mean total world war—to try to regain control over China. In Canton my interpreter showed me, with a smile, the place where Chiang Kai-shek had abandoned most of his baggage before he fled precipitately from that mainland which he now claims to represent.

Yet, important as that issue is, it is really secondary as compared with the New Deal recommended by Ireland to bring world peace nearer and to place international relations on a higher plane than the present wretched condition of menace and threat. In Ireland it was noticeable that hostile critics of the Government's attitude—during the Dail debate—took the

line that Ireland should have supported their friends in America and in the West. This appeal meant that they were unwilling to discuss the realities of the case. They merely attempted to cash in on the prejudice against Russia and China. The Government was able to brush all this aside, for there was no case to meet.

The real question is whether the policy urged by Ireland is calculated to bring world peace nearer and to put world relations on a more secure and friendly basis. Long-standing friendships and matters of ideology are quite irrelevant. Government spokesmen made this clear. With the present stalemate between East and West, they urged, a new line was obviously needed in international affairs if progress was to be made. Ireland, they said, had both the right and the duty to take an independent line and to voice the world's need for peace in the Assembly. That Ireland, without the slightest sympathy with Russia or China, should adopt this realistic attitude is surely the writing on the wall.

R. M. Fox

REFORM OUR OWN NATURE

A SCIENTIFIC APPROACH to value judgments is attempted by Mr. H. J. Muller, writing in *Science* (Washington) for March 21st on "Human Values in Relation to Evolution." One need not accept the premise that "blind mutation, genetic recombination and natural selection" underlie physiological evolution and the implication that man is but a higher animal whom genetic measures can help to achieve and advance his values. Despite his approach, however, Mr. Muller's search for human values high among psychological needs leads to conclusions not very different from the values upheld in "the religious and ethical systems of non-scientific peoples" which had "resulted in behaviour conducive to the survival and extension of the group."

And the reorientation he urges as the reshaping of our motivations "in accordance with our modern knowledge of the world and ourselves" is fundamentally a spiritual one, describe it how he may. "Each man must ever more strongly identify himself with humanity in general" for his efforts to be "in accord with the objective end of the species — namely its survival and extension."

> .. intelligence and co-operation, culminating in ourselves, have not merely constituted one of the lines of nature's development, but *the* one which. . .has become by far the most prominent.

"It is," he declares, "our business to take it as much farther as we can, in the creativity of our co-ordinated, voluntary efforts" and in so doing to "reform our own natures, and enhance our own values."

"WHERE THE MIND IS WITHOUT FEAR..."

[WE live in a fear-ridden world. Since "freedom from fear" was named by Franklin D. Roosevelt as one of the "four essential human freedoms," fear has grown and spread until it seems to hold in its icy tentacles the majority of the human race. The fact is as full of danger to world peace as it is to individual peace of mind because of the sinister relation between fear and hate. The prescription that **Shri A. Iswaran** offers is the calm detachment of the Adwaita philosopher, which is closely parallel to Sri Krishna's teaching in the *Bhagavad-Gita* of action without concern for its fruits. Perhaps we have never needed more than today to accept this counsel and to remember also that "perfect love casteth out fear....He that feareth is not made perfect in love."—ED.]

IN the Upanishads we are told that when the first ray of creation shot forth from the unmanifest Dark, the Being destined to be creator of the universe awoke into life and, realizing Its absolute loneliness, It was seized with fear. Here we have an insight into one of life's fundamentals. Fear was the first feeling to spring up in that primeval Being, the first thread to be woven into the basic pattern of life. Of course, the Upanishad goes on to say that the Being reasoned within Itself and found out that fear is possible only where there is a second entity, that in absolute unity there is no fear at all. But this realization came later and even if it did come to that Being it has been completely overwhelmed by and lost in the flood of multiplicity that poured out on the day of creation. And today we find fear permeating every pore of life from within and without. Like some giant tree with its roots reaching down to the bowels of the earth, and its lofty growth overspreading the sky, fear fills in each moment of time and every particle of matter. This is the experience of most men in whatever field or fields of life they may be.

The proverbial saying that the young know no fear does not hold water. The newborn infant is in constant fear of losing its stability and grips with unimaginable firmness anything it lays its hands upon. The child slowly grows into a well-behaved youth through the fear of his elders; the adolescent limps awkwardly into manhood, leaning all the while on the fear of ridicule; and from manhood to the chamber of death it is but a straight race with fear—or rather fears, some at our heels, some quite ahead and many of them running neck to neck with us. The pity of it all is that at the end of the run man collapses into the very arms of fear: the fear of death.

Man's whole life is a continual effort to get at some thing or things and

to possess them. Whatever may be the object of desire, be it material prosperity, educational advancement, popularity in society—all of these things have this one trait in common; they give pain, prior to possession, during possession, at the time of dispossession and ever after. Prior to the possession of a certain desired object there is pain in the struggle to possess it. One becomes restless to get it by hook or by crook and is maddened by the fear that if he is not quick and careful it may never be his. Once obtaining the object, he is obsessed with the thought of how to retain it, because there is the irrevocable law that anything which comes must go some time or other. So the fear of losing it clouds the very joy of possession. That is why people in poverty are anxious to earn money and those who have a handsome income must also worry, about where to deposit it safely.

When wealth begins to slip through the fingers, when the bank declares insolvency or the business fails, or there is fire, robbery—any one of a hundred possibilities—then it is heart-rending. Man feels that he is worse than dead. Being alive, he cannot keep quiet, he must again strive to regain lost capital or transfer his desire to some other object and strive for it. In any case the same grinding-wheel goes round and round.

He is a very strange thing—this creature 'man." With fear spread all over the face of life, he loves to live and wants to live without fear. He thinks he will outdistance fear at the next corner, will somehow elude it and escape. So, determined, he sets off—and herein he shows his strangeness—towards the very place where fear lies in wait, that is to say, man begins to hoard things in order to save himself from fear. If an ordinary man he sets his heart upon usual things: a wife, a pet dog, a racing car, a TV set. A nation begins to amass atomic weapons, H-bombs, ICBM's and so on. The fear factor is the same in either case. And each object which man touches, not necessarily with his greedy hands but even with his very greed, is like a dark hole that leads him direct into the snake pit of fear. That is why, with all his modern advancement and increasing efficiency in getting at things and hoarding them, man has not succeeded in getting rid of fear but instead has got ever more entangled in its pythonic coils. What then should he do? How can he live without seeking, without attaining something?

The *Bhagavad-Gita*, having analyzed the difficulty, declares the nature and cause of the disease in a single precious verse:—

> These pleasures born of sense perception are verily the seeds of sorrow.
> They have a beginning and an end. Hence the wise do not revel in them.

The word "perception" derives both its form and its meaning from the

Sanskrit "*sparsha,*" which is more commonly used in the sense of "touch." By using this word here the *Gita* intends to convey much more than is understood by "contact" or "touch." It is not by mere physical possession or sense contact that objects excite pleasure or pain in man. Man has to "perceive" pleasure or pain in the object. An object in itself has no value, no power to affect a man in any way.

There is much in the story of the bright little student who, when asked by the school inspectress, "Who made you?" answered modestly: "God made me so small; the rest I grew myself." This is true of every soul on earth. The supreme Cause emanated the objects of the universe; but man has made out of them innumerable pairs of opposites, desirable and undesirable, useful and useless, ugly and beautiful. In this way man goes on giving values and fixing labels to every object that comes his way and reacts to them according to the labels he has given. This is the deeper meaning of 'perception" through the senses.

If this perception, this labelling process, is abandoned, deliberately at first and naturally after practice, then the outer perception of objects still takes place, and man may act according to it, but the inner reactions of attraction and repulsion cannot arise in him. As long as these reactions do not drive man to constructive and destructive activity there is no occasion for fear and its brood of sorrows. So the disinfectant for the germ of fear is this lack of "perception" or *sparsha*. That is to say, non-perception or *asparsha* of this type is the remedy. The great Vedantin philosopher, Gaudapada, therefore, chose to call this "*asparsha yoga.*"

Gaudapada perfected this line of ideation to such an extent as to make it the loftiest in human thought, the shining pinnacle of the Vedanta philosophy. Some hold it to be too high and its atmosphere too rarefied to be habitable by the common run of people. But it is the melting snows of this height that have fed all the valleys below. We directly apply the *asparsha yoga* in practical life in the form of the philosophy of detachment which teaches that the things to be given up are not material objects. That would be impossible. Even if we go to the remotest cave or desert our bodies will exist and so also will the universe around. But if we give up perceiving them as objects to be acquired or avoided, then we are free from the grip of fear. By constant analysis and the clear conviction that no object has any value except what we give to it, and hence that nothing can hold sway over us unless we first yield to its attractions, it is possible to guide our whole life in every minutest detail on the smooth track of peace and purposefulness.

But the snag is that man refuses to get on to this track, like a frightened

colt shying at the saddle. Gaudapada says in his *Mandukya Karika*:—

> This path of the name of *asparsha yoga* is not easily seen by all aspirants (who lack the right knowledge). For, they become frightened of it, seeing fear in fearlessness.

Here again is an insight into human nature and the counterpart of the singular behaviour of man which we have already noted is revealed here. Not only does man mistake the abodes of fear for harbours in which to hide from it, but also he shuns as dreadful the actual path to fearlessness. The very word "detachment" frightens a person. The modern man very often tries to veneer this fear with a show of "righteous indignation" and condemns detachment outright as a negative attitude to life, detrimental to all progress and prosperity.

In his desperate fear of detachment, he even tries to attack religion because religion is inseparably connected with it. If there is any single factor common to all the great living religions of the world, it is this inner detachment from material things.

This again is the trait that characterizes every one of the outstanding personalities who have made the spiritual history of man. From Socrates to Gandhiji, not to speak of the *Rishis* and Saints of prehistoric days, innumerable shining examples have demonstrated the secret of fearlessness, even by taking upon themselves the tortures of death. It is the lives of these leaders that can withstand the blind assault of man against his own well-being. Who but they can help humanity in its fear of the very means to fearlessness? They are the "salt of the earth," the "beacons of hope" whom Matthew Arnold invokes in "Rugby Chapel." They remove the obstacles in the road and set the wheel rolling on the smooth track. Seeing them walk fearlessly, the crowd begins to lose fear and to follow their footsteps as far as possible.

And the profit of this path is reaped at every step you take. By as much detachment as you practise the less of fear you have. This is as certain as the physical rule that every mouthful you eat will appease your hunger to that extent. You do not have to wait till the end of the quest and go on trudging through life with empty hands. As you proceed you begin to receive more and more strength to overcome greater fears, while sweetness and light gather round that imperturbable mood of mind which lasts ever after. Hence, while advocating this *dharma* of detachment Sri Krishna put forth this attractive result: "Even a little practice of this saves one from great fear," including, we may add, the fear of nuclear war.

What else but passion on the intercontinental level is at the root of the mad armament race and threat of universal suicide? We are sure that

even a little dispassion practised on an equally universal scale will be enough to put out this conflagration.

The fact is, however, that such universal practice will not materialize at the mere wish for it, or by the naming of it. It must begin with intensive individual effort. After all, it is the individuals who make up the crowd, the nation, the world. "The crowd is untruth," said Kierkegaard: it is a vague, formless entity exploited for executing the most atrocious deeds and getting away with them. Everyone thinks he can act as he likes and that what he does has nothing to do with world affairs. When something goes wrong with the latter and it recoils on himself he begins to criticize and curse the times and the world, which cannot turn upon him to administer what is due to a culprit. So it goes on, and there is no end to the so-called degradation of the world and the dread of the individual.

Let but each man reflect that part of the responsibility for the world's welfare rests on his own thoughts and actions. Let him but be convinced that, to save himself and the world from a future crash, or to atone for the ruin already wrought, he must put away as much of passion for material things, as many seeds of sorrow and fear, as his capacity permits. Then we may hope to do away with the necessity for peace commissions and for protests against test-explosions.

This may sound incredible but it is certainly not illogical; and, whether we wish it or not, this is the fact. All other efforts for independence and security will depend on this for their fruition. As long as each individual, each country, is internally bound and externally harassed by fear, what can material advancement and parliaments achieve? In Tagore's famous prayer for his country awakening into the "heaven of freedom" the first necessity on which the poet's insight alights is absence of fear.

Fearlessness is the opening into the practical field, "Where tireless striving stretches its arms towards perfection."

A. ISWARAN

"HUMAN, ALL TOO HUMAN"

[**The Reverend E. G. Lee** recognizes the human urge to transcend the limitations under which man lives and with which he has to deal. It was some feeling like this that the poet Samuel Daniel expressed in the lines

Unless above himself he can
Erect himself, how poor a thing is man!

This aspiration may be called "the divine discontent." It compels a sincere man to examine his real and inner religion, in contradistinction to his outer religious persuasion. Intellectual integrity and moral sincerity are rare; they are overpowered by the dire influence which civilization exerts, with the result that cant and hypocrisy flourish. Soul-wisdom and not book-knowledge is the need of man today. His heredity is self-made; his limitations are self-created; his false learning is his foe; the truth within him is submerged. Not slavish conformity to superstitions which darken the light of the soul but fearless inquiry into the moral order of the human kingdom will show a man that he should abandon church and follow Christ, that he should reject the mummery of priestcraft and live by the Wisdom of Krishna, Buddha and the Great Perfected Souls. These are Men of a different *kind*: degrees of differences, mental and moral, exist, and there are learned and ignorant men; also morally evil and good men; but Prophets and Perfected Great Souls are Luminous Beings, Archetypal, with a message for every man. These ideas modern humanity needs.—ED.]

AN INCREASING NUMBER of people born within the Christian religion now make a distinction between the tradition in which they were born and a theistic belief. They still call themselves Christians but they do not accept the orthodox Christian doctrine. This, I suppose, must be true, in other particulars, in other religious frameworks, of men of other religions. They do not accept orthodox doctrines; they find no conviction in secular religions; and vaguely they remain theistic in a background of traditional belief that they no longer accept.

I want if possible to define this situation and try to suggest a solution with which all theists can begin to explore the new realities of their tentative belief.

I am aware of the existence of human nature and the impressive fact, sometimes for the ethical man the terrible fact, that it is human. That is to say it is something different from the good and evil which war or exist in it; it is a life, a something, a fact, in which good and evil exist, but which must be thought of as apart from these. All men have the capacity

to choose between good and evil, but all men also have humanity by which the choice must be made, and of which good and evil are only a part. The words divine and satanic are sometimes used to describe the nature of man, but in no man—save in perhaps what is claimed for the ideal figure of Christianity—is the divine seen absolutely alone or the satanic alone. They meet within the humanity of a man. They are blurred and intertwined there.

If a man merely had to choose between a clear right and wrong, without carrying about with him his racial past, his unconscious life, his social environment, his living tension between body and spirit, then perhaps everything could be explained in terms of ethical conduct. But he knows this cannot be done. The good man is often the man who is conscious of his failure in ethical choosing, and the inevitability of this; he is aware that he is human, all too human; the evil man—if such a clear-cut distinction can be made—is often the man who is not troubled by any failure. Within the facts of human existence goodness is not always self-explanatory; evil is to the evil, and it is a part of evil's nature that it is self-explanatory. There is an incompleteness in goodness, and there is an incompleteness in evil. The good man is incomplete because he knows that his goodness is not enough. The evil man is incomplete because he thinks his evil is enough. Within all the raw material of what a man is, his human nature, he comes up against a blank wall which ethical conduct does not explain.

This may very well be illustrated through the life of a good man. The good man is good because he has to act within his human nature, yet within it, all his goodness, even of the most exalted kind, is circumscribed —not by evil, because in this case the good man can will no evil—but by the very nature of the self that must do the willing. If Mahatma Gandhi be taken as an example of the good man then his goodness can surely be seen working in the limitations of his own and other people's natures. Let it, for example, be confined to his own nature, and who would dare say—certainly not the Mahatma himself—that it could be released from his humanity so that it could be seen pure and unalloyed and quite certain in its results? If goodness be placed, as it must be placed, in the whole range of human beings, who would dare say, without a shadow of doubt, that there Gandhi's goodness would create the results associated with goodness?

Gandhi's pacifism, for example, was one thing in him; it could conceivably be a different thing in other people. In him, as ideal conduct, it could remain unpolluted by what he was; it might not remain so unspotted in

the lives of others. It would have to find its freedom in the whole range of human life; and who could be so sure of human life as it is, particularly of human life as the only reality known to itself, that Gandhi's goodness could be goodness there? Human life, in order to transcend its own reality, in order to transform its own limitations when seen through the eyes of ethical conduct, has to perceive a reality other than itself through which it is saved from its own being.

The philosopher Kant has stated the human dilemma in these terms:—

> To depict the character of the perfectly wise man is impracticable. There is indeed something absurd, and far from edifying in such an attempt, inasmuch as the natural limitations, which are constantly doing violence to the completeness of the ideal, make the illusion that is aimed at altogether impossible, and so cast suspicion on the good itself.[1]

The perfectly wise man does not exist because inevitably he must be human. This is the situation into which all ethical interpretations of human existence are plunged. Of themselves they could lead to pessimism. It is a situation which, one must suppose, must be basic for humanity, wherever humanity is conscious of itself.

A solution may be suggested by some recent typical words of Bertrand Russell:—

> I think all the great religions of the world — Buddhism, Hinduism, Christianity, Islam, and Communism — both untrue and harmful. It is evident as a matter of logic that since they disagree, not more than one of them can be true.[2]

This may be so as a matter of logic, but as a matter of experience, if anything written here is of universal validity, there is an urge within all these religions—even in Communism—particularly felt by those who have broken away from dogmatic claims, to find an ultimate experience common to all, a hope that it may be shared by all. The human situation of itself suggests this need. And tentatively it may be stated as follows: Man is not at home in his humanity. He has an urge, just because he is not at home in it, to transcend it. The basis of his discomfort, of the feeling that all is not well, does not lie in the incompleteness of all ethical action, but in the inescapable fact that ethical action must take place in human nature. It is human nature in itself which makes the moral ideal of itself ultimately unattainable. Thus man is constantly under the need to thrust beyond human nature. Through the very fact of its existence he

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[1] *Critique of Pure Reason*. By IMMANUEL KANT, translated by NORMAN KEMP SMITH.

[2] *Why I Am Not a Christian*. By BERTRAND RUSSELL.

is made aware of something else, or the possibility of something else, that will take him from himself and give him the assurance that his infinite dissatisfaction can be transformed into infinite satisfaction through acquaintance with that other beyond himself. And all this rests not upon some supposed attainable human ideal in the remote future, but upon the here and now realities of being human and existing. In short, religion is the need felt by man to reach beyond the limitations of his human existence and to find elsewhere the key to the meaning of his whole being. Without this key he can become nauseated with his humanity and all consequences and decisions that are based upon it. He becomes human, all too human. And this is the reality of all religions.

E. G. LEE

AN UNNATURAL SITUATION

PROFESSOR D. M. DATTA's leading article, "India's Debt to the West in Philosophy" in *Philosophy East and West* (Vol. VI, No. 3) is thought-provoking. Few familiar with Indian religio-philosophical thought can rejoice that for about a century the graduates of Indian universities, with distinguished exceptions, have been studying mostly Western philosophy, "adopting its problems, its theories and its ways of thinking as their own." The arid materialistic trend of current Western thought makes its study but too likely to imprison spirituality while enthroning scepticism, whereas the primitive teaching of the ancient Aryans offers a soul-satisfying philosophy.

Professor Datta acknowledges India's debt to "Western Orientalists, thinkers, and academic philosophers for rediscovering for her, her philosophical heritage and its meaning and value in the modern light and for helping her regain her lost confidence." Madame H. P. Blavatsky, whose restatement of the ancient wisdom under the name of Theosophy conspicuously served these ends, though she is not specifically named here, called the Oriental philosophy "the sole panacea for the spiritual sickness" now affecting "the Western mind." (A sickness which has infected also too many in the East!)

It is disturbing to learn that, while in the last thirty years more Indian philosophy has begun to be introduced in the Indian universities, "even today it does not occupy more than a fifth or a fourth part of the entire course." A rather unnatural situation indeed, and one that seems to call for speedy correction!

E.M.H.

THE STUDIO PARTY
—A MODERN FANTASY

[A CHARACTER in one of **Mr. Claude Houghton's** novels (*Birthmark*) raises the question whether there is any other real task than the quickening of vision in others. Several short stories from his pen which have appeared in our pages from 1942 on have had something of that quality, a touch of strangeness, awakening the sense of the mysterious and unaccountable which the humdrum and the commonplace conspire to veil. This "modern fantasy" has something of the same evocative, suggestive and elusive quality.—ED.]

I SHOULD not have lunched at the *Bourbon* restaurant in Frith Street if I had not seen, through the gaily trellised window, a table for one in a secluded corner.

Actually, the table could have accommodated two, but the prices in the fan-shaped menu revealed why the *Bourbon* could afford to provide elbow-room.

It was necessary only to look round in order to realize that a "socialite" crowd had evidently decided that the *Bourbon* was "special fun." Clothes, attitudes, voices, made that abundantly clear.

Soon after black coffee was brought, my "psychic antennæ" informed me that I was under intent scrutiny by someone at an adjoining table.

I looked up and encountered the concentrated gaze of dark disturbed eyes.

Although I could not recall her name I remembered photographs of her in the glossy weeklies, and paragraphs about her eccentric behaviour in papers which featured the activities of the good-time rich. She was about twenty-seven and I remembered certain misadventures in the matrimonial arena. I also remembered that her chief characteristic was a total inability to remain long in the same place.

As she continued to gaze at me with the expression of one probing a profound problem, I was compelled to assume that she had mistaken me for someone else.

She rose impetuously, then came towards my table—saying something *en route* to the head waiter, who instantly placed another chair at my table.

"You'll be able to think of something," she said in a quick nervous manner. She ordered black coffee, two *fines*, then lit a cigarette.

I have never seen a face more difficult to describe—chiefly because it

would have been uniquely beautiful if the tensity of ever-taut nerves had not distorted the features until they had become a caricature of their original beauty.

"It's like this. It's stupid. But everything is stupid. Some time ago, six of us decided to meet every few months somewhere or other. You know how it is. Must do something. Each of us had to pick up some out-of-the-way people. And someone had to invent an original game for each meeting."

While she rapped out these staccato sentences, she kept looking round, like one marooned seeking a rescuer.

"No one can think of an original game for the next meeting. It's on Friday. At old Frisby's place, Chelsea. In the studio. He won't be there."

She threw her cigarette into an ash-tray.

"You'll think of an original game."

"What makes you think that?"

"Anyone can see you're isolated. You have an ice-blue aura. One can know at a glance all the things you don't do. Very few things interest you. Perhaps only one."

Then—with an intuitive flash—she added:

"You wouldn't have come here if there hadn't been a table for one. You'll think of an original game."

"Give me a few minutes."

Eventually I said: "This is the best I can suggest—Each person present will have to write on a slip of paper a one-sentence answer to this question: *What is your idea of Hell?* Each answer will be read out—then each slip of paper will be burnt."

"It's enthralling! Terrifying!"

She wasn't really excited, but hoped that exaggeration would create excitement.

"Go on! Go on! What else?"

"Then each person will write a one-sentence answer to this question: *What is your idea of Heaven?* Answers will be read and the slips burnt."

"It will tell you everything about them! Everything. Although you won't know who wrote the answers. My God! those answers will tell you everything about *yourself*! It's hallucinating!"

Now she really was excited.

"Go on! What else?"

"The answers must be read by someone who has never been to a meeting. And, therefore, won't recognize the handwriting. He must be a stranger."

"YOU!...*Masked*!"

She beckoned the waiter and ordered two more *fines*.

"You'll come, won't you? You'll come masked. It'll be a rehearsal for the Judgment Day. Do you think there will be a Judgment Day? I don't. I don't think there's anything—anywhere. Only a grey mist."

She added:

"I read something somewhere about a grey mist. It was horror—spectral horror!'

"*Peer Gynt*, perhaps....I don't want to come to your party."

"But you will. Will they be allowed to put in blank slips?"

"Yes. But no facetious answers."

"Great heavens, no! This ghastly English rubbish about a sense of humour! No one could have a *sense* of humour. Humour is a *spirit*."

"That's true enough."

Then I made two discoveries almost simultaneously. One was the poignant beauty of her sensitive hands. The other was I remembered her name. I also remembered that, ten or twelve years ago, her father had sold his country estate, which had been his family's home for generations, and had come to London. The usual reasons had necessitated the sale.

Through boredom, she had drifted into a socially elect good-time set—featured by chit-chat journalists—consisting chiefly of people who were important only to themselves.

She was as sensitive to disturbance as a seismograph. Consequently the negative vibrations of the fear-distraught modern world disrupted her whole being. She had the psychic make-up of an artist—and no medium.

"Tell me something. Everything that's happened to me since I was a child seems to have happened to *someone else*. Can you understand that?"

"Yes."

"Then it must have happened to you. You can only understand some things if you've experienced them."

"True enough. Death is probably one of them."

She looked at me with the oddest expression. "I must go. You write old Frisby's Chelsea address on the menu." I wrote the address. "Next Friday. Ten o'clock. You'll come? You promise?"

"I promise."

She rose quickly. For a few moments we stood looking at one another. I felt we were alone—in an empty alien place.

Directly she went, I asked for the bill. I said to the waiter: "You've not charged for the *fines*."

"Her Ladyship said they were to be charged to her account."

Chelsea was shrouded in cold penetrating mist. "Old Frisby's" house stood far back from a narrow street. A spacious stone forecourt was dominated by a softly-lit statue. A massive forbidding door seemed to defy intrusion.

Directly I rang, the door opened.

"It's as well you're early. I explained it all to them. So they've had time to think about their one-sentence answers."

I looked round the meagrely-lit hall, dimly discerning a number of paintings on the walls.

"Don't look. They're Frisby's. The studio is through there. It was built on to the house. There are about fifteen of them. The lights have been lowered. You've brought a mask?"

I produced it, then put it on.

"It's strange to see a *visible* mask. We all wear an invisible one, of course. The face is always naked. So it reveals too much. One needs a mask. Better go in."

The studio was certainly dimly-lit.

"Here he is," she announced to shadowy figures in a crescent-shaped row of chairs. "I don't know his name. I picked him up at the *Bourbon*. You'll write on these slips of paper. Then put them in this hat. I'll shake the hat. He'll take out a slip, read it, then throw it in the fire."

She spoke jerkily, while she looked round. Her manner implied that she was in a desperate hurry because something of superlative importance demanded her attention.

"I thought we'd better have answers to 'What is your idea of Hell?' first. It's easier than the Heaven question."

I took a slip and read:

Hell is isolation—surrounded by débris.

I took another slip:

Hell is to become the inverse of your own ideal.

The next slip:

Hell is life without her.

The next:

Hell is self-knowledge.

The next slip:

My idea of hell is most people's idea of heaven.

The next:

Hell is marriage.

A woman began to laugh hysterically and had difficulty in stopping.

The next:

Hell is to live in the modern world, which is one vast fog of Fear.

The next:

Hell is lust.

The next:

Hell is to do the same old treadmill round day after day, wondering how, when, where, and why, you died.

The next slip, written in a highly characteristic hand:

Hell is endlessly to seek what doesn't exist.

The next:

Hell is the absence of God—who is revealed, negatively, by His absence, to exactly the same extent as He is revealed, positively, by His presence.

A man asked me to read that again. I read it again and he said: 'Thank you."

I said in a whisper:

"You've certainly found out-of-the-way people."

The remaining slips were blanks.

The audience became animated. Attitudes were changed, cigarettes lit, arguments started.

She said to me:

"Tell me something."

"Anything."

"Can you go on as you are?"

"No."

"I'm glad. Tell you why some time . . . . Has anyone ever described heaven?"

'Someone said: 'Thy will is our peace,' which is pretty good."

I went on:

"Shakespeare often mentions heaven but never describes it. An English poet wrote: 'Heaven were not heaven if we knew what it were.'"

"In other words, no one can imagine it. There'll be a lot of blanks."

I took a slip and read:

Heaven is Innocence Regained.

The next slip:

Heaven is finding her again.

The next:

My idea of heaven is to reign in hell.

The next slip:

Heaven is escape from the octopus of Self.

The next slip, in a highly characteristic hand:

Heaven is a mirage in the desert—where we despairingly dream of an oasis.

The next:

Heaven is the peace of God, which passeth all understanding—that is why we cannot imagine it.

The remaining slips were blanks.

"That's all," she announced. "We're going. You'd better go too. Stay if you like, of course. If so, better talk about the weather. Much safer."

The staccato manner in which she rapped out these sentences, the way in which she kept looking round, her impatience to be gone, all seemed to suggest passionate expectation of a miracle, quite near at hand, just round the corner!

We stopped when we reached the hall.

I do not know how long we stood looking at one another. A feeling of urgency possessed me—a feeling that there was something imperative to be said.

She was one of those rare beings who, simply by their presence, make everything seem strange. The mists of familiarity, which obscure the miracle of the commonplace, are dispersed and the radiant unfamiliarity of life revealed.

Perhaps it was because she created this effect that fantastic thoughts flashed in my mind. It seemed an *accident* that we were two separate beings—mysteriously, and fatally, divided—instead of one. She was Intuition and I, in my degree, was Mind. Isolated, lost, in a grey mist.

"I'll give you an address. Write. Say anything. Then we'll meet. I'll tell you everything."

She wrote on the back of an envelope, then went out, leaving the ponderous door ajar.

I stood motionless, like a man in a trance.

At last I picked up the envelope.

The address was written in a highly characteristic hand.

CLAUDE HOUGHTON

THE SAINT AND THE ROBBER

THERE was a *Bhikshu* who had been constantly harassed by robbers. One night, after he had closed the door and gone to bed, a robber knocked at his door and called him. The *Bhikshu* said, "I am afraid to look at you. However, put your hand through this opening so that I may give you something." When the robber put his hand in, the *Bhikshu* tied it to a stake with a cord. Then he took a stick, opened the door and began to beat the robber.

With the first blow, he shouted, "Say, 'I take refuge in the Buddha.'" The terrified robber repeated, "I take refuge in the Buddha." The *Bhikshu* struck him for the second time and cried, "Say, 'I take refuge in the *Dharma.*" The robber, in fear of losing his life, shouted, "I take refuge in the *Dharma.*" The *Bhikshu* struck him the third and last blow, saying, "Say, 'I take refuge in the *Sangha.*'" In great horror, the robber repeated, "I take refuge in the *Sangha.*" Thoroughly upset, he thought, "Alas! How many formulæ of 'Taking refuge' has this saint in his stock? If there are more, I shall certainly not see the sun again in the Jambudvipa. Indeed, I shall find the end of my life here." But the *Bhikshu* stopped beating him and let him go.

By these blows the whole of the robber's body was bruised. He lay motionless for a long time, lacking the strength to stand on his feet. And the desire to renounce the world and enter into the monastic life was born in his heart. Noticing a great change in his manner, somebody asked him, "Only recently you were a robber and committed all kinds of crimes. Why do you wish to renounce the world and practise austerities?" The robber replied:—

Thus He saved my life,
And awakened in me the Faith.
With His endless mercy
The Lord could foresee
That long after His demise
A disciple would baptise
A miserable robber like me.
By making him repeat
His hymn to the rhythm
Of a beating stick.
As this the Seer could see
He made His baptismal lore
Only of three hymns, not more.
Thus by His psalm of refuge His grace
Has saved me, the refugeless.[1]

SUJITKUMAR MUKHOPADHYAYA

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[1] Adapted from the *Sutralamkara* of Ashvaghosha.

NEW BOOKS AND OLD

PASCAL'S "PENSÉES"

[BLAISE PASCAL is greater than his creed.

Mediocrity shines by the flickering light of creeds already made. There are minds and hearts who make their creeds shine and Pascal is one of them

Our esteemed contributor, **Mr. Hugh I'A. Fausset,** writes about an old book which has the capacity to refresh modern minds. Pascal's thoughts are born of a mind well tamed; what we miss in them is the peace born of heart insight. — ED.]

THE ULTIMATE AIM of the creative thinker is what the old alchemists called "the transmutation of the mental view itself." But the more powerful the mind, the fiercer the dialectical struggle is likely to be, a struggle to accommodate the invading light of intuition within the bounds of dualistic thinking and to argue a way into truth. Ecstasy itself can only intensify into conflict until pride of mind is consumed in the fire it generates.

Such a thinker was Kierkegaard, whose appeal to so many modern intellectuals is a measure of their attachment to a dualistic prison. But perhaps the greatest was Blaise Pascal. The two works on which his fame rests, the *Letters to a Provincial* and the *Pensées,* were written just three hundred years ago. They were the result of an ecstatic experience which came to him on a November night in 1654, the "Memorial" of which, dashed down on a slip of paper, was found, sewn in his doublet, after his death. It is significant that his experience, as his rough notes recorded it, was not of light, but of fire, descending, as with Moses, from Mount Sinai and forcing him to his knees before the "God of Abraham, God of Isaac, God of Jacob," whom he also saluted as the "God of Jesus Christ."

Pascal was a mathematical genius and inventor who found scientific thought insufficient through its failure to satisfy the needs of his moral nature. He had enjoyed a worldly life, but, for the same reason, with a growing sense of its futility. He was neither a philosopher nor a sceptic and was brought up as a Christian. But it was only when he became a convert to Jansenism, a severely Puritan movement within the Church, that the conflict between the intellectual and the moral man became acute, to culminate in the blaze of declared "certainty," of which the "Memorial" is the breathless record. There followed the scintillating *Letters* directed against the Jesuits, which prove him a supreme literary artist, and the notes for a defence of Christianity, known as the *Pensées,* in which he lives as lucidly and vividly today as when he wrote them.

As a controversialist Pascal was the father of French classical style. But in the *Pensées* we are more conscious that he writes like a modern, exemplifying his own dictum that "When we see a natural style, we are astonished and delighted; for we expected to see an author, and we find a man." His writing is so clear and incisive that we seem to hear him talk, though, in fact, hard labour underlay this directness. But the labour would have availed nothing without the intensity which compelled it.

It was the intensity of a deeply divided nature. He wrote:—

> There is internal war in man, between reason and the passions. If he had only

reason without passions.... If he had only passions without reason.... But having both he cannot be without strife, being unable to be at peace with the one without being at war with the other. Thus he is always divided against, and opposed to himself.

This was the war from which, on that November night, he emerged, triumphing in "Certainty. Certainty. *Sentiment.* Joy. Peace." Later he admitted that it was foolish to look for certainty and that "faith is a gift of God." Yet his mind continued to crave certainty of belief as a substitute for the faith it lacked. And the conflict in his nature was in no real sense resolved by the kind of Christian belief which he embraced, of which the fundamental dogma was that man is naturally guilty, that Grace is a miracle of the Divine Mercy and Salvation an exception.

There could be no better proof of the greatness of Pascal than that, within the confines of this legalistic and essentially loveless creed, he could find so much in his heart and mind with which to fortify and console his condemned fellow men. But the rift between his theological beliefs and his natural affections was an indication of the unhealed wound in himself, originating in the mental egoism which became increasingly odious to him, but which he could never wholly redeem in a harmony of instinct, mind and spirit.

Instead he was driven to affirm "the infinite distance between body and mind" as "a symbol of the infinitely more infinite distance between mind and charity."

Truly enough mind does transcend body, as charity (or, in Eastern terms, the wisdom of the *Buddhi*) transcends the reasoning of the lower mind. But the division between them is man-made and can be healed. For Pascal, however, the natural and the spiritual were implacably and for ever opposed. Hence his recoil from beauty. He saw the duality of human nature with unmatched clearness and testified to man's misery as memorably as to his greatness. "The only thing which consoles us for our miseries," he wrote, "is diversion, and yet this is the greatest of our miseries." And no one has exposed the pride, vanity, ignorance and self-deception of un-enlightened man more relentlessly than he. But, though man

is but a reed, the feeblest thing in nature ... he is a thinking reed... if the universe were to crush him, man would still be more noble than that which killed him, because he knows that he dies....

The *Pensées* are the probings of a painfully acute mind, but also of a heart that "has its reasons, which reason does not know." In his last years Pascal's heart won the battle with his mind, but without really transforming his consciousness, so that we miss the pure light of wisdom. The keen ray of his genius lit up in dramatic lightning-flashes man's forlorn situation and the waste places through which he wanders. But the charity which he embraced could not close the gulf which the logical moralist dug between heaven and hell, and the perverse doctrine, to which he clung, perpetuated it.

HUGH I'A. FAUSSET

"Till We Meet..." and Twelve Other Stories. By MIKHAIL NAIMY. (The Indian Institute of World Culture, Bangalore. 242 pp. 1957. Rs. 7.50)

Here is a collection of stories far removed from the beaten track and deserving permanence because of their richness in human values, psychological depth and grace of texture. It is also worthy of note that they belong to the Arab world, the source of some of the oldest and most fascinating stories in world literature. The present collection may not have any real kinship with the tales of the Thousand and One Nights, but there is the same amalgam of a dream-like quality and shrewd observation, of fantasy and actuality, and there is the same rapt voice of the story-teller impelling the audience to the responsive demand, "What happened, then?"

The author, Mikhail Naimy, was born in Lebanon in 1889. After the completion of his studies at home he went for education to France, Russia and the United States. Recognized as one of the most eminent of modern Arab thinkers, he has written with equal effect in his mother tongue and in French and English.

The stories in the volume under review comprise two diverse strands, mysticism and tenderness, either singly or intertwisted. The clue to its mysticism is to be seen in the following words spoken in the course of a dialogue:—

"Many are they who would draw a line between the 'natural' and the 'unnatural' or 'supernatural.' I believe that such lines are non-existent save in the minds of the stubborn and the ignorant. Whatever takes place in Nature is natural, be it a lunatic's dream, the vision of a prophet or the dark broodings of a knave People cannot experience life in the same degree and on the same level The average person's experience can never be a measure of the real and the unreal, or the natural and the unnatural..."

The title-story, filling nearly a third of the volume, is a characteristic piece of work and is motivated entirely by mystic intent. It is an unusual love story, delicately patterned, sensitive. Leonardo, the musician, is poor, but he is a wizard with his violin. There is a secret, unspoken love between him and Baha, the daughter of an inn-keeper who employs him. On the eve of her marriage to a rich man she listens to Leonardo's violin and slips into a death-like swoon which holds her for days on end. Leonardo, accused of sorcery, finds himself in prison. He manages to get a brief reprieve, goes to Baha's house, and as he strikes the magic notes of his violin she regains consciousness. The rhapsodic moment of their reunion is also the moment of escape: both drop down in a swoon from which there is no wakening.

Thus summed up, the story may appear banal in theme and treatment. It is, however, a work of true artistry and is in a class by itself.

Readers will be grateful to the Indian Institute of World Culture for bringing such superb stories from an Asian land within their reach.

BHABANI BHATTACHARYA

The Neem is a Lady and Other Poems By MANJERI S. ISVARAN. (Dhanus, Madras. 27 pp. 1957. Re. 1.50)

This is a slim collection of poems, of which a few are good. "To My Father: In Memoriam" is distinguished from the others, for in it the poet has found his measure and his style. The rhymed lines of uneven length give the poet freedom and a certain felicity. Some of the shorter lyrics are simpler and finished. "A Woman of Malabar" is a tragedy stated with convincing restraint. "Self-retreat," cleverer and more complicated, is interesting. The poem which gives the book its title does not fulfil its prom-

ise. In spite of its theme, which the poet has felt, and its carefully chosen phrasing, it does not read well. The poems "Encounter' and "Tandava" are marred by a jarring infelicity of style and illustrate the characteristic difficulties and temptations of rhyming in English, *e.g.*:—

> Cried another:
> Look, dear brother,
> Stephen Spender!
> Is he legal tender
> in the realm of English verse?
> His numbers are so terse,
> one goes out of gear
> to see his meaning clear.

Or again Parameshwara is described:—

> and he was ever in a trance
> or debonair stance ...
> by the by
> he had a third eye....

And Parvati, angry at his "frivolity,"

> Wresting her half from him free
> flew into a bouderie,
> and that was the hour
> when my ancestor
> went out of his trance
> and danced his awful dance!

T. P. SIRKAR

Govardhanrám Madhavrám Tripáthi's Scrap Book. Vol. VII. Edited by KANTILAL C. PANDYA. (N. M. Tripathi, Private, Ltd., Bombay. 96 pp. 1957. Rs. 2.00)

Govardhanram Madhavram Tripathi (1855-1907) is a name to conjure with in Gujarati literature. His *magnum opus,* a novel in four volumes, *Saraswatichandra,* is a cherished treasure in every educated family in Gujarat. Though he was a lawyer by profession, creative writing, combined with a critical study of various subjects, was a vocation with him; it was also a passion. This latter aspect of his personality is clearly revealed in this *Scrap Book,* which, although the last in the series, is the first to be published

> because it embraces a very important period in the life of Govardhanram and in the life of our country (23 September 1904-November 3rd, 1906).

The editor says further in the Foreword that after every birthday (which fell on the Dashera day, one of the most auspicious days in the Hindu calendar), Govardhanram used to take (and write down in the Scrap Books) a review of the work done the previous year and of the programme proposed for the new year. Three such — 1904, 1905, 1906 — are included in this volume.

> They portray his activities, his studies and his thinkings, no less than his anxieties regarding the health of himself and family, and also regarding his numerous monetary difficulties.

Indeed Govardhanram had a monumental and many-sided mind. He was deeply interested, besides his first and foremost "love," literature, in psychical research, Hindu physiology, homœopathy, science (a splendid tale is his long friendship with Professor Gajjar, who had a "heart that is great and a genius that is gigantic"), politics, education, sociology and *yoga*. His courage in the face of unusual hardships and his candour stand out in bold relief. His curious "dreams," incidentally, offer an intriguing field for inquiry.

The *Scrap Book* will be of especial interest to the students of Gujarati literature who desire to know what manner of man the author of *Saraswatichandra* was. And this may be glimpsed from his favourite formula, "As the Great Will wills," and his statement: "I have lived blessing all and wish to die blessing all."

G.M.

Towards the Unification of the Faiths. By GEORGE PERRIGO CONGER. (University of Calcutta. 131 pp. 1957. Rs. 6.00)

Under the Stephanos Nirmalendu Ghosh Lecturership on Comparative Religion at Calcutta University, Dr Conger, Professor Emeritus of Philosophy, University of Minnesota, delivered a series of eight lectures. In these lectures he developed the idea that stupendous changes are taking place owing to scientific and technological advancement, and that what is known as supernaturalism may possibly collapse and idealism may evaporate. He examines the various aspects of religions and philosophies under "Intellect and Intuition," "Monism and Monotheism," "Matter and Spirit," "Avatars and Prophets," "Faith and Works," "This World and Another World" and, in conclusion, "Some Trends towards the Unification of the Faiths."

In "Intellect and Intuition," the nature of epistemology and related questions in regard to knowledge are discussed. What are the methods for obtaining knowledge? What are the relations of the subjective and the so-called objective, of our minds and the world? What, if any, are the limitations of mental processes? What are the relations of the mind and the body? These are basic questions, and every religion and philosophy throws light on them in its own peculiar way. Dr. Conger attempts to answer these questions throughout the book. One may not agree with his answers, but he has something valuable to say. He propounds what he calls "horizon principles." These principles are necessary for understanding a problem. He describes these principles thus:—

> Let us say that we think of both *A* and *non-A*, indicate them both, mention them both, *denotatively*. To denote here means merely to indicate, without description or analysis The selected *A* which is described or analyzed, with properties or relations made more or less explicit, we treat *connotatively*; the prefix indicates that we know its properties or relations "together" At the moment, however, we know the neglected *non-A* only enotatively; this prefix indicates that there is something outside our selection. We should add that since no one need suppose that his description or analysis of the selected *A* is complete, we must make allowance for gaps in our description.. To allow for such gaps in our description let us say that even our selected field must be treated *in*notatively; this prefix suggests an internal condition, something left out of account there.

Dr. Conger maintains that a horizon limitation of our perception and thinking has been recognized in the *Maitri Upanishad* as well as by Kant.

> It is strange that with such high testimony, Eastern and Western, the horizon principles with fundamental limitation imposed on our thinking have been so often disregarded

Dr. Conger sums up the various topics of his lectures as follows:—

> We argued that intuition and intelligence, incommensurable as they are, may be complementary; that monism and monotheism, alternately crystallizing and dissolving, shade into one another. .that matter and spirit are not opposites, but that the latter develops in and from and through the former, so that spirit is matter at its best; that the avatars and prophets of all lands and cultures are members of a world community where each is unique in his societal function for his own land and time and each embodies something of the ideal for all lands and times; that faith without works as well as works without faith are dead, and that the fundamental ethical attitudes of West and East, characterized loosely as those of intention and contentment, complement one another in life and we may hope, in life after death

Dr. Conger holds that mankind "moves forward, haltingly and unevenly, toward a new world culture whose outlines we can only begin to discern." This we strongly believe. He is for integration, for the unity of mankind, for a synthesis of all faiths — as we are. But that synthesis is not expressed by what he describes as "synoptic naturalism." The term "synoptic" does not make adequate the too gross base of "naturalism." It is doubtful, and we may say impossible, for a "synoptic naturalism"

to become a universal faith. A universal faith cannot limit its elements to naturalism, even a synoptic one.

The writing is terse, and requires great patience on the reader's part. The effort is rewarding, for it makes one think and re-think about one's own beliefs and values, and discover their inherent weakness and strength.

SITA RAM JAYASWAL

The Works of George Berkeley Bishop of Cloyne. Volume IX. Edited by A. A. LUCE and T. E. JESSOP. (Thomas Nelson and Sons, Ltd, Edinburgh. viii + 191 pp. 1957. 30*s.*)

This is the final volume in the new critical edition of Berkeley's works published under the imprimatur of *Bibliotheca Britannica Philosophica.* The larger part consists of notes on the letters published in Volume VIII and reviewed in THE ARYAN PATH, November 1953. The detail and interest of these notes bear witness both to the industry and skill of the editors and to the need of an edition to replace that of Fraser in 1901. The last fifty pages consist of a number of tail-pieces needed to make the edition complete. There is a well-constructed list of the chief events in Berkeley's life; a full list of his writings with back references to the previous volumes in this edition and summing up the fuller bibliography published by the same editors in 1934; Addenda to volumes I-VIII; a further letter throwing light on the Bishop's kindly nature and his zeal for the Christian mission; Corrigenda of the previous volumes; and finally an admirably organized General Index to the whole work. Here the analysis itself points to the depth and range of Berkeley's thought.

The mere recital of the contents of the final volume is a tribute to the care and efficiency with which the present editors have undertaken and fulfilled their task. The accuracy with which the great mass of detail has been organized and the clarity with which it has been presented provide a worthy climax to a long and arduous task. It may have been thought that Fraser's elaborate revision of the 1871 edition had rendered further work unnecessary. That this is not the case is abundantly clear. It remains to salute the completion of a great achievement worthy of the great thinker whose life and work is thus celebrated. Editors and publisher alike have earned the gratitude of all students of philosophy and religion.

MARCUS WARD

The Challenge of Bernadette. By HUGH ROSS WILLIAMSON. (Burns and Oates, London. xiii + 101 pp. 1958. 10*s.* 6*d.*)

So many books have been written about Bernadette that yet another may well seem superfluous. If Mr. Williamson's object was to convert the sceptical he is not likely to have succeeded If it was the edification of the believer. then it should be otherwise, for his sincerity shines forth from his pages. If, again, his object was to offer evidence to reenforce the claims of Catholic dogma, then the task does indeed seem supererogatory since no Catholic, one must suppose, needs the reassurance of modern miracles to sustain belief in those described in the New Testament.

Mr. Williamson believes that the Virgin Mary did indeed make herself visible and audible to Bernadette, and

that she used the words "I am the immaculate conception" in the patois to identify herself to the little visionary and for a special purpose.

From these premises Mr. Williamson draws two conclusions: first, that the Virgin Mary continues active in the modern world as a living goddess; secondly, that she stressed her own and her mother's virginity as pronounced by the dogma of the Church. For the humanist and for the Protestant, this is Mariolatry conceived in the terms of the mediæval mind. This is in keeping with his firm belief in a personal Devil, also still active in the modern world.

Mr. Williamson gives a brief survey of the circumstances of Bernadette's subsequent life. And notable here is the persisting scepticism of her novice mistress in the Convent of Nevers, Marie Thérèse Vauzou: she never believed in the reality of Bernadette's visions of the Virgin, and who had better opportunity to know intimately the mentality and psychology of this peasant child?

It is the way of converts to Rome to become, for a time at least, "more Catholic than the Pope," and Mr. Williamson is no exception. The son of a Non-conformist minister, he went over to the Church of England and until recently was an ordained priest in that Church.

It is a pity that in his unbounded enthusiasm for his new faith, Mr. Williamson is both ungenerous and unfair in his recently acquired attitude towards both Protestants and Humanists.

In the light of his political and spiritual Odyssey, one may permit oneself to wonder what its author will think about the thesis of this little book ten years hence.

GEORGE GODWIN

Which Way Lies Hope? By RICHARD B. GREGG. (Navajivan Publishing House, Ahmedabad 14. 219 pp. Revised and enlarged ed., 1957. Rs. 2.00)

The subtitle of the book says that it is "an examination of Capitalism, Communism, Socialism and Gandhiji's Programme." After a scientifically critical study of these various ideologies, the author, a lifelong student of Gandhiji's mind and his many socio-economic and educational movements, comes to this conclusion:—

> The alleged democracy of Capitalism, Communism and Socialism is a dreadfully warped and dwarfed affair. True democracy depends upon tolerance and non-violence and small-scale organization, not upon force or coercion but upon peaceful persuasion and consent. (p. 202)

Which way, then, lies hope in the midst of the present-day clash of values for the true well-being of the people? Answers the author:—

> Gandhiji's programme, much better than any mode of industrialism, will, I think, promote the ancient ideal of Indian culture (*Sanskriti*), whose essential qualities are truth (*Satya*), austerity (*Tapasya*), knowledge (*Jnana*), non-violence (*Ahimsa*), respect towards those who have wisdom (*Vidvat Sanmana*), good manners (*Sushila*) (p 204)

For, without a due and dynamic emphasis on the moral and spiritual aspects of projects and programmes for the health and happiness of humanity, all labour will, in the end, be in vain.

And this is exactly what Gandhiji's programme does:—

> The follower of Gandhiji's programme does not have to wait for a large-scale revolution; *he starts one inside himself* and carries it out with his own hands He immediately starts controlling his share of the means of production for the public good. (p 206; italics reviewer's)

A very helpful study, indeed, of Gandhiji's constructive programme for the common weal.

G.M.

The Viceroyalty of Lord Irwin 1926-1931. By S. GOPAL. (Oxford University Press, London. 152 pp. 1957. 21*s.*)

At the end of this first decade of the new multi-racial Commonwealth when all eyes and endeavours are on the future, the drama of the final phase of India's struggle for liberation — except in its emotional mystique which will always permeate our culture and traditions — has already become the almost exclusive preserve of historians and students of international relations. For the young student, Indian or British, this thumbnail sketch of Lord Irwin's Viceroyalty by the son of India's Vice-President, Dr. Sarvepalli Radhakrishnan, is of great value, first, for its excellent compression of the salient events of those five years into less than 150 pages; and second, for the excellent source material given on each page. It is a pity that the book sells at 21*s.*, since this puts it out of the reach of many a serious student in these times of inflation.

Because the parting of the ways between Britain and India, when it did come, uniquely left both countries glowing with admiration for each other's finer qualities, objective histories of any period of the independence struggle, whether from Indian or British pens, tend to be tinged with this attitude of mutual admiration In so brief a narrative Shri Gopal has hardly time to deal with anything but the bare essentials of the clash of wills, their impact on the personalities involved and the reactions they produced. It would be churlish to object that, on so small a canvas, certain matters that seemed important to one at the time have been omitted. For example, the fact that those imprisoned during the non-co-operation movement were not *all* released; H. D. Raja, a fearless fighter for freedom, having been kept in jail as a sign of the displeasure he caused by his public comparison of the Viceroy to a donkey.

The Viceroy emerges in Shri Gopal's study as a man of great sincerity, as Gandhiji felt him to be. He was in advance of the outlook of his party, and might have altered the course of Indo-British relations at one critical juncture, had it been possible for him to have regained the waning confidence and faith of Indian leaders in British intentions. Even when Motilal Nehru was defiantly declaring that "all roads lead to Lahore" — the Lahore Congress, at which the flag of independence was to be unfurled and the struggle joined — the situation might have been retrieved, Shri Gopal suggests,

> by Irwin's character and transparent sincerity had he met the Congress leaders, and particularly Gandhi, alone and face to face.

In politics, however, sincerity is not enough, even though it may be rare. Lord Irwin, now Lord Halifax, was also sincere when, as Foreign Secretary in the Chamberlain Government, he supported the policy of "appeasement." For all the critical tension and drama of those five years when he was Viceroy, it is a page of history which does not arouse passionate interest when seen over the shoulder of this well-intentioned statesman. Shri Gopal, who is now back in London, would earn our further gratitude if he bent his talents and abilities to a study of those momentous days which set the stage for the final transfer of power in 1947.

SUNDER KABADI

Religious Thought of Sayyid Ahmad Khan. By BASHIR AHMAD DAR (The Institute of Islamic Culture, Lahore. 304 pp. 1958. Rs. 8.00)

However universal a religion may be, it is subject to the influence of geographical and historical factors and grows within the limitations of empirical conditions. In all its essentials Islam is professedly universal and the pivot of

its teaching is the unity of God, the unity of Mankind, the belief in the continuity of the revelations of the past and in the transitional character of this life. But the nations that were converted to its message adapted it to their own genius. Islam in India also has undergone a transformation, and in the mode of life of Indian Muslims we find definitely the imprint of other cultures.

When India came under the British rule Islam faced another challenge to its pattern of thought and life. Among those who realized immediately the gravity of the new situation and worked for re-orientation in religious thought Sir Sayyid Ahmad Khan was the most outstanding. None can deny the greatness of this man, the purity of his motives and the boldness with which he proclaimed his convictions. Though Mr. Bashir Ahmad Dar has concentrated his attention mostly on the religious thought of Sir Sayyid, he has given us a very readable account of his life as a whole and a general account of the reformatory movements in India. It must be admitted, however, that Sir Sayyid was great not so much as a religious thinker as by his lasting contributions as an educational reformer and by his political insight. He was naturally impressed by Western science, and, rationalist as he was, could not altogether understand the mystic origin of religion and its transcendental meaning. But this does not detract from his significance even in matters of religious reform. He impelled the scholars of the old school to take seriously the challenge of modern thought and helped to awaken them from their dogmatic slumbers.

Mr. Dar gives us a very sympathetic account of this remarkable figure of Muslim history, and now, when Islam is threatened with the challenge of new times, a careful study of his life and work gives us hope and encouragement for the future of religious reforms in Islam. We welcome this valuable addition to our knowledge of the Muslim Renaissance in India.

S. VAHIDUDDIN

Hinduism in Ceylon. By JAMES CARTMAN. (Gunasena and Co., Ltd., Colombo. 191 pp. 1957. Rs. 12.00)

Forming a fifth of the total population, the Hindus in Ceylon are mostly Tamils, Ceylonese or Indian, and mostly Shaivas too. Their way of life is the same as that of their brethren in South India, and their beliefs, usages and customs exhibit a fundamental similarity of outlook. In the present lucid and careful study the Rev. Mr. Cartman does not seek to unravel the metaphysical subtleties of the Vedanta Philosophy or probe into the mysteries of the different systems of *Yoga,* but confines his attention principally to the outer forms of Hinduism as observed by him during his stay in the beautiful island. He describes the major and minor gods and goddesses, Brahma, Vishnu, Shiva, Ganesha, Skanda, Veerabhadra, Saraswati, Lakshmi, Parvati and Mariyamma; takes us to various temples and introduces us to the priests; gives us a picture of the various festivals and pilgrimages; and tickles us with a fund of Hindu superstition and magic. Special mention must be made of the valuable introductory portion of the book, tracing the history of Ceylon from the earliest to the present times, as well as of the concluding chapter on "Modern Movements," emphasizing the work of the Ramakrishna Mission and the Vivekananda Society. The index and the illustrations are helpful. Only some spellings of proper names — *e.g.,* Chanmuga, Kalimagal, Kamathenu, Kovinthan — need improvement.

R. BANGARUSWAMI

The Theory of Metaphysical Influence. A Study of Human Attunements, Perception, Intelligence and Motivation. By NOEL JAQUIN. (Rockliff, London. viii + 194 pp. 1958. 21*s*.)

The sub-title of this book is "A Study of Human Attunements, Perception, Intelligence and Motivation," a sub-title which clearly indicates that it covers an immensely wide field. In his preliminary survey of his subject the author complains of the complacency of educated people in the face of the mysteries which lie both inside and outside themselves. He writes:—

> One of the strange things about this disease — and disease we must term it — is that it attacks the very people who should be immune: the people who apparently possess brains and have reasoning abilities above the average, town councillors, parsons, doctors and scientists.

With this indictment the reviewer entirely agrees. How difficult it is to get many clever, self-satisfied people to admit that there are more things in heaven and earth than are dreamt of in their philosophies!

But it is doubtful whether Mr. Noel Jaquin's account of radiesthesis, the manifestations of the "ESP factor" and the effect of planetary influences on humanity will bring any enlightenment to minds which are closed to everything which does not come to them in scientific guise. They will be confirmed rather in their prejudices and will seize upon the looseness with which he uses many of his terms as an excuse for not listening to him. And it is quite true that his writing is lacking in precision. For example, in what sense is he using the word "metaphysical"? On page 75 he discusses a man's "*personal metaphysical requirements*" and on page 83 he describes a patient's sadistic-masochistic practices as being *metaphysically motivated*. Does he only mean by this word that which lies beyond the physical or does the explanation lie, on page 55, where he equates what he here calls the *metaphysical element* with Jung's "unconscious"? It is anybody's guess.

Many interesting facts are to be found in this book and it is a pity that the author does not help his reader by defining his terms more carefully. It is also surprising that nowhere does he make any reference to those wonderful treatises on the higher levels of the mind — the ancient, traditional knowledge of India — which are included under the heading of "Vedanta." It is difficult to understand how any writer on the subject of the nature of man can complete his work without expressing his admiration for the Vedas and the Upanishads.

KENNETH WALKER

The Meaning in Your Life. By SAMUEL ROSENKRANZ. (Philosophical Library, New York. 146 pp. 1958. $3.00)

Here is a refreshing treatment of the age-old problem of the meaning of life and existence. Armed with the latest findings of science, the learned author finds in the pulsation of life and in the unending movement forward to greater achievement the clue to the meaning of existence. Here is a reaffirmation of the fundamental values of life based on the discovery of a fifth dimension — the urge to freedom. The principle of indeterminacy establishes the fundamental freedom which, in the social context, becomes self-determination toward a predestined goal. The author traces the passage from disorder and chaos to order and unity, the mighty pulsation of the individual unit in tune with the cosmic process, in spite of failures and mistakes on the way, and

the "overall design of the great process is towards the perpetuation of the order secured."

In the light of this perception, failure and death become transformed, and God is the self-determining force "which gives life to the universe and works towards creating harmony and order out of chaos." Human life gains its fullest meaning in relation to the revealing force of God in guaranteeing the fulfilment of the ideals of truth, beauty and goodness. God is the natural law as well as the moral order. God is the spirit of freedom in the atom as well as the fully developed man. Man as part of the life-giving force of the universe finds his place in the process and works for the realization of the values and the creation of a better world order.

The book is noble and inspiring.

D. GURUMURTI

Society, Evolution and Revelation: An Original Insight into Man's Place in Creation. By JONATHAN HANAGHAN. (The Runa Press, Monkstown, Dublin. 224 pp. 1957. 21*s*.)

In this age of science and technology many of us feel that we are passing through a great crisis in human history. We cannot avoid the apprehension that science does not adequately fulfil the deep intellectual and spiritual needs of humanity, that, when completely divorced from the humanities and ethics, it is apt to twist the heart and mind of man out of shape and make human conduct dangerously mechanistic and crude. It is with these ideas at the back of his mind that the author has written this collection of essays. Although they deal with a variety of topics, there is a single line of thought that runs through all of them.

Psychology being the author's special field of study, his approach to the problem is mainly through psychology and psychoanalysis. But he takes a wide and independent view of the situation, and has gathered wisdom not only from Freud and his school of thought, but also from the teachings of Jesus Christ.

He rightly points out that in nature there is both an evolutionary and a "devolutionary" pull. A devolutionary pull has to be postulated in order to explain such phenomena as parasitism, fixation and regression. Both these pulls are expressions of free wills of creatures. Evolution is a difficult and hazardous task, and many creatures are unable to cope with it, and so devolution occurs.

There are also certain accidental factors, which are inherent in this process. Some demands on creatures at certain periods in evolution act as traumas over a wide field, causing them to recoil from life and tempting them to halt or regress instead of responding to evolutionary demands.

The author says:—

> Evolution needs Revelation, for man and creation are spirit as well as body-mind. .. Because of this duality man and nature need Jesus of Nazareth As the apex of evolution, Jesus is Son of Man· as the Revelation of God he is Son of God. The revealer and founder of the Beloved Community ...

A spiritual awakening and a recovery of faith in God are the great needs of the hour, but this recovery should lead to a mutual understanding and unification of the human race, and not to more religious conflicts, as has been the case in the past.

Jonathan Hanaghan's book is timely and thought-provoking, and will be read with great interest.

S. L. BHATIA

Introduction to Philosophy. By GEORGE THOMAS WHITE PATRICK; Revised with the assistance of FRANK MILLER CHAPMAN. (George Allen and Unwin, Ltd., London. 482 pp. 1958. 32*s*.)

This book is what it says it is and nothing more; which is something after all. The student, at least, must not rest here; nor does Professor Patrick expect him to, having set up a generous number of signposts to wider and deeper exploration of the philosophic field. And the fact is that this author, for all his academic qualifications (or perhaps because of them), writes with a curious lack of philosophy. He admits, in the preface to the first edition of his book, 1925 (this is a revised edition), that the work is "not wholly impersonal," and that is well and honest enough; but one cannot but think that the truly philosophic standpoint, even where such a conspectus as this is concerned, would be "not wholly impersonal" in both a far lesser and a far greater degree.

Philosophy is a creative and yet an objective science; and those passages which are most clearly expressive of the Professor's personal opinions are peculiarly lacking in both creative insight and scientific objectivity. Only one may be referred to in so brief a notice: that on "the lure of pessimism" on pp. 412-19. The dear old notion that Buddhism is a pessimistic religion is as shallow as dear old H. G. Wells's (early) conviction, here quoted to refute this "lure," that human "progress" is inevitable and swift. In other words, the further reading to which this book points the student will need to be corrective. Fortunately it almost certainly will be if only in the sense of affording a deeper understanding of pessimism as something — whether in the eyes of the author of the Book of *Ecclesiastes* or those of Omar Khayyam or of Matthew Arnold—which does not stop at pessimism as such, but adumbrates beneath the vanity of this world a deeper reality. When the human individual looks "not with, but through the eyes," he may perceive the meaning of the statement that Diogenes went about at mid-day with a lantern, looking for an honest man. But perhaps this is only to say that Professor Patrick is not a metaphysician; which again he makes no claim to be. The reviewer's point, however (and perhaps he may be permitted to offer it as another signpost to the student), is that philosophy divorced from metaphysics is the letter divorced from the spirit; where there is no metaphysics, philosophy becomes, in a word, merely academic.

R. H. WARD

Evolution for Beginners. By MICHAEL BYROM. (The Linden Press, London. 191 pp. 1958 10*s*. 6*d*.)

This book by a young man may possibly appeal to other young men. Each generation, as it rediscovers the obvious, tends to think that it is itself the *discoverer* of truth, and is revulsed by imperfections. Whether it is wise to embark on publication, in such a transition stage —when the whole criterion of judgment is ego-centred and the expression often immature — is a question. The book includes sections on "Evolution for Beginners," "Darwin Dissected," "Freud Analysed," "Films Exposed," while others survey Christianity and Civilization, and the last gives the picture of creative evolution glimpsed by Schopenhauer, and sensed (independently) by Mr. Byrom himself. It is for potentialities rather than for itself that the book can be noted.

E.W.

Ilion: An Epic in Quantitative Hexameters. (178 pp. 1957. Rs. 4.00); and *Vasavadutta: A Dramatic Romance.* (152 pp. 1957. Rs. 5.00). Both by SRI AUROBINDO. (Sri Aurobindo Ashram, Pondicherry.)

Both these works show Sri Aurobindo as a master of majestic harmonies in verse and display the qualities of the celebrated Grand Style — high seriousness, imaginative intensity and dignified diction in delineating elemental emotions.

In the history of English metre, *Ilion,* in about 5000 lines, is the first sustained attempt on the part of a poet to recapture the glory of the Homeric hexameter. From Spenser to Bridges poets experimented with it only to realize: "It is in English undignified, loose and worse than the worst prose." Neither the importation of classical rules about quantity nor the substitution of stress for quantity could domicile the elusive hexameter. Its success was limited and confined mostly to light verse, though in Homer

Strongly it bears us along in swelling and limitless billows,
Nothing before and nothing behind but the sky and ocean.

Sri Aurobindo recaptures this original effect by judiciously following a new mode of scanning where stress or accent can make a syllable long besides quantitative length and where the ear alone is the judge of length due to position, *e.g.*:—

Old and a|lone he ar|rived, insig|nificant, feeblest of|mortals,
Carrying|Fate in his|helpless|hands and the| doom of an|empire

The metrical base is dactylic, though it admits of countless modulations in Sri Aurobindo's verse technique.

The incomplete *Ilion* in nine books continues the story of the *Iliad* and deals with the incidents that take place between dawn and evening. Slender is the story; but Homeric beauties abound. Achilles sends a herald to the Trojans threatening destruction unless they surrender Helen. The Trojan Assembly meets and decides upon fighting in spite of Antenor. The leave-takings of Paris and others are touchingly described, as also the tense feelings and dissensions in the Greek camp. Next come the moving farewell of Achilles to Briseis and the deliberations of the gods. The incomplete last book treats of the terrific fight of the Amazon Penthesilea. The classical allusions in the poem are so many that the lay reader will have to use a Classical Companion.

Vasavadutta is in racy blank verse and its theme is the love of Udayan and Vasavadutta, famous in Sanskrit literature. In the plays of Bhasa and Harsha the hero is almost an unheroic amoroso, a stooge in the hands of his minister. Vasavadutta, too, appeared as a victim of a policy of state or of intrigues in the harem, her love remaining mostly in the background. But Sri Aurobindo has made effective innovations, and the love of Udayan and Vasavadutta has been invested with a rich romantic colouring. All things lead to the central situation of Udayan being brought as a prisoner-slave to the proud Princess and the conclusion that she is humbled by love to elope with Udayan follows from it. Udayan is characterized as a hero, stooping only to conquer, chivalrous and cultured. Gopalaca, who ensnares him, and Munjoolica, who assists in his escape, are new characters contributing to movement in action. Though we see here consummate craftsmanship and flowing poetry, it is to be classed as a closet drama without any comic relief. Both these are early works of Sri Aurobindo, earlier than the development of his metaphysical thought.

K. KRISHNAMOORTHY

LEAVES FROM A PARIS DIARY

[**Shri Baldoon Dhingra's** notes this month are all pageant and colour, for he describes the Peking Opera and Ballet in Paris, and a colourful festivity in Brittany.—ED.]

I AM NOT at all surprised that Parisians gave the Peking Opera such a thunderous welcome. The show has proved so popular at the Théâtre des Nations that it is continuing its run at the Alhambra.

The present repertory possesses great range and variety. The classical sections form the major part of the sumptuous opera These are *Le Bracelet de Jade, Le Son de l'Epée, La Cité de Setcheou* and *La Volée du Tigre Couche*. All the items are performed with exacting precision. The concluding sequence, in which two enormous paper dragons, lit with golden light, belching smoke and fire, writhe across the darkened stage, is in many ways the highlight of the evening. The Peking Opera with its shimmering costumes of a thousand hues is a pageant which delights the eye.

When I went to see the Peking Ballet I was reminded of what Confucius said about dance and music:—

> When you see the type of a nation's dance, you know its character.... When a sombre and depressing type of music prevails we know the people are distressed and sorrowful. When a languorous, easy type of music with many long-drawn-out airs prevails, we know that the people are peaceful and happy. When a strong and forceful type of music prevails, beginning and ending with a full display of sounds, we know that the people are hearty and strong. When a pure, pious and majestic type of music prevails, we know that the people are pious. When a gentle, lucid and quietly progressing type of music prevails, we know that the people are kind and affectionate. When lewd, exciting and upsetting music prevails, we know that the people are immoral....

The items I saw came chiefly under the first three categories, though the languorous and forceful types predominated.

I got a greater thrill from the Ballet because I know a little about the background of the Chinese theatre and had learnt what the various movements, signs and symbols meant.

From the earliest times story-tellers and acrobats were famous in China. In the ancestral sacrifices and in the worship of the gods there had always been stately dances which showed, in pantomime, a famous scene or battle in history. The warrior wears a long, stiff robe, brightly coloured and richly embroidered, down to his feet, which are adorned with shoes several inches high. There are banners and gay headdresses with pompons of many colours and with two pheasant feathers five feet long swaying about him as he walks or fights. The face is painted fantastically and women sing in a high falsetto voice. The fighting is a sort of elaborate sacred dance performed with the most intricate sword display. A beautifully dressed person with a whisk of horse hair means a god or spirit; a warrior with a whip indicates a cavalier; if a banner is behind him it means he is head of a thousand horse. An official's face painted white means he is bad and a traitor; if it is painted red he is honest. One knows by the different types of bands and swirls or make-up about the character of the person. If a lady wants to take a boat, attendants bring out a flag with a fish painted on it to represent water, and the lady's servants sweep the dry floor with their oars. Many such devices are employed, for the Chinese stage was, and still is, essentially simple, with little or no scenery.

The Peking Opera is a riot of colour, pageantry and spectacle. It shows that the cultural heritage of the Chinese people today is fully preserved through

its dance and music.

Louis Depagne, a young artist and antiquary, whom I have known for some time, had an old curiosity shop in the Marché aux Puces. He has now repaired to Nice, where he has bought a place he calls *Curiosités*. This shop, like its predecessor, chiefly specializes in Chinese and Japanese *objets d'art* — porcelain, bronzes, tapestries, statuettes and the like. Louis has learned to love Oriental things His knowledge of Chinese art he has acquired through his collections as well as through reading. He is truly fascinated by Chinese paintings and has an almost instinctive feeling for delicacy, charm and a sense of peace, which Orientalia brings him. His interest is far from merely commercial. He possesses some lovely things he would rather live with than part with; nor does a sense of possession make him hold on to them. I have watched him after his purchases, beaming with joy. His work and not himself absorbs him. He is always ready to lend a hand.

Last week Louis invited us to his home in Brittany. So we motored down to the wild and unspoilt countryside of this part of France, where we were most warmly received. This visit happily coincided with the Grande Fête Folklorique du Poudouvre which took place in the delightful fifteenth-century town of Dinan. The women had white bonnets on and wore tartan skirts. The men donned conical hats, blue trousers and short jackets. They marched to the tune of bagpipes playing Highland airs. We saw the whole procession of young people in their national regalia, which, happily for lovers of colourful costumes, is still in vogue.

Perhaps we shall soon visit Nice and *Curiosités* to see Louis's latest acquisitions, especially his Ming vases and Japanese scrolls. They should stand out well against the emerald waters and clear skies of the Côte d'Azur.

BALDOON DHINGRA

SOCIAL RESPONSIBILITY OF SCIENCE

Writing on "A New Ethics for Science," in *The Nation* (New York) for March 15th, a biochemist, Philip Siekevitz, Assistant Professor at the Rockefeller Institute for Medical Research, goes further than the Society for Social Responsibility in Science, which opposes scientists' working on military projects. He believes that scientists "should refrain from all activities which will destroy goodness and justice, mercy and beauty, human life."

> . . at this moment our duty as scientists demands that we individually and collectively preach and practise a love of life, that we cherish all the universe as holy . .

He suggests codes for scientists, "to assist in the self-regulation of individuals," codes "defining the aim as the search for truth, setting as the goal the individual and the common good."

> The search for order and beauty in the universe, in all aspects of it, should not be put into the services of activities which degrade man, who is a portion of this universe

He proposes, at the recognized risk of being pilloried by many fellow scientists, a moratorium for the non-essentials, a proposal supported by sound common sense:—

> Now there can never be too much thought and work done to provide food . health . . and a reasonable satisfaction in living, for all of us But I see no logical and moral reason for thinking that the time of the next generation, and not the time of, say, the tenth generation hence, should be provided with the means to get to the moon. . . Perhaps before we go ahead much further and much faster, someone should really think about happiness.

ENDS AND SAYINGS

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

It is easy to grow cynical about certain tendencies in modern civilization. But cynicism is a corroding force. It is necessary to be constructive in suggesting remedies. Therefore it is refreshing to read some pertinent but peppery remarks by Shri C. Rajagopalachari in the *Swarajya*:—

If civilization is to be bound up with material advancement we must accept its inevitable consequences loss of freedom in exact proportion to the forward march. And loss of freedom is loss of soul. This is as certain as the obverse of it, that if civilization is high thinking and simple living and true and abiding happiness is what issues from such a way of life, civilization will bring more and more of freedom and not reduce it. If we make the mistake of confounding civilization with ever-increasing material advancement, we are bound to become slaves to tyrants and to tyrant organizations — governments, parties, cartels, trusts and trade unions.

Our civilization is only a wrapping through which the savage in man bursts continually. The writer sagely points out:—

The inevitable corollary of material advancement is competition first among individuals and next between nations, and war and unending preparations against fear of aggression. Competition to be effective has to be organized into coercion, and as the race proceeds, the coercion must become ruthless.

The only way to freedom is the simple life, and the courage to be wise even in a world that is ceaselessly busy in making it complex. How these complex trends transform the happy democratic life into one of tyranny is thus described by Rajaji:—

Co-operation which in its simple form is a joy is organized until it becomes a despotism and a tyranny of the community over the individual. It soon reaches the monstrous shape of dictatorship of one kind or another. A special type of human being is bred for the work — the ruler-type who is born to the task of extracting the implicit obedience of his fellow-citizens. "Ways of Life" are held forth to admiration, each as effective as the other in the matter of extinguishing freedom. It is forgotten that the only way worth living is the way that Socrates, the Buddha, Christ and the rishis of India preached.

It was claimed in *The Hindustan Times* of May 27th that the many restrictive measures towards gradual Prohibition have succeeded in checking the consumption of liquor in the capital.

The measures adopted by the authorities in keeping with the Directive Principles of the Constitution include reduction of country liquor shops from seven to two and their removal to remote places... abolition of dhabas, which were formerly attached to country liquor shops, and reduction of saleable strength of country liquor.

The mere fact, however, that sales of liquor by authorized vendors have gone down does not mean that consumption by the public has decreased. The authorities have already detected a flourishing trade in smuggled liquor and large-scale illicit distillation. The experience in Delhi seems to be similar to that in other areas, where Prohibition, partial or complete, has created a paradise for smugglers. Their activities in some places are thinly disguised and widespread; and Government measures seem to be ineffective to check malpractices.

Apart from defeating the purpose of Prohibition laws, smuggling creates a general attitude of defiance of authority, the repercussions of which are already beginning to be felt in other spheres. Deception, lying, smuggling, bribery and official corruption as well as illicit

distillation have become common wherever enforcement of Prohibition has been attempted.

Legislation against these is also necessary. But people cannot be prevented from drinking merely by legislation.

If the abolition of alcohol consumption in a country traditionally accustomed to abstinence from strong drinks is found difficult, the fault lies not so much in the legislation as in the lack of necessary education of the public mind. The Delhi authorities deplore the lack of "co-operation of non-official organizations in creating a favourable climate for the success of gradual prohibition." But is it right to blame them when high officials and administrators in the capital itself fail to set a correct example? Mental and moral alcoholism is the root from which grows the desire for strong drinks.

Dr. Karl H. Potter of the University of Minnesota, who has studied Indian philosophies in India, writes in the latest issue of *Philosophy East and West* (Honolulu, Hawaii) on "Attitudes, Games and Indian Philosophy," stressing the importance of understanding the rules of the game before trying to play it. Finding the key to the appreciation of Indian thought in its emphasis on life attitudes, he urges appreciating "from the 'inside' " the characteristic life attitude in which the ideas of each Indian philosophical school are framed, before subjecting them to critical analysis.

He considers that "we cannot read most statements in Indian texts as literal assertions," calling even "*Tat tvam asi*" (That thou art), "perhaps the most important single expression in the Upanisads and Indian thought in general," either tautological or false, from a literal standpoint. But he writes of the identity of Atman and Brahman that it "is not a literal identity, and yet it is an identity."

Dr. Potter emphasizes also the key importance of the illustrations, myths and metaphors used by Indians for the understanding of their several points of view. Whether, however, "establishing a root-metaphor for each distinct Indian view" will prove a more helpful approach than the current analysis and appraisal will depend largely on the insight that goes into the choice. Search for their synthesis might prove more rewarding.

The report of a team of experts on slum clearance in India, analyzed in *The Hindu* of May 23rd, emphasizes the vastness of the problem:—

> The slum clearance work is neither cheap nor easy and there is no dramatic solution for it. An attempt to tackle it must comprise a well-planned, well-organized and concerted action, using the tools of (1) slum prevention, (2) rehabilitation of substandard housing and (3) slum improvement and slum servicing

To obviate the danger of new colonies relapsing into slums on account of the prevalent inadequate standards of clean and economical living conditions, India can profitably formulate a programme of national drilling in clean living habits.

