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THE ARYAN PATH

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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UNIVERSITY

THE ARYAN PATH

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

VOL. XXIII JANUARY 1952 No. 1

"THUS HAVE I HEARD"—

Janus am I; oldest of potentates
Forward I look, and backward and below.
I count as god of avenues and gates,
The years that through my portals come and go.

We begin a new year; this magazine begins a new volume.

January naturally brings to mind Janus who was reverenced by the Romans as the God of Beginnings. He was the God of Gates and was worshipped even before Rome was built. Janus watched "the gate that openeth the year." And so he is the presiding deity over the month of January.

He had two faces—old and young, the former representing the past, the latter the future. He held a key in one hand, a staff in the other. With the key of garnered knowledge he opens the New Year; with the aid of the staff he moves forward to higher altitudes.

Janus-faced is a term of opprobrium, but is not each human being a striving and progressing Janus-like being? *Punya-Purusha*, the man of merit, and *Papa-Purusha*, the man of sin, are in each being and are wrestling for victory. And so man *is* two faced. The two faces representing our two natures, looking in opposite directions, tell us that life and death are still necessary, that the fight between the lower and the higher natures is still going on, that the future and the past are yet separated in the present, that the old and the new continue to cast a glamour—one from the region of memory, the other from that of hope.

At every dawn man begins his life anew—and hopefully he looks forward to the pleasures of the day; how often does he come to the night with hopes frustrated, feeling old; and how dark things look on a sleepless bed! Hopes and fears, memories and anticipations keep human consciousness in a non-integrated state. Time produces birth, growth, decay, death—the old face of Janus has

become older time also produces the delights of *Sukhavati*, the land of happiness, of *Swarga*, Paradise, which exhaust themselves and bring to birth the new young face—for a day, for a month, for a year, for a cycle, with the weight of old age still there. The spirit of youth and the spirit of age coalesce in the man who has made his personal nature but a channel of the Impersonal Self. Then he is no more two-faced.

Some of us are young and others of us are old; some look to the past, others dream of the future. Hope in affliction, fear in elation keep us votaries of the two-faced Janus, whose Temple we visit expectant at dawn, repentant at night; so it has to remain open.

He who has resolved to live by the Voice of his Inner God will repeat his resolve as the New Year opens. He who has not is likely to come to such a resolution at this cycle when the psychic life of the earth is young. The making of such a resolve transforms the ordinary man into the warrior soul; he begins to feel within himself the power of the *Rex Lucis*, the Lord of Splendour and of Light. For such an one some words of Henry David Thoreau will bring inspiration and suggest a line of thought to be practised. Let him do so when Janus of 1952 is young and vigorous. Says Thoreau:—

> Be a Columbus to whole new continents and worlds within you, opening new channels, not of trade, but of thought. Every man is the lord of a realm beside which the earthly empire of the Czar is but a petty state, a hummock left by the ice. Yet some can be patriotic who have no self-respect, and sacrifice the greater to the less. They love the soil which makes their graves, but have no sympathy with the spirit which may still animate their clay. Patriotism is a maggot in their heads....There are continents and seas in the moral world, to which every man is an isthmus or an inlet, yet unexplored by him.

SHRAVAKA

21st December, 1951.

THE PLIGHT OF THE WRITER TODAY

[The position of many men of letters is serious today. This is as true in India as in Britain. We bring together here two articles on this subject by **Mr. George Godwin**, author of *The Great Revivalists, Notable British Trials*, etc., and by **Prof. Diwan Chand Sharma**, author of *Our Indian Heritage* and other works. It is an anomaly of our civilization that prize-fighters and cosmetic manufacturers should have a higher monetary value to society than those who provide its intellectual sustenance and give a lead to thought. More generous treatment of their authors by the publishers would, no doubt, be part of the solution, but perhaps Mr. John Brophy's proposal, mentioned by Mr. Godwin, for a small tax on the borrower of a library book, for the author's benefit, deserves trying out. —ED.]

I.—BY GEORGE GODWIN

When economic processes militate against cultural activities, the loss to the community is inevitably real though unmeasured and unfelt save by those adversely affected. This is the situation in which the writer finds himself today, for since the war the material end of his business has undergone radical economic changes and these have all been to his disadvantage.

In the first place the cost of manufacturing books has gone up steeply. Then the wages in the printing trade have advanced. Lastly, paper, now costing four times its pre-war cost, is in short supply. A large proportion of writers who could anticipate publication of their work with some degree of assurance know today that, unless a publisher's readers and other experts in such matters assure him that a proffered manuscript is probably sure of a sale of 10,000 copies, their work will be returned with regrets.

Since writers who aspire to live by the production of original work must live from the royalties of their books, many now find themselves driven from their chosen craft in order to secure enough money to pay their way. Thus economic factors are exerting a braking effect upon cultural activities, and the flow of creative literature is being dammed at its source.

I recently offered a full-length manuscript, an odd story, admittedly, since its central theme was Plato's theory of reincarnation, to Mr. Victor Gollancz. In reply came a charming personal letter to the effect that he found the book very much to his liking—the actual word was "delightful"—but that he could not see a sale of more than 2,000 copies, which would not be economic.

Stories like that may be heard wherever writers today discuss the economics of their craft. Yet—and here is the curious anomaly—while

the publishers are pleading these increased costs as defence for (*a*) proposals to cut down royalties and (*b*) increasing the price of books, leading firms are making greater profits than ever before. The price of paper has increased fourfold since 1938. Printing costs are more than double, and all overhead costs have correspondingly gone up; and yet profits are not only maintained but increased.

No increment falls to the writer, however. He faces increased cost of living, increased cost of secretarial assistance. A good secretary was within the reach of a moderately busy writer before the war. She asked 3 to 4 guineas a week. Today, a girl with like qualifications can demand seven guineas. The paper upon which the writer writes may appear as a trifling overhead in his trade. Before the war it was. I could then buy quarto at under 3*s*. a ream. Today, it costs 15*s*. to 18*s*.

Let me give an example of the sort of financial return a writer may anticipate today for the labour of writing a non-fiction, 80,000-word book. Three years ago I signed a contract for a book of that length upon the subject of religious revivalism. I delivered my MS. within a year. Nine months later, after several applications, I was paid £50 as advance on royalties. Nearly three years after writing the book I have the manufactured article in my hand. From the American edition of 2,000 copies my share on a percentage basis is £28.10.0. But that is not paid to me, since the sales of the English edition are said not to have earned the £50 advance!

The writing of a book of that kind involves two separate labours. First, preparation of the material—the reading and note-making; next, the compilation of the actual book—a heavy task, since the typing of 80,000 words in itself is real work.

Now contrast that with what the writer may expect when he turns to the periodical market. For a 3,000-word article in the lately defunct *Strand Magazine* I was paid by its liberal and kindly editor the sum of fifty guineas—and that for the first British serial rights only.

The periodical press in Britain has advanced its rates well since the War. Why, then, cannot the writer of books turn to this lucrative market to supplement the dearth on the book side of his activities? The answer is simple. The continued shortage of newsprint has so limited the periodical press and the daily press that the space available for the outside contributor is exceedingly limited. But newspaper proprietors, and the proprietors of weekly and monthly magazines, faced as they are with increased costs, are contriving to make increased profits. (This may have something to do with the ratio between the number of pages and the advertising rates. I do not know.)

Thus, it is apparent that the only worker who is suffering economically is he without whose labour none of the others could exist. For it is incontestable that, no authors, no

books, and no books, no publishers.

In this brief paper I do not attempt to indicate the causes which have brought about this sorry state of affairs for the writing man; nor do I offer any solution for it. I merely attempt to set forth the facts as they touch myself and hundreds of other writers who are not best sellers, but merely men sufficiently competent to live by the pen.

One positive proposal has recently been put forward by a writer, John Brophy. He suggests that the writer might be given a fairer financial deal if those who read his books paid for that privilege. His is no crackpot scheme for state subsidies, but a matter-of-fact businesslike proposal that a person who reads an author's book should pay for it.

Let me contrast for a moment the sharp distinction between the monetary rewards of the composer of music and the writer of books. When a composer publishes his work he receives a royalty on every copy of sheet music sold to the public. So far the composer fares on terms of financial equality with the writer, deriving his revenue from the sale of his sheet music as the author from his printed book.

But after that the comparison ends. The composer has a further source of profit, namely, from the public performance of his work. This comes to him generally through the Performing Right Society, which efficient organization collects, in units of one-tenth of a penny, a further fee for the public performance of musical compositions.

Nobody can enjoy the public performance of music by living composers without such payment, whether the performance be by radio, a great orchestra or simple village-hall amateurs. The question that is now being asked is this: Can some analogous scheme be devised to increase the meagre returns of authorship? Mr. John Brophy, himself a successful author, in a lucid article in *The Author*, the organ of the Society of Authors, considers that it can.

In so brief a paper there is no space to set out Mr. Brophy's scheme in detail, but I will quote one paragraph from him:—

> Commercial libraries are maintained by period subscriptions paid in advance, and public libraries are subsidized out of the rates—it is a misleading euphemism to call them "free" libraries. The scheme I am putting forward would in no way alter either of these methods of defraying the cost of stocking and running libraries. The innovation would consist of a borrowing fee to be paid by the reader each time a volume is "taken out." The fee I suggest is one penny, and, after certain deductions, it would go wholly to the author of that volume.

As a class, writers are not particularly articulate about the economics of their work, and only within living memory have they possessed any sort of organization to afford mutual protection—the Society of Authors. Today there are, in Great Britain, at least, many authors of established

reputation who are living on the border line of want. This is particularly true of present-day poets. It may be that the periods when a man might hope to live by poetry occur infrequently in history, and that in no period has the lot of the poet been financially rose-strewn. Today, it is certain that barring one or two men who have become fashionable, as Roger Montgomery became fashionable in the Victorian era, poets are under the necessity of turning to some secondary occupation in order to live.

One of the saddest commentaries upon our present civilization is the contemptibly mean allocation in the Civil List for pensions for men of outstanding literary talent who are unable to live by their work. The most a man may hope for, after the humiliation of making application for financial help to a state department, is a starvation pension seldom above £150 a year and more often less than £100.

The great public, knowing of authors only by their reputations, has, and can have, no idea of the economics of literature as a profession. It is true that there are writers with names known throughout the Western world who are barely above the economic level of penury. Surely, it is obvious that if the production of scholarly works and of works of literary merit is halted by adverse economic burdens, the flow of ideas and the dissemination of thought throughout the world must be thereby impeded? A civilization that penalizes the creative elements in its people must decline and must face the danger of eventual eclipse.

Today, in Britain, the decline in standards of taste are everywhere notable, and it is significant that the slick journalist, producing worthless ephemera can live at the economic level of the manufacturer of chocolate or the maker of munitions while scholars such as the late Sir James Frazer suffered want, and living poets, such as Herbert Palmer—to name but one—feel the inexorable pressure of business economics.

In this brief and fugitive paper I have made no personal contribution to the problem for the sufficient reason that I have none to offer. But such as I see them, and as I experience them myself, I have stated facts that are no longer in dispute. Times may be hard for the manufacturer of paper, for the publisher, for the bookseller, for the printer. But one thing is incontestable, they are hard for that seldom-considered creature, the author, upon whom paper-maker, publisher, bookseller and printer depend for their existence. Nor are there anywhere signs that conditions are likely to improve in the future. On the contrary, the craft of authorship faces a future that the writer may well approach with deep apprehension for his survival.

GEORGE GODWIN

II.—BY DIWAN CHAND SHARMA

While writing on this subject one cannot help thinking of what Bernard Shaw said about this ever-present problem and what happened to him during the early days of his life when he set himself up as a creative writer. For about ten years he wrote every day a thousand words and produced five novels and scores of articles and the net result was a total of £6. It will, however, be instructive to know what happened to these novels and articles and how his total earnings amounted to the paltry sum of £6. He wrote one novel a year and he himself said afterwards about his machine-like industry :—

> I bought supplies of white paper, demy size, by six pennorths at a time; folded it in quarto; and condemned myself to fill five pages of it a day, rain or shine, dull or inspired. I had so much of the schoolboy and the clerk still in me that if my five pages ended in the middle of a sentence, I did not finish it until next day.