> The people in the new colonies should be taught clean habits and even annual prizes may be offered for observing certain codes of conduct consistently.

The experts strongly recommend that the Government of India frame a comprehensive and standard definition of a slum, suggesting that

> the definition given in the U.S.A. Housing Act of 1949 covers all the points This Act defines a slum as "any predominantly residential area, where the dwellings which, by reason of dilapidation, over-crowding, faulty arrangement of design, lack of ventilation, light or sanitary facilities or any combination of these factors, are detrimental to safety, health or morals."

One important suggestion made, besides National and State Housing Corporations, is to check the influx of population from the villages into the cities. It is recommended that no licences should be granted by the Central Government to start new industries, or to expand existing industries without the approval of the local body. The report urges that "a firm decision to limit employment expansion in the congested areas is necessary." While welcoming the establishment of industrial estates, the report suggests

> that such schemes may be co-ordinated with slum clearance schemes. Another way of dealing effectively with the influx of people into cities is the establishment of satellite towns. Yet another method may be to shift the industries to villages. "It is better to carry industries to the people than carry people to the industries."

The slums in most Indian cities are in such a condition that there is no alternative to demolishing them. It is estimated, however, by the National Buildings Organization that to demolish and rebuild the slums in India will cost rupees ten to twenty thousand crores!

In order to make the small provision of Rs. 20 crores in the Second Five-Year Plan for slum clearance and sweepers' quarters go as far as possible the team suggests lower construction costs. With the repetitive character of construction, considerable economies could be effected through standardization and co-ordination.

A fair idea of the country's housing needs is given in the report, but the prospects of slum clearance throughout the country in the foreseeable future seem dim indeed.

Outstanding in the Spring 1958 *Vák* is the symposium on "The Writer and the State," to which four Indian writers make thoughtful contributions. All recognize that the writer must be free to sound his authentic note if he is to rise to his potential best. The problem is acute in totalitarian States which deny cultural freedom, but it may be posed in a milder form wherever direct State patronage is extended — even in so well-meaning a democracy as India.

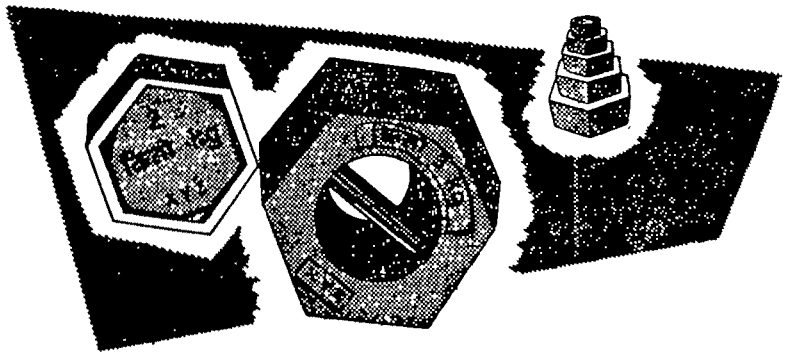
Shri Umashankar Joshi, Gujarati poet and essayist and Editor of *Sanskriti*, examines in his concluding article in the symposium the position here, where State Governments bestow awards for the best books of the year and the State-sponsored National Academy of Letters gives national awards besides undertaking translations and even publishing activities. There is small excuse here for writers' failing to guard jealously the "innermost sense of freedom that will keep the 'spiritual wells of our Nature' perpetually fresh." But the temptation to please the patron is but too likely to arise. Shri Joshi warns that the writer even in India "may well find himself some day wrapped in the State cocoon."

To avoid this, he cites approvingly the solution proposed by Mr. R. A. Butler at the Twenty-eighth International Congress of the P.E.N., which he inaugurated at London in July 1956. He had brought out the need of a "buffer state" for State patronage, just as for the universities. The State, he held, should employ people of integrity and independence to dispense its bounty, "with a Minister responsible" but "without Ministerial interference."

Certain States in India have appointed advisory committees on literary awards, while leaving the decision to the Government. Shri Joshi pertinently asks how governments can be relied upon to decide the quality of a literary work. The possibilities in India of "a buffer state between artist and State" should be explored.

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THE ARYAN PATH

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

VOL. XXIX AUGUST 1958 No. 8

"THUS HAVE I HEARD"—

THE WILL TO REAL FREEDOM

We who break tradition, we believe mankind is one,
Humanity will only rise when nations decompose.
It is by constant suffering that man can conquer pain,
Thus too much pain itself has put an end to all my woes.
The cities that ye see today, tomorrow will in ruins lie,
The tears that flow from Ghalib's eye are words of one who knows.
— GHALIB

ON THE fifteenth of this month India will celebrate the eleventh anniversary of the political freedom she won in 1947. Five months later Gandhiji, the chief who had won that freedom, was martyred. His murderer was a Maharashtrian, a religious fanatic ensouled by hatred and ignorance, who fancied himself a patriot. What kind of patriotism was this?

If Gandhiji was a channel for the forces of love and constructive labour and a spokesman for millions, his murderer was a medium for the forces of religious, provincial and national dogmatism, infused into him by a few narrow-minded and mean-hearted people.

"Light and darkness are the world's eternal ways," says the *Gita*, and, while the drama of Indian Independence displays the White Light of Truth and Harmlessness on the one side, it is stained by the black, violent evil on the other.

Patriotism of the right type ensouled Gandhiji and his true devotees and followers. He said:—

> For me patriotism is the same as humanity. I am patriotic because I am human and humane. It is not exclusive. I will not hurt England or Germany to serve India. Imperialism has no place in my scheme of life. The law of a patriot is not different from that of the patriarch. And a patriot is so much the less a patriot if he is a lukewarm humanitarian. There is no conflict between private and political law.

At the present hour India is suffering from the fratricidal spirit of false patriotism. To begin with, there is inimical feeling towards things foreign; for example, those who advocate the use of English as the official language are dubbed unpatriotic and those who put the good of the country above that of their city or province are condemned. In the State declared to be secular, creedal rivalries flourish. And so on and so forth, and all in the name of patriotism. Such patriotism is of the dark side; it is parochial and, therefore, violent. In scathing language Leo Tolstoy has described this false type of patriotism:—

> Every government explains its existence and justifies all its violence on the ground that if it were not there things would be worse. Having convinced the people that they are in danger the governments dominate them. And when the peoples are dominated by governments the latter compel them to attack each other. And in this way a belief in the governments' assurance of the danger of attacks by other nations is confirmed among the peoples.
>
> Patriotism in its simplest, clearest, and most indubitable meaning is nothing but an instrument for the attainment of the government's ambitious and mercenary aims, and a renunciation of human dignity, common sense, and conscience by the governed, and a slavish submission to those who hold power. That is what is really preached wherever patriotism is championed.
>
> Patriotism is slavery.
>
> The subjection of men to government will always continue as long as patriotism exists, for every ruling power rests on patriotism — on the readiness of men to submit to power for the sake of the defence of their own people and country, that is, their State, from the dangers supposed to threaten them.

These views of the great humanitarian compeer of Gandhiji are worthy of serious study and calm reflection.

Has the India of 1958 something to learn from the ideal of *Ahimsa* and the ideas of Gandhiji and Tolstoy? Or is India to continue in its parochial mentality? Should no serious effort be made to instil into Indian hearts and minds the grand words of William Lloyd Garrison: "Our country is the World; our countrymen are all mankind"?

The real strength and supremacy of a state rests not on its wealth, not on its trade, nor even on its education and culture. By its embodiment and expression of moral principles does a state show its real power. In the international world it is by its justice or injustice that any State is to be recognized as great or small, powerful or weak, good or wicked—justice not only within its own geographical boundary and to its own citizens, but

mighty and magnanimous justice to all nations, to all peoples. Justice free from animosity and hatred implies justice free from selfishness, justice charged by the spirit of wisdom which "sweetly ordereth all things."

On this occasion, before the celebration of Independence Day, it would be wise for all among the rulers and at least some among the ruled to seek for the causes of the prevailing parochialism, corruption, nepotism and mean *parti pris*. *Devi Bhagavata* asks: "How shall there be in the Samsara an uncaused action?"

What is the real problem of India? It is not to be located in the north in Kashmir, or in the south in Kerala State—these are effects and symptoms. Not in the language disputes, fraught with bitterness alike in Tamil Nad and in Uttar Pradesh. Not in provincial rivalry, silly and unprofitable, as between "Maha Gujarat" and "Samyukta Maharashtra." These effects will not be removed by technology, by mechanical and engineering skill, by several five-year plans.

A great proclamation is made in the old-world *History of Ch'u*—"The State in Ch'u has no treasure, doing good is our only treasure." Not the force of greatness but the spirit of goodness should be brought forth. And so again the Wisdom of Ancient China proclaims: "The material prosperity of a nation does not consist in its material prosperity, but in righteousness." Men of affairs on Capitol Hill in Washington or in Westminster in London may smile smugly at these words, but for all that they are impractical. It was the politicians at Paris and Berlin, at London and Washington, who made wars and created Lenin and his cohorts, and not only the autocratic Czars. Let not Delhi and India follow their pattern, their rule of life, but let us look to the truly practical men—Confucius and Christ, Lao Tzu and Buddha, Pythagoras and Plato, and their modern pupils like Thoreau and Garrison, Tolstoy and Gandhiji.

Gandhiji is acclaimed everywhere as the Father of the Nation. Is not the true way to honour his memory to adopt fearlessly his policy of non-violence in State affairs—in our national planning and our international relationships? India produced Gandhiji, the man of peace, the patriot who loved all humanity, whose murder made him a martyr; we must salute him, his peers and his teachers—the Long Line of Cosmopolitan Souls, the Real Servants of the Human Race.

Thus shall the India of today realize the Will to Real Freedom.

SHRAVAKA

RACE CONFLICTS IN SOUTH AFRICA

[THE STORY of race prejudice and injustice which is unfolded here with commendable restraint by **Mr. E. S. Sachs** brings out strikingly how far humanity is from brotherhood *in actu*. Mr. Sachs, now living outside South Africa but well known for his stand against his country's tyrannical racial laws, and as an authority on industrial life and labour relations in South Africa, has written numerous books dealing with its challenging problems.

Tyranny is bound to be defeated and signs are present to assure us that the immoral policy of Apartheid cannot survive. Men like Mr. Sachs deserve salute from all lovers of Liberty.—ED.]

ON APRIL 16TH, 1958, the Nationalist Party of South Africa, led by the ailing Mr. J. G. Strijdom, scored its third successive victory since 1948, when it first secured a majority of seats and took over the government of the country. The 9,250,000 Africans, the 1 250,000 "Coloured" and the 400,000 Indian people were silent spectators without a voice or a vote, although their fate figured prominently in the election. The Coloured people were removed from the common voters' roll a year ago and elected four European representatives to the Union House of Assembly on April 3rd. The Africans, who constitute 70% of the total population, elect 3 European representatives out of a total of 163. It is doubtful, however, whether they will have any representation at all for long, as Dr. Verwoerd, Minister of Native Affairs, has stated that a law will soon be passed to remove native representatives altogether from the Union Parliament. The Indian people have no franchise rights whatever.

Among the 2,000,000 Afrikaners and 1,000,000 British who have the right to vote some are more "equal" than others. In accordance with a law passed by the Nationalist Government in 1953 the 25,000 White voters of South West Africa elect 6 members—in the large cities that number of voters would elect only 2. The rural constituencies which are almost entirely Nationalist have an average roll of under 10,000, whereas the average in the urban constituencies is over 12,000. In spite of Nationalist gerrymandering, they failed to secure the support of the majority of the White electorate when the 24 constituencies which they did not contest are taken into consideration. On a 49% vote, however, they did succeed in capturing 103 seats against 53 for the United Party. The three candidates of the Liberal Party were defeated, only one saving his deposit. The two Labour Party candidates, who had both been in the last Parliament and earned the respect of all intelligent South Africans for their courage and ability, were both defeated, one losing his deposit.

The year 1957 was one of the blackest in the history of South Africa, a country which has known many black years. Unless something unforeseen happens the coming years will see an increase in the oppression of the 11,000,000 non-Whites and in the persecution of Whites who dare to oppose the Nationalist Government's policy.

Civilized people throughout the world have consistently expressed their indignation at the inhuman policy of racial intolerance as preached and practised by successive governments in South Africa, whether that policy is presented in its brutal nakedness of Apartheid by the Nationalists, or as hypocritically labelled "Christian Trusteeship" by the late General Smuts. Yet there are not a few apologists in Britain and elsewhere for that policy. Spokesmen for the Nationalist Government abroad present Apartheid as a policy of "equal but separate development for Whites and non-Whites in the interests of both racial groups." Thus in the Summary of the Report of the Tomlinson Commission (Chapter 4, Par. 3) we find in referring to Apartheid the following:—

> In this connection, it must be emphasized at the outset that it would be erroneous to allege that this pattern originated solely or even in the first instance, from selfish and oppressive considerations, or only favours the European. Actually it is based on two clearly perceptible principles, namely (1) self-protection and self-preservation on the side of the Europeans, and (2) recognition and protection of the Bantu's own institutions, etc., and of their needs, interests and rights. To a large extent these two principles are not mutually conflicting, but complementary, and they are frequently applied as a harmonious entity. However, as the Bantu are introduced into non-Bantu areas and become more and more detribalized and westernized, the European will be confronted with ever greater problems in regard to the maintenance of his position of authority.

When addressing the White electors, however, the Nationalists are not so well-mannered but more truthful, and they sum up Apartheid as "*Die Kaffer op se plek en die Koelie uit die land*" (The Kaffir in his place and the Coolie out of the country).

Even a cursory examination of the history of South Africa, the laws and regulations enacted to further the so-called "equal but separate development for Whites and non-Whites," will prove conclusively that the philosophy and practice of *Baaskap* (White domination) is not only inhuman and immoral and designed to degrade, oppress and impoverish the non-Whites, but that it is unprofitable to the Whites and, if persisted in, will lead to inevitable disaster for Whites and non-Whites alike.

After a hundred and fifty years of *Baaskap*, nine successful Kaffir wars, the seizure by Whites of 90% of the land, the creation of millions of landless African labourers, it was conservatively estimated in 1929 that out of a total Afrikaner population of over 1,000,000 at least 300,000 were poor Whites, living in an abyss of poverty and misery on incomes of less than £20 a year. A similar number lived on an income of about £50 a year. Hopelessness and despair filled their lives; and in the course of time they lost not only the possibility of escape but even the energy to extricate themselves from their misery. They were saved from total degeneration, but not by the champions of *Baaskap* who were quite helpless and could offer only myths about White Supremacy, some charity and prayer.

The industrial development of the country, which proceeded in spite of the advocates of White Supremacy, saved the Afrikaners from disaster. There was no legal colour bar in industry and thousands of factories sprang up where Whites and non-Whites worked side by side. Today over 1,000,000 non-Whites work in the manufacturing industries, commerce, transportation and other occupations, and about 500,000 Whites. The influx of non-Whites and the improvement in their skill, far from undermining the standards of Europeans and causing unemployment among them, had the very opposite effect. Hard facts indubitably prove that the economic colour bar offers no defence for White workers; on the contrary it undermines their standards.

The fantasies and myths inspired by the leaders of the Nationalist Party rule South African political life: hard facts and realities seem to find no place. The Nationalists know in their hearts that their policy of oppression will not save but destroy the White community; yet, having swallowed the philosophy and technique of the Nazis and determined to maintain themselves in power at all costs, they are relentlessly and with ever increasing recklessness following the road which must lead to catastrophe.

Those who are conversant with South African facts and realities find the hypocritical talk of the Nationalists and their friends about Apartheid being in the interests of both sections of the community positively sickening. Admittedly the basis for African oppression had been laid long ago. In 1911, one year after the Union was established, the Native Labour Regulations Act was passed, an Act which deprives all African workers of the most elementary rights. In 1912 was passed the Works and Mines Act, which prohibits the employment of African mine workers, who number nearly half a million, in any skilled occupation. In 1913 the Native Land Act was passed dividing South Africa into 'Black" and "White" areas.

Over 90% was demarcated as "White," in which Africans are prohibited from owning any land, and less than 10% was allocated to the Africans, who constitute more than two thirds of the population.

Yes, the policy of "Christian Trusteeship" pursued by the Smuts Government was not fundamentally better than Strijdom's policy of Apartheid, yet there are several important differences between the two. The policy of Christian Trusteeship was an expedient. The White mine owners and the White farmers needed a vast reservoir of cheap native labour, and Christian Trusteeship was designed to supply 500,000 African mine workers at less than £4 a month and 1,000,000 agricultural labourers at a wage ranging from £10 to £25 a year. Apartheid, on the other hand, has become a national philosophy, eternal, immutable and, according to the Nationalists, designed by Providence. Under Smuts the door was not altogether closed to the Africans; and what a comfort it is to the masses of the oppressed to know that there is at least a ray of hope for them!

Under the Nationalists the door has been shut, the lamps of liberty extinguished and all that the oppressed non-Whites can look forward to is more oppression and humiliation. Those who are anxious to know the truth about Apartheid need only peruse the South African Statute Book since 1948. Under the Group Areas Act every non-White group or community can be forcibly uprooted by the Minister for the Interior and transplanted elsewhere. The Urban Areas Act, prohibiting Africans from living in the cities which they helped to build, compels them to live in shanty towns, in squalor and misery, miles away from the place where they work. These laws also compel Africans to carry numerous passes, and various regulations give departmental officials the power to deport Africans from urban areas. Under the Riotous Assemblies and Suppression of Communism Acts non-Whites and Whites may be banned from certain areas, banished, removed from any public position they may hold and forced to live in isolation. Gatherings, even of the most peaceful nature, may be prohibited. *The Criminal Law Amendment Act of 1953 provides penalties of five years' imprisonment, ten lashes and a £500 fine for persons participating in or aiding passive resistance campaigns.* The Bantu Education Act of 1953 introduces an entirely new and diabolical principle in education. This law decrees that the entire system of education for Africans shall be designed for making them good servants for the Whites.

From the end of 1956 new waves of oppression began to sweep the country. On December 5th of that year 140 homes were raided at dawn and 140 men and women of all races, representing a cross-section of South

African society, were dragged out and rushed to the Johannesburg Fort and charged with High Treason. Sixteen more were later arrested. A year later 65 were released after a protracted preparatory examination: 91 will face trial by a special criminal court in June or July. High Treason is a capital offence under South African law. Early in January 1957 the new Industrial Conciliation Act became law. Under this Act White and non-White workers are prohibited from belonging to the same trade union, and the Minister of Labour is given unchallengeable power to remove workers belonging to any racial group from any industry, trade or occupation. In due course the University Apartheid Bill followed, as also the Native Laws Amendment Bill *prohibiting social intercourse between Whites and non-Whites even in places of worship.*

Nationalist oppression and terror, far from crushing the spirit of Freedom among the non-Whites and a small number of courageous Whites, has had the very opposite effect. Resistance to tyranny is growing rapidly. Five years ago the African National Congress, the mouthpiece of the African people, had barely 5,000 members and comparatively little influence; today it has a membership of over 100,000 and a following among millions. Over a year ago 150,000 Africans staged a Bus Boycott, deciding to walk to and from work. The passive, silent, dignified march of 150,000 pairs of African feet spread fear amongst their oppressors.

The whole of the African continent is awakening and if the three million Whites in South Africa still refuse to pay heed to the spirit of freedom which is sweeping Africa they will have only themselves to blame if disaster overtakes them.

E. S. SACHS

JUSTICE being preserved, will preserve; being destroyed, will destroy. Take heed lest justice, being overthrown, overthrow thee and us all.

—*The Laws of Manu*, VIII. 15

THE EDUCATIONAL PHILOSOPHY OF JOHN DEWEY

[THE GREAT AMERICAN EDUCATIONIST Dr. John Dewey could hardly have a better memorial than the English primary school system patterned on his ideas, a most attractive picture of which **Miss Elizabeth Cross** draws in this article. A nation can work its own regeneration by educating aright its children and John Dewey himself has sagely written: "What the best and wisest parent wants for his own child, that must the community want for all its children. Any other ideal for our schools is narrow and unlovely; acted upon it destroys our democracy."—ED.]

EACH school morning thousands of small children in our primary schools are happily, if unconsciously, giving practical demonstrations of the philosophy of John Dewey, whose work as Professor at Chicago and Columbia Universities has had so wide an influence.

Instead of the five-and-six-year-olds sitting down, passively, to have whatever the teacher thinks is good for them, and being encouraged in bad habits of competition and self-sufficiency, they are all actively engaged in occupations that are worth while to them at that very moment, and fully social.

For those who have seen little of what is best in modern education (and these "moderns" have to thank those pioneers, Froebel, Pestalozzi, Dewey and the rest for the fight they put up for the children) it may be helpful to explain just how we, who believe in Dewey's creed, put it into action. After that it will be possible to detail more clearly his educational philosophy. As a pragmatist, whose conception of thought and knowledge stressed the value of the practical, he would, I feel sure, approve of such an approach.

Here it is then: ten minutes to nine and around two hundred small boys and girls of five to seven hurrying *eagerly* to school, carrying such treasures as flowers, fossils, an antler shed by a deer, a live hedgehog, birthday cards, empty boxes with which to build a castle, matchboxes, a newspaper —a hundred and one "useful things" from home, to share with their classes. Thus they demonstrate Dewey's first articles of belief:—

> I believe that the school is primarily a social institution . . . education . . . is a process of living and not a preparation for future living . . . the school life should grow gradually out of the home life.[1]

[1] All quotations are from *Education Today* by JOHN DEWEY. Edited by JOSEPH RATNER (George Allen and Unwin, London. 1941). Pp. 6-7.

They come into school in a friendly way, they talk, they help each other to hang up coats, change shoes and so on. They gather eagerly in their classrooms and help their teachers prepare the rooms for the day's work. They cover tables with newspaper or special cloths, they put out paint, clay, weaving materials, sewing, dolls, puzzles. They prepare a library corner with beautiful books, they sort them into different sections, often they count them to make sure all is in order. They arrange flowers, share scissors and brushes, always talking and discussing, counting, measuring and enlarging their vocabularies and concepts.

The first hour consists of free choice of activities, when most of the children are busy 'doing" all kinds of crafts and arts, including gardening. Some children like to sit and watch or think for a while: they watch the aquarium, they watch bees visit flowers, they watch birds, or help care for pets. In this way they demonstrate John Dewey's belief:—

> The true centre of correlation on the school subjects is not science, nor literature, nor history nor geography, but the child's own social activities. The so-called expressive or constructive activities are the centre of correlation—this gives the standard for the place of cooking, sewing, manual training, etc., in the school.[2]

We have found, through experience, that John Dewey's belief in what he, for want of a better expression, called "manual training" and which we now term "activities" can form the basis for a happy, natural growth in the child. It is not "play" in the adult sense of the term; rather it is a strenuous type of purposeful occupation such as man, in the earlier days of rural life, was accustomed to. Man naturally, before he became urbanized, arrived at wisdom through care of and attention to animals and crops, through contact with nature. He used his larger muscles; he was occupied with the hewing of wood and the drawing of water; he built his house, wove and made clothes. He was, in fact, "active" in an enormous variety of ways and he learnt by doing. Children, naturally, tend to live in this way, and we in the schools have discovered the truth that John Dewey preached, and those of us who are patient enough find that these so-called "free" children are willing and co-operative and obedient (when necessary, and make far greater and more satisfactory progress in all kinds of learning than do those who are forced to "attend" by repressive discipline.

But what about the "three R's" and so on? Here again we can demonstrate the amazingly far-seeing stand taken by the philosopher when

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[2] Pp. 9-10

he protested against the over-reverent attitude held towards reading and writing. As long ago as 1898, in his article "The Primary Education Fetich" (*The Forum*), he was deploring that the first three years of the child's school life should be mainly taken up with learning to read and write his own language. He shows plainly that from the physical and psychological point of view early reading and writing are bad and cause great strain, and that around eight years of age is early enough for any great attention to visual and written language forms. There are, of course, exceptional children, but these will teach themselves soon enough. From my own experience (I had no sight of books until I was seven, owing to illness, and then learnt to read in about three months) children who are read to, who understand that books are wonderful and valuable, who see pictures, and perhaps plenty of useful notices, can be shown how to read in a very short time if the teacher has the patience to wait for the right moment. When is this? Usually when a child peers over your shoulder, asking, "What does that say?" and then points to one word after another, comparing them.

Often teachers apologize when sending me a child of seven, saying: "He can't read a thing, really." I don't mind at all, for just as soon as he is ready to read I can teach him in a month or so, enough to let him help himself. We can thank John Dewey and others of like mind for giving teachers the right to keep children free from the burden of too early reading, also for showing the true value of books, which he explains by saying:—

> It should be obvious that what I have in mind is not a Philistine attack upon books and reading. The question is not how to get rid of them, but how to get their value,—how to use them to their capacity as servants of the intellectual and moral life....Our ideal should be that the child should have a personal interest in what is read, a personal hunger for it.[3]

In connection with this question of reading, which is of immense importance to us all—adults as well as college and school students—Dewey emphasizes the great need for personal experience of life itself instead of a slavish imitation of that which is to be found in books. He wishes children to be encouraged to explore by using their own senses of sight, touch, hearing, smell; to build up a store of real, first-hand experience, so that on being told to find out something they will have some idea of how to "look" and discover. He then shows the importance of teaching how to use books when once the art of reading is acquired, so that still further knowledge

[3] P. 29.

can be gained. He says:—

> To turn quickly to a number of books bearing upon a given topic, to choose what is needed, and to find out what is characteristic...and important...[these] are matters...which...even graduate students have to learn.[4]

He would be happy indeed if he could see the little parties of six-and seven-year-olds going down to our "Display Board" and gazing at the pictures and written notices put up by the eight-year-olds and other more senior classes. Some of the more advanced young ones can read a lot of what is shown and they see whole symposia made co-operatively by a different class each fortnight, on such subjects as "Travel Through the Ages," "Life in India," "Roman Life," "Animal Pets and How to Care for Them." Our children sometimes begin reading quite late, although even the youngest like to begin great big writing in coloured chalks so as to label their pictures and constructions; but once they *can* read they use the tool intelligently.

How do the younger children spend the rest of their day after the first period of constructive activities? How does this time fit in with Dewey's philosophy? Well, they tidy up, each and all helping to the best of their ability, using plenty of their bigger muscles in the process; gaining in control by sweeping, putting away in cupboards, washing paint jars, counting up the materials and making sure all is in order for the next day.

After this we may have a quiet time in the class, or a communal short service in which we do our best to avoid all narrow doctrines but encourage the child's natural sense of wonder at the world. We sing simple songs of praise, thanking our Heavenly Father for the rain, hearing stories of our brothers the animals and birds. Here, I fear, we would not please any very orthodox Christian! In connection with religion, Dewey was faced with a more difficult problem than we have in England, for, as he says in his article "Religion in our Schools,"[5] "We certainly cannot teach religion as an abstract essence....In America, at least, the answer cannot be summarily given even as Christianity in general." After a very thorough examination of the difficulties facing the schools he shows definite approval of their policy of "hands off" in the matter of definite religious instruction in the narrower sense of the word. But, and this is of the utmost importance as I think it is the attitude of very many worthy teachers of today, he says:—

> Our schools, in bringing together those of different nationalities,

[4] Pp. 30-31.

[5] *The Hibbert Journal*, July 1908.

> languages, traditions and creeds, in assimilating them together upon the basis of what is common and public in endeavour and achievement, *are performing an infinitely significant religious work* [Italics ours]. They are promoting the social unity out of which in the end genuine religious unity must grow.[6]

The rest of the day is spent in many happy ways, physical activities with balls, ropes, hoops, climbing, playing games with a certain number of rules in order to develop willing discipline; with dancing both free and organized, with listening to music, singing and learning to play simple instruments. Then there are stories and poems to widen knowledge and give the imagination further food. Incidentally, the children wait upon one another at "Milk-Time" and at the School Dinner, the older ones seated at tables of eight, serving the food and helping clear away, all carefully supervised by teachers and other helpers.

The school life for the older children follows much the same pattern, except that their activities tend, naturally, to include more use of books and written work, but they do far less with other people's books and far more in making their own. Here they follow Dewey's ideal for using the school as a

> place for getting and testing experience, as real and adequate to the child upon his existing level as all the resources of laboratory and library afford to the scientific man upon his level.[7]

We take the children out to visit such social institutions as the Post Office, the Milk and Dairy Works, the farm across the road, the cathedral and other historic buildings, the gravel pits and so on—and from the raw material of these visits the children compile books, posters, notices, exhibitions to show the other classes and so on. From such beginnings they look further afield into the many books available in school or which can be borrowed from the school library.

Finally, I feel I should quote Dewey again in order to show his spiritual outlook on this whole question of "manual training," as, unlike many lesser thinkers, he writes with a clarity that is unsurpassed:—

> Manual training can never take its proper place . . . as long as its chief aim is measured either by the actual result produced or by the gain in technical skill that comes. . . . To give play, to give expression to his motor instincts, and to do this in such a way *that the child shall be brought to know the larger aims and processes of living*, is the problem [Italics ours].

Further, he says that in this way we can help the child to understand

[6] Pp. 80-81.

[7] P. 71

"the methods by which man attains control of nature, and makes good in life his ideals."[8]

In this article I have merely indicated the main influences of Dewey, merely implying his abiding faith in democracy, in human freedom and in the spiritual significance of modern science. Schools today, all over the world, owe him much. There is but one cause for sorrow and that is the fact that now in America some of his teaching has been shockingly perverted. There are many schools (even for younger children) where animals are treated with callous brutality in the name of scientific experiment, where children are encouraged to watch the slow starvation of rats (when studying food values). Such "science" is not what Dewey had in mind when he advocated practical observation. His whole aim was to elevate the pupil; his choice of subject-matter was designed to encourage "virtue" in the Platonic sense. His aim for all schools was, he said, to encourage

> the spiritual import of science and of democracy, and hence of that type of religion which will be the fine flower of the modern spirit's achievement.[9]

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WE MUST bring into human affairs the conception that above and behind the positive law of the State there is the law of man, the law of nature and perhaps the law eternal. The ancient Indian Lawgiver declares: "Law is that which sustains, by law are the peoples held together."

—*Transaction No. 13* of the Indian Institute of World Culture, p. 14

[8] Pp. 58-59.
[9] P. 86.

THE MENACE OF TOTALITARIANISM

ORWELL'S VISION OF THE FUTURE

[GEORGE ORWELL'S warnings in his *Animal Farm* and *1984* are sufficiently terrible to awaken men to the menace of totalitarianism under whatever label.

Mr. Peter Malekin analyzes here some of his earlier works, which are also thought-provoking and convincing of his *bona fides*. Not least suggestive among the points brought out by Mr. Malekin is Orwell's recognition of the possibilities of a regenerating practical brotherhood, as he had briefly glimpsed it in the early days of fighting on the Republican side in the Spanish Civil War.

Since then more of the world has sunk in the mire of totalitarianism. This article points to the prevailing weakness in the present-day freedom-proclaiming States. Indirectly and unconsciously to themselves are they not adopting the Russian methods? Such methods have resulted in the loss of human dignity and the death of human freedom.—ED.]

THE BELIEF that the writer represents in heightened form the sensibility of his time is certainly true of George Orwell. He had, in common with most of the intelligent minds of his generation, an acute awareness of social and political issues. He shared with his contemporaries a firm faith in the efficacy of political action. He was marked out, however, by a more than average feeling for human suffering and a living concern for values much wider than merely material ones. He was, perhaps, not an intellectual in the most limited meaning of the term; for he never disguised the fact that his thought followed his emotional reactions to practical experience. His approach to living was empirical and he never shows signs of having constructed or having wanted to construct an all-embracing philosophy to justify his concern for material human suffering or for the freedom of the human mind. He was capable of illogicality and unfairness, which was all to the good, for one instinctively distrusts a man who seems without prejudice, unless his mental attitude is accompanied by an almost inhuman degree of compassion.

Together with these qualities Orwell had about him something of the saint. His character recalls the peroration of Andrew Undershaft in *Major Barbara*:—

> Have you ever been in love with Poverty, like St. Francis?
> Have you ever been in love with Dirt, like St. Simeon?
> Have you ever been in love with disease and suffering, like our nurses and philanthropists?

Orwell was in love with poverty, in love with suffering. He did not rest content with a sympathy for poverty from a distance, but went out of his way to feel what the ragged and starving felt and to identify himself with them. After his education at Eton and a time in the Indian Imperial Police in Burma, Orwell began his pilgrimage through dirt and misery. He lived—and starved—in a slum in Paris; he became a tramp and wandered from casual ward to casual ward in England; he lived in the worst slum boarding-houses in the North; and, with many another writer of the thirties, he fought for the Republicans in the Spanish Civil War.

Most of the experiences he passed through added something to Orwell's intellectual life. He set out with good but vague intentions:—

> Hence, at the age of seventeen or eighteen, I was both a snob and a revolutionary. I was against all authority. I had read and re-read the entire published works of Shaw, Wells, and Galsworthy (at that time still regarded as dangerously "advanced" writers), and I loosely described myself as a Socialist. But I had not much grasp of what Socialism meant, and no notion that the working class were human beings. (*The Road to Wigan Pier*)

For what reason it is difficult to conceive, he joined the police in Burma and was disgusted by what he saw. The mere presence of the British in Burma and India he felt to be "an unjustifiable tyranny," but the reasons for his disgust went further than this. He found it difficult to stomach the physical brutality of the methods used illegally by the police. What the British Empire meant for the Burmese was forcefully brought home to him: "In the police you see the dirty work of Empire at close quarters, and there is an appreciable difference between doing dirty work and merely profiting by it" (*The Road to Wigan Pier*). Many of the impressions and experiences from this time are recorded in his novel *Burmese Days*.

Back in England, the experience of Burma was still with him: "I was conscious of an immense weight of guilt that I had got to expiate" (*The Road to Wigan Pier*). He developed his interest in the working classes:—

> Once I had been among them and accepted by them, I should have touched bottom, and—this is what I felt: I was aware even then that it was irrational—part of my guilt would drop from me. (*The Road to Wigan Pier*)

To his surprise he was accepted without question by the fraternity of the penniless; on his first entry into a doss-house he was greeted by a sozzled stevedore who threw his arms round him and said, "'Ave a cup of tea, chum! 'Ave a cup of tea." He did his utmost to make sure that he was always met as an equal, though this was not always easy to achieve.

It was in Spain on the Aragon front during the Spanish Civil War that Orwell felt he had at last met an egalitarian society:—

> There was no boss-class, no menial-class, no beggars, no prostitutes, no lawyers, no priests, no boot-licking, no cap-touching. I was breathing the air of equality. (*Homage to Catalonia*)

Here political consciousness became more than a mere theory for him:—

> I had dropped more or less by chance into the only community of any size in Western Europe where political consciousness and disbelief in capitalism were more normal than their opposites. Up here in Aragon one was among tens of thousands of people, mainly though not entirely of working-class origin, all living at the same level and mingling on terms of equality. In theory it was perfect equality, and even in practice it was not far from it. There is a sense in which it would be true to say that one was experiencing a foretaste of Socialism, by which I mean that the prevailing mental atmosphere was that of Socialism. Many of the normal motives of civilized life — snobbishness, money-grubbing, fear of the boss, etc.— had simply ceased to exist.... However much one cursed at the time, one realized afterwards that one had been in contact with something strange and valuable. (*Homage to Catalonia*)

In this atmosphere and surrounded by the politically conscious, his own political ideas began to clarify. He was attracted by temperament and belief towards the free and decentralized society of Anarchism. But the major effect of his experiences was a complete disillusionment with Russian Communism. As the Communist Party gradually gained control of the Republican forces, it proceeded to liquidate its allies, the Trotskyist Communists and the Anarchists. In Barcelona the factions came to open strife. The fighting was followed by political persecution. The result was that Orwell, who had by chance joined a Trotskyist fighting unit, was in grave danger and many of his friends disappeared into the Spanish prisons, while the Communist newspapers reported a vast Fascist plot in order to justify the purge.

> In Barcelona, during all those last weeks I spent there, there was a peculiar evil feeling in the air — an atmosphere of suspicion, fear, uncertainty, and veiled hatred.... However little you were actually conspiring, the atmosphere forced you to feel like a conspirator. You seemed to spend all your time holding whispered conversations in corners of cafés and wondering whether that person at the next table was a police spy.... Police spies were everywhere. The jails were still crammed with prisoners left over from the May fighting, and others — always, of course, Anarchist and P.O.U.M. [the Trotskyist party] adherents — were disappearing into jail by ones and twos... It is not easy to convey the

> nightmare atmosphere of that time — the peculiar uneasiness produced by rumours that were always changing, by censored newspapers and the constant presence of armed men....It was as though some huge evil intelligence were brooding over the town. Everyone noticed it and remarked upon it. And it was queer how everyone expressed it in almost the same words: "The atmosphere of this place — it's horrible. Like being in a lunatic asylum." (*Homage to Catalonia*)

In this atmosphere, of course, mental freedom disappeared, and Orwell knew from first-hand experience how this could happen and what it meant:—

> It would be impossible for me, for instance, to debate the rights and wrongs of the Barcelona fighting with a Communist Party member, because no Communist — that is to say, no "good" Communist — could admit that I have given a truthful account of the facts. If he followed his party "line" dutifully he would have to declare that I am lying or, at best, that I am hopelessly misled and that anyone who glanced at the *Daily Worker* headlines a thousand miles from the scene of events knows more of what was happening in Barcelona than I do. In such circumstances there can be no argument; the necessary minimum of agreement cannot be reached. What purpose is served by saying that men like Maxton [a Trotskyist adherent] are in Fascist pay? Only the purpose of making serious discussion impossible. (*Homage to Catalonia*)

These conditions Orwell reproduced in his two famous novels, *Animal Farm* and *1984*, together with many of the material conditions he had experienced in Spain, such as the tobacco, which was so bad that it fell out of the cigarettes if you turned them on end.

Orwell relinquished Anarchism, not because he disagreed with its ideals, but because he felt that it was an unworkable system in the twentieth century. The best alternative he felt to be Socialism, and he defended it from Anarchist attack: "It is meaningless to oppose Socialism on the ground that you object to the beehive State, for the beehive State *is here*" (*The Road to Wigan Pier*).

As for the other alternatives, they were Fascism with its ally the Roman Catholic Church on the one side and Communism on the other. He saw the great similarity between Roman Catholicism and Russian Communism and pointed to the divergence between the Fascist claims to be defending European Christendom from barbarism and the methods they used to do so. As for Communism in Western Europe, he felt that it had degenerated into an instrument of Russian foreign policy. Socialism, "as a world-system and wholeheartedly applied," was therefore the only way out.

In his passionate concern for Socialism, Orwell grew rather unfair to some of the members of the Socialist movement whose "crankiness" he felt endangered its practical success. He wished the movement to be down to earth, and he compared its lack of headway with the astonishing contemporary growth of Fascism:—

> We have got to admit that if Fascism is everywhere advancing, this is largely the fault of Socialists themselves. Partly it is due to the mistaken Communist tactic of sabotaging democracy, i.e., sawing off the branch you are sitting on; but still more to the fact that Socialists have, so to speak, presented their case wrong side foremost. They have never made it sufficiently clear that the essential aims of Socialism are justice and liberty. With their eyes glued to economic facts, they have proceeded on the assumption that man has no soul, and explicitly or implicitly they have set up the goal of a materialistic Utopia. As a result Fascism has been able to play upon every instinct that revolts against hedonism and a cheap conception of "progress." It has been able to pose as the upholder of the European tradition, and to appeal to Christian belief, to patriotism and to the military virtues. It is far worse than useless to write Fascism off as "mass sadism," or some easy phrase of that kind. If you pretend that it is merely an aberration which will presently pass off of its own accord, you are dreaming a dream from which you will awake when somebody coshes you with a rubber truncheon. (*The Road to Wigan Pier*)

The Road to Wigan Pier, from which the last quotation was taken, appeared in 1937. By 1940, when *Inside the Whale* was published, Orwell's pessimism over Socialism had grown greater:—

> What is quite obviously happening, war or no war, is the break-up of laissez-faire capitalism and of the liberal-Christian culture. Until recently the full implications of this were not foreseen, because it was generally imagined that Socialism could preserve and even enlarge the atmosphere of liberalism. It is now beginning to be realized how false this idea was. Almost certainly we are moving into an age of totalitarian dictatorships —an age in which freedom of thought will be at first a deadly sin and later on a meaningless abstraction. The autonomous individual is going to be stamped out of existence....As for the writer, he is sitting on a melting iceberg, he is merely an anachronism, a hangover from the bourgeois age, as surely doomed as the hippopotamus....For *as a writer* he is a liberal and what is happening is the destruction of liberalism. (*Inside the Whale*)

The result was that Orwell's hope and idealism declined into the fearful vision of *1984*, a world without thought and without affection, a world

where it is impossible for a human being to exist and remain human. The most terrifying thing about the vision is that nearly all the special features of the totalitarian State described there have already existed, though not all together—as yet. Many of the features still exist over what must be a third or a half of the globe in the various totalitarian states, Roman Catholic, Fascist and Communist.

His words about Fascism, written before the last world war, are still applicable today. *If you believe that the totalitarian State is an aberration which will pass off of its own accord, then you are dreaming a dream from which you will awaken when somebody comes you with a rubber truncheon —or proceeds to give you a course of brain-washing.*

The answer to totalitarianism is not necessarily war. In fact nothing is more likely to aid the development of totalitarianism than another world war. *The seeds of totalitarianism are in our own civilization in racial, political and religious intolerance and even in the desire to preserve a very high material standard of living when large sections of mankind are starving.* This is already partially realized; Orwell's work may help to bring it home to us.

What is, however, really missing from practical politics today is something which was found in the earlier Socialism as Orwell knew it, *i.e.*, the idea of the brotherhood and equality of men. These concepts have dropped out of the language of British Socialism, which has come to mean television sets and middle-class snobbery for the British worker, and let the rest of the world look after itself. The ideas of brotherhood and equality are ideas which, like any others, can be made absurd if they are taken unintelligently, but they are nevertheless ideas of deep truth and power, ideas capable of inspiring men in a way which no merely material concepts can. They started the French Revolution and the American War of Independence. They sleep at the back of our minds today and, just as the reduction of Socialism to a mere economic theory played into the hands of the Fascists, so does our negative attitude play into the hands of the Communists. We are permitting the Communists to pose throughout great parts of the world as the guardians of justice, equality and freedom. It is only when we cease to be negatively anti-Communist and have positive ideas to put in the place of its ideology that the whole world will become aware of the rubber truncheon behind Big Brother's back.

PETER MALEKIN

THE BIRTH OF THE HARMLESS MAN

TOLSTOY NOT LENIN

[**Mrs. Esme Wynne-Tyson's** essay presents a provocative theme, but who can fail to see that her logical deductions are true?—ED.]

IN an age when humanity is so constantly gasping at some new wonder of technological science—at television and radio that so unfortunately bring the world, already too much with us, into our homes, or at aircraft that silence the bird-song and fill the skies with their hideous din—it is surely time that its hypnotized gaze was diverted from gadget-worship and directed to the real wonder of this and all ages, the greatest miracle in the history of mankind.

The recent psychological and emotional upheaval aroused by a mechanical ball revolving in outer space revealed the wholly disproportionate importance that scientific invention has attained in our times, diverting attention from more important and vital matters. For those who marvel at and applaud this rather childish exhibition of celestial kite-flying remain, apparently, quite oblivious of the existence and implications of humanity's supreme achievement, which is the mental and spiritual evolution of primitive man to the stature of a Leonardo da Vinci, a St. Francis of Assissi or a Gandhi, whose historical existence they cannot deny, as they often attempt to do in the cases of some still greater products of evolution.

What is there in the physical world and in all the armoury of the scientists to account for the expansion of consciousness that has lifted man from the state of an animal to that of a Socrates or a Shankara? And this despite not only the apathy and inertia of the human mind, the devolutionary forces and all the arguments of materialism that would deny man's potentiality to evolve, but also in spite of the positive misguidance of the pastors who were supposed to have been helping humanity to attain a higher level of being by giving it a right sense of direction.

It is this achievement, the way man has progressed to the humaneness of a Pythagoras or a Bernard Shaw, despite the teachings of orthodox religion, that must seem to the student of the history of priestcraft the supreme miracle, inexplicable by any lesser premise than that of the existence of a magnetic, evolutionary power drawing consciousness upward towards higher views of wisdom, goodness and purity.

For throughout history, whatever lip-service the priests of the various faiths have given to the teachings of the sages, seers and prophets that

they were supposed to be preserving—and which constitute the only true guidance ever given to men—they have, in fact, in their rites and ceremonies, consistently perpetuated the false ideas that the great Masters came to eliminate.

Sir James Frazer comments upon this all too long ignored phenomenon in his *The Golden Bough* (Vol. 5), where he writes of the two great religious systems of Buddhism and Christianity:—

> Both systems were in their origin essentially ethical reforms born of... the tender compassion of their noble Founders, two of those beautiful spirits who appear...on earth like beings come from a better world to support and guide our weak and erring nature. Both preached moral virtue as the means of accomplishing what they regarded as the supreme object of life, the eternal salvation of the individual soul....

He then goes on to say that such teachings proved too exalted for the greater part of mankind and therefore they had to be modified:—

> This process of accommodation was carried out in after ages by followers who, made of less ethereal stuff than their masters, were for that reason the better fitted to mediate between them and the common herd.

In consequence of this "accommodation" the two religions "absorbed more and more of those baser elements which they had been instituted for the very purpose of suppressing." And the chief of these baser elements we find, as we trace the course of religious history, has always been violence toward and irreverence for life, animal and human.

Pythagoras taught the need for compassion and gratitude when dealing with the gentle, herbivorous animals who trust men and serve them so well. Isaiah depicted God as turning His face in horror from those with the blood of animal sacrifices on their hands. Mahavira, Gautama and Jesus were known as Lords of Compassion. Porphyry tells us that the highest grade of Persian Magians "neither kill nor eat any living thing." And yet throughout history, even to the present day, we find the priesthood of the great majority of religions teaching that the "redeeming blood" of some animal, human being, or even god, is necessary in order to save men from the consequences of their sins. This is in direct contradiction to the explicit teaching of the great Masters, that only by repenting of and forsaking sin can it be forgiven. As we read in his autobiography, it was Gandhiji's dislike of what he considered the immoral doctrine of vicarious atonement that prevented his acceptance of Christianity.

It is perhaps understandable that primitive, animal man, alarmed by the "signs from heaven" and the cruelties and cataclysms of nature,

should have endeavoured to appease an angry, violent God by means of sacrifice, even as they gave hostages and offerings to their human overlords and conquerors. But the habit of sacrifice, with the dangerous notions of appeasement and vicarious salvation that were based on it, continued, perpetuated and adapted by the priests, into high civilizations. Indian and Egyptian Priest-Kings themselves performed these ceremonies. Abraham brought with him out of Ur of the Chaldees, at a time when the scientific Chaldeans were already masters of astrology, the horrible habit of human sacrifice—the sacrifice of the chieftain's son—and his change of heart in this matter brought about by the natural upwelling of love for his son did not induce him to extend his mercy to the lesser creatures. The reverence in which Father Abraham was and is held by the Jewish race ensured that this unfortunate example was perpetuated. Jesus of Nazareth found the Temple—the House of what he taught was a God of Love—still running with the blood of sacrificial animals, despite the condemnation such practices had received from Isaiah a millennium previously.

So deeply rooted in the human consciousness, on account of its ecclesiastical training, is the belief in the efficacy of blood-sacrifice that Jesus's purging of the Temple is not interpreted as indicating his detestation of this cruel practice but has been actually quoted as authority for using violence when circumstances, such as war, demanded it. His resistance to cruelty has been cited as an excuse for cruelty.

Despite the wisdom of Pythagoras and his all too true prophecy of what would happen to humanity if it did not curb its irreverence for life, Greeks and Romans continued to sacrifice to their blood-thirsty gods in order to ensure victory in their slaughter of one another. The degenerated Eleusinian Mysteries perpetuated the bull-slaying in honour of Persephone; the priests of Cybele and Mithras joined forces in celebrating the obscenities of the Taurobolium, which linger on in the form of the bull-fights permitted in Spain by a Church whose main ritual includes the partaking of the claimed actual flesh and blood of a God-made-man.

Yet despite this persistent and deliberate fostering of blood-worship, there exists in the world a small and usually despised minority of humanitarians, vegetarians and pacifists who alone stand for the practical compassion that the Founders of the World-Faiths by word and example advocated. They have come to this position despite all that the materialists and religionists alike could do to prevent such evolution. And towering in their midst is the figure of Gandhiji, the evolutionary miracle of this age. Our scientific inventions seem childish and futile compared to his all-inclusive gospel of Non-Violence. Some of the temples of his native land

are still reeking with the blood of sacrificial victims. Prophet and priest — the former aspiring to the stars, the latter keeping humanity in constant view of the jungle—this dichotomy has fatally persisted despite the denunciation it received from Jesus when he said:—

> But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in. (*Matthew*, 23: 13)

There would be no disagreement between Jesus and Gandhiji as to the nature of the Kingdom of Reality, so there need be none between the religionists of East and West if only they will turn from their orthodox theologians to the original teachings of the Founders of their Faiths and so ensure what Arnold Toynbee has said is the chief need of the age—a recovery of religion, a recovery of the basic truths of all the world-faiths.

When this recovery is made we shall find that the aim of the Christian is precisely that of the evolutionists of the East; St. Paul indicated this goal in the words:—

> Till we all attain. . . knowledge of God's Son, reaching maturity, reaching the full measure of development which belongs to the fulness of Christ—instead of remaining immature.[1]

This meant precisely what Gandhiji meant when he said:—

> In our present state we are, according to the Hindu doctrine, only partly human; the lower part of us is still animal. Only the conquest of our lower instincts by love can slay the animal in us.

Lacking their vision, the utilitarians see no purpose or realism in such a miracle. The self-perfecting advocated by Tolstoy, and to a great extent practised by Gandhiji, was despised and sneered at by Lenin who accused the Tolstoyans of being "worn out, hysterical, pitiable rags of Russian intellectuals who . . . cry: 'I am a sinner, a miserable sinner, but I am devoting myself to my moral perfection. I no longer eat meat and I feed on rice cutlets. . .'" and nominated Tolstoy "the fool in Christ" for advocating such things.

Yet who has been proved to be the realist?

If men, since Tolstoy's day, had devoted themselves to self-perfecting, and had succeeded in attaining the moral stature of Gandhiji, the world would already be free from battlefields and slaughter-houses. Aeroplanes, if they existed, would never carry bombs; television and radio sets would not, as they have so long been doing in America, pour out floods of sex and violence, poisoning the minds of the rising generation; atomic experiments would not be endangering the health and possibly even the con-

[1] *Epistle to the Ephesians*, 4: 13 (Moffatt's translation).

tinued existence of humanity; millions of animals would not be massacred and tortured every year on the altars of the Great God Science; self-control, abstemiousness and brotherly love would have solved the urgent problems of over-population and famine. Truth and *ahimsa* would constitute a universal godhead for mankind; and out of that duality in unity would have been born the supreme miracle—the Harmless Man.

Instead of which, the unrealism of Lenin and other materialists has prevailed, perpetuating the myth that the world's problems can be solved by adjusting external conditions. What a delusion this is can be seen even in Britain's Welfare State, which has succeeded in producing from its benevolent materialism such moral monstrosities as Jimmy Porter, depicted in the much-discussed play, "Look Back in Anger." The egotistic, self-pitying anger of this insufferable young man and his kind may, however, prove to be a salutary sign, as it obviously springs from a sense of futility and frustration at being totally unable to solve the urgent problems of the times. And this may eventually lead to a consideration of the counsel of Tolstoy and Gandhiji, who both taught—and how completely right history is proving them to be!—that only by the miracle of individual evolution, a transcendence of the present spiritual, moral and ethical state of humanity, can these problems ever be solved.

ESME WYNNE-TYSON

IN THE last five centuries Europe has been the source of a stream of creative inventiveness and pioneering initiative, which have revolutionized human living on the planet. It is almost as if the life force of the human race had been poured through this small group of peoples, enabling them to act as a catalyst for man's integration into one united, interdependent and closely linked family of nations.

But Europe's task is, in a sense, incomplete until she can fully demonstrate the living reality of her highest values and more consciously transmit the best elements of her culture to those who can be helped by them. The ideas of Freedom, Justice, Equality, Brotherhood, and Social Welfare, to which she has given new emphasis and understanding,—these are but a few of the fruits that Europe has to offer.

—Editorial, *World Goodwill Bulletin*, April 1958.

SOLITUDE SPEAKS

[**Shri J. M. Ganguli** has shared with our readers many a fruitful insight gained from quiet introspection. The extrovert is abroad, but he could profitably take a leaf from Shri Ganguli's book and cultivate the habit of questioning things through. — ED.]

THE DAWN BREAKS; chirping sparrows wake me. The fresh morning breeze brings into the room a soft light from the far east. Night's gloom is receding and takes shelter outside the western wall.

I am easy, warm and comfortable in the bed. I turn over not to be disturbed by the intruding light. It is all calm and still in the room, and so is my mind—listless, effortless, peaceful and enjoyably vacant. The Yesterday has been buried somewhere, some time in the night when sleep visited my eyes, and Tomorrow also has faded away into a distant haziness.

I close my eyes again, relaxing my nerves and abandoning my mind to its lazy passiveness. There is no urge to rise.

But I am up in half an hour. I am moving, turning, rushing, attending to this, listening to that. "But why do you do all this?"—the question rises in a faint voice somewhere inside. The importance of one thing or the urgency of another, however, calls me away. The importance and urgency of things? Importance and urgency to whom? To me, who have no hand in their coming and going? I question, but do not answer, and all day I move and do what they call work till the night comes again to smooth away the roughness of the day.

Why did I ever stir out in the morning? Why did I rise from my good bed? That question again comes and this time it stands and demands an answer. The more I think of the day's activities, its interspersed joys and miseries, the monotony of its rolling hours, the dullness of so much work and so many time-checked inevitable functions, the more resolutely the question shouts itself: "Why indeed did I rise from bed in the morning?"

I ask that question in the night, but every morning I rise and do as before.

And then my feelings and sentiments. They always puzzle me. They come and go regardless of me. They lift me and drop me as they like. And yet shamelessly I follow and obey their urgings and biddings. Why?

When the flower blossoms I am full of joy but the next day I weep to see it wither and fall. And so does life blossom and decay. Why? I must know why.

Why am I changing every minute, physically, mentally, in my thoughts, in my likes and dislikes, without my knowledge and without my control? Knowing so well the end of life's journey, why do I keep on moving steadily rather than turn and strike out a new path? And if I cannot leave this path which all have walked, if I cannot halt myself from the crash into an Unknown: well, how is it that I remain unmindful of it? Why does not the knowledge of it dash the smile from my lips, mirth from my play, purpose from my activities?

If life has a purpose, a mission, as they say, which we should remember and perform, why must over eighty per cent of its duration be necessarily spent in eating, drinking, sleeping and so on? If life has any object to fulfil there ought to be far fewer of such activities.

And how came I, and why, and whence? Who may I have been before, and who and where shall I be hereafter? Do I journey on from a depthless past to an endless future? Do I migrate from this planet to one of these sparkling stars which shine in the night?

At every step, at every bend, at every wink at a thing, there is a Why standing erect and staring at me. It blocks my entrance into the joys of life, the thrill of excitement and the sweetness of love and pleasure. I do not want to halt; I want to get there into the glitter of the world of shouting and fun, of music and song, of hope and colour. But I am stopped by the Why which chills me and drives away all inspiration.

Yet I must be just to the Why. It is not hard and unsympathetic. It does not mean to take away sweetness from joy, the blush from romance, ethereal serenity from happiness. It does not say, "Do not enjoy." It only warns me to judge well, to gauge the depth before I plunge, to see if I am not mistaking the unreal for the real. But I need an Answer, that my distraction and hesitation may go and that I may taste joy fully and lastingly.

Those there inside that brilliantly lit hall, who are so gay and jolly, must have found the Answer, and they will make me as light and gay as they are. I enter, but none stops to listen. They have their own tales to tell in which all loudly join and at every line of which they make jolly remarks and laugh. I dare not throw out an odd question into their atmosphere of gaiety. I chance to meet a friend, but he has no time. "It depends, you know, but we had better discuss it another time. I am afraid I have to go just now."

I shall go to the Scholar. He carries the learning and wisdom of all ages in his head.

He receives me and my questions with an abundance of confidence which impresses me. On both sides at his elbow are thick volumes from which he quotes and reads out to dispose of my doubts and questions as an exorcist recites *mantras* to turn away evil spirits. I am more than ever confounded by his learned references, in the flow of which I get no chance to put in a second question. I can see his eyes as little through his thick glasses as I can see him through his heavy cloak of learning, made of pieces and patches of sayings and aphorisms, passing thoughts and ideas of different people, the import and significance of which he has not thought over and understood. He does not seem to know the value of the words he plays with, just as a child playing with pieces of gold and glass and copper does not know that one is worth more than another. His scholarship has encrusted his own inner sensitiveness; the cold, dark print on the pages he has read and re-read has so jumbled and mixed and crossed on his mental plane that there is no clear space left there to receive the imprint of anything new.

Perhaps the Philosopher will sympathetically feel my agitated pulse and will take me into the wide domain of his thoughts to show me how to pick up answers from the field to fit my queries, which cannot be more than commonplace to him. I go from street to street till I come to his door where I knock. I am filled with an impatient expectancy as I hear steps advancing towards the door. The Philosopher is coming and he will lead me out of the wood to the land of light and sunshine. I visualize in my mind the person I am about to meet, a person who can detach himself from the physical and the external so as to see through them from outside and understand the mystery of his relation to, and interaction with, them.

The door opens and I see before me Self-Importance personified. He looks confident too, and that assures me of success in my mission. I scan his figure all over once, twice and thrice. I look at his long, sombre dress and mark his rhythmic intonation.

I am ushered in where I find, as I found in the Scholar's house, thick books on the desk, on the shelves and all around. I had thought that his eyes would be bent not so much on the black lines in books as on the sky and the encircling horizon. On his placid countenance I see no signs of that distraction by the humdrum trifles of daily life which intense curiosity to know the surrounding All causes. There is none of that deep and far-

focused vision, lifted from the carpet and away from the objects and people coming and going and talking all around which goes with a mind agitated by the inscrutability of the Unknown which it is irresistibly impelled to know. His mind seems to be pinned to his food, his dress, his lodging, his prestige and status, and desires and ambitions pertaining to them. The questions which torment me I have gathered outside, or rather, more truly, they seized me there. The philosophy enveloping them cannot be contained within the over-furnished study of the Philosopher, who has one eye on his clock and another on a page, and whose mind sways between his diverse private, social and public engagements on one hand, and, on the other, a judicious collection of scraps of writings to join into a pattern which might pass as a thesis in the academic market. But philosophy cannot thus be knitted into a design, cannot be fabricated. It is a thing of life; it is to be seen in one's living. For it is a thing not of the trained brain, but of the innermost experience and realization.

When I come out after apologizing for my intrusion upon his time I feel not so much disappointed as at a loss to whom to turn next. Educated high society has too many appointments, and has ever so many topics of urgency and importance that mere idle and abstract questions cannot come on its agenda. Scholars have quick and ready-made master-answers to all questions culled from one book or another, and those answers must be swallowed. The philosopher cites, quotes and submits with authority, and that must be bowed to with obedience and respect.

And what would the lonely Sage, the silent Hermit, say?

I find him inside a rock-cave by the side of a deep ravine. I bow to him and look up. He opens his eyes, smiles softly and sends my worries and questions back again down my throat by a wave of his hand, which then stretches out to the Yonder outside the cave, as if to say that what I seek is all there.

Out I go—out to the Vast, to the Wide, to the Extensive. And how strange! Here I am beginning to feel at home. Here I was, as I see now, and of this Vast I am a part, though small and tiny. Out of Here I came and was born, as they say, born into forgetfulness, born into blindness of Truth and Reality. And, so born, as I stood up and walked my head thought it was high enough to touch the sky, and could will and rule and know and dominate the All around. And in that way perhaps questions arose, doubts formed and mysteries darkened. When my will met resistance, I fretted; when my rule was overthrown, I raved and challenged; when

my knowing lost its thread, I questioned. My so-created troubles and questions I took to another tiny particle of the Massive Whole like me for a solution and explanation, instead of to the Whole itself to which they related. We sat two or three or more in a four-walled parlour, and talked, and discussed and argued, but we did not consider that the Whole and the Fundamental which we wanted to probe were no more than all our little bits, our little conscious selves in one all-joining Piece, the motion of which, the destiny of which, the ways or the will—if we love to call the ways the will—of which were what we take to be our own motives, our separate destinies, our individual wills. The current, the ripples, the tidal waves in the river are the ways of the river as a whole and not the playful fancy of a little water here and a little water there. All the water follows the law, the will, the destiny of the river.

When in the evening I return home loaded with fatigue and a tangled mass of hopes and disappointments I ask myself why I left my warm bed in the morning at all. That is like a little wave swelling up on the river and asking itself: "Why did I leave the calm surface of the water?" It is the great river and not the little patch of water in it which rises and forms waves.

I am confounded by my feelings and sentiments, but are they not the driving impulses of the Great and the Universal, of which I am an inseparable unit, and am I not depressed and elevated by them in the same way as the water is crested up and troughed down by the onrush of the mighty stream? Questions and answers which arise in me do not appear in the wide perspective of the Whole to vie with each other for prestige; they do not defy each other in the heat and vehemence of arguments; but they seem to be like an object and its shadow. When one stands, the other is its shadow; when one questions, the other answers.

Looking backward, I have questioned whence I came; looking forward, I have wondered where my steps tended. Such misgivings arose out of the mist which produced the narrow horizon which held my view when I stood erect only six feet high from the ground. But now, when I close my eyes and stretch out my mind on the expanse of the Wide and the Broad, those doubts and questions fall to the ground; for a comprehensive view and idea of the Whole dismiss the curiosity to know its beginning and its ending, both of which must be within it, since it could not be the Whole if they were without.

I have wept over the decay and fall of a flower. Then I had thought that the stem that held the flower was higher than the earth, and that the colour of the blossom was brighter than that of the withered flower. But I

grieve not to see a lofty wave falling into a depth below the surface, nor when its glittering crest darkens in the submarine shadow. Then my vision was held within the measure of the flower plant, and my mind was only contrasting up with down, right with left, and the brightening colour with the fading. Now that I see up and down, right and left, one colour and another—they are all but changing features of one activity, one manifestation of the Great Universal. Night follows the day, and the day follows the night; and so death follows life and life follows death. They all *are,* and none is to be rejoiced or grieved over.

Worrying, brooding and theorizing give place to quietness and to a feeling of calm gazing, when I sit out on the vast earth, under the vast sky, within the vast space. When I was going from one person to another and calling at their doors I felt lonely between whiles and I was miserable when no one spoke, no one answered me, no one felt the throbbings of my heart. But loneliness is out of place in the company of the Vast which does not leave me and which cannot leave, and which speaks in the language of the All-knowing and the All-revealing to settle my little doubts and questions.

Yes, solitude dispels loneliness; for here my Inner Being comes out and spreads itself before me, and shows how it reacts to the Outward, how it feels and how it agitates me, where its ache is and how its troubles and its doubts originate. Society, busy in its diverse preoccupations, ignores my Inner Being and will not speak to it. It repels the urgent questionings and chokes all the outlets with its intolerance and impatience. And so when the stony muteness of my surroundings oppresses me I seek the company of Solitude, in the wilderness, in the greenness of forests, in the barenness of rocks, behind the stupendousness of mountains and in the wiles of winding valleys. And Solitude always speaks, speaks to my heart and to my Inner Being.

J. M. GANGULI

NEW BOOKS AND OLD

"THE STRUGGLE FOR EMPIRE" *

THIS FORMIDABLE TOME maintains the reputation of the Vidya Bhavan's *History and Culture of the Indian People*, of which it is the fifth volume. Four more are yet to come. The work is a successful attempt to get the history of India written by her own sons, without the glamour of foreign scholarship and resources; a team of over sixty scholars of repute has been brought together under the direction of Dr. K. M. Munshi, and the result is a series of satisfying volumes of which the scholars and the country can be justly proud. The regularity with which the volumes come out every three or four years and the uniformity of style and standard are indicative of the internal strength and determination of the organization behind this remarkable venture of Indian scholarship.

The period covered in the present volume is about three centuries, *circa* 1000-1300 A.D, during which the various Mohammedan groups struggled to settle down in the country and prepared the ground for the Delhi Sultanate and the Mughal Empire, which form the subjects of the next two volumes. As Dr. R. C. Majumdar points out, the title "The Struggle for Empire" has been adopted to record the unsuccessful efforts to found an empire made by not only the Turkish invaders in North India but also the Chalukyas in the Deccan, the Cholas in South India, as well as the individual dynasties like the Solankis of Gujarat.

The period is one of the most brilliant in the history of India, when the Hindus were just coming out of the Puranic age and developing regional art, architecture, sculpture, painting, music, languages and literature. The regional outlook did result in petty local jealousies which frustrated attempts to secure a strong and collective opposition to the foreign Muslim raiders, who eventually settled in the country and developed a new culture and tradition. Northern and Western India suffered the shock in many ways: loss and destruction of property, forcible conversion imprisonment of Brahmins, women and children. In the words of Will Durant, the Mohammedan conquest of India

> is probably the bloodiest story in history. It is a discouraging tale, for its evident moral is that civilization is a precarious thing, whose delicate complex of order and liberty, culture and peace may at any time be overthrown by barbarians invading from without or multiplying within.

Yet there was much resilience in the country. Dr. Munshi mentions, for instance, that

> within five years of the invasion in the course of which Mahmud destroyed the temple of Somnāth, Gujarāt, richer and more powerful than before, had not only rebuilt the temple on a more magnificent scale but created the artistic wonders of the Dilwārā temple.

Even though the commercial prosperity arising out of foreign contact and patronage of learning, arts and architecture was strengthened, the foreign element had lasting and far-reaching effects on the cultural life of the people. Women ceased to enjoy freedom of movement and were forced into early marriages and *purdah* to escape the

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* *The History and Culture of the Indian People.* Vol. V: The Struggle for Empire. Edited by R. C. MAJUMDAR (Bharatiya Vidya Bhavan, Bombay. 940 pp; 2 maps; LXII plates. 1957. Rs. 35.00).

oppression of the foreign invasion; a woman whose husband was killed preferred becoming a *sati* to becoming a slave; the religious dogmas and practices laid down in Dharmashastras and Smritis had to undergo change, readjustment and reinterpretation,

> not only to restore continuity and stability to the social order, but to provide defensive ramparts in order to present a solid front to an aggressive alien culture and religion.

It is a significant fact that in return Hinduism and India have affected the culture of Islam in a manner unsurpassed in the world.

The regional treatment, which is a special feature of this work, secures greater harmony and continuity in understanding the various aspects of the history and culture of the Indian people. The historical representation of the latest research in each region and each group by a different scholar provides many advantages, while a watchful editorial organization has minimized the possibility of contradictions and overlapping statements. Dr. Ganguly's description of the evolution of the historical features in Bengal, Assam, Nepal, Bihar, Kanauj, Malwa, Gujarat, Mewar, Punjab and Kashmir offers to the reader a continuous and compact description while avoiding ineffective and inconsequential generalization. It also redounds to the credit of the editors that the dynastic narratives of the various regions and the exploits of the rulers and their administrators are kept within bounds. Out of the 880 pages of text only about 275 pages are devoted to the study of the dynastic changes in the various regions. It is also a sign of a deep and sound historical outlook that special chapters are devoted to the colonial and cultural expansion of Indian culture in the neighbouring countries of Kadaram, Kambuja, Java, Champa, Bali, Burma, Siam and Tibet, while it received a setback at home from foreign conquest.

The chapter on Art — architecture, sculpture and painting — written by different scholars and covering nearly two hundred pages, is a mine of information on the local and other variations of the fundamental Indian art evolving throughout the Indian continent; the well-selected photographs of the temple architecture and secular and religious sculpture, as well as the colour prints of paintings in various regions, give a sound idea of the performances and capacities of the people. The representative collection of photographs would in itself make the book a valuable addition to any library.

The chapter on economic conditions brings out some new discoveries pointing to unity in the midst of diversity. The inscription of 1204 A.D., relating to modern Belgaum, mentions a pious endowment by

> an assembly of itinerant traders and all the traders of Lata (Gujarat) and the Malayalam country and all the other traders of the locality headed by the gold-workers and others and the oil-merchants

The laws relating to trades and guilds were codified in books like *Smṛti Chandrika*, and on its authority guilds provided regulations for overcoming misfortunes like draughts and the oppression of thieves and kings. The great trading corporations described in inscriptions found in Sumatra and Burma, *e.g.*, the Nānādeśa-Tiśaiyāyirattu Aiññūṟṟuvar, were proud of their high mythical ancestry, their long history, the vast scale of their commercial transactions and their daring and enterprising spirit.

The present volume brings out the cultural evolution of India in the fields of language and literature, religion and philosophy and administrative organization, and, above all, in countries outside India, during three centuries. It is this synthetic outlook that makes the book so readable and thought-provoking, and inspires confidence in the future of the new India that is dawning.

It is possible to point out a few misprints and mistakes, but on the whole

the volume, in spite of its high price, deserves to be in every library, private or public, and makes us look forward to the future volumes with great expectations.

P. G. SHAH

Religion, Philosophy and Science: An Introduction to Logical Positivism. By BURNHAM P. BECKWITH. (Philosophical Library, New York. 241 pp. 1957. $3.75)

The logical positivists believe, we are told (p. 1), that science contains all truth. This belief is sought to be justified in this popular exposition. At the same time, the author believes he has made certain significant contributions to the theory of logical positivism. Amongst these contributions (p. 10) are the doctrines (1) that a whole theory of semantics can be based on the principle of verifiability; and (2) that logical positivism is based on semantic rather than logical analysis. Besides, the author also seeks to bring about a partial synthesis of Comtean positivism with logical positivism.

As to the first, the account given of the principle of verifiability is left at an unsatisfactory stage, for the definition (p. 13) makes use of expressions "conceive of" and "understood," thus betraying its own circular character. An interesting attempt is made to show that the principle itself is verifiable. To verify the principle, all one needs to do

> is to make verifiable and unverifiable statements to a selected group of subjects, define the word, *mean,* to them as we have defined it, and ask them to explain what these statements mean to them. (p. 18)

Again, the circularity of the procedure is clear. I doubt if the results of the experiments would be in favour of the positivist!

As to the second, the author has let himself run into a muddle while seeking to distinguish semantic from logical analysis (pp. 11-12). "Analysis" in modern philosophy (Moore and Wittgenstein) means something quite different from what is criticized in this book. And the Moore-Wittgensteinian analysis is a better philosophical method than that pursued in this book.

The long chapters devoted to criticisms of religion and philosophy do not impress.

This book is introduced by the publishers as "the first book on logical positivism written for the layman." But the reviewer's impression, formed after a careful reading of it, is that the author does justice neither to logical positivism nor to the layman. The readers will miss here an adequate defence of the fundamentals. And the author has sought to play with the intelligence of the layman in making use of an arbitrarily and deliberately constructed semantic theory. But the layman is not so easily to be deluded; he knows that he *does* understand words and sentences which the author's semantic theory says he does not! A satisfactory theory of meaning should not start from a preconceived notion of what is meaningful and what is meaningless, but should seek to analyze and describe our actual understanding of expressions.

J. N. MOHANTY

The Singing Mountaineers: Songs and Tales of the Quechua People. Collected by JOSE MARIA ARGUEDAS. Edited and with an Introduction by RUTH STEPHAN. Drawing by DONALD WEISMANN. (Austin; University of Texas Press. Thomas Nelson and Sons, Edinburgh and London. viii + 203 pp. 1957. 18*s*.)

This is an interesting and valuable book, though in some ways a disappointing one. It brings together under the editorship and translatorship of Miss Ruth Stephan a good deal of diverse material, of varying quality, pertaining to the Quechua people of Peru, whose language is unwritten, and about whom, though their culture has remained largely unchanged since the time of the Incas, little is known outside their own region. Translations of Quechua songs and folk tales form the bulk of the book, but there are also translations of essays on these and other matters by one of their collectors, Professor José Maria Arguedas, and an Introduction, perhaps not as informative or as gracefully written as it might be, by Miss Stephan herself.

The book is of value as a sincere (if somewhat superficial) introduction to the culture of a fascinating and unknown people; but it disappoints because it has evidently been unclear to the editor whether she was presenting a serious anthropological study, a literary anthology, or the kind of travel book her rather too pretty title suggests. There is ample evidence here that the Quechua culture deserves much more scholarly, and much less tentative, treatment; and Miss Stephan's notes are not always helpful, though her bibliography certainly offers opportunities to anyone who wishes to enquire further.

In the case of the Quechua songs, and apart from the fact that this English version of an unwritten language comes to us *via* the Spanish and so suffers doubly from the difficulties which attend on the translation of poetry, it is hard to tell what their original quality must be, though there are lines here and there which indicate that it is sometimes high. The folk tales which were collected by Father Jorge A. Lira and put into Spanish by him, and which have suffered much less than the songs on their way into English, are without doubt of extraordinary beauty and significance. Few folk tales from any part of the world can be more nearly perfect than, for instance, "The Little Bull with the Shiny Skin"; and this book is worth obtaining (it is incidentally handsomely produced) for this story alone, one which makes its appeal to the senses, the emotions and the intellect, or in other words to the whole man, as only the conscious art enshrined in the ancient myth can do.

Some of the tales evidently bear uneasily the Catholic influences which, for centuries now, have been imposed upon them and the people who still tell them. Not precisely because these influences are Catholic, but because they are Western, institutional, dogmatic, and therefore incongruous to the original culture. Besides, the tales themselves are profoundly religious in a sense in which conventional Christianity has long ceased to be. They express the relation of the higher to the lower rather than that of "the good" to "the bad"; and thus understand that religion is a matter of values, not of morals. Many more of these tales have been collected by Father Lira than are here printed; it seems a pity that the editor did not make it her business to give more room to them and less to material so much less revealing of these strange and endearing people.

R. H. WARD

Interpreter of Buddhism to the West: Sir Edwin Arnold. By BROOKS WRIGHT. (Bookman Associates, Inc., New York. 187 pp. 1957. $4.00)

Having enjoyed a great reputation in his own day, almost a global reputation, Sir Edwin Arnold has since retreated, if not into oblivion, at least towards obscurity. Tennyson's stock itself has fallen somewhat, and it is not surprising therefore that Sir Edwin's too has suffered a similar or worse fate; it is lucky he has fared much better than Martin Tupper.

Arnold's association with Deccan College, Poona, was the auspicious beginning of a career so rich in variegated achievement. He had a remarkable facility with languages; he had a ready imaginative sympathy with religions and ways of life other than his own; he was indefatigably industrious; and, like a typical Victorian, he believed in the importance of being earnest. He had talents as a translator out of the ordinary, as may be seen from his English versions of *Gita Govinda, Hitopadesha,* the *Bhagavad Gita,* the concluding books of the *Mahabharata,* as also of Musaeus's *Hero and Leander.* His *Light of Asia* (1879), however, was an original poem in its own right, although largely based on Buddhist sources; a vivid account of the life and teachings of Gautama Buddha, it has survived detractors and imitators of all kinds. Years later, Arnold tried to tell the story of Jesus Christ also in verse, but *The Light of the World* has not perhaps worn as well as the earlier poem. Arnold's intentions were clear enough: Christ was to be presented as the fulfilment of the great promise that the Buddha had been. Arnold's was an inclusive rather than a narrowly exclusive vision; Buddhism, Christianity, Victorian Science; East, West; the past, the present — all met in him, and he wished to piece them together. He married thrice, and his third wife was a Japanese lady. He carried the mission of cultural synthesis in his life and his work as far as it could go. No wonder he generated life-loyalties wherever he went.

Mr. Brooks Wright's biographical and critical study is a careful and conscientious piece of work, and he has performed a service of considerable value. It is an important contribution to East-West understanding.

K. R. SRINIVASA IYENGAR

Eighteen Fifty-Seven. By SURENDRA NATH SEN. Foreword by ABUL KALAM AZAD. (The Publications Division, Ministry of Information and Broadcasting, Government of India. xxv + 466 pp. 1957. Library Edition, Rs. 7.50; Popular Edition, Rs. 5.50)

The great Mutiny of 1857 was attended with violence and turpitude on both sides, but, the British having won, history came to be written with a British bias heightening the crimes and misdemeanours of the rebels. No doubt, the scales would have been set the other way, had the rebels succeeded. A hundred years after the event, bitterness and passion on both sides having subsided, it is possible to take a detached view of the happenings of that date. Shri Surendra Nath Sen, commissioned by the Government of India to bring out a book on this subject to mark the Centenary of 1857, has attempted the task with distinct success.

The book is planned in eleven chapters and contains illustrations, maps, Appendices reproducing contemporary documents and letters, a sixteen-page bibliography of printed records, general works, pamphlets and journals, a fairly full glossary and an exhaustive index. The Mutiny threw up heroes like Nana Saheb and Kunwar Singh, martyrs like Tatya Tope and Rani Lakshmi Bai of

Jhansi, patriots like Beni Madho and Devi Baksh, scoundrels, felons and renegades like Man Singh and Ilahi Baksh. In the concluding chapter the author shows that the Mutiny was not pre-concerted; that Hindus and Muslims made common cause; that it began with the Sepoys but, as it progressed, drew to it considerable elements of the civil population; that many of the old aristocracy and the English-educated class ranged themselves on the side of law and order; and finally that the Mutiny cannot be regarded as a national revolt though there were patriots in the ranks. These conclusions are supported with a wealth of reference and documentation.

The Foreword by the late Maulana Abul Kalam Azad considers why there was a hundred years' delay in the occurrence of the Mutiny and draws attention to the sense of unity among the Hindus and Muslims of India during the period and the deep loyalty which the people felt for the Moghul crown.

The book eminently suits the general reader as well as the special student of this exciting chapter of Indian history.

A. V. SASTRI

The Meeting of Love and Knowledge. By MARTIN C. D'ARCY. (World Perspectives, George Allen and Unwin, London. vii + 167 pp. 1958. 12*s.* 6*d.*)

Father D'Arcy is one of the most able exponents of Roman Catholicism in this country and what he has to tell us about the relationship of Christianity to the other great World Faiths is therefore of considerable importance. In this book he starts off by examining what Leibnitz and Aldous Huxley have called the "Perennial Philosophy," that is to say the common denominator which is to be found in all religious beliefs.

The great mystics of all races, and many who are not mystics, have discovered the same basic fundamental religious truths lying beneath the many variations in the doctrines, practices, symbols and myths of the great world religions. But all that Father D'Arcy finds lying there in the depths of these Faiths is a certain modicum of common wisdom. His failure to discover any Perennial Philosophy in them is easily explained: How would it be possible for any writer who begins a review of the great World Faiths, as Father D'Arcy begins his, *i.e.*, by placing them under the two headings of "Christianity" and "Pagan Religions," to arrive at any conclusion other than that at which Father D'Arcy has arrived? Surely the word "pagan" is singularly ill-chosen. According to the dictionary it means "heathen and idolatrous" and I take it that idolatrous is another name for the worship of idols. Yet the Moslem is forbidden to make a graven image of Allah or Mohammed, let alone to worship it, whereas Christian Churches are full of images and rightly so. Which, therefore, is the most idolatrous of these two world faiths? In the opinion of the reviewer "pagan" is a word of disparagement and surely it is desirable that we should show respect to each others' faiths, even though we cannot subscribe to their views.

According to the publishers' blurb the author recognizes the need for a greater unity of understanding amongst all faiths, but after reading *The Meeting of Love and Knowledge* I do not find any indication of this recognition. Father D'Arcy's book would seem to justify rather than to regret the lack of tolerance and sympathy which unfortunately exists between the great World Faiths. Nor does it seem that the author has any real understanding of the Vedanta or of the Buddhist teachings which he is discussing in his book. All that I find it possible to say in praise of the book is that it is a masterly and clearly written exposition of the attitude of the Catholic theologian to all faiths other than his own.

KENNETH WALKER

My Portrait Gallery. By K. ISWARA DUTT. (Triveni Publishers, Masulipatam. 170 pp. 1957. Rs. 5.00)

A galaxy of the shining talents in modern India is on view in this portrait gallery. From Mahatma Gandhi to Sardar K. M. Panikkar, all — saints and statesmen, educationists and editors, philosophers and politicians — have been portrayed with deep sympathy and in a delightful style. These character sketches, over twenty in number, in their incisive analysis and impressionistic profiles, not seldom remind the reader of A. G. Gardiner, that prince of pen-portrait-makers in England of the last generation.

The portraits in *My Portrait Gallery*, however, could have been edited and arranged a little better to heighten their effect on the onlooker. As it is they give one the impression of having been huddled together rather in a hurry.

G. M.

Autobiography of a Saint, Thérèse of Lisieux. The complete and authorized text of "*L'Histoire d'une Âme*" newly translated by RONALD KNOX. Foreword by VERNON JOHNSON. Introduction by FR. FRANCOIS DE SAINTE MARIE. (The Harvill Press, London. 320 pp. Illustrated. 1958. 21*s.*)

The story of Thérèse Martin has often been told. The eighth child of a devout Catholic family of Lisieux, she entered a Carmelite convent and took the veil in 1890 at the age of seventeen. Before her early death in 1897 she wrote, under orders, her autobiography. When published, in 1898, as *The Story of a Soul* it made a great appeal not merely as depicting a singularly gracious personality but as showing that the life of religious perfection could be attained not only through great acts of self mortification but by continual self-denial in the smaller matters of daily life. On the basis of this evidence and that of the apparent fulfilment of her promise: "After my death I shall make roses rain," she was canonized as St. Thérèse of the Child Jesus in 1925.

There are two reasons which distinguish this particular edition of a much published book. The first is the accurate and sensitive translation by Monsignor Ronald Knox — his last earthly work. The second is even more important. Former editions have been based on a radical revision of what Thérese wrote. At the time there were several reasons to justify this. To meet the increasing demand for the exact reproduction of the original, however, the authorities of the Roman Church recently authorized the restoration of Thérese's manuscript and the publication of an edition based on this. "It was the real Teresa," writes Lancelot Sheppard in the *Tablet*,

> not the personality presented to the world in the amended autobiography . who was declared a saint, and it is right that we should know her as she was revealed in her writings.

The task of restoration has been done with the help of the resources of modern science and the book now appears as the definitive edition authorized by the Carmel of Lisieux.

MARCUS WARD

The Living Talmud: The Wisdom of the Fathers and Its Classical Commentaries. Selected and translated with an Essay by JUDAH GOLDIN. (A Mentor Religious Classic. The New American Library, New York. 247 pp. 1958. 50 cents)

The Talmud has often been called an "ocean." It embodies the collective Jewish thought from the second cen-

tury B.C. up to about 500 of the Common Era. To Jews everywhere this vast anthology of law and lore, custom and ritual, philosophy and ethics, ranks as second in importance only to the Bible.

The two component parts of the Talmud are the *Mishna* (six "orders" of classified law edited around 200 C.E. and the *Gemara* (a detailed discussion and elaboration on most of the *Mishna*) Few non-Jews have ever understood it, though a series of Popes and potentates have banned and burned it. It is a tribute to this work that, in spite of bigotry and suppression, it has remained the Living Talmud.

This volume is a welcome addition to the growing list of "Talmudica" in English. Dr. Goldin wisely concentrates on the *Pirke Avot* (literally, "Chapters of the Fathers") from the *Mishna,* since this collection of aphorisms shows the ethical motivation and idealism of the makers of the Talmud. In addition to a lucid introductory essay on the Talmud in general, he also provides us with a selection of insights by outstanding later Jewish commentators. Thus one meets not only the Rabbis of the Talmud, but also the homiletical ethics of Rabbi Nathan, the philosopher Maimonides, the analytical Obadia Bertinoro and other fine minds. Indeed at times the profusion of commentaries tends to distract attention from the main text.

The student of Sanskrit will note that the comments are mostly along the lines of *vṛtti* (simplified explanation); the *bhāshya* type of commentary is absent owing to unanimity of acceptance.

The aphorisms are universal and timeless. "Rabban Simeon ben Gamaliel says: 'By three things is the world sustained: by justice, by truth and by peace...'" (p. 75). They reflect courtesy and wit, as in the saying of Rabbi Mattiah ben Heresh: "On meeting any man be the first to extend greetings; and be a tail to lions rather than a head to jackals" (p. 173). Truly the *Wisdom* of the Fathers!

> Ben Zoma says: "Who is a wise man? He that learns from all men... Who is a mighty man? He that subdues his evil impulse ... Who is a rich man? He that is content with his portion. . Who is an honourable man? He that honours mankind!"

Seekers after wisdom will find much food for thought in this little book. Both editor and publisher are to be congratulated for enabling so many to take a dip in the ocean of the Talmud.

HUGO GRYN

Sadhusamagama (xix + 76 pp. 1956); *Jeevan Veda* (xxv + 190 + xii pp. Second ed., 1955); *Brahmagitopanishad* (ix + 253 pp. 1955). By KESHUB CHUNDER SEN. Translated by JAMINI KANTA KOAR. (Navavidhan Publication Committee, Calcutta. Rs. 3 00 each)

In 1880 the well-known religious leader, Keshub Chunder Sen, delivered a series of discourses in Bengali on "The Pilgrimage to Prophets" (Moses, Christ, Mohammad, Sakya, Socrates, Chaitanya, the *Rishis,* the scientists and men of genius). He said:—

> *I will have all these (prophets and saints) for my guidance, and no single* modern preacher or *guru* shall I accept as my guide. Priestcraft I hate, mediators and intercessors I will not have

Shri Jamini Kanta Koar has translated these discourses into English for the first time. Hence, the volume is a valuable contribution to the unitarian religious literature of the nineteenth century in India. The English version is welcome indeed today, as it will strengthen the forces which tend to the ideal of a Fellowship of Faiths and Philosophies. Some of the beatitudes of *Sadhusamagama* are:—

> Blessed are they who love to associate with

the prophets of all religions, and seek to gather at the feet of each the peculiar ideas he has to teach

Blessed are they who instead of seeing God through prophets, behold prophets and saints through the Lord as their Mediator.

This book, along with its predecessors *Jeevan Veda* (Keshub Chunder Sen's spiritual autobiography) and *Brahmagitopanishad* (his discourses on *Yoga* and *Bhakti*), also translated into English by Shri Koar, will be, it is hoped, greatly appreciated by all those who desire to see a spirit of synthesis more and more at work in the field of religion.

"A STUDENT OF RELIGIONS"

LEAVES FROM A PARIS DIARY

["INSTITUTIONS are promises never kept," says **Shri Baldoon Dhingra**, reflecting on the incredulity of Indians and others in a Parisian audience towards the idea of a change from within the individual which is embodied in the *Bhoodan* movement. Shri Dhingra suggests that institutions are not enough without inwardly evolved men and women.—ED]

WE WERE HAPPY to welcome Shri Jai Prakash Narayan when he visited Paris a few days ago. The well-known sociologist Professor Dumont invited him to talk to his students at the École des Hautes Études. Later an international gathering composed mostly of students of the Cité Universitaire listened to him with rapt attention. On both occasions Jai Prakashji talked about *Sarvodaya*, explaining its significance in Gandhian and Vinoba's terms. The whole concepts of *Bhoodan* and *Gramdan* were very strange to everyone and seemed like a story out of a fairy book which was pleasant to listen to but, as they felt, impracticable. The most incredulous among the audience were the Indians, who found they could not for the life of them see how people's hearts could be transformed. After all, they said, these so-called transformations of hearts, this resolution to love, possesses only an ephemeral character. People could not accept this idea of "giving" except for a day. And then, they said, how many hearts could be transformed in such a way? What indeed was Vinoba trying to do? How could he solve the problem? It was a foolish dream even though it was a pleasant one. And here was Jai Prakashji, saying to them quietly, simply and with deep feeling that the great mass movement must awaken man to his responsibilities towards his fellow men the world over. The happiness of man lies in his harmonious relationship with other people.

The reason why Indian students and others, mostly scientists, anthropologists and mathematicians, found the whole idea to be Utopian was that they have come to have faith only in reason-made institutions. Most modern institutions are the creation of ideas. Rather they are residues of ideas, in so far as ideas, when materialized, never quite fulfil their nature in thought. Institutions are promises never kept. Hence creators of institutions are ever in search of other ideas which promise to succeed where their predecessors have failed. Influenced by Western concepts many people still believe, as they have believed for over two thousand years, that you can create a perfect form of society and state based on ideas whereas Shri Jai Prakash Narayan was trying to point out that it is vain to expect improvement through institutions since man himself is the

sole worthy object of reform.

The wisdom of this philosophy requires no proof. All Chinese ethics and political philosophies insist that until rulers personify the virtues becoming their rank and task, there is no chance of having good government or public welfare. Unless people see the good represented in action they cannot be expected to obey the law and lead a moral life. Today we live in a world dominated by institutions and organizations. This distracts us from man himself, and degrades us to the state of unfree and irresponsible beings. What happens is that institutions keep on changing and growing while man remains the same. If the attitude Jai Prakashji talked about is unrealistic, then the method of changing one institution after another — for it is easier to change institutions than man — is certainly a means of avoiding the real issue.

Jai Prakashji will be returning to Paris at the end of July, when he has promised to hold a Seminar to satisfy anthropologists who wish to study the methods he advocates. This will enable students to produce a paper on the techniques of *Sarvodaya*. It will provide some material for research workers to prepare yet another dissertation on backward people still living in rural conditions. The easiest way to kill an idea and to bury it is to reduce it to a document. When someone asked Jai Prakashji whether he would take part in the Government, I was reminded of a similar remark once made to Confucius. The Master replied, "What does the book of history say about filial piety? Do your duty as a son and as a brother, and those qualities will make themselves felt in the Government." Holding office need not be considered essential.

BALDOON DHINGRA

NOW!

This moment is yours,
A jewel from time's casket,
Observe all its facets,
Its iridescent hues,
Its splendour superb;
Oh, accept it, this glittering gift!
Extract the quintessence
Of its dissolving beauty;
Use the Midas touch,
And you will gain more than gold
Without its curse...
This moment is yours,
A jewel from time's casket,
Despise not the precious gift.

HERBERT BLUEN

CORRESPONDENCE

ON PHILOSOPHICAL ANARCHISM

[In the following two contributions an old idea finds re-expression.

In the first **Shri N. V. Eswar** criticizes, and very rightly, the prevailing tendency of lowering the status of the individual; it is true that the tendency of modern governments is to make of the citizen a robot. Shri Eswar's letter takes our mind to the Philosophy of Anarchism and to some words of the famous Anarchist, Proudhon—"Government of man by man in every form is oppression. The highest prefection of society is found in the union of order and anarchy." From Zeno to Tolstoy and Kropotkin the grand concept of the Free Man has been discussed. The emergence of the Free Man, the Master-Anarchist, points to the only right process to bring about the harmonious relationship between myriads of men and the One Humanity.

The second letter offers some thoughts which balance the forthright extremism expressed in the first. Rightly does it refer to the Theosophical idea of Universal Brotherhood whose enemies are partial brotherhoods — national, racial, religious. What contribution has Theosophy to make towards the understanding of the Philosophy of Anarchism? — ED.]

I.—"UNITE AND PERISH!"

I CAME ACROSS a poster on a street wall, which carried the slogan: "Unite or Perish!"

It is rather intriguing that those who could get along all these centuries as pure individuals cannot get along any more on that basis.

The individual of the past decades not only desired and relished his own company but also lived in perfect peace with himself and everybody else around him. There was about him a certain air of contentment and gratitude for what little he got. He made do with the little, converted it into plenty and, out of love, gave portions of it to others. His progress on the pathway of life was, consequently, much simpler. He did not stand on anyone's toes. No one else was a disturbance to him either. Though the journey at times seemed long, it was pleasant, and the path was strewn with the thought: "Everything is as it should be," and, just in case something appeared a little out of shape at the moment: "Everything will turn out all right." And everything did. With mutual respect towards and confidence in one another, individuals did not perish, but actually flourished. As a matter of fact, the individual has been responsible for the edifice which stands erect today. He was full of a zest for life.

What was the reason for his boundless enthusiasm? It was the conscious adoption of a positive attitude towards life with the firm conviction that life was good in itself.

What has happened meanwhile to upset the apple cart? The gregarious animal instinct of man has probably got the better of him. Lack of confidence and pride in one's own talents has created the feeling that the individual can cover up his weakness and get by, secure in the weight of numbers. This unity is then the unity of weaklings who cannot live by themselves. Of what use are they, either to themselves or to others around them?

All unities reduce themselves to unity in hate. Witness the banding together of nations. They are unities all right. But at what price? The price of world peace. Each is a permanent invitation to the other unity to arm itself to the teeth. Call it the Cold

War; call it armed defence; it amounts to this: nothing constructive ever gets done. It undermines the very basis of life.

Similar is the case with what we are considering at the moment. It is this so-called unity that has eaten into the foundations and threatens now to send the edifice hurtling down into the widening chasm. Unite to Perish!

"An enemy of an enemy is a possible friend" seems to be the notion behind this call for unity. This enmity against a particular individual or body is what binds individuals, who lose their individuality to become a single menacing body. There is no intelligent individual friendship behind this apparent cohesion. With individuality lost, there is nothing else left but an overgrown empty shell, a shell that can easily be pricked and toppled over, since it is motivated only by its own enmity, enmeshed in a number of similar enmities, and not by any individual strength of its own.

A mere collection of individuals, without their souls and afraid to trudge the path of life on their own, are not, in essence, a menace and a challenge to any real or imaginary enemy as is generally thought. They are only a menace to themselves. They become a Unity to Perish. Why not turn the slogan round and make it say: "Unite and Perish!"? That should be quite appropriate.

It overwhelms one to think that individuals could lead a blissful existence on a fourth of what is available now. They never thought of perishing. The prevalent idea was: Perish such a thought! Let us go back to the days of pure Individualism. Life resides in the Individual. It is only by the efforts of individuals that the world has progressed so far, and will progress again in the future. There is no doubt about this. The world will certainly be lost if Individualism dies. Let us not kill it by this Unity. Instead, let us raise the slogan, "Disunite and Live!"

N. V. ESWAR

II.—UNITY ALREADY EXISTS

SHRI ESWAR raises an important point beneath his almost bantering tone. His picture of a happy past may not be quite sound history: it remains a desirable future. Yet something must be said on the other side of the question of unity.

Can there be a condition in which men literally disunite and live?

No such is known to have existed; and thinkers trying to imagine a "state of Nature" without society have felt it would be "nasty, brutish and short." Isolation would not be pure individualism; for it is the nature of the individual himself to need fellowship. And more than need — to find in it a fulfilment beyond any that is possible in winning his own satisfactions. To unite with one's fellows is to be truly individual; to give up one's life is indeed to live.

And somewhere between the simple need and the perfect fulfilment lie wisely contrived social bonds. If a man is to live together with his fellows, he must incur obligations of honour to maintain the conditions on which the fellowship rests. Beyond what each can do for himself much may be done for all by united effort; and to share in the fruits of collective action is no shame to individual self-reliance and dignity, provided a share is sincerely accepted in the *responsibility* for collective action and its results.

Indeed, this pattern of relations extends beyond human fellowships. All the beings in the universe are irrevocably united in their own nature. As the Theosophists say, "Universal Brotherhood is a fact in Nature." If we strain to disunite and live, we shall shatter ourselves from within as well as upset the ordered movements of existence. Unity in fact, is not to be manufactured but realized in Nature and Man.

Here we come upon the track of why so many things done in the name of unity seem to strangle and crush the finer flowers of human evolution, till many sensitive people cry out. "Disunite or Perish!" Shri Eswar says finely, "There is no intelligent individual friendship behind this apparent cohesion." Realization of universal unity comes precisely from the free, intelligent friendship of individuals, progressively broadened till it includes all the beings in the universe. In a unity imposed from outside, the individual becomes less than he might be separately — and so the substance of unity is lost and the realization of fellowship wanes. Even a kind master of many slaves does not form a band of brothers. Still worse becomes the evil of an imposed unity when it is a means of war with other partial unities.

It is the imposed and partial unities from which the Idea of Fellowship must be rescued, and the individual set free that he may unite. Behind the unity of laws must stand the Unity of Love.

G. R. C.

A thoughtful open letter from the Swedish diplomat and writer, Baron Erik Palmstierna, a Vice-President of the World Congress of Faiths, appears in its June *Forum* under the heading "Individual Advance Hindered by 'Official' Religion." He believes that questions of the meaning and purpose of life sooner or later arise spontaneously in almost all and such moments might become turning points in life and lead to a search for the eternal pattern. Too often, however, emphasis on the maintenance of "a firmly built faith that represented the one sacrosanct means of salvation" has led to "the tender, delicately growing individual religious plant becoming a conventional form and religiosity." Baron Palmstierna holds, rightly we think, that

> what is needed is not intellectual, theoretical knowledge but some contact with flickers of experience from the Great Living Secret behind appearances. Here we move on the ground that is common for all true religions It is deeply embedded within the soul. All historically developed faiths in their various aspects and features had ... their fountain in this inner field.

That field is open still to every earnest, reverent seeker of the Reality within. Creeds and rituals divide; the spiritual quest unites all seekers after Truth.

ENDS AND SAYINGS

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

The Supreme Court at Washington decided on June 16th that a passport could not be denied on the basis of an applicant's belief or associations. Mr. Weldon Bruce Dayton, a cosmic ray physicist, who has fought a four-year legal battle to this successful conclusion, has received his passport for which he had applied to come to India to accept a position at the Tata Institute of Fundamental Research, Bombay. It appears from the statement in *The Hindu* of June 26th that the State Department had withheld Mr. Dayton's passport on suspicion of his political affiliations, though he denied having ever belonged to the Communist Party. It will give satisfaction to many solicitous for the pioneer American Republic's faithfulness to democratic principles and practices if, as State Department officials appear to understand, the Supreme Court Decision means that a passport can no longer be denied on political grounds to Mr. Paul Robeson, the great Negro American singer.

India, whose own Constitution vests in its Supreme Court the final decision, on appeal from a High Court, on a substantial question of law as to the interpretation of the Constitution and the Fundamental Rights which it guarantees, must particularly rejoice that the Supreme Court of another great democracy has again vindicated its trust as the defender of the rights of its citizens from encroachments even from the powerful Executive Branch of that country's Government. This is a lesson for many in India. Such a decision could never have been given in a totalitarian State.

A United Nations team which has been studying the phenomenal growth of cities in Asia has come to the conclusion that it is proportionally more rapid than the growth of New York, London and other urban centres of the Western world, according to a Special Correspondent's report from New York in *The Hindustan Times* (New Delhi). While the upsurge of Asian urbanization at such a fast pace threatens to develop the world's biggest slums and worst social and economic problems, it also holds the possibility of a more orderly development than that of the metropolitan centres of the West. This view is held by Mr. Ernest Weismann, Assistant Director of the United Nations Bureau of Social Affairs in charge of housing, building and planning. According to the report,

> Mr. Weismann says it all depends on how the problems are handled on local and national levels Fifteen per cent of the world's population lives in urban areas of 100,000 or more inhabitants, or in the principal cities of countries where cities of this size do not exist

More than a third of the cities with a population of 100,000 or more are said to be in Asia, though their inhabitants represent only eight per cent of Asia's population, which is predominantly rural. But the warning is given that "the rate of growth of Asian cities is reported to be so fast that unless some quick planning is done, they could turn out to be giant slums and sources of much human unhappiness."

The statistics furnished reveal that, though the largest city in the world is New York, the two next largest metropolitan areas are in Asia, namely, Tokyo and Shanghai. Calcutta and

Bombay rank eighth and tenth among the world's largest cities.

Demographers and other social-planning experts are reported to be worried because not enough attention is being paid in Asia to town planning. United Nations experts point out that,

so long as the problem is not tackled fully, the country may face the prospect of population growth outstripping social amenities, with consequential decline of health and sanitation standards — a trend already noticeable in many Indian towns of more than 100,000 population.

The causes leading to the drift of rural people to the urban centres are clearly outlined by Mr. Weismann:—

As the developing countries in the predominantly rural subsistence economies grow more firmly into the orbit of the expanding market, the social and environmental conditions deteriorate and the rural incomes become smaller in comparison with those of the urban area. The pressure on arable land, the hope of better life, the prestige and lure of the big city and the promise of securer industrial employment keep mass migration moving to old and new centres.

A similar conclusion has been reached by a team of experts in India, working at the instance of the Committee on Five-Year Plan Projects. It points out, as one of the basic causes of the development of slums in cities, the phenomenal increase in their population due to the influx of people from rural areas in search of employment and the better civic amenities available there. It cites in its report the city of Bombay, observing, according to a report in *The Hindu* (Madras) that

there has been a 130 per cent increase in population during the last quarter of a century while the increase in dwellings, during this period, has only been 35 per cent. It was estimated in 1951 that a population of about 50,595 was living at the rate of twenty or more persons in each dwelling or room. The present accommodation in Bombay is considered to be sufficient to take in about 15 lakhs of people out of the present total of about 33 lakhs. If the rest of the city's population is to be adequately housed it would involve construction of at least 2¼ lakhs of tenements, involving an expenditure of about Rs 150 crores.

Bombay is not the only city where expenditure on this scale is needed; the team concludes that one of the measures for slum prevention is the dispersal of population by the removal of industries from overcrowded cities:—

The need for dispersal both of industries and population from the more congested centres has been recognized since long. It has been accepted as a basic assumption in the development of plans prepared under the 1947 Town and Country Planning Act of England. Dispersal of industries has been talked about in our country for a long time; but no concrete steps appear to have been taken to implement it. On the contrary, there is a tendency to permit the establishment of new industries in the already overcrowded and congested parts of cities even without any regard as to whether adequate provision exists there for water supply, electricity, drainage and other facilities Such a situation can be remedied if no licences are granted by the Central Government to any of the proposed industries unless a "no objection" certificate is produced from the local body The local body while giving such a certificate will, no doubt, take into consideration the availability of essential facilities

How truly applicable are these words to Bangalore, fast becoming ugly and offering increasingly difficult living conditions!

We must not expect that the tempo of influx from the villages to the towns will slow down of itself in the near future. Nor is there any early prospect of new housing schemes in towns, adequate to meet the ever-increasing demand for accommodation. To limit employment expansion in the congested areas it might appear advisable to fix an optimum limit to the population of a city from the point of view of administrative efficiency and economical planning of the utility services. But, while this may sound feasible, such a

step is difficult to take in a democracy. Instead of trying to impose artificial restrictions on the movement of population, would it not be more practical to deal with the economic responsibility for the influx from the villages to the towns? If opportunities for employment are not confined to the towns and if the villages offer at least some of the amenities usually available in the towns, surely the rural people will not readily leave their ancestral homes. Although our towns are not very attractive, if people still continue to flock there and undergo all the privations of congested slums, it is because the villages are considered much worse; improvement of the villages, therefore, is a promising way to prevent increased urban congestion.

Striking similarities between the thought and the gods of Northern Europe, Greece and Rome in pre-Christian times and those of ancient India were pointed out on June 14th by Professor J. B. S. Haldane in his lecture at the Indian Institute of World Culture, Bangalore, on the "Pre-Christian Religions and Literatures of Europe." While not neglecting Druidism and the religion of the Scandinavian countries, he dealt chiefly with the Greek and Latin literatures, which continued to be studied in Britain 1,500 years after the Roman conquerors' departure. This was a precedent which might reassure Indians anxious for the retention of English in their country. The literatures of Greece and Rome, in point of both beauty and meaning, had exerted as enduring an influence on Europe as the literature in Sanskrit had exerted on India.

Rome had recognized the cultural superiority of conquered Greece, and most of the Roman gods were the counterparts of those of Greece under different names, though in general more respectable than the Greek gods, some of whom had all-too-human failings. Interesting parallels were suggested between the gods of Europe and of India.

How wide-spread in ancient Europe a vivid belief in rebirth was, was also very interestingly brought out.

Indian mythology, Professor Haldane recognized, was far richer in moral lessons than the literatures of Greece and Rome. He felt, moreover, that European scholars, brought up in the Christian tradition, would profit greatly by six months in India as a preliminary to understanding the polytheistic cultures of early Europe. On the other hand, he strongly urged that young Indian scholars should study the mythologies of Greece and Rome. Viewing them from their own standpoint, they could see them in correct perspective and incidentally would understand better their own ancient past.

Professor Haldane suggested a parallel between the Trojan War and the war fought on the Plain of Kurukshetra, perhaps because of the great carnage and the noble warriors destroyed on both sides. Is there not, also, a closer parallel between the abduction of Helen and the fall of Troy and the *Ramayana's* account of the abduction of Sita and the conquest of Lanka?

In these days when science and technology are outrivalling the humanities in popularity, the science-teaching programme assumes great importance. Laetitia Bolton examines this problem in the "Annual Book Issue" of *Science*, organ of the American Association for the Advancement of Science. It is, she writes, the responsibility of educators in a democracy "not merely to train more scientists but to foster the understanding of science." We would add, the understanding of its responsibilities and of its place in national and world culture and affairs. From the next school year, she tells us, science teach-

ing will be mandatory in New York State schools from the first grade through the eighth. She quotes James R. Killian as maintaining that "the liberal arts of our time cannot be liberal if they reject or disdain science and technology." True, but even more important is his recognition that, conversely,

> science and technology cannot fulfill their responsibilities if our scientists and engineers lack the humanistic quality which has been ascribed to the Athenians—the art of making gentle the life of mankind.

The desirability, at the level of scientific specialization, of uniting the parts of science to form a comprehensive whole is touched on editorially in the same issue, in a consideration of the limitations of team projects of unification. The integration of scientific knowledge is indeed desirable if scientists restrict their generalizations to proved facts. But the project for producing a unified behavioural theory of man and society, with which the editorial specifically deals, seems to lie outside science's legitimate field.

The Central Gazetteer Unit of the Government of India, set up in January, has completed plans for compiling a National and District Gazetteers. This is good news. The District Gazetteers now kept in large libraries are rarely referred to except by the discerning, but they were evolved by a long and laborious process. In 1807 the East India Company's Directors planned for a statistical survey of the country, and the idea grew till Hunter submitted his plan for a Gazetteer of the country in 1869. With the voluntary co-operation of officers from more than 200 districts, he worked on his systematic plan till the Gazetteers were published early in this century.

At a recent meeting of the State Editors of Gazetteers, at New Delhi, the Central Unit decided that the revised District Gazetteers should follow a uniform pattern. According to a report in *The Statesman,*

> they should not merely be geographical dictionaries, but should attempt to describe vividly the social, political, economic and cultural life of the people living in a particular district. Based on the recommendations of an expert committee set up for this purpose three years ago, the plan lays down a pattern chapterwise with a view to making the treatment of the subject-matter compact and to reduce the margin of error, omission and duplication. Section headings have been kept broad enough to allow due emphasis to be placed on aspects of local administration peculiar to a district, without disturbing the arrangement of the chapters as a whole.

While warmly acknowledging the learning and industry displayed by their predecessors, the plan warns the revisers against the wholesale lifting of passages, whatever be their impress of profound scholarship. Time has wrought many a change in the ways and habits of men; and a new angle of vision has become necessary. The responsibility of the revisers is great.

> New ground will have to be broken in the historical section as in most of the old gazetteers the chapters on history end with the "Mutiny." To make the information up-to-date special care will have to be taken to ensure that neither the role of the district in the freedom struggle is over-emphasized nor is it duplicated with the information to be provided in the proposed National Gazetteer. To prevent such imbalance or over-simplification, the Central Unit will go through each District Gazetteer before it is passed for publication.

The plan for the National Gazetteer envisages the

> production of four volumes of about 500 pages each to replace the existing Imperial Gazetteers The first volume will be confined to the physical features of the country and the race, religion and language of its people. The second volume will deal with the country's history and culture. Economic conditions with special reference to the available resources and the recent developments will form the subject-matter of the third volume. The last volume will concentrate on administration and the cultural and political integration of the country.

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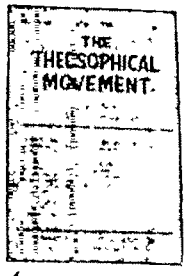
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B. P. WADIA

[We sorrowfully record the passing away of Shri B. P. Wadia ["Shravaka"] at Bangalore on August 20th. We owe to "Phren" the following appreciation, necessarily brief as this issue is already in the press.—ED.]

Shri B. P. Wadia, a great son of India and a devoted follower for over half a century of Mme. H. P. Blavatsky and her great Teachers, was born at Bombay, October 8th, 1881. He came of a famous line of Parsi shipbuilders. He might be said metaphorically to have followed the ancestral profession, but it was not at constructing ships of wood or steel that he laboured. He worked since 1922, side by side with faithful colleagues of the United Lodge of Theosophists on three continents—and, since 1929, especially in India—to salvage and refloat the barque of pure Theosophy, Mme. Blavatsky's restatement of the Ancient Wisdom, which had stranded on the sandbar of pseudo-Occultism and personal following.

He served also in other fields, suffering internment for his activity in the Home Rule League, of whose *New India* he was Assistant Editor. He also organized the first Labour Union in India and represented Indian Labour at the First International Labour Conference in 1919.

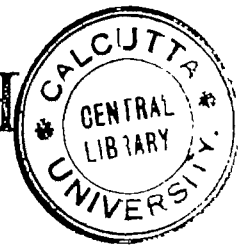
He initiated in 1930 and has long laboured for THE ARYAN PATH of which Sophia Wadia was named as Editor in 1940. His often unsigned articles in it down the years ever conveyed high ideals and great ideas. Other monuments to his tireless spiritual and philanthropic energy have been his several books; the valuable Theosophical reprints brought out under his inspiration; the anonymously edited monthly, *The Theosophical Movement*; and the Indian Institute of World Culture at Bangalore, with Branches in London and Bombay, founded to promote world brotherhood and peace, of which he was the President for life.

For all that he was and all that he achieved he credited Theosophy with its teachings of an Impersonal Deity, present everywhere and in every human heart; Karma and Reincarnation; Universal Brotherhood and the perfectibility of man.

The world is grievously the poorer for his passing, but incalculably the richer for his years of tireless service. The seeds of aspiration he has sown in countless minds and hearts will yield their fair and fragrant harvest through the coming years helping to make a nobler and a kinder world than that from which he passed so peacefully away.

PHREN

THE ARYAN PATH



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

VOL. XXIX SEPTEMBER 1958 No. 9

"THUS HAVE I HEARD"—

TOWARDS ONE WORLD

AS THESE lines are being penned the news from the four quarters of the globe is disconcerting as well as disappointing. In the names of their respective governments the heads of States, supported by their like-minded colleagues, have been taking steps which threaten to throw the good of the world into the melting pot of war and strife, the apotheosis of evil. We doubt whether the masses of the U.S.A. or of the U.S.S.R., of Great Britain or of France, would support these actions if the whole truth were known.

From the moral point of view, in what measure is the Democratic side, represented by the U.S.A., superior to the tyrannical Autocracy of the U.S.S.R.? Democratic States are superior to Totalitarian States because in them there are liberty of speech and action, impartial courts of law and justice free from executive interference, respect for the dignity of man, the voter, and clean methods of election to the legislatures. All these go to make the Democratic side more moral and truly humanitarian. How is it, then, that representatives of the Democratic side, the U.S.A. and her friends, lapse into the ways of the Totalitarian States represented by the U.S.S.R. and her satellites? And an even more important question, What power and influence do the leaders of the Democratic States wield over their own population?

There is little doubt in our minds that the Democratic States do stand for a liberty of thought and of speech which is ruthlessly suppressed under the Totalitarian *régimes*. It seems to us, however, that the Democratic States are still in the grip of the evils of Nationalism, which today is out of place, out of line with evolution; a thing of the dead past. Nationalism is like a spook, a *preta*, masquerading as the Divine Spirit, as in the séance room,

from the limbo of soulless forms. The so-called "Spirits" of the dead tempt and corrupt the minds of men. So also, today the *Kama-rupa*, the soulless form, of dead Nationalism tempts and corrupts the mass-mind of the Democracies. That soulless passion-form or *Kama-rupa* has succeeded in being accepted as the soul of the Totalitarian States. A nefarious type of Nationalism flourishes there, and the U.S.A. and her friends should resist intelligently the absorption and assimilation of those morbific forces of an effete Nationalism.

The cycle of Nationalism has run its course; the wheel of progress and of evolution, the Great *Chakra* of Vishnu, has rolled forward to enter the cycle of Internationalism, of One World; of Humanitarianism and Universal Brotherhood; of Cosmopolitanism and the true religion of Right and Righteous Living.

The Democracies should unite in the first instance, not to fight Russian and other autocracies, but to labour constructively for the creation of the real "Parliament of man, the Federation of the World." There is rivalry between Democratic States. Totalitarianism has for its motto—"Might is Right"; the freedom-loving Democracies must cleanse themselves of every taint of that impure motto. Justice and Mercy are two major aspects of the Law of Nemesis or Karma, and the Democracies should be stricter than they now are in the self-discipline of developing and expressing the light of justice and the power of mercy.

This, we feel, is what our Prime Minister Nehru has at heart. His many efforts for the good of the world at large are directed to creating a mental and moral atmosphere of pure brotherhood among all nations, all the peoples of the world. His greatest enemies are those of his own household — those narrow-minded and unintelligent-hearted persons who are engaged in waging fratricidal strife on more than one front. Provincialism, casteism and creedalism are dogmatic and fanatic forces of evil.

We must all work for a United India in a United World. From this point of view Adult Education in India is of greater importance than even school and college education. The Humanities are more needed than technology is in the civilization of today The Religion of Life and not organized religions; Soul education which enables man to master the machine which at present is enslaving man; the conviction of the need for a Brotherhood *in actu* and *altruism* not simply in name; these are some of the means to bring into being One World, One Humanity.

Selfishness, indifference and brutality can never be the normal state of the race—to believe so would be to despair of humanity, and it is said, "God will forgive thee all but thy despair"

SHRAVAKA

IN DEFENCE OF DARKNESS

[**Mr. Mikhail Naimy** needs no introduction to our readers. He is the well-known author of *The Book of Mirdad*, *The Pitted Face* and the recently published *Till We Meet...*, the beautiful mystic stories which are gaining appreciation. In this essay he expresses in his usual charming and limpid prose some profound ideas; and they ring true and need neither logic nor argument for acceptance.—ED.]

WE ALL sing the praises of Light, while no kind word is ever said for Darkness. For Darkness is to us the symbol of ignorance and the source of error and fear. It is the favourite stage where our sins and evil passions like to frolic and to propagate in absolute abandon. The ocean that is Darkness is indeed boundless, uncharted, most merciless and treacherous.

In Darkness the eye is rendered of no use as a guide to the foot, and the foot as a guide to the body. Should they venture out in the dark, they may all perish in an instant. As to the hand, it becomes an undependable tool. While groping for an onion or a rope it may grasp a scorpion or a snake.

In Darkness all measurements and directions are twisted or made of no avail. No length, no width, no depth, no east, no west. Only a limitless expanse wherein all differences are lost between the near and the far, the high and the low, the beautiful and the ugly, the red and the yellow, and all the other colours and shades of the rainbow. Everything is pitch-black —rather, is colourless. For, in the absence of all colours, black also ceases to be a colour.

All in all, total and perpetual Darkness would seem tantamount to death. Sufficient for it to blot out all our landmarks in order to paralyze our movements and thus leave us crippled and blind to any goal.

As to Light, who can assess even a fraction of its incalculable bounties and beauties? In the twinkling of an eye it reveals to us vistas upon vistas of charm and wonder. And we are lured by the charm and the wonder to imbibe of them as much as we can. Ferociously and stubbornly we fight every obstacle to any of our aims. Should the aim be shrouded in Darkness, we call forth all our ingenuity to tear the shrouds, so as to have the world about us flooded in Light. Is it any wonder that we should love and praise Light, and should hate and fight Darkness?

Did not the Creator say at the very dawn of creation, "Let there be light," and there was Light? Did not the prophets of old teach us that he who walketh in the light does not stumble? Did they not say, "Let your light shine before men"? Did they not warn us against all the evil things and

doings that cloak themselves in Darkness? Verily, then, is Light all truth and beauty; while Darkness is falsehood and ugliness in the extreme.

That is the universal judgment men pronounce for Light against Darkness. This judgment, in my opinion, is most biased and unfair. For neither is Light a blessing unalloyed; nor Darkness a curse unmitigated. Much can be said against Light. And much can be said in favour of Darkness.

The greatest, the noblest and the foremost among the virtues of Darkness is its being the womb wherein Life is conceived and germinated before and after it takes form and manifests itself to Light.

Observe how over-careful Life is to hide its holy germ far away from Light for fear that the slightest ray of Light should strangle it and nip it in the bud. Therefore it wraps it up with many wrappers which Light can never penetrate. That is its course with all things animate and inanimate. Thus the germ in the semen of animal and man is kept in absolute obscurity, and is made to pass from the male to the female in total Darkness also, there to gestate for days or months before issuing forth into Light after having been fully equipped with all the essential powers and organs which shall enable it to grow, to expand and to achieve the purpose for which it was made to emerge from Darkness into Light.

Also the seeds out of which grow the bewildering varieties of plants—are they not strongholds of Darkness for the germ of Life that is to become, say, a dandelion, an ear of corn, a cedar, or any lowly or princely representative of the vegetable kingdom? Take, for instance, an acorn. Break it in two and expose its heart to Light, and what is the consequence? You have killed the potential oak hidden in the dark recesses of its heart. On the other hand, take that very acorn and bury it with its shrouds in the Darkness of the earth, and it shall before very long emerge as a green, delicate plant capable of becoming in the course of years a mighty oak whose branches shall spread wide and far, whose roots shall go deep into the earth, whose heart shall make merry with the storm, and off whose shoulders the years shall skip and glide as skip and glide the drops of rain and dew.

See how the roots of plants abhor the glare of Light and seek instead the soothing quietude of Darkness, there to crawl in peace and safety along their devious paths. Uncover those roots and expose them to Light, and you destroy the plant. Look also to the trunk, the branches, the leaves and the fruits of any tree, and you shall find that all these are but swaddling bands wherein the life in that tree is wrapped so as to keep it safe from the poisoned shafts of Light.

Look rather at your own body, which is the nearest living thing to you. Do you not see how Nature has wrapped it from head to foot in that marvellous covering which is your skin, so as to permit the life within it to do its work in the peaceful silence of Darkness? Neither your brain, your heart, your liver, your lungs, nor any of your vital organs can do their work except in total darkness. As to the blood, which is the life-carrier in your body, if you expose a drop of it to Light, it instantly congeals and is robbed of that charge of life which it carried while working in the dark. It is as if there were an enmity between your blood and Light, such as exists between the mouse and the cat.

Passing from the world of biology to that of psychology, we find that our thoughts, imaginings, emotions, reactions and memories, from the noblest to the basest, all have their birth in the dark and grow and multiply in the dark. When they become audible and visible as words, sounds, movements, lines, colours or any other modes of expression, they so become through their shells, as it were. Their essence—their *soul*—remains enwrapped in Darkness.

Do you not often shut your eyes when attempting to catch a fleeting image, to ponder a weighty question or to solve one of those knotty mundane or spiritual problems that frequently cross your path? Does not that mean that your mind, your imagination, your memory and all your soul powers prefer to work in the dark and away from the distractions of Light? I dare assert that all the masterpieces of human genius, from the remotest times to the present, were conceived in the Darkness of silence or the silence of Darkness. Often does Light distort things by presenting them to our senses not as they are but as they seem, thus leading us to believe that what *seems* is what *is*. It ill becomes us then to overrate Light and to underrate Darkness.

Yea, glorious is that Darkness which is the sacred incubator and preserver of holy Life. In it alone does Life invisible incarnate, to issue forth in an endless variety of visible forms which bathe in Light, yet are never pierced by Light. To try to penetrate that Darkness with the eye which can see nothing except in the Light is as futile and stupid as trying to catch the image reflected in a mirror by breaking the mirror. For that we need an eye that can *see* in the dark.

Happily we are endowed with such an eye. It is that *Inner Eye* which sees while the outer one is shut, and which depends for seeing on a light other than that sent down by the sun, the moon and the stars, or that given forth by a match or by the pressing of an electric button. When clear and wide-awake, that eye alone is capable of piercing the dark veils

in which Life is always shrouded. And then its light is *The Light,* worthy of praise and song. When that eye is dark and fast asleep, the world about us is a world of phantoms and pantomime. And then its darkness is *The Darkness* which is the fountainhead of all our errors, sins and pains. That is the fearful darkness which we are called upon to abhor and to fight, and which shall never find a defender in my pen or tongue.

Were I to choose between a clear inner eye and a blind outer one, I would choose the first. Yet would I prefer to have both eyes clear. Only a clear outer eye can lead the inner one to the dark veils of Life without being able to pierce them. It is the clear inner eye that pierces the veils and reveals that effulgent Light which "passeth all understanding" and which is the marvellous sustainer of the universe and Life undying.

MIKHAIL NAIMY

RUSSIAN IMPERIALISM

IN *The Minority Problem in the USSR and the USA* (The Council on Race and Caste in World Affairs, New York 16) Mr. Homer Smith, an American Negro press correspondent long in Russia and but recently returned home, reports his observations. He found the material gains and nominal self-rule and self-determination of the minority peoples of Soviet Central Asia, "Russia's 'hidden colonial empire,'" offset by ruthless suppression of aspirations to independence. The Soviet Constitution permits secession, but the Crimean, Chechen-Ingush and Kalmyk "autonomous republics" were disbanded and their minority inhabitants shipped off to Siberia. The remaining Central Asian peoples are reported strictly isolated from their brothers in Persia and Turkey, less so from those in Communist China. Moreover "their ancient Islamic religion has been all but outlawed" and, "always highly individualistic, they have now been collectivized."

I shudder to think what would happen to any Russian minority people if they went into court on the basis of the "freedoms" in the Soviet Constitution seeking to establish their own free press or to expand openly their religious activities and organizations.

American democracy, despite rapid and striking advances in Negro wealth, opportunity and honours, has admitted shortcomings, but the American Negro can freely voice his grievances. Moreover, he can appeal to the Courts and his democratic aspirations are supported by many of his White fellow countrymen. Mr. Smith is confident that "the majesty of the law and the growing spirit of democratic enlightenment will in the end prevail."

THE MIND BEHIND BHOODAN

SHRI VINOBA BHAVE'S LAND-GIFT MOVEMENT

[THIS informative article is based on an intimate study of the ideology behind the Land-Gift Movement as expressed in certain recent lectures and expositions of Shri Vinobaji. The writer, **Dr. J. N. Mohanty,** is doing useful work in the post-graduate department of the Calcutta University. He is the author of a work on Vinoba Bhave in Oriya and also of *Nicolai Hartmann and A. N. Whitehead: A Study in Recent Platonism*; he is now engaged in preparing a critical study on the German philosopher, Edmund Husserl.— ED.]

THE PURPOSE of this paper is to draw attention to some remarkable ideas that Vinobaji has been propounding in his lectures for some time past. It is well known that Vinobaji does not look upon *Bhoodān* as merely a socio-economic programme; *Bhoodān,* according to him, is a movement that aims at the spiritual transformation of man by awakening in him the spirit of self-sacrifice and love. Besides, believing as he does in evolution, Vinobaji connects this ideal with the evolutionary trend inherent in the human race: a human society founded on love and self-sacrifice is not only desirable but, according to Vinobaji, inevitable. This idea of inevitability, coupled with a belief in evolution and progress, lends to Vinobaji's discourses a timely relevance that appeals to the modern mind. But there is quite another aspect of Vinobaji's recent utterances. He is not only developing the historical relevance of the ideal of *Sarvodaya* but is also interested in the ultimate ideal of human perfection, and has devoted some valuable thought to this problem. This has led him to reflect upon the significance of the Vedānta, the nature of self-knowledge, the possibility of a universal religion of man, etc. It is to some of these reflections that we shall seek to draw attention, and, in doing this, reference shall be made only to a few selected discourses.[1]

One remarkable feature of these discourses—and this can provide us with the starting point for the present discussion—is an awareness of the unending possibilities of human perfection. Already in his *Gitā-pravacan,* a book of reflections on the *Bhagavad-Gita,* Vinobaji shows this awareness. No quality, he tells us there, is manifested in its perfection. This holds good even of such fundamental principles as truth and non-violence. Not even the ancient seers—Vinobaji is willing to concede—realized these princi-

[1] Authoritative Hindi versions of Vinobaji's discourses are kept and issued thrice a week under the title "Vinoba-Pravacan" by the Akhil Bharata Sarva Seva Sangha Prakashan, Rajghat, Kashi.

ples in all their implications and aspects. If in our age we claim the credit for having extended the application of non-violence to the collective, socio-economic sphere, it must nevertheless be conceded that future generations will look upon our experiments and our realizations as mere beginnings.

In his discourse in Mysore on November 8th, 1957, Vinobaji recommends to religion a distant unrealized ideal. Has not natural science always had such ideals before it, ideals that at one time had seemed too fantastic to be capable of realization but which nevertheless have been progressively approached, thereby leading science perpetually ahead? As contrasted with natural science, religion, whose aim is self-knowledge, *Ātma-jñāna*, has placed before itself a meagre ideal: for the common religious soul, it is the ideal of a quiet and detached life with peace of mind and indifference to what goes on around. "From whatever I have read of religious literature," says Vinobaji, "I have come to the understanding that only a tiny portion of the possibilities of self-knowledge has been realized by mankind." When another person suffers from pain, a religious soul feels compassion; but were there pervasive self-knowledge, he would have felt that pain himself, or the suffering person would have experienced the religious soul's inner peace and quietude! The more self-knowledge develops its unrealized potentialities, the more capable shall it be of removing discord and strife, which are due to ignorance. An *Ātmajñāni* in this sense is not one who escapes from life's conflicts to attain to inner peace and freedom but one whose very presence dispels conflict as light removes darkness.

The distant ideal that Vinobaji places before religion and self-knowledge is that of a *collective samādhi*. The ideal, it may be said, is too remote. But Vinobaji says "I am unable to express how much of inspiration I derive from the thought of such an unattainable ideal. Such a desire fills my very marrows."

Vinobaji is not alone in cherishing this ideal of collective liberation. Even within the fold of classical Adwaita, we find advocates of what has been called *Sarvanmukti*. The classical text for this is to be found in Appyayadikshita's *Siddhāntaleśasamgraha*. In a symposium at the Indian Philosophical Congress, 1932, Dr. Radhakrishnan defended the thesis that complete liberation comes about only when all souls are liberated and the world is redeemed. Dr. Radhakrishnan's Hibbert Lectures and, more recently, his ' Fragments of a Confession"[2] and *Recovery of Faith*[3] contain brilliant statements of this idea.

[2] Contributed to *The Philosophy of Sarvepalli Radhakrishnan*, edited by P A. SCHILPP.

[3] *Recovery of Faith* (London, 1956).

Nevertheless, the idea of a collective liberation remains full of conceptual difficulties, the more so inasmuch as both Appyayadikshita and Radhakrishnan seek to accommodate it within the framework of Śankara's Adwaita, for which individuality and history are devoid of any transcendental (*pāramārthika*) significance.

Sri Aurobindo is on surer ground, for his Integral Adwaita grants transcendental significance to individuality and history. He can therefore place before mankind a collective spiritual ideal, the possibility of a spiritual transformation of the human race instead of the salvation of individual souls.

Vinobaji, when he speaks of a collective *samādhi*, has yet to clarify its theoretical basis and its practical implications. In what sense shall it be *samādhi*, and how, again, *collective*?

One thing is clear. Vinobaji is prepared to go beyond traditional Vedānta. In his discourse at Srirangapattan on September 11th, 1957, Vinobaji declares the old Vedantic thought to be inadequate. He is not rejecting Vedānta. Only,

> *Vedānta*, like science, is a growing process. No scientist claims that science has become perfect; on the other hand, he can only lay claim to a small part of the inexhaustible domain of science. Likewise, we should not agree that we have had a complete experience of *Vedānta*. The perfection of *Vedānta*, of metaphysical knowledge, is also in the process of being achieved

Vedānta, i.e., man's knowledge of the *Ātman* and the identity of all selves, is continuously in process of being realized. It is the theory, the propositional formulation, which may have the appearance of being complete and unchangeable. But the experience, the realization, is never complete. Looked at from the point of view of history, man's understanding of himself is indeed a growing process. New aspects of the truth as well as new applications and implications of familiar aspects make their appearance. And application is not extrinsic to understanding but enriches it. Fresh understanding and new application are inseparable. If this be so, then even modern science's attempts to know man, as well as contemporary attempts to establish a socio-economic order based on equality, love and fraternity, are contributing factors towards this growing realization of the Vedānta. The age-old truth about the identity of selves no more pertains only to the spiritual experiences of a few but extends down to the temporal and finds its application in collective life as well. There is a comprehensive attempt to get rid of the barrier between the spiritual and the secular, the eternal and the temporal; and when this succeeds our understanding of Vedānta will be immeasurably richer.

One has to bear all this in mind in order to understand Vinobaji when he tells us, in a remarkable discourse which was given in Mysore on November 4th, 1957, that the true Religion of Man has not yet been built. The foundation is there. "What however has not yet been built upon this foundation is the superstructure, the 'house of religion,' in which the individual as well as the society were to find their shelter." What Vinobaji means by the superstructure can only be an integral religion which shall do justice to all the aspects of life, individual and social. What is still lacking, for example, is a religion of the body which, when it comes into being, would give religious worth to manual labour; that again would imply a social order and social values different from those existing. Further, such an integral religion should not be based on considerations referring to an after-life; in such a religion, virtue and vice should be directly experienced in this life. "If the catastrophe of Hiroshima is not hell, what else is?"

Here, again, Vinobaji believes, science is on our side. "Science is not merely helping. It is also threatening." We shall see below how this could be so.

Such an integral religion will bring into existence a new type of man: *Viśwamānava*. Vinobaji has devoted a discourse (Bangalore, October 18th, 1957) to this theme which reminds us of Whitehead's celebrated definition of religion as "world-loyalty."

Science and self-knowledge are the two indispensable means of human progress, says Vinobaji (Pattamundai, Orissa, on March 1st, 1955, and Kerala on August 8th, 1957). The one accelerates motion, while the other directs it. Science provides us, as it were, with feet; self-knowledge, with eyes. If one has eyes but no feet, he can only look around but has to limit his movements. Without eyes, the feet can move about but cannot find the right way. Science can serve, but it can also destroy. By itself, science cannot decide between possible uses of the power it confers. It is self-knowledge that can decide and direct. *Sarvodaya*—to mention one of Vinobaji's favourite themes—is born out of the union of *Ātmajñāna* with *Vijñāna*. This equation expresses Vinobaji's faith that *Sarvodaya* is a modern creed to meet the needs of the modern man. One may consider this equation in various ways. But the one implication which Vinobaji seems to have in mind is this.

Ancient self-knowledge teaches, amongst other truths, the identity of all selves and the ethics of love and "renunciation." "Give up the 'I' and the 'mine,'" teaches the Vedānta. Science, it could be said in general, inculcates the ideas of evolution and progress; a sense of history and an aware-

ness of the historical situation; a collective point of view and a feeling for the temporal needs as contrasted with the purely spiritual aspirations. The *Sarvodaya* outlook on life combines these two.

More specifically, it is the recent developments in science and technology which, according to Vinobaji, make a *Sarvodaya* outlook on life imperative. For, firstly, these developments make it increasingly clearer that science and violence cannot any longer go together, that their alliance would lead to the destruction of humanity and therefore of science itself, and that science if it is to prosper unhampered must seek alliance with non-violence. Limited violence worked well when science and technology had not advanced to the point where they are now. Now, however, violence would know no limits if aided by science. Science demands today, for its own future, acceptance of the moral principles of non-violence and love.

Secondly, the atomic age should bring about a total change in our valuations and in the principles of social ordering. Today, while we are economically dependent on the rest of the world, we yet think in terms of our nation, religion, locality, caste, etc. While commercialism is parading as internationalism, it fosters petty vanities; the two combined lead to conflicts which, in the atomic age, could cause a total disaster. The *Sarvodaya* outlook on life suggests a reversal of this situation as the means to our survival and progress. Let there be economically self-sufficient units; let our material desires be limited as circumstances demand, but let our thoughts transcend petty vanities and be inspired by the thought of humanity. Let us consume goods produced by our immediate neighbours; but let us think of ourselves, and of others, as men and not in terms of nations, religions, localities or castes: "Limit your desires and universalize your minds." This is the teaching of ancient religion and the demand of the situation created by modern science and technology.

These few thoughts, selected and put together out of the endlessly variegated and rich discourses of Vinobaji, will reveal the mind behind the *Bhoodan* Movement in a new light, as one which, steeped in the traditional wisdom, nevertheless does not lean on traditional statements as final unalterable truths; as one which, though welcoming science and technology and believing in history and progress, yet sees the need of directing human affairs with the help of the principles of love and non-violence; and as one which, supremely visionary, is yet intensely concerned with the needs of the age.

J. N. MOHANTY

IMMANUEL KANT AND THE WORLD VIEW OF MODERN SCIENCE

[**Mr. Rufus Suter,** an American contributor, is the author of several articles in our pages which have been inspired by his study of the thought of "the Sage of Königsberg." Kant has been well described as "the founder of modern philosophy" and "the greatest philosopher of European birth."—Ed.]

RECENTLY at the National Academy of Science in Washington a lantern slide was cast on the screen showing a part of the sky as seen through the 200-inch Hale telescope on Mt. Palomar. At first glance one noticed only the black field studded with sharp star-images familiar to anybody who has visited photographic galleries in observatories or planetariums. But on closer scrutiny one detected that some of the images were not so sharp as they at first appeared. The lecturer explained that the sharp images were individual suns within our own galaxy—the system one sees edge-on when one looks out through the recesses of that remarkable example of perspective, the Milky Way. The fuzzy images, on the other hand, were spiral nebulæ, that is, each was a group of millions or even billions of suns.

Suppose that after the lecture somebody in the audience had gone outside and actually looked at the original of one of these fuzzy images, for instance at the famous Nebula of Andromeda, nearest of the foreign galaxies.

This, though a grandiose example, would have been a simple case of awareness by an observer of a real, or an actual, object. On the one hand is X, the observer; on the other hand is Y, the observed. The instant that X becomes aware of Y, Y looms into view as the universe, and X looms into view as you, or I, or whoever it happens to be who is observing. The universe seen is, in its most comprehensive and large-scale aspect, the world of astronomy: the abyss of space-time, the metagalaxy, the spiral nebulæ, the gaseous nebulæ, suns, planets, satellites, comets, meteors, interstellar dust. Thanks to the 200-inch telescope, the confines of this astronomical universe have been pushed back to 1,000 million light-years (roughly, 6,000,000,000,000,000 miles).

An interesting aspect of this metagalaxy, quite obvious to any observer if he is in a matter-of-fact mood, is that it is a spatio-temporal extension of his immediate neighbourhood: the side-walk, for example. There is no basic difference between the one and the other—only superficial contrasts of size, distance, age, mass, temperature, speed, etc.—nothing which digits

in the number-series cannot make wholly explicit. One's awareness of Y as a distant astronomical body, seen as it was approximately 1,000,000 years ago, is the same sort of achievement as one's awareness of Y as the sidewalk: no more and no less astonishing.

The metagalaxy contains the domain of protons, electrons, neutrons, mesotrons, ions and the host of other particles prominent in today's news. Indeed, these are all that the metagalaxy contains, because its parts, such as spiral nebulæ, are systems of these particles. The sub-atomic world is an extension towards the small of the same series that in the opposite direction leads to the realm of the astronomer. If one were exceedingly small one would be aware of Y as these particles.

There is no need to repeat that all science lives exclusively within the universe of which observers are aware, or at least of which they would be aware if they were much smaller or much larger or were at another point in space or time. Telescopes, microscopes, spectroscopes, radar, compasses, balances, test-tubes, surveying instruments, levers, steam engines, dynamos, all serve to increase awareness in one way or another, to add new areas to the field of awareness.

Also there is no need to repeat that in recent centuries the details of which scientists have become conscious are so multitudinous and complex that the universe has been split up into various departments: the universe of astronomy, the universe of physics, the universe of chemistry, the universes of geology, of the biological sciences, of history, etc. These divisions, however, reflect only the convenience of the observer. The universe may also be approached, even today, from a non-departmentalized point of view. That is to say, we may forget the artificial divisions of the particular sciences, and look around to make an impartial and universal survey of all the objects we are aware of, keeping in mind also what we have learned from reading, lectures, conversation and our own earlier observations. Such an attitude as this, taken even by a layman, may have some surprising results missed by the departmentalized scientists regardless of how experienced they may be, or with what stupendously accurate and powerful instruments they may conduct their investigations.

Let us consider some results of such a survey. One result is that the universe in so far as it actually is observed, or in so far as it might possibly be observed under certain conditions—from the sub-atomic end to the metagalactic end—is an organized unity for me, the observer. I hold it together as one, and I can switch my consciousness from one part of it to another, through space, and to some extent through time, and back again as often as I like, without losing the sense of its oneness, or of

the self-identity of its parts, or indeed of my own self-identity.

Another result of a survey is that the facts of which we are aware can be shuffled into two classes. There are the facts which strike us as arbitrary, the so-called brute facts, the facts which are in general unpredictable or which are, at most, predictable only within large margins of error. These are the facts that might be otherwise. We know, for instance, that there are nine major planets in the solar system. There might, however, be eight. The only way we can discover their number is to count them. Once we have done this we naturally accept this number as a fact, realizing that if we had found that we could count them only to eight, we could as well have settled for eight, or any other number that might have worked out. The majority of facts in our experience are of this brute type, which is one reason why education is painful. We simply must have such facts drummed into our heads if we wish to be regarded as sane, since there is no way of automatically extracting them from instinctive preferences, or of figuring them out by sheer exercise of reason.

Our inventory shows us also a second class of facts. These are those facts which cannot be otherwise. They are always predictable with absolute accuracy. Instead of impinging upon us unexpectedly as brute facts, they come, even the first time, as wholly expected. They are inevitable, irreversible, necessary. True, in the process of our education we do not become alive to them until we have some brute facts in our minds. But once we have achieved acquaintance with the latter we realize, if we take the trouble to think, that certain inevitable facts were there too, all along, even if we had to wait until the brute facts knocked us in the head before we became conscious of them. Thus, though the number of major planets in the solar system is nine, that the number of major planets in the solar system must be *some* number is inevitable. The point is not that there must be a *finite* number of planets in the solar system—for by a stretch of the imagination we may at least imagine their number to be infinite. The point is much simpler than this. It is merely that, finite or infinite, there must always be *some* number of them.

This example of an inevitable fact is so naïve and platitudinous that one is likely to take it none too seriously. Of course there has to be *some* number! Why even mention it?

But naïve and platitudinous or not, this is an example of an inevitable fact. If we forget for a moment our prejudice that it lacks significance, and if we look at it with true scientific detachment as a fact of nature as objectively factual as any merely brute fact, we may be puzzled by it. It does seem to be a fact. Yet our awareness of it does not seem to be adequately

explained by the same sort of evidence that makes us aware of the brute fact that there are nine major planets in the solar system.

Indeed, if we puzzle over this, at first, rather silly fact, we may eventually frame it in a general form: "Things not only *are* numerable, countable, quantifiable; but they *have to be* so," and we may sincerely ask ourselves: How on earth do we know this to be true? Our knowledge of its truth cannot come wholly from brute facts because we have not been aware of a sufficient number of brute facts, nor has been the human race, to justify this astonishingly comprehensive boast. No matter how many quadrillions of things may have happened in the past, or may happen in the future, it is absolutely certain that each one of them has its proper number-series. We know this though at the same time we are aware that in any such given instance nobody may ever be actually conscious of just what the number specifically is.

The intriguing question of how we know such an inevitable fact to be true has been given several answers in the history of this odd kind of non-departmentalized scientific thought. The most obvious answer, of course, and the one most in tune with today's pitch, is that the inevitability of such facts is an illusion, induced by generations of our ancestors reacting to brute facts that have chanced to occur through the millennia in the same way. Thus, we, our fathers, our grandfathers, our great-grandfathers, etc., have counted things for so long, and so often, that it finally has become a habit, and we honestly believe that things *have to be* capable of being counted. We are concerned here only with a particularly repetitious type of brute fact, and our feeling that we have to do with a necessary fact, though natural enough, is without warrant. As customarily happens to people under the influence of strong habits, we have lost the ability, save with an almost superhuman effort, to look at the situation critically and objectively. This explanation is after the manner of the great Scottish sceptic, David Hume.

Another answer beginning to be popular today is that we observers deliberately, by a kind of sleight-of-hand, compel certain facts to be unavoidable. It is all a matter of definition. Thus, we compel things to be countable by our definition of "things." If suddenly to our amazement we become aware of a basket of apples having not 1, or 2, or any other number of apples, we say: These are not "things"; and our proposition that "things" have to be numerable still holds good. The line of thought of this explanation is after the manner of a contemporary logician, C. I. Lewis.

A third reply is as old as Aristotle. We know brute facts and we know

necessary facts. Why? Because we are endowed with capacities to have both kinds of knowledge. And that is an end of the matter.

Some people may be satisfied by one of these answers, some by another. They all do, no doubt, help to make understandable a peculiar situation. This article, however, is entitled: "Immanuel Kant and the World View of Modern Science," and the high-point of the article, Kant's answer, has not yet been made. But before proceeding to it let us note that most of this article has already been Kantian in spirit: (1) The conception of X (the unknown) as the observer, and of Y (the unknown) as the observed, and of their interaction giving rise to the universe of phenomena, is Kantian. The Y, of course, is the famous *Ding an sich*. (2) The conception of the universe as a homogeneous, organized, unified whole for the observer is Kantian, although the picture contains the new particulars of twentieth-century science. In Kantian terminology this master-characteristic of our experience of the universe and of our correlative experience of ourselves is Transcendental Unity of Apperception. (3) The idea of a fully self-conscious non-departmentalized survey of the whole of our field of awareness is Kantian (such is the programme of his Transcendental Æsthetic, Transcendental Analytic and Transcendental Dialectic). (4) The division of facts into brute (*a posteriori*) and inevitable (*a priori*) is Kantian. (5) The problem we finally reached is, in his technical terminology: How are synthetic judgments *a priori* possible? This is Kantian, and is the central problem of the whole Kantian theory of the nature of theoretical scientific knowledge.

In conclusion let us consider Kant's own solution to his own problem. It is very bold. Observers are able to be aware of those inevitable facts which no amount of merely empirical evidence can give—indeed, observers *have to be* aware of them—because the observers themselves put them in the universe. Our acts of awareness are also acts of genuine creation. Thus, the number of planets in the solar system has to be *some* number because the activity of the senses of the observers, combined with the activity of their rational understanding, so organizes space-time, the number-series, quantities, qualities, relations and modalities that things in order to be objects at all have to be capable of being counted. Otherwise there would be no experienceable objects and no we. There would, of course, in some sense, still be X and Y These are the ultimates beyond our control. But there would be no universe transparent to experiment and observation and no universe to which rational processes such as inference would be relevant.

RUFUS SUTER

ANTI-PROSTITUTION LAW IN INDIA

[**Shri C. V. Hanumantha Rao** examines the influence of recent legislation affecting an important social problem.— ED.]

MAY 1ST, 1958, on which the red lights went up against various "red light" areas throughout the country, with the coming into force of the Act for Suppression of Immoral Traffic in Women and Girls, was a red-letter day. A country-wide and systematic battle to outlaw prostitution was launched. Whether the battle succeeds depends on a diversity of circumstances and conditions. An anti-prostitution law is competent to eliminate the evil only in the measure of the effective co-operation it receives from the public and the strength of the public feeling behind it.

It is widely admitted that prostitution cannot be eradicated by legal processes alone; this is so not only in India. No social reform of any significance has been achieved that way. The committee on Homosexual Offences and Prostitution (otherwise known as the Wolfendon Committee), reporting on conditions in England, says:—

> Prostitution is a social fact deplorable in the eyes of moralists, sociologists and, we believe, the great majority of ordinary people. But it has persisted in many civilized sections throughout many centuries and the attempt to stamp it out by repressive legislation shows that it cannot be eradicated through the agency of the criminal law.

In India, in almost every measure for social reform and promotion of social progress attempted during the last hundred years or more, the law was only a handmaid. It was the strength of public opinion operating against an existing evil that constituted the principal impulsion to reform. Prostitution and immoral traffic in women, with its roots deep in the past and interwoven unfortunately with some vague religious sanctions (such as those represented by the *Devadasi* system, which has since disappeared), cannot be extirpated merely by the adoption of a law against it. For one thing, the law must be effectively enforced; for another, a vigorous public opinion must back up the enforcement by its purposeful co-operation; and, for a third, the axe must be laid at the root causes of the evil.

One consideration in regard to immoral traffic in women is that it has had wide ramifications and a powerful and organized body of persons are interested in its continuance. To them it is a commercial proposition. On the other hand, a number of women following the "profession" are surprisingly among the most vigorous protesters against efforts to suppress it by a criminal law. There is ample evidence that many such women are reluc-

tant to be saved from their degrading life or from the clutches of those whom society and law consider their oppressors. This may be a depraved attitude; but it exists.

The anti-prostitution law is at best an instrument for regulating the activities of brothel-keepers and their agents, who are intent on exploiting sexual vice for commercial purposes, and for preventing women from open indulgence in indecent behaviour. The establishment of institutions, whether they are called "protective homes" or by some other name, where offenders against the law and rescued women would be detained for preventive or rehabilitative purposes, as the case may be, is a vital part of the machinery created under the law. The enforcement agency would be strengthened by the association with it of social-welfare workers, preferably women, who will provide the human (and humane) touch so indispensable in extenuating the effects of the punitive features of the law. This provision is a recognition of the need for sympathy and understanding in dealing with the psychological and social aspects of the problem of maladjusted and unadjusted women, who slip down the slope of sexual delinquency for reasons of which the law itself cannot take cognizance. Social psychologists and welfare workers familiar with the background of victims of commercialized vice readily agree that in many cases their willingness to sell their honour or to depart from correct social behaviour is attributable to abnormal psychological, environmental, domestic and economic factors. Such victims deserve great sympathy and every possible assistance to overcome the influence of their environmental and other conditions.

Effective enforcement of the anti-prostitution law is important, particularly as, after its notification, prostitution has in many places gone underground. Also essential is the rapid extension of the institutional structure to facilitate the removal, for corrective and rehabilitative treatment, of women rescued from moral danger or found offending against the law by clandestine brothel-running or camouflaged soliciting. Special vigilance is essential to rescue girls and adolescents in moral danger at the hands of procurers, and thereafter to cure their psychological or individual abnormalities by sympathetic treatment. Lastly, concerted social action is necessary to defeat efforts by beneficiaries from immoral traffic to prostitute any Constitutional provisions to the assertion of a right to run houses of ill-fame. In this we are treading the borderland between law and moral pressure in achieving a desirable social objective; if the law is helpless or unhelpful or inadequate in that respect, moral pressure through social action becomes indispensable.

While the battle against prostitution is proceeding under the law, there is need for extensive social education of women, for the improving of those social conditions which induce women to take to a life of sexual delinquency and the building up of an effective and country-wide network of welfare, rehabilitative and reformatory institutions. Social-welfare workers and organizations must mobilize their resources to the fullest possible extent and co-operate with the machinery of law to deal with women who were till recently following the profession and may still be following it in camouflaged brothels. They should also help in weaning them from psychological attitudes responsible for transforming them into hard-boiled delinquents. It is necessary to cleanse the arteries of the towns and cities into which the prostitutes have spread themselves, obviously poisoning their blood-stream, and the women should be sent to rescue or protective homes, wherever they exist. There is every reason that use should be made of the after-care and rehabilitation homes, of which about forty have been set up in different States, under the after-care scheme of the Central Social Welfare Board. It would be a very beneficent use of these institutions set up from public funds by State Governments. It would be possible thus to utilize also the services of voluntary welfare workers who are assisting in the management of the homes and of the trained personnel who are administering them.

Rehabilitative and reformatory measures should include efforts towards economic and social rehabilitation of women. As the Advisory Committee on Moral and Social Hygiene (otherwise known as the Dhanwanthi Rama Rao Committee) pointed out:—

> The question of prostitution cannot be considered except in the context of national progress, full employment, economic advancement, social injustice, and general raising of the standards of life of all sections of our people. Questions of social reform, opportunities for gainful employment, and removal of social injustice must be considered.

The Committee pointed out that the problems facing Government and voluntary workers are connected with the development of national resources and the raising of the economic standards of the people, the spread of social education and a general reorientation of the purposes according to which the life of a community is patterned, "to conform to modern ideas of morality and clean living." A restatement of the religious and ethical values involved and the creation of a uniformity of moral standards in place of the present diversity in them are also indicated as necessary. Happily there is complete unanimity on this aspect of dealing with the problem.

The problem of prostitution, with its wide ramifications, is a challenge to Indian society. Its eradication calls for strenuous and dedicated action on the part of many agencies and individuals for a long time. Then alone can our society really rid itself of a system against which a host of social reformers have fulminated in righteous indignation. Furthermore India is a signatory to the International Convention for Suppression of Immoral Traffic in Women and Children, and the importance of bringing the internal legal position into conformity with the pledge thus taken cannot be gainsaid. The likelihood of prostitution persisting in some disguised form so long as human nature remains what it is can be no justification for relaxation of efforts to eradicate it by combining preventive and punitive action with social action.

A somewhat singular problem is posed by women who are traditionally professional dancers and singers and have practised prostitution by force of circumstances, but are now prepared to forswear it. In Delhi and some other places a section of them have constituted themselves into welfare organizations and pledged themselves to marry and bring up families in healthy surroundings. This movement deserves encouragement by social-welfare workers so that all women affected by the anti-prostitution law can be brought under its beneficial influence.

C. V. HANUMANTHA RAO

LOOK DEEPER

Look inward!
And when thou hast looked
Look deeper!
What dost thou see?
A Flower?
A Flaming Flower of Passion for Humanity.
Dost thou see the sweet running waters?

Look inward!
And when thou hast looked
Look deeper!
What dost thou see?
A Weed
That binds thee round
That wraps thee with love of self.
Then dost thou see the stagnant pond?

M. B.

JOHN MASEFIELD'S POEM OF CONVERSION

[THIS is a very revealing study of a great poem—"The Everlasting Mercy." It deals with the mystical idea of Inner Conversion, through a personal psychological transformation. The writer, **Mr. Derek Stanford,** has to his credit books on Christopher Fry, Dylan Thomas, Wordsworth and Emily Bronte. Recently he has published *Fénelon's Letters to Men and Women* and *The Letters of John Henry Newman.*—ED.]

"THE reviewers cursed and blessed it, and the Nonconformist clergy quoted from it in their Sunday sermons."[1] So wrote the poet and critic Herbert Palmer of Masefield's most widely known narrative poem, "The Everlasting Mercy." Now, with the recent celebrations[2] of the English Laureate's eightieth year, attention is being turned back to the achievements of his career, in which the appearance of this composition, in 1911, holds an honoured place.

Masefield's claims upon us are many, but for readers of this magazine the most interesting of his works is likely to be "The Everlasting Mercy." Its theme is spiritual conversion, the change of heart of a rip-roaring wastrel, Saul Kane, with over twenty years of misdoing behind him[3]:—

From '41 to '51
I was my folk's contrary son,
I bit my father's hand right through
And broke my mother's heart in two.
I sometimes go without my dinner
Now that I know the times I've gi'n her.

From '51 to '61
I cut my teeth and took to fun.
I learned what not to be afraid of
And what stuff women's lips are made of;
I learned with what a rosy feeling
Good ale makes floors seem like the ceiling,
And how the moon gives shiny light
To lads as roll home singing by't.
My blood did leap, my flesh did revel,
Saul Kane was tokened to the devil.

From '61 to '67
I lived in disbelief of heaven.
I drunk, I fought, I poached, I whored,

[1] *Post-Victorian Poetry* (Dent, 1938), p. 129.
[2] June 1st, 1958.
[3] Extracts from "The Everlasting Mercy," *The Collected Poems of John Masefield,* (Heinemann, 1932), p. 89.

I did despite unto the Lord,
And nineteen times I went to jail
Now, friends, observe and look upon me,
Mark how the Lord took pity on me.

The grace and salvation which eventually come to this flagrant treader of the primrose path are seen in terms of Protestant Christian orthodoxy, or, to be more specific, in the light of Evangelical teaching. Part of the larger value of this poem is that it offers an authentic, artistically satisfying picture of what such a conversion was like. The "real life" documents, as we may call them, of those who amended their manner of living at the touch of gospel teaching as preached Evangelically are various and many. But what we lack are convincing imaginative accounts of this process in the writings of the novelists and poets. There are, it is true, numerous works of fiction both in prose and verse which treat of this very subject; but all too often the standard is low as regards literary presentation, or the analysis of spiritual states is over-simplified by propagandist aims.

The absence of a truly compelling, imaginative literature of conversion is all the more remarkable when we consider just how wide-spread was the influence of the Evangelical Movement in nineteenth-century England. And whereas the literature of imaginative doubt is recorded in the prose and verse of some of the leading Victorian figures, Matthew Arnold, James Anthony Froude[4] and Mark Rutherford,[5] for example, the literature of Evangelical return to faith is singularly missing. One answer to this—though perhaps but a half-truth—is that Evangelicalism (terminating in the Fundamentalism and Revivalism of the last years of the century) was not, in a broad sense, a cultural movement[6] as was, say, the romantic movement, or, to a lesser extent, the movement of the Oxford tractarians. Both these later uprisings of the spirit were, in a fashion, resurgences of humanistic interest. The romantic poets looked back for inspiration to Chaucer, Spenser, the Elizabethan and Italian poets, and to the more recent German thinkers: Kant, Goethe, Schiller, Schlegel and Schelling. The Oxford apostles sought wisdom and knowledge from the primitive Fathers of the Church and the Caroline divines, as well as from revivers of the mediæval such as Coleridge and Sir Walter Scott. Alone, of these three revivals, the Evangelical one inclined to a scriptural exclusiveness;

[4] See his novel, *The Nemesis of Faith*, 1849.

[5] The semi-fictional *Autobiography of Rutherford*, 1881, and its important sequel, *The Deliverance of Mark Rutherford*, 1885, are undeservedly neglected books.

[6] Frederick C. Gill in *The Romantic Movement and Methodism* (Epworth Press, 1937) makes out an interesting case for the alliance between one wing of Evangelical teaching and romanticism.

the Bible being the source of its principles and study. For example, I can think of no novel which describes the states of Evangelical conversion as John Henry Newman's novel *Loss and Gain* (1848) describes the stages of conversion from Anglicanism to Roman Catholicism. Bunyan, Milton and Cowper certainly must have found place on many an Evangelical bookshelf; and John Wesley's own popularization of useful books and the classics is a fact to be remembered. Yet John Foster's important essay "On Some of the Causes by which Evangelical Religion has been rendered unacceptable to Persons of Cultivated Taste" (1805) does, through its title alone, suggest the cultural deficiency rightly or wrongly associated with the Evangelical movement.