What was the result? He failed to find a publisher for his first novel, *Immaturity*. It was his fifth novel, *An Unsocial Socialist*, that was first published as a serial in a Socialist Magazine. The fourth novel, *Cashel Byron's Profession*, was taken up by the same paper afterwards. Later on, the second and the third novels, *The Irrational Knot* and *Love among the Artists* came also to be published serially. It is no wonder that one of the biographers of Shaw has remarked, "When the last of the novels, *An Unsocial Socialist*, was written in 1883, five unpublished manuscripts were the only visible product of Shaw's first seven years in London."

This is how Shaw fared during the early days of his career as a writer. So far as his personal economics are concerned, they can be guessed by anyone. Of the £6 made during these years, he received 15*s*. for an article, 5*s*. for some verses and £5 for a commissioned essay on patent medicines which a sympathetic solicitor asked him to do. In other words, his creative writing brought him next to nothing during the days of his bitter struggle.

During this period he was able to manage because his father sent him a weekly allowance of £1 but chiefly because his mother, with whom he lived, supported him in the main. Of course, it may be said that Shaw suffered because he made a false start. He was destined to be a dramatist but he began, mistakenly of course, to write novels. At the same time, those days were different from ours. There were fewer opportunities open to the creative writer at that time than there are today. But this cannot explain away the whole thing. A creative writer today may meet with the same fate as did Shaw with this difference, that whereas Shaw died a fabulously rich man, the present-day writer may die a penniless pauper. The histories of the literatures of the world bear

ample testimony to this.

To understand this situation clearly, we must distinguish between creative and commercial writing. None has done this more aptly than the ancient Persians. They divided poetry into two classes. One of these was something which was like the gushing of water from a natural fountain; it came, as it were, automatically from within and it had such an inner compulsive force that the poet could either perish or write. It was, so to say, commissioned by his inner self which acted as a tyrant and would not let the poet rest until he had expressed himself in verse.

The other kind of poetry was not an act of inner illumination or revelation. It was something entirely external, commissioned by a patron or a friend. Here the poet acted as the agent of someone in whose pay he was, while in the first instance he behaved as a channel through which flowed ideas and thoughts, sentiments and feelings which came to him he knew not whence.

The same distinction holds good, more or less, between creative and commercial writing. Creative writing is done to satisfy an inner urge, while commercial writing is mainly for bread and butter. But this distinction need not be pressed too far. Some writers, like Shakespeare, have combined the two so marvellously that they are the wonders of the world. None combined topicality with universality so well as did Shakespeare. None could cater so well to all levels of taste as did Shakespeare. He was able to please the Elizabethan groundling but he could also win the admiration of such fastidious men of letters as Milton and Ben Jonson. It is not easy to perform such a feat.

It may be said that it is easy to discriminate between creative writing and commercial writing so far as poetry is concerned, but we fail to do so when we come to drama or short stories or other kinds of writing. Here one has to fall back upon the dictum of Wordsworth about poets. He said that each poet had to create the taste by which he was to be judged. This meant that each creative writer had to strike out a new path for himself. Originality is the hall-mark of a creative writer. He may adopt any form of writing, but he must bring to bear upon it originality of approach or style and freshness of outlook or theme.

In other words, he must be prepared to be neglected by his contemporaries and he must be ready to be ill rewarded for his efforts. This has been the experience of many writers like Wordsworth, Hardy, and Somerset Maugham. Of Wordsworth, Matthew Arnold rightly remarked that he did not make so much out of his poetry as to be able to buy his shoe-laces. Hardy was denounced and ostracized because of his daring social philosophy. In 1938, Somerset Maugham complained that the young writers of his day did not take any notice of him. All this goes to show

that a creative writer has to preserve his independence of spirit at all costs.

Commercial writing is, however, of a different variety. The recipe for it was given most admirably by Lord Northcliffe when he said, "Give the public the meat that it craves for." This means that the primary aim of a writer is to entertain the public and to satisfy its demands. This kind of writing is, therefore, not a mission or a life vocation, but a kind of industry. It is something like secretarial work or salesmanship. It has its own rules and they must be obeyed by the practitioner. It is for this reason that universities establish Departments of Journalism and well-known journalists start private schools of their own for coaching aspirants. It is for this reason that the market is flooded with so many manuals of journalism.

I have before me a book, *Writing for the Press*, which contains admirable advice on journalism as a career. It tells us how to gather and present news, how to write articles and to do sketches. Dorothy L. Sayers gives fine hints on the use of the king's English and there are valuable chapters on the technique of the short story and on other kinds of writing. Here the approach is entirely commercial in the sense that the writer is given advice with a view to make his writing saleable.

To say, however, that journalistic writing can never attain to the status of creative writing would be rank injustice. A journalist like H. W. Nevinson was very often crossing the boundary line between commercial and creative writing. Yet it should be remembered that Nevinson never gave the public the stuff that it craved for. Even when he was merely reporting, this should not be confused with reportage. He showed his loyalty to his "dæmon," to his inmost creative impulse. Nor can the musical and dramatic criticism of a man like Bernard Shaw be dismissed merely as journalistic stuff. Very often Bernard Shaw rose in those weekly articles to the heights of creative writing.

Yet the personal economics of writers, of whatever variety they be, are seldom satisfactory. In his autobiography H. W. Nevinson remarked that quite often he had been faced with the problem of keeping the pot boiling. He had to think hard how to meet his current expenses. This experience is typical and not exceptional. It is for this reason that even salaried writers band themselves together in trade unions in order to improve their lot economically. So far as the free-lance is concerned, he is like a prospector. For one person who strikes gold there are scores who find it difficult even to keep the wolf from the door. The glittering prizes which the writers of best sellers get are reserved only for a few. Writers as well as publishers go on hopefully, thinking that some day they will be able to hit the bull's-eye, but for one hit there are hundreds of misses.

What is true of writers in the

domain of popular short stories, novels, biographies, plays and other forms of literature is also true of the creative writer. He lives in the hope that something will turn up; he is of the kith and kin of Micawber, not in the sense that he is improvident, but in the sense that he finds it hard to make both ends meet.

That this is not exaggeration is amply proved by the fact that President Roosevelt in his New Deal programme made provision for subsidies to artists and writers. Knowing full well the plight of struggling creative writers the British Council also established scholarships and prizes to keep them going. Something like this was done also by Unesco when it issued a questionnaire on the freedom of the artist. Among the questions put were these: "Have you received help from public authorities, private institutions or from private persons? In what form and in what manner?" All this confirms us in the belief that the lot of the creative writer in general, in terms of his personal economics, is far from satisfactory.

This is especially the case these days. A columnist in a recent issue of *The Illustrated Weekly of India* summed up the situation in this way:—

> The publishing business is in the grip of a severe slump—not in India alone. Even in the United States where books, like other commodities, enjoy the sales promotion technique as nowhere else, there are signs of a near-depression that is alarming the trade. (Incidentally, a book in the U. S. begins to show profit only after the sale of the first 10,000 copies!) The hey-day of Indian publishing began and ended with the war.... Books are, understandably, the first casualty of the present high living costs. The choice lies often between books and butter. That is not the whole truth, though. At the root of the problem is the ugly fact that a genuine book-buying habit has not grown in this country. It amounts to a cultural deficiency that can have far-reaching effects.

The cultural deficiency to which the columnist refers is not endemic to India; it prevails everywhere. The creative writer has to face it more than anybody else because he is a person of forward vision and his values are not always in terms of keeping things as they are. His personal economics are therefore bound to be bleak and dismal. If he wants to preserve his soul, he has to bear in mind the dictum of Bernard Shaw about the true artist, quoted earlier in this article. Of course, he may strike a compromise between his creative self and his commercial self, as some writers these days have done. He may give part of his time to creative writing and some part of it to commercial writing. But the question is if this compromise can ever work. It is like paying allegiance to God and Mammon at the same time. In such a working compromise, it is God who is bound to suffer in the long run.

DIWAN CHAND SHARMA

DESIRE AND ASPIRATION

[This is a thought-provoking development, by the well-known English novelist and essayist, **Claude Houghton**, of a thesis which he put forward with power in our June 1949 issue, where he reviewed *Through the Gates of Gold* under the caption "The Secret of Strength." It is the tide of desire which sets the barque afloat, whether to dash it on the rocks on this side of the sea of human life or to bring it safely to the peace and beauty of the other shore. All depends on the set of the tide, and that each man determines for himself. As Madame Blavatsky once put it:

Will is the offspring of the Divine, the God in man; Desire the motive power of the animal life....Both will and desire are absolute *creators*....The man, therefore, makes himself in the image of his desires, unless he creates himself in the likeness of the Divine, through his will, the child of the light —ED.]

From remote ages the conception of super beings has haunted the imagination of men. Myth, folklore, fairy-tale, depict the exploits of heroes which move ordinary mortals in a manner which suggests that, potentially, they are capable of similar exploits. Consequently these fabulous figures seem prophetic of an order of being which we would attain if only we could escape from the fetters of earthly desires that chain us to a lower level of consciousness.

At different times, and in varying degrees, it has been felt that the attainment of a new and higher level of being is partially, if not wholly, dependent on the transformation of sex energy. According to Dr. Alexis Carrel, sex energy

exerts a profound influence upon the strength and quality of the mind. In general, great poets, artists, and saints, as well as conquerors are strongly sexed ....It is well known that sexual excesses impede intellectual activity. In order to reach its full power, intelligence seems to require the presence of well-developed sexual glands and the temporary repression of the sexual appetite ....While the weak, the nervous, and the unbalanced become more abnormal when the sexual appetites are repressed, the strong are rendered still stronger by practising such a form of asceticism.

And from the *Bhagavad-Gita* we learn:—

....the universe is surrounded by this passion. By this—the constant enemy of the wise man, formed from desire which rageth like fire and is never to be appeased—is discriminative knowledge surrounded. Its empire is over the senses and organs, the thinking principle and the discriminating faculty also; by means of these it cloudeth discrimination and deludeth the Lord of the body. Therefore, O best of the descendants of Bharata, at the very outset restraining thy senses, thou shouldst conquer this sin which is the destroyer of knowledge and spiritual discernment.

The necessity for asceticism ("training") is readily enough conceded by everyone if the aim is

physical fitness; indeed it is regarded as axiomatic if a boxer or an athlete is to reach "the pink of condition." Yet the transmutation of sex energy and the principle of asceticism invite derision in certain circles if the avowed aim is spiritual regeneration and the attainment of a new level of being.

The two aims are not necessarily incompatible, so long as the lesser serves the greater, and the greater embraces the lesser. But, where the ultimate aim is a *new* level of being, not simply physical perfection in this, there is a vast difference in the way of attainment, a difference which inevitably confronts us with the question of sin. Physical fitness can be achieved by the following of certain disciplinary rules which can be standardized, and from which any departure, with the consequent dissipation of energy, will be generally recognized as wrong. The first thing to be said about sin is that it cannot be standardized. ("One law for lion and ox is oppression.") What is waste for you is sin—*for you*. It may not be so for another. It may seem a glimpse of the Promised Land. What you recognize as waste—for you—surely depends wholly upon what you regard as your highest activity. There is no universally applicable rule. Everything which impedes the exercise of your vocation, everything which clouds your discernment and obscures your vision of that vocation, is waste—for you.

It seems equally certain that, though there is, and can be, no universally applicable rule governing the transmutation of desire, yet such transmutation can be effected only by positive creative action; not by repression or substitution. It is, therefore, an individual problem, and must be solved by the individual in the light of his own desires and his own aspirations, for positive creative action is possible only in relation to an already existing aspiration. Repression can have only disastrous results because it attempts to solve a problem by denying its existence. Imprisoned desire, like standing water, breeds pestilence. And substitution—that is, to make energy serve some arbitrarily chosen "enthusiasm"—is to attempt compromise on an issue not susceptible of it. "The spiritual life must be a fulfilment—not a substitute."

The nature of such fulfilment, for the individual, is at least partially revealed to him by the nature of his ruling love. It is easy to recognize the nature of our ruling love, because it is that for which we make the greatest sacrifice. *We serve best what we love most,* but clearly there will be divided allegiance—unless we love one thing only. *Most of us are in a state of almost perpetual civil war because, although we may have a major love, we have many minor ones—each of which in turn presents a clamorous claim;* each of which in turn dissipates the energy which should be concentrated in the service of the ruling love.

It has been said that there are no

saints among the artists: no artists among the saints. This seems inevitable because, above all else, an artist loves his work. He has sacrificed for it almost everything which others regard as precious. It may be that the "man of great possessions" in the parable was by temperament an artist. But the saint loves God. And the greatest saint loves God only. His asceticism is an oblation on the altar of God. If the work of an artist demands his quintessential energy—as it most certainly will if he is a great artist—his temporary asceticism is an offering on the altar of his work.

The nature of the "great possessions" which most outstanding novelists would be slow to surrender may be revealed by an examination of their psychological equipment. In a recent issue of *The Times Literary Supplement*, there is an analysis of this psychological equipment:—

> The novelist can ill afford to be dainty. Observation is not enough; and so he must project himself imaginatively into ignoble hearts, infect himself with feelings that produce evil and ugly actions. He must have in him the seeds of the vices he describes. Not that this usually presents much difficulty....Most novelists have been adequately furnished with potential hatred, envy, avarice, and lust.

It is worth noting that this penetrating analysis refers to imaginative identification only with the lower emotions. It is silent concerning imaginative identification with higher levels of being, and so, by implication, it explains the failure of every novelist adequately to portray an order of consciousness higher than his own. There have been several attempts but (leaving aside those which take the theme of the "return of Christ") none is wholly convincing. Myshkin in *The Idiot*—even Alyosha in *The Brothers Karamazov*—lack the "psychological density" of the same author's Svidrigailov and Stavrogin. The revealing fact is that we cannot visualize a super being with the intensity essential for imaginative identification. When we can—when the energy which so readily serves the lower levels of consciousness has, by the transmutation of desire, been brought into the service of the higher—the distance between him and us will be less.

Although few of the poets achieved more than a temporary transmutation of sex energy, many of them are eloquent about the effects of unconditional surrender to lust.

> To spend our substance on a minute's pleasure.
>
> The poor benefit of a bewildering minute.

But, as ever, Shakespeare reveals the depths and the heights—the abyss of lust, and love at its highest and rarest.

The sonnet which begins:—

> The expense of spirit in a waste of shame
> Is lust in action; ...

goes on to define the nature of lust prior to, and after action—its madness before its aim is attained, during its attainment, and afterwards:—

Mad in pursuit, and in possession so;
Had, having, and in quest to have, extreme;
A bliss in proof, and proved, a very woe;
Before, a joy proposed; behind, a dream,

and ends with the couplet that never becomes commonplace no matter how familiar it may be:—

All this the world well knows;
yet none knows well
To shun the heaven that leads men to this hell.

It is true that everything is also its opposite, in the sense that the energy which can serve the highest aspiration is the same as that which, in reverse, can serve the lowest desire. And one is compelled to believe that the power which enabled Shakespeare to descend into the Inferno of lust also enabled him to enter the Paradise of love. *The Phœnix and the Turtle* is the greatest poem of "polarization" ever written. It is a marriage between all the "pairs of opposites." Everything which is dual, antagonistic, achieves the unity of spiritual equilibrium. It is a poem of timeless serenity and has, therefore, all the "otherness" of Eternity. Here, if you like—and if the phrase is appropriate—is transmutation of sex energy. Here, the miracle of spiritual alchemy is made manifest.

The simple fact is that sex—at the imaginative level or the physical—is the supreme problem for many people. Incidentally, this may be the reason why it is the subject of so many jokes, for it is traditional to laugh at that of which we are afraid. And one may well fear sex. Too often, to "overcome" it at one level is to surrender to it at another. ("How prettily that bitch, sensuality, begs for a portion of mind when it is denied a portion of flesh.") Even those rare individuals who have seemingly "overcome" sex are often slaves to spiritual pride—which is a less desirable destination than that reached by "yielding to the solicitations of the Beast."

It were better to say with Heine (the translation is quoted from memory):—

Seldom have I understood you,
Seldom have you understood me,
But when we were in the mud together
—Then we understood each other.

To give way to a temptation may not be to get rid of it, but it does compel us to recognize our actual place in the ranks of humanity. And that induces humility.

It may be that, in the West, transmutation of sex energy cannot be achieved alone, but only through the polarizing effect of love for another. Love, that is, of the order enshrined in Donne's poem "The Ecstasy." This mystery, sometimes called the Mystical Marriage, is love at its loftiest altitude—and is, therefore, infinitely removed from the usual connotations of the word. As the vibrations of light are brought into conformity, and concentrated in one direction, by polarization; so the polarization of lovers creates a spiritual conformity and equilibrium, lacking in each, but shared by both.

All consideration of this state must necessarily be speculative, but, presumably, when it is attained, everything less than itself ceases to

have relevance. For those to whom such a state is conceivable, if only imaginatively, surely everything which imperils its attainment is apostasy. It is this state, and only this state, which ransoms the word, Eternity, from the bondage of misuse. Surely this state is timeless and, according to Kierkegaard, there is a qualitative distinction between Eternity and Time. Surely, this state is Being, in full blossom, under another sun. And if, to some of us, it is but the dream of the greatest poets, we should do well to make certain that we can differentiate between dream and vision. If it be argued that this state is death to all that we ordinary mortals cherish, it should be remembered that the lower must perish in order that the higher may be born. The caterpillar dies to attain wings: the seed perishes in order to bring forth much fruit.

It would seem that only in this state—in this polarization between lovers—will the ceaseless war between the sexes end: only in this spiritual equilibrium will the insatiable flame of desire be transformed into light—and this "evermore unrest" be stilled.

CLAUDE HOUGHTON

AYURVEDA

The opposition which the ancient Indian medical system of Ayurveda, has faced in the country of its origin, and how that opposition can be overcome, was the subject of Vaidya Guru Shri D. K. Bhardvaj in his presidential address at the 18th All-Karnataka Ayurveda Sammelan, held at Bijapur on October 21st.

Ayurveda, which has been giving medical relief to 90 per cent of the population in India for thousands of years, was declared to have become unscientific, immediately the British stepped into India.

Shri Bhardvaj cited Western medical authorities like Dr. Alexis Carrel and Dr. Macpherson Lawrie on the grave lacunæ in Western medical knowledge, and quoted Dr. N. Clarke, M.D., as exclaiming:—

If the physicians of the present day would drop from the pharmacopœia all the modern drugs and chemicals and treat their patients according to the methods of Charaka and Sushruta, there would be less work for the undertakers and few chronic invalids in the world.

Allopathy might with profit take a leaf from Ayurveda's freedom from dogmatism and its proclamation that "that is medicine which cures disease and he is the physician who saves the patient from the clutches of disease." For, as Dr. Kenneth Walker is quoted as saying in his *Diagnosis of Man*,

It may be that what the enlightened Hindu has known in his heart for thounds of years will some day be taught in the lecture halls of science. However much the functions of science, philosophy and religion may differ, however distant the points from which they start may be, eventually they will arrive at the same conclusion. For "Truth is One; the sages only call it by different names." (*Rigveda*)

A PLEA FOR INTEGRATED LIVING

[We publish here the lecture on an important subject which was delivered at the Indian Institute of Culture, Basavangudi, Bangalore, on May 19th, 1951, by **Dr. S. Kamesam, Hon. D.Sc., B.E., M.E. (Hons.), M.I.E. (Ind.), F.A.Sc.,** whose interest in Nature Cure has doubtless prompted some of these reflections. The difficulties of practising the art of integrated living have been very greatly increased by our civilization. Dr. Kamesam brings this out admirably: in living a healthy life of body, we are hampered by the doctors and the druggists; in living a healthy life of psyche we are hindered by psychiatrists and psychologists; in living the healthy life of spirit we are restricted by the theologians and the priests of every creed. The proper integration of the individual, however, is necessary for a fully integrated world.—ED.]

In this age of intensive scientific thinking, it is somewhat of a paradox that man has so little applied the principles of science for living a full or integrated life and for capturing life's greatest values. It is well known that our present method of living is lopsided. The science that is at our disposal is hardly being utilized except for making a living, and making a living, after all, is only a means to an end, which is living itself.

Living in an integrated and balanced manner is both an art and a science. It should, therefore, be possible to make a detailed blueprint of what we want and how to achieve our aim in a balanced manner. It should be possible to plan an intensive course of training for full and successful living. No scheme which throws undue emphasis on the physical, mental or emotional side of life is calculated to give either maximum happiness or maximum content.

What is wanted is a synthesis of physical, mental and moral living, so that the body, mind and soul are able to develop in a balanced manner. For several centuries the Greeks and Romans seem to have lived balanced lives. The Yogic system in India is one of the most successful efforts in this direction. Any undue development of one of the components will be at the sacrifice of the development of one or both of the other two. Such an unbalanced development gives no chance to bring out the best in man and so to contribute to human evolution.

Undue emphasis on the mind seems to be pregnant with more destructive possibilities than emphasis on either of the other two components. Today a physical pygmy with high mental development can bring about widespread destruction. As man is progressing at break-neck speed towards the highest quantitative mental development and with no reservations, limits or safety-valves, the world is faced with the risk of disaster if this creature, with a large head and brain a small or weak body

and practically no soul, is allowed to run at almost supersonic speeds. The only remedy that bids fair to be effective in saving man from the undue development of his brain is to give him training for living an integrated life in which his mental development is in balance with his moral and physical development. We have integration and planning for all ways of making a living, but none for living itself.

Taking up first the integration of the body politic, the ills of the world have recently been greatly aggravated, not only by the discovery of atomic fission and its application to destructive purposes, but also by the machine which has been developed for the mass production of millions of articles not necessary to happy living. These goods have flooded the markets of the world and corrupted the eating and living habits of even the world's poor millions and, by increasing desires and cupidity, have resulted in lowering the moral standard in every country through the competitive struggles that have ensued.

The modern scientific age may be said to have started with Francis Bacon in the early 17th century and scientists, actuated no doubt by the search for truth but also by mere curiosity, have gone on gaily since then inventing and wresting secrets from nature. *But, almost childishly, the scientist has not worried about the possible misapplication of that knowledge, or its repercussions on social life.* He has washed his hands of all responsibility under the plea that he is interested in knowledge for its own sake. When, however, the scientist was sought after by commercial and financial interests, the money-making motive entered and he became a tool for power-loving groups and also, under the plea of patriotism and his own country's defence, gave his support and technical knowledge to devising atomic weapons without realizing that humanity as a whole would be the sufferer. Science has helped at best to serve material needs and ends. Moreover, these "needs" have developed in geometric progression and not only made man dependent on a thousand gadgets which he would be better without, but also brought about almost complete atrophy of his social and moral conscience.

Why has there been such apathy in considering the problems of social life? Our National Research Laboratories deal only with gross matter; the living being of man has not been studied at all. The reason is, there is no money to be made in helping people to live simply and correctly. Even a Hitler had to withdraw his order forbidding women to use cosmetics because the strong moneyed interests in the business rebelled against his order. Only the cultivation of strong public opinion by disinterested propaganda will win against the materialistic exploitation of human weaknesses.

We have created a monster which requires to be fed, a machine, which

engulfs the lives of millions. There is no way out along the road we have been travelling. We are but a short distance from an abyss into which we shall fall unless we retrace our steps. The only way out is the trek backward. We need to integrate mind, body and soul for something better than material comforts. The world is one and belongs to humanity collectively. The people of the world groan under the load of armament production because the monster has to be fed It requires raw materials and competition for these create international disputes, developing fears and frenzies until war eventuates. The way out is clear. It is to stop the useless mass production of unnecessaries, and simplify life a hundredfold. This will also mean the lifting of the weight of governmental interference and control of life; and man will have time to devote to the integration of his physical, mental and moral nature, free from economic bondage.

Before dealing with the integration of the body physical, it may be interesting to outline the recent tendency to reckless subordination of moral and abiding human values. Man has been forgetting that moral nihilism can set up a chain reaction so that, as a result of a succession of bombardments from ideas and actions, man's last moral inhibitions may evaporate. When the physical, moral and mental aspects of man's life are allowed to fall out of gear and develop in an unintegrated or unbalanced manner, the world produces nervous freaks, intensely selfish, physically, mentally and emotionally, almost afraid of their own shadows.

If this be the result of intensive mental development at the expense of moral or emotional development, has not man paid a very heavy price? The human race, led by the mentally developed nations, so-called, of Europe and America, is speeding to disaster, yet there is no public opinion to cry halt to science, which has set man on a mad and suicidal chase. What he really wants he does not seem to know, confusing as he does pleasure with happiness. The goal appears always to recede like a mirage. If man were given training in integrated living he would realize, in the first stage, what was wrong with his recent evolution. This realization will provide him with the necessary stimulus to search for the remedy and apply it forthwith, before he lands himself in a mental home or makes a mental home of the whole civilized world. Even today, statistics show nearly half a million mental patients in institutions in the U.S.A.—the most "advanced" country. One can imagine the number who are either treated at home or do not know that they need the attention of psychiatrists!