It is, then, against this absence of convincing imaginative report that Masefield's poem "The Everlasting Mercy" must, largely, be considered. From it we derive the feel and tone of an important phase of nineteenth-century English religious life. Not an Evangelical Christian himself,[7] Masefield has none the less succeeded in objectifying the soul-exciting drama of an Evangelical conversion as no Evangelical writer has done.

For this success there are certain reasons. First of these, perhaps, is Masefield's interest in *all* the characters who feature in his poem and in *all* the vices and virtues they display. This sets him apart from the religious propagandist writer who, only too often, is solely concerned with the one sinner who is destined to be saved. The sinner destined for damnation he treats too frequently as a lay figure. But Masefield is concerned with crime and sin not only as states from which goodness can emerge, but also as psychological realities with their own terrible intrinsic natures. It is this which gives authenticity to both background and situation in "The Everlasting Mercy." The thin, contrived, pasteboard figures of religious tract writing are not reproduced. What we have, instead, is the actuality, the difficult complexity of vice and virtue as they exist in individual dress.

In the mind of every great artist there would appear to be something like an amoral streak which finds both right and wrong, as states for contemplation, equally of interest. It is this strain in the creative make-up which sometimes gives to the artist a deeper insight into vice and virtue than the moralist can win to. But with all literature of magnitude this original and amoral inquiry is completed by the suffusion of the work with the artist's sense of values. Poetry is truly a criticism of life, and great poetry is a great criticism.

The second reason for Masefield's success, as over against the gospel-

[7] In her excellent study of the poet, *John Masefield* (Peter Nevill, 1953), Muriel Spark notes the Laureate's deep attraction to Buddhism. (See p. 55.)

tract writer, derives from his artistic superiority. This is true of small and large matters in the poem. For instance, "The Everlasting Mercy" closes with a prayer on purity of spirit, a note on which a religious tract in verse might also have concluded. But those who have read the stumbling addresses, the exclamatory *clichés* of some salvationist pamphlets, will note in contrast the certainty, the lyrical assurance and precision in praise and plea, of Masefield's passage:—

O lovely lily clean,
O lily springing green,
O lily bursting white,
Dear lily of delight,
Spring in my heart agen
That I may flower to men.

Part of the appeal of these lines is in their double import. On one level we take them as spoken by the wastrel Kane after his experience of redemption. In this reading, the lily stands as emblematic of the spirit (we know how painters have habitually depicted lilies in their representations of the Holy Ghost's Annunciation to Mary, mother-to-be of Christ). But the rhythm of the poem, in which Kane, speaking directly, has told his own story, undergoes two changes by the time we reach this lyric; and with this and the former break in rhythm, it seems that Masefield is speaking *for* Kane rather than, as previously, *through* him; and that his words may also be taken as a personal statement of his own feelings. He asks that inspiration (symbolized in the lily and through that symbol linked with the Holy Ghost) may be visited on him once more that he may manifest God's glory to men. This is just one single instance of the richer, deeper meaning which imaginative literature may convey as contrasted with the thinner texture of propagandist religious writing.

But the hold of Masefield's poem on his readers depends upon more than the presence within it of notes of "ambiguity" and other devices of the literary *connoisseur*. First, it offers a broad human drama, full of narrative, incident and action poaching, a fight in a moonlit field, a night of tumultuous debauchery, a temptation to suicide and a mad run, naked, through a sleeping town chased by firemen and the roused populace; these are some of the spectacular elements which go to make up the poet's dynamic tale.

Saul Kane's conscience has never been extinguished; only heavily overlaid by sensuality and dissipation. At the time of and after his fight with his friend, he feels the prickings of remorse, sensing that he should have been reconciled to him. But these are dispersed in the swinish carousal which follows at the "Lion" tavern. After long hours of drinking and

wenching, Saul looks out from the pub's upstairs window and seems to hear, in the quietness of the night, the Devil addressing him. The voice urges him to throw himself down and end the vanity of his days. Looking over the sleeping town, he foresees the end of his aimless life when youth and strength shall have left him:—

> A keeper's gun ? The Union ward ?
> Or that new quod at Hereford ?

But vitality is still strong in Saul, and his mood of despair is succeeded by one of savage antinomianism. He thinks of all the country townsfolk, now in bed, who account themselves good, and is filled with a furious indignation at their pharisaic self-esteem. After a tremendous diatribe against them,

> This town of window-peeping, prying,
> Maligning, peering, hinting, lying,
> Male and female human blots
> Who would, but daren't be, whores and sots,

he rushes out naked into the street, waving a "blazing lamp in either hand" and crying aloud "I'm Satan, newly come from hell." He is chased through the streets by the roused townsfolk but manages to give them the slip; and the morrow finds him still unrepentant.

His fury against hypocrisy is still burning unquenched in him, and he tackles the overfed, port-drinking vicar with arguments against the Establishment:—

> " You teach the ground-down starving man
> That Squire's greed's Jehovah's plan.
> You get his learning circumvented
> Lest it should make him discontented
> (Better a brutal, starving nation
> Than men with thoughts above their station). . . "

Here it is important to remember that Saul Kane is levelling this accusation in the 'sixties of the last century. Today the shoe is on the other foot as far as clerical comfort is concerned.

The vicar answers with a well-reasoned defence of the Establishment, very much along the lines of Thomas Burke's conservatism, but with little reference to that Redeemer whose representative he owns to be. It is significant that this rounded argument leaves Saul speechless but unconvinced. He sees clearly the rector's lack of sincerity in his un-Christian living, which is sufficient to damn the argument in his eyes. As Confucius so well knew, the common people are impressed more by example than by dialectic; and when it is seen that between these two there exists a discrepancy, it is dialectic which goes by the board. Not being a believer, Saul

dismisses the vicar's reply in language lifted from the Scriptures:—

> The trained mind outs the upright soul,
> As Jesus said the trained mind might,
> Being wiser than the sons of light,
> But trained men's minds are spread so thin
> They let all sorts of darkness in;
> Whatever light man finds they doubt it,
> They love not light, but talk about it.

How many theologians, void of insight and imagination, this passage perfectly sums up!

Saul's next encounter is with a poor woman of the town who has struggled in the face of odds to hold her family together and keep it in a God-respecting fashion. But children have died or gone to the bad and when she comes out from the market to find her smallest son talking to Saul she is filled with anger, born of a fear that this last child will likewise be corrupted. In a wild harangue of some hundred-and-fifty lines, she berates Saul as an evil snare (wrongly, since he was speaking kindly to the child), tells of the uphill struggle of her life, and finally prophesies the judgment of God under which the casual justice of men shall be revised and amended. The townspeople listen and applaud her tirade: "They went, and some cried 'Good old sod. She put it to him straight, by God'"; and Saul, almost untouched by the vicar's talk, feels that this unlettered woman has assessed him:—

> Summat she was, or looked, or said
> Went home and made me hang my head
> I slunk away into the night
> Knowing deep down that she was right.

This harrowing shame which overtakes Saul prepares the soil of his heart for the seed of grace which later that evening is deposited in it. Once more he is roistering in the "Lion" when a Quaker woman who goes round the pubs as an Evangelist comes across him. Saul is lit-up, and insultingly provokes her. She replies calmly, with a grave seriousness, and Saul feels the quiet urgency of her words. Verbally, they are without distinction; but the speaker's earnest conviction is never in doubt, and from this Saul's conversion proceeds.

The Quaker departs, leaving Saul to think on the import of her message; and the motions of his mind are next described in a passage of graphic revelation:—

> I heard her clang the Lion door,
> I marked a drink-drop roll to floor;
> It took up scraps of sawdust, furry,
> And crinkled on, a half inch, blurry;
> A drop from my last glass of gin;

And someone waiting to come in,
A hand upon the doorlatch gropin'
Knocking the man inside to open.
I know the very words I said,
They bayed like bloodhounds in my head.
The water's going out to sea
And there's a great moon calling me;
But there's a great sun calls the moon,
And all God's bells will carol soon
For joy and glory and delight
Of someone coming home to-night.

The last "drink-drop" from Saul's glass is changed till it becomes in his mind "The burning cataracts of Christ."

The illumination of brain and nature, following upon the event of conversion, is conveyed with power and exaltation. Saul walks all night with uplifted mind and in the morning the sight of a ploughman causes him to exclaim: "O Christ who drives the furrow straight, O Christ, the plough. . . ." He fits his action to this image, and takes "the hales from farmer Callow": a literal and a symbolic gesture bespeaking his return to a fruitful way of life.

Literary critics have disagreed greatly as to the merits of this poem. The verse at times has a certain slipshod haste, a certain improvised unkemptness. Some have considered that the work contains intrusions[8] (Mrs. Jaggard's self-told life story, etc.). Others hold that "the preparation for the spiritual conversion which is the crisis and *raison d'être* of the poem is ...scantily done and the climax itself...too briefly described."[9] To these objections there are answers,[10] both on artistic and psychological grounds. But whatever deficiencies of texture and construction we admit are in the poem, its urgency, vigour, and dramatic authenticity cannot for one moment be denied. As Sir Henry Newbolt remarked of this work, in his *New Paths to Helicon*:—

> Masefield took his readers in a breath away from all that is orderly or intellectual, and gave them in one vivid half-hour a plunge into a life that was unfamiliar but in no way alien: strange in its rudeness and sincerity, intelligible in its Englishry.[11]

DEREK STANFORD

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[8] This is the view held by Muriel Spark in her study: *John Masefield.*

[9] Professor Geoffrey Bullough's words in *The Trend of Modern Poetry* (Oliver and Boyd, 1949), p. 52.

[10] I have answered the case against Mrs. Jaggard's narrative, as constituting an unjustified intrusion, in "Masefield at Eighty," *Contemporary Review*, July 1958.

[11] This anthology and commentary was published in London by Nelson (undated) *circa* 1927.

NEW BOOKS AND OLD

Footprints of Gautama the Buddha. By MARIE E. EYLES. (Rider and Co., London. 227 pp 1957. 16*s*.)

This is the perfect book on the Buddha for people who want to know about him but lack the time or scholarship required to embark upon more weighty expositions. It is excellently documented and the authoress gives references in the canonical texts for every incident she includes. But it reads like a novel and reveals, better than any other book on Buddhism known to me, the magic of that wonderful personality, with its humour, its intelligence, its balance and its unending compassion, and the power of his message to transform the character and actions of men and women in every walk of life.

It resembles a novel also in the place it gives to figures other than the central one, and its vivid picture of environment and of both town and village life in the India of the sixth century B.C. Men and women, princes and peasants, honest men and thieves, disciples both clerical and lay, wandering ascetics, hermits, householders, courtesans, all find a place in this story, as they all found a place in the heart of the Master; each clearly identified and characterized, each with his and her own part to play in the unfolding story. And best of all is the clear impression which emerges of the power of the Buddha's Way to put an end to sorrow and anxiety and stress in those who follow it, and produce in them too the same deep and abiding serenity and joy that were his.

MARGARET BARR

The Footprint of the Buddha. By E. F. C. LUDOWYK. Photographs by INA BANDY. (George Allen and Unwin, London. 182 pp. Illustrated. 1958. 30*s*.)

This pleasant, informative and readable book which "seeks to bring before the common reader the Buddhist monuments of old Ceylon" is firmly based on the author's intelligent reading of old and modern source-books, his lively reflection and discerning personal observation. Its major theme, symbolized by the the footprint on Adam's Peak, is the imprint India made on Ceylon through the medium of the Buddha and his teaching. Legend and history are deliberately not separated but so used that the former illumines what is probably or possibly true of the latter. The earlier chapters are concerned with portraying the land of India, the life of her greatest son, his teaching (with excerpts from the Pali Canon too seldom quoted but entirely apt), and the life and times of the humane Emperor Ashoka.

We are thus prepared for an account of the Island of Ceylon as it must have been when Asoka's son arrived to communicate the Buddha's teaching. It was through the "new class of *religieux*, devoted somewhat fanatically, as their records will show, to the ideal of Ceylon as the island of the *Dhamma*," that he created; thereby conferring on the Island 'a consciousness of its peculiar destiny." Ceylon, while yet forging fresh links with India, also gained "an opportunity to prove itself"; and it may be said with justification that it rose to the task. Among some of the finest Sinhalese monuments, here described according to their many facets and illustrated by a series of excellent and unusual photographs specially taken by Ina Bandy, are the sacred hill of Mihintale, the sacred city of Anuradhapura, the royal palace at Sigiriya and

the royal capital of Polonnaruva — each as apparently indestructible as the yellow robe of the Buddhist monks which has been a constant feature of the scene from Mahinda's day to ours.

Anyone visiting Ceylon with this book as his guide, at once reliable and revealing, will gain great understanding of the history and the vast variety of features which, whether natural, such as the huge rocky outcrops, or man-made, such as the ancient tanks and irrigation systems, *stupas*, sculptures and frescoes, all combine to make Ceylon not only lovely but of unforgettable interest.

I. B. HORNER

Islamic Occasionalism: And its Critique by Averroës and Aquinas. By MAJID FAKHRY. (George Allen and Unwin, London. 220 pp. 1958. 21*s*.)

The Islamic theologians from about the ninth century adopted a doctrine which can conveniently be labelled "occasionalism." According to this view, bodies could be analyzed into substances and accidents on roughly Aristotelian lines; but the special feature was that the accidents did not endure for more than a moment of time, so that in every moment God had to create all the accidents which appeared in that moment. This theory seems to be an attempt to express the Arab and Islamic intuition of the all-pervading activity of God. It implies, for example, that when John hits James, no pain will be felt by James unless God creates the accident of pain in him in the moments following the hitting. In this way there is no difficulty whatever in explaining miracles. If God creates in a stick the accidents appropriate to a serpent, then the stick has become a serpent. This is just as easy for God as creating in it the accidents appropriate to a stick. All that happens depends in this way on God's will; and that will is inscrutable. Such a view clearly has great attractions for men who have been impressed above all by the might and omnipotency of God.

Dr. Fakhry, who is a convert from Islam to Roman Catholicism, is not so much interested in the historical development of "occasionalism" as in philosophical criticism of it. He takes al-Ghazālī as a representative of "occasionalism" and shows the force of the arguments of Averroës (along with Maimonides) and Aquinas against him. It is not difficult for Dr. Fakhry to reach the conclusion that the occasionalist account of causality is unsatisfactory; and that for an adequate conception of causality in its relation to Being one must look to Thomism. The book may be commended as a scholarly exposition of this theme.

W. MONTGOMERY WATT

The Three Degrees: A Study of Christian Mysticism. By CONRAD PEPLER. (Blackfriars Publications, London. 256 pp. 1957. 21*s*. 6*d*.) Received through the courtesy of the British Council, London.

This study of Christian mysticism by the founder and former editor of the Dominican journal, *The Life of the Spirit*, deserves respectful attention. Many and vast are the treatises which deal with the intricacies of the ascent of the soul to union with God, and the division into "three ways" is an ancient one; but Fr. Pepler is anxious to consider his subject in terms relevant to the times in which we live, times of great confusion but times which display

much interest in mysticism. This is largely due to the work of those who have devotedly edited ancient or mediæval texts as well as those who have been endeavouring to find a unity beneath the diversity of religions, as, for instance, Aldous Huxley. Fr. Pepler refers more than once to his *Perennial Philosophy*, but the subject of this study is not mysticism as a general phenomenon but Christian mysticism, and this he insists is based on the barest of facts, namely, "the death and resurrection of the Word-made-flesh." He desires therefore to recall modern enthusiasts for mysticism to the foundations which they may ignore and to give a caution against a false "escapism" which is quite foreign to the true mystic.

In Part I, "The Foundations," he sees the Christian life lived at three levels, the natural, the liturgical and the spiritual, and in an interesting chapter considers the work of two most unorthodox writers, Jacquetta Hawkes and Simone Weil, as witnesses to the need of modern man for roots. It is only when our feet are firmly planted on earth that we can begin to look up to heaven, for nature is what grace has to work upon. He sees in the influence of the pseudo-Dionysius a tendency to Platonize Christianity in such a way as to deny nature altogether, but this was challenged by the solid Aristotelian realism of Thomas Aquinas. The Christian mystic is rooted in the sacramental unity of Christ's Church and is saved by his belief in the Incarnation from the temptation, often great, to deny the flesh and to escape from the body and from the world of nature altogether.

In Part II, "The Structure," he tries to answer the question: "What is mysticism?" and to consider the psychology of mysticism and its norms. An interesting chapter deals with the English mystics and the final chapter on "The Unity of Mystical Experience" should be of great interest to all students of religion. Here he quotes one or two moving examples from Islamic mystics. He concludes:—

> Although we cannot with certainty judge the graces or their absence in the soul of anyone, be he Catholic, Protestant or Mohammedan, we can, to a certain extent... discern this gift through the fruits of their outward action, as Ruysbroek says: "Pure love frees a man from himself and from his acts. If we would know this in ourselves we must yield to the divine, the innermost sanctuary of ourselves.... Hence comes the impulse and urgency towards active righteousness and virtue, for 'love cannot be idle.' The spirit of God, moving within the power of man, urges them outward in just and wise activity."

LEONARD M. SCHIFF

Australian Poetry 1957. Selected by HAL PORTER (Angus and Robertson, Sydney, London, Melbourne, Wellington. 95 pp. 1957. 12*s.* 6*d.*)

This anthology has appeared every year for the last seventeen years and has become an important feature of the Australian literary scene, having acquired an authoritative reputation through the efforts of a distinguished succession of editors. It has the advantage of being compiled by a different editor each year, so that over a short period personal prejudice is eliminated and a truly representative selection is ensured.

As might be expected under these conditions, each volume exhibits its own particular characteristics. The 1956 collection, for instance, contained an unusually high percentage of poems about poets and poetry, and the editor seemed to have concentrated upon finding work of a suitable quality by unknown poets. Whether it is due to the personal preference of the latest editor, Mr. Hal Porter, or to the fact that most of the younger Australian poets are searching for new themes, the main feature of the 1957 collection is its variety of subject.

Despite this welcome variety and the eager groping for originality of conception — perhaps because of it — and despite the high standard of craftsmanship throughout, there is a curious lack of urgency about many of these poems which detracts from one's enjoyment of the volume as a whole. One should exclude from this generalization such poems as Kenneth Slessor's ironic "An Inscription for Dog River"; Rosemary Dobson's "Cock-crow" and "Walter de la Mare"; Robert D. Fitzgerald's "As Between Neighbours"; John Thompson's "To the Interior"; Nancy Cato's "A Family Legend"; Sylvia Lawson's "Trader's Return"; and Vivian Smith's "A Broken Ballad." Undoubtedly the most outstanding contribution is "The Silkworms" by Douglas Stewart (who, incidentally, edited the first volume of this series), a poem which communicates at several levels at once:—

> . . there is no lid even,
> They can climb, they can fly, and all the world's their tree;
> But hush, they say in themselves, we are in prison.
> There is no word to tell them that they are free. . . .

HOWARD SERGEANT

Bharati in English Verse. Freely rendered from Tamil by S. PREMA. (Porunai Publishers, Madras. 110 pp. 1958. Rs. 2.00; 3*s.* 6*d.*; 75 cents)

To "play the Suez Canal between the West and the East" is the professed aim of Kumari Prema in this translation into English verse of forty-one selected poems of the foremost of modern Tamil poets, Subramania Bharati. Recent attempts to block the Canal either literally or metaphorically have only emphasized to thoughtful men the very real need it serves. Kumari Prema has done a difficult task well. One may instance "Krishna My Beloved," which can hardly be bettered. Felicities like the introduction of the Hebrew hero —

> Or Samsons at the mills
> Suffering torments?

— reveal that this translator knows her job. Her introduction is masterly, a fine achievement for one hardly out of her teens.

I have, however, two complaints to make. Tamil must be among the tersest of languages, and Bharati, a true poet, has often lines that hit one like a blow. I have a feeling that in the English translation there are too many shock-absorbers. Also, since we are dealing with a poet all of whose lyrics

were meant to be sung and have proved such exquisite songs, would it not have been better to render as many of them as possible in rhyme? The song value, a function of his throbbing emotion, is greater in this poet than the thought value, if one may crudely simplify. Kumari Prema in her next attempt should set herself the task of reproducing as nearly as may be Bharati's lilts and rhythms, and permit herself the use of rhyme. She is sure to succeed.

One thing more. "Bharat," the word for India most used by Bharati, has, since the division of our country, become in the mouths of our friends across the border a sneer, a wanton and provocative assertion that it is less than the India of ages. Words are what men make them, angry men or peaceful. I think it both desirable in English and possible to translate Bharati's "Bharat" throughout as "India," the larger India for which he sang and suffered.

P. S. SUNDARAM

The Cathedral. By CLIVE SANSOM. (Methuen and Co., Ltd., London. 118 pp. 1958. 10*s.* 6*d.*)

Mr. Sansom has sought, in *The Cathedral,* to give to a typical English cathedral its life and meaning in the daily lives of the persons who built it, used it and abused it over the centuries. He regards the artist's love of beauty as a universal human attribute and regards the cathedral as an expression of the artistic impulse which moves the artist to

> mould
> Within his moulding hands, a symbol

of the archetype, "the immaculate pattern" which exists in the world of Ideas.

In a series of poems in different metrical forms he shows us the men in action — the Bishop getting the appropriate sanctions for the scheme of building a cathedral, the architect making the plan and filling in the details, the stone-carver decorating it with beauty, the people in their manifold diversities taking pride in the cathedral when it is built. Generation after generation and century after century the cathedral is put to a hundred different uses: the Corpus Christi Play, the activities of the Wandering Scholars who do not care for dry-as-dust scholarship, the Ironsides who protest against a good deal that Catholic Christianity represents, the eighteenth-century "restorer" who applies to the Gothic style the rule and line of rational symmetry and spoils all he "restores" — these and many other aspects of the historical life of the cathedral are given a poetic reality by Mr. Sansom in his skilfully varied verse. It is a delight to read Mr. Sansom's verse sequence, which is scholarly without being dry-as-dust.

M. G. BHATE

Do Parten. By MAHARAJAKRISHNA RASGOTRA. Hindi poems. (Premnath Rasgotra, Delhi. 95 pp. 1957. Rs. 3.00)

Here we have a book of poems well printed on excellent paper (though the jacket is neither fine nor appropriate to poetry). The book seems to depend much on the Foreword by the well-known Hindi poet "Bachchan": on the title-page, next to the poet's name we find "Bachchan's" Foreword announced. Unfortunately, these days forewords by eminent persons have become not only a fashion but even a publicity stunt. I am not quite sure that "Bachchan" has done any service to his friend, or to Hindi literature, or to himself, by encouraging Shri Rasgotra

to publish all his poems in book form, for the majority of the poems included here are devoid of poetical value and serious thinking.

Excepting the last two, almost all the poems either plead for the satisfaction of his desire and describe philandering day-dreams of as many love affairs as possible. or depict his frustrations and disappointments. "What you call troth," he says, "Is the death of love" (p. 63): and hence in his next poem he desires a third person to fall in love with, as the charm of two previous loves has dimmed.

In this poem, Shri Rasgotra even generalizes:—

> Who ever fathomed
> Love's depth, that did not love
> Some two or three?

He feels that the second love is better than the first, and the third will be still richer, and so on. And at places like a desperate lover he does not want to have anybody and tries to break off, finding fault with the woman, calling her names and threatening. There is a curious mixture of immaturity and cynicism.

Some of the poems supposed to be lyrics lack sincerity and depth of emotion, while the others which purport to be reflective are superficial. As regards the form of the poems, there is hardly anything worth remarking. Wherever he has tried to invent something new or make new experiments, he has failed.

His last two poems are good, however, and do give a feeling that he can do better if he leaves the rugged ground of his "romance." Sometimes, I feel, a friend must be a little unfriendly to a friend to be a good friend.

INDUPRAKASH PANDEY

Memory: Facts and Fallacies. By I. M. L. HUNTER (A Pelican Book. Penguin Books, Harmondsworth, Middlesex. 180 pp. 1957. 3*s.* 6*d.*) Received through the courtesy of the British Council, London.

Dr. Hunter, Lecturer in Psychology at the University of Edinburgh, has undertaken a detailed treatment of a much-prized capacity — memory. Memory is neither a faculty nor an object but a complex of three dynamic, interrelated processes, namely, learning, retaining and remembering. Its manifestation can be envisaged in a hierarchy of increasing complexity, ranging from the elementary learned activities to the recollection of a definite past. There is a critical appraisal of the various methods of memorizing — whole *versus* part learning, massed *versus* spaced learning, etc.

Launching upon the negative aspects of the problem, Dr. Hunter attributes forgetting to the factors operating in time, such as the deterioration of the traces laid down by learning, cerebral injuries and retroactive interference. The author deals at length with repression of painful experiences in the normal and the mentally ill person. The author terminates this scientific treatise with a pragmatic touch, suggesting ways of improving the memory. This again he traces back to modifications wrought in the process of memorizing.

It is noteworthy that the author has succeeded in universalizing the appeal of the book to different levels of intellect. This work is fascinatingly descriptive with a number of illustrations, and is sure to captivate the interest of the common reader. Simultaneously, the wealth of experimental results and evidence quoted by the author renders the book equally appealing to the more exacting student.

KAMALA NANJUNDIAH

India's Changing Villages: Human Factors in Community Development. By S. C. DUBE. (International Library of Sociology and Social Reconstruction. Routledge and Kegan Paul, Ltd., London. xii + 230 pp. Illustrated. 1958. 25*s*.)

The Indian Community Projects Programme inaugurated on October 2nd, 1952 — the birthday of Mahatma Gandhi — to bring about a gradual transformation of the social and economic life of the villages has been the focus of world attention like Acharya Vinoba Bhave's *Bhoodan* (and now *Gramdan*) movement. A new life is fast emerging in rural India as these exciting experiments attract active partners. Onlookers outside India view these movements as safeguards of democracy.

The Community Development Projects and the concomitant National Extension Service blocks caught the imagination of thinking Indians too. Professor S. C. Dube of Saugar University and his team of devoted workers banded together at the Cornell Field Station in western Uttar Pradesh to make a comprehensive study of a C.D. project in the State. The detailed data pertaining to the response of the people to the manifold development activities, state officials as agents of change, the problems of communication and the cultural factors involved in the countrywide experiment were analyzed by Professor Dube at the Cornell campus "in a stimulating atmosphere of research and discussion." The result is an interesting analysis of the complex human factors involved in the nation-wide endeavour to change the structure, economic and social, of rural India: a finding valuable to both the official and the village worker in the field and to planners and administrators in Delhi or in the State capitals.

In the last chapter entitled "Evaluation and Comment," preceding detailed appendices about the role of the village worker, Professor Dube makes this final comment:—

> The Indian community development programme is an impressive and pioneering venture. Its results may influence the developments not only in Asia but in many other technologically under-developed areas of the world as well.

He adds a note of perhaps too much caution: "... so far it has not done much more than touch the surface of the complex and difficult problems of the Indian masses." But he concedes earlier in the chapter:—

> In conception the Indian rural community development programme has been bold and imaginative. The planners of the programme have shown both foresight and a critical understanding of some of the problems that are involved in the process of lifting a tradition-oriented society to increasingly higher standards of living.

This book will be of interest to sociologists in and outside India. The bibliography and index assist the reader a good deal. Illustrations help to enliven the mass of material, statistical and analytical. The get-up leaves nothing to be desired.

ASHA DHAR

The Twice-Born: A Study of a Community of High-Caste Hindus. By G. MORRIS CARSTAIRS. Preface by MARGARET MEAD. (The Hogarth Press, London. 343 pp. 1957. 30*s*.)

This book records a two-year study undertaken in order to subject accepted personality theories to the test of experience. For this it was necessary to select a community whose values, culture and social customs differed from those of the West. Dr. Carstairs, who happened to have been born of missionary parents in Rajasthan and who was, until the age of nine, more familiar with Hindustani than with En-

glish, chose a village there in which to live and study representatives of three castes. His object was, he says,

> to try to observe on the one hand those formative experiences peculiar to their society, and on the other any personality characteristics common to their adult members and differing from my own conceptions of the normal Having done this, I should be in a position to see whether my concepts of personality development were adequate to explain the relationship between these adult traits and these formative experiences

"Inter-personal Relations," "Family Relationships," "The Hindu Body-image," "Religion and Phantasy," and "Traits Shared and Not-shared by Each Caste" are chapter headings which indicate the method of approach to this study of thirteen Rajputs, eleven Brahmins, and thirteen Banias. Two chapters are then devoted to the conscious and unconscious processes of Hindu personality formation. The second part of the book gives three of the case histories in full and the formal psychological tests employed.

There is no doubt that the data Dr. Carstairs has recorded will be of lasting value to social scientists. The interpretation of these facts, however, is a very vast problem, which he approaches with commendable caution. He has attempted to acquire the necessary knowledge of the fundamentals of Indian religious thought, but his use of such terms as *karma*, *dharma*, *moksha* and *samadhi* reveals that he is far from understanding their true meaning, and his application of them is therefore vitiated. Such books as *Jnana Yoga*, *Karma Yoga* and others by Swami Vivekananda or the works of Dr. S. Radhakrishnan would give this highly qualified and gifted scientist the grasp of the scientific basis of Hindu thought essential to his work.

IRENE R. RAY

Maria Montessori: Her Life and Work. By E. M. STANDING. (Hollis and Carter, London. 354 pp. 1957. 21*s*.) Received through the courtesy of the British Council, London.

This book is much more than the title suggests, from the point of view of her great educational experiments and her great "discovery of the child." But it leaves unsatisfied the reader who wishes for biographical information of a more personal character.

Fortunately the author was in close and constant touch with Dr. Montessori from 1921, collaborating with her in many ways. This has given him a deep insight into the life and teachings of one of the greatest world educationists, whose "vivifying principles" have had a great impact on education.

To those who are not familiar with the working of the Montessori Schools this book is a mine of information. Even to Montessori teachers this book will show where they have not quite understood the spirit behind a particular teaching, and it will help them to imbibe "the self-sacrificing spirit of the scientist with the love of the disciple of Christ."

Readers will be interested in the section dealing with her life, for in these pages she lives before us. We see the courageous girl who against heavy odds becomes a doctor and who does not introduce a new method of education but discovers the very essence of education. "It was not the method which produced the marvellous manifestations, so much as the manifestations which produced the method."

We actually see the miracles worked out in schoolrooms where little children do not learn but discover for themselves interesting facts about the shapes or sizes of things, about numbers, history, art and about life itself. The last part of the book, "Montessori and Froebel,"

will be of particular interest; for,

> were Froebel alive today he would doubtless be the first to acknowledge that the Montessori system, both philosophically and pedagogically is a natural development of his own system.

The twenty-five illustrations give us a glimpse of her life and work. What makes the book priceless is the fact that the Dottoressa herself has read a large part of this book in MS. and given her approval: "What you have written about my life is a wonder — and beautiful as a piece of writing."

The author has given Dr. Montessori's message to the world — the message of freedom, "unlimited freedom to do right," "to awaken souls, to create individuals who have already acquired the basis of culture and are ready to receive what will germinate that culture."

The greatest honour that we can pay her is "to turn our attention from her to the child."

M. T. VYAS

The Nature of the Non-Western World. By VERA MICHELES DEAN. (A Mentor Book. New American Library of World Literature, New York. 284 pp. 1957. 50 cents)

This book is in the nature of journalistic writing based on jottings during a round-the-world tour It is a great success in so far as it is able to present clearly the problems and aspirations of the non-Western world in relation to the West, without reflecting or voicing any fixed and rigid American views in regard to these matters. The author approaches her subject with an open mind and has succeeded in giving a dispassionate and searching account of the various issues involved in this study. It is only in respect of foreign relations that the author seems to fall in line with the general American view. On the Kashmir question she appears to be sadly misinformed. But, on the whole, one admires the author's abundant sympathy and deep and penetrating insight into the affairs of the non-Western world or Bandungia — a term coined by her "in honour of the first Afro-Asian conference in history held at Bandung, in Indonesia."

The reason why Vera Micheles Dean chose to write about the non-Western world is, in her own words, that,

> much as we may know about politics and economics, geography and anthropology, [we] have not yet discovered and explored the inner recesses of the non-Western mind, and are still groping for genuine understanding. We often think of the non-West as an undifferentiated bloc of masses of people. We do not always see the rich diversity of their many faiths, their diverse traditions, their contrasting cultures.

Despite the occurrence of certain factual errors here and there which one wishes that the author had taken care to guard against, the book remains eminently informative and a storehouse of useful knowledge.

The book makes a laudable ending upon a note of peace, co-operation and unity of mankind. She writes:—

> For the heart of the matter is that while there is, and it must be hoped there always will be, great diversity between the many civilizations of the earth, there are no basic differences between the human beings who compose them ... men and women of West and non-West are moved by the same hopes and fears, the same aspirations and anxieties.

SURENDRANATH TRIPATHI

CORRESPONDENCE

MAY I be allowed to comment on a statement in the review of my book, *Victory Over Suffering,* in THE ARYAN PATH for May 1958? It may be misleading as it stands. The reviewer writes: "She believes that 'in prayer we find a responsive Intelligence that answers our spoken or unspoken appeal'; and although this is tantamount to saying that *My will be done* is as valid as *Thy will be done,* her manifest humility, her very *naïveté*, protects her from any charge of arrogance."

There was no thought in my mind of imposing "my" (*i.e.*, the human) will on the Greater Intelligence that is aware of our unspoken appeal. The answer may be "No" as well as "Yes," or it may be "Wait." The point I wished to make was that our prayers can register in an Intelligence or Mind other than our outward signs to indicate this to others. Confirmation of what Martin Buber would call true "dialogue," a real measure of communion between the mind of man and the mind of God, may follow in the outer world in due course. Whether this is a fulfilment of our *naive* human will or involves its reversal into "Thy will be done" is of less importance than the realization that even its reversal is of greater value than anything that can be subsumed as "my" will, if this differs from the will of God in me. This assurance is given in the responsiveness of an Intelligence that grasps our limited point of view and sets it in relation to a greater Whole than we are capable of perceiving at the moment of appeal. Within that all-encompassing Wisdom even "No" to earthly hopes is realized as better than the hopes which were too narrow for satisfactory fulfilment.

The supreme example of this may perhaps be seen in Christ's agony in Gethsemane. His words: "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done" (*Luke*, 22:42) illustrate the acceptance of the overruling of his *naïve* will so that the Divine will could be fulfilled in and through the triumph of "Thy will" over "my will" in Himself.

As the reviewer says, the true "Victory over Suffering" is a measure of our capacity to suffer. But not, I think, blindly: that is to be defeated by suffering, at any rate for the time being. In the true dialogue of prayer the raising of our wills to a higher level than they are capable of functioning on their own, either brings relief or the capacity to endure creatively. In a real sense the resultant issue is neither "my will" nor "Thy will," but "Our will." On that level Power to fulfil it is *real.*

A. GRAHAM IKIN

England, May 1958.

Britain: An Official Handbook: 1958 Edition. (Prepared by the Central Office of Information, London. 530 pp. 10*s.* 6*d.*)

Handbooks, such as this excellent one, are very useful, also very revealing. From this Handbook one may learn the present attitude of official Britain toward life: Defence, Economy, Industry, Labour, Social Welfare, Religion, Science and the Arts, are covered among other things.

Indirectly it offers for evaluation the ideas, ideals and life of Britain.

E.P.T.

LEAVES FROM A PARIS DIARY

[IN THIS month's contribution **Shri Baldoon Dhingra** is prompted by the approaching completion of UNESCO's new, palatial home to reflections on the continuity of the cultural tradition. He reports also a Conference on Science and Religion and a Symposium in Brussels on modern man in East and West.—ED.]

UNESCO's new majestic building is all but complete. There are, as with anything new, conflicting opinions as to the new edifice's æsthetic features. Some critics have referred to parts of the building as uncompromising examples of "the new Brutalism"; others call these monumental forms ludicrous and declare that "dignity is always on the verge of turning into bombast." There have already been several criticisms of the Picasso mural. Picasso's mural, which is a desire to revert to simple, primitive frescoes, is in keeping with the search of modern Western artists for their own childhood. Picasso is honestly probing into his own childhood — into the childhood of man's culture — into memory: a case of recollection. Many people have either forgotten or are rapidly forgetting their true past, have lost contact with the psychic soul of tradition in which the roots of culture must be anchored. So much of present civilization has no visible relevance to the past; it is not the continuation or outgrowth of any deep-seated myth. Culture is essentially a matter of using the past to give meaning to the present. A man's culture is the sum of his memories. It is the same with everything that man has known or experienced. It is the sum of the people who live in a particular civilization and the lives they lead in it. In some cases these lives start from scratch — as though man were suffering from amnesia. That is a painful state. Out of each breakdown comes the *raison d'être* of all civilizations — the mystical aspect. History may be called a broken progress towards a vision of God. Through each civilization a precious seed is passed on. In a sense India is lucky because this precious seed is a long chronology of saints and seers from Buddha to Gandhi and Vinoba.

All true modern Western artists and philosophers feel they must have their private vision before they can help develop a public vision. Robert Oppenheimer believes these are attempts towards a change in man's outlook. According to him "the artists' loneliness, the scholars' despairing, because no one will trouble to learn what he can teach, with the narrowness of the scientist — these are not unnatural insignia in this great time of change."

A Conference on Science and Religion — an approach to the interrelationship of Thought and Prayer — was recently held in Farnham, Surrey. Mr. and Mrs. George de la Warr were present. The theme of the Conference was as follows: "Today science and religion are merging into each other; science is beginning to feel what it thinks, and religion is starting to think what it feels, so that a balance is being established between the mind and the heart."

The participants in the Conference included representatives of churches, medical men, artists and technicians.

Mr. de la Warr explained how through his experiments a way had been found to demonstrate the effect of applying "energy" by the use of skilled thinking, and that people can become channels for the materialization of "divine energy." The quality of "energy" varies from person to person. Music and the spoken word — or silent

prayer — seem to enhance the results achieved. According to de la Warr there is a physical as well as an emotional response to a chord of music and a process of acoustic therapy is proving useful. "All prayer," he says,

> affects this interpenetrating ether, but only true prayer bestirs the Unifying Principle. Prayer for self-gain is a meanness and a theft ..It is possible for a person to evoke a specific aspect of this Divine Energy by a conscious effort. Certain conditions have to be observed, such as using the appropriate mental images that are enriched by a measure of grace

I returned from Brussels a few days ago after attending the East-West Symposium sponsored by UNESCO and the Belgian National Commission. The theme was "Modern Man in the Orient and the Occident." Eminent experts from twenty-two countries gathered together to consider basic problems, such as those of values, the notion of life, the concept of time. There were many fine speeches which were isolated from one another. It took all the energy and skill of the *rapporteurs* to link them together. It was clear from the start that there were numerous basic differences between Oriental and Occidental thinking, but it seemed to me futile discussing these unless we related these basic attitudes to our daily problems. I spoke from the point of view of education. If we know what these basic differences are and recognize them, we shall perhaps learn to appreciate cultural values other than our own. Recognition of the different approaches to aspects of everyday life is the first step in this direction. Recognition of the possible one-sidedness and inadequacy of one's own prejudices is the second. The thinker of either world who cannot divest himself of his own habits of thought will never be initiated into the wonders of the other world. The abyss is not to be crossed by controversial argument. We must learn about people's attitudes to the material and spiritual problems of daily life. How do people react, say, in different cultures, to flowers, animals, birds, birth, marriage and death? When we strip things down to their essentials they usually display the basic insight into the processes both of nature and of spiritual life: that they are essentially functional, since they underlie all human endeavour.

The pigeonholing and compartmentalism so common in Western thinking is still largely absent in Oriental life. So science and religion can easily be accepted as part of the concept of the oneness and interrelatedness of all life and activities. Thus many Orientals will be prepared to admit the possibility of regarding the visible world as an unsubstantial veil before the invisible, the world of the senses as veiling something beyond the grasp of the senses, the knowledge derived from observation and experiment as unsure and misleading compared with the certainty attained by other means, and myths and analogies as sounder statements of objective truth than any rational theory or scientific hypothesis. What de la Warr is, therefore, trying hard to convince fellow Occidentals of is something which many Orientals will find no difficulty in recognizing and wholly accepting.

BALDOON DHINGRA

ENDS AND SAYINGS

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

The senior statesman Shri C. Rajagopalachari, addressing the Union Language Convention of Andhra at Hyderabad on July 19th, brought forward, amongst other cogent arguments, one of the strongest yet adduced against abandoning English as India's official language. Besides, he cut the ground from under an argument often urged as conclusive by advocates of Hindi — the facile comparison between the 42% of the population who speak Hindi and the 1% of English-speaking Indians. The 42%, comprising the masses, literate and illiterate, in three or four States, represented only themselves, he said, whereas the 1%, distributed throughout the country, ran the National and State administrations Granting, for argument's sake, the approximate correctness of the latter figure (he thought that it was perhaps a little larger), he emphatically maintained that the two factors lent themselves to numerical comparison no more than did mangoes and eggs (a homespun variant of chalk and cheese).

The educated in India know English. Illiterate men, like Hyder Ali, who yet could rule well, did not occur in the mass. No country could be satisfactorily administered by the uneducated. Shri Rajagopalachari viewed the movement to impose Hindi as the official language of the Union as a movement towards the controlling of the country's affairs by the uneducated.

The British, contrary to their intention, had brought about unity among Indians through their administration, through their judicial machinery, conducted in the English language throughout British India. Rajaji warned bluntly that if English was driven out of the scheme of things in India it would be at the peril of the national unity.

The Convention resolved at its concluding session on July 20th that English should continue as the official language of the country and that the Constitution of India should be amended accordingly.

From India to Britain. The July issue of *The English-Speaking World* (organ of the English-Speaking Union of the Commonwealth) includes in its News-Letter a plea from India for the retention of the English language there.

> English is no longer a foreign language in India less so than Telugu in Assam, or Oriya in the Panjab. It has been adapted to local needs and the addition of many native words has given it a local flavour. The language and its literature and philosophy have been directly responsible for India's graduation to the status of a modern nation, instead of a sub-continent rent by provincialism. It is still an unifying force, and often the sole means of communication between two Indians, as I have discovered many times in Bombay, Mysore and Madras.

The writer continues that, though the keen nationalist associates English with the old imperialism, alongside this nationalism is "an admiration of liberal English values, and a good knowledge of the English language is still a tremendous social asset in India." He suggests that if the replacement of English by Hindi were implemented, its "only effect would be to restrict high office to an English-speaking oligarchy"; for "even if Hindi becomes the *de jure* official language, English will continue to be widely used." The

remedy he suggests is compulsory free education, by means of which even the rank and file may acquire the language.

This may be special pleading, but it is interesting to compare the situation with an earlier one in history. At the period after the American War of Independence, there was an equally strong "patriotic" desire to repudiate English as the language of the former "tyrants" and have an American language for Americans. Hans Kohn's book, *The Idea of Nationalism* gives evidence of what a struggle Washington also had to prevent fierce smaller local patriotisms from destroying national unity. He was not able to forestall the outbreak, many decades later, of the civil war between North and South, but where would the U.S.A. have been today had those local patriotisms prevailed? A common language in itself will not make men brotherly, but it can and does aid the *means* of communication.

The Observer (London) has been running a symposium "Is Progress Possible?" In its second article on July 20th C. S. Lewis, Professor of Mediæval and Renaissance English at Cambridge and author of *The Screwtape Letters*, turns an illuminating gaze on some basic conceptions to show how one cannot pin-point good or evil, *e.g.*, science is a means to an end, and in itself neutral. With its aid we can become "more beneficent or more mischievous," his guess being that we shall be both at once, in different directions. He considers the changing relationship between individual and government. The present humanitarian approach to crime (viewing it as a disease to be cured, and not as something deserving retributive punishment) has in itself a threat to freedom, in the very divorce of "the criminal's treatment from the concepts of justice and desert; a 'just cure' is meaningless."

Public opinion can speak on ethical questions, can condemn certain punishments as excessive; but public opinion cannot oppose the "experts" on the technical questions of remedial treatment of criminals.

Observe how the "humane" attitude to crime could operate If crimes are diseases, why should diseases be treated differently from crimes? And who but the experts can define disease? One school of psychology regards my religion as a neurosis If this neurosis ever becomes inconvenient to Government, who is to prevent my being subjected to a compulsory "cure"? It may be painful, treatments sometimes are. But it will be no use asking, "What have I done to deserve this?" The straightener will reply: "But, my dear fellow, no one's *blaming* you. We no longer believe in retributive justice. We're healing you."

Would-be tyrants have always "cashed-in" on the particular pretension, religious, magical, scientific, made most potent by the hopes and fears of any age. And "the extreme peril of humanity at present" lies in the combination of need (hunger, sickness and the dread of war) and the conception of "omnicompetent global technocracy," that could produce feeding and medical care for the whole controlled world.

Are not these the ideal opportunity for enslavement? This is how it has entered before, a desperate need (real or apparent) in the one party, a power (real or apparent) to relieve it, in the other. In the ancient world individuals have sold themselves as slaves, in order to eat. So in society. Here is a witch-doctor who can save us from the sorcerers—a war-lord who can save us from the barbarians—a Church that can save us from Hell Give them what they ask, give ourselves to them bound and blindfold, if only they will! Perhaps the terrible bargain will be made again. We cannot blame men for making it. We can hardly wish them not to. Yet we can hardly bear that they should.

The question about progress has become the question whether we can discover any way of submitting to the world-wide paternalism of technocracy without losing all personal privacy and independence.. Have we discovered some new reason why, this time, power should not corrupt as it has done before?

One more factor should be added to the picture, gloomy as it is. There is the danger of irresponsible enslavement in the name of welfare, of security, but there is also the danger, by reaction, of irresponsible anarchy — a blind, emotional, instinctive force that destroys the forms of community and craves for uninhibited, ungoverned activity, and which, though it may at first be manipulated by unscrupulous and interested parties, has a way of rising and engulfing them in the flood.

Both trends are visible today, but more subtle is the middle way that some few souls endeavour to tread, fixing their centre of freedom in the individual spirit and mind, but working for an all-encircling order of law and harmony in the relationships of matter. The technocracy they depend upon can never enslave or lead to chaos. It is the application of the science of the soul, fusing spirit-matter into immortality. The great need for the true progress of mankind is the wider recognition of the existence of this science of the soul.

There appears to be an interesting increase in the use of paradoxical terms by writers, in the endeavour to describe things more adequately than with the, so to say, two-dimensional approach ("either this or that"). Dr. F. H. Heinemann, who contributes each month an able survey of recent philosophical literature to *Hibbert's Journal*, furnishes an example in the July 1958 issue.

> Empty filling would seem to be a contradiction in terms. Nevertheless it is a phenomenon and a disease characteristic of the machine-age. The machines are running and must be filled with words, sounds and pictures, even if these are valueless and empty. Exclude *empty-filling* from radio, television, press and books, and you will be surprised how little is left. Its most serious consequence in *empty-filled* souls cannot be discussed here, but we must draw attention to *empty-filled* books. The partly or totally empty books are so wonderfully made up that they seduce the layman. They swell the number of publications to such a degree that this survey must almost become a catalogue to the detriment of the valuable items. To give guidance to the prospective book-buyer becomes an almost superhuman task in these circumstances.

Despite this, Dr. Heinemann succeeds in indicating, in an amazingly brief space, the quality of a book; but the point remains that far too much of the mental food today is even more *empty-filling* and nutritionless than our adulterated and devitalized edibles, which are also often "wonderfully made up" to please the eye.

Various organizations are engaged in trying to educate the housewife to buy with intelligence, and, on the intellectual level, press reviews and National Book League lists provide some guide to reading matter. But what is needed is more education in discrimination and judgment at a higher level generally — learning *how to think*, in fact — so that the same fundamental principles can be applied in any and every particular field.

There is more talk about child welfare in recent years than ever before. The observance of Children's Day has become an annual feature in many parts of the world; India observes it on November 14th, which is also Prime Minister Nehru's birthday. Still the charge of Shrimati Indira Gandhi, Vice-President of the Indian Council for Child Welfare, that children are neglected is justified. At a Press Conference in Delhi, reported in *The Hindustan Times*, she deplored the

> wide-spread apathy all over the country in relation to children. Lofty statements are made about the citizens of the future, but little concrete planning or deep interest in substantial work for children is evident.

The Indian Council for Child Welfare, which was established several

years ago, has State Councils affiliated to it. It is working in close touch with the Central Social Welfare Board, and is a full member of the International Union for Child Welfare in Geneva The Indian Council is demanding the inclusion of a blueprint for child welfare in the Third Five-Year Plan. Shrimati Indira Gandhi said that

> children had been neglected in the first and second Five-Year Plans, but this problem could no longer be ignored. The Indian Council for Child Welfare should be entrusted with the task of preparing the blueprint

Once the national target of making education free and compulsory for all children has been reached, schemes for their welfare can be more easily implemented. Not only children in the cities, but also children in the small towns need protection against those who exploit their toil or use them for begging. Surely cruelty to children should stir the public mind and Shrimati Gandhi did well to urge that

> as citizens we must see that children are not exploited and ill-treated and that they do not suffer injustice. Today innumerable gangs operate in India using children for begging. The children are maimed hideously for this purpose

The Indian Child Welfare Council, she said, advocated a uniform law for children all over the country, and she added:—

> We are suggesting that a parliamentary board for child welfare be set up to expedite bills relating to children The board should also interest itself in legislation for providing more drastic punishment for the kidnapping of children.

In addition, the Indian Council for Child Welfare is demanding the institution of separate juvenile courts, away from the courts where adult criminals are tried; remand homes, shelters and foster homes for lost and destitute children, and after-care homes.

The Executive Board of the Indian National Commission for Co-operation with UNESCO formulated at its recent meeting in New Delhi proposals for consideration for UNESCO's 1959-60 programme, at the next session of UNESCO. These include studies preliminary to major projects on the production and distribution of reading material for neo-literates in Eastern countries and on the extension of primary education in Asia on the lines of the project operating in Latin America.

The Commission also welcomed the new project for secondary and vocational education in Africa and urged further expansion of education programmes to promote international understanding and co-operation.

It may be recalled that the UNESCO Conference at Delhi late in 1956 adopted as a major project the promotion of mutual appreciation of Eastern and Western cultural values. The resolution called upon the member-States of UNESCO to develop appropriate programmes in educational institutions, youth organizations, etc. Under this major project two important surveys are proposed for 1959-60, one on the impact of parliamentary and other political institutions on the people in the East, and the other on social and economic changes among the Asian peasantry.

According to *The Hindustan Times,*

> another important scheme included in the working plan for the project is a survey on the teaching of modern literature. Its aim is to study the advantages of increased use of translations which have a tested merit, in order to develop mutual appreciation of the two cultures through a better knowledge of each other's literature.
>
> The survey will make it possible for Unesco to determine how knowledge of the great Eastern literatures, too often confined to language specialists, can be spread more widely, especially in the Occident. Simultaneously, it would also be possible to assess how far translations of Western classics can be used in countries of the East, where teaching is

imparted to an ever-increasing extent in local languages.

Of special interest to India are the schemes proposed by the Indian National Commission for the celebration of the Poet Tagore's centenary in 1961 — the publication in English of a volume of his writings and a volume of appreciations by distinguished writers; and the holding of an international literary conference in India in co-operation with UNESCO.

As many will agree that examinations are a risky and inaccurate way of assessing the merit of students, it is welcome news that the University Grants Commission has set up an Examination Committee of Specialists, which is sponsoring four regional seminars on "reforms in the examination system." Inaugurating the seminar in Hyderabad, Shri C. D. Deshmukh, Chairman of the Commission, pointed out that educational techniques and purposes had to be adjusted to meet the new requirements of individual and national development. According to a Press report,

> Mr. Deshmukh said that great changes had recently taken place in the political, social and economic life of the country. "We stand at a significant point in the socio-economic development of Indian society. In this context purposeful planning has become imperative in every important sphere of national activity." The examination of the educational system was a part of a process of earnest assessment of national goals and targets of achievement. It would be necessary, in other words, to reconsider the purposes of education and clarify the objectives.

The seminar was faced with the problem of making the examination a more accurate test of the achievements of students and less liable to variations according to the persons examining them, and more reliable. While the United States has evolved a system by which the student's achievements are periodically tested and the cumulative results taken into account, India has followed the public examination system obtaining in Britain. But, whereas in Britain there is the tutorial system which secures more regular study and a proper relationship between the teacher and the pupil, in India examinations have become a memory test.

The Government of India had previously arranged a discussion of examinations so far as they related to secondary education. Dr. Benjamin S. Bloom of the Faculty of Examination of the Chicago University had come to India earlier this year on the invitation of the Government of India and carried out investigations, and some of his findings have been accepted by the Government. He has again been invited by the Government now to conduct the regional seminars to discuss matters at the University level.

Turning to the present educational situation in India, Shri Deshmukh referred to its many limitations. He said that

> these related mainly to teachers' lack of experience, the pressures that were brought to bear upon examiners and the acceptance by teachers of more examination work than they could conscientiously handle. These were matters which should be left to the educational administrator to solve. The administrator, however, would be helped in this task of bringing the situation under control by a fairer and more reliable system of evaluation.

Dr. Bloom, also speaking at the seminar, made several suggestions for reforming the present system of examinations, saying that

> examinations should be seen in relation to the purposes of learning and the learning experiences of the students. It was doubtful whether significant changes could be made in examinations unless corresponding changes were also made in the faculties' methods of evaluation and the students' methods of learning.

THE

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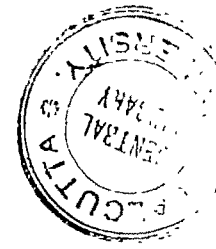
BOMBAY 1

Shri B. P. Wadia : 8 October 1881—20 August 1958



THEIR SERVANT TO THE LAST

THE ARYAN PATH



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

VOL. XXIX OCTOBER 1958 No. 10

To "Shravaka"

SHRI B. P. WADIA

NO MORE, ALAS! is it our fortune to publish the monthly essay that expressed, ever since the founding of THE ARYAN PATH, its essential inspiration. For "Shravaka" has withdrawn into the Silence for whose Voice he found words, and we are bereft of that sage mediatorship. A little over nine years ago he gave his series a title, and himself a signature. To those who have a feeling for spiritual things his choice of these was like the giving of a well-known password and sign:—

> The "Doctrine of the Eye" is for the crowd; the "Doctrine of the Heart" for the elect. The first repeat in pride: "Behold, I know"; the last, they who in humbleness have garnered, low confess: "Thus Have I Heard."

Not in this series of essays alone but in all his long labours the implication is present: "Thus Have I Heard." At a boyish age he felt his vocation to Theosophy, the ancient Wisdom-Religion, which he found set forth in H. P. Blavatsky's great book: *The Secret Doctrine*. A long and single-minded life he devoted to the study, the practice and the teaching of that Wisdom, in unaspersed loyalty to its Masters and Their Messenger in our time. Out of that loyalty sprang his life-work: the gathering together of sparks scattered about India into a flame to which might come real seekers for real Theosophy. His thought was always: "May there be many such in this ancient land where Theosophy flourished in yugas gone by till today the 'mighty art is lost.'"

Many came to him, for his life was gentle and the elements so mixed in him that, standing firmly in his own place, he met all men in

whatsoever way they approached him. Some were delvers into old *shastras*. Without controversy, he dropped hints of where illumination might be found. Others who came with no faith in any doctrine, but only a love for the poetry of the world, found that he loved their love with a wiser love, and learnt from him to see the intuitive Wisdom of the poets; and so they passed into the Way.

Not his way; for he pointed to Robert Crosbie, who founded the United Lodge of Theosophists; to Crosbie's teacher, the Greatest of the Exiles, W. Q. Judge; to his teacher, the Messenger of the Masters of Wisdom, H. P. Blavatsky; to her Teachers, ultimately, to Whom leads the Way. In a personal letter he compared himself (for there was no owlish solemnity in his high seriousness) to a station-master. If a man had chosen his destination well, he might always expect help in getting on to the right line. Who knows how far along the Route the Station-master had been? From the outside one saw only a noble and unselfish man who had laboured effectively in the divine task of making pure Theosophy known again in India.

He spoke of himself seldom, and then only for a reason. Others he treated with a grave kindness, a princely courtesy of that high kind which does not overawe though it never descends to unnecessary familiarities. His humour had a way of setting people at their ease with the most exalted subjects, and, when he made gentle fun of one, the human soul in one laughed with him at one's own personality.

All his immense work tended to that: to help the imprisoned splendour set itself free. In 1918, speaking to the first labour union in India, which he founded, he said:—

> There are many among you who think that we people are something big, something special, something that you are not. I want you to give up that idea....All human beings, men and women, are divine. There is God within each one of you and that God is your only helper, the only person who will bless you, instruct you, inspire you, show the way out of darkness unto light. You are all Gods; you are all divine.

He saw this divinity of man in the true heights of all arts, sciences, philosophies, as it was the second object of H. P. Blavatsky's Theosophical Movement to show it. To bring appreciation of these nearer the common man is the object of the Indian Institute of World Culture, which he founded. His last Address to it was entitled "Our Soul's Need." It is reprinted in the pages following, that in its quiet, urgent sincerity our readers may behold the Man who gave it:

OUR SOUL'S NEED

ON THE 11TH OF AUGUST 1945, as the first of the Foundation Day Addresses of this Institute was being delivered, there came the good news heralding the dawn of peace over a war-torn world.

On that, our Foundation Day, neither the UNO nor the UNESCO had come into existence. But the ideas for which they now stand already existed and we of the Indian Institute of World Culture made use of them in inaugurating our Institute.

This is the Fourteenth Foundation Day Address and it falls to my lot to deliver it—perhaps the last of such addresses from me, for this body is getting old; but we have now good counsellors on our Managing Committee, good helpers and servers on our staff, and friends in many parts of the world. The seed sown on the 11th of August 1945 has grown into a sturdy tree, capable of giving shade and shelter to many. For this, a word of thanks must go to our workers and colleagues, the foremost among whom was our never-to-be-forgotten helper, Dr. L. S. Doraiswamy.

My mind's eye has roved over several fields, seeking an appropriate subject for this year's Foundation Day Address. The Cycle of Necessity, called by the Greeks *kuklos*, has brought humanity to a decisive point in its evolution. Vishnu's Chakra, which points to humanity's march of progress, also expresses the same very important truth. A quiet study of the Cycle of Human Unfoldment convinces us—will, we feel sure, convince any dispassionate student who looks into this problem—that the hand of the Clock of Karma points to the dawn of the emergence of man, *qua* man, man the individual, the Common Man. That expression, however, is often wrongly used, for what we mean by "the Common Man" is man in possession of a power common to all. That is, every man, every woman, every child who comes into this world by the gateway of birth with the Light Supernal which lighteth him or her.

Through centuries and yugas man has been learning the lessons of life through the avenues of dependence and conflict—dependence on others and conflict with others. The great saying of the Mighty Lawgiver Manu, that "Self-dependence is Happiness, other-dependence is Misery," has been applied in different senses in different eras. Thus, in our political struggle for India's freedom this saying was used by some of us who belonged to the Home Rule League. We explained how Self-Rule, the rule of India by Indians, would be happiness, while British Rule brought us the misery of other-dependence.

With India's winning of political sovereignty a new era commenced

and the world also has reached, in its life-movement, a new day. It is the yuga when each human being has to learn Self-dependence, so that he is not dependent on other men, on his Government or political party, on social servants, or on other similar factors. To face difficulties, to unfold resourcefulness, to learn to stand on our own feet, to earn our bread by the sweat of our brow—all this takes us away from abject dependence on others, frees us from enslavement of every kind. This idea we should try to propagate and to popularize in the Indian Institute of World Culture.

We speak of Self-dependence. But dependence on which self? We have the selfish self of passion and anger and greed—the egotistic self whose will is ruled by pride. It is not dependence on that lower or carnal self which Manu recommends. He refers to the One Eternal Self, the Great Self the Mahat-Atman whose ray abides in the heart of each, and which is the Divine Self of every man. However fallen a person may be, the Light of Divinity is there within him. Within the skin of the leper a God sits; every sinner is a potential saint; every ignoramus of today is a Sage of tomorrow.

This idea gives to the very concept of other-dependence a new meaning, a new function. But the amplification of that idea would take us away from our field of study.

The Divinity within each of us—what a grand, energizing and inspiring truth it is! But how few, how very few, realize the stimulating fact! It is well said:—

> Alas, alas, that all men should possess Alaya, be one with the Great Soul, and that possessing it Alaya should so little avail them!
>
> Behold how like the moon, reflected in the tranquil waves, Alaya is reflected by the small and by the great, is mirrored in the tiniest atoms, yet fails to reach the heart of all. Alas, that so few men should profit by the gift, the priceless boon of learning truth, the right perception of existing things, the knowledge of the non-existent!

The great Gift which the Gods have transmitted to us, from the Divine Mind—this gift is not used, much less appreciated.

It is said, "Man does not live by bread alone." But, in this which is called the Economic Civilization, money which buys bread has become the Supreme God. More money, to buy not only bread, but cakes also! What is called a high standard of living—our friends in the U.S.A. call it "the American way of life"—means furnished houses, rich raiment, foods tasty to the palate, visits to cinemas and the like. All these would be perfectly in order were housing and furniture marked by cleanliness; were clothes

clean and not gaudy and ostentatious—remember, "the apparel oft proclaims the man"—but suited to the environmental conditions and the purse. Foods should be not only for the palate, but also for the nourishment of the whole body; cinemas are places of recreation, but recreation means "re-creation"; do the pictures we see, and are sometimes thrilled by, re-create our mentality, our morality?

We in modern India are suffering from the reverse of what is called a high standard of living. We of this land fancy that *our* way represents the way of the simple life; that we are a spiritual people. Our way of life is not simple and it has brought us bodily diseases and mental debility. We are not a spiritual people, but a spiritually fallen people; the only fact behind the prevailing superstition is that Aryavarta of old has left us the superb texts of spiritual wisdom. But how many are educated to understand them and, among the educated, how many are capable of appreciating the Noble Wisdom of the Great Aryas?

To live in an unsanitary hovel is not to live the simple life; to live in a clean hut is, and correspondentially it is better to live in a clean body and an alert mind than in an ailing body and an argumentative or fat mind, unable to jump over any idea.

We reminded ourselves that man does not live by bread alone; then by what else and more than by bread? What is called a high standard of living implies, does it not, multiplying our physical-plane wants for the body? This may be described as the horizontal progress of the human personality which generates rivalry and competition, ambition and greed, giving birth ultimately to discontent, disappointment, and even despair. There is another line of progress, which may be described as vertical—from the senses to the brain, from the brain to the heart, from the heart to the very Soul within. It is the pointing to this vertical line of evolution which is the special *dharma* of this Institute.

The care of the Soul and the Soul's instruments requires a higher kind of knowledge; knowledge is the key to personal and physical-plane success; but it is Wisdom which is necessary for seeking the Soul and securing its help and co-operation, its guidance for the mind, its inspiration for the heart.

> Knowledge dwells
> In heads replete with thoughts of other men,
> Wisdom in minds attentive to their own.

The Greek Oracle at Delphi commanded, "Man, know thyself!"; and in this ancient land the cry went up: "*Tat tvam asi*"—"Thou art That." But the masses of men and women have gone on without any serious and

sincere attempt to ascertain who or what man is. Similarly, the masses of the Indian people, in spite of the Upanishads and the *Gita*, in spite of the *Dhammapada* and other superb Buddhistic texts, have gone on as if Atman were nought, the mind were material and the heart the seat of passion and the love of pelf.

The Indian Institute of World Culture has for its great and chief aim the education which takes the human heart to understanding, the human mind to right morality and the human hands to efficiency—accuracy and punctuality and purity.

The speciality of our Institute's programme is the spreading of humane ideas. Mere technical and mechanistic thoughts will not serve our people or the world at large. It is the mellowing influence of the classics—the myths, the epics, poetry, etc., which the brain and blood of the men of today are craving, perhaps unconsciously to themselves. We appreciate the work of the great scientists in every field, but by no means do we consider that modern science possesses the last word of Knowledge. Its knowledge and its methods may bring more bread and better bread, but they bring also more bombs, poisonous and devastating. Since man will die by bombs and cannot live by bread alone, therefore humanism, the classic subjects which touch and train not only the senses and the mind but also the heart and the Soul, are of greater value and importance. To spread such thoughts should be one of our aims.

It is my purpose today to present to you some ideas on this highly important topic which pertain to our future progress. Allow me to do so and, to begin with, do not consider the theme to be impractical. The present-day world conditions are a direct result of the "practicality" of the politician and the legislator in every land. There is no time for me to offer facts and figures and statistics to show how common is juvenile delinquency, how wide-spread are the diseases of the adult, how many the immoralities, as witness the venereal diseases, alcoholism, the psychoses and the neuroses. Condemning others will not bring us wisdom. The search for the Soul, the living of the life of the Soul, is *practical*, most practical and also creative of national and international peace and good will for all humanity.

It is sometimes said that every man is a philosopher, *i.e.*, every man lives according to his own understanding, the power of his own consciousness. This, in a way, is true. But does this idea not carry the implication that the culture of that consciousness, that understanding, is a pressing need of all people today?

What definite knowledge can we supply, in however small a measure,

through the channel of this, our beloved Institute, so that those who come here may benefit from it and start their journey Soul-ward? We aspire that all of us should seek the Light of Wisdom which unfolds the power of Contentment and of Peace; and the strength of the Self.

The Ancient Philosophy. that which antedates the Vedas themselves, offers a Way of Life and some of its very definite principles we should now like to consider.

To begin with the doctrine of Evolution: the Ancient Sages did not teach Evolution as modern science does. Its picture of progression presents the truth of Emanation. What is Emanation? How is it different from modern science's doctrine of Evolution? Emanation is not opposed to Evolution. The Emanationists hold that nothing can be evolved—or, as the word means, be unwombed or born—unless it has first been involved, thus indicating that life is from a spiritual potency above the whole. The doctrine of Emanation deserves study by every sincere and serious mind.

Emanations imply that from the One Supreme emanate Intelligences of different grades on the side of consciousness and also the worlds of graded substances on the side of Matter: Lords of Light and of Wisdom, Great Buddhas and Dhyanis and Rishis; and then, grade by grade, lesser intelligences and, appropriate to each host of intelligences, worlds in which these function. Thus, *e.g.*, the well-known Three *Lokas*—Spiritual, Psychic and Material—are worlds of substances of different grades in which intelligences live and function and evolve.

Then the second implication is this: On this physical, material globe which we call Earth, all intelligences, from the highest to the lowest, live and labour and evolve. Here we find living Great Souls, Mahatmas, labouring for human welfare and helping Nature in Their own seclusion and by Their own silence. And there are on Earth geniuses, mystics, poets, philosophers, mathematicians and scientists and their students and pupils. Here also are the animal, vegetable and mineral kingdoms. And behind what is visible to the naked eye and audible to the ear of flesh are the universes or *lokas* of sights and sounds. The Invisible Universe, with its lights and its darknesses, is not taken into account by modern knowledge; a great deal of human suffering is due to the non-recognition of this very important truth. One of our aims should be to bring the Invisible—the dark psychic and the bright spiritual—nearer to the consciousness of all who come under the influence of the Indian Institute of World Culture.

Next, in this ancient and immemorial philosophy the human kingdom occupies a unique position inasmuch as self-consciousness is acquired

and used by man alone. All kingdoms in visible and invisible Nature are living; every atom is a Life and is conscious, but not self-conscious. The human kingdom alone possesses the power of self-consciousness, *i.e.*, reflective consciousness, with the ability to compare, contrast and draw conclusions, to evaluate objects and events, which are all forms and processes of life. There are those who have passed through (shall we say graduated from?) the human kingdom, who guide and instruct ready learners. There are men and women now learning and evolving in the human kingdom—from the abject savage to the materialistic scientist, from the philosopher to the poet, from the mathematician to the mystic. The Indian Institute of World Culture should keep in view these different types of learners and offer to those of each type the best nourishment available for them.

Next truth Evolution in the human kingdom is not only by the Impelling Force of Nature, or by Natural Impulse, guided by Divine Will and Divine Mind. Part of our human progress is by and through that process. But there is to be taken into account also the important factor of the freedom of the Human Will and man's Moral Power of determining his own course of life. In this every man is checked or helped by his own self-made destiny. To fulfil, in some measure at least, the purpose of his evolution man must possess real knowledge of his own origin and nature, and of the goal of life. Modern knowledge is not sufficient and the instruction of the Sages and Seers of the entire Ancient World and Their modern Heirs has much more to teach us.

What will be the most practical way for us today to perceive, even in silhouette, the basic principles of this ancient Divine Wisdom? Let us present to you three Great Ideas on which the Science of the Soul is founded. The Ancient Sages and Their modern Heirs have taught:—

I. Everything existing, exists from natural causes.

II. Virtue brings its own reward, and vice and sin bring their own punishment.

III. The state of man in this world is probationary.

These three fundamentals are the pure essence of all religions, however distorted the existing creeds. Let us consider them.

The first, that everything existing, exists from natural causes, cannot be rejected by any thoughtful educated man. Even the scientist, circumscribed by his incomplete knowledge, will agree to this proposition in principle. But let us apply that to ourselves, to each one of us. Here and now we exist with our bodily health or ill health, our brain knowledge and ignorance, the merits and limitations of heart of each of us. Natural

causes produced every one of us. But who are "we"? What do we mean by "I" and "we"? Are we the ever-aging and continuously dying body? Are we our unsteady and wandering mind? Are we our emotions, our longing for pleasures and our desire to avoid pains? Who says, "I am getting old"? Who says, "My mind is wandering"? Who says, "I feel elated" or "I feel frustrated"? And who determines what I shall eat and drink, what I shall read, what I shall do?

The Man is truly the Human Soul who uses the body, improving or degrading it; who uses the mind, elevating or corrupting it; who uses the character, ennobling or degrading it. We, as Souls, are the creators of our Destiny. This is Karma: what we are in body, mind, character, is what as never-dying Souls we have made of these in the School of Life.

Of course, this implies Reincarnation: Heredity, atavism and the environment in which we find ourselves are but avenues of the Law which moves to progression and, through righteousness, to perfection. Life is a Great School; each one of us is a pupil in a particular grade; each one is learning, diligently or slothfully. Reincarnation is the Doctrine of Hope, provided we also perceive the value of the Law of Karma, the Doctrine of Responsibility. It is the hope born of the conviction of Reincarnation which is the leaven that leaveneth the whole life.

That brings us to the second proposition: Virtue brings its own reward and vice and sin bring their own punishment. Our deeds and words, our thoughts and emotions, are the effects of the virtues and vices which we have gathered from the past and which it is our privilege and responsibility to improve or correct in the present. By virtue we ennoble, by vice we degrade our character; we gain knowledge or remain ignorant; we build health or ill health. It is the *morality* of each man which has been building him through the long past and is building him in the living present. In this civilization we put undue emphasis on mental knowledge, which is really dangerous to the Soul; further, there is the unwise emphasis on technology and mechanics. Therefore in our Indian Institute of World Culture, while valuing the knowledge of science and praising the painstaking and truth-seeking labours of the great scientists, we must lay special stress on the humanities, which directly touch the moral basis of man—the primary instrument of the human soul. Virtue begets virtue; vice begets vice.

Let us turn to the third truth: The state of man in this world is probationary. The aim of existence, the purpose of life, is not inquired into by most men. "Who knows? God only knows," they say. Then there are people who exclaim, "What else is there to do but to eat, drink and be

merry? For tomorrow we die." Such ignorance, such cynicism, is unworthy of Man, the Thinker.

Who has not experienced the buffetings, the tests and trials of life? But how many ask, "Why is there so little of joy, so much of pain and sorrow in our lives?" The Divine Wisdom lays down the principle that in the School of Life we are learners on probation; we have tests and trials and they are explainers of the processes of life. Every event of life brings its lesson, its test, and so it is said that "the state of man in this world is probationary." In what way are we to understand this proposition? There is this verse which gives us a clue:—

> This earth, Disciple, is the Hall of Sorrow, wherein are set along the Path of dire probations, traps to ensnare thy EGO by the delusion called "Great Heresy."

If Universal Brotherhood is the panacea and its practice will lead us to the life of Understanding, of Peace and of Light, the idea that man lives in the midst of enemies and not of friends creates and envelops us in illusions, delusions, discontent and darkness.

Philosophically it is taught by all mystics that Unity binds all souls into one grand mosaic. The test for every human soul consists in his understanding and appreciation of the fact that the human kingdom should be, must be, regarded as a family. Behind and underlying diversity there is Unity. There are feud and war between us and others, individually and nationally, because there is strife between our own two natures—the animal and the human. Our test therefore lies in destroying in ourselves the immorality which springs from egotism and in acquiring the spirit which sees the Divine at work everywhere. The Beautiful is hidden in the ugly; the True is at the core of every untruth; the Good ensouls the Evil. Satan is the Archangel and His lust carries within it God's Love; His Wrath, God's Mercy; His Greed, God's urge to Righteousness. We are so saturated with our small sins and petty crimes that we fail to see that our greatest sin, our ghastliest crime, is to live and labour each as a unit separated from others. Destiny, Nature, God, tests us on this point of Love for all as against the love of our own self, or even the love of a few —our kith and kin, our friends and countrymen. Every time we widen our circle of friendship, our sphere of service of others, and offer our compassion to all, our gratitude to the Givers of bounty—on each such occasion we have passed our test as probationers on the path of life.

Underlying all our labour of love in this Institute should be the inculcating of this grand verity by precept and by example.

And now a few closing words.

First, may I appeal to you who are members of the Institute and also to those who are friends and admirers of the Institute to cherish its unselfish spiritual principles? Pragmatism and utilitarianism are not always and uniformly beneficent; idealism and the power to hitch our wagon to a star have invariably produced good results—developed courage, patience, hope. Mammon worship is not conducive to moral unfoldment. The wealth of knowledge which purifies and elevates truly enriches life.

We have already spoken of Universal Brotherhood. To love our neighbours, whatever their race or religion, whatever their social status, whatever their customs, habits and manners—this represents the highest form of human morality. We must develop that morality, that moral outlook, and for this we need two principles. We need the spirit of real tolerance and we can unfold that tolerance, leading to appreciation, by a proper comparative study of our brethren's religions, customs and habits, manners and points of view. But for such a study to bring us practical benefit we have to look at the forces and faculties which unite man to man. Every human body is different from every other human body, and yet all human bodies are similar inasmuch as all of us have two eyes, two ears, two hands, two feet and one tongue. The constitution of all human beings is also similar. Each is a Soul and has a mind nature, an emotional nature and a bodily nature. We cannot love our fellow men with understanding without adequate knowledge of the complete constitution of the human being.

Finally, allow me to give expression to my conviction, and I do so in the interest of this Institute. All of us desire intensely and fervently that it should grow, vibrating at the same rate and in the same fashion as in the past. What has created that vibrant power? What my colleagues and myself who are students of Theosophy as taught by H. P. Blavatsky, whose 127th Birth Anniversary we are also celebrating today, have been able to achieve is wholly and entirely due to the power and wisdom of Theosophy. The Institute does not aim at proselytizing anyone, but we who have laboured for it have done so under the inspiration of the writings of H. P. Blavatsky and William Quan Judge, after whom the Cosmopolitan Home for our young friends is named. What I have presented to you today for your consideration is the direct result of the study of Theosophy as recorded in their writings.

And now may I, before I conclude, offer to one and all of you who are present, and also to those friends who are not here today, my heartfelt thanks for all the kindness shown, and for the opportunity to offer a slight

sacrifice in the service of humanity? We labour in beautiful Bangalore, but our Institute radiates its bright influence, as a little candle throws its beams afar. May it continue to do so and may you all, friends and brothers, continue to help its growth, and its success along the lines of the Impulse originally given to it at the very start! May the Blessings of the Most High and of the Gracious Guardians and Helpers of human souls be upon it, and upon all of you! Thank you.

B. P. WADIA

This must also now be the map of guidance for THE ARYAN PATH. Always his vision and judgment and grasp of detail were the Editor's strongest support. Deprived of them, she trusts to have the kindness and help of those who were his friends, admirers, foster-children, in carrying on the work he inspired, founded and nursed.

EDITOR

SPIRITUAL LIFE is the gaining of an attitude....Each individual, by his own self-effort, gains an inner attitude; and, because he has evolved up to a certain point, he expresses something which is definitely his own, which profoundly represents his contribution to the spiritual service of his fellows. Spirituality should be understood as that particular attitude to life which enables a man deliberately to conceive the next step he has to take and to act self-consciously in reference to the world in terms of that step.

—B. P. WADIA, June 14th, 1921

MUSIC, INDIAN AND WESTERN

[WE ARE HAPPY to publish here a fascinating and informative study of Indian and Western music by a broadly cultured representative of the old Princely India. **Lt.-Col. His Highness Maharaja Rana Saheb, Shri Sir Natwarsinhji, K.C S.I.**, occupied the *gadi* of Porbandar in Kathiawar for many years until, like other Rulers of Princely States, he acceded to the merging of his State in independent India. His article on the music of India and of the West is a contribution, by a *connoisseur* of both, to better mutual understanding between music lovers of the Orient and the Occident.—ED.]

WHEN two things differ widely, it is not easy to assign them a higher and a lower value unless the conclusion could be arrived at by a process of precise mathematics. When that is not practicable, one has to fall back upon the unsatisfactory law that governs likes and dislikes. Music, be it of any country, is not amenable to mathematical treatment. It would, therefore, be difficult to assign values to the various types; one can only relate simply what they are, what their differences are and what their similarities are. This essay, therefore, endeavours to make such an attempt in respect of Indian and Western music, with the object especially of bringing about an introduction of them to those of the West and the East who have had little or no contact with the other part of the world or its music.