We do not have a fraction of the material or scientific resources of the U. S. A. which, with its colossal industrial potential, seems to lead the world in all matters. Yet we are blindly imitating its suicidal policy in dealing with sickness, giving undue

emphasis to drugs and hospitals and comparatively little to preventive practice by the individual. There is not enough planned instruction in schools and colleges, in integrated living—scientific nutrition, practical psychology, philosophy, etc.; while billions are being spent on the curative side of disease, which is a penalty imposed on man by nature for his indiscretions. Even the healthy people are made to pay for others' indiscretions.

Statistics indicate clearly that the West, including the U. S. A., is going in the wrong direction, trying to fight disease instead of co-operating with nature and harmonizing life with it. *In fact, curative medicine has become almost a "racket," a powerful racket, controlling the press, the radio, even the Government and public opinion.*

The cost of prevention is practically nothing, but individual preventive measures and self-discipline cannot support dividend-yielding industries. Little money is required for simple living and natural foods. Many Governments in the West are influenced by the industrialists and also hypnotized by the propaganda for curative medicines made by drug racketeers, who even deluge doctors with free samples.

Let us consider a few facts about the U.S.A. which many countries envy and emulate in dealing with sickness. In the U.S.A., not more than 4 out of 10 young men are considered fit for the Defence Forces. The many wealthy adults over 50 who are suffering from some chronic disease furnish fashionable doctors and drug manufacturers with excellent experimental material. Comparable statistics are not available but it may be questioned whether the average expectation of life at the age of 50 is much better in the U.S.A. than it was 50 years ago, when comparatively little was spent on medical research, drugs, vitamins, etc., and men depended more upon the priceless simple life. If this is true, although infant and child mortality have been reduced, the U.S.A. has failed as far as healthy and efficient adult longevity is concerned. And this in spite of the vast sums spent in recent decades for medical research, in spite of the discovery of revolutionary drugs like insulin, penicillin, aureomycin, the sulpha drugs, vitamins, etc. (too often misused to cover up sins of commission and omission in living) and in spite of the best food, in liberal quantities, trained doctors and the best equipped hospitals, research laboratories, etc., that the world has ever seen.

Will India worship at the same altar, wasting crores of rupees, which she can ill afford, on curative medicines and drugs, and encouraging wrong physical habits, overeating and drugging, to produce wealthy but physically and mentally sick people who are a liability to the country instead of being a valuable asset? Let India save these crores and use them for Institutes for Integrated Living to help her produce all-round-developed men and women, who can look after their mental

and physical health in a horizontal integration of life at different ages, and vertical integration of activity designed to save the country and the world. Let India start service stations for middle-aged people where they are trained to live, mentally and physically, in harmony with nature. It will require courage and original planning for India to part company with all the other civilized countries and leave the orthodox path in dealing with ill health. Diagnosis of any disease is half the cure. The time-worn adages "Prevention is better than cure" and "A stitch in time saves nine" offer the foundation for any scheme of integrated living.

Nutrition should be a planned business and not a haphazard one. The diet should be properly balanced so that all parts of the system receive proper nourishment. The food should be taken in as natural a condition as possible and not have its best properties machined out of it before it reaches the people. It should be grown with compost and animal manures and not with artificial chemical manures. We get today canned food which is inferior in every way to fresh.

Again, our eating habits are not conducive to health. Food should be taken only at regular times and overeating, especially by the middle-aged, should be avoided. These are all simple rules and if followed, would keep the body healthy. But we prefer to eat badly and wrongly and when we get ill we do not give nature a chance to throw off the poisons by fasting but call in the doctor, who prescribes drugs of various kinds to bring about a reaction. This goes on until the body can react no longer and we have a large number of people suffering from chronic ailments because the natural reactions of the body have been so weakened that it can no longer throw off disease. It should be remembered that *the drug trade is another form of big business, and unfortunately the medical fraternity is harnessed to it;* hence its opposition to the older and simpler methods of nature cure.

Man's training at the university and in the office makes him an efficient machine. His aptitude for learning new hobbies has become atrophied. He has "no time" to play games or indulge in hobbies. There is a natural aversion to learning new things at this stage. It has never crossed his mind that work and money are only a means to an end. A real holiday is a mirage, and it recedes farther and farther till a man is bedridden or is claimed by the undertaker. He does not feel the joy of living with each step he takes.

With planned training, man can render service by an integrated life, in all its widest and deepest implications, always capable of differentiating the inner fountain of joy from the temporary ebullition of pleasure, derived too often from the indulgence of uncontrolled and unhealthy stimulating practices of mind or body,

which bring on afterward an inevitable depression of body, mind and spirit. There is a general and pathological stepping down of self-discipline with each violation against nature, once a man has started earning his living in a sedentary occupation. And so, lacking systematic training in the art and science of integrated living, man limps his way through life, drifting and hit-or-miss. A cynic might almost say it is a case of science being exploited more than of its findings being utilized by man.

A first step in the right direction would be the establishment of even one Institute for Integrated Living where people could be trained in all departments of healthy living. The large number who today suffer from nervous diseases shows the lack of integration between the mind, the feelings and the body due to this high-pressure living. The remedy is simple; reduce the pressure; don't compete with the neighbours; follow ethical standards; take the necessary rest and relaxation; cut out stimulating and alcoholic drinks and late nights; take lots of fresh air; and the nerves will soon be brought into proper order.

S. KAMESAM

NALANDA REDIVIVUS

President Rajendra Prasad laid the foundation stone at Nalanda on November 20th of the Magadha Research Institute. It is most appropriate, as he brought out in his speech on the occasion, that this Institute for the study of Buddhist philosophy and literature in Pali and Prakrit and for instruction in various languages of Buddhist countries should be founded on the site of the ancient Buddhist University of Nalanda, so justly famed for its higher learning, its democratic organization and its catholicity. Its curriculum had included, as Dr. Radhakumud Mookerji has brought out in his *Ancient Indian Education*, "almost the entire circle of knowledge then available." As described by the Chinese scholars Hiuen Tsang and I-Tsing in the seventh century, the studies had included both Brahminical and Buddhist learning, sacred and secular subjects, philosophical and practical studies, sciences and arts. Dr. Prasad especially praised the liberalism and freedom from prejudice of the educational authorities of Nalanda, whose name, he declared,

> is written in golden letters in our history for not only did the quest after knowledge blossom here into flower but also because there was a time when it was the centre from which went out the threads of education to cover wide regions of the earth.

The new Institute on the old site could hardly begin with a nobler aspiration than that to enrich all men with the fruits of its scholarly research. It was already imperceptibly bound up with the name of Nalanda and should continue to inspire the Magadha Research Institute.

> We should resolve that with a liberal mind we will pursue here the study of truth and will continue to lay the fruits of our efforts at the feet of the whole of humanity.

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ATHENIANS HAVE NOT CHANGED IN 2,500 YEARS

[**Dr. Munir Abdallah Moyal,** the descendant of Turkish Governors of Palestine, has written several illuminating articles about Eastern Europe, North Africa and the Middle East for our pages. Some of our readers will remember the profound sympathy with the plight of Greece after World War II which Dr. Moyal expressed in his communication entitled "The Greek Tragedy," which appeared in our Correspondence columns in November 1947. It is a different side of Greece which he shows here, in this sensitive record of the timeless beauty of Athens and the friendliness of its inhabitants.—ED.]

You cannot take in Athens in a hurried, herded, guided tour that seeks to cram all the sights into one or two crowded days. The best way to see nothing is to try to see everything; you are then left with so many conflicting impressions that they defeat their own ends.

Athens must pervade you by a continuous osmosis. You must leisurely stroll along her magnificent avenues, by yourself or in the company of a dear friend, for this highly individualistic city delivers her message only to the individual.

The beauty of the city strikes the visitor immediately—its wide, tree-lined boulevards, its parks, its marble-lined buildings—all shining in the clear, luminous air that is typical of Attica. But you need a first stage of initiation to grasp the unique charm that accrues from the Old and New World atmosphere, the souls of the great men that seem to linger in the air and the friendliness of the most likeable citizens. You may or may not go beyond that point. Understanding the soul of this noble and esoteric city, takes a second initiation—humility, patience, love of beauty and a solid classical culture.

When it came to rebuilding modern Athens, then a big village, many writers were of the opinion that it would be heresy to do so on the lines of the Western cities, with their wide, right-angle, intersecting boulevards. Above all, they wanted the city-planners to steer clear of the Acropolis if they cared to preserve its hallowed character. Such a plan would have turned the most magnificent ruins in the world into a kind of lifeless museum in the open air. Fortunately it was ignored. There is no æsthetic chasm between the modern Athens and the noble city of Pericles that is still its throbbing heart.

Aristotle ranked magnificence among the cardinal virtues and this has not been lost on the Athenians. The native sons of the city who have made good in foreign lands vie with one another in beautifying their town with magnificent monuments and public institutions.

The ugliest public edifice is the Royal Palace—a heavy, monotonous affair in the pseudo-antique style affected by the 19th century. In front of it, the "evzones" mount guard. They do not look like real soldiers in their red fez, blue embroidered waistcoat, white pleated kilt, hip-length white stockings and red shoes with huge black pompons on the toes. They have rather the appearance of precious dolls. But such "dolls" sent cold shivers down the spines of those Germans and Italians who had to face them.

You will like the voluptuous Attic night, studded with the diamond dust of the stars and the white track of the Milky Way. It echoes with laughter and songs, despite all the cares brought about by the prevailing inflation. After a hard day's work, the Athenians like to gather around a bottle of the local wine that is bitter, cheap and plentiful, and, to the accompaniment of guitar or mandoline indulge in chorus-singing with instinctive art. Though modern Greek resembles the noble tongue you learnt at the Alma Mater's knee, the spoken language is characterized by such a frequent recurrence of the iota that you are unable to catch a single word of these tuneful songs. But it is rather fun to come across shop-signs reading "Pericles, Barber" or "Socrates, Dry Cleaning."

Even more than "social," the Athenians are "political animals." Your bootblack is likely to leave you in the middle of an elaborate shining process to challenge his fellow bootblacks to what seems a heated debate on foreign affairs, with the names of Truman, Stalin and Bevin freely tossed to and fro. Like every Athenian, he has definite ideas about who should run the country: himself.

The Athenians are still true to the penetrating portrait drawn of them 2,500 years ago by Thucydides. They have a clear, analytical mind, are clever, articulate and quick-witted. They are uncompromising individualists and nurture a fiery passion for eloquence. These features account for the multiplicity of political parties and do, indeed, produce a deplorably weak government.

In the city's history written in stone, there is a 17th century near-blank. Only a few nondescript churches remain from mediæval Athens, overshadowed as it was by the imperial prestige of Byzantium. To bear witness to their 400-odd years' sway, the Turks have left two mosques, now in ruins. You brusquely jump from the 20th century A.D. to the 5th B.C. The impression is startling, the more so as the most beautiful ruins are concentrated at the foot of or on the Acropolis Hill.

The boat-shaped, isolated Acropolis' rocky spur, 512 ft. high, looms everywhere above the tall office buildings and hotels that surround it on every side. Nearly 1,000 ft. at its longest and over 450 ft. at its widest, it towers over dizzy precipices.

How wrong the Cassandras were! The Parthenon and its honey-hued columns that have taken on the

golden paten of the sun, stands in striking contrast to the uniform background of modern Athens, by which its timeless beauty is enhanced. Even at a distance, you notice the havoc wrought, not so much by time as by man's vandalism, malice and sheer stupidity. Till towards the end of the 17th century, this unique monument stood in pretty much the same state as Phidias, Ictinus, Callicrates and their fellow-artists had shaped it.

But on September 26th, 1687, a mercenary in the pay of the Venetian Republic then besieging Turkish-held Athens, scored a direct hit on the monument. As it was then used as —of all things—a powder magazine, it blew up. Almost the whole of its magnificent frieze, eight columns on the north porch and six on the south, crashed down with their entablatures. The north portico has been awkwardly restored, while the south portico was fortunately left alone.

It was left to Lord Elgin, over a hundred years later, to complete thoroughly the dilapidations of time and war. He methodically stripped, for the benefit of the British Museum, the tympanum of its statuary, well over 200 feet of the frieze, and made a clean sweep of all the fallen columns. In the process, cornices and triglyphs were carelessly hammered away. To make amends for his crime against the spirit, Lord Elgin presented Athens with the monumental horror of an out-size clock that fortunately went up in flames together with the bazaar it crowned.