The music of India should not be visualized as uniform over the whole country. Its style and pattern alters from State to State. There are the songs the boatmen of Kashmir sing as their oars glide their *shikārās* (canoes) along the canals of the river Jhelum or as they pole their *dongas* on the smooth surface of the Dal Lake. There is the folk-dance music of the Himalayas from the north-east of the Panjab to the north of easternmost Bengal, the music then merging into the soft legato style of the schools of music peculiar to that State. Jumping therefrom to westernmost Saurashtra and Gujarat, the type of music changes considerably with the various kinds of *rās* and *garbees* sung and danced with gaily coloured, perforated and lit earthen pots perched on the heads of girls. With each movement, the pots twinkle like a swarm of glow worms. Then almost side by side, and as a sharp contrast, flourishes that vigorous music which accompanies the martial *dāndyārās* (the stick-dance adapted from the old sword-dance) of the Mehr cultivators of Porbandar. The music and the *ghummar* dance of Rajasthan also have an enchanting character of their own, as distinguished again from the music and the

dances of, say, the Bhil tribesmen inhabiting the forests of Gujarat and Madhya Pradesh. Coming southward to Maharashtra, the trend of music takes another turn and conforms to the changing character of the folk-dance rhythms and movements displayed in the festivals of that attractive part of the country. It is from Maharashtra that the *sharnāi* (akin somewhat in sound to the oboe) accompanied by the impressive *naubat* (equivalent to the timpani of the Western orchestra) makes its appearance. The beautiful music produced by this simple combination of the *sharnāi* and the *naubat* (which again varies so widely from the stringed *veenā, sitār* and *sārangi* of Uttar Pradesh and the mid-north) then spreads throughout Southern India and culminates into yet another variety of melody, that of the fishermen of Kanyakumari, Cape Comorin, the southernmost tip of the country.

Similarly could be regarded the music of the West, ranging from the light and frivolous music of France and Spain, the beautiful traditional songs of Italy, the Czigane music of the sprightly dances of the Russian and Hungarian Gypsies and the graceful waltzes of Vienna, to the dreamy lilt of the guitar of Hawaii, the elegant Tango of South America and the romantic music of Mexico—not to mention the wealth of music contained in symphonies and operas by immortal composers such as Beethoven, Bach, Brahms, Grieg, Haydn, Mozart, Wagner, Tchaikovsky, Schubert, Verdi, Puccini, Mascagni, Bizet, Suppé and Rossini and the distinctive pianoforte music of Chopin and of composers like Richard Strauss and the two Johann Strausses. Then there is the music of contemporary composers such as Vaughan Williams, Elgar, Dimitri Shostakovitch, Debussy, Ravel, Benjamin Britten and Aram Khatchaturian. All these varieties of music of India and the West differ greatly; but Algeria and other countries of the Middle East could be called the meeting ground of both; for they produce a quality of music attractive to the people on either longitudinal side of that geographical zone.

What then are the salient similarities and differences between the musics of India and the West?

It could be said that just as the basic fundamentals of the nature of man must have sprung from one source at some time, so also must have emanated from a common point the fundamentals of his music. The uniformity of original simplicity that runs through the ancient folk songs the world over would seem to be an unmistakable indication, if not a conclusive proof, of it. The similarity that exists in the basic construction of the yodel of the Austrian Tyrol or Switzerland, the songs of the *rabāris* (cattlemen) of the Barda Hills of Porbandar and the singing of the

aboriginal Toda of the Nilgiris (Blue Mountains) of South India is of much interest to observe—the interest being enhanced by the fact that all these come from a factor common to all, the mountainous terrain.

The vocal performance of some of the *chārans* (also cattle owners by profession) of the Barda Hills and the Gir Forest (of the lion fame) in Saurashtra is extraordinary too. It is an amazing exposition of one static note, like that of the background in bagpipe music, combined with a totally different and sweet music like that of a distant flute, producing such variations of melody as may not be possible for any flutist to imitate. A stretch of imagination could well conjure up a picture of this music as reminiscent of the age when Krishna himself played the flute.

Historians of music believe that the classical music as it now exists in India belonged to what they term the Hanumān school of music (named after Hanumān of the *Rāmāyana*); and there is no evidence to show that any other form of music except the classical and the folk song existed in the country up to comparatively recent times. From the ninth century A.D., the music of India and the West began to develop and enlarge, and there appeared the light classical style in India and the "harmony" which may be described as the "clothing" of the melody, in Western music, which till then had been purely melodic as is Indian music at present (except for the modern cinema music, which, it must be said to the credit of its composers and musicians, is being harmonized with success). Despite the growth of music in the East and the West, some similarities continued to remain between them. Gregorian Music and its chants, for instance, bore strong resemblance to the chants of the ancient *Sāma Veda* as well as to a number of *rāgas*, and there is a short passage in the music of the Opera "Samson and Delilah" which is a pure representation of the Rāga Kālingada in Indian classical music. It was, however, from the ninth century, when Western music with its broadening technique of orchestration and harmony began to grow to astounding levels and the music of India remained fairly constant in its adherence to old traditions, that the two styles of music began to drift apart, and now there scarcely exists any resemblance between the two.

Unlike Western music, which has the main melody supported and enriched by harmony and other parts, in accordance with the variety of instruments taking part in an orchestra or voices partaking in a choir, Indian music has been purely melodic. For the depiction and guidance of time and rhythm, however, it had been accompanied by a pair of drums commonly known as *tablā*, the ancient name of which was *mridung* (the *d* pronounced soft as in French). These drums are a pair, each shaped differently and

tuned to a different key. The *mridung* music has a number of notes, and each note bears a distinct name. These notes, like those of other Indian music, are written in alphabetical letters with dots and other signs to assist the formation of bars. It is therefore not as easy to read with speed the music written in this system as it would be to read it in the Western. The *mridungs* have distinct zones on their surface allotted separately for the production of different notes; and it can broadly be said that every touch with the finger tips, or with the flats of the fingers or the palms, individually, or one in combination with another, would denote them. Little wonder then that with the combinations of such a quantity of notes, the Indian classical music contains a variety of "times" totalling as many as sixty-four, ranging from the simple *tritāl* to the majestic *dhrupad*. Certain *tāls* ("times") comprise as many as sixty-four notes to a bar. The *mridung* music is fascinating by itself, and a master of the *mridung* would be able to entertain an audience for hours.

The fund of pure melodic value in Indian music, however, would seem to be rather bound and not as vast as would perhaps be expected of it, having regard to the profusion of *mridung tāls* contained in it. The whole bulk of music is confined to thirty-six *rāgas* and their descendent *rāginees*, *i.e.*, sub-*rāgas*, which are closely akin to their parent *rāgas*. Though limited in number, the varieties of note combinations per each *rāga* constitute such perfection of certain melodic values in their own compactness that they have not afforded scope to any musician for centuries to evolve a basically new *rāga*. This may sound strange to one who has not had much experience of Indian music; but one who has would not find it difficult to appreciate that any departure from the conventional combination of notes in a *rāga* would produce something that at once jars on the ear.

Each *rāga* constitutes a fixed set of notes, and in some *rāgas* they are not the same in the ascending scale as they are in the descending. Here are a few types of them written in Western notation, taking C as the keynote:—

Example I

Ascending — c, d flat, e, f, g, g sharp, b, c.
Descending — c, b, g sharp, g, f, e, d flat, c.

Example II

Ascending — b (of the lower scale), d, e, f sharp, a, b, c,
Descending — c, b, a, g, f sharp, e, d, c.

Example III

Ascending — c, d, e flat, f, g, a, b flat, c,
Descending — c, b flat, a, g, f, e flat, d, c.

Example IV

Ascending — c, e, f, g, b, c,

Descending — c, b, a, g, f sharp, g, e, f, e, d, c.

Example V

Ascending — c, d, e, g, a, c,

Descending — c, a, g, e, d, c.

(The above *rāgas* in their respective order are: Bhairav, Yaman, Bhairavi, Bihag and Bhoop-Kalyan; and the last is exactly the same as the Pentatonic Scale in Western music which is much used in Scottish and Chinese music.)

Remaining, therefore, within the conventional scales of a *rāga*, adhering to the rules pertaining to the notes to be employed in the ascending and descending scales and abiding by the *tāl*, a musician then has full latitude to display his talent in any number of combinations and variations, either of slow and sustained notes or *ālāps*, regardless of any restriction of time. (An *ālāp* in Indian classical music is what a *melisma* or *cadenza* is in Western.) A proficient exponent of classical music usually takes from half an hour to three quarters to sing or play a *rāga* to his satisfaction. Not a note of this music would be written. It would all come spontaneously. Frequently it would, therefore, happen that the exposition of the same *rāga* by the same musician would vary on different occasions, for it would depend entirely upon the "form" and the mood he may be in. If, on the other hand, all this music with the variations and developments of several themes were to be put on paper so that the rendering of it were standardized, whether a vocalist sang it or an instrumentalist played it, then it could perhaps be said that it was similar to the symphonic music of the West, not in its melodic values but in the general construction and style of rendition.

The thirty-six *rāgas* are divided into six groups of six, and each group, by the old code of music, is assigned certain times of the day and night for its performance. Musicians do not strictly abide by the code nowadays, but some orthodox ones still do if the choice of the *rāgas* is left to them. Each of the six groups has a distinct character, which, judged by the musical susceptibilities of the ear, admittedly suits its assigned periods of time. In that regard, an interesting episode is related of a ruler in the last century who wished to test the soundness of the code of certain *rāgas* being suitable only for certain times. He had a variety of birds caged and placed in a room which could be kept completely dark. When the birds had been there for a few days and had been silenced by loss of all sense of time, the music was put to the test. Strains of the

afternoon music were first permitted to drift to the ears of the birds. They showed no signs of being affected The night *rāgas* were tried the next day. The birds did not respond. But, when they heard the music which incorporated the melodies of dawn and dusk, they chirruped and seemed happy.

There are *rāgas* which are supposed to have been allocated for certain purposes. The Malhār, for instance, when sung, produced rain from a passing cloud. The Hori was alloted to the colour-festival of Hutāshani; Rāga Sindhoo was assigned to the field of battle; and Deepak was considered to have the power to kindle a light. Whether there is any truth in the claim that the Malhār and the Deepak had the potency to produce rain and fire when correctly sung as they were in bygone days, none can definitely say. But, since instances such as the cracking of glass panes by sustained notes of a powerful voice like that of the famous Caruso have been authentically upheld as truths in recent times, the theory that sound has a deal of force and energy in its vibratory properties cannot be ignored as unscientific.

Old books on Indian music describe the human voice as being of several types—the nasal, the throatal, the voice that is produced from the region of the chest and the abdominal. Of the throatal, there are two qualities—one that would emanate from a contracted throat and the other from an open. The voice from the chest could be likened to the Western "tenor"; and that from the abdomen, to the "bass"; and the more control a singer had over the production of these varieties, the more he was regarded as a vocalist of quality. Not much care was bestowed in India on the quality of voice production. It was not an unusual sight in a private performance to see a singer sip a drink to completion in the course of the recital of a *rāga* or smoke more than one cigarette. Nothing mattered so long as a vocalist was capable of producing the largest variety of *ālāps*. The type of voice that had preponderated was the nasal. The Bengal school of music, however, has been devoting itself with much success to voice training for the last quarter of a century or more. This success has had good repercussions, and singers are now caring for their voices with more concern than before.

Of impressive and soul-elevating choral music such as one would hear at the annual Eisteddfod of Wales or as sung by the Cossacks of Russia, India has little or none, save perhaps what the Bengal school of music had creditably initiated in the form of collective prayers and religious songs. A lead in this was given by that unique institution, Santiniketan, of the great poet and philosopher Rabindranath Tagore. It would seem, however, that Indian music should not be difficult to develop on choral lines because it would then essentially have to be set music; and,

when music is set, it is possible to render it to notation and to subsequent harmony.

Just as the West can boast of singers such as Caruso, Gigli, Tauber, Chaliapin, Paul Robeson, Tetrazzini, Melba, Clara Butt or Galli-Curci, India too has produced magnificent singers such as Abdul Karim Khan, Maula Bux, Vishnu Digambar, Fiaz Khan, Pandit Omkarnath, Bade Gulamali Khan, Dilip Kumar Roy, Vinayakarao Patwardhan, Kesarbai, Hirabai, Subbalakshmi or Meera Bannerji. Yet it is strange that a vast majority of people on either side do not have any appreciation of each other's singing. To the ear of the Eastern, the voice of a soprano, for instance, is usually translated as a depressing wail; while to that of the Western, the technique of the Eastern sounds like an attack of some intestinal disorder.

But not so in regard to instrumental music. It covers such a wide field that a portion of it always appeals to either ear. Rhythms such as those of the rhumba or the samba carry universal appeal; but the simple and graceful swing of the waltz or the tango would appeal at once to the Eastern, as would to the Western a *gat* (pronounced as English "gut," but *t* soft as in French), similar to a set piece, in any *rāga* in two-four or common time, or any piece in the time of *dādrā, i.e.,* three-four time. Then would come music such as that of some Italian or Spanish songs like the ever popular "La Paloma," "Valencia," "O Sole Mio" or "Ciribiribin." These would give pleasure to the Indian anywhere. Next would come the music of Russian composers such as Tchaikovsky or Rimsky-Korsakov, who show a constant touch of the Orient. But symphonic music would appeal only to those who have had frequent opportunities of hearing it through the medium of the radio or long-playing records of symphony orchestras themselves.

India has produced virtuosi of extraordinary talent. Enchanting would it be at any time to listen to players like Ali Akbar Khan, Ravishankar or Bannerji at the *sarode, sitār* or *veenā,* and Tirakva at the *mridung,* not forgetting the mastery acquired over the *sharnāi* by Ramzan of the reputed Bismillah Party or by Shankar Rao Gaekvad. The violin, too, has achieved a place in Indian music, though it may be difficult to understand why it has, when there was the ancient and purely Indian instrument, the *sārangi,* which, in every respect, even to look at, was so well suited to the music of the country. Nevertheless, to the observing and critical eye, the violin never ceases to have an aspect foreign to the genius of Indian music. The Indian violinists do not seem even to be concerned about holding the violin as it should be held. It is not an instrument which, like

other Indian instruments, can be played properly sitting on the ground, much less if it is not held between the collar bone and the side of the chin bone but allowed to rest on the biceps with its neck against the ground as is sometimes seen.

The violin, and for that matter the 'cello too, are instruments fitted exclusively for the music of the West, and the Indian enthusiast would enjoy listening to recorded violin music by wizards like Jascha Heifetz, Zigetti, Ida Handel and Oistrach, and the 'cello by Pablo Casals, Paul Tortelier and Zara Nelsova. It must also be acknowledged that there could not be instruments more complete in themselves than the piano and the harp, and that an outstanding pianist or harpist would command acclamation from a lover of music in any quarter of the globe. As to the harp, not enough tribute could be paid it, for it approaches something almost divine. And as for the symphony and philharmonic orchestras, apart from listening to their production of great music, even to witness the precision bowing of the violins and the 'cellos, and to watch the uniform movement of the hands playing the trombones or the fingers the flutes, would thrill the heart of anyone who was fond of music. Orchestras of Indian music are developing with admirable rapidity, and they should, before long, win laurels from countries they visit, as have the famous ballets of Udaya Shankar, Ram Gopal and Mridula Sarabhai.

Science is eliminating space at a staggering rate. It is bringing countries to be neighbours that were once looked upon as being far from each other. Political, economic and social contacts have increased to an astonishing volume, and cultural contacts have been no exception. India, in recent years, has had opportunities of welcoming famous virtuosi such as Yehudi Menuhin, Casado and Kentner, and through them has come to the very door of the music lover some of the best violin, 'cello and piano music of the world. Indian artists, in return, have paid visits to other countries and have been graciously received and entertained wherever they have been. Such cultural exchanges conduce to closer relationships between nations. New ideas are thereby born, new values created and new ties formed. It would naturally be the silent wish of one who loves music that music, too, might play its role in promoting good will and understanding, in which lies, in these uncertain times, so much of our hope.

N. PORBANDAR

ARE WE DISSIPATING OUR MORAL PATRIMONY?

[**Dr. Alexander F. Skutch** poses here a problem of vital import. Environment certainly may favour or discourage the expression of desirable qualities, but right attitude and action, as he may intend in his closing sentence to concede, are not conditioned reflexes and will spring naturally from a true philosophy of life. So long as materialistic philosophy and science divide the field with narrow and separative orthodoxy there seems to be scant prospect of the wide-spread practice of brotherhood, which is the world's great need. Man's hope seems to lie rather in rediscovering the religion of the heart, which is above all creeds, and in spreading clear and altruistic conceptions of rights and duties for application by increasing numbers in the spirit of mutual tolerance, charity and brotherly love.—ED.]

FOR countless generations men of essentially equal status lived in small groups of co-operating individuals. The land which supported them belonged to the tribe or clan as a whole; even when families were assigned separate plots to cultivate they enjoyed the usufruct without title of possession; and when they ceased to attend their patch, it reverted to the common domain. Large undertakings, such as clearing forest and building habitations, were often carried out by the community; and the only obligation incurred by the principal beneficiaries of these works was to help their neighbours in similar enterprises. Food, whether the product of the cultivated fields or the surrounding wilderness, was as a rule freely shared with other members of the group; for primitive people appear to have been ashamed to eat while those about them were hungry. Men with special skills, such as potters and tool-makers, must have donated their handiwork to their neighbours, for there was still no medium of exchange. Even the headman or chief often performed his share of the manual work of the community; or, if he enjoyed exemptions, he had special obligations to fulfil, such as entertaining visitors and supporting widows and orphans.

Such a community of equals was bound together by the spirit of mutual helpfulness which pervaded it. In the absence of a medium of exchange and a scale of prices and wages, there could have been no minute calculation of how much each contributed and how much he received. Those with a tendency to shirk necessary labour were doubtless held to their tasks by their neighbours' disapproval; but so long as they displayed willingness to work, their output was probably not measured.

We do not know for how many generations our ancestors lived in simple, unstratified communities of this nature, but there can be no doubt that

they did so over a period far longer than that covered by recorded history. And such an ambient was highly favourable to the growth of those attitudes and sentiments which hold any society together; loyalty, generosity, co-operativeness, willingness to serve one's neighbours without counting one's personal gain. Undoubtedly, contrary tendencies were also present; the selfish and domineering attitudes so prominent in our contemporaries appear not to be recent developments but likewise to be inherited from remote ancestors. Indeed, there is abundant evidence of their presence in non-human mammals. But unless these disruptive attitudes had been overbalanced and held in check by the more friendly attitudes, primitive communities would have disintegrated.

The wealth of the most primitive communities consisted largely of things immediately useful, such as food, covering for the body, vessels, tools, canoes, weapons and dwellings. Although at an early period man's fondness for adorning his person asserted itself, the materials which he first chose for this purpose were mostly bright feathers, shapely shells, teeth, and other articles fairly easy to obtain and often rather perishable, so that their value was limited. Moreover, not only ornaments but also weapons and other artifacts were often interred or burned with the corpse of their owner, so that there could be little accumulation of property through inheritance.

With the discovery of forms of wealth that could be hoarded, like precious metals and gems, or which spontaneously increased, like cattle, the ancient simplicity and equality were destroyed. It soon became evident that those who possessed much of these things wielded power over their less fortunate neighbours and could command their services. Moreover, as a medium of exchange they facilitated trade, which hitherto had been limited to simple barter; and by this commerce the astute man's wealth could be vastly increased. As social inequalities became more pronounced, the thirst for riches became an ever more powerful incentive; not to fill the vital needs of themselves and their neighbours but to accumulate wealth became the principal motive for uncoerced toil. Only slaves and bondsmen worked without pecuniary reward. Avarice, contempt, envy and fear tended to displace friendliness and good will in the minds of men.

Despite the increasing commercialization of the world, the free co-operation which had been the foundation of the primitive social group continued within the family, especially among the less prosperous classes. Children helped with the household tasks, taking care of younger brothers and sisters, gathering firewood, running errands, aiding father and mother in innumerable ways. Where the joint family persisted, there was much

mutual helpfulness and free exchange of benefits among its several members. Particularly on the farms, much work was done for which no price was set or given; and neighbours often gathered to help each other harvest, husk corn or complete some other large undertaking for which they expected no remuneration, but only similar friendly assistance in their own tasks.

But in modern industrial communities, even these last remnants of free co-operation are fast vanishing. For everything we receive, for every service we request, we must pay a price; and to support this outlay, we must demand a price for everything we provide or do. Typically, the child is brought into the world by a paid obstetrician, in a hospital room for which a fee is charged. If the mother needs assistance in the home during her confinement, this must be paid for. If the parents wish to spend an evening away from home, they pay someone to stay with the baby. At the earliest possible age, the child is sent to a kindergarten in charge of a paid teacher; and thereafter, until he graduates from college or technical school, practically all his education, in whatever sphere, is provided by hired instructors. Men who follow a craft or trade learned from their father are becoming increasingly rare in the modern world; many would find it difficult to point to any important accomplishment, practical or cultural, which they owe directly to their parents, whose teaching they might in later years recall with loving gratitude.

When people marry, they must pay a fee to the State for a licence and to the clergyman who performs the ceremony. In sickness and helpless old age, people are ever less attended by their kinsmen, whose affection would lighten the heavy burden of such care, but by indifferent strangers who charge for their services. Finally, each is laid away by a hired undertaker, in a plot of ground for which a fee is charged.

Even on the farms, families are becoming increasingly dependent on services and products which they buy. With the mechanization of agricultural operations, there is less place for the children's help. Instead of ploughing and hauling with horses or oxen that he raised, the farmer uses a tractor which he bought. With mechanization comes specialization; where once it was the farmer's pride to grow nearly everything that he ate, now he often sells his single crop and buys his food just like any city-dweller.

Thus money progressively insinuates itself into every sphere of life, intruding between ourselves and all those who surround us. At every turn we are made aware of prices, until our whole existence becomes a sordid calculation of monetary values, of income and expenditure; and spontaneous helpfulness, in any important matter, becomes a luxury in which we

can scarcely afford to indulge. Having no longer a firm place in our modern societies, those attitudes and sentiments which grew up under the conditions of free co-operation in primitive communities are no longer fostered and strengthened. Since they were firmly implanted in the human mind by countless generations of a moneyless economy, they have not abruptly vanished; but like any structure or function of living things, they will slowly atrophy in circumstances which give little play to them.

We owe to our remote ancestors all those modes of feeling and behaviour which bind men together, making of a society an organic unity rather than a mechanical aggregation of self-seeking men; but our present social arrangements do nothing to augment this precious moral heritage. On the contrary, they are slowly but surely dissipating it, thereby undermining the innate foundations of any society to which a generous man would care to belong. In the absence of these ancestral sentiments, social living can be based only on an endless minute calculation of debits and credits—a situation so nauseating that a self-respecting person might prefer to dwell as a hermit in the wilderness.

Diverted from its original function of supporting the life of the community, our primitive impulse to help those around us finds certain minor outlets. The first of these is the exchange of gifts. In the more prosperous ranks of society, vast sums are spent on presents for weddings, anniversaries of all sorts and festive occasions of religious or national significance. While some of these gifts are of service to the recipients, a considerable share of them are neither useful nor beautiful; so that the traffic in these things greatly increases the waste of a society that is already inordinately wasteful. The obligation to give presents becomes for many, especially for those whose relatives and friends happen to be more prosperous than themselves, a heavy economic burden; and much calculation may be required to find the means to purchase all the gifts which are expected by one's circle of intimates in the course of a year. Far from easing life or diverting one's attention from monetary considerations, the practice of exchanging presents tends on the whole to make life more burdensome and to intensify our preoccupation with money.

The second substitute for free co-operation is almsgiving, in modern times miscalled charity. The bestowal of money or goods upon the indigent has often been regarded, especially in Mohammedan countries, as a means of purifying one's wealth—which seems to be a tacit admission that a large share of wealth is ill-gotten. Thereby we correct, in a pitiful manner, a small fraction of the ills for which our economic activities are responsible. Morally and spiritually, an ounce of free co-operation in a common endeav-

our is worth a ton of almsgiving. Moral relations are ideally reciprocal, involving the mutual efforts of intelligent beings to attain and preserve harmony with each other; whereas the dispensing of alms is a wholly one-sided relationship. We tend to view as equals those with whom we freely engage in a common endeavour, but as inferiors those who subsist on our bounty. Thus free co-operation increases that love and respect for our fellows which is an essential part of charity in the proper meaning of the word, while almsgiving makes a truly charitable attitude more difficult to preserve.

Not the least unfortunate of the effects of money is the perversion of values for which it is responsible. The habit of assessing in terms of a medium of exchange all the services that we perform or require, everything that we supply to others or procure for ourselves, inevitable under modern conditions of life, leads us to undervalue those goods on which it is hardly possible to set a price. Yet it is universally recognized by men of fine sensibilities that the highest and most enduring of all the values which we can experience fall into this class of things for which it is impossible to assign a pecuniary equivalent, and for this reason the ignorant and the vulgar can hardly avoid undervaluing them. The paper notes which today are everywhere the principal medium of exchange are mere tokens, and few of us take the trouble to learn whether those we are constantly receiving and spending are backed by an equivalent of gold or silver in the public treasury. In many countries they are not so supported. It is obvious that when one takes as his standard of value something which is intrinsically valueless, his sense of values will be profoundly distorted.

This perversion of values makes men easy dupes of unprincipled people whose only motive in serving their fellows is to fill their own pockets. We are offered all sorts of unnecessary, worthless or even harmful goods, and ingenious methods are employed to overcome our resistance and make us buy what we do not really desire or need. There is nothing so ugly or injurious, no deed so vile or disgraceful, that somebody will not offer to provide or perform it for a price. On the other hand, those who have contributed most to their fellows have often received no remuneration, or at most the pittance they needed to support life.

Thus money, which was apparently first coined by the Lydians, is one of those brilliant inventions, of which we have too many examples, which in the long run create more difficult problems than they solve. It facilitates industry and commerce on a large scale, but at the price of introducing a subtle poison into human relations. If it does not create, it at least exacerbates avarice, envy and pride; while it tends to destroy good will and

mutual helpfulness among men. A society without a medium of exchange must be held together by the loyalty, friendliness and free co-operation of its members; with such a medium, social living becomes an endless selfish calculation of profits and losses. It is understandable why so many planners of ideal commonwealths have kept them free of money. But only if its citizens had in large measure such qualities as mutual good will, co-operativeness, self-respect, loyalty and responsibility could a moneyless community continue to supply the needs of its members. It is doubtful whether any contemporary society, save possibly a few primitive tribes surviving in remote forests or mountain fastnesses, possesses these traits of character in adequate measure. And the longer we continue our present social arrangements, whereby we are slowly dissipating moral qualities that were developed in closely knit communities based on free co-operation, the less possible it becomes for a moneyless society, or any society, to hold together. This is the tragic predicament of contemporary civilization; and our best hope is that, before it is too late, there will arise one great enough to show us how to escape from it.

ALEXANDER F. SKUTCH

PHANTOMS OF THE SEVEN SEAS

[COLERIDGE drew on his imagination for the "spectre-bark" of *The Rime of the Ancient Mariner* and her passenger, "Life-in-Death — who thicks man's blood with cold." But tales or legends of phantom ships long antedated Coleridge. There is nothing "supernatural" in a universe of law, but the cumulative evidence, some of it convincingly attested, which **Mr. E. R. Yarham** brings together in this article, challenges investigators of this supernormal phenomenon. H. P. Blavatsky's *Isis Unveiled* tells us that all things have their record upon the Astral Light, or the tablet of the unseen universe. Investigators will do well to consider the impingement of old impressions from that Astral Light, remembering that the laws which govern its working are not the same as those which govern our gross matter and three-dimensional plane.— ED.]

The ghost of what was once a ship
Is sailing up the bay. . .

AMONG apparitions the phantom ship will always hold the palm for fascination. It "doth suffer a sea-change into something rich and strange," and, although mere landlubbers may scoff, even in this mechanistic twentieth century there occur many things on the Seven Seas that cannot be judged by ordinary standards.

There is the story of strange happenings in the Bay of Casco, on which stands the city of Portland, Maine. In the days of sails a wooden ship, built in one of the yards on the shores of the bay, set off on the China run. The onlookers, wishing her Godspeed, watched the sails unfurl one by one, and then she vanished behind the wooded headland. Months passed, but she did not dock again in Maine. Then one misty evening in late autumn she drove into the harbour with stained and tattered sails, red port and green starboard lights aglow, and then sailed out again. She was reported to have been seen since from time to time.

Sceptics scorn the tale; yet, a few years back, some inexplicable things occurred which shook their superciliousness. One war-time afternoon in the half dark, the Coast Guard lookout, on a schooner patrolling the heavily mined and closely guarded bay, cried out in hasty alarm to the man at the wheel. The helmsman swung hard over and as the schooner bore away a full-rigged ship swished by and vanished into the mist. She was heading straight for the mine barrier. A shot was fired after her to draw attention to the danger and to call her to a halt. The crew of the Coast Guard schooner, getting no reply, waited for the roar of the explosion as she piled herself on to the mines. None came. The schooner reported what

had been seen and the port authorities demanded of radar why her presence had not been broadcast. The radar men said that their instruments had not detected anything.

At that moment a second patrol craft reported the mysterious intruder in a different position. Planes went up; flares were dropped; but the phantom vessel was not discovered. That same night a man in a motor-boat heard the creak of a line and looked up to see the "ghost of what was once a ship" glide towards the harbour. He even waved to her, so real did she seem to him. Also a naval ensign told how he had seen a full-rigged ship a few nights earlier and had sent tracer bullets after her. His ship scoured the bay; in fact the crews stood alert at the gun stations for a week, day and night; but she could not be found. That, in brief, is the story of the phantom ship of Maine which no twentieth-century scientific device is capable of detecting, but which, apparently, is evident to the senses of man.

Can such a ship exist? This is a question which, in the present state of knowledge, cannot definitely be answered.

It is difficult also to dismiss as mere delusion the many stories which have been handed down since 1647 of a phantom ship at New Haven, Connecticut. In January of that year a vessel had left the harbour and for five months no more was heard of her She was long overdue and it was feared that she had been lost with all hands. At the end of that period, after a severe storm, she was sighted coming up the river. The news passed from mouth to mouth and the people of the port gathered excitedly to greet her as she docked. Soon comments began to pass. The vessel was sailing dead into the wind; no earthly ship could do that! Suddenly, to the onlookers' astonishment, even horror, the weird visitor slowly faded away and finally disappeared from view!

Another celebrated vanishing ghost ship is the one which haunts the waters off Cape d'Espoir, Quebec. Its story is recorded in the "Chronicles of the St. Lawrence." The ship appears once a year—to those who can see her—and the decks are crowded with men, while in the bows stands a man with a woman clinging to his arm. Then the lights die out and the vessel gradually sinks. The legend is that the spectre is the phantom of a British flagship that was sent to attack the French forts on Canada's eastern seaboard, but which went down with all hands.

Perhaps the most celebrated of all ghost ships is the so called "Flying Dutchman." The following is one of the most remarkable pieces of evidence regarding it, and it is particularly interesting as, indirectly, His Late Majesty, King George V of Great Britain, was concerned in the affair.

As a young Prince he accompanied his brother, the Duke of Clarence, on an extended voyage in "H.M.S. Bacchante," one of the largest ships in the English Royal Navy at the time, under the command of Lord Charles Scott.

In her log this astonishing incident, which occurred at about 4 a.m. on July 11th, 1881, is recorded in these exciting words:—

> The Flying Dutchman crossed our bows. . . . The lookout man on the forecastle reported her as close on the port bow . . . the night being clear and the sea calm. A strange red light as of a phantom ship all aglow, in the midst of which light the mast, spars and sails of a brig 20 yards distant, stood up in strong relief. Thirteen persons altogether saw her. . . . The "Tourmaline" and the "Cleopatra" [the accompanying ships], which were on our starboard bow, flashed to ask whether we had seen the strange red light.

In his story of the "Flying Dutchman" the English author and great spinner of yarns, Captain Frederick Marryat, makes Cornelius Vanderdecken, a sea captain of Amsterdam on his way home from Batavia, meet contrary winds when trying to round the Cape of Good Hope. Day after day, week after week, his vessel fought in vain against the gales. In a passion Vanderdecken dropped on his knees and cursed God, swearing that he would weather the Cape if he had to "beat" it until the Day of Judgment. As a punishment for his impiety he was left to carry out his dreadful oath and so he sails the stormy seas in his spectral ship, east of Cape Agulhas, presumably until the last trumpet shall sound.

The Dutch story is different. In this the eternal wanderer's name is Falkenberg and his crime was the murder of his brother and his brother's wife. He ceaselessly endeavours to sail north in a ghostly barque, while two demons, his companions, play dice for his soul. The weird ship is nearly always met between latitudes 40 and 50 degrees south, and the steam age has not killed the tradition, for a year rarely passes without the apparition being sighted.

There is another story about the "Flying Dutchman" in the records of the English Royal Navy. In the eighteenth century the crew of a British warship mutinied, and in order to scare off any too inquisitive vessels they rigged out their ship to resemble the famous phantom of the South Atlantic. They had a second object, which was to terrify the crews of the ships they pursued, for they turned pirates. Unluckily for their plans the first craft they fell in with was the "Flying Dutchman"! Fearing the phantom was sent by the vengeance of God, they made all haste to port and gave themselves up to justice.

The "Flying Dutchman," it is said, hails every passing vessel, but no seaman would ever reply to it, for disaster would then inevitably ensue. The sighting of the ghost ship, in any case, bodes no good. The log of "H.M.S. Bacchante" contains the following significant report, entered a few hours after the apparition had been seen:—

> At 10.15 a.m. the ordinary seaman who this morning had reported the 'Flying Dutchman" fell from the foretopmast cross-trees and was smashed to atoms. . . . At the next port the admiral also was smitten down.

Several ghost ships appear as portents, usually of bad luck. One, which terrorizes the fishermen of Chiloe Island, Chile, is known as the "Caleuche." The last time it was sighted was by fishermen returning from a nocturnal expedition. They were caught in bad weather off-shore, when suddenly the crew saw the ghostly craft scudding by. It was glowing luridly and the sails were outlined against a black sky. This phantom ship has been the *bête noire* of the fishermen from time immemorial and is a constant source of income to the wizards, or "*brujos*," of the island. They sell charms to protect the fishermen from the doom that follows the appearance of the craft.

Another vessel of evil portent is the famous junk of the Yangtze River of China. An English lady, Miss Joan Conquest, reported how she saw this a few years ago although she was not aware at the time of what its appearance presaged. A British and a Japanese gunboat were at anchor off the Bund at Bangkow, and they were lit up from stem to stern, the river being crowded with all sorts of native craft. Suddenly the observer saw an enormous pale-grey Chinese junk coming at tremendous speed from the sea. She was carrying full sail, and the wash from such a junk meant that the native sampans would all be swamped. The amazing thing, however, was that there was not a breath of air stirring, although her sails were billowing. She swept clean through the gunboats and their lights went out as she passed, to show again, one after the other, as she cleared the craft and vanished—leaving not a ripple.

When he heard of the incident, a Yangtze pilot said: "You saw the Yangtze ghost, the phantom of the famous mediæval pirate junk. It came from the China Sea, raiding and looting right up the river to Ichang. It means trouble for China—the country can't miss it." He was right, for sure enough, only a month later civil war broke out, drenching the countryside with blood, bringing death to many people and devastation to their homes.

A year or two back fishermen of the Chatham Islands, lonely outposts

lying some 400 miles south-east of New Zealand, were fearful of a phantom launch which appeared several times and whose coming seemed to forebode disaster. It has been seen over a period of several years. A short time after it was first seen a boat containing eleven fishermen foundered with all hands. Next, a fisherman who reported seeing the ghostly launch was carried overboard and drowned. The islanders look on the apparition with fear and apprehension, more especially as it seems to travel at high speed in thick fog or misty weather.

One of the most impressive reports of phantom ships in modern times came from Iceland in 1927. In April of that year a port official at Reykjavik, the capital, saw an Icelandic trawler enter the harbour. Sailing alongside it was a fishing cutter from Faroe Islands with two boats in tow, in one of them two men in oilskins, which anchored alongside five other Faroe cutters. The harbour pilot boarded the trawler and he and the crew of the pilot boat all declared they saw the cutter but no one was on board. It was marked with the letters of identification "F.D.," signifying Fuglefjord. The Port official, Kristjan Johasson, saw the cutter anchor and signalled the port doctor, requesting him to board her and carry out the usual examination. When the police boat with the doctor, an official and an engineer neared the spot, to their amazement the cutter was nowhere to be seen. Yet only fifteen minutes had elapsed between the time she was seen to anchor and the arrival of the police boat. In that short period she could not have got as far as the islands shielding the harbour or have hid behind them. Nobody could give any natural explanation of the occurrence. The vessel was declared to be a phantom.

Several ghost ships haunt the shores of Britain. On May 17th every year people look out from the cliffs fronting the English Channel close to Brighton, hoping to catch a glimpse of the phantom galley which legend says appears and sinks off the coast annually on that date. The story goes back many centuries. It says that to celebrate a Sussex battle between the great houses of the Lord of Pevensey and the Earl de Warenne, Lord of Lewes, Lady Pevensey made a vow, the fulfilment of which would keep her victorious husband's name alive. This was that her infant son should not marry until he had made a pilgrimage and laid the Belt of St. Nicholas on the tomb of the Virgin at Constantinople.

Twenty years later, when her son, Lord Manfred, came of age, he set sail from Brighton in the Nicholas Galley to fulfil his mother's vow. His ship was lost for a year, but was sighted again in the Channel off Brighton on the spring night of May 17th. Then, in full view of the horror-stricken crowd, gathered to welcome home the young heir, the ship was seen to

sink with all hands.

Equally well known in Scotland is the story of the spectral longships of the Solway Firth. In the days of the old Norse pirates, two Danish sea rovers, their longships laden with spoil from a foray, put into the firth for shelter. A furious squall swept in from the sea and sank the overladen ships with their crews. Ever since, on the anniversary of the happening the ghosts of these two vessels, high-prowed and with rows of shields lining their gunwales, glide silently up the Firth.

No fishermen would ever dare to hail the vessels or put out when they were about. But some years back two young men, half drunk, declared they would go out in a fishing boat and challenge the spectres. Spectators watched them row out, approach the longships and hail them. Instantly the fishing craft began to sink. It was relentlessly drawn down in a swirling eddy, its two occupants were never seen again.

Countless wrecks have occurred off the rock-bound coast of Cornwall, some brought about by the nefarious actions of wreckers who lured ships to their doom with false signals. One bay, known as Priest's Cove, is haunted by the ghost of one of these wrecker criminals. Now he is no longer on shore but is seen clinging to a spar in a desperate attempt to reach land; his efforts are unavailing and his agonized face is seen as he is swept to his death amid the pitiless breakers.

In another bay can be heard the clatter of falling spars, the booming of guns and all the racket of a naval engagement. Strangest of all, however, is the ghost ship of Porthcurno. It is as well able to sail on land as on sea! It is a black, square-rigged, single-masted vessel and sometimes it tows a small boat. No crew is ever seen. Another phantom barque is sometimes seen by men fishing out of Brixham. She presages a terrible storm and the fishermen, very reluctant to speak of her, will—if she is sighted—run for shelter.

Finally, there is a strange story of the last war, during which the English Admiralty formed a so-called "Small vessels pool." It was manned by volunteers who could be called upon at any moment to sail small craft around the coast of the British Islands A small crew of such men, comprising an architect (master), dentist (engineer), barrister (deck hand), retired colonel (cook) and sanitary inspector (mate), were given the job of going north to pick up a small fishing vessel that had been on service off the Scottish coast and return it to its home port in England.

They took the vessel over, but after some miles the engine began to give trouble. The master decided to put the engine under repair in a tumble-down port about twenty miles from the nearest railway and half that

distance from a good road. The mate described the place as "a harbour master's office and a pub." More accurately, there were also a few cottages and a derelict factory, reminder of a lost hope for the port's future in days gone by. The approach to the harbour was safe and deep, and to the crew's astonishment they saw lying there a large steam yacht of at least 700 tons, seemingly in full and perfect commission. Her shape and rigging showed that she had been built towards the end of the last century. The hull appeared to have been recently painted, the brass was shining and the mahogany varnished. A faint shimmer over the raked funnel showed steam was up. All this was surprising because in austere Britain at that time, it was just about impossible to get paint and fuel for anything, least of all for luxury yachts. There was no one on deck, but the incoming crew did not think there was anything peculiar about this till later. They rounded a bend in the channel, tied up, and the engineer got to work and the steam yacht was forgotten for the moment.

After a meal the mate stayed to give the engineer a hand while the skipper, cook and deck hand got into the dinghy and rowed back to have another look at the steam yacht. By this time it was quite dark and the moon was up. As the dinghy drew closer the occupants could hear a piano and two violins from the yacht, playing waltzes. Obviously a party was on. Again nobody was on deck, but they could see people moving about in the brightly lit deckhouse. Through one window they could see the silhouettes of a man and a girl. The dinghy circled the yacht three or four times, and the sound of conversation could be heard. Then the three rowed back to their own vessel.

The engineer had fixed the engine and the crew got ready to sail next morning. Before they went the cook landed to get some milk and, coming across the harbour master, got into conversation with him. He spoke to him about the yacht, and came back with an extraordinary story. The harbour master, had said there could not possibly have been a party. The yacht never had anybody on board, except that once a month a man went out to sound the bilges and empty out any water with hand pumps. He had been harbour master for fifteen years and the yacht had been there all that time. There had been some talk of the Royal Navy taking her over, but her engines were found to be too bad to warrant this. The mooring fees were regularly paid by some solicitors in London. As a matter of fact she had just been sold for breaking up and two tugs were coming after her.

The crew set off and after they had rounded the bend, the deck hand

and cook, who were washing up in the galley, were brought on deck by open-mouthed exclamations from master and mate. The engineer joined them, equally astonished, for the sight that met their eyes was incredibly different from that of the afternoon before. The yacht was a pitiful sight. Her filthy paintwork was peeling, and her woodwork was fouled by seagulls. The windows were covered with grime and the one where the three believed they had seen the couple was smashed. Through it fluttered the remains of once splendid curtains. The fishing vessel sailed on and its incredulous crew saw two big tugs heading in from the sea towards the harbour.

The five are still trying to find an explanation.

E. R. YARHAM

THE FEW elevated minds who interrogate nature instead of prescribing laws for her guidance; who do not limit her possibilities by the imperfections of their own powers; and who only disbelieve because they do not know, we would remind of that apothegm of Narada, the ancient Hindu philosopher:

"Never utter these words: 'I do not know this — therefore it is false.'"

"One must study to know, know to understand, understand to judge."

— H. P. BLAVATSKY: *Isis Unveiled*, I. 628

NEW BOOKS AND OLD

TEA PHILOSOPHY AND THE WESTERN WORLD*

IN THE FIRST DECADE of this century a Japanese professor in his forties became Curator of the Department of Chinese and Japanese Art in the Boston Museum. Okakura Kakuzo, a man of dramatic personality and passionate beliefs, had worked hard to save Japan's traditional art and culture when the sudden craze for Western fashions threatened them with destruction. Okakura had his balance right from the outset: as a student he had specialized in English and Chinese. The Western world was not there to be copied but rather to be educated in the ancient, spiritual philosophy from China that had brought so much beauty and harmony into the Oriental's daily life.

It was with the modest hope of presenting his cultural outlook to a small group of American friends already attuned that in 1906 Okakura wrote in fluent, expressive English *The Book of Tea*. It was read first to a gathering centred in the æsthetic "Queen of Boston," Mrs. Isabella Gardner, whose dwelling was a transferred Venetian palace (now a museum). "Teaism," he wrote — and read:—

> Teaism is a cult founded on the adoration of the beautiful among the sordid facts of everyday existence. It inculcates purity and harmony, the mystery of mutual charity, the romanticism of the social order. It is essentially a worship of the Imperfect, as it is a tender attempt to accomplish something possible in this impossible thing we know as life.... It represents the true spirit of Eastern democracy by making all its votaries aristocrats in taste

Here at once is something that intrigues by its antitheses: a worship of the "Imperfect," a democracy that produces aristocrats. As Okakura continues his exposition it becomes clear that behind the ceremony of tea-drinking is a harmony that smooths out all contradictions, equates the little action with the great one, rejects — in the terms of Taoist philosophy — all fixed laws of ethics in favour of a constant readjustment wherein the art of life consists. "Truth can be reached only through the comprehension of Opposites." In this revelatory saying the tea philosophy derives from Zennism; but it has remarkable echoes in the Western explorative mind of modern times. For Coleridge it is imagination that reveals itself in the reconciliation of opposites; and imagination is the soul of poetic genius that infuses a spirit of unity into man. Okakura may not have studied Coleridge, but he found some of the lighter traits of Teaism in the humour of Thackeray and Charles Lamb.

Perhaps because, for all its exoteric basis, these Western analogies can be seen in it, *The Book of Tea* had a phenomenal success. The New World was, no doubt, a lucky planting ground; for America has long been partial to a degree of spiritual enlivenment, whether expressed in the nature-worship of Thoreau's *Walden* or in mass-revival-

* *The Book of Tea.* By OKAKURA KAKUZO. With a Foreword and Biographical Sketch by ELISE GRILLI. (Charles E. Tuttle Company, Rutland, Vermont, U S A and Tokyo, Japan xviii + 133 pp. 3rd Printing Tuttle Edition, 1958. Typography and book design by KAORO OGIMI. Frontispiece by SHIMOMURA KANZAN. With illustrations from the classic masterpieces of SESSHU. $2.50)

ism of the Billy Graham type. Or it could interest the less emotional and susceptible for its "quaintness," and the curious-minded for its practical information on the tea cult. This latter has lost none of its freshness and is irresistible:—

> Like Art, Tea has its periods and its schools. Its evolution may be roughly divided into three main stages: the Boiled Tea, the Whipped Tea, and the Steeped Tea

All came, of course, from China The Cake Tea which was boiled, together with spices, milk and even onions, belongs to the early T'ang dynasty. In the Sung dynasty the leaves were ground to powder and whipped in hot water by a bamboo whisk. The Ming dynasty, having forgotten these earlier methods through an interval of barbarism, favoured the steeped tea that we drink now, and that Japan adopted for its ceremony in the tea-room "at which the host and guest joined to produce... the utmost beatitude of the mundane."

In the tea-room, austere to barrenness by the Western standards prevailing in Okakura's day, the tea-master seeks to produce a sense of serenity and purity. The light is subdued, the tints are sober, the room itself is an ephemeral structure, a temporary refuge for the body, as the body, in Zen and Buddhist teaching, is a temporary refuge for the spirit. Its decoration avoids symmetry and repetition in objects or designs; a single object, such as a lone lily in a hanging vase, may be enough for contemplation. At the next visit all is altered; the tea-master stimulates the senses with a different poem.

Translated into language after language, *The Book of Tea* has now come to us again in dainty format with Japanese, 15th-century illustrations. Its author died when Europe's peace was dying, in 1913. How has this delicate plant stood up to the gales of our turbulent half-century?

In some ways there has been a lessening of the East-West cleavage. Æsthetically, we, on our side, have learnt much from the bare simplicity of Japan and China; our ideas of decoration have fled far enough from the old Victorian clutter to share in Okakura's horror of it. We have, too, I think, more understanding of an approximation to the tea cult, though we are far from practising it. We have better translations and more expositions of the Taoist and Zen philosophies, and are more familiar — in theory, that is — with an "art of life."

Yet Okakura's fiery hatred of the scientific is remote from the outlook that has been almost forced on us in this era of huge and hurried discoveries that affect our immediate life and prospect of survival. To turn our backs on science, however beautiful the spiritual prospect, would be dangerous. Even the East cannot meditate in isolation, or live by flowers and Teaism alone. It is a gritty factor for our generation that the ideal gesture and the common-sense action have diverged so much. Some of the flower-love and the tea-room pleasures may look, to our seared eyes, like escapism.

All in all, rejecting where we must, we can still welcome the pervading peace and beauty of the tea philosophy. We need this serenity and understanding more than ever before, to hold in check our loud utilitarianism and to quell our nagging fear of the destructive future, not by running away but by accepting it. Teaism counsels this. "Destruction faces us wherever we turn.... Change is the only Eternal, — why not welcome Death as Life?" The great tea-masters, Okakura tells us, kept their exquisite refinement even as they entered the unknown; for "He only who has lived with the beautiful can die beautifully." With horror and ugliness abounding, it is for us to seek out the beautiful and live with it.

SYLVA NORMAN

Ten Jātaka Stories, each Illustrating one of the Ten Pāramitā with Pali Text. Introduction and English Translation by I. B. HORNER. Frontispiece by E. P. QUIGLY. (Luzac, Ltd., London. xxiii + 93 pp. 1957. 25*s.*)

This will be a useful but rather expensive Pali reader for students, though like Andersen's *Reader* it consists mainly of *Jātaka* prose (*i.e., Aṭṭhakathā,* "Commentary"): interesting in its own right but remote in style from Canonical Pali. An English translation is printed opposite each page of text and there are a few notes. There is no glossary, it being intended that the Pali Text Society's dictionary should be used from the outset.

These ten Jātakas are in themselves interesting, and well chosen to illustrate the *Pāramitās* or "Perfections" of the Bodhisatta (except perhaps for *nekkhamma*) and to give a brief sketch of Buddhist doctrine. They show also the relationship between the *Jātaka* tradition and the ancient Buddhist Canon, for example some similes occurring in the *Majjhima Nikāya* and elsewhere are elaborated by stories in the *Jātaka* (*e.g., maṃsapesa,* the piece of meat, in the second selection).

The *Jātaka* tradition is continuous with the main body of canonical texts and generally consistent with it. Miss Horner's selection is intended in part to illustrate her thesis (see p. xxiii) of the (philosophical) "consistency and coalescence" which predominate in the Pali Canon with its Commentaries. (We may remind students that the verses in the *Jātaka* are ancient and canonical, whilst the prose is the end product of a tradition fluid for many centuries, and regarded as a "commentary" on the verses: the stories here selected, being predominantly in prose, thus represent more or less authentic commentary on doctrines expressed in, or believed to be inherent in, the Pali Canon.)

The text is based on Fausböll's edition, but sometimes prefers a variant reading or emends in the light of more recent scholarship. The translation is very literal (as opposed in particular to the complete *Jātaka* translation edited by Cowell). Sometimes the versions are a little awkward or obscure, as "relinking" for *paṭisandhi*, the assembling of the constituent elements of a person at rebirth; *cf.* Sanskrit *pañcatva* for the complementary separation of the elements in death. "Skilled" for *kusala* (for which the most natural equivalent is "good") is awkward, though it attempts to convey the unemotional, detached quality of Buddhist ethical analysis. We are accustomed in Miss Horner's numerous translations to the absolute fidelity she intends to the Pali, at whatever cost (in inexpressiveness) to her English. Such faithful translators are rare: most are either readable but inaccurate or unreadable and inaccurate. Miss Horner's sometimes strained English is, moreover, compensated for by the feeling which the reader enjoys of being firmly held to the original, stepping in its devious tracks rather than taking an easier but duller route.

It is agreeable to have a reader pervaded by the warmth, congeniality and wide background of a scholar thoroughly sympathetic and responsive to the texts chosen and to the literature they represent. Those interested in Indian civilization now have a pleasurable aid to acquiring that modicum of Pali without which it is very difficult to find out what Buddhism really teaches. Miss Horner insists on the "precision" of the Pali language, a most important point, with which we may challenge the miserable vagueness of so much modern writing which claims relationship with Buddhism.

The Introduction contains helpful notes on Pali idiom and on the *Pāramitās*, and the footnotes likewise may

tempt the student to enquire further. Miss Horner avoids dogmatic decisions on interpretation when the meaning of the text is uncertain, and brings the enquirer in contact with Pali, not as a closed and dry discipline but as a living and growing study.

A. K. WARDER

The Zen Teaching of Huang Po: On the Transmission of Mind. Being the Teachings of the Zen Master Huang Po as recorded by the scholar P'ei Hsiu of the T'ang Dynasty. Rendered into English by JOHN BLOFELD (Chu Ch'an). A complete translation of the *Huang Po Chu'an Hsiu Fa Yao,* including the previously unpublished *Wan Ling Record* containing dialogues, sermons and anecdotes. (Rider and Company, London. 136 pp. 1958. 12*s.* 6*d.*)

This delightful book contains a complete and very intelligible translation of a ninth-century Chinese Buddhist text consisting of two Records of the teaching of the Zen Master Huang Po. Named after the places, Chün Chou and Wan Ling, where he taught, these Records were published by the scholar-official P'ei Hsiu for fear lest, as he says in his Preface, "these vital and penetrating teachings [should] be lost to future generations."

The translation of the first Record differs slightly, so Mr. Blofeld says, from one he published several years ago, and he now substitutes "the One Mind" for "Universal Mind." In this Record Huang Po repeatedly adjures his listeners — "students of the Way" as he rather chidingly calls them — to avoid all conceptual thought since it obstructs the apprehension of non-dualistic Reality, a theme central to his teachings. Better it is

> to achieve sudden self-realization and to grasp the fundamental Dharma. This Dharma is Mind, beyond which there is no Dharma; and this Mind is the Dharma, beyond which there is no mind.

The very interesting second Record, here translated for the first time, carries on by means of dialogues, sermons and anecdotes the teaching that Huang Po, perhaps speaking, as Blofeld suggests in his excellent Introduction, from some deep inner experience, felt so forcibly provided the sole way of access to this One Mind or Mind. Though rather reluctant to use these words to symbolize the inexpressible Reality, he yet had to decide on something for the sake of his pupils whom he tried, sometimes giving them practical advice, to wean from their dualistic conceptions of good and evil, existence and non-existence, and so forth. For these belong to the realm of mere knowledge and not to Wisdom. There is no doubt that some measure of Huang Po's contribution lies in his restatement to his own generation of the Buddha's Teaching. With the *Diamond Sūtra,* the *Sūtra of Wei Lang* and the *Tibetan Book of the Great Liberation* it is to be ranked, as Blofeld says, "among the most brilliant expositions of the highest Wisdom which have so far appeared in our language."

I. B. HORNER

Ta T'ung Shu: The One-World Philosophy of K'ang Yu-wei. Translated from the Chinese with an Introduction and Notes by LAURENCE G. THOMPSON. (George Allen and Unwin, Ltd., London. 300 pp. 1958. 35*s.*)

K'ang Yu-wei (1858-1927) is best known as the leader of the abortive at-

tempt at constitutional reform in 1898 under the ill-fated Emperor Kuang-Hsü. In this period he was a progressive thinker, having acquired a superficial knowledge of Western learning, which he attempted to cloak under his own brand of Confucianism. He belonged to what is known as the "new text school" of Confucian learning, which looked upon Confucius as an uncrowned king who "advocated reforms under the disguise of returning to antiquity." But after the fall of the Ch'ing Dynasty, K'ang became more and more conservative, going back on everything that he had advocated in his earlier period, except the reverence for Confucius, but this is simply because he was always able to interpret Confucius in such a way as to support ideas he happened to hold.

The *Ta T'ung Shu* belonged to the earlier phase of his thought when he believed in radical reforms in order to achieve his Utopia. This involves the abolition of the barriers of state, race, sex, family and property, amongst other things. The book is a filling out of these ideas by tedious catalogues of historical examples and fantastic solutions to difficult problems. As a book, it is of little interest to anyone who is not concerned with the history of that particular period, and, more precisely, with that particular period of K'ang's thought, because, as has been pointed out, he repudiated most of the views in this book in his later life. It is, therefore, surprising that anyone should have chosen to translate the *Ta T'ung Shu* into English. The present version is, however, hardly a translation in the ordinary sense of the word. Most sections of the book have been summarized. This in a way is an advantage, as it renders the work much less tedious to read. The translator has also added an introduction, in which he gives a short biographical account of K'ang together with a discussion of the work and its contents.

D. C. LAU

Raghupati Raghava (*Truth Is God*). By MAHATMA GANDHI; translated into Tamil by RAJAJI. (Tamilnad Gandhi Memorial Fund, Madura. 194 pp. 1958. 75 *naye paise*)

Rajaji has been performing in recent years a number of self-imposed duties to his countrymen and the world which normally no single individual can undertake, or even if one undertakes them, can ever hope to accomplish with satisfaction. Among the incredibly varied and long list of his activities demanding intellectual labour at its best is the work of rendering into Tamil epics and other intrinsically valuable books. One such is his translation of Mahatmaji's *Truth Is God*—a collection of some of the intimate and vital ideas on religion and life which Gandhiji cherished and propagated.

"God is Truth," Gandhiji changed into the more fundamental concept, born of his own experience, of "Truth is God." *Truth Is God* contains invaluable material which philosophers, thinkers and world reformers can dwell upon with immense profit. There is nothing in it also which is not traceable to Gandhiji's special attention to and cogitation over the consequences that follow some of life's conflicts when conscience and truth have to be faced boldly. There is much that definitely can endure long in his thoughts upon *Ahimsa*, religious tolerance, Christian missionaries, meditation, silence, social service, books, idol-worship, love and Spiritualism.

Rajaji originally began publishing the translations serially in one of the Tamil weeklies. It is a splendid idea of the Gandhi Memorial Fund of Tamil-Nad to have availed themselves of

Rajaji's own choice, "*Raghupati Raghava*" — the first line of a favourite song which transported Gandhiji's soul always amidst his innumerable activities. The economy and restraint of language characteristic of Rajaji's spell as a writer, are visible in an abundant measure in this translation.

The price of the book has put a veritable gold mine within the easy reach of one and all.

K. CHANDRASEKHARAN

Darshan ane Chintan: Parts I and II. (Gujarati.) By PANDIT SUKHLALJI. (Pandit Sukhlalji Sanman Samiti, Gujarat Vidya Sabha, Bhadra, Ahmedabad. 1498 pp. 1957. Rs. 14.00)

These volumes contain articles by Pandit Sukhlalji, an embodiment of the conquest of the human spirit over nature. They deal with different aspects of philosophy and meditation. Sukhlalji is a Jain philosopher but absolutely free from dogmatism and sectarianism. Assimilating all that is best in the various schools of Indian philosophy, Sukhlalji is a progressive thinker and his polestar is Truth. Knowledge is to him one; it brooks no divisions and tolerates no barriers, religious, social or political.

To Sukhlalji the aim of all knowledge should be to cultivate the mind and to develop an integrated personality, so that harmony may be achieved between the individual and society. Knowledge and action must, therefore be correlated. Then only would the circuit be complete.

An unbiased and strictly logical mind, genuine humility and maturity of judgment, characteristics which the author brings to his incessant search for truth, are fully revealed in these books. Sukhlalji is neither a bigot nor an iconoclast. He never lapses into understatement or overstatement. He marshals his facts not with a view to justifying a preconceived idea, but to arrive at the truth, however unpalatable and contrary to traditional notions it might sometimes turn out to be.

Sukhlalji has had to suffer for all this, but it has not disturbed his equanimity. And his reward lies in the fact that, except by some orthodox diehards, Sukhlalji's views are held in the highest esteem by scholars and the intelligentsia, not only of Gujarat but also of the country as a whole.

The books are a distinct contribution to the philosophical, religious, educational and social thought of Gujarat.

MANSUKHLAL JHAVERI

Kierkegaard: Johannes Climacus or, "De Omnibus Dubitandum est" and a Sermon. Translated, with an Assessment by T. H. CROXALL. (Library of Modern Religious Thought, Adam and Charles Black, London. 196 pp. 1958. 15*s*.)

Here is a notable addition to the Blacks' Library of Modern Religious Thought. The influence of Kierkegaard is so great, whether in the Barth-Dialectic stream or in the Heidegger-Existentialist, as to make it surprising that this early and seminal writing has not previously been made known to a wider world in an English translation. Indeed, it seems to have escaped general notice that there was any writing before the *Either/Or* of 1842.

The careful and well-annotated translation of the work with which Kierkegaard — under one of his many *noms de plume* — began his attack on the Hegelian "establishment" fully justifies the translator's claim that here we have "in seminal form the basic

themes of much of Kierkegaard's later published work." Published in 1842, before the writer was thirty, it reveals the deep perceptiveness and wide range of vision which were to characterize the later, and better known, writings.

It was a happy thought to include with the attack on the "Doubt everything" philosophies a further early work, a sermon on *I Corinthians* 2: 6-9 which exemplifies the more personalist and religious aspect of Kierkegaard's mind.

The translations are prefaced by a quite remarkable assessment written by Dr. Croxall, which provides a most valuable introduction to the life, work and thought of the great Danish philosopher-theologian. Dr. Croxall has provided a well-nigh indispensable book to students of Kierkegaard.

MARCUS WARD

Concerning Human Understanding: Essays on the Common-sense Background of Philosophy. By NIKUNJA VIHARI BANERJEE. (George Allen and Unwin, Ltd., London. 333 pp. 1958. 30*s*.)

In an old story, some learned Buddhist monks debated solemnly for years how to get a goose out of a bottle. One day a wise young monk came along and told them, "Brothers, isn't it time you realized that there is no goose in the bottle?"

Professor Banerjee, dealing as thoroughly as he does with conflicting theories of sense-perception, and the battle between what might roughly be termed the Idealists and the Realists, does not entirely escape the young monk's gentle stricture. He is, however, much too able and honest a philosopher not to admit that theoretical considerations are far from being the whole business of philosophy. Ultimately, all philosophy must justify itself by being applicable to the practical problems of human life.

In dealing with the problem of men and religion, he puts forward the ancient Eastern view that the elimination of ego-consciousness is the paramount spiritual demand:—

> Judged in this light, what ordinarily passes for religion is hardly worth the name, because much of it is atrociously ego-centric. Prayer, worship and rites calculated to fulfil the demand of religion are more often than not but means of preserving the desires and cravings of "flesh and blood" undiminished.

He argues that while the elimination of ego-consciousness is necessarily a process of negation, it is also a process of affirmation by rebirth. Enlightenment, the great event in the life of man, has no mystery and nothing unearthly about it. He considers that all that is good and wholesome in the world of human affairs owes its origin to the joy of living (*ānandam*), and that without this the little world of man is a gigantic vortex of misery and suffering.

In his chapter "Religion in Travail," Christian complacency comes in for a hard knock. Because of its distortion by an Imperialism that began in ancient Rome, he thinks that religion in the West is largely formalistic and legalistic in outlook. He concludes with a strong plea against the institutionalization of religion, because institutions sacrifice love and kindness on the altar of Power and Law, thereby undermining all that is human in man.

We hope that this excellent book will gain the wide attention of the thoughtful that it merits.

DENNIS GRAY STOLL

From Whence Came You. A Tale of the Early Beginning of Freemasonry. By MORTON DEUTSCH. (Philosophical Library, New York. 248 pp. 1958. $4.75)

This is a very interesting account of research into the origins of Freemasonry and its history through various vicissitudes in the course of the last millennium. Under the author's enthusiastic lead the reader is able to obtain glimpses of the Holy Land, of the putative site of the Temple of Solomon and the founding of the Order of the Holy St. John of Jerusalem, its sufferings during the Crusades, its subsequently taking refuge on the Islands of Cyprus and Rhodes and spreading into Britain, Germany and France in the Middle Ages, reaching the peak of its glory at the dawn of the modern Age.

The persecution and martyrdom of Jacques de Molay and his fellow Knights; the ascendency of the Craft under the Stuart sovereigns; the part played by the great Masters, Francis Bacon and Inigo Jones, the architect *par excellence*, and the subsequent developments are all dealt with in a dramatic narrative of poignant interest. The chief merit of the work is the restoration to his legitimate place of prominence, as one of the great ones of Freemasonry, of Inigo Jones, whose illuminated manuscript containing the Masonic charges comes in for close study. The early monopoly of the Craft by Operative Masons gets modified gradually by the inclusion of Speculative Masons in hundreds of little-known private Lodges. The Craft is the backbone of the spiritual emancipation of the modern sage of free thought and worship. Having passed through severe persecution during the later Middle Ages at the hands of the Catholic Church, Freemasonry has arisen like the fabled Phœnix into a new era of prosperity and is serving as the backbone of enlightened religion and the greatest lever of moral progress of humanity, of charity and brotherhood in the modern world.

D. GURUMURTI

Humour in Early Islam. By FRANZ ROSENTHAL. (University of Pennsylvania Press, Philadelphia; Oxford University Press, Bombay. 154 pp. Illustrated. 1956. $5.00)

This is a work by a distinguished Orientalist, and is the result of very laborious research. The title of the work, however, is not happily worded. "Humour in Early Islam" may raise the hope that the writer proposes to depict the humour that he finds in the doctrines and teaching of Islam as propagated in the early phase of its history. But that is not what has been attempted. In fact, humour is never a function of religion, Islam or any other, early or late. Humour is to be sought in the psychology and behaviour of individuals and in the social atmosphere of a people or society which lends occasion for it, or facilitates its expression. Simply because the people concerned here were those who professed Islam, the humour that might be characteristic of certain individuals among them is not to be attributed to their religion. What the author actually has attempted is the delineation of the nature of the humour that was in vogue among some of the Arabs in mediæval times. The book therefore could easily have been styled as "Humour in Mediæval Arab Society" or, better still, "A Phase of Mediæval Arab Humour."

The work is divided into four chapters. The first is entitled "Materials for the Study of Muslim Humour." The second deals with the so-called historical personality of Ash'ab whose specimens of

humour in English translation form the text of the volume. The third chapter is entitled "The Ash'ab legend." The chapters are rounded off by a note entitled "Conclusion." The volume contains an appendix on "Laughter," a select bibliography and two indexes — one, of selected rare or explained Arabic words, the other, of proper names.

The chapter on materials is of particular importance. It covers a fairly wide ground and should be of special value to advanced students of mediæval Arabic literature. The author, on the strength of his research in this field, could easily have selected varied specimens of humour from the diverse material referred to by him. Instead, he has selected for illustration the humour of just one individual, a more or less legendary figure, called Ash'ab, the jester, who, as the author himself admits, was "a convenient peg to hang all kinds of jokes on." The achievements of this jester have been collected by the author from various sources—*Kitāb al-Aghāni, Bayān* of Jāhiz, *'Uyūn* of Ibn Qutaybah, *'Iqd* of Ibn 'Abdrabbih, *Zahr* and *Jam'* of Husri,—Ta'rīkh *Baghdād, Ta'rīkh-Dimashq* and others. The selections are mostly drab and commonplace, and are not of a texture to reflect the historic development of Islamic society, as the author states they do. One cannot build history merely on the phantasies of a jester.

The work is profusely docketed, reflecting intense research worthy of a better cause or of higher purposes in literature.

SYED ABDUL LATIF

The Theory of Conscious Harmony: From the Letters of RODNEY COLLIN. (Vincent Stuart, London, xii+212 pp. 1958. 25*s*.)

Rodney Collin was a devoted follower of the Russian philosopher, P. D. Ouspensky, from 1936 until 1947 and this book has been compiled out of a number of extracts taken from his letters to his friends about Ouspensky's teaching. He relates how Ouspensky returned in the spring of 1947 to England, a very sick, if not a dying, man. Rodney Collin saw a great deal of his teacher during the last few months of his life. He recounts how it appeared to many people at first that Ouspensky was abandoning the particular form of teaching he had been giving to his followers for so many years but how, shortly before his death in October 1947, he explained what he really required of his pupils. "Now you must reconstruct *everything*, from the very beginning," he said to them. This was a highly characteristic stratagem of Ouspensky's and one that was probably needed at that time. Ouspensky had often complained previously that his followers accepted everything he taught them blindly and without criticism and it was thought and understanding and not *faith* which was required of them. This order, that they should reconstruct everything he had taught them for themselves, threw them back on their own resources and provided an excellent test of their understanding.

Ouspensky's death shortly afterwards greatly affected Rodney Collin and he felt a strong obligation to give back to others what he had been receiving all these years from his teacher. In June 1948 he left New York with a small party for Mexico, with the intention of starting a new group there which would put into practice the system of ideas which he had received from Gurdjieff through the agency of Ouspensky. His Mexican adventure succeeded. He not only wrote in Mexico his book *The Theory of Eternal Life*, but also passed on to many others, both Mexicans and British, the teaching which had proved of such immense value to himself.

Before he died he had the satisfaction of knowing that his debt to his teacher had been paid.

By profession, Rodney Collin was a writer and in his letters, of which he fortunately kept copies, we find a masterly exposition of many of the ideas he had received from Ouspensky. The extracts have been well chosen and have been grouped round the leading ideas of Gurdjieff's system, so that they provide commentaries on this teaching, somewhat similar in character to those which have been written by Dr. Maurice Nicoll. *The Theory of Conscious Harmony* is a useful addition to the growing number of books now being published on the subject of Gurdjieff's teaching.

KENNETH WALKER

Eight Great Comedies. Edited by SYLVAN BARNET, *et al.* (A Mentor Book. The New American Library of World Literature, Inc., New York. 469 pp. 1958. 50 cents)

The "eight great comedies" here brought together are *The Clouds* of Aristophanes, Machiavelli's *Mandragola*, Shakespeare's *Twelfth Night*, Molière's *The Miser*, Gay's *The Beggar's Opera*, Oscar Wilde's *The Importance of Being Earnest*, Chekhov's *Uncle Vanya*, and Shaw's *Arms and the Man*. It would be possible, no doubt, to present an entirely different set of "eight great comedies" without affecting the appropriateness of the title, but the present collection is both distinguished and representative enough and certainly good value for the money.

Comedy as an art form is supposed to be inferior to tragedy, yet the dividing line between the two could be very tenuous indeed. Tragedy could deviate towards melodrama and farce, and comedy likewise could scale the heights of "great comedy" like *Le Misanthrope* or "divine comedy" like *Sakuntala*, or almost graze (like *Uncle Vanya*) the fringes of pure tragedy.

"Comedy" is a loose term promiscuously applied to farce, plays of intrigue, skits on manners, essays in satire and poems of disillusionment. What is the unifying factor of all these varieties of comic drama? Feibleman in his *In Praise of Comedy* says that the aim of comedy is invariably the indirect presentation of the ideal logical order by derogation of limited orders of actuality. Imperfection is presented so that perfection may be indirectly inferred, folly is shown so that wisdom may be seen in oblique reflection, vice is exhibited so that virtue may reveal itself on the other side of the arc. It may be said that comedy is the weapon society wields to laugh eccentricity, abnormality, absurdity and even originality out of court. If the fool, the coward, the rake, the boaster and the self-deceiver receive the lash of the comic dramatist, so does the superlatively wise Socrates in *The Clouds*. The entertainment value of a comedy is certainly important: but "thoughtful laughter" is better than the loud laugh that bespeaks the vacant mind or the grin that speaks the language of cynicism.

The theme of *Mandragola* is seduction, but if a husband be so foolish as Messer Nicia, how can he be made safe against deception? He is betrayed, neither by his wife nor by the gallant, but by what is false within himself. The gulling of Malvolio too is rendered possible only by his own conceit. The comedy of *The Miser* is subtler, for Harpagon is miserliness incarnate, while *The Beggar's Opera* is a richer, more human and more diffused comedy. Wilde's play is superb entertainment, which is the result of the clash of ex-

pertly contrived characters and situations. Chekhov's Professor is a figure of fun, but how about Sonia and Uncle Vanya? Don't we hear in Sonia's speech at the end of the play,

> The still sad music of humanity,
> Not harsh nor grating, though
> of ample power
> To chasten and subdue?

With Shaw we return somewhat to the satiric intention of Aristophanes, though it is served up with a significant Shavian difference.

A feast of comedy, certainly, and the introductions to the several plays and the critical essays by G. K. Chesterton, Susan K. Langer and Northrop Frye on different aspects of comedy help us to relish the feast all the more.

K. R. SRINIVASA IYENGAR

The Upanishads and Modern Biology. By K. A. PATWARDHAN. (Popular Book Depot, Bombay. 139 pp. 1957. Rs. 4.50)

This book is a summary in English of the author's more extensive research work in Hindi. The main contention is that the basic knowledge of modern biology was available to the authors of the Upanishads, and that by diligent study it will be possible to show their deep insight into the relevant truths of heredity and eugenics, thousands of years before the modern era. As Principal Jack very aptly remarks in the Foreword, Professor Patwardhan

> has by no means proved his point .. he has resorted, rather too often, to adjusting the meaning of an obscure passage to fit what he knows is the biologists' idea ...

That there are still unplumbed depths of meaning, levels of insight deeper than those available to modern knowledge, buried in Vedic literature is an admitted fact. But it is quite a different thing to say that the germ plasm, genes, chromosomes and other minutiæ of modern biological science were familiar to the sages of the Upanishads.

The elaborate attempt made by the author to show that the Puranic and later Vedantic conception of reincarnation, with its notion of a transmigrating *sūkshma-śarīra,* is not substantiated by the Upanishads is unconvincing. Juggling with ancient texts is a time-worn pastime and all too familiar in this country.

An unbiased investigation in the interests of pure research is the main motive of Professor Patwardhan's work, and as such a pioneer effort the book is praiseworthy.

D. GURUMURTI

Cosmic Symphony: A Sceptic, a Scientist and a Philosopher discuss the mysterious Cosmic Temple and its equally mysterious occupant—reasoning and behaving Man. By HENRY R. VANDERBYLL. (Philosophical Library, Inc., New York. 54 pp. 1958. $2.75)

Cosmic Symphony is an attempt to blend the best of modern men's sceptical, scientific and philosophical views of Existence. It is beautifully presented as a poetic drama; and both its flowing poetry and its thoughtful content make it rewarding reading. The philosopher softens and modifies the views of both the sceptic and the scientist; but inevitably, without the sure foundation of the metaphysics of all the greatest thinkers from immemorial time, he cannot illumine the moral and intellectual problems that confront the mankind of any era, modern or ancient, with a positive, convincing, self-evident philosophy.

E.P.T.

LEAVES FROM A PARIS DIARY

[**Shri Baldoon Dhingra** writes this month of a curious subject and an attractive character. Not common is one who has the powers of healing, but more common, nevertheless, than modern opinion is willing to believe. H. P. Blavatsky explained that, like everything else, disease grows from within outwards, and so its cure:

"Half, if not two-thirds of our ailings and diseases are the fruit of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest.... [Faith-healing methods] turn to harm only when belief in his power becomes too arrogant and marked in the faith-healer, and when he thinks he can *will* away such diseases as need, if they are not to be fatal, the immediate help of expert surgeons and physicians."—ED.]

RECENTLY I came across a young man from Ceylon who has trodden the Bhikkhu's path for fourteen years. Dhirananda, with gentle, fawn-like eyes, has been helping to reform delinquent children. This has brought him to London, where, on his Government's behalf, he is studying British methods and techniques. Dhirananda, who cares little what we call him, claims to possess healing powers. He would prefer the word "gift" to "powers," as he holds he is simply an instrument in the hands of the Divine. This young man has little use for people who would commercialize such a talent. For his part he is certain these gifts are bestowed on man to serve mankind. They are never to be used for personal profit. Or else one forfeits the privilege of using them. When I asked him how he would eke out a living were he to establish himself as a healer, he said he would teach Pali or his mother tongue, Singhalese.

I have had some experience so far of Dhirananda's skill. A friend of mine, a doctor from India has been lying ill in a London hospital. The best specialists were certain this cancer patient had only a few days to live. Dhirananda was convinced he could help save the patient. He began by restoring the sick man's faith and hope. Soon he gave him a copy of the *Dhammapada* to read. It would seem that some remarkable change had taken place; for my friend began to be much more cheerful and his disease took a turn for the better. At the present time there is not the slightest doubt in the mind of the patient that he will recover and quit the hospital, if he so desires, in a few weeks' time. I am inclined to share Dhirananda's optimism and greatly welcome the prospect of seeing my friend restored to health again.

I took Dhirananda to meet Shri Jai Prakash Narayan, who has been suffering from muscular pains for as long as he can remember. Dhirananda gave him a sitting and will see him again twice before J. P. leaves for Rome. After he has ministered to a patient, it is Dhirananda's practice to wash his hands. Were he not to do so, he thinks, the pain he seeks to eradicate would be transferred to him. For a healer has to pay for his gift; he cannot heal himself.

It turned out to be a healers' day, for I had asked the de la Warrs to be present. To de la Warr, Dhirananda was a kindred soul seeking to do the same thing in a different way. East met West, with an attempt to spiritualize technology on the one hand and the complete absence of any instrument or mechanism on the other. The de la Warrs had come especially from Oxford and had brought their apparatus along. We were greatly impressed by the fact that the positive thought

radiations helped to diagnose, entirely to J. P.'s satisfaction, the cause of the trouble.

BALDOON DHINGRA

A LETTER FROM LONDON

London, September 1.

FOR the Anglican Christians the report of the Lambeth Conference, 1958, is a powerful and sensible statement. Since decisions of these conferences have no binding constitutional authority, their value is mainly for showing progress made in the ideas between conferences, which are held once in ten years. As such the report has a great and subtle influence on Christians all over the world.

The part of the report which has attracted wide publicity deals with the question of family planning. The report, laying aside oblique or prudish terms, boldly states the purpose of physical union in the following terms:—

> Sexual intercourse is not by any means the only language of earthly love, but it is, in its full and right use, the most intimate and the most revealing; ... it is a giving and receiving in the unity of two free spirits which is in itself good (within the marriage bond) and mediates good to those who share it. Therefore it is utterly wrong to urge that, unless children are specifically desired, sexual intercourse is of the nature of sin.

This is an attitude different both from the Puritan and from the Roman Catholic attitudes.

The Conference believes

> that the responsibility for deciding upon the number and frequency of children has been laid by God upon the consciences of parents everywhere: that this planning, in such ways as are mutually acceptable to husband and wife in Christian conscience, is a right and important factor in Christian family life and should be the result of positive choice before God Such responsible parenthood, built on obedience to all the duties of marriage, requires a wise stewardship of the resources and abilities of the family as well as a thoughtful consideration of the varying population needs and problems of society and the claims of future generations.