Great Britain would earn for herself durable titles to the regard of all lovers of beauty were she to restore to the place where they belong those heirlooms of the whole of mankind. In the cold mist of London, in a lifeless museum hall, they stand strangely out of context. They need the golden sun of Attica, the veneration of the Athenians, the most harmonious monument they were meant to adorn, to find again their eternal youth.

From the vantage ground of the Acropolis one looks out over an astonishing view that takes in not only the whole city to the north, but a wide stretch of country to the south. In the pure light of Attica the geographical features stand out so clearly against one another or the sky-line that they seem cut out of cardboard. The view commands on the right Eleusis Bay and the massive Acrocorinthus, topped by the high Peloponnesus Mountains that bar the horizon. On the left stretches away the Attic coast as far as the 60-miles-distant Hydra Island, the Argolid Mountains, the three ports of ancient Athens—the Piræus, Munychia and Phalerum—and the hatchet-shaped Salamis Island.

It will take time to understand the secret soul of the Parthenon and the great lesson it imparts. At first sight, all these sun-drenched ruins may even bore you. You must return and return again to this sacred place. You must examine every column, every stone, as they change hourly

in aspect with the veering light; only in this way will they spring back into life.

In the beginning, you are very proud to discover, in the early morning, that there are some columns thicker and longer than the rest. You cannot help thinking: "Sloppy work!" But you will think better of it later on. As the shadows shorten you discover that these angle columns are apt, by virtue of their projecting position, to get more than their fair share of light, which somehow eats them up so they then seem of the same thickness and length as their neighbours. On closer scrutiny, you will find that every detail bears the stamp of a painstaking and perfectionist quest for beauty. The seemingly flat surfaces are in reality slightly convex. The seemingly vertical walls and columns slope gently towards the interior of the edifice. In this way, the Greek architects succeeded in correcting the aberration of your vision, which always tends to deform too long a straight line.

When you take the Sacred Path, marked by round holes slowly dug in the rock by the hoofs of sacrificial animals past the Propylæa, you catch a glimpse in perspective of the western and northern façades that seem bigger than the actual proportions of the monument, but these are so harmonious that they do not seem to crush you as the low-slung Egyptian temples do. Like a pendant stands the elegant Erechtheum displaying first its most gracious façade, the Caryatid portico. These serene statues that had to be sculptured larger than nature to keep them in harmony with the monumental proportions of the façade, do not strike you as colossal. By the simple expedient of bending the knee that is nearer to the middle of the edifice the Greek sculptor has evaded the pitfall of creating an impression of stiffness.

You should pay your last visit to the Acropolis by moonlight. The deep and glittering Attic nights mercifully hide the scars of the centuries. The subdued light of the moon adds a touch of mysterious depth to the ruins and affords wide scope to your imagination to complete them with their shadows. You put the great tympanum, adorned with its priceless statues, back on its columns, you forget the awkward restoration of the Parthenon. The Propylæa, meant as an entrance hall to the Acropolis, but ranked by many ancient writers even higher than the Parthenon itself, is no mere hulk of a building with only six standing columns. You forget that the Erechtheum is only a recent replica of the original thing. In the mysterious penumbra of the Parthenon's cella stands again Phidias' 40 ft. statue of Pallas Athene, patron goddess of Athens, sculptured in ivory and gold.

Can you see the solemn procession of Athenians bringing to Athene the new embroidered peplos—and their hearts? Can you hear the harmony of lutes and lyres? At the head of

the cortege winding its way up the steep Sacred Path, come first the gracious maidens of Athens, then the sacred-basket bearers, the trireme bearers, the musicians, flanked by priests and magistrates. Bringing up the rear a brilliant retinue of horsemen and charioteers, the flower of the city's manhood.

At your feet glisten the strung pearls of the city's lights girdling the seacoast. You then understand what strong links tie you to that narrow corner of the earth that has given birth to what has been aptly termed "the Greek Miracle." You fully grasp the meaning of what a French writer, Ernest Renan, has written about the Acropolis "This is a place where the Spirit blows!"

And you are never likely to forget the great lesson that Athens and the Athenians have to teach you: the sense of measure, the love for beauty and harmony, the unquenchable passion for freedom and never to kneel before brute strength.

M. A. MOYAL

AN ARTIST AND A PIONEER

Abanindranath Tagore, who passed away at Calcutta on 5th December, 1951, was, perhaps, the last in the line of geniuses born in the Tagore family, whose contribution to the cultural and spiritual renaissance of modern India has been so significant. Abanindranath's own special sphere of work, in which he engaged himself for nearly six decades (he was 81 at the time of his death), was art. And it is no exaggeration to say that, in this respect, he was the parent of the present-day revival and reorientation among the artists of the country,—thanks to E.B. Howell, that ideal teacher, who inspired him to leave the path of imitation of the western tastes and techniques in art, trodden hitherto by most of the Indian artists, and to contact the soul of India through his own individual, *creative* compositions.

Already, in his youth, Abanindranath had given ample proofs of his genius in the many literary, cultural and artistic programmes which were such a unique feature of the life of the Tagores. He later only changed the direction of the unfoldment of his true self and concentrated on art. Thereafter, in succession, he painted pictures which eloquently expressed the ageless spirit that is Aryavarta. To him, nature revealed the archetypal forms of beauty and harmony, which he conjured up before the onlooker's eye with his wizard-like brush. He had something of the eternal child in him, so replete with the sense of wonder was he till the very last. After physical infirmity had set in, his deft fingers continued to create siren-like princesses out of pieces of straw and princes royal out of rejected strips of rags. His unusual gift for composing and telling stories had made of him an idol, both of the young and of the old. He was a born actor and in many a play of the poet, Rabindranath Tagore, he took a leading rôle. His skill in instrumental music had won him the admiration of the adept. With his Puck-like humour he would send the company or the drawing-room into peals of hilarious laughter. Abanindranath was, in short, a many-sided genius in the tradition of the illustrious artists at the courts of kings, who were philosophers.

G. M.

IS THE SINGER LESS THAN HIS THEME?

[A well-known Indian educationist and writer in Kannada and English, **Principal V. K. Gokak** of the Rajaram College, Kolhapur, analyzes here Matthew Arnold's views on the origin of beauty and, incidentally, on whether Nature or Man is superior.—ED.]

Arnold published *The Youth of Nature* and *The Youth of Man* in the volume of poems called *Empedocles on Etna and Other Poems*, 1852. Even a casual study of the two poems reveals the fact that they are companion pieces, like Milton's *L'Allegro* and *Il Penseroso*. But they are not presentations of two opposite moods like Milton's poems "The Youth of Man" is only a supplement to "The Youth of Nature." The philosophic argument in "The Youth of Man" is much thinner and the transfiguring power of inspiration less apparent in its style, rhythm and imagery, than in the other poem, but the two together serve as a remarkable exposition of an interesting æsthetic problem. I shall attempt here to assess the merits of Arnold's exposition and to point out its possible limitations.

The two poems are composed in the manner of a medieval "debate." Is Nature greater than the human Soul? Or is the Soul greater than Nature? Arnold raises this question in both poems, states the case for the superiority of man's Soul to Nature, but so presents the case for Nature that there is no doubt left in the reader's mind regarding Arnold's own preference.

There is a remarkable similarity in the structure of the two poems. Both are composed as irregular odes and in unrhymed verse. The first stanza in "The Youth of Nature" sketches the scenery around Rydal and Fairfield, which is the setting for Arnold's meditative effusion, and it states the central theme :—

> Nature is fresh as of old,
> Is lovely: a mortal is dead.

Arnold pays a noble tribute to the memory of Wordsworth, recently dead, in the three succeeding stanzas. He compares him to Tiresias, the prophet of Thebes. But this elegiac strain is no mere digression. The life and personality of Wordsworth throw the central theme of the poem into bold relief. Wordsworth had lent a new life to these lakes and hills. Men had seen with his eyes and been glad. Now that he was dead, darkness had returned to their eyes. This leads Arnold on to speculate in the next stanza as to the origin of beauty and delight. Is it moonlight, lake and mountain that fill us with joy or is it the poet who sings them so well? Is beauty subjective or objective?

The stanzas that follow state the case for Nature. Arnold hears the murmur of Nature and reproduces it in exquisite words. At the end of a long argument, Nature proclaims :—

They are dust, they are changed,
they are gone!
I remain.

"The Youth of Man" is a little loose and thin, but it follows the same pattern. The first two stanzas state the central theme. Nature, who sees us die, sees us also change while we live; and it is well for us that we change from the mistakes of our youth to the contrition of old age. The scenery in the poem is the still valley and the "Imperial Stream." In place of Wordsworth who had lent a new life to the hills and the lakes, we have the old pair who had felt, when they were young, that Nature was nothing and that her charm lived in their eyes. Though Nature does not murmur in reply in this poem, her muteness and inscrutable calm are themselves a sufficient commentary on the change that has taken place in them. The old couple themselves supply the answer. Time has brushed off the bloom from their souls. They droop and grow old within the walls of an ever-narrowing world. They see no longer their youth in Nature. The valley had been entrancingly beautiful when they saw it in their youth. Now, in old age, they hear the children's shouts and the bark of a dog from a distant farm. But they see and hear nothing besides. The valley and the copse are darkening fast and the glory of day plays now only on the city spires; it is the vanishing glory of the sunset. The past returns to their memory and they feel the vast difference between what they are and what they were. They now feel that Nature was always fair. It was their own pride that made them think that the beauty of Nature was not inherent but emanated from them. The mists of delusion fall from their eyes and they feel that their lives have been wasted.

Fruit grows from such sorrow as theirs. Repentance brings wisdom in its wake. But old age has no longer the ardour of youth which is necessary for identifying oneself with all the beauty, variety and movement of Nature. Man should have this wisdom when he is young. He should yearn to the greatness of Nature when the fire of youth is still burning in him.

Arnold inserts a touching prayer to Nature—the "Soul of the world"—in the middle of the poem:—

Only the living can feel you:
But leave us not while we live!

In three rhythmical phrases Arnold lays bare his conception of Nature:—

Murmur of living!
Stir of existence!
Soul of the world!

It is the *process* that underlies all phenomena. It is the persisting pattern of change and movement and recurrence of movement behind sunset and moonlight, the songs of birds, the life of animals and the collective and individual life and dreams of man. The vast stir of existence in the universe from the worm beneath the sod to the stars in the firmament, the murmur of living, from the wind among the reeds to the music of the reed turned into a

flute—all that, taken together, is Nature. Nature, in one word, is Life —life in all its manifestations on the material, the vital and the mental planes.

Life or Nature, says Arnold, is immortal. One race of men after another has thought that the secret of Nature was theirs, that Nature lived but for them. But they are dust, they are changed. Nature remains. Loveliness, magic and grace are set here in the world immortally; they inhere in the objects of Nature. Men do not even know themselves and their fellows. How can they know Nature—the One that remains while the many "change and pass"? They cannot scan all her thoughts or speak in the voice of her hills. Even the finest of souls or the greatest of poets have not been thrilled by all Nature's beauty, nor is the dullest soul quite dead to it. At his best, the artist can but give the image of life, and can the image have the glow, the motion of life itself?

Described in this way, Nature is the Divine in its cosmic manifestation, the Cosmic Self. But what about the artist? He is, no doubt, a priest of the wonder and bloom of the world. But loveliness, magic and grace are the life of the world and are immortal, whereas the poet who sings them will die. The artist hardly knows

> The vastness, the grandeur, the gloom
> Of the unlit gulph of himself.

This is a vivid phrase, and reminds one of Wordsworth's lines:—

> ....such fear and awe
> As fall upon us often when we look
> Into our Minds, into the Mind of Man....

Again, the artist cannot adequately express the glow and freshness of all his experience, his own pain, joy or inner consciousness. He can, at the most, imitate feebly what charmed him in others, but cannot make it "re-live." The artist's pencil cannot restore the bloom of his beloved as she was in the morning of spring. The gleam of Nature's skies cannot be rendered or the moan of her seas echoed even by the greatest artist or poet.

Lastly, not only is the artist mortal; Nature, that sees him die, also sees him change while he lives. He loses the power of response which he had when he was young. He droops and grows blind. The range of his interests as a young man was as wide as the universe. But the circumference is now no wider than the centre itself. The best that the artist can do, therefore, is to "rally the good in the depths" of himself and "yearn to the greatness of Nature" when he is still young and his power of response is intact.