This is a definite encouragement to judicious birth control although not all forms of birth control or prevention of birth are acceptable to the Conference. In arriving at this decision the growing populations in India and Eastern Asia were particularly kept in mind.

The committee dealing with family life accepted individual sterilization when it is an imperative medical necessity but opposed it as a general means for population control. It also opposed acceptance of artificial insemination other than with the husband as donor.

There was a division of opinion in the Conference about the use of nuclear weapons. Not all were willing to go so far as to consider the use of nuclear weapons immoral in any circumstances. The Conference also gave warning against the Christian Church being identified with any particular political or social system. This danger is particularly great in new and emerging nations of Asia and Africa.

The Conference condemned the injustices perpetrated against the non-Whites under the policy of *apartheid* in South Africa. It also suggested a modification of the Australian policy of banning non-White immigrants. Lastly, it urged upon the British Government to do nothing in Africa which would give added advantage to White settlers over the Africans.

One of the "Big Five," the Midland Bank, introduced a scheme for easy personal loans up to £ 500. The other

banks followed suit within a few days. The big stores were not slow to see the implied threat to their hire-purchase trade. So a number of them announced a substantial reduction in the rate of interest charged for goods purchased on "the hire-purchase" system.

This new element in public spending can have far-reaching consequences for the trade in Britain. It is recognized that the net result of these new moves will be to create a demand for consumer goods of expensive types, such as cars, television sets, furniture and washing machines. This will inevitably result in mopping up the surplus production of these goods. Also, cheaper buying being more popular, a slightly inflationary tendency may set in which will react against the present moderate recession and stimulate production. Thus it will be a cushion against a possible severe recession.

The people who buy on hire-purchase systems are mainly working-class people who have no banking accounts. It is possible that the banks are expecting to increase their clientele by attracting them with loans carrying a lower rate of interest, immunity from debt in case of death and requiring no security. All these measures can be taken by hire-purchase companies as well. Some of them have even announced the introduction of new hire-purchase facilities without any interest for some time to come. There is also a danger that, if the hire-purchase charges are driven to an uneconomic level, the costs will be recovered in some other way. Still, keen competition will reduce malpractices in the trade, in which sometimes exorbitant interest rates are paid by unsuspecting customers. A 12 to 17 per cent interest rate is not an uncommon one in the trade. There are cases on record of interest rates as high as 71½ per cent.

The effects of these changes on the banks are more complicated and uncertain. Almost all hire-purchase firms rely on finance houses and banks for their funds. If, as a result of personal bank loans, the people start to buy cash, the hire-purchase firms will reduce their overdrafts on the banks. Thus, any increase in borrowing as a result of personal loan schemes will be offset by reduction in lending to the hire-purchase finance houses. It is not expected, therefore, that more than a portion of the margin of liquidity possessed by most banks beyond the usual 30 per cent minimum will be absorbed. There can be no doubt that profit margins in the hire-purchase trade will be greatly reduced owing to these new interest rates all round.

The hire-purchase debt in Britain was £503 millions in June 1958. Of this £201 millions was accounted for by the twelve members of the Finance Houses Association and their subsidiaries. If, as is expected, the demand for "consumer durables" is stimulated, this debt is likely to reach record proportions. And, if the new system becomes established, the scope for expansion is enormous. As yet the hire-purchase debt in Britain amounts to only £10 per head of population as compared to £70 a head in America. The one element which may yet check such a growth is the policy of the British Government, which may not welcome such an increase in consumer spending at the cost of productive investment. The Government, however, has not given any indication of its approval or disapproval so far. Will it prove to be a "race on a slack rope" as the London *Times* put it?

SUNDER KABADI

ENDS AND SAYINGS

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

"A practical idealist, a generous philanthropist, a true friend and counsellor, a brother to all men"

So was truthfully but inadequately described the devoted President-Founder of the Indian Institute of World Culture, Bangalore, in the folder announcing the impressive Memorial Meeting for the late B. P. Wadia, held in the Institute's packed auditorium on August 28th.

The sad intimation of Shri Wadia's passing away on August 20th was given in the September issue of THE ARYAN PATH. A picture of Shri Wadia and the Foundation Address which he delivered at the Institute on August 11th, 1958, on "Our Soul's Need" appear at the beginning of this issue.

Hundreds of friends of the Institute and of the ideals and the vision of Shri Wadia which had prompted its founding were present to pay their silent homage to his memory.

The telegrams and messages read showed the high esteem in which he was held by many, from high officials of the Government of India and the Governors of Mysore and other States to prominent educationists, publicists and other friends.

Dr. M. N. Mahadevan, a Vice-President of the Institute, and several other Members of its Executive Committee, paid their tributes to Shri Wadia's nobility of character as well as to his "life of service to India and the world," to which the message of Dr. S. Radhakrishnan, India's Vice-President, referred. As Major-General S. L. Bhatia well said, he was "loved and respected by all who came in contact with him."

Miss Ethel Beswick, Honorary Secretary of the Institute's London Branch, who had been associated with Shri Wadia's activities for nearly forty years, spoke of his complete integrity which had impressed her from the first and which had made him apply in life the noble precepts of Theosophy as restated by Mme. H. P. Blavatsky, the inspiration of his altruistic efforts for many years.

Several mentioned Shri Wadia's distinguished services in earlier years in the political and economic fields and also his devoting his energies in recent decades to promoting Universal Brotherhood through, among several channels, the Indian Institute of World Culture, which owed its existence primarily to his vision and its guidance to his sustained interest. Shri Mahmood Sheriff described the Institute as "so to speak, a temple, in which all, whatever their creed or caste, could come together lovingly."

In the Condolence Resolution which was passed in silence by all rising, the resolve was expressed to try earnestly "to walk humbly in his footsteps and to continue faithfully on its original lines" the work he had started and had so well nurtured. As the Chairman beautifully put it, "It is for us to rededicate ourselves to immortalizing his work by pursuing the path that he had shown us."

All present must have recognized the appositeness of Shakespeare's lines, applied to Shri Wadia by Shri B. Vasudevamurthy in moving the Condolence Resolution:—

> His life was gentle, and the elements
> So mixed in him that Nature might

stand up
And say to all the world, "This was
a man!"

It is heartening to hear of the efforts to broaden the viewpoints of religious leaders. The world meeting of the International Association for Religious Freedom, which met on the University of Chicago campus on August 9th, began a five-day congress of nearly a thousand delegates from more than twenty countries. Spokesmen for Christianity, Judaism, Islam, Buddhism and Hinduism were searching for "a basic core of belief that the five great religions can hold in common in a crisis-ridden world." It was the contention of the hosts of the Congress that "no problem, whether it be intellectual, scientific, economic, political or ethical, can be solved without religion." The hope was expressed that the Congress would enunciate a

> clear and positive affirmation of a common conviction that religion, in its historic forms, can make such adjustments to the thinking and insights of the modern world as will enable it to undergird men's will to solve the problems that presently beset them.

Though the original corporate and legal name was "The International Association for Liberal Christianity and Religious Freedom," over the years there has been a tendency to broaden the base of the Association to include other faiths beside Christianity and the phrase "Liberal Christianity" has tended to go into disuse.

At the opening dinner session the Rev. Dr. Philip R. Giles, General Superintendent of the Universalist Church of America, declared: "The day of spiritual imperialism is as doomed as the day of its political offspring." Universalism, he said, had ever "striven to vouchsafe to all religionists the freedom of faith and practice which has been a hallmark of liberalism." It aims at promoting harmony among the adherents of all religions, Christian or other.

The representative of Buddhism at the Congress, Dr. U. Chan Htoon of the Supreme Court of Burma, declared on August 12th that the areas of agreement within the world's five great religions "far outweigh, both in number and importance, the differences of theology and doctrine that too often obscure the real significance of human faith."

The common core of truth in all the world religions is undeniable. The recognition that all contain truth, however covered over with dogmas and superstitions, should lead to less stress upon the excrescences and greater sympathy between the followers of different faiths.

"The Novel Today: Death or Transmutation?"—a symposium—is a leading feature of the Spring issue of *Books Abroad* (University of Oklahoma Press, Norman, U.S.A.) in which writers of several countries express their views.

In his letter inviting contributions to the "diagnosis and prognosis of the role, function and evolution of the novel," the Editor, Dr. E. E. Noth, had referred to the apparent "increasing disintegration of the novel as a literary genre," which had been claimed to be due to the "double alienation" in our day "of the writer in regard to Self and World."

The writers quoted in the Spring *Books Abroad* take a less pessimistic view. Constant Burniaux (Brussels) rejects both death and decadence in favour of the transmutation of the novel, "a question of an adjustment to our troubled and divided age." He doubts whether cinema or television can dethrone the novel, the role of which "is to speak to Man of Man."

André Chamson (Paris) also speaks of the novel's metamorphosis, seeing the very ability for transformation which the novel has been showing as indicative of vitality.

Heimito von Doderer (Vienna) sees the crisis as "that of our reality," generally, and maintains that the fate of the *genre* "novel" today depends primarily on the concept of universality, successfully achieving which it "would without fail take its place as the leading artistic genre of our time."

Halldor Laxness (Reykjavik) sees no reason to be sorry for the "downgrading" of the great bulk of modern subjectivist novels. Such writing, he remarks, has little to do with telling a story about "the great things that have taken place in the world." Interest in writing like this, he considers, is inherent in humanity and it will never get outmoded.

Ilya Ehrenburg (Moscow) concedes that "the novel changes, as do other forms of art." He considers the twentieth-century novel artistically inferior to that of the middle or end of the nineteenth century, but he sees readers' interest in novels that are classics as undiminished in Russia and, he believes, elsewhere.

Aldous Huxley (California) stresses the individual factor, recalling the unpredictable later *Canterbury Tales* in the fourteenth century, with their psychological insight and their adaptation of literary means to the end of delineating character. "What the novel needs more than anything," he suggests, "is half a dozen Chaucers."

The views of others are promised for the succeeding issue.

A closer relationship between India and the U.S.A. was considered vital at a Seminar of Indian and U.S. experts, held at Lafayette College, Easton, Pennsylvania, according to *The American Reporter* of July 2nd, 1958.

Philips Talbot, a scholar and a writer on India, stressed the necessity of strengthening democracy in Asia, while K. L. Dalal of the Indian Embassy in Washington considered peace essential to the removing of poverty from India. Brij Mohan Sekhri, a Socialist of New Delhi, favoured the idea of "people-to-people approaches," through universities, unions and farmers of both countries. Wilfred Malenbaum of the Massachusetts Institute of Technology approved of American aid to India in her development.

An illuminating editorial on the subject of "India and the Americas in the Future" appeared in THE ARYAN PATH of September 1941, where it is stated:—

> The future of the world will be very greatly fashioned by the U.S.A.—the newest family of the Occident—and by our India—the spiritual mother of humanity.... If the task of the Americas is to free themselves from the weaknesses inherited from Europe, that of India is to wipe out whatever false distinctions there remain rooted in creedalism, in sectarianism, in religiosity... history points to a New Civilization arising out of the proper blending of American cultures.

Dr. Frank P. Graham, making the keynote speech at the opening of a three-day Seminar on the role of the humanities at the University of Massachusetts, in Amherst, made the valuable suggestion that only Universal Brotherhood could save mankind from nuclear annihilation. This was challenged by Dr. Sydney Hook, Professor of Philosophy in New York University, in the panel discussion on the striking of a balance between science and the humanities. Dr. Hook demanded: "How can you speak of the brotherhood of man and the fatherhood of God when some of those you are dealing with don't even believe in God?" Dr. Hook pinned his faith to a scientific approach

to international relations rather than a religious one. Dr. Graham in his opening speech itself asserted that "in an age of emphasis on engines, mechanisms and gadgets 'science should become more deeply a part of the humanities in the educational curriculum and less dangerously a part of the barbarities of modern society.'"

Science as the disinterested pursuit of knowledge must never allow itself to forget its role in the spiritual scheme of life, which is to enlarge the vision of man without sacrificing the ultimate values of life.

The imbroglio in the Near East in mid-July brought clearly to all but the deafest ears the rumbling of the volcano on the side of which humanity is living. The immediate crisis past, however, the nations turned again to international competition, power politics and other dangerous machines. Not all, however, have been able to dismiss from mind the peril of the present, to say nothing of the risking, by continued nuclear testing, of unborn generations' health and happiness or the squandering in the arms race of resources needed for the common weal.

The holding at Tokyo, from August 15th to 20th, of the Fourth World Conference against Atom and Hydrogen Bombs and for Disarmament gives heartening assurance that not all are blind to the world's danger. The movement for which it stands has distinguished sponsors in numerous countries and must have the sympathy and moral support of all men of good will. The June-July issue of *No More Hiroshimas* reports continuing agitation in many parts of the world.

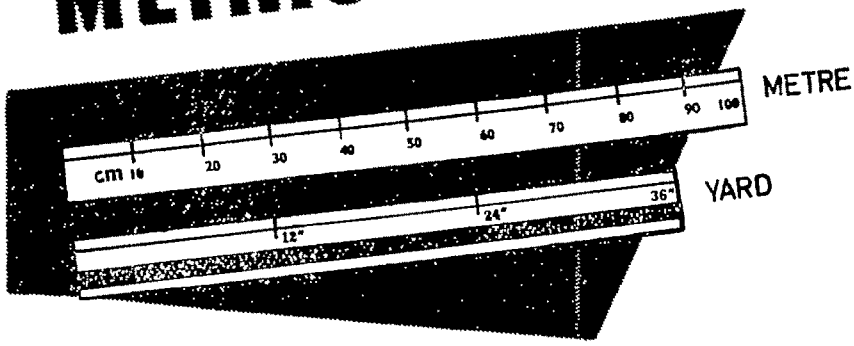
THE PROPHET

The men who scanned the heavens of your time
And saw your star ablaze in hostile night
Were blinded by its brilliance, praised instead
The stars of talent and their tinsel light.

The truth is now in right perspective seen,
Your star burns with an ever clearer light
While lesser minds and their false radiance
Have vanished in oblivion's endless night.

HERBERT BLUEN

WHAT IS THE METRIC SYSTEM ?



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THE ARYAN PATH

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

VOL. XXIX NOVEMBER 1958 No. 11

TIME AND ITS BLESSING

THE WORLD has clouded the Light of true knowledge and selfishness will not allow its resurrection, for it excludes and will not recognize the whole fellowship of those who were born under the same immutable natural law.

—A MASTER OF WISDOM

He who lives in one colour of the rainbow is blind to the rest. Live in the Light diffused through the entire arc and you will know it all.

—*The Path*

It is a fundamental principle of the Occult philosophy, this same homogeneity of matter and immutability of natural laws, which are so much insisted upon by materialism; but that unity rests upon the inseparability of Spirit from matter, and, if the two are once divorced, the whole Kosmos would fall back into chaos and non-being....There is a purpose in every important act of Nature, whose acts are all cyclic and periodical.

—H. P. BLAVATSKY: *The Secret Doctrine*, I. 640

DURING this month of November will be celebrated Deepavali, the Hindu Festival of Lights, whose higher aspect transcends Hinduism and is of universal import. Also during this month will be celebrated the Anniversary of the present Theosophical Movement, whose aim is to teach men to live as brothers. These anniversaries, when correctly understood, yield their own beneficent influence. For cycles are not only chronological. They have their psychic or causal side.

An understanding of this inner side of great and sacred anniversaries helps the individual to attune himself to mystic Nature with all her magic ways and dynamic properties. More—it leads him to recognize the presence in him of a mighty spiritual power—that living power which is Himself.

To him who studies the secrets of Nature is revealed a truly divine system, an intelligent plan in cosmogony, which results in cosmic divisions of times, seasons, invisible influences, astronomical phenomena, with their actions and reactions on terrestrial and even moral natures.

While there are several accounts as to the origin of Deepavali, if the season of the year is taken into account, it would seem clear that originally this festival was based on an astronomical fact. Surya, the Great Luminary, passes the *tula* (Libra) or the "balance" about this time. Deepavali thus signifies and celebrates the conquest of darkness. From times immemorial Light stands for *Sat*, Truth, while darkness represents *avidya*, ignorance. But what is *avidya* if not ignorance of the oneness of all life? Man, however learned, remains ignorant so long as he persists in trying to divide that which is indivisible. The vision of the One without a Second, taught by all the great Teachers, enables us to practise Brotherhood without distinction of sex, caste, creed, colour or race.

In the *Pistis Sophia*, when Jesus is entreated by his disciples to reveal to them "the mysteries of the Light of the Father," he is made to answer:—

> Do ye seek after these mysteries? No mystery is more excellent than they which shall bring your souls unto the Light of Lights, unto the place of Truth and goodness, unto the place where is neither male nor female, neither form in that place but Light everlasting, not to be uttered.

In Esoteric Chronology the seventeenth day of the eleventh month is a special memorial day, a sacred day which marks the birthday of a great Dhyani. Such Lords of Light descend to our earth under cyclic Law to strike the keynote of Truth for a particular period of time, thus becoming patrons of that cycle. Their aim is ever the same: to save mankind from losing sight of its divine destiny. These Mighty Ones assume a visible form, perform their great works of compassion and leave behind them everlasting monuments to commemorate their visit. The anniversary of their appearance within our *mayavic* veil brings back, each year, the benediction of their influence.

Thus it is with the 17th of November, the date chosen by H. P. Blavatsky and Her Blessed Gurus for the launching of the Theosophical Movement of our era in the year 1875. History records that in the early centuries of the Christian era the Church Fathers favoured this very date to celebrate the birthday of Jesus, their Master, a certain evidence of their spiritual insight.

1875 to 1958: Eighty-three years have passed, bringing annually the return of the sacred day. This year the 17th of November will have its

own poignant memory for students of Theosophy in India, and especially in Bombay, for it was on the 17th of November of last year that "Theosophy Hall"—which now houses the editorial offices of this journal —was inaugurated. At the Special Meeting held in the new Auditorium of the U.L.T., "Shravaka," Shri B. P. Wadia, was present and it was he who gave the closing talk. Our salutations to him!

May this 17th of November shower its silent blessings upon all sincere and devoted workers in the Theosophical field. To work for Theosophy is to work for Universal Brotherhood. May the Light of Truth Eternal, whose echo down the ages has kept alive in man his spiritual intuition, energize our hearts and enlighten our minds!

Let us then close with the ancient Upanishadic prayer:—

Lead me from the unreal to the Real;
Lead me from darkness to Light;
Lead me from death to Immortality.

NAMRATĀ

Ah! when shall all men's good be each man's rule,
And Universal Peace lie like a shaft of Light across the land,
Through all the circle of the golden year?

—TENNYSON

OUR CULTURAL CRISIS

[THE WRITER of this article, **Dr. Sita Ram Jayaswal** of the University of Lucknow, is the author of *Personality — In the Light of Western and Indian Psychologies.** He sees the dominance of techniques over values as an indication of the present cultural crisis. It would even seem to have actively helped precipitate it. Dr. Jayaswal does well, however, to stress the importance of the individual as the key factor in resolving the crisis.— ED.]

WE are facing a cultural crisis today. If we look around and into ourselves, we shall find some things which are repugnant to the spirit of culture. Apparently there is tremendous technological and industrial progress. But in reality man is now the slave of the machine. Some years ago, a cartoonist depicted a gorilla working on a complicated machine. He wanted to convey the idea that we have intricate and complex machines, but the mind of man is still in its primitive condition. His mind has not developed along with the machine so as to realize the meaning and implication of technological advance.

Before we proceed further in the examination of "our cultural crisis," it will be well if we define for ourselves the term "culture." There are many definitions of culture and every definition has something of value in it. The Indian Institute of World Culture, in its Report for the year 1949, posed the question, "What is Culture?" and answered it at length, stating clearly that

> Culture is the spiritual light which removes the darkness of selfishness, softens the hardness of conceit, has a mellowing influence upon sharp and cutting natures, removes personal and national asperities and engenders the spirit of *noblesse oblige*. The cultured man is he who gives what he has so that the sum of knowledge and of graciousness in the world may increase. The intuitive feeling which prompts a man to look after the interests of another is an expression of pure Culture.[1]

The above definition of culture lays emphasis on immaterial and ideal aspects of life. It points out that the best in man is noble and eternal, and that one should pursue it all his life.

In 1948, T. S. Eliot published his book *Notes Towards the Definition of Culture,* for he felt that there was a great need for the clarification of the concept. Mr. Eliot, though a poet, has a critical faculty which enables him to evaluate concepts and interpret them correctly. He points out the loose

* Recently published by the Indian Institute of World Culture, Basavangudi, Bangalore. 64 pp. Rs. 3.00; 4*s.* 6*d.*)

[1] The Indian Institute of World Culture, Bangalore: Report for the Year 1949, p. 2.

usage of the words "civilization" and "culture." He finds it difficult to determine the frontier between these words with overlapping meanings and suggests that it is useless to bother about the subtle distinction between them. Mr. Eliot regrets, however, the use of the word "culture" by politicians; for they forget the real import of culture. The sum and substance of Mr. Eliot's point of view in regard to culture has been stated thus:—

> Culture [is] that which makes life worth living. He maintains that it is found not in any individual or group, but in the pattern of society as a whole. Culture flourishes when there is not only a measure of unity but also considerable diversity among the members of the group. He sees a common faith as necessary to unity among the nations.[2]

In other words, Mr. T. S. Eliot recognizes three senses in which the word "culture" is used: (1) the culture of a society as a whole, (2) the culture of a group or a class, and (3) the development of the individual. He considers that the culture of the society as a whole is the core of culture. But what kind of society? James Feibleman in his book, *The Theory of Human Culture* (1946), states:—

> The conception of human society as an organic whole, as a kind of super-organism, by analogy with the living organism of the individual as studied in biology, was maintained by investigators as early as Hobbes and Spencer and Hegel. It is strongly defended today by some biologists, for example by Jennings, Needham and Cannon. (p. 343)

Thus society is an organic whole with its own laws of growth and development, trying to maintain its equilibrium or homeostasis, biologically speaking.

Another element in Mr. Eliot's approach to culture is "unity and diversity." Our Indian culture is an excellent example of this element of unity in diversity. There have been attempts in some countries to bring about uniformity of culture by the regimentation of thought, art and literature, public life and political institutions. Such efforts never help in the growth of culture and may lead to a crisis.

The third and last aspect of culture pointed out by Mr. Eliot is "a common faith." It has to be made clear that this emphasis on a common faith should not be taken for a sectarian and parochial creed. What Mr. Eliot suggests is that "what is part of our culture is also a part of our *lived* religion." We hold that the common faith should be faith in the sacredness of the human personality. The dignity of man has to be respected and,

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[2] *Ibid.*, p 4.

above all, faith in the oneness of world culture and in human brotherhood has to be cherished.

Someone has defined culture very simply: "Culture is what is left over after you have forgotten all you definitely set out to learn." Culture is the essence of our learning and education. It is no use discussing the many definitions. But I should like to state one more definition of culture, that which appeals to me most. According to this definition, culture is the style of social living. In every society, a style of social life is developed which is cherished by the people and regarded as

> a significant human achievement, the core of which is the goal values which people seek to attain as defined in their religion and arts, and which have been translated into symbols and rituals, institutions, relationships, tools and techniques and their social order.[3]

In other words, broadly stated, there are two major aspects of culture. One is material and the other is abstract. Some students of culture state that one aspect of culture is related to techniques and the other pertains to values. Interaction between techniques and values leads to the development or degeneration of culture, as the case may be. If either of the two dominates, equilibrium is lost and cultural crisis results.

Our cultural crisis today is indicative of the dominance of techniques over values. While we have advanced in the realm of techniques of production, our values of life have not been strong enough to maintain the cultural homeostasis. What do we see around us? In the world we find a great paradox. Atomic and hydrogen bombs devised by man are threatening our very existence. It is feared that there will be nothing left. For the first time in world history, we have discovered means to wipe out poverty, sickness and ignorance. We produce so much that no part of the world need remain hungry. We have the means to control diseases. We have the required techniques and tools to banish ignorance. And yet these enemies of humanity are still thriving! Why? Because we do not rise to the occasion, because our values of life are not in tune with the times. The signs of the times indicate a cultural crisis. Incidentally, it may be pointed out that a daily paper (*The Pioneer*), published from Lucknow, has a permanent column named "Signs of the Times." In this column are published facts which bring out how deep our cultural crisis is.

This cultural crisis exists on all levels. The individual is a victim of fear and has lost his faith in himself. He doubts too much and has no ability

[3] *Education for World Community through Cultural Dynamics* By L. K. FRANK. (The Indian Institute of World Culture, Bangalore. Reprint No. 11, p. 3)

to resolve his problems. Science suggests its own method of solving the problems of life. But this scientific method is more useful in matters which are static than in those which change from moment to moment. Human experiences and expressions are too dynamic to be examined by the scientific method. The reliance on the machine in the search for Truth is indicative of the depth of our cultural crisis. Man has lost faith in man and see what man has made of man!

On the family level the crisis is seen in the lack of harmony between members of the family. The institution of the joint family is disintegrating. It is not suggested that the joint family is perfect in all ways. Nothing is perfect except perfection, from one point of view. But what is important to remember is that industrialized countries, especially in the West, where the institution of the joint family does not exist, have brought about utter loneliness. The psychological support which is given in a joint family in times of stress and sorrow is missing in a single-family unit. If there is a conflict between husband and wife, there are no mediators at hand, with the result that life becomes unbearable for them and for their children, if any. It is gradually being realized that the individual in the group has better chances for sanity than when he is all alone. The development of group therapy and the psycho-drama is based on this hypothesis.

Our cultural crisis appears in all aspects of human relations. There is a crisis of character, in the words of Shri Patanjali Shastri. The standards of education are falling. There is little reverence for elders. There is a lack of all those qualities which are considered good for life. Some time ago, Prime Minister Nehru referred to this problem. He is deeply concerned with the general lowering of our cultural life. The Five-Year Plan, though good in its own way, suffers from lack of the proper personnel to work it. We have excellent schemes, but where are the people to carry them out? Even the economists are realizing the importance of what they call the "human factor" in economic development. "Investment in Man" is a new economic expression freely used now. It is high time that we got out of the cultural crisis, for, as Dr. S. Radhakrishnan said in his Convocation Address at the Allahabad University on November 13th, 1934, it is "so stupid and yet so serious in its consequences that civilization itself may be ruined. Mankind must be dragged out of this rut."

What is the way out of this cultural crisis? Centuries ago, Confucius suggested that, when the individual achieved true knowledge, he was able to contribute to the welfare of society and to peace in the world. He observed:—

> The achieving of true knowledge depends upon the investigation of

> things. When things are investigated, then true knowledge is achieved; when true knowledge is achieved, then the will becomes sincere; when the will is sincere, then the heart is set right; when the heart is set right, then the personal life is cultivated; when the personal life is cultivated, then the family life is regulated; when the family life is regulated, then the national life is orderly; and when the national life is orderly, then there is peace in this world. From the emperor down to the common men, all must regard the cultivation of the personal life as the root or foundation....[4]

The cultivation of the personal life is the core of culture. Our sages and seers have laid the utmost emphasis on good conduct. In the *Vasishtha-Smriti* (vi. 3) it is stated: "The Vedas do not purify him who is devoid of good conduct" In the *Mahabharata* it is proclaimed:—

> Not birth, nor samskaras nor study of the Vedas, nor ancestry are causes of Brahmanhood. Conduct alone is verily the cause thereof.

Dr. S. Radhakrishnan, in his Convocation Address already cited, suggested:—

> A society does not grow out of its own motion. It is carried forward by the efforts of a minority, a 'remnant" in the words of Matthew Arnold, and that minority owes its inspiration to individuals, the wisest and the best, of insight and wisdom, of courage and power. It is the individuals who rise above their national surroundings, who are in communion with the good, seen and unseen, who have the energy to graft their vision on the existing social substance — it is they who will carry civilization forward.

There is no reason for despair. This crisis is a challenge to us. Let us meet this challenge by asserting the good within us. Let us be good and do good. Faith in the goodness of man is the need of the hour. Let us think of those things which sustain culture. The great ones have suggested the practice of the seven cardinal virtues and the avoidance of the seven deadly sins. The seven cardinal virtues are Prudence, Courage, Temperance, Justice, Faith, Hope and Charity. The seven deadly sins to be shunned are Pride, Covetousness, Lust, Gluttony, Anger, Envy and Sloth. In the *Bhagavad-Gita*, we are advised to guard against desire and anger and to perform our duty without any expectations. These teachings are for all times, and all the more so for a period of crisis. With the reform of the individual, the society also attains its reform.

SITA RAM JAYASWAL

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[4] Quoted by F. S. C. NORTHROP in *The Meeting of East and West* (The Macmillan Co., New York, 1947), p. 323.

KATHLEEN RAINE
A MODERN MYSTICAL POET

[IN THIS appreciation of the poetry of Kathleen Raine, who achieved a reputation in the 1940's with her *Stone and Flower, Living in Time* and *The Pythoness*, **Mr. Peter Malekin** recognizes her authentic mystical note. His comparison of the mystical approach of Miss Raine with that of William Blake is intriguing. Was it her sensitive recognition of her affinity with that radiant eighteenth-century genius that prompted the writing of her *William Blake*? — ED.]

KATHLEEN RAINE is a poetess of distinction whose writing is outstanding for its integrity and its precision of expression. She has a very complete system of thought which is usually explicit in her poems. The poems, however, escape the danger of becoming propaganda for codified ideals; her thought is a harmonious part of an entire individual reaction to life and nature, a parallel to intuitive and emotional reactions. The thought is therefore not vulgarly obtrusive but takes its fitting place as one part of a greater whole.

At the heart of Kathleen Raine's thinking, as at the heart of Boehme's, is the idea of the Abyss (the *Ungrund*) or Absolute—the godhead without attributes. From this emanates the universe and the emanation is caused by the fiat of love, which creates the universe in thought and then directs matter according to the pattern in the divine mind. From the principle of emanation it follows that both man and nature have divinity within them:—

> Out of nothing we are made
> Our cities rise upon the void....
> And distant constellations move
> About the centre of a thought
> By the fiat of that love
> Whose being is the breath of life,
> The *terra firma* that we tread,
> The divine body that we eat,
> The incarnation that we live.
>
> *"Ex Nihilo"*

This idea gives to Kathleen Raine's poetry a great sense of union with nature, for not only are men and nature in communion, but nature is even part of man's being in the matter of his body. Nature evolves from mineral to plant to animal in an ever fuller expression of the divinity hidden within it:—

Yet with that infinite gentleness being flows
Into the forms of nature, and unfolds
Into the slowly ascending tree of life
That opens, bud by bud, into the sky.
World, with what unending patience, grows,
Ascends the roots from the dark well of night
From stone to plant, from blind sense into sight
Up to the highest branch, where the raven head grows white.

"Northumbrian Sequence VI"

By the time matter has reached a human body it has passed through all the transmutations of nature and retains a memory of these things:—

These bones have known the molten rocks outpoured
In transmutation of the solar fires....

My blood streams with the motion of the tides,
The fall of rain and cataract, storm and calm,
Has undergone the freezing of the ice
And the baroque assumption of the clouds.

"Dust"

Nature is a mirror reflecting the divine and in its own way is perfect. Man, however, is imperfect and lies between the perfection of matter and the perfection of the saint. A great deal of Kathleen Raine's poetry turns on the experienced pain of human imperfection:—

The stars obey that order, and the grass,
The beautiful, the innocent, and the saints.

Ibid.

One aspect of the reflection of the divine by nature is in the doctrine of signatures, found in Boehme and Paracelsus, namely, that the physical form of a thing or creature reflects its inner properties:—

Each creature is the signature of its action
The gull swoops, shaped by wind and hunger,
Eyes and scavenging beak, and strong white wings
Turned to a fine edge of beauty and power by wind
and water.
Scream and wing-beat utter the holy truth of its being.
Man acts amiss: pure only the song
That breaks from the lips of love, or the wordless cry
When grief or pain makes mock of all that is human in us.

"This Body of Death"

Nature is so complete a reflection of the eternal Now that despite its time-processes it is in a sense timeless:—

The helix revolves like a timeless thought,
Instantaneous from apex to rim
Like a dance whose figure is limpet or murex,
cowrie or golden winkle.

"Shells"

As a complement to the idea of nature as a divine reflection perfect on its own plane, goes the idea of nature as an unreal veil over spiritual reality:—

I saw on a bare hillside an ash-tree stand
And all its intricate branches suddenly
Failed, as I gazed, to be a tree,
And road and hillside failed to make a world.
Hill, tree, sky, distance, only seemed to be
And I saw nothing I could give a name,
Not any name known to the heart.

"The Mirage"

At the heart of all is the Void, the formless and infinite:—

...the abyss
That now and always underlies the hills.

Ibid.

This inner reality is too simple to be understood by our rational minds:—

Our words, our concepts, only name
A world of shadows; for the truth is plain
That visited Jacob in a dream,
And Moses, from the burning desert heard,
Or angels in annunciation bring.

"The Speech of Birds"

Kathleen Raine's poetry contains many interesting thoughts on the nature of man. Our personalities she holds, in common with many mystics, to be transient and changing, destroyed by death:—

I—who am I, that enter death's dimension?...
As sleeper wakes from sleep, I wake from waking....
House that has sheltered me since I was born,
Flowers and trees and skies and running burn,
Body of death I lifelong have been building,
My face, hands, voice, language and cast of thought,
No longer me, or mine—I dreamed them into being,
Being that is unmade again into the night,
Grows tenuous, and is gone.

"Northumbrian Sequence VI"

The experience of the lifetime, however, is not lost, nor is man born devoid of experience, for just as the body contains the collective experience of matter so the soul contains the collective experience of spirit:—

Times out of mind my journey
Circles the universe
And I remain
Before the first day.

"Northumbrian Sequence I"

Possibly Kathleen Raine holds all self-consciousness to be annihilated by death:—

> The state of unknowing, unbeing,
> The flux that precedes all life, that we reassume,
> dying,
> Ceasing to trouble the following of things with the
> fleeting
> Dream and hope and despair of this transient perilous
> selving.
>
> "Water"

She may, however, simply be referring to the destruction of the separative "I" consciousness, for it is certainly possible for her to conceive of the soul as able to live other concurrent lives independent of its earthly personality:—

> Perhaps soul only puts out a hand,
> Antenna or pseudopodium, an extended touch
> To receive the spectrum of colour, and the lower
> octave of pain,
> Reaches down into the waves of nature
> As a child dips an arm into the sea,
> And death is the withdrawal of attention
> That has discovered all it needs to know,
> Or, if not all, enough for now,
> If not enough, something to bear in mind.
>
> And it may be that the soul extends
> Organs of sense
> Tuned to waves here scarcely heard, or only
> Heard distantly in dreams,
> Worlds other otherwise than as stars,
> Asteroids and suns are distant, in natural space.
> The supersonic voices of angels reach us
> Even now, and we touch one another
> Sometimes, in love, with hands that are not hands,
> With immaterial substance, with a body
> Of interfusing thought, a living eye,
> Spirit that passes unhindered through walls of stone
> And walks upon those waves we call the ocean.
>
> "Three Poems on Illusion, II"

The suggestion here is that the soul does survive the death of the personal consciousness.

To divide the thought from the poems of which it is merely an element is to do a grave injustice to Kathleen Raine's poetry. Kathleen Raine stands in her own right as a poet. It has been the nature of English mystical poetry not to create schools, but one mystical poet has naturally influenced another. The obvious comparison for Kathleen Raine is William Blake. Her poems, like his, tend to be short and lyrical, and they have

something of his singleness of feeling. Blake, however, had a surer ear than Kathleen Raine has, although hers is by no means defective, and a more allusive method. Whereas Blake seldom states his real subject directly but either appears to be writing on a different theme or hides his subject-matter in compelling symbols difficult to define, Kathleen Raine's approach is more often direct. Her thinking is more conceptualized than Blake's and though imagination informs her concepts, she does not seem to use imagination itself as a means of thought; perhaps a clearer way to put this would be to say that whereas Blake's work is pure intuition, Kathleen Raine's is rational intellect powerfully seconded by intuition. Her background is of course also different from Blake's. She makes considerable use of technical, biological and botanical knowledge in her imagery. There is a considerable store of scientific and sea-coast images in her work which is foreign to Blake.

Kathleen Raine is a very rewarding poet who is careful to maintain a high artistic standard in the work she publishes. It is rare to find a minor poet with her surety of touch and clarity of feeling. Though not wide in scope, in quality her poetic gift is exceedingly fine.

PETER MALEKIN

JACOB BOEHME...was persuaded that everything is connected in the immense chain of truths, and that the Eternal Nature reposed on seven principles or bases, which...exist also in this disordered material nature, under constraint...the seventh he called BEING or the *thing itself*.

—COUNT SAINT MARTIN

SOME YUGOSLAV RENAISSANCE DRAMATISTS

[**Mr. Marijan Matkovic,** in this brief essay, introduces us to some of those dramatists in whose person Yugoslavia at the Renaissance touched the hem of European tradition and sprang erect in her own shape.—ED.]

EACH year at the Summer Festival held in Dubrovnik from July to August, Yugoslavia recaptures the past glory of Dubrovnik, once the centre of culture during the Renaissance. This year a special significance is attached to the celebration as it marks the 450th anniversary of Marin Drzic, the celebrated and most popular playwright of Dubrovnik.

The drama on the east coast of the Adriatic, which had its origin in the mediæval morality plays at the end of the fifteenth century, and which in the first half of the sixteenth century produced the greatest Yugoslav playwright, Marin Drzic (1508–1567), should not be considered merely as a remarkable manifestation in the pattern of Renaissance drama from the cultural and historical point of view. The best plays of the Yugoslav Renaissance have survived because of their essential artistic characteristics. These characteristics are those of the great Renaissance drama, which gave us not only Machiavelli and Bibbena, but the English Elizabethan drama, together with some dramatic qualities which make them popular beyond their national boundaries.

The most striking characteristic of the Yugoslav Renaissance drama, as reflected in Nalješkovic's and Drzic's plays, lies "in the vigorous and naïve genius of their people" and the endeavour to "encompass and remodel" with one sweep the manifold developments of the Western theatre. In its choice of Renaissance motifs, in its Plautus influence, in its construction of plot and comic situations, in its intermingling of fantastic elements with reality and pastoral interludes, the Yugoslav theatre of the sixteenth century does not differ from other European theatres of the times. In its comedies and those of the Italian theatre we find all the elements out of which the Commedia dell 'Arte was to develop later; and, moreover, Shakespeare was to use, half a century later, some of the same motifs as Drzic. The special character of this drama lies above all in the fact that its most talented men succeeded, within the bounds of the contemporary stage, not only in giving scope to the beauty of their national language, but also in bringing vitality to the stage, depicting the people of their

place and time, in all their types, foibles and conventional intrigues. The sixteenth century in the Balkans under the Turkish rule was so distinctive from the social and historical point of view that it left its impress upon the national theatre of the time, and cannot therefore be looked upon merely as a variant of the world Renaissance drama.

We should recall the first secular drama by Hanibal Lucic, "The Slave Girl" (*Robinja*), written at the same time as Machiavelli's *Mandragola*. This Croatian poet (1485–1553), translator of Ovid and a follower of Petrarch in lyric poetry, showed such remarkable cultural and historical originality in writing "The Slave Girl" that his play is characteristic of the Yugoslav Renaissance. The originality of the play is not only manifest in the choice of a dramatic plot which was representative of the time (slave trade, war with the Turks, etc.) but also in the decisive influence of the national epic songs which it reveals. Professor Mihovil Kombol, one of the outstanding contemporary authorities on old Croatian literature, rightly concludes when speaking of this play:—

> Although "The Slave Girl" is rather an experiment than a mature work, yet it is its originality—not so much of material, in the sense of not borrowing ideas from other literary works, but in resourcefulness in the expression of longings and ideals—that places it among the fortunate beginnings of our literature, which symbolize the first impetus for higher artistic forms. Although written by one inspired by contemporary poetry, by using historical names from national epics, by the picturesqueness of its limited action, intermingled with the chivalry of the Turkish times, it achieved some of the simplicity of popular entertainment, and it is no wonder that, after being presented for the first time on the island of Hvar, it penetrated among the masses of the people and has survived up to our own day in popular shows on the island of Pag, or as a romantic play along the Croatian coast as far as Istra. Occupying an isolated place in our literature, it has acquired an anonymous popularity among the people, where of course it has lost its essential characteristics and has become a part of the national folklore.

Although the comedies of Marin Drzic, who had undoubtedly a greater dramatic talent than Lucic, did not have the same fate as "The Slave Girl," in each version we recognize, under the layers of modern influences his individual and vigorous comic touch. This imitator of Siena comedies, who said in one prologue, too modestly, that he was only imitating Plautus, has left in his rich works undoubted proof that his links with his social and historical environment were stronger than any of the literary influences which he amply used in his work. Like the greatest Renaissance

playwright in the world, Shakespeare, this Ragusan plebian, when his restless temperament urged him on perilous adventures, was receptive to the conventional dramatic motifs of this time. Yet it is also true that he could bring life to these motifs with his own specific humour, which is rightly recognized today, after more than four centuries, by present Yugoslav audiences as the humour of their own national dramatist.

MARIJAN MATKOVIC

"CONTEMPORARY WORLD LITERATURE"

THE HILL OF THE MUSES is above tempests, always clear and calm; a hill of the goodliest discovery that man can have, being a prospect upon all the errors and wanderings of the present and former times. Yea, in some cliff it leadeth the eye beyond the horizon of time and giveth no obscure divinations of times to come.

THESE SPLENDID AND PREGNANT WORDS of Francis Bacon head the General Introduction to the Indian Institute of World Culture's "Contemporary World Literature" series. They well suggest the wise vision behind the planning of the series. India has bitter need, almost, of education in contemporary world literature; for there is risk of her supposing that technological mastery is the whole of the Western world's life. The small brochures in this series are meant only to arouse interest in a study of the literatures they treat of, and offer some guidance to further reading.

Two have so far been published: *Italian Literature in the First Half of the Twentieth Century* by A. F. Magri MacMahon and *Modern Norwegian Literature* by Torbjörn Stöverud. Though they are only brief surveys, each of them communicates a distinct feeling of the literature described. Though Dr. MacMahon speaks mainly of twentieth-century writers, we feel behind the struggles of modern Italian literature the presence of an unbroken classical tradition, which emerges through trials, vindicating Benedetto Croce's prophecy that the artificial brilliance of D'Annunzio, for example, would not be the lasting tone of Italian literature. Similarly, though Mr. Stöverud takes full account of the influence of modern political and economic events, we feel something of that heroically direct awareness of Nature, of good and evil, of the glory of even tragic humanness, which we associate with the sagas.

Rightly using these brochures as guides to further delightful exploration, readers may be helped to understand other nations as they are depicted in contemporary literature, but also as they have been fashioned by their past which is immanent in their modernity.

Surveys of modern Spanish, Swedish, Dutch and French literatures, announced for publication, will be awaited with interest.

THE GREAT ANSWER

[OF RECENT YEARS, many writers have called ours an age of anxiety. Questions of life and death crowd upon us from every quarter. Is there, perhaps, a root question, and can it be answered? **Shri N. B. Parulekar** suggests in this article that the root question has already been asked—and answered.—ED.]

WE are witnessing today, as never before in the past, conflicts going on all over the world. Some of these are armed conflicts resulting in the slaughter not only of men actually engaged in the fight on either side but also of innocents who cannot imagine for what sins they are so killed. The cause for all these conflicts is, we will know if we try to find out, a mere struggle for life, man trying to live upon man, one struggling to enjoy the best of pleasures at the cost of another. And yet we proudly claim to be civilized men! We have framed codes of morals for our conduct, we have enacted laws, State laws as well as international laws, being the minimum requirements of morals to be observed by men within a State and by nations in their mutual relations. And on this foundation we profess to bring about world peace, to promote a universal brotherhood of man and to enhance the welfare of mankind. But all these aims are ever proving a mirage that shimmers ahead but never lets us come within reach. Why? Let us calmly think, and ask ourselves: "Are we sincere in our professions? Are we honestly resorting to the right means? Are we sure that we have got the right key and are we making use of it?"

The right key to the real and effective solution of our ever arising problems was discovered, roughly, at least 3,000 years ago, and it has been before us since then. But with what result? Have we tried to understand its true implications in all this length of time? Have we not rather preferred to discard it as "impractical" in our world of imperfect human beings? Have we not taken it for granted that we are for ever going to remain imperfect, and thus chosen to perpetuate imperfection? Do we not yet believe that man can act in his own strength, that he can rely and solely depend upon his intellect and reason to shape his future destiny, that his dazzling newer and newer discoveries in the material field will help him ultimately to achieve the highest good of mankind? Is it not, however, a fact that, in spite of all these astonishing discoveries, his problems are multiplying and getting more complicated, that no sooner does he see signs of a solution to one than another and more difficult crops up and confronts him? It must, therefore, be worth while for us to re-examine the implications of the key to the solution of all our problems.

This discovery, for good reasons claimed to be infallible, consisted in the realization that all this creation with names, forms and attributes, which is visible to the naked eye and felt by our senses, is a mere deception, an apparition, and in the recognition of the identity of our Self and God, of the Atman and Brahman, the First Principle and the only Reality behind the appearances. This discovery, writes Professor Paul Deussen in his book *The Philosophy of the Upanishads*, "will be found to possess a significance reaching far beyond the Upanishads, their time and country; nay, we claim for it an inestimable value for the whole race of mankind." Since then no further advance in the discovery has yet been made, and many of us will perhaps unhesitatingly agree with Professor Deussen's next words:—

> We are unable to look into the future, we do not know what revelations and discoveries are in store for the restlessly inquiring human spirit; but one thing we may assert with confidence,— whatever new and unwonted paths the philosophy of the future may strike out, this principle will remain permanently unshaken, and from it no deviation can possibly take place. If ever a general solution is reached of the great riddle, which presents itself to the philosopher in the nature of things all the more clearly the further our knowledge extends, the key can only be found where alone the secret of nature lies open to us from within, that is to say, in our innermost self. It was here that for the first time the original thinkers of the Upanishads to their immortal honour, found it when they recognized our atman, our inmost individual being, as the Brahman, the inmost being of universal nature and of all her phenomena.[1]

This knowledge was attained by no effort of man's mere intellect. It was an intuitive realization and was the result of severe penances by the restless human spirits in search of Truth. Man's intellect is found to be a defective, unreliable and utterly inadequate instrument for correctly forming or grasping the idea of the real basis, the First Principle, of all the visible appearances of the world. Kant

> subjected the cognitive faculties of mankind to a critical analysis, really or nominally only to examine whether these faculties be really the fitting instruments for the investigation of transcendent objects, whereby, however, he arrived at the astonishing discovery that . . . Space, Time and Causality, are nothing but three forms of perception adhering to the subject, or, if this be expressed in terms of physiology, innate functions of the brain; from this he concluded, with incontestable logic, that the world as it is extended in space and time, and knit together in all its

[1] Pp. 39-40.

> phenomena, great and small, by the causal nexus, *in this form* exists only for our intellect, and is conditioned by the same; and that consequently the world reveals to us "appearances" only, and not the being of "things in themselves." What the latter are, he holds to be unknowable, regarding only external experience as the source of knowledge, so long as we are restricted to intellectual faculties like ours.[2]

It is not, therefore, by means of intellect but only by means of *tapas*, penance, that the Indian *Rishis* could dive deep into the recesses of their heart, and find that

> within the heart [note, not the head] of man is a cavity; therein he resides who is the Lord of the universe. There is no universe outside of the atman, our Self, our Soul. And the inmost self of all beings dwells enwrapped in every form, and yet remains outside.

It is, thus, very rightly suggested by Professor Deussen that the Indians' pre-eminence

> will be intelligible when we consider that no people on earth took religion so seriously, none toiled on the way to salvation as they did. Their reward for this was to have got, if not the most scientific, yet the most inward and immediate expression of the deepest secret of being.[3]

In *The Philosophy of the Upanishads*, also, he writes admiringly:—

> A feeling of admiration has always been excited when, contrary to the natural desires which all experience for life, pleasure and prosperity, there has been exhibited a self-mastery, which voluntarily submits to privations and sufferings... undertaken with the sole object of subduing the selfish impulses of nature. It were as though a superhuman, supernatural power had been thereby manifested in man, which, springing from the deepest roots of his being, exalted the doer far above the world of men with its selfish interests, yea even above the world of the gods, and in another and higher order of things than ours assigned to him his place.
>
> It is a tribute to the high metaphysical capacity of the Indian people, that the phenomenon of asceticism made its appearance among them earlier and occupied a larger place than among any other known people.

It was through such mortification of the flesh, freeing the soul from the bondage of the body and the senses, that the Indian *Rishis* could intuitively come to know that it was out of *self-renunciation, yajna*, on the part of the formless, attributeless, indescribable Brahman, that arose this visible universe with names, forms and attributes, concealing the real nature of the Brahman behind its appearances. In a later hymn of the

[2] DEUSSEN, PAUL: *The System of the Vedanta*, p 48.
[3] *Ibid.*, p. 49.

Rigveda, it is said that "Truth and Right and with them the entire universe is born of *tapas.*" According to this conception, everything that is great in the universe is dependent on *tapas.* But when and why this pure, formless and attributeless "First Principle" of things, the Brahman, sought to manifest Itself in this visible creation remains a mystery; for a solution of this problem is considered to be beyond the power of man. Our thinkers of the Upanishads had to keep silence on the point by describing or explaining it as *Lila,* mysterious play on the part of the Lord of this universe. In this connection, the well-known Rigvedic hymn (*sukta*), called from its commencing words "*Nasadiya Sukta*" (x. 129) is considered to be of supreme importance. The author of this *sukta* is believed to be Parameshthi Prajapati Rishi. On its basis further elaboration as to how through the Lord's will the whole of this creation first came into existence has been made in the subsequent scriptures. "In the beginning," the *sukta* says,

> there was only that one, all-powerful force throbbing or breathing in His own strength without the aid of wind (*Vayu*), there was nothing there besides Him. That very Brahman, by the power of *tapas,* manifested Himself into this visible creation. As to when, how and why a desire first originated in that eternal, Imperishable and Formless Being of becoming visible into these vast perishable forms, with attributes (*gunas*), who can say?

It was also expounded in the Vedanta that our Atman, the Soul, literally "the self," that dwelt "in the lotus of the heart" of each human being, is not an emanation, not a part, of the Brahman, but fully and completely the Brahman Himself, the Creative Principle of the universe; but that for man's Soul to realize its oneness with the Infinite Brahman, it needed "deliverance," "emancipation," "liberation" or "release" from the bondage of the body and the senses, its *upadhis* (vehicles). Such a realization and the union with the Atman, the Self, became, in the final analysis, the aim of all human endeavour and longing. Because this "deliverance" consisted, it was asserted, in nothing else but only in knowing the Atman; with the knowledge of the Atman the entire universe became known. "The Atman, in truth, should be seen, heard, comprehended, and reflected upon" (*Brihadaranyaka Upanishad,* 2.4.5). And this attainment was out of question without the utmost purity of heart as the first essential requisite.

Does all this mean that man must give up all his worldly affairs and his duties as an embodied being and take to asceticism for the attainment of *moksha*? Certainly not.

Man, in fact, is on this Earth God's most wonderful creation, inasmuch as he has been endowed with an intellect and also a heart with the capacity to know the source from which his existence has sprung. Love of life also, no doubt, is the strongest of all the instincts implanted in human nature. And, being an embodied being, he has to meet the bare needs of life. He has to bear in mind, however, that

> all actions which depend upon the motives of expectation and fear are of no value for the ultimate destiny of mankind, that the supreme function of existence does not consist in the satisfaction of self-interest, but in its voluntary suppression; and that herein first the true divine reality of ourselves, through the individual self as through an outer husk, makes itself manifest.[4]

As embodied beings, we cannot but act and work to meet our bare bodily needs, and, as members of a human society, we must conduct all worldly affairs and perform the duties falling to our lot; for us there is no escape from action. But we must remember that that is not and should not be our only and sole concern. We must not forget the fact that the basis of our own existence and that of this whole creation is *tapas*—penance. In that spirit we ought to conduct all our worldly affairs, so as to avoid conflicts and sufferings, to solve all our problems and not to let the day's work prove an obstacle to our attainment of our supreme, the highest goal, the realization of *moksha* (which is nothing else but intuitively to know the Atman, to realize the oneness of the soul in all human beings, the unity of the Atman and the Brahman). The *Gita*, as an infallible guide, based on the philosophy of the Vedanta and the Upanishads, shows the right way. Let us, therefore, try to understand its correct interpretation and follow it in practice.

N. B. PARULEKAR

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[4] DEUSSEN, PAUL: *The Philosophy of the Upanishads*, p. 47.

THE PRINCIPLES IMPLICIT IN SCIENCE

[**Mr. Kenneth C. Barnes** is a Member of the Society of Friends in belief and an educationist by profession. He is the author of *Sex, Friendship and Marriage*, published in 1938, which is now out of print; also of *He and She* published this year.

Mr. Barnes has written a thoughtful essay. He says: "My references to religion are necessarily those of a Christian. It would be interesting to know what would be the implications of my opinions in relation to Eastern religions, of which I would not presume to write with any authority."—ED.]

I WAS asked to write about the principles that guide scientists in their work; but I was at once compelled to doubt that there were any. Often in a *post-facto* analysis of human behaviour we claim to be able to detect principles that have been applied, but often they have not been at all conscious in the minds of the people concerned. It is easy to say that a scientist is determined to be honest with himself and others, to be completely objective in his thinking, to care more for the truth than for his own prestige. If this state of mind were conscious, one would expect scientists to show the same determination in the rest of their lives; but they don't. Scientists are not less concerned with their own advancement than are other professional workers; they are not noticeably more honest and objective in discussing personal affairs, politics and religion. There *are* scientists who consciously extend their scientific habits of thought to such matters, but it does not follow that this is because they are better scientists.

This is not to say that we have nothing to learn from science and its extraordinary success. The attitudes that have been effective in science, even if unconscious, can be recognized, and we can then ask whether they could be equally significant in other human activities.

What *is* science? I suggest that it is *not* a "body of truth," an accumulation of verified statements. We often hear from speakers or writers that science says this or that, that it contradicts or supports this or that view. Such an assertion is nonsense; it is a superstitious view of science. Apart from scientists, science says nothing and does nothing; it doesn't exist. The vast collections of statements in scientific textbooks are statements made by individual people or agreed upon by groups of people. They do not acquire a separate and transcendent significance by being printed; they are a meaningless jumble of marks on paper until they re-enter an active mind. This may seem to be splitting hairs, but it is an

important point. It makes all the difference between regarding the H-bomb as a menace for which "science" is to be blamed, and looking for radical causes in politics, social life and the human psyche.

I should add that, during recent travels in Africa and the Middle East, I found that the most serious obstacle to good education among the newly conscious coloured people was their almost universal belief that ultimate truth resided in textbooks, in the printed word, and that knowledge was chiefly to be gained by learning from textbooks word by word. Among their teachers were many graduates from India and it was sad to see how the majority of these had been imbued with this belief, and were fostering it in their pupils. In teaching science it led to a serious neglect of laboratory training or to severely formal practical work intended merely to illustrate textbook statements.

I hold the view that science is something that men *do*; it is essentially an activity. If there is any point in it that can be called the point of truth, it is not in statements but in action, in what happens when thought and matter meet in directed, intentional acts. It can be argued that science is concerned with facts, with descriptions of what happens; with, for instance, the verifiable fact that two stones of different weight dropped from a height reach the ground together. Isn't this a concern for truth? Yes—but it is merely the starting point for scientific work. A great imaginative structure of theory has to follow, leading then to experiments, to doing things that perhaps never happen in nature, or to making things —such as plastics—that have never existed before.

As to theory, scientists always hold it precariously, looking on it with critical doubt and prepared for surprises, such as the multiplication of fundamental particles and the appearance of anti-matter. Some scientists do speak as though they believed in the ultimate achievement of complete understanding, presumably a comprehensive description of fact and theory that could be written down; as though some day, in a vast array of textbooks and theses, the whole truth of the universe will be finally stated. But it seems an absurdity to believe, even theoretically, that science could at any time accomplish its own demise and render all workers unemployed. Fortunately there is little sign of science moving towards such an end. In fact, for every question that scientific activity answers, at least two new ones are thrown up. Science is itself an expanding universe of thought and action.

For me, then, the focal point of science is in its activity, in the laboratory —though that laboratory may extend to the limits of the observable universe. There may be some scientists who enjoy especially the moment of

reflection and withdrawal, but most seem at their happiest, their most significant, in the laboratory. Their work there seems to express most completely the nature of their interest.

I have expressed doubt whether scientists consciously apply principles. But if when I speak of principles I include what is implied, unconsciously or habitually accepted, it is possible to describe some. The existence of these is usually brought into consciousness only when things go wrong, when, for instance, a man persistently mistakes a pointer reading because of having a preconceived idea in his mind, and his mistake is revealed by other workers. Perhaps the first implied principle in science is unity of thought and action, the continual reciprocity between what a man thinks and what he does or observes. There goes with this, I think, an implied acceptance of the complete reality of the external world. He cannot behave as though matter existed simply to exemplify the truth of eternally fixed ideas, or on the other hand as though mind were a mere emanation from matter reflected back on matter. In science, matter and mind seem not to be identical, but to belong indissolubly to each other in a mystery that we cannot fathom, but within which we must work.

This is my own view; it is what I see implied in science. I am aware that there are scientists who make broad generalizations to the effect that mind is *merely* the elaborate activity of neurons, while there are others who adopt the Platonic view that the world of phenomena is only of passing significance in relation to the noumenal world of eternal truths. I can't help thinking that both deny their own hypothesis by the nature of their activity as scientists.

Scientific work implies the acceptance of the outer world as real; it cannot be a shadow world. This leads to the principle of objectivity, which, however, is just an aspect of reciprocity. Objectivity is a state of mind in which the thinker is willing to be taught by experience, by what happens when he does things to material objects.

To understand the significance of this, we should think of the change that came with the scientific revolution of the seventeenth century, with the appearance of such men as Galileo and Newton. In a few years scientific activity was transformed and its progress enormously accelerated. Why? Because these new scientists were like the twelve-year-old boys in my classes today, bubbling with interest in the *outside world*. The records of the early days of the Royal Society are records of the meetings of men who were fascinated with what they could see and do, who exchanged experiences and shared experiments with delight and gusto. The manifold activities of Sir Christopher Wren are a brilliant illustration of this, as we see him

moving between mathematics, astronomy, microscopy and optics, anatomy, intravenous injection and blood transfusion, architecture and navigation.

These men, in contrast to their predecessors, were no longer primarily interested in the inner world, in a conscious search for "truth," for a rational, tidy, intellectual order. Their interest had switched to the enjoyment of what they could see and hear and touch, to what they could do and make. By escaping from the scholastic *preoccupation* with reason and logic, they gave reason a new lease of life; they made thinking creative. Their predecessors wanted to be sure of truth; they wanted a spiritual and intellectual security; but the new scientists were prepared to take a risk. They broke through the crystal spheres in which the mediæval universe was confined and found themselves in a new universe in which there weren't any immediate answers, only a multiplicity of questions.

This illustrates what is meant by the principle of objectivity. It implies a willingness to abandon oneself in a measure to the material world, to trust one's ability to deal with it. These men were not irreligious; the world they investigated remained God's world and they found reassurance in it through the discovery of its beauty, its order, its tractability.

Within the scope of this attitude toward objectivity there is room for a variety of temperaments and intellectual inclinations. There is room for men concerned mainly with ideas, of the type of Eddington or Einstein, who delight in the mathematics of the universe, who tend to work deductively from fertile general principles, leaving to others the job of checking the implications in the actual behaviour of matter; and there is room for the more practical man of the Rutherford type, full of imaginative suggestions as to what to do next and sometimes a little scornful of the theoretician. Both are imaginative types and this gives reason to emphasize what might be called a principle of imagination. Science is not moved forward merely by people plodding cautiously through logical arguments, whether inductive or deductive. Science is a highly imaginative activity and intuitive leaps are often made both in practical work and in reflection. Because it makes much use of imagination it is possible that a rich experience of life outside the strict limits of science may be valuable in making a scientist original and creative in his research.

I am aware that in pointing away from the concept of abstract truth to that of truth in action I may seem to have removed a clear criterion by which scientific work could be judged. But there is one implicit aim of science that I have not mentioned and which seems to me to provide the effective test. The practical aim of science is control; its success is finally judged by whether it *works*: enables us to do what we want with matter.

This effort at control seems to permeate the whole of scientific activity. There are contradictory, perhaps irreconcilable, elements in theoretical physics today; nevertheless physics has achieved an immense measure of control. The significance of this aim should be recognized, even if it offends the ivory-tower-occupants, because its implications in psychology are serious. If psychology is an effective science it will lead to control of human energy and effort, but we must ask this question: Will it be the control of one man over another, reducing him to an obedient slave, or will it be the creative control and direction, coming from within, that will lead to a great flowering of human personality?

Finally it should be asked whether the implicit principles I have tried to distinguish have any application outside what we normally think of as science. I think they have. Science is not a peculiar activity of the mind, or a peculiar form of behaviour practised only in laboratories. Some years ago there was a fashion for drawing a sharp distinction between science on the one hand, and art and religion on the other. It can still be said that there are fundamental differences, but because we realize now that science is an imaginative and creative activity, having something in common with that of the artist and poet, its success becomes of greater general significance. It is still true that we cannot solve our deepest human problems solely by science and that science cannot provide us with values; but it can point to an approach that is likely to be generally fruitful, if we can persuade people to adopt it.

In the field of religion and morality there has been in the past an overwhelming tendency to think of truth as once and for all revealed; and of goodness and morality as consisting in unquestioning obedience to this revealed truth. If churches have admitted the value of individual experience they have thought of it simply as a wandering that must bring the individual back to an acceptance of the truth already revealed and firmly stated in gospel and creed. Most of the official leaders of religion have combined in their persons, unreconciled, humility and pride. While asking for humility, and sometimes seeming to practise it, they have spoken as though they had the private confidence of God and could speak with absolute authority as to what was in the mind of God.

There is much of this contradiction in religion today. The authority and "certainty" reflect the insecurity and fear with which man faces the world. Now although in general conduct scientists cannot be said to be any more humble than other people, yet in their work they do practise a humility, a willingness to be taught by experience. That willingness is not the same as the attitude of a boy in a science class who does an experiment knowing

the result is foreordained and can be looked up in the textbook. The "humility" of the scientist is a willingness to step out into the unknown, trusting that through his own integrity he will find an increasingly sure foundation for future action. For him the only way to knowledge is through the acceptance of his own ignorance. He will never be able to say "I know" if he does not first say "I do not know."

There might be a much-needed development in religious consciousness and a deepening of personal relationships and values if religious thought and practice could take the path of constructive humility, could abandon the pretence of knowing the truth. Some of the finest Christians have, in fact, taken this path and the greatest saints have, for that reason, come near to being arch-heretics. It is significant, and perhaps a matter for dismay, that many Christian churches are growing at the points where they are most authoritative, not where they are most adventurous.

The aim of religion should not be to offer people ready-made answers to their questions, a haven of refuge. It should be to enable them to live joyfully in an insecure world, to live with unanswered questions and unsolved problems and find them stimulating.

In the work of education, which after all is my main job, a parallel will, I believe, hold. We can think of learning as something that ends in textbooks and paper qualifications; of the classroom as a place where we impart knowledge and teach children to be obedient to those who are supposed to know better; we can think of education as a leading of children in the way they ought to go. If we do these things we shall learn nothing from the joy and the success of scientific work. If, however, we think of education and scientific work as having something in common we shall treat the textbook as a temporary convenience; we shall allow children to recognize our faults and inadequacies; we shall regard a school as a community engaged in a common search; and we shall be happy to abandon the idea of a preordained destination.

One final point. In what I have said about other activities I have not wanted simply to say that the scientific method ought forcibly to be applied to them. I am claiming that there is *already* something in common in all effective forms of thought and action. It has emerged clearly in science. It ought to be recognized and encouraged in other activities.

KENNETH C. BARNES

REALISM IN KRISHNAGORE MODELLERS

[**Dr. S. K. Nandi** describes significant recent developments in artistic theory and practice among the picturesque group of modellers in clay in a village of West Bengal.—Ed.]

KRISHNAGORE is the district headquarters of Nadia in West Bengal. It is the home of modellers best known for their excellence in clay modelling. It is proposed to discuss in this paper the sense of realism of these modellers, who for over a century earned great distinction. It was no mean achievement for them to have earned praises from a foreign dignitary such as Napoleon III of France when there was little knowledge of Indian art and architecture abroad. The genius of Germany found its full expression in Hegel; yet even he shows a regrettable lack of appreciation of Indian art when he characterizes the whole of Indian art as "grotesque." It is surprising also to find Max Müller apparently completely ignorant of the vast wealth of Indian æsthetics when he writes: "It is strange nevertheless that a people so fond of the highest abstractions as the Hindus, should never have summarized their perceptions of the Beautiful." The recognition that Krishnagore modellers won at foreign exhibitions for over a century may well be judged against the background of such apathy and ignorance of Indian art and architecture among the *élite* abroad. We can well imagine the tremendous ovation that would have been accorded to these art traditions had there been adequate knowledge and a correct appreciation of them.

These modellers have been noted for the verisimilitude of their work, for their true presentation of life in all its roughness and grandeur. A studio of a Krishnagore modeller will take you to the very heart of Bengal. There you find a ploughman plodding his weary way, a wood-cutter setting out for his day's work, a damsel with a pitcher looking through her characteristic veil, a typical village schoolmaster, a fight between two street urchins, a Jantric, a mendicant, a beggar with a bowl, a priest with wooden sandals and a tuft of hair upon his head, and a love-lorn couple exchanging furtive glances in imitation of Lord Krishna and his eternal love Radha. All these are there brought to life in clay and colour. The note that strikes the observer is that of a realism which is indigenous. The native genius finds its full expression in presenting life in its diverse forms. Our art tradition, a heritage from the epic age, recognizes realism as a potent factor in giving art its character. This realism is in the very soul of Indian art and literature. We may trace this poignant sense of realism to our epic poets, such as Valmiki, and it percolated through the ages to reach us

unstained. We have imbibed the spirit for presenting the concrete and the individual from our old masters and it worked up in various forms and descriptions. The late Dr. Dasgupta, the eminent scholar and critic, writes of this sense of realism and of our realistic traditions :—

> But apart from such human analogies the general tendency of Vālmīki's description is realism — description of fruits and flowers, of birds and beasts, of muddy roads and moist winds and so on. Bhavabhūti seems to have followed this realistic tendency of Vālmīki in his description of nature, which is sometimes sublime and sombre. Such a realistic tendency can be found in other poets also.[1]

We believe that the Indian mind has a taste for the definite and the concrete and it has characterized our outlook on life and literature in infinite ways. In spite of all the abstract thinking we did in the realm of metaphysics, "with regard to mundane affairs, the Indians have always been absolutely definite, concrete and realistic in their conceptions."[2] In ancient sculpture the Indian artists showed a type of verisimilitude that is still found and appreciated in the caves of Ajanta and Ellora, at Bhuvaneswar and Konarka, at Tanjore and Sri Rangam. Without being inaccurate in the least we could say that the Indian artists' sense of realism was displayed not only in mundane affairs but also in making gods and goddesses and other celestial figures. We could adduce evidence in our support from the celebrated Dr. Ananda Coomaraswamy:—

> In Indian images, great significance is to be attached to gestures; a part of this is very obvious, as appears if we contrast the stillness of a Buddha with the fluidity of Nataraja. This gesture symbolism derives directly from life....The gods are of human imaging.[3]

The human and divine figures carved on the walls of Indian temples are noted for their artistic excellence. Herein we find the profound sense of realism of Indian artists. Coomaraswamy notes this realistic trend: "Such hands and limbs of Indian images reflect the Indian physical type in their smoothness and flexibility and the nervousness of their vitality."[4] This was due to our profound love for the individual and the concrete. We loved the individual in æsthetics and worshipped the abstract in metaphysics.

It is no wonder that the Krishnagore modellers should be true to such an æsthetic tradition and should show a wonderful skill in the represen-

[1] *History of Sanskrit Literature*. By S N. DASGUPTA and S. K. DE. P. CXXVIII.
[2] *Ibid.*, p. lxvi.
[3] *The Arts and Crafts of India and Ceylon*, p. 29.
[4] *Ibid.*, p. 30.

tation of real life. Rabindranath Tagore testified to their matchless portrait-making in plaster and clay, and it is no exaggeration when he says that nowhere in the West had he seen such power of swift portrait-making so refreshingly true to the original.[5] Shri K. C. Paul, the noted sculptor, made Tagore's portrait in about ten minutes' time.

This legacy of realism has not, however, been altogether advantageous, as it was responsible for the slow growth of diversified art movements in India. The faithful copying of life in art made art somewhat static. It must be admitted that faith in true presentation of life in clay and plaster was responsible not only for the good name the Krishnagore modellers enjoyed but also for whatever criticism they deserved. Till recently the majority of these artists could hardly rise above mere imitation in their works of art, though they earned great fame as mimics of life. When discerning people looked beyond imitation, for something other than a copy of life, in art, they decried these realistic art-patterns of Krishnagore. It is of great significance that the sympathetic Havell, the senior contemporary of Avanindranath Tagore, could not appreciate this abject surrender of the artist to his sense of realism. It was Havell's studied opinion that these works lacked a robust display of imagination and were lop-sided. Havell advised Shri Jadunath Pal, the doyen of Krishnagore modellers, to put more imagination into his work. The business of art was not to copy life but to recreate it. Havell's pointer does reveal the innate weakness of this old art tradition of Bengal. What was a virtue in portrait-making became a sin in the larger context of general art.[6]

It is heartening to note that the present generation of artists in Krishnagore realizes that they will have to transcend these categories of reality and unreality in art because art has nothing to do with reality in the ordinary sense of the term. Art creates its own reality and it has its own standard. It is futile to refer the excellence of artistic beauty to beauty in nature; for they are judged differently. A visit to the studios at Krishnagore on the banks of the Jalangi would reveal beyond doubt that these artists are no more confining themselves to copying reality in minute detail. The dancing damsels representing the various schools of Indian dancing, the brooding maid in a hut, the Three Musketeers, the searching heron and other specimens done by Shri Vishnu Pal, Shri K. C. Paul and Shri Mukti Pal will amply bear out that they follow life, but transcend it as well. They implicitly and unknowingly follow the old maxim

[5] *Vide* Tagore's certificate to Shri K. C. Paul, exhibited in Shri Paul's studio.

[6] For a detailed study see the author's article entitled "Clay Modellers of Krishnagore," published in the *Eastern Railway Magazine*, October 1956.

enunciated anew by Avanindranath Tagore, that art must follow nature and at the same time transcend it. Thus their art must not today be considered in terms of "real and unreal." If it is real, its reality is different from the reality of life. The rigidity of nature gives place to a flexible contour in art. The artist rejects much of nature and selects his "content." The Krishnagore modellers of today do not present life but represent it—in the Aristotelian sense of "recreate." A new shape or form is presented by the artist, and thus the light that never was on sea or land illuminates his work. The subtle expression of the love-lorn damsel made of clay certainly does not represent life, but speaks of the artist's ever-moving imagination at work. This imagination created concrete individuals without presenting in them a true picture of life. Thus new trends are discernible in the art of Krishnagore; they create new characters and new situations which are far superior to the "real" in life. They create an order of reality which far surpasses the ordinarily "real" in dignity and grandeur. Their realism has taken a new turn, which is quite in keeping with the ever-changing concept of art and its content.

SUDHIR KUMAR NANDI

"RECALLING GANDHIJI"

"RECALLING GANDHIJI" was the title selected by Mr. Donald G. Groom of the Akhil Bharat Sarva Seva Sangh for his Gandhi Jayanti lecture at the Indian Institute of World Culture, Bangalore. He had been shocked at finding how little many young Indians knew about Gandhiji. To him, "recalling Gandhiji" meant something more important than recalling the incidents of his life. We needed, he said, to get back to Gandhiji's basis of action. Truth was for him God. Free from prejudice or narrowness, he had sought for truth and wherever he found it he had made it his own. Reading Ruskin's *Unto This Last* had made an immediate impression upon Gandhiji that had been promptly translated into changing his own way of life. And always he had listened for the promptings of the Inner Voice.

Mr. Groom spoke especially of Gandhiji's sensitiveness to the miseries of those about him, a sensitiveness we needed to acquire. A young European in Africa had once been wisely told that when he stopped being distressed by the sufferings he saw would be the time to begin to worry.

E.M.H.

NEW BOOKS AND OLD

THE SUBTLE BODY*

It is an interesting experience to read this remarkable little book nearly fifty years after the date of publication. The author was a very learned scholar, the editor of *The Quest*, and a well-known authority on mystical and occult doctrines. The philosophers mentioned in the subtitle are the Neo-Platonic philosophers, mainly those of the first five centuries of the Christian era. The word "Western" is interpreted rather liberally and covers a good deal of what is now called the Near East. But the philosophies and mystical traditions of India and the Far East are deliberately excluded, though Mead was of course very well aware that a similar doctrine of the Subtle Body was developed there, and indeed elaborated a good deal further than it was by the Neo-Platonists. This book, as he says himself towards the end, is "a booklet and not a volume, an essay and not a treatise." Indeed, it is not so much an essay as a series of more or less independent essays on a single theme. It is divided into four sections: (I) "Proem," (II) "The Spirit Body," (III) "The Radiant Body," (IV) "The Resurrection Body," with a brief Epilogue at the end.

The aim of the Proem is to sketch in the background of ideas or thought-context in which the Neo-Platonic doctrine of the Subtle Body took shape. As I have said, the author was a very learned man indeed, and it may be that in this first section his learning runs away with him a little. We hear about the doctrine of the World-Soul, and the bearing of this on astrology and on alchemy (here Mead suggests an interpretation of alchemical symbolism rather like that which has since been elaborated by Jung), about the doctrines which go under the name of Hermes Trismegistus, the Chaldæan Oracles, the Book of Daniel, the Mithraic mysteries, and much else. There may be some sense in some of these rather extraordinary writings, but the modern Western reader is hard put to it to distinguish the sense from the nonsense; and I am afraid he may be led to think that if the doctrine of the Subtle Body grew up in such dubious company it cannot be worth considering on its merits — a conclusion which would certainly be mistaken, and just the opposite of the one which Mead intended him to draw.

In Section II, "The Spirit Body" (*sōma pneumatikon*), Mead turns from the background to the doctrine itself. He rejects the view held by many occultists that there are several different Subtle Bodies. Those who take this view would probably identify the Spirit Body of the Neo-Platonists with the Astral Body (or perhaps the Etheric Body). Mead's own view, and the view which he attributes to the Neo-Platonists, is that there is only *one* Subtle Body, and that Spirit Body is just this one Subtle Body in its lowest phase or aspect, when it is in a relatively unpurified condition. In the Platonic school, as in the Aristotelian, it was usual to distinguish three souls, or rather grades of soul: the vegetative soul, the irrational soul (called "sensitive-appetitive" by Aristotle) and the rational soul. According to the Neo-Platonists, the Spirit Body, which exists both in

* *The Subtle Body: The Doctrine of the Subtle Body in Western Tradition: An Outline of What the Philosophers Thought and Christians Taught on the Subject.* By G. R. S. Mead. (J. M. Watkins, London. 146 pp. 1919.)

this life and after death, is the "vehicle" of the irrational soul. In this life its function is to be the link or medium between the irrational soul and the gross physical body; without it there would be no sensation, imagination, emotion, or voluntary movement. When separated from the physical body at death it is described by some of these Neo-Platonic writers as "an image" (*eidōlon*) and it seems that the lowest after-death world, called "*Hades*" in Greek, was conceived by some of them as a world of images. It is interesting that, since Mead wrote, the notion of a "body-image" has been developed by Western neurologists and medical men, some of whom apparently hold that this "body-image" plays an essential part in the production and control of voluntary movements, and also in the localization of sensations. If these neurologists and medical men believed in survival — which most of them, of course, do not — they would presumably hold that the "body-image" is the vehicle or embodiment of the soul after death. In that case the "body-image" would not be very different from the Neo-Platonic Spirit Body.

Section III, on the Radiant Body, is more tantalizing than informative, and the long passage quoted from Synesius (early fifth century), which occupies nearly half of it, is more relevant to the Spirit Body discussed above. "Radiant" is Mead's rendering of the Greek word *augoeides*, which means literally "of the nature of brilliant light." The Radiant Body might also be described as the Heavenly Body; and the Neo-Platonists seem to have regarded it as the essential and permanent embodiment of the soul. For unlike Plato himself, and unlike Descartes later, they did not think that the soul could exist in a completely unembodied state. As I have suggested already, the Spirit Body, and other subtle vehicles (sunlike, moonlike, etc.,) which some of them mention, were regarded as forms which the Radiant Body assumes when it has been, as it were, dimmed or contaminated by descent into lower worlds. Plato and all his school of course believed that the heavenly world is, so to speak, the native environment of the soul; it existed there before birth and will eventually return there after death, when it has been freed from the impurities which result from its descent into the "world of generation."

Section IV, "The Resurrection Body," is a brief account of the controversy in the early Church between the materialistic view of the Resurrection (*resurrectio carnis*, the resurrection of the flesh) and the more spiritual view of it represented by St. Paul and later by Origen. Origen was a Christian Platonist, and we are not surprised to find that the Resurrection Body, as he conceived it, is very like the Radiant Body discussed in the previous section. But Origen seems to have added something to the Neo-Platonic theory. Following a hint of St. Paul's, he seems to have thought that there was something in the soul itself, or inseparably connected with it, which is "the seed" of all the different bodies, physical and subtle, "the substance of many bodily forms for man, or the essence of human embodiment and not only of the body of flesh." This is a very interesting idea, which suggests that a tendency to manifest itself or express itself in a spatial form is inherent in the nature of the soul as such.

What do we learn from this very interesting and very scholarly little book? Mead himself asserts more than once that the ancient doctrine of the Subtle Body can provide the modern psychical researcher with a useful working hypothesis, which will enable him to unify and explain a number of apparently unintelligible phenomena. Mead seems to be thinking mainly of the phenomena of materialization, but

he does not go into detail. It appears to me that if we accept the phenomena of materialization, or some of them, as genuine (many of them are almost certainly fraudulent) the idea which they suggest is not just the idea of a Subtle Body, but something more general of which the Subtle Body is only a special case. For, if we accept the phenomena, it is not only human figures which can be "materialized"; it would seem that there can be "materializations" of almost anything. What this suggests is the idea of "subtle *matter*" in general — the idea of something extended in space, as ordinary matter is, but possessing different causal properties, *e.g.*, the capacity to pass through ordinary matter without hindrance, and the capacity to be directly "moulded" by thought, as mental images are.

It is also curious that Mead does not mention the only *direct* evidence we have for the existence of a Subtle Body, namely, "out of the body" experiences, both voluntary and involuntary. A person who has had an out-of-the-body experience usually reports that he saw his physical body from outside, and that at the same time he was aware of being located in *another* body, more or less similar in shape to his physical body, but capable of moving through physical obstacles without hindrance and of passing from one place to another without necessarily passing through any intermediate places. It seems to me quite probable that the Neo-Platonist doctrine of the Subtle Body was itself the result of experiences of this kind and not just the product of philosophical speculation, though naturally the experiences were interpreted in terms of the philosophical theories which were prevalent at the time. One of the chief criticisms brought against the Neo-Platonist philosophers, in their own day and ever since, is that they were unduly addicted to "magical practices." This looks like a rather unkind way of saying that they made systematic efforts to obtain first-hand experiences of supernormal phenomena. It seems not unlikely that some of these efforts were successful.

H. H. PRICE

Shakespeare's Wordplay. By M. M. MAHOOD. (Methuen and Company, Ltd., London. 192 pp. 1957. 18*s*.)

Since Shakespeare wrote plays, the title of Miss Mahood's book is itself a play upon words. Not everybody will approve. One raises a startled eyebrow at her assurance that "a generation that relishes *Finnegan's Wake* is more in danger of reading non-existent quibbles into Shakespeare's work than of missing his subtlest play of meaning." If that were so we should not need her book. But it is not so. This generation does not relish Joyce's extraordinary work for the simple reason that most of them have not read and cannot read it. They may respect its reputation as a sort of unique acrostic *tour de force*, but that is quite another matter. As to mere puns, a majority of educated people probably share Dr. Johnson's "great contempt for that species of wit." (Like most highly reasonable people Johnson could be quite extraordinarily stupid at times.) Anyway he has no support from Fowler's *Dictionary of Modern English Usage*:—

> The assumption that puns are *per se* contemptible . is a sign at once of sheepish docility & desire to seem superior. Puns are good, bad, & indifferent, & only those who lack the wit to make them are unaware of the fact.

Prejudice against word-play is probably inevitable in an age whose expository style is being shaped more by scientific disciplines than by religious and artistic intuitions. A satisfactory statement, in prose or verse, we errone-

ously tend to suppose, must be one in which each word has one definite and limited meaning; multiplicity must submit to queuing and be dealt with seriatim. The result, of course, is a renunciation of some of the most precious riches of language. Poets, of all people, must find means to express their sense of instantaneous multiplicity. Their words are apt to be star-patterned, as it were, sending beams of meaning and feeling in many directions and on many planes at once. The discipline of poetic statement is that of controlling or directing, but not limiting in perspective, multiple instantaneous impressions. In a word, the true pun is to poets not a vice, nor even one technical resource among many, but an indispensable metaphysical instrument. This is why even the best paraphrase in prose of a truly poetic passage is puerile; as Quiller-Couch derisively demonstrated in his Cambridge lecture on "Jargon" by rendering Hamlet's most famous soliloquy in polysyllabic prose. Nevertheless, too many schoolmasters, who ought to know better, still maltreat children by obliging them to restate Shakespeare's poetry in their own words; something no one can do.

Miss Mahood is not at all overstating her case when she writes that

> a poet makes his discovery of poetic truth only through an exploration of the meanings of words Because of this, the study of Shakespeare's wordplay can take us to the central experience of each play as surely as can our interest in its imagery

Those to whom English is not the mother tongue should perhaps be warned that she is possibly over-ingenious at times. But few readers will fail to find some stimulus to a new appreciation of Shakespeare's poetry in her acute analyses of selected passages from *Romeo and Juliet*, *Richard II*, *Hamlet*, *Macbeth*, *The Winter's Tale* and the Sonnets.

ROY WALKER

Gandhāran Art in Pakistan. By ISLAY LYONS and HARALD INGHOLT. (Pantheon Books, New York. 204 pp. 654 illustrations. 1957. $ 18.50)

West Pakistan has inherited a priceless legacy of culture. It was here that ages ago the Vedas were revealed to the Aryan sages. It was this very region which later on became famous for artistic productions. According to some, the image of the Buddha in human form was first fashioned in Gandhāra, the hilly tract around Peshawar. On account of an unmistakable Greek influence in this art, it received the appellations Indo-Greek, Greco-Buddhist or the like. Later writers, however, gave it the correct designation of Gandhāra or Gandhāran Art, after the region where it mainly flourished. It may be observed that the person of the Buddha and the Buddhist legends have from the very beginning constituted the contents of this art, other themes and forms of expression being few and far between. And these contents are so prolific that they have filled many a museum. There is hardly a museum in the world that does not pride itself on having in its possession some Gandhāran sculptures to grace its archæological gallery. And still more are awaiting the spade of the archæologist. Only recently the Italian Archæological Mission in Swat, under the personal guidance of its Director, Professor Giuseppe Tucci, has laid bare a wealth of Gandhāran sculptures, as reported in *The Illustrated London News*, April 12th, 1958.

Much has been written and is still being written on the art of Gandhāra in English, French, German, Dutch, Italian, Hindi and other languages. And the subject has invited keen controversy over such aspects as the origin of the art, the extent of the Greek influence

on it, dates of various phases in its development, and what not. The book under review does not aim at solving any of the problems. Its main purpose is to present the varied and widely scattered data in one volume, more or less chronologically arranged, in order to "stimulate others to work in this promising field" (p. 22). It may be mentioned here that many sculptures still remain to be identified. The photographic material presented here is as profuse as it is excellent and, no doubt, will prove of lasting value. It represents the specimens of the Gandhāran art found in Pakistan, both in public institutions and in private collections. As many as 577 illustrations are from the photographs taken by Islay Lyons, while the remaining 77 are from other sources. These have been made intelligible through the fairly exhaustive and documented Descriptive Catalogue by Professor Harald Ingholt, who is also responsible for the 29-page Introduction, setting forth the geographical and historical background. Herein he has quoted the divergent views of the previous authors and has pointed to the problems begging for a solution. In arranging the material, he has followed a convenient and logical order: "Story of the Buddha"; "The Buddha and the Bodhisattva Siddhārta" (*sic*); "The World of the Buddha"; and finally "Objects of Bronze, Copper, Gold, Terra Cotta, Stucco." Considering that he "knows no Indian language," such errors of spelling as *Siddhārta, abhya mudra, ūttarāsanga, Vikrāma*, etc., though serious, may perhaps be pardoned. The maps and indices add to the utility of the book. Considering everything, it is a very welcome addition to the existing literature, and will prove indispensable to serious students of the subject.

B. CH. CHHABRA

Vālmīki Rāmāyana (Critical Edition). Vol. I: *Bālakāṇḍa* (Fascicule 1). Critically edited by G. H. BHATT (Oriental Institute, Baroda. xxxiv + 80 pp. 1958. Full Subscription: cloth, Rs. 250.00; paper, Rs. 200.00)

Throughout India, even in the South whose languages have an origin independent of Sanskrit, the most ancient texts available to us now derive their *motif* from either of the *Itihāsas*, the *Rāmāyaṇa* or the *Mahābhārata*. This very popularity of the two *Itihāsas* has subjected them for long to numerous interpolations, and it is by no means an easy task to determine the original form of their texts. It is true that this task is less arduous in the case of the *Rāmāyaṇa* than in that of the *Mahābhārata*. The Rāmāyaṇa Saṁśodhana Samiti at Poona published the *Bālakāṇḍa* in 1953; but the Oriental Institute at Baroda is better equipped to undertake a task of this magnitude and it is good to see now the first *fasciculus* of the critical edition of the *Rāmāyaṇa* on the model of the Poona Edition of the *Mahābhārata*. Eighty-six MSS., written in different scripts, were collated, but only thirty-seven could be the basis for this edition. This collation of MSS. has also shown that there are only *two* recensions of the *Rāmāyaṇa*, the northern and the southern, and confirmed beyond doubt that the "*Bālakāṇḍa*" is clearly a later addition to the nucleus of the *Rāmāyaṇa* containing only five *kāṇḍas* beginning with the "*Ayodhyā*."

The fairly lengthy Introduction at the beginning makes the edition useful, and the two illustrations in colour add to its beauty. But some misprints could have been avoided by more careful proof-reading. The script referred to as *Kannaḍi* is really *Kannaḍa*. The appearance of the remaining *fasciculi* is to be eagerly awaited.

H. G. NARAHARI

God's Tree: Essays on Dante and Other Matters. By KENELM FOSTER. (Blackfriars Publications, London. 168 pp. 1957. 10*s.* 6*d.*) Received through the courtesy of the British Council, London.

The book is a collection of fourteen essays written at various times during the past twelve years. They deal with the Italian and French literatures and Italian history. Half of them are attempts at interpreting Dante's poetry and Aquinas's philosophy. The author writes as a Catholic Christian; but his beliefs rarely interfere with his assessments, though, on one occasion, he dismisses Aldous Huxley's view of the Atman with the naïve remark, "We owe it to our own tradition to observe that this statement begs many questions."

The essays on Dante, "exploratory rather than introductory," are precise and compact in manner, and demand and deserve close reading. Father Foster points out that *each* of Dante's symbols and figures has several allied meanings. God's Tree, for example, is the symbol of divine justice, of man's obedience and of the life of the spirit. A symbol of the Christian revelation and "sublimation of sexual desire," Beatrice represents human love as a means to divine grace. Though the erotic mysticism of Dante is different from that of the parable of the ten virgins seeking the Bridegroom, Christ, Father Foster assures us that Dante's conception belongs to the Christian Tradition. He observes that Dante's scholastic subtlety, combined with a sense of mystery, leads the poet to hail "the Christian Paradox," *viz.*, "Virgin Mother, daughter of thy Son." Similarly Virgil is represented as the Master and the "Father" of Dante, as a symbol of human philosophy and as the link between the pre-Christian and the Christian world.

The other essays (such as "The Heroic Century") too, indicate the author's endeavour "to gain some insight into the reach of the human soul." It is indeed an enriching experience to read this book.

K. ANANTHARAMIAH

The Secret of the Atomic Age: A Search for Man's True Destiny. By VERA STANLEY ALDER. (Rider and Co., London. 205 pp. 1958. 12*s.* 6*d.*)

Mrs. Alder has subtitled her thought-provoking book *A Search for Man's True Destiny*, and this description is fair, though the author's conception of that "destiny" may be regarded by some as too narrow in its compass and rather too dogmatic in its assumptions. But then her purpose is to disclose those spiritual mainsprings which relate effects to causes in the human composition, and she is fully entitled to draw her own conclusions from the scientific data relating to the structure of the atom and its emission of energy and radiation which she has mastered so well and expressed in such a lucid and readily intelligible manner.

The great question which Mrs. Alder asks and seeks to answer is not what further may be accomplished in our technological progress in the Atomic Age, but what is going to happen to Man as an Atomic Being?

> The atomic energy which man is learning to release through science is actually the *vehicle* of spirit, the nearest substance to spirit.

Man's future depends on his understanding of his own spiritual nature and how he will apply the latent spiritual forces in himself. There is an inescapable challenge here with the enormous potentialities, both for good and for evil, which are involved. There ought to be triumph: there could be disaster. Penetration to the very heart of the atom reveals the existence of a

binding force, a nameless cohering factor which the author for want of a better term designates as atomic-love-energy. We are called upon to employ this resource of radiant uniting power to resolve the complex problems of our relationships with all the kingdoms of being.

Quite obviously the scientific facts now becoming available demand a fundamental rethinking about what we are and what we may be. As the psalmist said, "We are fearfully and wonderfully made." Drawing upon the Ancient Wisdom as well as upon modern science, Mrs. Alder shows us how she has set about the task herself, thus providing us with a valuable stimulus as well as a sense of direction. Her main contentions are convincing, even if all her conclusions do not necessarily follow from them. It is too early yet for positive assertions, but exploration is timely and essential, and this book will reward all who study its pages with the incentive it offers to explore constructively.

HUGH J. SCHONFIELD

Psi Cognition. By K. RAMAKRISHNA RAO. Foreword by J. B. RHINE. (Tagore Publishing House, Tenali, Andhra. xiii + 179 pp. 1958. Price not mentioned.)

For nearly a century now, ever since the establishment of psychic research societies in England and other countries, facts relating to the field of parapsychology have been accumulating in ever-increasing number. Eminent scientists of unimpeachable standing have testified to these facts, which have been gathered by strictly objective methods of experimental science. But attempts at systematic interpretation of these facts with a view to formulate general laws and principles are only of very recent origin. Dr. Rao surveys these attempts, and evaluates them from the standpoint of Indian philosophic thought. He is concerned mainly with *psi* cognition, that is, with telepathy, clairvoyance, pre-cognition and retrocognition. In a broad sweep the author takes in the views of all schools of Indian philosophy, and shows why Mimamsa alone is slightly antagonistic to supernormal perception. Then he turns his attention to some European thinkers who are unwilling to face the facts of *psi* cognition, and exposes the hollowness of their contentions. Finally he touches on the philosophical problems raised by the discovering of parapsychological phenomena. If para-normal or supernormal experiences in the ordinary lives of normal men and women are established scientifically, then they sound the final death-knell of materialism and Communism. Dr. Rao's contention, which in the reviewer's opinion is indisputable, is that they have been so established.

P. S. NAIDU

Matter, Mind and Man. By EDMUND W. SINNOTT. World Perspectives No. 12. (George Allen and Unwin, Ltd., London. 196 pp. 1958. 18*s*.); *The Coming World Civilization*. By WILLIAM ERNEST HOCKING. (George Allen and Unwin, Ltd., London. xiv + 210 pp. 1958. 16*s*.)

These books, though outwardly diverse, fuse into each other and the fusion may be described as follows.

What is undermining our life is unwillingness, under the compulsive power of convention, to recognize what is manifestly there to see. Unfortunately, in one respect, Professor Hocking falls into this error. He cannot believe that beings below man have moral re-

sponsibility (which is the real solution of the problem of evil) and is capable of arguing: If all actual beings had selfhood, ploughing a field would be inflicting microscopic tragedies on an immense scale, and, in surrendering this, we should be surrendering a genuine and world-changing advance. This, of course, is pragmatism.

Whitehead reasoned (rightly) that every real entity must have self-feeling. E. W. Sinnott, a former Director of the Sheffield Scientific School at Yale, finds the clue to life beginning in the fact that Pauli discovered that in the atom the orbit of a given electron is related precisely to those of all the other electrons in the atom, *i.e.*, *organization* is in the atom. As Heraclitus discovered, everything is like a fountain—always the same form but never the same water. At metazoic level, every cell in the organism has all the possibilities that were present in its original (gamete) germ-cell before fission began. (The theory of pangenesis, till recently discarded with contempt, has returned.) Now, however superior man may be to all other things, he is in essence like them and in ourselves we have access to the *inside*, which is mind. (Experience epitomizes itself in memory. The epitomized experience of the entire ancestry is recorded on the tape of the chromosomes. What the organism may grow up to, is the height of that record.)

Life is always an "open system." Experience enlarged and recorded affords the ladder to still higher attainment. Even materialists believe in truth; yet truth is an abiding and enlarging totality and is certainly not material. As Schweitzer has said:—

> We can find our right place in the Being that envelops us only if we experience in our individual lives the universal life which wills and rules within us The nature of the living Being without me I can understand only through the living Being which is within me.

To the contemporary world-problem the answer that Professor Hocking finds is that the "curses" on man and woman, so described in *Genesis*, have been turned into blessings by men and women who have faced new experience in the faith verified in the experience of all past generations, that the service of truth, goodness and beauty is its own absolutely satisfying reward.

Unfortunately, instead of leaving the matter there, Professor Hocking discursively and by special pleading tries to argue the coming world civilization on a basis of interpreting Christianity in terms of this solution.

R. F. RATTRAY

Some Applications of Behavioural Research. Edited by RENSIS LIKERT and SAMUEL P. HAYES, JR. (UNESCO, Paris. 333 pp. 1957. $3.25; 16*s.*; 800 *frs.*)

This book belongs to UNESCO's "Science and Society" series. The underlying idea is:—

> With the increasing complexity of societies and nations, we need more and more to be able to understand human behaviours. .

Reports of studies dealing with problems such as "Administrative Leadership and Organizational Effectiveness," "The Training of Leaders for Effective Human Relations," "Human Factors in Research Administration," "Training Foreign Nationals in the United States," "Group Influence in Marketing and Public Relations" and "Psychological Surveys in Business Forecasting" are presented. The first and the last chapters of the book describe the frame of reference pertaining to behavioural research.

The reviewer accepts the editors' claim that, in spite of the fact that in this book are presented studies of human behaviour in the U.S.A., "the approaches and, frequently, the findings

will prove to be directly applicable to the operation of organizations in other countries", with some reservation.

As regards the term "behavioural research," the editors state:—

> ... the term "behavioural research" is used here, instead of the more familiar terms "social psychology" or "social research," because this volume stresses the sciences which make empirical studies of individual behaviour. This includes social psychology, much of the other types of psychology, sociology and cultural anthropology, and part at least of political science and economics. Just where the line is to be drawn between behavioural research and other research in any of the traditional social science disciplines is a matter of individual preference.

This UNESCO publication is bound to have its impact on students of human society and behaviour, and help in toning up the quality of human beings at least to some extent. Today our greatest need is to have individuals of good quality. Any publication like the present one is really an "investment in man"; for it will lead to better understanding of individuals and their behaviour.

SITA RAM JAYASWAL

The Five Gifts. By R. P. MASANI. Foreword by RAJENDRA PRASAD. (Comet Books. Collins, London. 192 pp. 1957. 2*s*. 6*d*.)

Seven years have passed since Vinoba Bhave started the movement which is now generally referred to as the Bhoodan-Gramdan movement. A large literature on it in the Indian languages has been published during this period, and it has kept the people of India generally in touch with Vinobaji's developing ideas and with the various phases of the movement. There are few books, however, from which one can get a general picture of the movement, with a commentary based on deep insight into its significance and of the significance of the man Vinoba. The English-reading public will be very glad of this book, because it does this very effectively and appealingly. Of Vinobaji, the author writes:—

> He is the man of the hour, who preaches to the people reverence for life; the sage who is also a man of action, with a robust, realistic mind, a creative and vitalizing force in the life of the people, faced with a fundamental task more formidable than any yet undertaken for ensuring the peace, happiness and progress of mankind.

In this book one has a well-presented historical review with a detailed description of the various "gifts" which Vinoba initiated. It will be necessary to add to it, because since the writing of this book there have been other developments in the movement. *Gramdan*, which is its most revolutionary aspect, and which is a culmination of the "Five Gifts," is only referred to, whilst there is no mention of the "Shanti Sena" and the "Sarvodaya Patra" — the latest aspects. There is great value in this book as it is, however, and, as Vinobaji has said that the full picture of the movement and of the *Sarvodaya* order towards which it works is before the country, it might now be right for a few years to elapse before there is a final presentation. A series of critical commentaries should now be published to stimulate public interest in what may well be a movement of world import.

The President of India, Dr. Rajendra Prasad, has contributed a fine Foreword, towards the end of which he writes:—

> Sant Vinoba will have crowned a remarkable career of happiness in renunciation and in work if he can show his countrymen and the world at large the way to such a social order, based on and achieved through non-violence.

DONALD G. GROOM

The Secret Oral Teachings in Tibetan Buddhist Sects. By ALEXANDRA DAVID-NEEL and LAMA YONGDEN. Translated from French by H. N. M. HARDY. (Maha Bodhi Society of India, Calcutta. 1957. 128 pp. Rs. 2.50)

Lovers of the "occult" and "mysterious" are likely to be disappointed by this little book. At the very outset the authoress emphasizes that, in the words of her own *guru*, "It is not on the Master that the 'secret' depends but on the hearer." But more serious students of Tibetan Buddhism are likely to be perhaps even more disappointed. The teachings transcribed by Madame David-Neel, far from being either "secret," in any sense of the term, or "oral," are well known and easily accessible even to those who have never visited Tibet or sat at the feet of a lama. The book indeed is little more than a rather sketchy *résumé* of quite elementary Abhidharma, Madhyamika and Yogacara doctrines—all of which are systematically studied in the great monastic colleges of Lhasa. Madame David-Neel emphasizes that her exposition makes no concession to sentiment. Instead it makes heavy concessions to Cartesian rationalism. Despite such drawbacks, however, the authoress has achieved a clear and succinct account of some of the fundamentals of the Dharma which deserves a wide circulation. The Maha Bodhi Society of India is to be congratulated on publishing a book so obviously written from the Mahayana point of view.

BHIKSHU SANGHARAKSHITA

The Wisdom of Balahvar: A Christian Legend of the Buddha. By DAVID MARSHALL LANG. Frontispiece reproduced by permission of the Percival David Foundation of Chinese Art, University of London. (Ethical and Religious Classics of East and West. George Allen and Unwin, Ltd., London. 135 pp. 1957. 15*s*.)

The oldest and most curious version of the legend of Barlaam and Josaphat (or Iodasaph) is *The Wisdom of Balahvar*, which has been translated into English for the first time by Dr. Lang from the Georgian text. It has long been cherished by the Caucasians as part of their folk literature. Caxton included a version of it in *The Golden Legend*, and Shakespeare borrowed from it the casket episode in his *The Merchant of Venice*.

Dr. Lang traces the history of the legend from ancient India to Greece in some very able early chapters. He believes that this story of the Indian prince Iodasaph, alias the Bodhisattva, was adapted from an Arabic source about 850 A.D., and became a model for the Greek Barlaam and Iodasaph romance of the eleventh century.

Despite its composite nature, *The Wisdom of Balahvar* retains a surprisingly authentic element of the teaching of Gautama Buddha. Dr. Lang quotes passages from the *Buddhacarita* to show how closely they anticipate the Christian homilies of Barlaam (Balahvar), even using the same phraseology. There is no more interesting example of Christians borrowing characters and ideas from Buddhism, and even changing Buddhist into Christian saints.

This book will appeal to students of comparative religion, and to those who hold the view that much of the Christian legend was borrowed from India. But it is also worth reading for its own sake. As an example of the text we cannot do better than quote the explanation of a parable given by the sage Balahvar to the young prince:—

> That first friend is the love of money, which people are greatly fond of; and they cannot take it with them when death carries them off and presents them before the judg-

ment seat. But the two garments are shrouds And the second friend is wife and children, who are dearly loved by man, and he takes thought for them constantly; and on the day of judgment they can avail him nothing, but follow only as far as the tomb and then turn back to look after their own cares. And the third friend is his own soul: and he does no good thing for its sake. But what little he does is held of great value in the sight of God, and God repays it a hundredfold.

DENNIS GRAY STOLL

Kalyani's Husband. By S. Y KRISHNASWAMY. (Author; available at Higginbotham's, Private, Ltd., Mount Road, Madras. viii + 338 pp. 1957. Rs. 3.00)

The great merit of *Kalyani's Husband* is its faithful portraiture of life in the city of Madras in the first three decades of this century. The plot is of the simplest: boy meets girl and marries her; then meets a professional singer; then a widow. Regarding sex, Sekhar's code seems to be "not to leave it undone, but to keep it unknown," at any rate from his wife, whom he credits with an infinite capacity for being gulled. What Kalyani does have is infinite patience, not so much the capacity for suffering as a complete absence of jealousy. If one asks whether a Westernized medical graduate can make a convincing Patient Griselda, the answer is to be found in the "essential core of our composition, the hearkening back of the Indian mind to its ancestry." The tale, however, is told with such verve that one's sole anxiety is to know "What next?"

Many factors contribute to the authenticity of the atmosphere — *e.g.*, the description of a musical concert, translations from Tamil, Telugu and Sanskrit, and, above all, the Englishing of a number of proverbs which embody so much of the wit and wisdom of an ancient people. It is, however, unfortunate that certain "Indianisms" (or "South Indianisms") which could so easily have been avoided have not been avoided — *e.g.*, the frequent use of "itself" ("The delivery should take place in my uncle's house itself"; "He took up a small house in Saidapet itself"); "got up" for "woke up" ("You seem to have got up at Chingleput itself"); "slow" for "low" ("He spoke so slowly that he couldn't be heard"); "necked out" for being taken by the scruff of the neck and ejected. The last, like "shoe-beating," might be defended as fulfilling a felt need, but is none the less likely to perplex the non-Indian. But these are only minor blemishes.

P. S. SUNDARAM

Selected Indian After-Dinner Stories. By A. S. P. AYYAR. (The Teacher's Publishing House, Madras. 366 pp. 1958. Rs. 4.00; 4*s*.)

Aphoristic in form, this collection of after-dinner stories has been appropriately likened to Æsop's fables. The evils of superstition are here exposed and certain deep-rooted customs that could well be discarded are shown up with a sarcasm which is so subtle that none could take offence. The author skilfully avoids giving the impression of sermonizing, and a bantering tone cloaks much sagacity and common sense.

Terminating the volume is a series of brief anecdotes highly reminiscent of Birbal, whose quick wit won him renown at Akbar's court.

ROSHAN KOTHAWALA

LEAVES FROM A PARIS DIARY

[**Shri Baldoon Dhingra** devotes this month's leaves to a " mere translator of articles in UNESCO," for he is a man to note and study in our difficult times: Señor Carrera Andrade, the Latin American poet, " John Without Heaven," who offers all men his hand.—ED.]

ONE of the most outstanding poets of Latin America is a mere translator of articles in UNESCO. Jorge Carrera Andrade was, till he joined this organization, one of the most original poets writing in Spanish. Whenever I speak to him, I find him dreaming of a time when he can once again pick up his pen and be the true poet he is. He has become, to use the title of one of his poems, "John Without Heaven." Once, to quote from this marvellous poem,

Birds were my labourers; my granary
Was Day, wide open, crammed from wall to wall
With fruit and grain of joy; the western sky
Ripened and glowed like orchards in the Fall

Then came the mirror-merchants, came the strange
Hunters of angels, armed and merciless;
They seized my flowery farm, and in exchange
They gave me tinsel, vapour, nothingness .

Word-coiners, executioners of the swan,
Hooded and masked, they sacked my garnered gold;
My barns are empty; all my stars are gone,
Scraps of the moon remain, stiffened and cold.

I lost my azure farm, I lost the height.
The cattle-clouds, the brilliance freshly sown;
A whole celestial husbandry of light
In empty space engulfed and overthrown.

Archibald MacLeish described Andrade's poetry as "a spring of living water in the aridity of our times."

Andrade is often nostalgic about the past. He has travelled widely in most parts of the world and has served his country, Ecuador, as a diplomat. Andrade is a magician of metaphors. Metaphors and images ripple and flash throughout his magnificent lines. The early morning becomes a watermelon from which slices are cut; the apple, a miniature evening sky; the eye of the deer, a bubble of silence; the rain, birds of water; the night, a pillow on which to stretch. To him the life of insects, trees, animals, plants and rivers appears as important as the life of man. This cosmic view of life is akin to the Indian concept of the oneness of all life.

Andrade has travelled beyond terrestrial maps and brought back photographs of the essence of things. He creates, in the words of a well-known critic, "the music of tropics, the folklore of industry," and possesses a style, as G. S. Fraser put it, "more controlled than Neruda's."

Andrade can contemplate with pleasure the visual world, but he knows it as the Vedantin knows it, as fundamentally unreal. Deep down, therefore, one must come to terms with oneself; for one is alone. To Andrade, solitude is certainly the final reality of our planet. It is the mother of the elements and of ephemeral shapes. The river is a solitude of water. The wind is a wandering solitude. Everything is an affirmation of the great solitude of the planet:—

You are everywhere, solitude,
only homeland of man.
All your inhabitants, we carry
stretched out in our hearts
Your grey, immeasurable map.

In my many talks with Carrera Andrade I put him a number of questions. Once I asked him what he believed to be the rôle of the poet today. The poet, he said, is the conscience of the world. He believes we have two instruments: poetry and science. Both seek a soul of knowledge, the knowledge of the world in its profundity. Poetry seeks to ex-

press the inward man and tries to conquer him. Science, on the other hand, seeks the physical conquest of the world. Poetry to him is the unique science of our epoch; for it is the work of imagination. While science only wishes to increase the power of man, to conquer space, the elements, time, poetry is the only mirror that reflects the cosmic sense and tries to solve the enigma of man's soul.

This century furnishes many remarkable instances of poets seeking to illumine the earthly scene and to solve the inner enigma. The earth and the living creatures in it, earth and man — these, more than at any other time, are themes for the poet free from the shackles of tradition. Always poetry has been a key, a pattern, an order of words. What to the unaccustomed eye appears incomprehensible is the unseen splendour of the association of ideas produced by directing the poetic way even to things which in other periods the reader was apt to hold in contempt. The poet of our time, taking possession of his earthly domain, becomes by this very approach the supreme agent of human conquest.

Carrera Andrade believes Western man has lost his traditions of social progress and social justice and his mystic faith in humanity. There is a complete void at the present time. This is the reason for the philosophy of nihilism running riot in Europe. In England, T. S. Eliot is a witness of this contemporary malady. He has described the malady but has shown no way out. The situation in France, barring one or two exceptions, is similar. The poetry of Pierre Emmanuel and Lanza del Vasco has something to offer in the way of hope. St. John Perse is quite remarkable in a way. But he gives the grandeur of the globe, not the greatness of the interior man. The poets who use the Spanish language are somewhat different. One cannot name a particular poet who is representative of the spirit, although Gabriela Mistral is one such example. As the fear of the future is less disturbing in South American countries, there is more freedom from this Western sense of frustration, of nihilism.

Andrade believes that the main purpose of a poet today is to seek harmony and peace. He believes in the warm fraternal shake of the hand:—

> I give you my hand
> In my hand
> I give you the American sun...
> I give you my hand.
> Universal man,
> Oh my brother.

For in his heart Andrade has signed a pact of peace. He seeks the human community of souls. He believes that Latin America has a message to give to the world. For it is a land which seeks synthesis. Latin America (Andrade was born in Quito, Ecuador) has something in its soul which belongs both to the Orient and the Occident. It is, therefore, a true bridge-builder. Tomorrow will bring a greater unity in the world, for Andrade is convinced that the world will not destroy itself. We are on the frontier of a new world. This age heralds a moral and spiritual renaissance, a harmony such as Leonardo believed would result from physical and mental conflict. Carrera Andrade, a man of infinite courtesy and refinement, does not believe that the present will be transformed into the past, but he is confident that the primary virtues by which men lived then, and at their noblest live still, are too sacred to be surrendered. Thus he is fighting to keep the holy places of the spirit from the hands of the destroyers.

BALDOON DHINGRA

ENDS AND SAYINGS

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

In the passing away, on September 18th, of the venerable Dr. Bhagavan Das, India loses one of the most remarkable men of that generation. He was a man of action, a true patriot and a genuine philosopher, devoted, to use his own words, to "the Eternal Truths taught by all the Ancient Lovers and Teachers of Mankind through the Scriptures of the Great Living Religions." He compiled expressions of the truths in his valuable book: *The Essential Unity of All Religions*. He was also the author of *The Science of the Self*; *The Science of the Emotions*; *The Science of Peace*; *The Science of Social Organization, or The Laws of Manu*; *The Pranava-Vada, or The Science of the Sacred Word*; and other books. His message of benediction to THE ARYAN PATH appeared in our August 1955 issue, p. 343. We salute his memory.

The United Nations Scientific Committee on the Effects of Atomic Radiation, consisting of leading scientists of fifteen nations, after its long labour of three years made public in August its report, which had long been eagerly awaited. The Committee has agreed unanimously that fall-out from nuclear weapon tests constitutes a hazard to mankind, capable of causing deleterious genetic and somatic effects. The former affect future generations and the latter cause leukemia, cancer and shortening of life. The genetic effect consists of mutations in the genes, which are vital in the transmission of hereditary characteristics. Senator Humphrey, Chairman of the U.S. Senate Disarmament Committee, very aptly remarks that the nations persisting in nuclear tests are like "children playing with dynamite" and calls for an East-West agreement to suspend nuclear tests with agreed safeguards. The U.N. Report estimates that even if nuclear tests were stopped this year as many as 2,500 to 100,000 babies will eventually be born with major genetic defects because of the fall-out. Between 400 and 2,000 new leukemia cases will develop annually because of the fall-out radiation.

Senator Humphrey told the Senate that the quickest way to prevent the contamination of the environment by radio-activity was "to follow up the agreements reached by the scientists at Geneva with a proposal to suspend all nuclear arms testing with appropriate testing safeguards."

It is somewhat strange that the U.S. Atomic Energy Commission should try to discount the conclusion by characterizing it as too pessimistic and issuing a statement noting the limitations of the document. The pressure on President Eisenhower to postpone the cessation of tests till October 31st is motivated by the desperate anxiety of the Atomic Energy Commission scientists in the U.S.A. to produce what they call the "clean bomb," expected to have ninety-five per cent less fall-out radiation, which they propose to perfect in ten more tests.

That this is verily playing with fire will be admitted by all right-thinking men. Especially is this much more so when the U.N. Report has declared that radiation can even now be causing damage that we are not aware of:—

> Even a slow rise in environmental radioactivity in the world, whether from weapon tests or any other source, might eventually cause appreciable damage to large popula-

tions before it could be definitely identified as due to radiation.

The conscience of mankind must now make itself felt and put an end to further jeopardy to the larger interests of humanity.

Grave doubts were expressed about the implementation of the Government of India's universal and compulsory education scheme for the 6 to 11-year age group by Shrimati Durgabai Deshmukh, Chairman of the National Committee on Women's Education. She made this appraisal of the country's inability to fulfil even the modified recommendations of the Education Panel of the Planning Commission in Bhopal recently. According to a report in the *Hindustan Times*, she told a Press Conference that, in the case of girls,

this target could not be achieved in 20 or even 30 years. The main reason was that girls' education had lagged far behind. While all-India percentage of school-going boys of this age group was over 70 today, that of girls did not exceed 33.

In the light of this pessimistic note, Prime Minister Nehru's communication to the Chief Ministers of States, asking them to accept the target of providing universal and compulsory education for this age group during the Third Five-Year Plan, assumes added significance. The Government of India's interest in compulsory primary education is obvious from the fact that it has often reiterated its determination to provide free and compulsory education to all children throughout the country by 1965 at the latest. A programme of this magnitude will involve an expenditure of Rs. 300 crores on primary education alone during the Third Plan and it is gratifying to note that the Government is tentatively committed to an outlay of that order.

The General Committee of the UNESCO Regional Seminar on Education Reform in South and East Asia, at its recent Delhi session, recommended to the UNESCO the adoption of a major project on free, universal and compulsory education in the eastern region on the lines of the project in Latin America. This suggestion is in line with one of the Directive Principles in the Indian Constitution: that the State shall endeavour to provide, within a period of ten years, free and compulsory primary education for all children until they complete the age of fourteen years.

Although experience has shown difficulties in achieving this objective, it is expected that a well-organized international drive, stressing the value of universal education for raising the standard of living and consolidating a democratic structure, would certainly help the carrying out of the project. According to a report in *The Statesman*, among the Committee's recommendations was the avoiding of wastage by "streamlining" administrative as well as financial measures to make the best use of available funds.

The nature of the system of education in a country has its determining influence on the rate of economic progress; and in its turn economic development naturally makes growing demands on human resources. In a democracy especially it calls for values and attitudes in the inculcation of which the quality of education is a most important factor. It is, therefore, felt that despite limitations of resources, every effort should be made to carry out in the next ten years the Directive of the Constitution mentioned above. The UNESCO Seminar's proposals on the subject are most welcome. *The Statesman* report adds:—

The Primary Education Committee, among other problems, discussed the measures calculated to improve the quality of primary education, the problems relating to the financ-

ing of education and the education of girls. An important recommendation adopted by the committee related to the need of giving special training to school supervisors.

Regarding the steps needed in reorganizing secondary education, the special Committee on that subject considered some of the technical difficulties, and it is reported:—

> The place of external examinations in secondary education and problems relating to the reform of the examination system as a whole were also considered. The committee felt that the nature of the examination system should be changed so that it could be related more intimately to the objectives of secondary education and the learning experiences, [and] curricular and co-curricular activities provided to achieve these objectives

---

A strong plea for "a renovation of human nature," if we are to avoid "the catastrophe of being reduced to objects from subjects," was made by the Vice-President, Dr. Radhakrishnan, while inaugurating the eleventh annual session of the Regional Committee for South-East Asia of the World Health Organization in Delhi recently. The Vice-President said that the problem of health was not to be looked at merely in a negative way. He said (according to a report in *The Statesman*):—

> We look upon health as one of the fundamental rights of the human being Health does not mean the absence of disease, it is a positive well-being of the people, something which is derived from the integration of man's nature. For instance, Ayurveda is not a science of disease but one of life and health

Recognizing that standards of health in the backward regions would have to be raised, Dr. Radhakrishnan remarked that even advanced countries were not free from disease, as was evident from the growing number of mental cases. He, therefore, laid stress on the modern public-health approach, which believes that the doctor must treat not the disease but the patient — an individual in a social setting.

He added:—

> The body, the mind, the individual and the community—all of them hang together. In other words, if you wish to raise the general standard of health of your people you have to raise the general standards of social life. Nutrition, housing, environmental hygiene, all these are things which you will have to raise if you wish to raise the health standards of the people.
>
> While we in the underdeveloped regions suffer from the evils due to poverty, hunger and unemployment, we cannot say that the advanced nations are free from certain diseases which are characteristic of abundance, of wealth, of plenty. The incidence of mental illness has been steadily on the increase

This has naturally led several thinkers to forecast an end of the human race, which, if it is to be avoided, Dr. Radhakrishnan felt, can only be avoided by a transformation of human nature. Making, therefore, a forceful plea for mental health, he said:—

> There is nothing to say that the human race will last for ever There are many reasons why the human race may come to an end They bring to our mind the urgent necessity for enlargement of the vision of man, for a transformation of human nature, for the attainment of what you call mental health: mental health which relieves us of a sense of maladjustment, a sense of insecurity. We are being steadily reduced from the position of subjects into objects. If this catastrophe is to be avoided we should aim at the renovation of human nature.

The need for conscious public opinion and an enlightened and efficient police force to root out the evil of prostitution and traffic in women was stressed by Dr. Sushila Nayar, President of the Association for Moral and Social Hygiene in India, recently. Addressing a Press Conference on the eve of the Association's general meeting in New Delhi, she deplored the "helpless feeling" of senior police officials and others towards prostitution. She said (according to a report in *The Statesman*):—

> People quote scriptures to prove that prostitution is as old as humanity. But the Chinese have succeeded in abolishing their

age-old concubinage system. We must accept this work as a challenge.

The new all-India Suppression of Immoral Traffic in Women and Girls' Act, which came into effect in May last, designed to plug the loopholes in the existing State laws, is yet not free from the basic defect which tends to make ineffective all social-welfare legislation. It is rather naïve to think that a police drive alone can possibly eradicate this age-old institution. Rightly did Dr. Nayar enunciate three ways to fight prostitution effectively, when she said:—

> There should be proper implementation of the Suppression of Immoral Traffic in Women and Girls' Act; more "rescue homes" should be opened and a social awareness of the problem should be created.

Poverty is glibly mentioned by many as the prime cause for prostitution. While this explanation has always been disputed by many, as is evident from the thoughtful article on the subject published in the September issue of THE ARYAN PATH, a weighty British Commission of Enquiry under the chairmanship of Earl Wolfenden, which recently went into the question, has driven the last nail into its coffin. Dr. Nayar, also, referring to a recent survey by the Association's Bombay branch, said that poverty was not the most important factor responsible for prostitution. She added:—

> There are several other factors, one of which is social custom. In some parts of the country it is accepted that daughters should augment the family income in this way. Vested interests, which have grown rich by the business, presented the biggest problem for social workers in the field. They are harassing our social workers and even launch litigation to prevent them from doing their work.

To permit traffic in women to continue is derogatory to national prestige. There is great need for the enactment of a rigorous code of penal laws to punish all persons concerned in this nefarious business. More effective than any legislation, however, is the creation of public opinion on the subject, and this can be encouraged by the presentation of the horrors of prostitution through documentary films and other means of audio-visual communication, if this is done in such a way as to offer warning, evoke pity and understanding, and, above all, spread the conviction that even from that depth a human soul can be redeemed to a useful and kindly existence.

In "A Letter from London," published in the October issue of this journal, the Lambeth Conference, 1958, is reported and its conclusions on the question of family planning given. The writer seems favourably impressed with this aspect of the Conference. "The Editor is responsible for unsigned articles only and is not necessarily in agreement with the views of the contributors, to whom free expression of opinion is given." Lest there be any misunderstanding as to the editorial policy of this journal, however, the readers are reminded that the Editor is a convinced student of Theosophy. The following quotation embodies her own conviction:—

> Theosophy does not merely discountenance the abuse of sex. It very definitely condemns all malpractice and indulgence. It looks upon procreation as the only legitimate function of sex.
>
> —"Foreword," *U.L.T. Pamphlet No. 34*

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THE ARYAN PATH

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

VOL. XXIX DECEMBER 1958 No. 12

THE CREATION OF THE NEW MAN

MAN lives not in a world of hard facts to which thoughts make no difference, but in a world of thoughts; if you change the moral, political and economic theories generally accepted by the society in which he lives, you change the character of his world.

— COLLINGWOOD

Thought makes the whole dignity of man; therefore endeavour to think well, that is the only morality.

— BLAISE PASCAL

Higher and lower Manas, are figured allegorically as the two inseparable companions of man through life, the one his Guardian Angel, the other his evil Demon.

— H. P. BLAVATSKY

ON THE 21ST OF DECEMBER, with the Winter Solstice, when the Sun begins to move northward, we shall be entering the Cycle of Resolve. It is appropriate, therefore, that we reflect here on the nature of Man. For to know what we really are is the first step toward becoming what we ought to be.

When we say "Man" what do we mean? Of which man do we speak? Is it the man of flesh, of desire, of reason or of conscience? Which aspect of ourselves represents the real Man in each one of us? The concept we hold of our own nature is vitally significant; for it determines our way of life and moulds our own character.

During this month will be celebrated the tenth anniversary of the Universal Declaration of Human Rights. This noble document was adopted and proclaimed by the General Assembly of the United Nations on December 10th, 1948. Based on the recognition of the inherent dignity and worth of all members of the human family, this Declaration represents a landmark in the cultural progress of mankind.

The Declaration calls for a recognition of Man *qua* Man, above distinctions of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Its Article 1 states: "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood."

Reason and conscience are indeed the characteristic features of human consciousness. It is they that make man a free and responsible self, endowing him with the power to think. Alas! although a Thinker, a Manasic being, man has to regain his lost kingdom, the kingdom of spiritual perception. Too often, at present, instead of moving prompted by "reason and conscience," man follows blindly the impulses from without, those arising from the objects of sense and his separative and divisive attractions. The key to his self-reform lies within his own mind.

As St. Paul, a great Initiate, has said:—

> That ye put off the old man, which is corrupt according to the deceitful lusts;
>
> And be renewed in the spirit of your mind;
>
> And that ye put on the new man, which after God is created in righteousness and true holiness.

What better resolve could we make than to put off the old man, and, renewing ourselves in the spirit of our minds, put on the new man?

Should not this be our common resolve? The higher consciousness is within each one of us; for we are all emanations from the Divine, on our return path thereto. This higher consciousness is what St. Paul rightly designates "the spirit of our minds" and it is through this spirit that we can renew ourselves, abandon the old ways of lust and greed, of enmity and wrath, of selfishness and bitterness, and take to the path of nobility, of purity and of brotherhood.

Mind, then, is the key of this renewal which brings to birth the New Man, which after God is created in righteousness and true holiness.

The mind, through long association with lower desires and separative tendencies, has lost its moorings in the Spirit and become the slave of matter. Thus enslaved, it views all things from a material basis and has become almost totally divorced from its own higher nature. It is awake to the call of *ahamkara*, egotism, and asleep and deaf to the voice of altruism which is that of the Spirit, one and indivisible. The mind, thus imprisoned by *kama*, lower and selfish desires, is passionate and unclean. To liberate it and make it clean, self-discipline is essential, that divine discipline taught by all the great Teachers of humanity down the ages.

The *sadhana* of self-restraint and of the control of the mind constitutes the renewal referred to by St. Paul, which is followed by the birth of the New Man.

Through positive control, through deliberate efforts, must the mind be freed from its imprisonment in matter and made receptive to the divine influx from above. The human mind is dual in its potentiality. It is both physical and metaphysical. The physical mind is the lower aspect, connected with the separative and impure desires. The metaphysical mind is the higher aspect, connected with the spiritual consciousness. The bridge between them lies in reason and conscience.

Reason must be directed towards the values of the Spirit and conscience awakened and made responsive to them through the presentation of divine ethics before man becomes truly Man. The animal man must become the human man.

The race-mind must be brought to think on the higher plane, and then men will act as brothers to one another. We need urgently a different basis for thought and action—a basis so fundamental as to bring about a total change of attitude. Man must be transformed, or rather must transform himself, in the renewal of his mind and thus obtain a conscious direction.

This transformation requires control of the mind, and such control is attainable through direct methods. Distractions must first be eliminated through patient and persevering effort and the habit of control established. The Silent Thinker behind the mind must be given back his rightful place and will assume control and watch the thought processes, rejecting all those which are undesirable and cultivating the true, the good and the beautiful.

Should not this be our resolution for Nature's New Year on December 21st and our celebration of the Christmas season? What better contribution could we make to the world than to create in us the New Man? And so, again in St. Paul's words, let the following be our resolve:—

> Let all bitterness, and wrath, and anger and clamour, and evil speaking be put away from you, with all malice.
>
> And be ye kind one to another, tender hearted, forgiving one another even as God for Christ's sake hath forgiven you.

NAMRATĀ

THE CHRISTMAS TREE

[**Dr. Nina Bouroff**, now an American citizen, is one of the high-born Russians of culture who endured persecution and pain after the Russian Revolution. Through years of suffering she has preserved her fortitude, her love of knowledge, her devotion to art. She is a painter and has degrees in Philology, History and Psychology, from the Universities of Moscow and the Sorbonne.

In this article she gives thoughts for the season, and readers will find many suggestive hints in the aphoristic remarks that come, obviously, from long and thoughtful dwelling on the symbol of the Tree of Life.

This is an important and universal symbol, and much curious instruction on it is to be found in H. P. Blavatsky's *Secret Doctrine* and other Theosophical writings.—ED.]

THE TREE OF LIFE, spoken of in the Book of Genesis, has its symbolism, poetry and idea of cosmic flora connected with myths, art, music, rhythm, psychology and traditions.

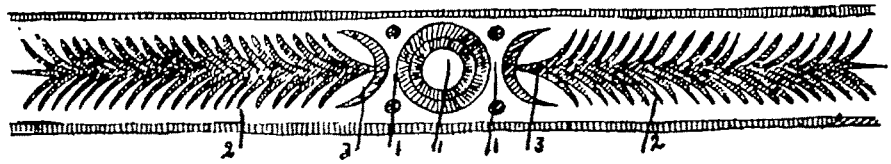
It is only in symbolism that truth and great knowledge can be preserved. Everything created by human hands is destroyed by time. There remain but a few mute witnesses of past civilizations—the pyramids, the Sphinx, and so on. For this reason, symbolism can be considered the sole universal language of religions and knowledge. When studying symbolism, it is possible to discover, in the distant past, remarkable knowledge the existence of which not many suspect today. The accumulated dust of bygone ages brushed off, it reappears once again to inspire, to enlighten and to enrich the world.

The symbolism of universal immortality and of the triumph of conscience and consciousness is clearly based upon the Tree of Life. Like a magic weapon, it will decide and support the victory of man upon this planet (let us hope), and all the laws of nature, with their respective superiority, their strange mysterious depths, can be found in poetry, myths, legends and tales. High ancient culture pictured the world from the mystical and artistic point of view of the Sacred Tree; man as a cosmic flora; truth as light; and the soul, coming from the sun, as a divine spark. In those times science was a source for poetry, while poetry explained and clarified science. Their unity in art created a cult of honouring floral and vegetable symbols. The sacred college of scholars, artists and poets built a floral shrine—habitat of the sun, representing thought. They set up musical choruses, and by bringing minds together they prepared them to respect, honour and meditate. Created by Deity, we, the Divine Creations,

were put down upon this earth, and Resurrection returns us to the sun. The magic cycle repeats eternally and gives birth through its mysterious ingenuity to art, poetry and music.

The symbolism of pine needles, rhythmically laid out one after another along a branch, symbolized in art the ever renewed generations. Life is born from the sun; spring comes from the sun—this hidden mysterious power controls all. She is the foundation of uninterrupted eternal rebirths and generative resurrections.

The architectural imitation from Egyptian capitals in Pont l'Abbe embroidery, reproduced below, proves the deep sense of symbolism in the floral language.



1. Cosmic colour and oval embryo.

2. The pine tree branches lying contrary to the principle of the tree's flow of sap.

3. Two half moons, on the left and right, or two beams of androgyne, *i.e.*, eternal parents. On the right is the father, coloured red; on the left is Emma, or the mother, coloured blue—or two impulses, negative and affirmative. It must be taken into consideration that in ancient times the Cabbala showed all these drawings inverted.

Ancient Greece retained examples of designs of the soul and cosmic flora. In them, the French historian, Professor Houssays, found indications of the sex of unborn creatures.

In ancient times cosmic flora was depicted as fire, lightning, sparks, flame and light.

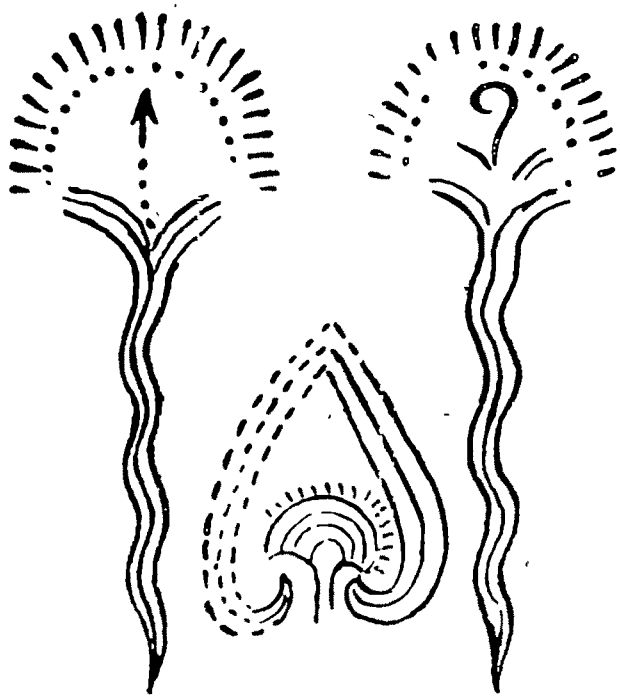
The spiral is feminine; she creates a shell around the soul, like mistiness, or clouds surrounding the disc of the sun. The arrow is divine flame, centre of the sun's disc. The lightning-spear is the weapon of Eros, which penetrates and impregnates its victim.

These spirals, these arrows, remind us strongly of the flames of candles lit upon our Christmas tree.

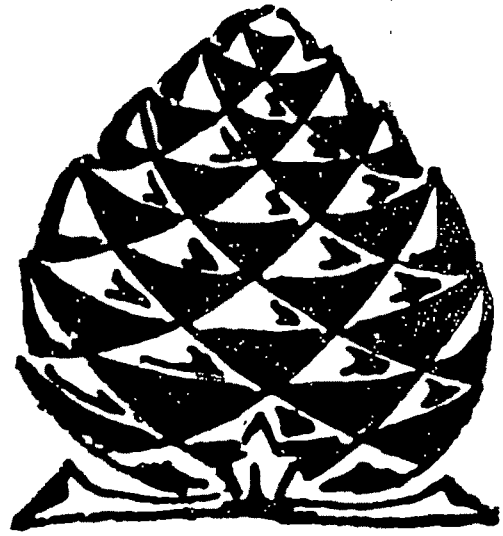
Geometrical drawings of the Tree of Life in ancient and modern Jewish symbols are represented by a mystical rosebush or by a blooming pine cone: the feminine vessel, a wonderful chalice in which marvellously and secretly fruit is brought forth from the seed of the Divine spark.

The sacred forest gently swaying, the mystically created heart inflames

within this chalice. Nature is concerned with a vast, infinite and invincible care of motherhood. It becomes alive from swaying and lulling heights. The forest is a cradle, and no empty cradle; the living forest cradles the future one.



The eight branches of the symbolic Hindu *yogic* tree (*Aṣṭāṅgas* in Sanskrit or *Enos* in Greek, the Divine Unity in Russian) represent a total, absolute, full perfection of man's capabilities, which leads him to the final Apotheosis, that is to say, mystical blending with the Eternal Existence. The ancient Chaldeans were one of the first people to have integrated the tree with the universe. For them the tree-top was the heavens, the trunk and roots were the earth.



Our contemporaries mistakenly regard art as a pleasant pastime, an amusement, a delectation. Art is something great; it is an unseen, quivering organ of mankind which brings forth the capabilities of reason into the sphere of sense. The secret and charm of ancient art, the clarity and peacefulness of its creations, find continuing life in traditions still alive.

The custom of putting gifts under the Christmas tree came to us from the myths. Pandora, Promethea's youngest daughter, wishing to ease suffering people, leaves a treasure under trees (Goethe was greatly

inspired by this myth). The description of the appearance of a rare treasure in the world is reminiscent of Buddha's birth under the tree. Pandora's treasure is a renewal of God; it is the new-born God. This is associated with the symbolism of the gifts brought to the new-born Christ in the manger.

Much lies hidden in man's subconscious mind.

The spirit and sense of antique tradition emerge from the darkness of the ages in the Rennaissance period, and with more vigour in our own times. The ancient world of Promethean symbolism is brought to us in all its innocent beauty and simplicity in the decorated Christmas tree. It is clothed in toys, sparkling garlands and candles. The burning candles laughingly move among the glistening decorations, twinkling playfully on their surface. But only the warmth of candles penetrates, grasps and envelops man.

For heat from the fire, according to Professor C. C. Jung's exact definition, is an "archaic empregnative complex." Professor Frazer in his "Myth on the Origin of Fire" puts it more eloquently: "Fire is lit to admire the tree, and we burn wood to admire and adore fire." How cosy and warm it is, indeed, to be by a fireplace or a stove! Warmth, cosiness, that blessed sense of belonging—it is the embodiment of the primitive consciousness of happiness. Desire and love is the meaning of the fire. Fire is the hearth of the family. The last sentence of Dante's *Paradise* reads, "Fire—it is love! Love—divine law of brotherhood, affinity, a harmony that must govern over art, science and civilization." Buddha's words clearly state that cosmic fire is the desire of man, which leads him with burning passion either to creativeness in art or multiplication of creatures in his likeness.

The pine tree is the true "creature" of a great, calm annual rhythm. The pine tree is the most exact, most defined, the truest and the richest image, containing the most rhythmic signs in its manifestations. Periodical divine fire restores youth to it. This fire exists in the "Tree of Life," *i.e.*, life itself. By December 24th—the moment of the solstice—the sap starts to rise.

The world of dreams and energies is connected with the vegetative world. Every imaginative and deep-thinking person will appreciate the forest, that vertical picture, rising straight and tall before our eyes. "The graceful tree—a visible power that carried earthly life into the blue heavens"—with these words the Italian Orientalist Gubernatis estimates the power and gracefulness of verticality. Like Schopenhauer, some people wonder about the underground life of the pine tree, or think, as did the

late French poet and great thinker, Paul Claudel, that "the pine tree gains height with effort, attaching itself to the earth by the collectivity of its roots. She seeks support in air and light, in which lies her main entity." The dynamic imagination of the German poet Rilke draws in splendid words a picture of the vegetative world. Gabriel D'Annunzio, the Italian writer, asserts that a tree has a sensitive antenna. It puts forth an imaginative pain when a forest is being cut down and a man begins to compare his own suffering with that of the tree. Andersen, in his work *Scandinavian Mythology, 1886,* describes the clean and honest life of a tree, its noble conception, unknown to the depraved existence of man. Exceptionally expressive is the myth of the yggdrasil (the tree, in Swedish), written in a short artisticism.

Andersen's Christmas tree is a poetical hope for the inspired rebirth of the Gothic race. On Christmas Eve the tree takes this indirect "verbal" form of hope. The vegetative world is linked with the suffering of Krishna, who died leaning against a tree, and Christ, crucified upon a wooden Cross. Germans and other numerous nations glorify and praise the spruce tree, the pine, the birch and other trees in general. The State of Maryland hymn is derived from a song in praise of the pine tree. And how much charm and delight is there in Rebikov's symphony about the tree!

For some minds, the tree is a fifth element, a fifth material. Eastern philosophy holds the idea that the tree stands on an equal footing with other fundamental elements.

The highest, the cleanest, the most exalting and fiery praise comes from the silent poetical language of the sacred tree to man. The ordinary pine tree, covered with frost and snow in a cold mist, is an impersonal creature, but, when on December 24th it is decorated, it begins to have an extraordinary power, makes a deep impression. Candles are lit, songs sung and faces become gay. Men, women, young and old, gather around this tree, and the idea of the Tree of Life dwells deeply in their subconscious minds. The children's prayers, hymns of the adults, tears of the unfortunate, fill the Christmas night with vibrations of joy, gaiety that turns to ecstasy. A miraculous power is born and unfolds unconsciously. The light born from Light returns to Light. The triumphant song of the Tree of Life sends forth into the world its most delicate vibrations.

But nations are rearming, making ready for horrifying wars.

The year draws to a close. In its last days let there be erected a new structure, a shelter for the world entwined with garlands of innocent flowers. Let it show that after a gale nature remains triumphant; let it declare logically and scientifically the divine beginning of mankind and the

necessity of union, friendship and solidarity in the life of all nations.

And only after a dark night, after a grim storm, the new generation will be strengthened with victorious love towards all peoples!

Let the attentive reader keep well in mind all these thoughts, thoughts called out from the long, long forgotten past, and let him spend the approaching Christmas holidays remembering them!

NINA BOUROFF

THIRD EAST-WEST PHILOSOPHERS' CONFERENCE

IN an attempt to apply the work and results of the East-West Philosophers' Conferences held at the University of Hawaii in 1939 and 1949 to the general area of practical, social thought and action, the University of Hawaii will conduct a Third East-West Philosophers' Conference from June 22nd to July 31st, 1959, at the University of Hawaii in Honolulu, Hawaii. The theme of the conference is "East-West Philosophy in Practical Perspective." The purpose of the conference is "to consider the practical implications of comparative philosophy for cultural institutions as a basis of world understanding and co-operation."

The unique significance of this conference lies in the belief that real understanding can be achieved only through knowledge of the fundamental convictions of the peoples of the East and West, in the effort to explore the philosophical basis of world understanding comprehensively and intensively, and in the attempt to promote more comprehensive perspective in the field of social philosophy as well as in the more technical areas of metaphysics and methodology.

The work of the conference will be divided into six one-week sections as follows: (1) The Relation of Philosophical Theories to Practical Affairs. (2) Natural Science and Technology in Relation to Cultural Institutions and Social Practice. (3) Religion and Spiritual Values. (4) Ethics and Social Practice. (5) Legal, Political and Economic Philosophy. (6) Conspectus of Practical Implications for World Understanding and Co-operation.

In conjunction with the conference eight special courses will be offered in the Summer Session of the University of Hawaii—two in Western philosophy, three survey courses in Asian philosophy (Buddhist philosophy, Chinese philosophy, Indian philosophy) and three comparative courses (Philosophy of Religion, Legal and Political Philosophy, and Ethics and Social Philosophy).

For further information readers may write to Charles A. Moore, Director, East-West Philosophers' Conference, University of Hawaii, Honolulu 14, Hawaii.

THE STAGES IN SPIRITUAL GROWTH

[**Dr. Alexander F. Skutch,** known to our readers for his thoughtful articles of idealistic bent, here affirms his faith, grounded in analogy, in the purposiveness of the cosmos and in continued growth. The great Enlightened Ones, the Buddhas and the Christs of the race, stand as the proof of the perfectibility of the individual, living examples of what all may become through many lives of effort. But can a stream rise higher than its source? Must there not have been the prior involution of Spirit to account for the urge to evolution, to the fulfilment of a purpose which Dr. Skutch recognizes as immanent in the cosmos?—ED.]

IN the spiritual development of an individual we may recognize four stages, each with its characteristic attitude. Since childhood is weak and dependent, our predominant attitude then is necessarily *trust*. If fortunate, as children we trust in the goodness and wisdom of our parents and teachers, in the stability of our home, in the strength and righteousness of our country, in the beneficence of the Supreme Power. How pitiful is the plight of those millions of children who in our generation are growing up in a war-torn world, their parents dead or powerless to shield them from abuse, their homes destroyed, their countries humiliated and dishonoured—nothing in which they can trust!

Then follows youth, when *confidence* is our predominant state of mind. We have come to recognize that our elders are not so good, so wise, or so disinterested as a few short years ago we believed them to be; we know that our home, which seemed to be firmly set upon a foundation of unshakable rock, is only a frail barque voyaging precariously over a stormy, reef-studded economic sea; our country is neither so great nor so honourable as we had been taught to view it. Yet we are not greatly perturbed by so much disillusion; for we feel within us that which can surmount all difficulties, right all old wrongs, make the world better than we found it. Indeed, without the conviction that things are not all that they should or might be, that there is a challenge before us, dragons to be slain and lovely damsels to be rescued from beleaguered towers, youth would lose much of its drive and zest. Youth has confidence in itself, in its lucky star, in its ability to make its dreams come true and to fulfil its highest aspirations.

At its highest, youth's confidence is constitutional rather than critical, springing from its own overflowing vitality rather than from a just appraisal of its powers in relation to the obstacles it confronts. Youth often pays dearly for the disparity between its audacious hopes and its experi-

ence, which prevents a smooth and comfortable transition to maturity. For many young people, especially those with some capacity for independent thinking, there is an intermediate period that may be called after-youth; for some, this stage might without exaggeration be termed the slough of despair. We suddenly wake up to the fact that we are not as strong and capable as we believed we were; that the world is solidly set in its ancient evil ways and sullenly resists our attempts to jog it out of them; that honesty, hard work, intelligence, loftiness of purpose are not always attended by the success, the happiness or the recognition that they seem to deserve. As in a mountainous terrain the highest ridges are separated by the deepest valleys; so, as our hopes soared high in youth, our despair in this subsequent stage is likely to be the more profound.

The biographies of a number of eminent thinkers contain moving accounts of this unhappy period, but no writer has described it more poignantly than Thomas Carlyle in the seventh chapter of the second book of *Sartor Resartus*, entitled "The Everlasting No":—

> Having no hope, neither had I any definite fear, were it of Man or of Devil: nay, I often felt as if it might be solacing, could the Arch-Devil himself, though in Tartarean terrors, but rise to me, that I might tell him a little of my mind. And yet, strangely enough, I lived in a continual, indefinite, pining fear; tremulous, pusillanimous, apprehensive of I knew not what: it seemed as if all things in the Heavens above and the Earth beneath would hurt me; as if the Heavens and the Earth were but boundless jaws of a devouring monster, wherein I, palpitating, waited to be devoured.

Slowly this troublous period that follows exuberant youth gives way to maturity, which is the acceptance in a calm and philosophic spirit of the unalterable conditions of one's existence. This would be at best but a melancholy state of mind if *faith* did not come to relieve the drabness of our days—faith in some unseen spiritual force of restitution in the Universe, some righteousness and justice that operates over a longer period than is covered by our individual experience, perhaps in ways that transcend our understanding. In childhood, our trust in things present and tangible made faith in the unseen superfluous. In youth, our confidence in ourself gave us all the courage that we needed for facing life. In after-youth, our despair may have been too deep to be alleviated by anything short of unquestionable certainties. Faith is left to be the support of our years of maturity, and without it we readily become bitter cynics or self-indulgent worldlings.

The nature of faith is frequently misunderstood, and too often it is

taken to be blind, unquestioning acceptance of the pronouncements of some supposedly infallible authority. Such a state of mind is repugnant to the intellectually honest person, and its spiritual value seems negligible. Faith, of the sort that enhances life, might be defined as belief sufficient to determine one's attitude and conduct. Its province is not propositions which we take to be absolutely certain, like some of those of logic or mathematics, but those that are only probable, in which class we must include all statements about existence, and especially future existence. It is obvious that without faith of this sort no one would begin any large undertaking, such as making a journey, building a house, planting crops, starting a business, or rearing a family; for nobody can ever be sure that he can bring any one of these things to a successful conclusion and enjoy the fruit of his effort. At best, he can count on a greater or less probability of success.

This kind of faith may be vital or organic rather than the outgrowth of thought and experience. It is co-extensive with life itself, and without it life would cease. For no seed ever germinates with the assurance that it will grow into a mature flowering plant, no bird builds its nest with the certitude that its eggs will hatch and its young will be fledged, no animal ever migrates with a guarantee that it will safely reach its destination. The probability—nay, the bare possibility—of a successful termination is all that such organic faith requires.

It follows that faith is not incompatible with a large measure of scepticism. From ancient times the consistent sceptic, despairing of attaining certainty about anything, has been content to estimate probabilities and to regulate his conduct by those beliefs that seemed most likely to be true. To act on a probability requires greater spiritual hardihood than to act on a certainty, and this applies not only to small practical affairs but also to those great matters with which religion deals. Religious faith, as I understand it, is belief in the probable truth of certain propositions which are capable of influencing the whole tenor of one's life. To have faith of this sort, one must be capable of sacrifice, of risking his best effort, his whole being, for a result which he holds to be probable or at least possible, but of which he has no assurance. The spiritual value which a number of religions attribute to faith seems to be present in this readiness to stake everything for some supremely desirable end which may or may not be attainable by us, but to be lacking from that blind acceptance of unprovable dogmas which these religions too often demand of their adherents.

Some of the historical religions have required, as indispensable to their

system of salvation, faith in a variety of marvellous things: in the *avatar* in human form of the supreme deity; in corporeal ascension from the grave; in the magical efficacy of certain rites and formulas; in the reality of a number of miraculous events. All of these supposed happenings transcend experience; and in the measure that we become critical and develop confidence in the uniformity of nature, we have difficulty in regarding them as even probable. My own religious faith is confined to things of whose reality I have no doubt, because I have had much experience of them; but it consists in extending them beyond the limits of experience, into regions where probability replaces certainty.

First, I have faith in the purposiveness of the cosmos. That purpose exists at certain points in the Universe I cannot doubt, for I experience it directly within myself, and there is every indication that others like me are similarly endued with purpose. Many of our purposes are trivial and transient, followed for a day or an hour, and for these we can claim no high ancestry. But it is otherwise with those comprehensive, constant purposes which determine the course of our lives or large segments thereof, such aims as the attainment of ever greater harmony within ourselves and with the beings about us, growth in knowledge and insight, the promotion of concord among living things.

These enduring purposes seem to be not created so much as discovered by us; they are the natural development, at the human level, of that great stream of purposiveness that we call life, which is above all a constant striving toward organization, the giving of unity and form to materials that were relatively disunited and formless. But life itself could not arise until the creative process had performed an immense preliminary task, arranging the primal stuff of the cosmos, however we conceive it, into galaxies, suns and planets, into atoms, molecules and crystals: suns which might serve as continuing sources of the energy which living things need, and planets at lower temperatures that permitted atoms to be built up into the complex molecules of which living bodies are composed. All of this constructive activity necessarily preceded the birth of purposes in the human mind. Our highest aspirations aim in the same direction, the lifting of the crude stuff of the cosmos to higher levels of organization, along with awareness thereof, so that they appear to be direct descendants of a primary cosmic purpose.

This purpose need not exist in a cosmic mind. Mind, as we know it, is one of the latest developments of a long creative process, and to place it at the source of all things is surely a bold assumption. What in the vastitude of the Universe corresponds to the human mind, finite and conceivable

only in its finitude, I do not pretend to know. The purpose which infuses the cosmos appears to be implicit in it rather than explicit in a cosmic mind. Were it the purpose of some intelligent and powerful Creator, able to direct the course of universal evolution as an architect directs the construction of a house, I believe that creation would have proceeded toward its goal with far less strife and pain, far fewer miscarriages and reversals, than we actually witness.

I conceive the universal purpose as a constant striving in a definite direction, comparable to the incessant onward flow of a river toward its mouth. And, just as, in spite of sandbars, dams, cross-currents and backwaters, the river pushes relentlessly seaward, so the cosmos moves steadily toward the fulfilment of its immanent purpose, despite all the difficulties, complications and frustrations that appear to be inseparable from the creative process. And the end toward which the Universe tirelessly strives is the arrangement of its contents into ever more coherent and harmonious patterns, with appreciation of the ever higher values springing from this superior level of organization—an effort which we can fully approve, and support within the limits of our powers.

Secondly, I have faith in the continuance of growth, by which I understand increase in the richness and coherence of content of any entity no less than increase in size. I am certain that growth occurs, for I have had much experience of it. Crystals grow; plants and animals grow; men grow in body and mind. But all the modes of growth that I know somewhat intimately appear to have definite limits; development slows down, ceases and is sooner or later followed by decay. This is true not only of animal and vegetable bodies but of civilizations and even of minds, so far as we are able to observe them. The things whose growth we are most eager to promote seem always to falter and collapse before they reach the level to which we aspire to lift them. Few men, if any, have attained the spiritual or intellectual heights toward which they strove. Growth seems in the long run to be balanced by decay, evolution by devolution, so that no permanent advance is possible. Hence the need for faith that growth, of whose occurrence we can have no doubt, somehow continues beyond the point where it appears to languish and halt, that some of the products of growth are more enduring than we can demonstrate them to be.

These two articles of faith are complementary. If the cosmos is infused with something corresponding to a steady purpose, then it should persist in this purpose until creation attains the high level toward which it appears to be directed. And this, it seems, can be accomplished only through the continued growth of at least some of the things that it con-

tains. Since all available evidence points to the conclusion that in the evolutionary sequence matter and material conformations precede spirit and prepare the way for it, it is reasonable to look for the ultimate realization of the cosmic purpose in spiritual beings. Perhaps the creative process will reach its goal through the continued growth of certain spiritual beings already existing, or even of all of them; but it is also possible that beings of a higher grade must arise, probably in conjunction with more perfect bodies, in order to become capable of development that will lead to some enduring perfection. Either of these possibilities should satisfy our demand for continued growth.

This faith, that two things of whose existence we are certain are more wide-spread and permanent than can be scientifically demonstrated, appears to be the minimum requirement for a religious attitude towards the Universe. If there is no cosmic purpose of which our own highest aspirations are merely the more pointed expressions, then humanity and its most cherished hopes must be regarded as evolutionary accidents, products of a fortuitous trend of events in a limited region of space that tomorrow may be reversed, since it does not represent a constant universal endeavour. It would hardly be possible to feel a sense of solidarity with a universe that contains nothing corresponding to a purpose; it would stand for nothing to which we could be loyal. And if the creative process cannot be carried to higher levels than we have hitherto experienced, or maintain its culminating points for longer periods than have yet been demonstrated, then we must sadly recognize that the cosmic purpose, however much we may approve its goal, is weak and ineffectual, incapable of the full realization of that towards which it strains.

If we had infallible scientific proof that a beneficent purpose pervades the cosmos, and that it will realize its aim through the continued growth of at least some of its creations, faith would be superfluous, and we should be denied the ennobling experience of striving toward a lofty goal of whose attainability we lack assurance. But these two propositions appear to me sufficiently probable to determine one's loyalties and the course of one's life, and this is all that can reasonably be asked of religious faith.

ALEXANDER F. SKUTCH

One in whom persuasion and belief
Had ripened into faith, and faith become
A passionate intuition.

—WORDSWORTH: "The Excursion," Bk. 4

BHARATARATNA DR. BHAGAVAN DAS

[WE ARE HAPPY to have received, just in time for publication in this issue, the following tribute to the late Dr. Bhagavan Das, who passed away on September 18th, from **Dr. Sita Ram Jayaswal** of the Lucknow University.—ED.]

IN EVERY LIFE there is an abiding philosophy which is expressed variously and it becomes a basis for understanding its worth and significance. The life of Bharataratna Dr. Bhagavan Das was sustained by the philosophy of Theosophy, the Wisdom-Religion. In his life, he worked for the ideals of Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour. He studied the ancient and modern religions, philosophies and sciences, and demonstrated the importance of such a study through his numerous publications. He went on investigating the unexplained laws of Nature and the psychological powers of man to the last phase of his life.

In India there has been a line of individuals who have devoted themselves to the pursuit of Self in all selves. These *Rishis* have one concern and that is the service of suffering humanity and the helping of those who need help in their struggle for spiritual existence. Dr. Bhagavan Das was true to the tradition of *Rishis*. For a modern man in search of his soul, he was a Lighthouse. In his presence all doubts melted and wisdom flowed. He was truly one of the great, who carry their greatness very lightly.

We are a free country today. But what is this freedom? What is its form? Is it *Swa-rāj* or something else? Right from the beginning Dr. Bhagavan Das took great pains in defining *Swa-rāj*. In January 1923, when he was in Bombay for about a fortnight, he tried

> to persuade the newly formed Swarāj Party of the Congress (a) to formally and expressly accept the definition of Swa-rāj, *i.e.*, Self-Government, as "Government of the People, *for* the People, *by the Higher Self of the People*," that is to say, "*Legislation by the People's best, wisest, and most selflessly philanthropic Elect and Select Elders*," and (b) to agree on a detailed scheme of Swarāj, framed in accordance with this main principle —a chief item therein being the rules for finding out and electing such Elders.[1]

Needless to say that here we find Dr. Bhagavan Das laying full emphasis on the Higher Self in the work of government. Today Prime Minister Nehru and other high-ranking leaders lose no opportunity to point out that ultimately it is the "human element" that matters. Whatever the

[1] BHAGAVAN DAS: *The Science of the Emotions* (Fourth edition, Revised 1953), p. xiii.

plan, whatever the programme, of the Government, its success depends upon this "human element." Dr. Bhagavan Das gave a tangible name to this evasive "human element" and expressed it as the "Higher Self." Unless the individual is motivated by his "Higher Self" his work will be third-rate. The greatest problem in our country today is to improve the quality of this "human element." We need men and women of character, selfless leaders, devoted and honest workers. From where will they come? They will come from those who are dedicated to the "Higher Self." Dr. Bhagavan Das realized this decades ago. It is not too late for us to look within and seek our "Higher Self" in these critical times.

Dr. Bhagavan Das was a philosopher in search of Truth in its totality and universality. He was a world philosopher with a "world-view" containing all in One. He found this Truth in Theosophy and applied it in all aspects of life and society. His book *The Science of Social Organization or the Laws of Manu in the Light of Atma-Vidya* explains the nature of individual and social problems and suggests how it is possible for us to attain "Happiness here" and "Happiness hereafter."

Dr. Bhagavan Das was an authority on Indian psychology. His works, *The Science of the Emotions, Ancient Psycho-Synthesis vs. Modern Psycho-Analysis* and *The Science of the Self* have attained universal recognition and are referred to with great respect. These books provide source material on Indian psychology and contain ideas which have yet to be discovered by many modern psychologists. His scholarly and lucid treatment of human emotions is unparalleled, for it leads one to understand the real role of emotions in life. The keynote to *The Science of the Emotions* is set by the opening quotation in the Foreword:—

> What hast thou to do with riches? What hast thou to do with kin? How shall wife bestand thee, son! that shalt surely die? Seek out *Ātmā*, hidden in the cave within thy heart....
>
> (*Mahabharata*, "*Shantiparva*," Ch. 323, ver. 72)

This quotation may well be taken as the message of the life and works of Bharataratna Dr. Bhagavan Das. This is the song of his life, the main *motif* in his life-art. It is difficult to *know* such a dynamic personality; but in seeking to know him we may know ourselves, for he was one with us. He lived for us and died for us. May we remain loyal to his teachings and try our best to come up to his expectations!

SITA RAM JAYASWAL

THE INFLUENCE OF THOREAU, EMERSON, RUSKIN AND TOLSTOY ON INDIAN THOUGHT

[THE New England Transcendentalists received such quickening of the spirit from India's cultural heritage that whatever helpful influence Thoreau and Emerson have had on modern India is of the nature of payment in kind. **Shri R. Bangaruswami** has done well to bracket with the two Concord friends the English idealist Ruskin and Leo Tolstoy, the Russian novelist, social reformer and practising Christian.—ED.]

INDIA, Empress of the East, sent to Rome, in the heyday of her historic glory, not only spices, pearls and peacock feathers but also thinkers and seers; so many, indeed, that a street in Rome is said to have been occupied by Brahmin astrologers. To India, Europe owes her knowledge of the zero and the decimal system, as also her knowledge of the zodiac. Even now, it has been stated that the art of today has more to learn from the sculpture of India and of China than from that of Greece and Rome.