But one feels that full justice has not been done to the artist or the individual in this "debate." This is so partly because of Arnold's agnosticism. But there are other reasons for it. The poet may not be able to convey the poignancy of all his feelings, but his utterance, whenever it is great, is representative. It becomes the voice of humanity. It is the agony and faith of

humanity itself that finds expression in a drama like *Othello* or *King Lear*. Secondly, the artist may not be able to render the gleam of the skies or to give to the image the glow and motion of life. But an ideal element enters into his art. He gives the archetype, the pattern that persists behind phenomena. He may not be able to restore the bloom of *his* beloved. But the bloom of love itself will be ever fresh in his pages.

Again, the artist is, no doubt, a mortal. But this comparison of the individual of a species with Nature on the other side is unfair. If Nature is immortal, so is the race of poets that celebrate her glory in song. The poetic torch is handed down by one generation to another.

Arnold further says that the finest of souls have not been thrilled by all the beauties of Nature. This is obviously impossible in the physical or intellectual sense, though an individual may visit all the famous beauty spots of the world. Nor can he know all that there is to be known about Nature. But it is possible for man to approach Nature intuitively. The Soul of man can experience an inner unity with the Soul of Nature, the Dynamic Self or the Cosmic Divine.

Arnold says, too, that Nature is eternally young, that man grows old and loses his power of response. This may be true of a few, like Wordsworth. But what about Rabindranath Tagore? Then there is Sri Aurobindo, who in his seventies composed *Savitri*, his wonderful lyrical epic of cosmic sweep and range. The fact is that Arnold confuses here the youth of the physical organism with the youth of genius and the powers of inspiration and of revelation. These are vastly different from the youth of the body. Man gains command over them by an inner discipline and by living in the light of the spirit. The misfortune of Wordsworth lay in the stagnation of his inner life, not in the mere fact of growing old. It has even been claimed for the ancient disciplines that the transformation of the body into a permanently strong and healthy instrument of the human personality is possible.

We cannot say, therefore, that man is an insignificant creature when compared with Nature. What Arnold says is true, for the large majority, but of the "instrumental self" of man, not of his Soul or psychic self. This latter is as immortal as Nature itself. From the point of view of the psyche, the singer is as great as his theme. Nature at its best is the Cosmic Divine. Man at his best is not merely the psyche, the lord of the physical, vital and mental instruments, but the Spirit, the Individual Divine. Of the three manifestations of the Divine—the Transcendent, the Immanent and the Individual—Nature stands for the second and man for the third. Arnold sees Nature as the Cosmic Divine. But he fails to realize that the human Soul is an immortal portion of the Divine. When man rises to his highest stature, he be-

comes the Son of God.

Arnold states, in both the poems, the subjective view that Nature is nothing. Nature has neither beauty nor warmth, nor life, nor emotion, nor power. But man has a thousand gifts and, as a generous dreamer, he invests the senseless world with them all. The charm of Nature lives only in our eyes which can paint, and in our hearts which can feel.

But Arnold also states and seems to prefer the objective view, the view that beauty inheres in Nature. Man changes and grows old, but Nature remains eternally fresh and beautiful. The poet dies but loveliness, magic and grace, which are the life of the world, are immortal.

Needless to say, Arnold's reluctance to recognize the human Soul has affected his theory of beauty and made it one-sided. A greater poet than Arnold, Wordsworth, Arnold's own master, had apprehended the correct position and stated it in the conclusion of the first book of *The Recluse*. That view is that the discerning intellect of man is "wedded to this goodly universe in love and holy passion." This great consummation makes Paradise a "simple produce of the common day." Beauty is the offspring of the union of the discerning intellect of man with the universe. It is with their blended might that poetic creation is accomplished. Wordsworth knows how exquisitely the individual Mind is fitted to the external World and *vice versa*, which is possible only because the Mind and the World are twin aspects of the same Reality. It is the innate affinity between the two that gives to the World the power to attract the Mind and to the Mind its power of response.

It must be admitted in fairness to Arnold that, though he does not visualize the fundamental equality of the World and the Mind and the cardinal importance of their union in equality, he describes in a passage, in words of enduring beauty, the process by which the human Soul is united to the Cosmic Divine and thus becomes the parent of beauty :—

> Is it you, O Beauty, O Grace,
> O Charm, O Romance, that we feel,
> Or the voice which reveals what you are?
> Are ye, like daylight and sun,
> Shared and rejoiced in by all?
> Or are ye immersed in the mass
> Of matter, and hard to extract,
> Or sunk at the core of the world
> Too deep for the most to discern?
> Like stars in the deep of the sky,
> Which arise on the glass of the sage,
> But are lost when their watcher is gone.

The great majority of people cannot discern the Cosmic Divine in the universe. Beauty, grace and charm are there, no doubt, but they are lost except for the keen watcher, the seeing eye, the human Soul. Beauty, charm and grace become apparent only when the discerning intellect or vision of the poet and the sage is, as Wordsworth put it,

> ...wedded to this goodly universe
> In love and holy passion.

The singer is less than his theme only in the sense that the individual is a unique, and not a larger and wider, manifestation, like Nature, the One which contains the Many. But both are equal in the Divine.

V. K. GOKAK

THE SPIRIT OF SARVODAYA

[The *Sarvodaya* ideal which Gandhiji proclaimed, setting the universal good higher than the greatest good of the greatest number, is the subject of this short but pregnant essay by **Shri Gurdial Mallik,** long of Santiniketan, who has been a frequent contributor to our pages.—ED.]

The sun is a universally accepted symbol of Truth. Therefore, every aspect of Truth has something of the luminosity and limitlessness of the sun, on the one hand, and of its castelessness and catholicity on the other.

Sarvodaya is like the sun ; it is for all, the rich and the poor, the illiterate and the illumined, the lowly and the proud, for master and servant, men and women, girls and boys, the saint and the sinner, just as the sun shines on all, from the cloud-kissing heights of the Himalayas to the slums of the humanity-forsaken sweepers.

Justice, therefore, is the meed as well as the need of every one. For, "rigid justice rules the world," says a Teacher of Wisdom. Its working out in human life is, however, two-way traffic. Justice must be done *to* man and justice must also be done *by* man. Often the emphasis is on the former demand, while the latter obligation is almost invariably overlooked, as in the case of the creditor in the parable in the Bible who had his own debts remitted, but did not remit the debts which others owed to him.

The dispensing of justice means respecting the divine in man. And as man expresses his inherent divinity best in his own *dharma* or appointed situation in life, it further implies that his particular vocation also should be respected. That is why "all service ranks the same with God," as a poet sings.

The ideal of *Sarvodaya* stands for justice to all—even "unto this last." Its implementation is, however, a co-operative commonwealth. Justice by man to his fellow-men sets in motion the *dharma-chakra,* the wheel of the Law, though generally he is not able to see the revolving movement. All the same, something within him assures him that the *dharma-chakra* is revolving. Hence, it comes to pass that the person in whom the *Sarvodaya* ideal dwells is always more conscious of his own obligations to others than of his dues from others. He has the faith, which is as firm as the proverbial "rock of ages," that, if in his own conduct he behaves like the lighted candle which burns itself out to give light to others, he will have as his allies, in the implementing of the Moral Law, the very hosts of heaven.

GURDIAL MALLIK

NEW BOOKS AND OLD

GANDHIAN SOLUTION

If, at the turn of the much-vaunted 20th century we find ourselves looking forward to the second half of it with fear and trembling, what can be done about it? During the first half we have experienced great cruelty but cruelty is nothing new. The ferocity of the cruelty to which we have been subjected is, however, unparalleled in the history of human life on this planet as we know it. We have seen unprecedented intoxication with unprecedented power and the unprecedented insolence it breeds. It is not an age of anxiety, as Huxley has called it, except for those lucky enough to have escaped being directly involved so far. For others it is an age of agony. The 20th century can, too appropriately, be called a century of suffering.

Suffering, like everything else, has its laws. Blind suffering, like blind faith, is of little avail. Gandhiji accepts suffering as an indispensable condition of our being but *Satyagraha* is not blind. It is voluntary suffering undertaken with the object of discovering and revealing the truth hidden in human conflicts. Only a masochist indulges in suffering for the sake of suffering but suffering is an unavoidable prelude to the achievement of a difficult and noble purpose. It must be taken in the spirit of an Arctic explorer who accepts the risks of dangerous expeditions and prepares himself for as many exigencies as he can foresee.

The ice-bound regions of the human heart were the scene of Gandhiji's expeditions and on the last one he lost his life. His recorded experience is invaluable to his successors. This book, in which his writings on *Satyagraha* are collected, will undoubtedly be a standard work of reference for all who have to deal with human beings and their complicated relationships.

The faith which gave Gandhiji the courage to set out on his voyages of discovery was as simple as the famous egg by means of which Columbus convinced the learned and sceptical that the earth might be round. Gandhiji formulated this faith in these words :—

> Nature has implanted in the human heart ability to cope with any difficulty or suffering that may come to man unprovoked.

It is upon this faith indeed that modern civilization has been built. Few will be found willing to admit that any natural phenomena or material circumstance can defeat men forever or that there is anything men cannot, in course of time, come to know, understand and master. If we refuse to give way before material obstacles why do we collapse before spiritual ones? Why this despair, drift, negation?

The problems that are blocking further progress and threaten to destroy our small gains, are not material ones. Fear hypnotizes the mind of man. Like a bird bewitched by a serpent, man fancies himself helpless and

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Satyagraha. By M. K. GANDHI. (406 pp. 1951. Rs. 5/8); *An Atheist with Gandhi*. By "GORA." (55 pp. 1951. Re. 1/-). (Navajivan Publishing House, Ahmedabad).

hopeless though all his faculties are intact; he forgets the wings of his spirit and docilely abdicates his human status, supinely acquiescing in his own and others' destruction. Fear paralyzes his thought processes and makes his creative activity sterile.

Neither are our problems new. Fear is not new. Death is not new. Evil is not new. Men have met and conquered these things before; the devious devices of the cunning and cruel have been defied and the race has survived. Little by little the conscience of mankind has been formed by this disinterested and sacrificial defiance. Enough experience has now accumulated to enable a single law operating through this defiance to be discerned, a law of voluntary and selfless suffering, a law which was studied by Gandhiji and consciously made use of in order to eradicate the causes of blind, involuntary and unprovoked suffering. The name given to this law by its discoverer is *Satyagraha*. Writing after the massacre of Jallianwala Bagh in 1919 Gandhiji said, "We shall have to undergo such processes many more times till they teach us to take up suffering voluntarily and to find joy in it." It is the joy of a mother in the throes of childbirth, who endures for the sake of the life to come.

"Gora" (Shri Ramchandra Rao) is a Gandhian constructive worker but he differs from Gandhi in his Atheism. On this subject he had a number of discussions with Gandhiji, a summary of which is given in this very interesting book. "I want atheism to make man self-confident and to establish social and economic equalities non-violently," he said,

"Tell me, Bapu, where I am wrong."

Gandhiji replied, "Yes, I see an ideal in your talk. I can neither say my theism is right nor your atheism is wrong. We are seekers after truth. We change whenever we find ourselves in the wrong. I changed like that many times in my life. I see you are a worker. You are not a fanatic. ...Whether you are in the right or I am in the right, results will prove. Then I may go your way or you may come my way; or both of us may go a third way. So go ahead with your work. I will help you though your method is against mine." Gandhiji was as good as his word; he not only helped "Gora" he loved him.

LILA RAY

Cradle of the Clouds. By SUDHIN N. GHOSE. (Michael Joseph, Ltd., London. 304 pp. 1951. 15s.)

Few Indian authors writing in English have successfully combined a lyrical spirit with a balanced sense of fun and seriousness as Sudhin Ghose has. The second book of his autobiography, *Cradle of the Clouds*, more than sustains the remarkable narrative achievement of the first *And Gazelles Leaping*. The illustrations are again by Shrimati Arnakali E. Carlile.

Ghose's style has all the merits of sensitive fiction. He allows himself time and scope to catch the poetry of primitive movement in the Santals, whom he greatly admires, and to reflect the glint of ironic paradox contained in such slogans as "India demands Free and Compulsory Higher Education for all." His political bite makes itself felt, but is free of prejudiced venom. The whole effect is sun-warm-

ed, colourful and alive. There is not a dead page in the book.