The Vedas and the Upanishads, the *Ramayana* and the *Mahabharata*, the *Puranas* and the *Bhagavad-Gita*, have all given spiritual and mental nourishment to many an ardent Western scholar. The German philosopher, Schopenhauer, declared that the Upanishads had given him solace in life and he hoped that they would give him solace in death also.

The New World did not fail to profit from India's hoary wisdom. In the nineteenth century a group of writers, dubbed "The Brahmins" by Oliver Wendell Holmes, the well-known author of *The Autocrat of the Breakfast-Table*, interested themselves in studying the sacred books of India. Henry David Thoreau and Ralph Waldo Emerson, who lived on terms of intimate friendship, were the leading lights of this group. Thoreau read with admiration works on Hindu philosophy, which he said he loved, and he tried in his own way to live a part of what he read. He gave up hunting, took to a diet largely of rice for some time and lived alone a life of natural simplicity in the woods in a cottage built by himself, even as the Indian *Rishis* did in days of yore. Thoreau's writings are replete with quotations from the Puranas and the *Gita*. He wrote that in the morning he bathed his intellect in the stupendous and cosmogonal philosophy of the *Bhagavad-Gita*.

Emerson wrote a poem, "Hamatreya," based on a passage in the *Vishnu Purana*, and another well-known one entitled "Brahma."

India during the nineteenth century was politically and intellectually subordinate to Britain. English became the official language, with the hallmark of respectability attached to it, and the English-educated Indian became a gilt-gingerbread phenomenon, as Carlyle might have called him. In the words of Dr. K. R. Srinivasa Iyengar:—

> A new generation grew up in the towns and cities, completely anglicized in outlook and given to derogation of things Indian. Wandering between two worlds, the dead past and the unborn future, the newly educated Indian became, for all his airs of superiority and self-assurance, an utterly rootless creature, without convictions, without controlling foci or regulating frames of reference.

These youths neglected Sanskrit and their respective mother tongues, in which were enshrined the country's wisdom and that of the ages. But this dark night was at last followed by a brighter dawn: a vigorous spirit of nationalism and *swadeshi* arose. A hopeful renaissance began which made some Indians yearn for the sweets of their own literary heritage even if it came to them through Western minds: Sir Edwin Arnold, Max Müller, Sir John Woodroffe and many others were read. Nor was this all. The books of great Western writers like Thoreau, Emerson, Whitman, Ruskin, Carlyle and Tolstoy, with their love and reverence for the Indian way of life, at least in certain aspects, coupled with their own contributions to the world's knowledge and literary richness, attracted the attention of a few Indian students of English literature. These scholars did not conceal their great admiration for these writings. So, just as Hanuman learnt the value of his great achievements only after they were praised to him by Angada, so modern Indians came to value the greatness of their heritage by the encomiums lavished upon it by Western admirers. Old ideas in alluring new garb captured many minds and imaginations and inspired activity.

Mahatma Gandhi, who more than any one else in India dominated the political scene for three decades and made the country's history, took to reading appreciatively the writings of these authors.

Let us first consider Thoreau. We learn from his biography that he refused to pay the poll-tax as a protest against his Government's support of slavery. Consequently he was at last arrested and lodged in the village gaol for a night. But on the next day he was released, the fine having been paid by one of his relatives. Later Thoreau embodied his thoughts on civil disobedience in a paper which Gandhiji styled a "masterly treatise." It suggested to him a name for his own "Civil Disobedience" Movement in South Africa, a method which, later introduced in India, secured *Swaraj*.

Gandhiji was, however, conscious of the limitations of Thoreau. For one thing, according to him, Thoreau was not an out-and-out champion of non-violence; for another, he probably limited his breach of statutory laws to the revenue law, *i.e.*, refusing to pay taxes. Gandhiji moulded and improved the technique of Thoreau's non-violent weapon in the light of his own experience, knowledge of Indian conditions and further studies, making it a branch of *Satyagraha*, Truth-Force or Soul-Force. Moreover, Gandhiji cited the example of Thoreau as one of the few who brought about the abolition of slavery, and quoted the two following passages from his writings:—

> I know this well, that if one thousand, if one hundred, if ten men whom I could name — if ten *honest* men only — aye, if *one honest* man, in this state of Massachusetts, *ceasing to hold slaves*, were actually to withdraw from this copartnership and be locked up in the county gaol therefor, it would be the abolition of slavery in America. For it matters not how small the beginning may seem to be, what is once well done is done for ever.
>
> I have contemplated the imprisonment of the offender rather than the seizure of his goods — though both will serve the same purpose, because they who assert the purest right and consequently are more dangerous to a corrupt state, commonly have not spent much time in accumulating property.

Thoreau's philosophy of simplifying the complexities that overwhelm modern life is quite congenial to Indian thought and quite in consonance with its ideals, and it finds echoes in Gandhiji's life. "I introduced as much simplicity as was possible," wrote Gandhiji in Chapter XXII of his autobiography.

Thoreau's love of walking and his extolling of its virtues also found a ready response in Gandhiji. Nay, he even made use of walking to serve political ends, as in his famous Dandi March during the days of the Salt *Satyagraha*, and later his Noakhali walking tour to bring about Hindu-Muslim unity. If Thoreau praises the virtues of walking and of "ruminating while walking," Gandhiji called it the "prince of exercises." Gandhiji's advocacy of Nature Cure possibly may also be traced to Thoreau.

The influence of John Ruskin on Gandhiji was also profound. Ruskin wrote in a powerful and luminous manner and his thoughts, which he clothed in superb language, were also both powerful and luminous. His *Unto This Last* gripped Gandhiji heart and soul and, to quote his own words, "brought about an instantaneous and practical transformation" in his life. He translated the book into Gujarati and called it *Sarvodaya*,

which means "universal welfare." As clearly understood and summarized by Gandhiji, the main teachings of *Unto This Last* were that the good of the individual is one with the good of the community, that each, whether barber or lawyer, has the same right to earn a livelihood from his work and that the life of the tiller and the craftsman is the life most worth living. "I arose with the dawn, ready to reduce these principles to practice," wrote Gandhiji. And he was as good as his word. In his mental outlook and his approach to the problems of life Gandhiji became what he later described as a farmer and a weaver.

But Gandhiji was even more intimately connected with Leo Tolstoy than with any of the other writers previously mentioned. Early in life he had come under the spell of Tolstoy's ideals; also, he acquainted Tolstoy by letter with the details of the Civil Disobedience Movement in the Transvaal; the news, it is recorded, touched the heart of the old Russian and in his reply he expressed his happiness at coming into contact with Gandhiji. Gandhiji's next letter in 1910 made Tolstoy think of him as a person very close to him and made him observe that Passive Resistance was a question of the greatest importance, not only for India, but for all humanity. Gandhiji's final letter in the same year, which was that of Tolstoy's death, mentioned in particular his opening of the Tolstoy Farm in collaboration with Mr. Hermann Kallenbach. Replying to this, Tolstoy reiterated his faith in passive resistance as nothing other than "the teachings of love uncorrupted." The sympathy and esteem of this great Russian author and philosopher must certainly have contributed in shaping the Mahatma of future years.

Besides Mahatma Gandhi, there have been other leaders of India who looked to these great Western writers for guidance and who imbibed their ideals and their ideas. Rabindranath Tagore's Santiniketan perhaps owed its inspiration to Tolstoy's school wherein he himself taught the children of the serfs. Pandit Jawaharlal Nehru explains anarchism in his *Glimpses of World History* by a quotation from Thoreau: "That Government is best which governs not at all; and when men are prepared for it that will be the kind of government which they will have." Shri C. Rajagopalachari had read Thoreau even before he had contacted Gandhiji. Dr. C. P. Ramaswami Iyer, as great a scholar as he is a statesman, made Thoreau, Emerson and Whitman the subjects of three broadcast talks in 1945. Another great scholar and patriot, V. V. S. Iyer, translated Emerson's essays into Tamil many years ago. Thoreau's *Walden* has also recently been rendered into Tamil.

Indian educationists have always exhibited a partiality for the writings

of Ruskin and of Emerson. Ruskin's *Sesame and Lilies, Unto This Last* and *The Crown of Wild Olive* have been prescribed for detailed study by undergraduates in Indian schools and universities. Emerson's *Essays* also are often included as prescribed reading, especially his essay on "History"; and at least one doctoral thesis on Emerson has been submitted to an Indian university. Tolstoy's short stories have been told and retold for children and numerous Indian students have read and loved them. Some of his novels, too, have been translated into Indian languages. Thoreau, and Thoreau alone, had remained unfamiliar to Indian students until 1953 when the Andhra University made history by prescribing an abridged edition of *Walden*. The year after this edition, prepared by Dr. K. R. Srinivasa Iyengar, was adopted was the centenary year of the publication of *Walden*. It was used as a textbook for Intermediate students, so that thousands have been given an insight into the life of plain living and high thinking adumbrated in that book. It is likely that other universities may copy this example.

But with all this can we honestly say that the average educated Indian has thoroughly familiarized himself with the works of these great writers? I should say, No. Much remains to be done to educate the young as well as the old by producing in the various Indian languages cheap editions of the collected wisdom of these Western thinkers. One hopes that the Southern Languages Book Trust and the National Book Trust established by the Government of India and the Sahitya Akademi, will do something in this direction. Great men, from the East or from the West, souls of vision and judgment whose greatness defies geographical frontiers, are the real pilgrims of humanity; they may be the beacons of every country and nation which turns to them for enlightenment. Their greatness is born of "simplicity, goodness and truth" as Tolstoy would have it. Their riches are not confined to gold and other precious metals but embrace the whole universe of Love. They live with God and their voice is as sweet "as the murmur of the brook and the rustle of the corn."

Let us then mingle "the pure Walden water with the sacred water of the Ganges," as Thoreau said.

R. BANGARUSWAMI

INTIMATIONS OF IMMORTALITY

[**Mr. Peter de Morny,** who has already contributed many thoughtful articles to our pages, refers to the increasingly acknowledged phenomena of extra-sensory perception in order to support his inference that they represent the outcome of the mortal mind's unconscious drawing upon a mightier consciousness — a Divine Mind. The point is of importance. We recommend Mr. de Morny's reflections to our readers, with the suggestion that they may find it interesting to compare the ancient concepts re-expounded in Theosophy under the names of *Akasha* and the Astral Light, the respective universal registers of Universal Ideas and of lower phenomena. — ED.]

IT has always seemed probable that an all-inclusive explanation might one day be found for the numerous forms of extra-sensory perception. Attempts to apply different hypotheses to each separate manifestation have so far ended inconclusively, and obviously if any single explanation could be found to cover all the phenomena, it might reasonably be assumed to be the true one.

A study of comparative religion reveals that such an hypothesis does, in fact, exist, and, since it is a feature of all the major world faiths, it has the recommendation of being universal. In his Preface to *Back to Methuselah* Bernard Shaw wrote: "The test of a dogma is its universality."

The dogma in question is that of the omniscience of the Supreme Being. "Allah is all-knowing" comes the chant from the Muezzin's Tower in the Middle East. "Nirvana is all-knowingness," proclaimed Gotama, the Buddha. The ultimate Truth, according to the Vedantins, is Pure Consciousness. To the Divine Mind conceived of as God, the Jew and the Christian have always ascribed omniscience. The scientific confirmation of these theological views comes from statements made by a physicist of the stature of Sir James Jeans, who wrote in his book, *The Mysterious Universe*: "The universe can best be pictured... as consisting of pure thought," a view with which Eddington showed himself to be in agreement when he asserted in *The Nature of the Physical World* that "the stuff of the world is mind-stuff." And since man must be conceived of as being of the same essential substance as the rest of the universe, he must be considered from this premise to be primarily a mental being, and, in that sense, the "son" of the Source of all things, the likeness of Mind.

At the end of the last century Dr. Richard Bucke made an excellent case for man's essentially mental and spiritual nature in his book *Cosmic Consciousness*, which postulated the existence of a higher consciousness

than that manifested by the average human being, although accessible to him; as much higher than the normal human mentality as that is above animal consciousness. This cosmic consciousness was, according to him, like the Buddhist's Nirvana, a state of all-knowingness, a common pool, as it were, of infinite knowledge upon which the individual mentalities of men could draw once they had made contact with it. It was his contention that many people known to history had drawn very considerably upon this source and that this accounted for the geniuses, seers and prophets of all eras. Most people make temporary, though usually unrecognized contact with it through the various fairly common extra-sensory experiences, such as precognitive dreams; inexplicable warnings; the feeling of "I've been here before"; thinking vividly of someone long absent from the conscious mind and almost immediately receiving a letter from him or her—experiences all too often brushed aside as coincidences, which would be found to occur more frequently if people did not live so externally, their attention so fully focused upon outward activities.

This hypothesis of a state of omniscience of which all sentient creatures are partial expressions and to which all have access, conscious or unconscious, certainly does provide that over-all explanation for which metaphysical thinkers have so long been seeking. Not only would it explain the extraordinary "instinctive" knowledge whereby insects, birds and animals provide for their own needs, birds knowing when to emigrate and insects how to organize a complete totalitarian state, but it would also solve the age-old problem of how man managed to survive in the transitional period of his physical evolution from the lesser creatures, when he was so like the animals as almost to be identical with some of them, yet without the conscious knowledge that would enable him to live the life of a man, which can only come from experience and the use of cultivated reason. We could then assume that he retained a firm hold on the "instinctive" knowledge of the animals until the conscious, reasoning mind became capable of taking charge that the instinctive knowledge gradually receded from consciousness as the reasoning powers developed. This theory is borne out by the intuitive and even magical knowledge that is still to be found in certain primitive tribes, and also by the psychical powers often possessed by people of low mental development. These could then be viewed as the residue of a former state of spiritual evolution, as the evidence of a once-existent tail in the human frame denotes our biological development.

From a purely practical point of view this theory might suggest that we have lost more than we have gained by outgrowing instinct and acquiring reason. A bird or wild beast provides itself with a home far more easily

than man can do even with the good services of Building Societies. But the existence of extra-sensory perception in the experience of many highly evolved members of the human race would suggest that the present condition of human mentality is a transitional one, an admittedly difficult, unsatisfactory and dangerous state between the instinctive contact with the all-Mind made by the lesser creatures and a conscious unification with it made by the most evolved men of the human race, such as the Buddha and Jesus Christ. In our present state, we have so lost the instinctive connection with a higher consciousness that we doubt even our intuitions and consciences, yet have not succeeded in drawing fully enough on the Source of all-knowledge to acquire the wisdom requisite for adequate self-government—hence our slavery to our own passions and to external, fallible governments.

Nevertheless, to have come to the point when it is obvious that we are provably in touch with something which may be regarded both as infinite and as eternal, is an immense step in the spiritual evolution of mankind. It provides reasonable hope for man's immortality, since if we are actually, even though only momentarily or sporadically, in touch with the same Mind that was in Jesus Christ, we have, to that extent, proof of our continuity as mental beings. Jesus demonstrated omniscience as a prophet and a healer and also in what today would be called clairvoyance, notably in the episode with the woman of Samaria (*John*, 4: 15-29), who was quick to see and acknowledge that his all-knowingness in regard to her personal life proved his unity with God. "Come see a man, which told me all things that ever I did: is not this the Christ?" In that religious age it was, perhaps, easier to recognize the signs of a man possessed of a higher consciousness and manifesting omniscient Mind. A further instance of this clairvoyance is found in *John*, 2: 24, 25 when it is said that Jesus "knew what was in man." This is of course pure clairvoyance as distinct from trance mediumship. It is the seeing which comes from omniscience, not one finite mentality reading the thoughts of another or being a medium of knowledge between a visible and an invisible entity.

Dowsing by map would also be covered by this theory. The attribution of this power to magnetism or some other physical cause becomes untenable if, as has been proved, water can be located by a diviner reading a map; his approximation to omniscience on this point would indeed seem to be the only reasonable explanation.

Both precognition and retro-cognition could be explained by this hypothesis. The dreams of Joseph came as the result of his conscious communion from boyhood with a higher Mind than that manifested by his

envious brothers. J. W. Dunne, with his carefully verified precognitive dreams, seems to have been able to cultivate this faculty. Indeed precognition is one of the commonest ways whereby people experience momentary at-one-ment with what we postulate as an all-knowing Mind. Although I have never considered myself "psychic," living alone, as I do, very quietly, I have an excellent opportunity to watch and record such experiences. One of the most frequent is that of receiving a letter from someone who has come vividly to mind a short time before it has fallen through the box. It has long been evident that these occurrences over a considerable period of time could be explained as neither coincidences nor telepathy, nor thought-transference; for posts are erratic and many of my letters come from great distances. It would be impossible for the writers to gauge just the moment when I was receiving their correspondence and so be able to "send me a thought." I have long felt that the most obvious explanation was that I have known something through a source far greater and more knowledgeable than my own conscious mentality. Retrocognition, in the form of recalling past "lives," more common in the East than in the West, although many well-authenticated cases have been recorded of people "remembering" places they had never seen before or feeling that something was happening to them that they had previously experienced also fits convincingly into this theory.[1] A modern seer has suggested that ghost-seeing is, in fact, retro-cognition, an escape by an unfettered mind from the time sequence, enabling it to see the event in the past which is supposed to have caused the "haunting." This, as he pointed out, would explain the fact that the ghost never attempts to harm the seer or to be aware of his presence.

Telepathy, which both J. W. Dunne and Whately Carington have described as "mind-sharing," has never fitted in comfortably with the hypothesis of thought-transference and is more rationally explained, as both these researchers agreed, by the possibility of two people "meeting" on the same wave length of the cosmic consciousness which is the "parent mind" of all men.

Inspiration, intuition and all instances of extra-sensory perception, which have either "warned" people of coming dangers or saved them from peril, confirm the theory of an attunement with omniscience, as also

[1] Many people have testified to having had experiences similar to that recorded by Sir Walter Scott when he wrote :—

"Yesterday at dinner-time, I was strangely haunted by what I would call the sense of pre-existence — *viz.*, a confused idea that nothing that passed was said for the first time — that the same topics had been discussed, and the same persons had stated the same opinions on them."

do men like Leonardo da Vinci and Swedenborg whose range and depth of mental powers and achievements seem miraculous to the ordinary man. In the case of the latter we have to believe that he was either insane or a charlatan, for which we have no shred of evidence, or that this notable scientist-philosopher-psychic lived during his earthly life in an extension of ordinary consciousness, communing not only with invisible as well as visible men, but with what he called angels—presumably entities in a higher state of spiritual evolution. His demonstrations of a vast inner knowledge independent of space-time, recorded during his life by highly reputable people of his period, defy any other explanation than that of a manifestation of cosmic consciousness. He informed people at a party in Amsterdam of the very moment when the Emperor Peter III of Russia died. He enabled the widow of the Dutch ambassador in Stockholm to find some important papers belonging to her "dead" husband who was the only one to know their whereabouts. As a result of the information gained by Swedenborg, from what he called the spirit-world, they were found in a secret drawer the existence of which no one knew. The philosopher Kant testified that Swedenborg had described from Gothenburg a fire raging in Stockholm, 300 miles distant, and was able to give details of its course, although the official news of the event did not reach Gothenburg until three days later, when all that the seer had related was confirmed.

These isolated cases of superior mental or psychic powers possessed by certain members of the human race give some indication of what life may eventually be when such powers are perfected and possessed by all men. According to Swedenborg, the "angels" have already achieved this state. And if we think of angels as evolved human beings—and this is confirmed by Swedenborg's statement that "there is not a single angel in the universal heaven who was originally created such...but all...are from the human race"—the theory that spiritual evolution is the purpose of life and that in every man there is a spark of the Divine which makes evolution possible, would seem to be confirmed.

Our hope of immortality lies in the fact that we are, here and now, manifestations of mind, or consciousness, which appears to have the capacity to expand into a state of omniscience. This would be for man to "awake in His likeness," the likeness of divine, omniscient Mind; in which case all genuine experiences of extra-sensory perception are seen to be of incalculable value, testifying, as they do, that man is in immediate and effective touch with the Eternal.

PETER DE MORNY

PARALLEL STORIES IN INDIA AND IRAN

[**Professor M. A. Shushtery** brings together some striking parallels from the legends of the two countries of Iran and India, whose racial cousinship has long been kept alive by cultural interchange.—ED.]

SUDABA (in Semetic form, So'da) was the apparently Semitically named daughter of the King of Hamavaran (in Arabic, Himyar), *i.e.*, Yaman, in South Arabia. Ka-us is a contraction of the name Kavi Usha. In the Vedas he is mentioned as Kavya Ushana, who installed Agni as the high priest of the Aryans. He was the leader of heavenly cows (the clouds) to pasturage. He made the *vajra*, the mace with which Indra overpowered the demon Vritra. According to *Dinkard* (a work in Pahlavi) Kavi Usha had an ox to whom all disputes concerning frontiers between Iran and Turan were referred. An intrigue of the Turanians led Kavi Usha into killing this ox. Kavi Usha constructed seven castles on Mount Hera Benzaiti (Alberuz), one of gold, two of silver, two of steel and two of crystal. He married Sudaba, daughter of the King of Hamavaran. She was non-Aryan and, when she came to Iran as Queen, she fell in love with Prince Siavaksh and tempted him in vain. Siavaksh (in Avesta, Syavarshana) was noted as a virtuous, just and brave prince. He was loved and respected by all Iranians, and after him a cult known as the cult of Siavaksh spread in Iran, similar to the cult of Ramachandra in India. In Iranian legends he takes the place not of Rama, but of Sita, for trials of chastity and fidelity. He was accused by Queen Sudaba of evil intentions towards her, which was exactly the opposite of the truth. Ka-us grew suspicious and Siavaksh, to prove his chastity, passed through the fire. Firdousi says:—

> After praying to his Lord, the prince urged his black horse through the fire and disappeared from the sight of the people. None could see him or his horse. After some time, he reappeared with smiles on his lips and came safe out of the fire. There was unusual joy. Each (among those present) congratulated the others, saying that God had saved and showed mercy to their innocent prince.

Bana, King of Shonitapura, had a daughter named Usha. She saw Aniruddha, grandson of Sri Krishna, in a dream and fell in love with him. She did not know the dwelling place of the unseen beloved, but she described him to her maid-companion named Chitralekha, who knew magic. By her *yogic* power she discovered all about the prince, went to Dwaraka and carried away Aniruddha while he was asleep. After meeting, the two

lovers passed a few days together in the privacy of Usha's apartment. The chief of the guard found a change in Usha, suspected something and informed the king. Bana paid a surprise visit and found his daughter with a young man. He commanded his men to arrest the prince, who after a brave stand had to yield. Bana tied him with serpents twining. The sage Narada gave the news to Sri Krishna and he, with Balarama and other selected warriors, attacked Shonitapura and after a hard fight rescued Aniruddha from prison. Bana made over his daughter to Aniruddha and all returned home safe.

Similar is the story of Manizeh, daughter of Afrasiyab, the great enemy of Iran, though, because of the narrator's taste, there are some differences of detail. Beezan, the favourite hero of Iran, met Manizeh in the pleasure ground. Manizeh fell in love with him and carried him away to her home, making him temporarily senseless by giving him a drug mixed with wine. When Beezan was brought back to consciousness he found himself in the home of Afrasiyab. There was no other way but to reconcile himself to the situation. For a few days he had delight with Manizeh. At last the chamberlain of the palace got wind of the trouble in the harem. He reported to Afrasiyab. Like Aniruddha, Beezan defended himself well but at last had to surrender. He was imprisoned in a deep pit, in heavy chains. King Hu Sravas (Kai Khusroe) of Iran, after offering up prayers, took up a cup which was a mirror for all things out of sight and in it saw Beezan fettered and imprisoned in a pit. Rustum, grandfather of Beezan, with Giv and other selected warriors, was despatched to rescue him. Rustum reached Turan as a merchant and, guided by Manizeh, went to the pit and rescued Beezan. He and his companions fought with Afrasiyab and defeated him, and returned safe to Iran with Manizeh.

Arjuna, the great hero of India, while following the *ashvamedha* horse[1] to proclaim the suzerainty of his brother Yudhishthira over surrounding kingdoms, reached the territory of his own son, named Babhruvahana. The son asserted himself. They fought a hard battle and Babhruvahana wounded his father to death. But Arjuna's father-in-law had a magic jewel in his treasury, which had the power to restore a dead man to life, and this was brought by Ulupi, Arjuna's wife, and, when it touched Arjuna's body, he returned to life. In Iran, Rustum, the great hero, parallel to Arjuna, had a son named Sohrab, who had lived with the Turanian king Afrasiyab

[1] Before a king could proclaim his paramountcy with a Horse Sacrifice, the sacred horse was set loose to wander through the land. Wherever it went the rulers had to acknowledge the sacrificer's paramountcy or do battle with an army which followed the horse,

and on his behalf invaded Iran. Father and son fought, and the son proved himself stronger than his father, but in the end he received a deadly wound. A drug named Nush-daroo was the only remedy for such a wound and it was available in the treasury of King Ka-us, who refused to give the drug. Sohrab died. Parallel stories of son fighting with father are narrated by Chinese and German writers.

Stories about *svayamvara* or selection of bridegrooms by princesses are told in both India and Iran. The father of the princess to be married used to announce the date of the *svayamvara* or the princess' selection of a bridegroom, and nobles who desired to marry her assembled. The future bride used to indicate her choice by garlanding one of them. The stories of Draupadi and Damayanti in India and Hu-taosa or Katayoon in Iran are parallel.

In ancient legends, lovers are shown to have fallen in love upon seeing their unknown beloveds in dreams or upon hearsay as to their beauty or valour. Such was the case of Tahminah, who had heard of Rustum's heroic deeds and of Rukmini, daughter of Bhishmak, King of Kundinapur, who came to know about Krishna's wisdom and exploits.

The love story of Hu-taosa and Vistaspa had become so popular that, according to Chares of Mytilene, it was drawn on the walls of the royal palace, temples, private and public buildings. Chares has written a life of Alexander in ten volumes and Athenæus quotes from his work in his book entitled *Deipnosophistæ* the story of the love of Hu-taosa and Vistaspa, but the names and place are changed. Instead of Vistaspa, we have his brother Zariadres (in Avesta, Zari wairi and, in the *Shah Nama*, Zarir) and the name Hu-taosa (in the *Shah Nama*, Katayoon) is mentioned as Odates (in Persian, Hu-data).

Athenæus writes that Hystaspes (Vistaspa) and Zariadres were two brothers, children of Aphrodite and Adonis. Hystaspes ruled over North and West Iran, including Caucasia, and the neighbouring king named Omartes (in Persian, Hu-martiya) was ruler of a land still farther to the West beyond the river Don. He had a daughter named Odates. She dreamt of Zariadres and fell in love with him and likewise Zariadres saw her in a dream and loved her. After some time, Omartes, following the Aryan custom, announced the date of the *svayamvara*. Nobles assembled. Among them was Zariadres. Odates anxiously looked round and Zariadres pressed forward to her. She gave a searching look and found him the person with whom she had fallen in love in a dream, whereon she filled the golden cup with wine and presented it to him. According to Firdousi in the *Shah Nama* Hu-taosa or Katayoon presented a wreath of

flowers, which is close to the custom prevalent in ancient India.

There are other parallel stories in the Vedas, the *Mahabharata* and the *Shah Nama*. Some have been filtered into other works such as the story of Hatim, known for generosity. Like Sri Krishna, he married the daughter of the chief of bears (Jambuvat in Krishna's story) and received a jewel of special qualities, and like the Buddha he offered his body's flesh to a hungry beast. The work now entitled *Anwar-e-Sohaili* or *Kalila and Damana* was originally a work in Sanskrit named the *Panchatantra*. It was translated by an Iranian philosopher-physician, named Barzuya, into Pahlavi and the Pahlavi translation was retranslated into Syriac. The Pahlavi translation was lost, but the Syriac retranslation was translated in the eighth century into Arabic and from Arabic into classical Persian by various writers in verse and prose. Last among these translations was *Anwar-e-Sohaili. Yuzasef* [Buddha Sattva] *and Bluhar* [probably *varahara*], originally a work in Sanskrit, was translated into Pahlavi and from Pahlavi into Syriac. The Pahlavi translation was lost, but the Syriac retranslation was translated into other languages.

M. A. SHUSHTERY

ALL-AFRICAN PEOPLES CONFERENCE

Early December sees the opening of the All-African Peoples Conference at Accra, Ghana, which meets to consider non-violent methods for use in the fight against racial domination in Africa, so that "justice can be done to the greatest number without the need to resort to violence." Jordan Ngubane in *Indian Opinion* of South Africa (founded by Gandhiji) — as reported by *Peace News* of October 24th, 1958 — has tried to indicate the mission and purpose of the Conference. Its aim is not to forward ideological interests, whether Communism or the fanatical exclusiveness of "Africa for the Africans."

> The Conference . . . seeks to create a climate of political affinity within which the African can feel he is wanted within which he can feel that his reality as a human being is recognized and respected. It also seeks to establish a cultural world within which the African, whom the men of apartheid reject and oppress, can find scope for a life which is more satisfying emotionally. . . .
>
> Having been denied liberty for centuries, we are inspired by only one desire . to see a world in which human beings shall find joy in seeing their fellowmen enjoying that freedom they want for themselves. And in giving reality to this freedom we are going to use the best in the wisdom of the East, the best in the civilization of the West, and the best we have learnt in the centuries we have striven to uphold the dignity of Man . . . .

Here speaks the voice that should animate and inspire every gathering of nations, of whatever race, since unity and freedom can never remain such unless they include all "without distinction of race, creed, sex, condition or organization."

NEW BOOKS AND OLD

A STORY TO BE RETOLD MANY TIMES*

THIS VOLUME covers the period between March 1947 and the 30th of January, 1948, opening under the shadow of Partition and closing with the tragedy which crowned it. The story it tells has been told before, by Tendulkar and others, and will be told and retold many times down the ages. It is one of those stories which cannot be repeated too often. Pyarelal writes well. He was, as everyone knows, one of those whom Gandhiji trusted most and to whom he gave his full confidence.

The life of Gandhi will most certainly become the source of a new scripture; for he won for men and gave to them the knowledge that is more than an equivalent for force. The master of mechanics laughs at physical strength; he manipulates. Force is the resource of helpless fear and blind brutality. Terror is ignorant. A master of men, Gandhiji manipulated the human heart. Great works are performed, not by strength, but by gentle perseverance, patient persuasion. When, under the influence of Gandhiji, one whose badge had been arrogance and hate made a straight and candid confession of his guilt publicly, the effect was instantaneous. "Are you responsible for the Great Calcutta Killing?" the crowd demanded of him. "Yes, it is my responsibility," he replied. The change had come; it was miraculous. Truckloads of weapons were brought in and laid at Gandhiji's feet. The fighting was over in Bengal and though flare-ups did occur subsequently they quickly died down.

Within the limits of family, clan, tribe and nation men have on the whole lived together in peace, making provision for themselves and each other through sharing. For their guidance they have framed rules, rules like the rules of cricket and football, rules that are called laws. Slowly, down the centuries, man has enlarged his circle of intimates to include people of other families, other clans, other tribes, other denominations. These extensions of consciousness have been made painfully, through compulsions of various kinds. The compulsions of the present day demand a further enlargement of the heart and mind. Man is faced with extinction unless he can include within his family circle those of other races, nations, colours. The choice is, as it has always been, his.

Foremost of the pioneers in this new expanding movement of the spirit, Mahatma Gandhi will continue to guide us down the years as other great religious leaders guided our forebears into new periods of history, the advent of which their martyrdom heralded.

The transient problems with which he dealt will dwindle in importance as the years go by. The way the challenge of violence was met will be remembered. Once the decision on Partition had been taken, discussion of alternative courses ceased to be relevant. The plan of June 3rd was not an imposed award. The Congress leaders saw no other way to eliminate the Anglo-Muslim bloc which was sabotaging the administration of the country. Mutual recrimination and allegation were the order of the day. The situation was intolerable. Patel asked the Congress to face facts, to eschew emotionalism and sentimentality. The leaders were afraid that all

* *Mahatma Gandhi: The Last Phase.* Vol. II. By PYARELAL. (Navajivan Publishing House, Ahmedabad, 887 pp. 1958. Rs. 20.00; 30s.; $ 5.00)

the toil and sacrifice of years of struggle would be lost. They had worked for independence and they had to see that as large a part of the country as possible became free and strong. The price? The biggest migration of population in recorded history. Hundreds and thousands of innocent lives. A demoralization which permitted murder, massacre and rapine as well as dishonesty and corruption in public and private affairs.

It was a challenge of a magnitude few countries have ever been called upon to face.

Out of the ruins of his dream of Free India Gandhiji set about rescuing as much as possible, retrieving what could be saved, healing and rehabilitating the wounded. He had opposed Partition with every fibre of his being but he rallied to the side of his colleagues loyally, standing beside them in their time of trial, adding his strength to theirs. The situation was one for which he was not responsible, which he had tried desperately to prevent; yet he was blamed for it. Dissatisfaction with him and his methods grew steadily despite his successes. Mistrust, misunderstanding, slander, scorn, abuse and, finally, death were his immediate reward; the love and veneration of the humble millions for generations to come, his final one. Of those who participated in the solemnities attending the advent of independence he said, "Let theirs be the music, the glory, the gold; mine be . . . the maimed, the halt, the blind in the rain and the cold."

LILA RAY

The Flame and the Light: Meanings in Vedanta and Buddhism. By HUGH I'ANSON FAUSSET. (Abelard-Schuman, London — New York. 232 pp. 1958. 25*s*.)

Mr. Hugh Fausset's latest book is a record of a search for a practical philosophy or mode of living, and, as there are many people engaged in a similar search, it should prove a valuable help to a great many seekers. He has found what he was looking for in the traditional knowledge of India, supplemented by the teachings of Gautama, the Buddha. This is a very intimate book and wisely its author has made no attempt to remain an impersonal figure hovering in the background, as many writers have remained whilst expounding their philosophies. Instead, he has given his readers a brief but clear account of himself in his youth, a clergyman's son, reared in a vicarage and yet almost indifferent to the ideas which meant so much to his parents. He was unable to accept the vicarage claim that Jesus was

> the only real mediator between God and man, who broke into history at a certain point in time and absolutely transformed the human situation.

Nor could he accept the vicarage view of the uniqueness of Christianity. There had been other Divine Messengers besides Jesus, and although the message Jesus delivered was probably singularly well suited to the needs of Western man, it could not be considered to be of an entirely different nature to those of the other great world teachers.

> A true Master, according to the Eastern tradition and practice, embodies the truth for the disciple and transmits it directly, as a lit candle can light another He presents the reality which is present, but as yet imperfectly released, in the disciple, and his purpose is to help the disciple to realize, in the Indian phrase, the eternal *Guru* or Teacher in himself When he has succeeded in doing this, the need of eternal Master and mediator is over In short the aim of the Master is to prove himself superfluous, since what he essentially is, the disciple is too.

Having obtained a key to greater understanding from the Vedas, the Upanishads, the *Bhagavad-Gita* and the sermons of the Compassionate and Awakened One, the author of this book was able to discover a great deal in

Christianity which was previously hidden from him. For the truths seen glistening in the depths of the great religions are the same truths, and an understanding of one expression of them invariably leads to a better understanding of another expression of them.

> With the gradual unfoldment of his inner being the aspirant after Truth must outgrow the limitations of His church, however indispensable they may be at the initial stage, attain to a universal outlook through an intensive process of spiritual culture, and learn to love and respect *all* faiths extant in the world.

So wrote Swami Tejasananda, and, if any book is going to help a reader to attain this "universal outlook," it is this latest work of Hugh Fausset's. *The Flame and the Light* is a spiritual testament of outstanding beauty and sincerity, a book which the reviewer finds it difficult to write about without appearing to be extravagant in his praise. In reviewing Hugh Fausset's earlier work *Towards Fidelity*, Richard Church wrote: "I urge all distressed people, and all happy ones too, to get it." I cannot do better than borrow Mr. Church's words and apply them to this book also.

KENNETH WALKER

Philosophy of the Buddha. By A. J. BAHM. (Rider and Company, London. 175 pp. 1958. 12s. 6d.)

This book would be better if it were a little less clever. Its author, Professor of Philosophy in the University of New Mexico, spent a year as a Fulbright Research Scholar at the University of Rangoon, and has studied the *Vinaya* and *Sutta Pitakas* intensively. The impression produced by the result is curiously mixed. The whole philosophy of Gautama is seen by Professor Bahm as consisting of dialectic variations on one theme, which is defined on p. 15 as follows: "Desire for what will not be attained ends in frustration; therefore, to avoid frustration, avoid desiring what will not be attained." This statement will be recognized as a paraphrase of the Four Noble Truths. Since the author is in effect solely concerned with those aspects of Gautama's teaching which can be called in Buddhist terms "mundane right understanding" (the transcendental aspects being beyond the scope of academic philosophy), the formulation, understood as so restricted, is not without merit.

The weakness of the author's approach, however, appears in the development, in which he seeks to show that the eightfold path is not part of the original teaching. Yet in later chapters this path is accepted as genuine and equated with Nirvana itself—in one sense, of course, quite justifiably. Indeed Chapter 7, entitled "Nirvana," is in many respects the best in the book. The following chapter, "Dhyana," illustrates the difficulty of depending purely on translations, a difficulty of which the author is not unaware. Thus on p. 92 the *jhāna*-factors *vitakka* and *vicāra* are quoted as "reasoning and investigation," a somewhat unhappy rendering. This vitiates the discussion of these states on pp. 102ff.

The final chapter, entitled "Criticisms," is mainly intended to show the superiority of the author's own philosophy to that of Gautama. This end the author manifestly has not attained; he would have avoided frustration if he had refrained from desiring such an end. In fact the main fault of the whole is overconfidence—undertaken with a little more humility, this could have made a fine study of its subject; even so, it still repays careful reading.

M. O'C. WALSHE

The Western Response to Zoroaster. Ratanbai Katrak Lectures, 1956. By J. DUCHESNE-GUILLEMIN. (The Clarendon Press, Oxford University Press. 112 pp. 1958. 25*s.*)

The Ratanbai Katrak Lectures delivered by Professor J. Duchesne-Guillemin at Oxford in 1956 are fortunately preserved in this scholarly book closely packed with information, which will certainly help Western as well as Eastern Iranists in their study of Zarathushtra's religion and the ancient Avesta and later Pahlavi sacred literature of the Zoroastrians. It is not a treatise on the religion itself but essentially an account of the efforts made by Western scholars to study, translate and interpret the ancient Iranian languages and sacred literature.

The author takes the reader on a journey through the prehistory, with many references to the earliest and near-contemporaneous studies made by the ancient Greek scholars, historians and philosophers, nearly all the great men in ancient Greek history having been learned in one way or another in the religion and teachings of Zarathushtra (Zoroaster to the Greeks).

For hundreds of years the sacred Avesta literature was virtually lost to the West, until its discovery by a famous French scholar, Anquetil Duperron, in the middle of the eighteenth century. He brought the Avesta to Western Europe from India, and from then on some of the greatest Western scholars and Iranists took up the formidable task of intensive research, many of them spending their lifetimes on it, a connected account of which will be found in this little volume.

Zoroastrians owe a great deal to the scientific and accurate philological studies of the Avesta by Western scholars, all the important ones being mentioned in this book, together with an excellent Bibliography.

Iranian influence over Greek thought, over Judaism, Christianity and Gnosticism, is brought in by the author by subtle references and quotations. Many statements highly provocative and controversial to the Zoroastrians will also be found in the book, but these are in the main the opinions and interpretations of certain Western scholars and not necessarily those of the author, who has tried his best to remain detached from such statements, confining his lectures to his survey.

Certain inhibitions and prejudices in the minds of many Western Iranists, past and present, who have been afraid to give the highest spiritual connotations and interpretations to the sacred words of the Zoroastrian religion for fear of comparison with Christianity, are unfortunately also noticeable in this book. To many Western scholars the subject has remained a fascinating intellectual pursuit. The selection of a large number of adverse quotations and exclusion of others of undoubted spiritual merit forces me to such a conclusion. Nevertheless I would be doing less than justice to the book, its author and his painstaking study and research if I failed to commend this volume to every student of Zoroastrian religion in the East as well as the West as an intelligent contribution to the existing great library of Zoroastrian literature by an erudite scholar and a great Iranist.

JEHANGIR D. MOOS

Christianity Among the Religions of the World. By ARNOLD TOYNBEE. (Oxford University Press, London. xii + 116 pp. 1958. 8*s.* 6*d.*)

Arnold Toynbee is a master of the generalization. And though to some of his critics this mastery seems to generalize too much, yet to anyone willing to be stirred by his encyclopædic view of history and his great control of it, he

must surely be one of the great civilized men of the day. This book is an exercise in his mastery. He contrasts the religions of the world, often in fascinating detail, and asks, primarily, what they have to contribute to man's spiritual welfare. The confusion between the religions seems at times to preclude their ever having a universal appeal. This confusion is contrasted by some with the simple universalism of Communism and its apparent easy secular appeal. Professor Toynbee deals with this contrast, and he finds in religions a universalism not always appreciated by their members, and a depth and infinity of value not to be found in Communism. "The higher religions all agree," he writes, "... in feeling, and feeling intensely, that Man is not the spiritually highest presence known to Man." Such a generalization marks at once the difference between what he calls the higher religions and the secular religion of Communism. And the contrast in the places of Man in the spiritual and the secular religions is an immediate challenge to define the meaning of Man.

The contrast is also given point by his view as a historian that secular institutions of all sorts have a short life compared with religions. He believes that the role of Western civilization in its secular aspect is going to be a minor one compared with that of Christianity, and that the relation of Christianity to other religions should be a sharing of spiritual perceptions rather than an attempted conquest of belief. In this, too, Professor Toynbee sees a hope not to be found in secularism. Religions can learn how to be varied and make a contribution each to what unites them.

E. G. LEE

Christian Maturity. By E. STANLEY JONES. (Hodder and Stoughton, London. xv + 364 pp. 1958. 12*s*. 6*d*.)

One of the words used today to describe spiritual health is maturity. Mr. Stanley Jones uses it in his new book, with the addition of the word Christian, "Christian Maturity." He thinks that men today are caught between two pressures, one from outside, the other from within. The outer pressure comes from the new environmental world with its incalculable changes, above all at the moment, from the changes that are caused by the discovery of nuclear power. It is necessary for men to be mature to control this outer pressure.

The inner one comes from man's personal life. Men were born for spiritual maturity; yet there are forces within the human temperament which attempt to prevent this fulfilment. From these comes the inner pressure. When they are strongly operative, men are unhappy and restless and are unlikely to secure mature control of outer circumstance. By implication Mr. Stanley Jones places inner maturity first of all; the outer control of circumstance will follow.

How can this inner harmony be attained? His book is an attempted answer to that question. Save for the introduction, an admirable one, the book consists of short readings intended for every day of the year, each reading drawn from the author's own experience, and, it may be added, his spiritual wisdom.

It is a Christian book. That is to say, Christ is the driving power in Mr. Stanley Jones's life and the road to maturity for the author is along what he conceives to be Christ's way. This may be a difficulty for some readers who would wish to share the author's spiritual wisdom. But there is so much passion and generosity within the author's personal religion that much is left over

for anyone to receive who is fortunate enough to possess this book.

E. G. LEE

• *India's Message of Peace.* By A. N. PUROHIT. (The Four Sisters Moni, Nura, Shanti and Narayani, Calcutta. Available from Newman and Co., Calcutta. 300 pp. Second edition, 1957. Rs. 5.00)

True peace of mind is today wanting everywhere. Why is this so?

This little book tries to go to the very heart of the question and give a satisfactory answer. It is not an alluring theory or speciously persuasive argument. It seeks to unfold the meaning of life, kindle conscience, encourage thinking and show that there is a cause behind and a purpose before man. It also points out a practical way, based on the experiences of a large number of saints and seers and supported by the views of some scientists, to gain that purpose of life. The facts provided and the logic followed are so clear and convincing that the reviewer could not help being impressed by the conclusions arrived at and the efficiency of the method pointed out. We should like all people who seek that inner individual peace and outer national and international peace for which we all eagerly crave to read and reflect upon this book.

NARENDRA DEV

The Concrete and the Universal. Swarthmore Lecture 1958. By MARGARET B. HOBLING. (George Allen and Unwin, Ltd., London. 53 pp. 1958. Cloth 6*s.*; Paper 4*s.* 6*d.*)

In one of his Gifford lectures Karl Barth remarked, "God has revealed himself to man in Jesus Christ. What do we know from any other source about God? . . . We know absolutely nothing." Such a view was common enough among Christians a century ago. Few but fanatics would subscribe to it today. Miss Hobling, as a member of the Society of Friends and this year's Swarthmore Lecturer, firmly rejects it. While emphasizing the particular importance of the historical element in Christianity, she acknowledges "the universality of God's gracious dealing with mankind" and the spiritual achievements of non-Christian men and women. As the title of her lecture will suggest, she is concerned to stress the importance of the relation of universal truth to concrete fact. The "vehicle of revelation," she insists, "must also be within history." This is undeniable. But other Masters than Jesus were also vehicles of revelation and parts of human history. To her they did not embody the universal as satisfyingly as the Master of her choice. And so for her there is only one "incarnate Word" and only one historical place in which all may meet in an assurance of salvation. Those who do not thus tie the "Eternal Christ" to one historical person will find much in her lecture that is liberal-minded and, in theory at least, receptive "to the revelations of God given in other faiths which are 'in their degree' also images of God." But they will question whether the tension, peculiar to Christian belief, which she is so anxious to maintain, is as uniquely creative as she suggests. Only bigotry could deny the creative working of Christian belief in history. But only blindness could overlook its destructive and negative compulsions. Are these not due, in some measure, to its having clung too possessively to the concrete at the expense of the universal?

H. I'A. FAUSSET

The Language of Value. Edited By RAY. LEPLEY. (Columbia University Press, New York; Oxford University Press, London. 428 pp. 1957. $ 6.50)

This is a sequel to Professor Lepley's earlier *Value: A Co-operative Enquiry* and is a study from a semantic or semiotic point of view of a number of problems encountered in the earlier one, like which it is also a co-operative study. It is not easy to give any fair idea of a work to which many philosophers contribute, because all of them do not hold the same views. Yet, all the essays have the same aim, namely, to clarify the linguistics of axiology. The volume does not exhaust all the questions about the language of value, but it covers a wide range of problems. From the same linguistic point of view, some essays describe and analyze instances of valuation; some discuss problems of the nature and functions of value signs, the distinction between factual and axiological terms, and the role of emotive, cognitive and voluntary elements; and the others attempt to give the logic of normative or value propositions. Professor Hartman's essay is particularly of the third type, and his idea that "ought" is the copula in a value proposition is interesting and important. The essays range between empirical, conceptual and, finally, formal analysis.

The volume is one of the most important in contemporary ethical and axiological literature, and can be recommended to every student of philosophy. Linguistics has become one of the most important strands of contemporary Western thought, and has entered the fields of ethics and axiology also. It is a fine flower of one of the branches of Western philosophy, a result of a Western conviction that how to know is more important than what to know. Methods of knowledge are entangled in language; and so the study and elaboration of language become as necessary as the study of logic. Consequently, if how to know value is important, then the language of value also is important.

Though India's traditional philosophical literature contains a fair amount of semantics, one does not as often miss in it what value the authors are speaking about as in contemporary Western literature on axiological linguistics. This feature may leave the Indian student in unfulfilled expectation when he reads some of the contemporary Western works. But he will not experience this dissatisfaction if he reads the present volume along with Professor Lepley's earlier one, *Value: A Co-operative Enquiry*. Together they tell him what an important section of Western philosophers think and say about value.

P. T. RAJU

The Dublas of Gujarat. By P. G. SHAH. (Bharatiya Adimjati Sevak Sangha, Delhi. 333 pp. 1958. Rs. 15.00)

Anthropology in India is the richer today owing to the invaluable research work of the author as the President of the Gujarat Research Society, and this monograph, appropriately dedicated to the "teeming tribes of India," is an illuminating study of the erstwhile serf tribe of the Dublas, numbering about two lakhs.

The outstanding features of the work are the health surveys (Chapter XVII), the racial classification (Chapter XIX) and the results of the psychological testing (Chapter XX) of the Dublas.

Whatever the derivation of the word "Dubla" might be, if this "quiet and amiable tribe" is also obstinate, they share this trait with at least the Santals, whose *bang* (No) dragging by wild horses will not change to Yes.

The fact that the tribe has its gods and goddesses and priests, but likes to describe itself as Hindu and refuses to work with the Harijans, shows that it

has absorbed the customs of its masters, and alas! their prejudices too. The reasons advanced why the Dubla should be considered as a tribe are very cogent. One feels despondent that all the schemes for tribal welfare should not have increased the literacy figure to more than 1.6 per cent. The account of the festivals and folk poetry is tantalizing in its brevity. The cradle-song on page 156,

> Whose is this cradle,
> With bells ringing Ghum-ghum,

haunts the ear long after it is read.

Regarding the dosage of civilization appropriate to the aboriginals, the author upholds a programme of dynamic changes. But there is a lurking dramatic irony in his lament that the modern Dubla, like many another reformed aboriginal, is shy of dancing. It is a reminder that old Doctor Rivers's warning notice should not be dislodged so soon.

Although the list of errata is rather formidable, the maps, photographs and statistical data enhance the value of the book, which is sincerely commended to all lovers of the aboriginals, social workers and anthropologists in India and abroad.

CHARULAL MUKHERJEA

Gem Therapy. By BENOYTOSH BHATTACHARYYA. (Firma K. L. Mukhopadhyay, Calcutta. 75 pp. 1958. Rs. 5.00; 9*s.* 6*d.*; $ 1.50)

That precious stones have their secret virtue was well known in the past, as was the interrelationship between man's body and all parts of Nature; therefore it is easy to understand that Ayurvedic medicine has for ages past used gems as curative agents. Now, Dr. Bhattacharyya informs us, a method has been found which brings this otherwise expensive medicine within the reach of all.

Together with the vital properties of the different gems is the true colour, and the use of colour therapy is linked with gem therapy. Tele-therapy can also be brought into use for absent healing.

The author speaks of cosmic rays which are omniscient, omnipotent and omnipresent, and states that gems are mines of these rays. Therefore they can be used to supply a deficiency in any organ of the body and thus bring about the healing of that organ if diseased. All the physician has to do is to diagnose which colour and gem the patient needs and then by this new process the vital properties necessary can be supplied by the particular gem.

It is to be hoped that a greater recognition of the similarity between man's body and the whole of Nature, and of a connecting medium between all parts of the cosmos, will slowly lead our physicians to get back to more truly scientific methods of healing than the dangerous drugs discovered and discarded today with unfailing regularity!

E.B.

LEAVES FROM A PARIS DIARY•

[**Shri Baldoon Dhingra** recounts this month an important conversation, in which he elicited from Miss Stella Mead, a noted writer of children's books, her observations on some of the evil influences now acting upon children THE ARYAN PATH has more than once protested against horror comics, which coarsen the imagination, smother the bud of dignified and lucid speech and thrust the child away from the true delight of literature.—ED.]

IT WAS GOOD to see my old friend Stella Mead again after nearly four years. Stella has travelled in many continents and is a well-known writer of children's stories with over a score of books to her credit. Her book of *Tales from Many Lands*, which she tells with great beauty and exquisite understanding, is already a little classic in England. Stella's gifts are in evidence everywhere—directness of approach, sureness of touch and delicate shading. To these she adds an unerring instinct and a great economy of words. Stella Mead, who has great faith in the higher decencies of life, feels she has a mission to fulfil: to bring about understanding through children's stories. I decided to put her a number of questions on some of the problems confronting a writer of children's stories in the Atomic Age. I am particularly concerned with the influence of comic strips on the child's mind; for many people hold, as I do, that these devices are among the means that today lead to what we might call "moral disarmament."

Question: As a writer for children who has travelled in many parts of the world, what would you say are the most difficult problems you have come up against? How do you think a writer can help to solve those problems?

Stella Mead: The great gift of literacy has presented children with the key to a new world of knowledge. But a great problem has arisen because in that wonderful world the children can so easily be led along the paths of perversion rather than along the paths of truth. When I was last in Italy I met a well-known educationist who was greatly perturbed by the invasion of strip cartoons from America. Children were being encouraged to look at pictures portraying exciting and sometimes criminal incidents. The cartoons gave a false view of American life and there was nothing in them to encourage the mutual understanding of children in another land and in America. In these modern strip stories the wrong type of hero was being built up. The bravery and chivalry of the knights of old had no place in the make-up of these modern heroes of the film world. "Children can so easily be given false values," my friend argued, "they can so easily be led into ways of thought that help to destroy, rather than build up, that understanding between peoples which is the most pressing and important problem in the world today. Our Italian children get the impression that every American is a gangster."

Qn.: Of course, there is a great market for these exciting and somewhat blood-curdling stories; otherwise, publishers would not flood the bookstalls with them. But I have no doubt you have met people in other lands who really care for the life of the mind and are doing what they can to promote good reading.

S. M.: That is true. In Santiniketan, where I spent three weeks in 1934, I was able to go out into the villages and see the work going on in some of the newly organized Indian schools. I talked with teachers who found that story-telling was the open road to the chil-

dren's minds. We agreed that there is nothing more interesting for the young child, and perhaps nothing more educational, than the folk tale. As they listen to these age-old stories the children are laughing at the same droll incidents that have amused children for centuries in many parts of the world. The hero may be a fox, a rabbit or a jackal, but he is truly at home in every country. In the *Panchatantra* and the *Hitopadesha*, India has a wealth of stories leading directly to the road to good reading.

Qn.: I believe that you recently told stories in many schools and libraries in America? I suppose you found that American children's reading has been greatly influenced by the television screen?

S. M.: When I sat with American children in front of the television screen I realized, with startling awareness, that a subtle and powerful form of mind-invasion was going on in my presence. In many American homes the parents supervise the programmes and the children are only allowed to do a certain amount of viewing. But teachers told me of children who were so fascinated by horror films that they found lessons boring, and had lost the ability to concentrate. The new and dangerous device known as "subliminal suggestion," which enables ideas to be planted unconsciously in the viewer's mind, has already caused a great outcry amongst educationists.

Qn.: Is it the prevailing belief in America that outbreaks of crime among children are closely related to the horror film?

S. M.: It certainly seems natural that children brought up to enjoy the sight of blood and crime should in some cases find it easy to stray from the imaginary act to the real one. But aren't we up against the same question that Charles Dickens wrote about in his passionate appeal for the abolition of public hangings, so sure was he that people's minds must be perverted by such spectacles? One wonders what he would have thought of the modern screen, where any child may watch the spectacle of hangings and murder. The problem is, of course, that we have been given these great new media of cultural advancement and we have to find some way of putting them to the right use.

Qn.: Would you say that with the increase of television programmes in America there is decreasing literacy?

S. M.: Librarians told me that there has recently been a great increase in the reading membership at most of the children's libraries. The librarians are doing a wonderful job in trying to promote better reading. Illiteracy does seem to be closely linked with crime and I was interested to see the educational facilities and methods now being used at some of the Reform Schools I visited. In some of the institutions for criminals I learnt a great deal about the methods being employed to cope with gangsterdom. I was particularly impressed with the fine work being done in Ontario, in San Bernardino County, which is, incidentally, the largest county in America. There the problem of juvenile crime was being tackled in a very human way. A number of Probation Officers had got together, and roped in as their helpers everybody they could find at all sympathetic. They held that these young delinquents must be brought back into the stream of normal, happy life. They found people ready to invite them on trips or to house parties; church leaders were persuaded to organize camping holidays in which the black sheep mingled with the white, and every attempt was made to see that the first prison sentence should be the last. I am rather straying from my subject, and I have no time to tell you of the many excellent schemes for the redemption of youthful criminals I came across, but, believe me, a great deal of good work that never reaches the newspaper headlines is going on. Inci-

dentally, illiteracy does seem to be closely linked with crime, and every attempt is made to provide interesting educational facilities.

Qn.: I am interested in what you have to say about America. What of France, a country you know so well?

S. M.: France, of course, is my second country, and I think that in a way the French people have done much to avoid many of the pitfalls into which other countries have fallen. I may be wrong, but I have always felt that French children instinctively shy away from the false and tawdry in their reading. Paris for me is always the city of the Children's Theatres, and the haunt of the marionette. French literature is rich in legend and epic, and perhaps French children are not so easily seduced by the comic strip and the television criminals.

I was glad that Stella Mead ended on an optimistic note. Let us hope the dangers of thought-control, which Aldous Huxley finds becoming alarming, can, through the efforts of fine educationists, be kept at bay. I cannot help referring to Dr. Wertham's book, *Seduction of the Innocent*, in which this celebrated Doctor of Medicine condemns crime comics as blunting the finer feelings of conscience, of sympathy for other people. They affect children's taste for the finer influences of education, for art, for literature and for constructive relationships between human beings. We must do everything to remedy this present situation.

BALDOON DHINGRA

"GWERIN"—A JOURNAL OF VALUE

In a world of synthetic Admass, every attempt to express a living and individual synthesis of knowledge deserves recognition and support, especially when that knowledge draws its sustenance from traditions that are more enduring than anything mere sophisticated intellects can spin. It seems good, therefore, to repeat the plea made by the *Times Literary Supplement* in its issue of October 24th:—

> The struggle of the small specialized periodical to survive, or even more, to establish itself, in a world in which conditions are heavily weighted in favour of the large units of production is perennial.
>
> The latest instance is brought to light in the "Editorial Notes" of the current issue of *Gwerin* (Oxford, Blackwell, 7*s.* 6*d.*), the half-yearly journal of folk-life edited by Dr. Iorwerth C. Peate In spite of having a Welsh editor and a Welsh title, this admirable journal (now in its second volume) is international in scope and as such, is the only thing of its kind published in English. It would be unkind to deny Dr. Peate the pleasure of a title in his own mother tongue; but it is possible that the title may have suggested—falsely—that the magazine is especially Welsh in its emphasis, and so have deprived it of some possible subscribers. At any rate, it appears that only about 400 people buy *Gwerin*, which needs an additional £150 a year if it is to continue publication.
>
> The sum is pitifully small, in relation to the great interest, and social and historical value of the contents of the journal. In this issue the contributions range oversea to Scandinavia, and in Britain deal with topics in East Anglia (Miss Enid Porter's article on the Cambridgeshire Fens), Lancashire and Wales, besides a more geographically general account of "Cattle-Milking Charms and Amulets," by Mr. T. Davidson. Were the magazine to become more firmly established it would, no doubt, attract an increasingly wide variety of contributions from specialist scholars. It would be a thousand pities if a literally very small matter of finance should prevent this useful medium from continuing to be available for publishing the result of their investigations.

Folklore is a field well worth further exploration, as science, psychology and history are now beginning to admit.

ENDS AND SAYINGS

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

The UNESCO statistics on illiteracy have aroused comment, and given a shock to those who have thought of this present era as mainly a civilized one, with, of course, a certain proportion of "backward countries." Now the figures reveal that "of the world population of 15-years-old and over, about 700 million—that is 45 per cent—are illiterate." Even so, this cannot be an accurate total assessment, since the standard of literacy is not defined, and may include a bare recognition of the various letters, without any real capacity to communicate by means of the written or printed word. And, for many large urban populations in the West, the only use to which their literacy is put is reading light fiction, sporting news and the tabloid press, filling in their pool coupons and like activities.

Now it has been shown that illiteracy accompanies poverty, disease and undernourishment, though it does not cause them, or literacy in itself cure them. But economic and social improvement depends upon a certain degree of education, which is also a protection against the propaganda techniques of political agitators and exploiters of other kinds. It is pointed out as significant that most of the trouble centres of the world are in countries with at least 80 per cent illiteracy.

But it is also obvious that unless there are continuously maintained attempts at progress in education, what has been acquired becomes a danger. J. E. Morpurgo, Director of the National Book League, is reported (*Publishers' Circular*, London, September 20th, 1958) as saying that there is a danger in the rapid teaching of reading and writing to adults in that, having mastered the mechanics, if they find no facilities for using their skill, they lose it again in disillusionment, for want of practice. Those also mentioned above, whose literacy is still at the low-minded level, are a potential menace, too, because they have not learned *how* to think. Even the trained intellectual must cross-fertilize the results of his education with a higher literacy, the wisdom language of the soul. We are all illiterate at some level. But it is a natural law of life that, as each one helps those below him in the scale, so he receives help from those above—a fact still unrecognized by the majority of mankind.

"New Knowledge Books" · (East Grinstead, Sussex, England) have published as a pamphlet a lecture by Dr. Franz E. Winkler on *The Psychology of Leadership*, which touches on many ideas important in themselves and necessary for our generation. Dr. Winkler points out that modern societies are full of a tendency to relax wakefulness and deliberate self-control, while they express concern at the spreading of dictatorships in the political world. We need more wakefulness on the part of individual citizens, but it must be a wakefulness of the whole man — active intuition, positive rational thought and more wider-branching kindly emotion. On this basis Dr. Winkler suggests that freedom will not be defended by distrusting all leaders and trying to restrict their leadership by quantity, as it were; we need a clear distinction between moral and immoral leadership.

Immoral leadership appeals to various lower tendencies that are superseded by the conscious mind, and uses its great power to upset that equilibrium which makes self-determination possible. It circumvents conscious discrimination and plays upon modern man's fear of responsibility. As examples of this Dr. Winkler mentions political leaders' exploitation of racism and chauvinism, the religious exploitation of bigotry, the advertisers' exploitation of sexual desires and snobbery, etc. In effect immoral leadership acts as a command laid upon a hypnotized subject. Dr. Winkler insists that none can be trusted to resist immoral commands under hypnotism or the similar circumvention of discrimination by immoral leadership.

Moral leadership is "guidance contributing to the wholeness of man," offered to the *conscious* mind. It rests on "the assumption that there is supernal purpose and meaning in life":—

> ... leadership can be moral only when it recognizes the spiritual nature of freedom; without such recognition it must either turn into compulsion, as in Communist countries, or fade into abstraction as in the free world of today.

Apart from Sages, moral leadership is really a form of *mutual* brotherly assistance: the "leader" is no superman. Each of us needs to train himself for moral leadership and to resist immoral leadership: "Overshadowed and controlled by his own higher nature, a fully harmonious human being ... would be totally inaccessible to immoral leadership...."

These are valuable ideas. On the nature of the training Dr. Winkler is not equally adequate. He points rightly to a balance of thought, will, feeling, as a preparation for the advent of the overshadowing Higher Self; but the exercises he recommends are rather mechanical. *Raja-Yoga* insists on the deeper truth that, from the first attempt at concentration, a firm position must be taken with the end in view:—

> To have the highest ideal placed before oneself and strive incessantly to rise up to it is the only true concentration recognized by Esoteric Philosophy which deals with the inner world of *noumena*, not the outer shell of phenomena.

The practical problems of brotherhood are shared by all. The recent racial riots (August and September) in Great Britain, in Nottingham and in the Notting Hill area of London, have made people examine again the whole subject of mass immigration into Great Britain from the coloured Commonwealth countries. A team of *News Chronicle* investigators, led by George Tansey and George Holt, produced an interesting fact-finding series of articles (September 9th-11th, 1958), indicating the bright side, the obvious difficulties and suggested remedies. On both sides "a vicious minority produces bad results out of all proportion to its size," and " 'incompatibility of temperament' is a racial as well as a marital reality."

> Standards of living, standards of hygiene, standards of working, standards of pleasure are often vastly different It is easier to shrug these things off in Harrogate [a high-class Yorkshire spa] than in Notting Hill at 4 a.m. when the calypso session is still at full blast in the flat above...
>
> Human nature believes in communities of likes with likes. This is true of coloured immigrants just as much as of Big Business Executives. It is a world-wide fact to be reckoned with and allowed for in Britain.

There are places where such communities give no trouble, but people question whether this would unconsciously lead to apartheid, segregation of living quarters and types of work. The opposite argument is that such aggregations are desirable as "a source of mutual strength and community spirit." It seems wisest to regard them as stages to integration, not as perma-

nencies. A closer co-operation by Government, local authorities and recognized coloured community leaders is advised, so that questions of housing, hygiene, suppression of violence and vice, and everything that affects white and coloured alike, can be more efficiently dealt with.

The other factor (some think the greatest) is that of economic competition, the crowding of the labour market and unemployment. The need is for a more intelligently "vigorous industrial recruitment overseas, tied in with more intensive reception arrangements," the discouragement of false hopes and notions by better overseas information services, without making any fundamental changes in the free immigration of Commonwealth peoples.

The team found that the solution most favoured by both sides was "more capital investment to uplift the prosperity, living standards and dignity of the Commonwealth, in the Commonwealth."

There is one more point to add to that. It is not only the thing that is done, but the spirit in which it is done that counts. Is "integration" (which seems possibly to imply colonizing at another level) really the aim? At what level can one create the unity in diversity that binds and frees at the same time?

There is an old village saying that the ill and the remedy are to be found by one another—the dock grows close by the nettle, and its leaves soothe the latter's sting; the watery willow yields a remedy for the damp rheumatic ache. And right following the recent racial riots in London comes a film which Paul Dehn (*News Chronicle* critic, September 19th, 1958) claims to be the best and most exciting of the year —*The Defiant Ones*, made by Stanley Kramer as a "brilliant plea for racial tolerance." Dehn considers it should be shown to the young hooligans who instigated the riots, "for it starts by stating their case, and ends by shattering it." It is presented with a moving simplicity, and a dedicated cast—a parable whose sermon is implicit. Two convicts, a white man and a negro, manacled together by a four-foot chain, escape from a crashed prison van.

> Our linked convicts have not been ten minutes on the run, hating the colour of one another's skins, before we sense that the four-foot chain which binds them is the narrow world which black and white were created to share.
>
> We may atavistically hold (as the white convict does) that we should share it in segregated fashion—as thrushes and blackbirds do, who are of the same bird family but who never intermingle Yet if we believe that Man was made by God to behave better than the animals, we hate our fellow men in defiance of God and at our own peril.
>
> The two convicts cannot survive, unless they help themselves by helping each other. Mutual help can only lead, in matters of life and death, to mutual gratitude; and mutual gratitude (more easily than many of us suspect) breeds mutual love.

Even when the chain is broken, their interdependence is such that they still move together, and the final "triumph of their mutual understanding outweighs the mere vexation of their joint recapture."

Here is a remedy that could reach the immature riot-mongers, the minority-baiters, the harbourers of resentment, and reach them at the truly human level. Magisterial condemnation and prison sentences are only suppressive medicine.

A deeper note about the role of the United Nations was struck by the President, Dr. Rajendra Prasad, in his broadcast on the eve of United Nations Day when he stressed that the United Nations Organization was not merely an expression of the world's desire to avoid war but a positive factor in giving a form and shape to the senti-

ment of the Brotherhood of Man. Greater than the avoidance of war, the President said,

> is the truth that mutual regard and tolerance constitute the core of the human mind. It is a positive attribute with which humanity has been endowed It should be realized that the feeling of love or accommodation is something good in itself and that its goodness is too self-evident to depend on any demonstration or to be conditioned by any set of events. This forms the solid and indestructible foundation for the United Nations ..
>
> The drama of history has been steadily unfolding itself since the appearance of man on earth.... In this ceaseless activity we can discern now and then the counsel of peace, love and mutual good will voiced by wise men in all nations and all climes Out of tune with the times though such a voice may at times have sounded, we can be sure that it has never been a cry in the wilderness. Human beings the world over have bowed before it and pledged allegiance to it, consecrating those who raised this voice as prophets and saints Judging from the vast influence that these holy persons have had on human hearts we can safely say that their teachings have been in keeping with the true character of human nature.

Regarding the negative aspect, he pointed out that

> avoidance of aggression leading to war among nations is such a strong motive that it can by itself furnish all the justification for the existence of a world organization.

One should not, however, underestimate the difficulties of international co-operation (especially in these days when even the securing of national unity is threatened by provincial and communal differences); for the nations represented on the United Nations Organization are all sovereign states and they look upon it only as an instrument for reconciliation and a necessary addition to the traditional methods of diplomacy as exercised on a bilateral or regional basis. The need to get over such national barriers was rightly stressed by the President.

It is a paradox that while there are educated women who are unemployed in the country, there is still a shortage of trained women personnel to execute schemes of national reconstruction. This paradox can be resolved only when the public becomes fully aware of the need for planning women's education in such a way that Indian women may play their due role in the task of national reconstruction without failing to take their rightful place in the building up of good homes. This was urged by Dr. K. L. Shrimali, Union Minister for Education, addressing the convocation of the S.N.D.T. Women's University in Bombay recently.

There is no dearth of jobs for women, as the country needs thousands of women for health, education and welfare projects. The Second Five-Year Plan, when completed, will throw up jobs for 15 lakhs of women in the public sector alone. The experience of all young nations has fully proved that the participation of women is essential for the development of the economy. But the present system of education of women needs changes if women who take up careers are to continue to look after their homes as well. Dr. Shrimali observed:—

> It should, however, be clearly understood that these changes will produce far-reaching effects on our social organization. In order that the society may not suffer from sudden convulsions and its progress may proceed smoothly, it is always desirable to strike some kind of balance between the rights of the individual and the demands of society.... The family, which had been a vital unit of our whole social organization, is the first social institution likely to be affected by these changes. If the family as a unit is to survive in our society, the home should always make a special demand on the time and energies of women.

There are certain jobs in which women succeed better than men, such as primary-school teaching. These should be reserved exclusively for them. Dr. Shrimali made an excellent suggestion to fight the paradox of unemployment while we lack personnel when he said that there were

a great many opportunities for the utilization of the creative energies of women in such a way that they would be able to preserve the social and cultural values of good family life and at the same time take active interest and derive satisfaction from social and cultural activities outside the homes. There will be many part-time as well as whole-time jobs in our national life which could be performed more competently by women than men

In conclusion, the Minister urged the need for refashioning women's education in such a way as to help them to take up those jobs which suited their physiological make-up and which would not come into conflict with their biological function. This, in his opinion, would avoid the strain of competition and make the work of women and men complementary both in and outside the home.

The World Health Organization has begun to reconsider the uses of penicillin and other antibiotic drugs, in view of the increasing number of severe and fatal reactions reported in medical papers. As early as 1947 medical research scientists and doctors began to issue warnings that the indiscriminate use of antibiotics would lead to bacteria becoming antibiotic-resistant and that the hasty use of antibiotics might turn the medical weapons back on mankind itself. Let it be remembered that the word "antibiotic" means "anti-life," not merely "anti-bacteria-and-virus-life."

In the current issue of its publication the World Health Organization refers to the origin of penicillin and explains the increasing number of untoward reactions by the lavish use of this drug. As *The Hindu* (October 20th) gives the substance of the article:—

Penicillin came into general use in 1943, but the first death from penicillin therapy was not reported until 1946 Another three years elapsed before a second fatality occurred

During the past ten years, however, severe reactions have been reported with increasing frequency and the number of fatal cases has multiplied rapidly By 1955, some 560 severe reactions had been notified, 81 of them fatal, and by 1957 it was estimated that some 1,000 deaths from anaphyiaxis due to penicillin had occurred in the United States alone

The increasing frequency with which reactions have been reported in recent years is seen to be largely a natural consequence of the vast scale on which penicillin is now being used, however.

It may be recalled that Sir Alexander Fleming, the discoverer of penicillin, had expressed before he died his disapproval of the indiscriminate use of the newest antibiotics. His criticism was directed both against the medical profession, which prescribes strong drugs for comparatively minor ailments such as cough and cold, and against the ordinary folk who purchase these new-fangled medicines and dose themselves without realizing the dangers they are running by breeding drug-resistant organisms in themselves with such ignorant medication. This has been pointed out in the WHO publication:—

The increasing frequency of untoward reaction to penicillin is attributable to the increasing use of the drug and especially to its uncontrolled, indiscriminate use. Since sensitivity reactions almost always occur in patients previously exposed to the drug, it should not be given for minor ailments or for diseases in which its efficacy is doubtful or not superior to that of other drugs

The time has come for doctors to get back quickly to more intelligent medicines. To use, say, penicillin, for every cut finger or sore throat is perhaps asking for trouble instead of warding it off, and the WHO has rightly given the warning:—

There is need for education of doctors, nurses and the general public concerning the proper use of penicillin and the risk of sensitization; and the sale of penicillin should be restricted by the introduction of regulations regarding prescription.

As under the present circumstances it would scarcely be possible to provide individual care and attention to

the sick throughout the vastness of India, the need for a distinctly preventive bias is urgent both in Government health programmes and in organizing training for medical personnel. The President, therefore, rightly said:—

> It would be self-abnegation, not self-liquidation, for the profession if it gave the same importance to prevention of disease as was given to its cure.

The inadequacy of medical personnel today may be due to the rapid change in living conditions of the people as a result of nation-building activities, and the President, adverting to the subject, in his speech after laying the foundation-stone of the new Indian Medical Association Building in New Delhi recently, added:—

> Every thinking Indian, howsoever critical he may be, should be keen to do his duty and contribute his share to the mighty experiment of reconstruction.... The medical profession being largely in private hands in India, it must receive the praise and blame for the health picture in the country. Though the profit motive is a legitimate one for members of the medical profession, the present is a time for denials for building a new India, as the past had been for securing independence.

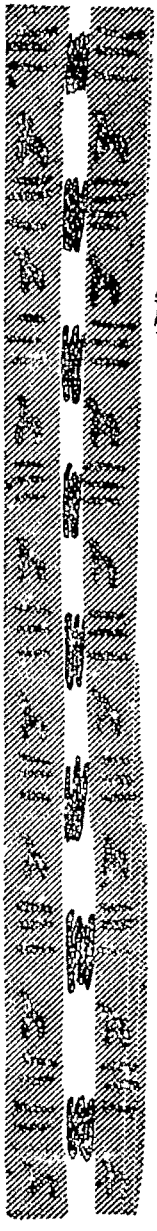
We need also a corresponding effort on the part of private citizens to learn and follow the laws of plain, healthful living.

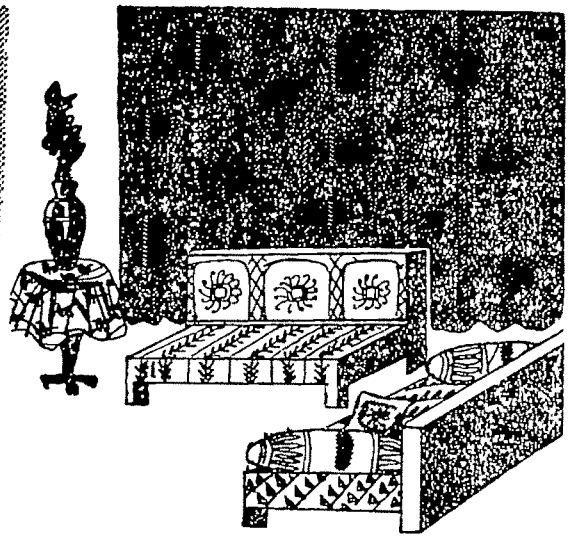
THE GLIMMER

I saw a glimmer in the dark,
A strange unearthly light,
No larger than a glowworm's, yet
Miraculous and white.

It vanished, and the dark remained,
Yet, subtle alchemy!
The night had somehow been transformed,
In darkness I could see.

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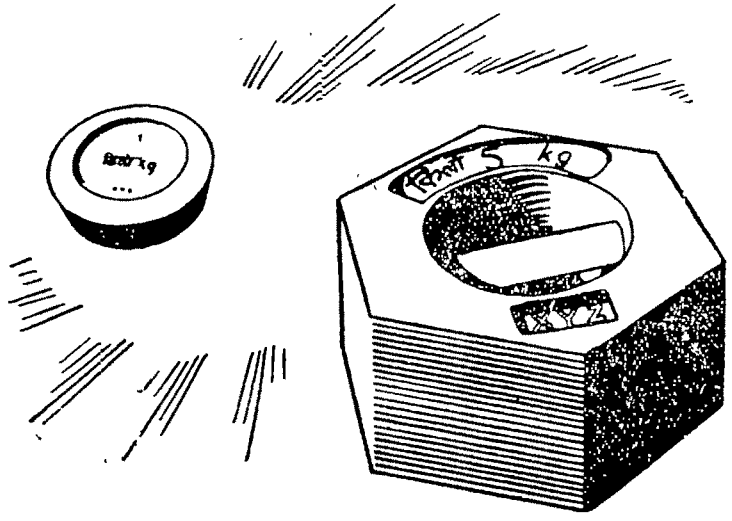
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The first phase of the change-over to the Metric System of Weights and Measures began on October 1, 1958. The use of Metric weights has become legal in selected areas of the States.

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2	117
3	175
4	233
5	292
6	350
7	408
8	467
9	525
10	583
11	642
12	700
13	758
14	816
15	875

MAUNDS (1 maund = 40 seers)	KILOGRAMS (To nearest kilogram)
1	37
2	75
3	112
4	149
5	187
6	224
7	261
8	299
9	336
10	373
11	411
12	448
13	485
14	523
15	560
16	597
17	635
18	672
19	709
20	746

SEERS (1 seer = 80 tolas)
1
2
3
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KILOGRAMS	GRAMS (To nearest 10 grams)
—	930
1	870
2	800
3	730
4	670
5	600
6	530
7	460
8	400
9	330
10	260
11	200
12	130
13	60
14	—
14	930
15	860
16	800
17	730
18	660
19	600
20	530
21	460
22	390
23	330
24	260
25	190
26	130
27	60
27	990
28	930
29	860
30	790
31	730
32	660
33	590
34	520
35	460
36	390

1 KILOGRAM = 1,000 GRAMS

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