The writing has a highly imaginative quality. It would be wrong to deduce from this, as more than one critic has, that Ghose's facts are questionable. All who know the Bengal of the villages, bright with light and suddenly sombre with shade, will recognize how these contrasts of shadow and substance are cleverly shown to be present also in the feelings of the people. Ghose passes from spiritual to sensuous perception with a sureness of touch that Tagore had before him: those who doubt the validity of his experience do not understand the subtlety of the Bengali mind. In this book the events and gropings of his later adolescence pass through the fine mesh of his adult intelligence. The result is a work of art. It is far removed from the ego-ridden reportage and anecdotage which has rendered many autobiographies in India, and elsewhere, so popular and so tiresome.

We look forward to more from Ghose. In the third volume he promises to enter Calcutta University where he hopes to discover the seat of Sapience, the "Cradle of the Clouds." But with all respect for this venerable institution, we cannot help anticipating that he did not find the *rishi*-wisdom he sought there.

DENNIS GRAY STOLL

Index of Papers Submitted to the All-India Oriental Conference (Sessions I to XII); 1919-1944. Compiled by K. VENKATESWARA SARMA. (General Secretary, All-India Oriental Conference, Bhandarkar Oriental Research Institute, Poona 4. xii—501 pp. 1949. Rs. 12/-; for Members, Rs. 6/-)

Indologists all over the world will welcome this Index to the 12 Volumes of the *Proceedings of the All-India Oriental Conference*, listing papers on diverse subjects of Indology, with a Foreword by Dr. S. K. De. The volume contains an Author index, a Title index and two Appendices containing tables of Inviting Bodies, Presidents, Secretaries, Sectional Presidents, etc. Its reference value is great, as it is a complete alphabetical bibliography of about 3,000 papers, prepared with precision and care.

With the growth of Indological studies in India, the value of such indices is being increasingly recognized by research workers, who are naturally curious to know the work of their predecessors in the specific fields of their study. We must, therefore, congratulate Shri Sarma and the authorities of the All-India Oriental Conference upon this nice Index so neatly printed and cheaply priced for the Members of the Conference. It would not be out of place to suggest here that every volume of papers to be published by the All-India Oriental Conference should be provided with a general index so that the varied material in it can be used by research scholars without waste of time and labour.

P. K. GODE

The Concept of the United Nations: A Philosophical Analysis. By E. M. HOUGH. IIC Transaction No. 9. (The Indian Institute of Culture, Basavangudi, Bangalore. 14 pp. 1951. Re. 1/-)

The Indian Institute of Culture, which is slowly building up a truly international centre of culture at Bangalore, has done well to publish this short monograph devoted to a philosophical analysis of the concept of the United Nations. Dr. Hough has given us a valuable and suggestive interpretation of a concept which holds within itself immense possibilities for the future good of the human race.

Dr. Hough well points out that the "nobly conceived and nobly phrased" Preamble to the Charter, which "is a milestone on humanity's long and difficult road to enduring peace in justice and in freedom" comes straight from "the intuitive and compassionate heart of man," while "the structure of the United Nations Organization is the work of his generally far from disinterested, calculating mind." That there should be a gap between the ideals articulated in the Preamble and the instruments fashioned in the Charter to realize them in everyday life need not, as Dr. Hough has herself explained, make us pessimistic about the future of mankind.

The vision of the oneness of the human family has for centuries past been present in the dim consciousness of the mind of man and some of the noblest of the race, like Buddha, Jesus Christ and Gandhi, have by their living examples striven hard to make that vision come true. And, notwithstanding the many lapses from the ideal, that every man should so order his life as to promote the common good which the teachers of mankind have held before it, which have occurred throughout history, it cannot be denied that humanity has achieved a very large measure of success in co-operative and helpful living in its group life. This fact attests to the innate nobility of the human spirit.

Dr. Hough rightly points out that economic and social amelioration is very necessary if the mental and spiritual faculties of man are to blossom out. The work of the United Nations, through its many agencies, to combat disease, hunger and poverty in many parts of the world, is a heartening spectacle.

One is very glad to notice the excellent suggestion which Dr. Hough makes, namely that "the possibility of bringing the Co-operative Movement into closer relations with the United Nations" needs to be fully explored. Countries like Denmark have made tremendous progress by the application of the co-operative principle to many phases of their life.

We cannot afford to allow this great institution of the United Nations to fail, because it embodies the hope of peace which mankind has cherished through the ages. As Dr. Hough has well put it:—

> Lincoln's exhortation to the espousers of the cause of union and of freedom in the American Civil War is most appropriate in the present context, for by our efforts, individual and national, "we shall nobly save or meanly lose the last best hope of earth."

M. RAMASWAMY

The Romance of Indian Embroidery. By KAMALA S. DONGERKERY. (Thacker and Co., Ltd., Fort, Bombay. 62 pp. Illustrated. 1951. Rs. 12/8)

There is a wealth of information as well as a feast for the eye and the imagination in this beautifully written book. The title is appropriate, though the social scientist and the historian will find almost as much in it as will the poet and the connoisseur.

Mrs. Dongerkery, herself an artist and a poet, traces the history of embroidery in India from very ancient times, describing incidentally the development of the art throughout the world and tracing relationships between the embroidery of India and that of other countries. Present-day India is a veritable treasure-house for the lover of beautiful handiwork, and the variations found in different parts of the country offer fascinating clues to the social milieu and the temperaments of the artists, for, whether housewives or professional artisans, artists they are by virtue of their sense of rhythm and of harmonious blending of colours, their original designs and their mastery of their medium.

Cutting across communal barriers, embroidery is shown to have played its own part in cementing the basic cultural unity of India, and this in spite of the distinctive regional types, which the author has so graphically described and interpreted.

Thus, for example,

> the embroidery of Sind, Cutch and Kathiawar bespeaks the pomp and pageantry of a princely order that is fast disappearing, and ...the *kasuti* of the Karnatak is a manifestation of the spiritual and religious yearnings of a sober people,

while the embroidery of picturesque Kashmir competes with that region's charms in its bird and flower motifs in gorgeous colours. In contrast, the *Chikan* work of the Gangetic Plains is all white, with an effect of simplicity, austerity and purity all its own.

This art has so far held its own, despite the borrowing of its designs by weavers, printers and artisans, and the competition of the machine, but in several areas embroidery is hard-pressed today. The extreme poverty of most of the tasteful and original professional artists of the needle is repeatedly referred to by Mrs. Dongerkery. Poverty-stricken and underfed as they are, however, they have been able to produce work of rare loveliness which has become famous everywhere. The author has made out a convincing case for research in the standardization and economics of hand embroidery, and every reader of this book will echo her plea for adequate encouragement of the arts. She suggests fuller exploitation of embroidery as a cottage industry, co-operatively organized. The satisfying of the urge for artistic expression is itself rewarding, no doubt, but the creator of beauty and his family also have to eat.

The book is beautifully and profusely illustrated, many of the plates being in colour; and the dust cover with its embroidery pattern in contrasting hues is most attractive. The documentation is unobtrusive but adequate; and there is a useful index. Prof. G. S. Ghurye has contributed an informative introduction. *The Romance of Indian Embroidery* will be a worthy cultural ambassador from India to other countries.

E. M. H.

Sufism: An Account of the Mystics of Islam. By A. J. Arberry. (George Allen and Unwin, Ltd., London. 141 pp. 1950. 8*s.* 6*d*.)

This volume in the series of Ethical and Religious Classics of East and West is a "background book" designed to familiarize Western readers with the context in which those classical works of which translations are available originally appeared. Sufism has been much studied by Orientalists during the last half-century or so, but sometimes the non-specialist has been able to see little but the dry bones of scholarship. Professor Arberry is one of the growing number of responsible thinkers who are convinced that a member of one religion may, without abandoning his religion, learn many valuable lessons from the great figures of other religions; and his aim in this book is to indicate how in the present crisis and predicament of the world Sufism is a possible source of guidance. The spirit of the book is well expressed in the concluding paragraph:—

> It is far from useless to look back into the pages of the distant past. Whether we are Muslims or not, we are all surely children of One Father; and it is therefore no impertinence, no irrelevancy for the Christian scholar to aim at rediscovering those vital truths which made the Sufi movement so powerful an influence for good. If he may have the co-operation of his Muslim colleagues in this research—and signs are not wanting that he will—together they may hope to unfold a truly remarkable and inspiring history of high human endeavour; together they may succeed in retracing a pattern of thought and behaviour which will supply the needs of many seeking the re-establishment of moral and spiritual values in these dark and threatening times.

In furtherance of his aim Professor Arberry has chapters on the main stages and aspects of the development of Sufism. He starts with its source in the Koran and the life of Muhammad he follows it through phases in which asceticism, then pure mystical experience, then reflection on that experience, were dominant; he comes to the growth of the Sufi orders, which meant so much to Islam as a religion from the 12th century to the 19th, and to the parallel elaboration of a theosophy; and he ends with the decay that set in about the 16th century but was never all-pervading. To a considerable extent Professor Arberry allows us to hear the actual words of the outstanding Sufis, usually in his own most felicitous renderings; some passages are from manuscripts not so far published. This very sympathetic account of the Mystics of Islam should help to unlock the doors of a rich treasure-house.

W. MONTGOMERY WATT

White Dawns of Awakening. By LOTIKA GHOSE. (Thacker, Spink and Co. (1933), Ltd., Calcutta. 96 pp. 1950. Rs. 4/8)

This well-produced volume consists of a sequence of 31 lyrics ("White Dawns of Awakening"), another sequence of 16 lyrics ("At the Vedic Altar") and a group of about 40 lyrics collectively described as "Waves of Eternity." These titles and the dedication to Sri Aurobindo—"At the Master's feet I lay these poems, pale glimmerings from his Central Sun awaiting the full light of his dawn in my heart"—define with some clarity both the sources of the author's inspiration and the nature of her preoccupations as a poet. It is obvious that Miss Lotika Ghose is irresistibly lured by

the far horizons of the Spirit; her mind is filled with visions of the panorama of the Spirit's landscape and she is seized with a divine discontent that can only end with the finality of Realization. The first verse in the volume indicates at once the amplitude of her theme and the simple mode of her poetic expression:—

> The mystic unborn in my heart is calling
> Out of some shoreless sea,
> Whose waves are a bliss and joy unending
> Whose chant is eternity.

Ardours, aspirations, gleams, visions, half-lights, elations, set-backs, shocks of ecstasy...they are all in the programme; yet, zigzagging her way through the difficulties, she presses on to her goal. Aurobindonian echoes, in thought as well as in phrase, are scattered throughout the book, and in consequence the lyrics gain in meaning and melodic richness. The rhymes, although generally satisfying, are occasionally uncouth (come, home; morn, sworn); and the repetition of the same rhymes (light, might; seeing, being) within a few pages might have been avoided. On the other hand, criticism must silence itself in the face of such complete fusion of idea and expression as in—

> Ignorant, blind, how could I know
> That He whom I sought all day,
> On this stormy night, a stranger unknown,
> Had come to my house of clay?

K. R. SRINIVASA IYENGAR

The Mystery of Dreams. By WILLIAM OLIVER STEVENS. (George Allen and Unwin, Ltd., London. 280 pp. 1950. 16s.)

Who is there who is not interested in and mystified by dreams? From the primitive savage to the ultra-rational scientist of the present day, from the care-free, romping child to the care-worn, old man, every one has been a willing captive to the seductive charm of the mystery of Dreams.

No wonder that books galore have appeared claiming to unravel the mysteries of dreams and dream symbols. But the world had to wait for Freud, the founder of psychoanalysis, for its first scientific treatise: *The Interpretation of Dreams.* Freud confined himself to an explanation of dreams based upon tracing their causes to antecedent experiences in the dreamer's life. There are, however, telepathic, clairvoyant and premonitory dreams which do not yield readily to psychoanalytical treatment. These are the kind of dreams which have engaged the attention of the Society for Psychical Research; and these are the dreams which form the main theme of the book under review.

The author cites examples, duly authenticated, of veridical dreams of the three main kinds mentioned above. He observes that these dreams, for which modern psychology has no satisfying explanation, have a profound bearing on human personality.

The book makes fascinating reading, and comes out as a challenge to the modern scientist and psychologist. If all human beings have the capacity to perceive the future—though the capacity may be latent, then our present conception of time will have to undergo a revolutionary change. And the science of psychology will also have to change in regard to its fundamental assumptions.

The Mystery of Dreams is a book which psychologists and layman alike should take seriously.

P. S. NAIDU

THE INDIAN INSTITUTE OF CULTURE

[A series of three interesting lectures on Indian art was given recently at the Indian Institute of Culture, Basavangudi, Bangalore, by Prof. O. C. Gangoly of Calcutta. The other valuable recent lectures have included "Prohibition and Excise" by Shri P. Kodanda Rao; "Carlyle and Vedanta" by Shri D. A Subba Rao; "Ancient Iran and the Gobi Desert" by Shri R. N. Mirza; "Reconciliation Between East and West" by Shri T. L. Kantam; "Structural Economy in South-East Asia" by Dr S. Kamesam; "Population Problems" by Shri P. H. Krishna Rao; "Walt Whitman: The Poet of Democracy" by Dr. Ralph E. Purcell of the U.S.I.S.; "Psycho-analysis Today" by Dr. Mayer-Gross; "The Sociology of Culture" by the Rev. L. M. Schiff; "Places of Interest in India" by Shri B. V. Sundararaja Iyengar; and "The Place of the Universities in Modern Education" by Prof. J. T. Christie, Principal of Jesus College, Oxford University.

Paracelsus Day was celebrated on September 24th with a lecture by Dr. L. S. Dorasami; Gandhi Jayanti on October 2nd with a symposium on "War and Peace," from the viewpoints of Gandhiji and Tolstoy, respectively, presented by Prof. V. Sitaramiah and Shri L. S. Seshagiri Rao; United Nations Day with a symposium in which Shri P. Kodanda Rao and Dr. E. M. Hough spoke; in a symposium on November 22nd on "Are Freedom and Justice Incompatible" the speakers were Shri P. M. S. Pinto, Shri C. Abdul Nabi, Dr. N. S. N. Sastry and Shri P. Kodanda Rao; Human Rights Day was celebrated with a Special Meeting on December 10th.

Reviews at Discussion Meetings have included Jung and Kerenyi's *Introduction to a Science of Mythology*, reviewed by Shri K. Guru Dutt, Director of Public Instruction, Mysore; Charles A. Morgan's *Liberties of the Mind*, reviewed by Mr. Philip Spratt; H. C. Goddard's *The Meaning of Shakespeare*, reviewed by Prof. A. N. Moorthy Rao; and Papers on "Freedom and Authority in International Relations" by Dr. Hans Kohn; on "Contentions with God: Some Aspects of Jewish Folklore" by Dr. Immanuel Olsvanger of Jerusalem; and on "Marx and History" by Dr. Margaret T. Hodgen of the University of California.

The Institute's new auditorium was formally opened on November 10th, with a lecture on "Our Need: The Light of Great Ideas," felicitations received were read and there was a programme of Indian devotional music by Shrimati Vengadamma and Shrimati Kailasam.

The article published here was prepared by the Institute in the form of suggestions sent for the East-West Round-Table Discussion at New Delhi, December 13th-20th, sponsored jointly by Unesco and the Indian Government.—ED.]

THE CONCEPT OF MAN AND THE PHILOSOPHY OF EDUCATION IN EAST AND WEST.

The Indian Institute of Culture is in sympathy with every well-considered effort to promote universal brotherhood. It is in that spirit that it has given thoughtful consideration to the theme proposed for discussion at the Round-Table Conference and offers the following for such interest as it may have for the distinguished conferees.

Much truth may frankly be conceded to the criticisms in the Unesco Basic Document CUA/28 of August 3rd, 1951, because in neither East nor West are the majority of the people rising to the demands of their highest traditions. But, to our mind, those highest tradi-

tions are not fundamentally different and the best hope of a united world lies in that fact.

We recognize that there are certain ideas and attitudes sufficiently widespread in the West and in the East, respectively, to be considered characteristic of each. It appears to us, however, that to label them "Eastern" and "Western" with the weight of Unesco's prestige behind the proposed alignment will be to risk the crystallization in men's minds of a division between men on geographical lines which has been exaggerated. We submit, moreover, that there are universal concepts, common to enlightened minds in both parts of the world, which offer the best ground for reconciliation of the different points of view. Very many educated persons, however, in East and West alike, need truer education in these universal concepts, rather than being encouraged to think that an unbridgeable chasm exists between East and West.

There are in East and West today, as there have no doubt always been, moral men and immoral men, men of genius and imbeciles, altruists and egoists, servers and exploiters of their fellows. Recognizable differences between Easterners and Westerners there certainly are, but underneath the surface differences there is the man, with his human weaknesses and failings, to be sure, but also with his ideals and his aspirations. Underlying the differences is Manhood, which is universal. The mutual understanding and appreciation of human ideals and aspirations by men in all parts of the world seems to us to offer the best hope of peace and unity.

The Unesco Basic Document itself concedes an Eastern source for the religion professed most widely in the West. But was Jesus in truth "Eastern" or a *universal* teacher, like Krishna, Buddha, Lao-tse, Confucius and Plato?

The existence of diverse elements making up "the" civilizations of the East and the West, respectively, is mentioned. In that connection, the basic contribution of the East to science, especially in mathematics and astronomy, is referred to. This thesis has been developed more fully in a paper prepared for the Indian Institute of Culture by Dr. H. J. J. Winter, M.SC., PH.D., A. INST. P., M.R.A.S., of the University College of the South-West of England at Exeter. His essay has been published by this Institute as its Transaction No. 5. "The History of Scientific Thought with Special Reference to Asia."

On the side of technology, the ruins of Mohenjo-daro show a high development of technical skill, though that city was probably built by a spiritual-minded people. The epigraphic records, moreover, of great irrigation dams, as well as the surviving architectural marvels of antiquity, testify to the presence of practical doers as well as of metaphysical thinkers in "the contemplative East" of the prevailing Western concept.

The Basic Document of Unesco brings out well that the West has had its saints and sages whose influence is still potent. But, under the suggested division between East and West, are Augustine and St. Francis of Assisi "Westerners"? On the other hand, are the Indian *Charvakas* "Easterners" according to the general characterization given, or the great Indian Em-

perors Asoka and Akbar? Do the "Meditations" of the Roman Emperor Marcus Aurelius show no affinities with Eastern thought? None of these individuals seem to fit the pattern of their region.

It seems to us that an approach to reconciliation should concentrate less on the differences in attitude, which have been well defined in the Basic Document, than on the universal concepts which offer the corrective both to impracticality and materialism as guiding principles of *individuals* wherever domiciled. This difference ramifies in all directions, profoundly affecting "the fundamental conceptions of man in his relationship to the divine principle, to the world, nature, society and the practical sphere of action."

According to the materialistic view, there is no divine principle and no unity of being to be mystically realized. Man is the simple product of evolutionary forces; mankind began in savagery and has made its way to such domination of the environment as has been achieved solely by chance discoveries and individual efforts. According to the materialist, intelligence and emotional nature are products of body and brain and human mortality is taken for granted. The satisfaction of physical wants with the least possible interference from outside is the desideratum. Obviously, mere similarity of physical constituents and physical origin and subjection to the same natural laws do not offer a sound basis for a regenerating, practical brotherhood. The insufficiency and the positive dangers in this attitude have been forced upon the present-day world by the world tensions and by atomic developments.

From the spiritual point of view, on the other hand, there is a fundamental unity of all life, all being rooted in and expressing aspects of the same omnipresent Divine Principle. Infant humanity was not untaught and unguided, according to the ancient traditions in many parts of the world of Divine Kings and Instructors. Mankind is a brotherhood, not only by virtue of physical derivation and composition, but also spiritually and intellectually, the spiritual nature or soul of each man being a ray of the Universal Spirit, working in and through the mind, emotions and body. Where the materialistic emphasis is on the dignity and freedom of the mortal man, the spiritual view-point recognizes the individual's supreme importance as an immortal soul. Human progress is made man by man.

Illiteracy and illness and hunger are indeed wide-spread today in the East, as is pointed out. But illiteracy applies not only to inability to read the printed page, but also to inability to read between the lines of writings the dead letter of which conveys little. There is illness mental and psychic as well as physical, and the former is far more serious than bodily ailments. It is often forgotten, also, that there is starvation of the spiritual nature as well as of physical bodies.

A civilization in which spiritual aspirations are fostered as well as material needs met, should be the ideal for all parts of the world.

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 either 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.

Broadly speaking, the analytic and synthetic approaches to knowledge are predominantly characteristic of the materialistic and the spiritual attitudes, respectively. The synthetic or deductive approach recognizes an underlying body of principles making up the spiritual tradition which forms the fundamental ideational inheritance of the race. These, it is claimed, can be traced as far back as the retrospective human vision can go.

The East, with its ancient records, offers perhaps the most readily accessible statement of these principles, but unmistakable echoes of them can be caught in the monumental and literary records of early Greece and other parts of Europe, as well as among the survivals of the aboriginal American civilization. Ethics, so strikingly similar throughout the world, bear witness to their common origin. Myths show the same unquestionable similarity, as brought out in the recently published *Introduction to a Science of Mythology*, by Professors C. G. Jung and C. Kerenyi, which was orally reviewed at the Indian Institute of Culture in September by Shri. K. Guru Dutt, Director of Public Instruction in Mysore State, his review having been followed by a long and lively discussion.

Mystics everywhere have testified to the fundamental, universal unity of man with all men and with Deity and Nature; and Brotherhood has been taught by all the great teachers, however flagrantly denied in practice by their professed followers, in sectarian exclusiveness, race prejudice, "untouchability," aggressiveness and greed.

The Basic Document attributes to the West the discovery of humane values of the highest importance. We heartily concur as to the importance of the humane values mentioned in this connection, but we regard the modern achievement, highly creditable and praiseworthy as it is, as a rediscovery and adaptation of values which have long been known.

When, for example, has the universal application of law not been recognized by enlightened men? The *Rigveda*, certainly one of the oldest records extant, shows (iii, 56, i) the eternity and immutability of the cosmic laws, which none can set at nought. The repudiation of miracle is basic to the psychological systems of the ancient East. It does not derogate from modern science's confirmatory recognition of Law to admit that evolution (more logically preceded by the involution of Spirit and embracing in its scope the spiritual and intellectual elements in the cosmos as well as the physical) has been taught from the greatest antiquity.

And as for freedom of thought, where has it been freer than among the Hindu philosophers with their wide-ranging and deep-penetrating insights and formulations, finding expression in the Six Schools—*Darshanas*, points of view?

It may be mentioned in passing that the achievement of sanctity and wisdom, to the neglect of the world, for the attainment of the *summum bonum* for oneself (as suggested in the Unesco Basic Document), has not been the highest ideal in the spiritual tradition of East or West. The exclamation is attributed to the Buddha:—

> Let the sins of the whole world fall upon me that I may relieve man's misery and suffering!

This is but an extension of his teaching in the *Mettasutta*:—

> As a mother at the risk of her life watches over her own child, her only child, so also let everyone cultivate a boundless (friendly) mind towards all beings.

His own refraining from passing into the state of bliss which he had attained, in order to teach, is better known in the West, perhaps, than the pledge of Kwan-Yin in the Chinese tradition, which is also an extension of the ideal voiced by the Buddha:—

> Never will I seek nor receive private, individual salvation. Never will I enter into final peace alone; but forever and everywhere will I live and strive for the redemption of every creature throughout the world.

The beneficence radiated by the Self-realized man has been everywhere recognized. Shankara in ancient India wrote in the *Vivekachudamani* (The Crest Jewel of Wisdom):—

> The mighty ones who have attained to peace dwell in righteousness, bringing life to the world like the coming of spring; they, who have themselves crossed the dread sea of passional life, aid others to cross it through compassion that seeks no return.

As suggested above, the discussion of differences and how to reconcile them is bound to be infructuous until it is brought down to the basis of individual attitude and outlook. Seeking the unification of vast regions, or even of nations, in full mutual sympathy is like trying to make an omelet without breaking the shells of the eggs. And, since it is individuals who have to understand each other, the Basic Document does well to stress, in connection with the promotion of world unity, the importance of education.

The concept of man held by the educators and imparted to the children—whether man is presented as a social animal or an unfolding ray of the Divine—is, however, vital to the success of education in promoting mutual understanding and peace. It outweighs altogether pedagogical methods, though ancient Indian educational systems, Brahmanical and Buddhist, as well described by Dr. Radhakumud Mookerji in his *Ancient Indian Education*, offer not a few suggestions for the modern educationist, *e.g.*, the personal relationship between the teacher and his pupils; the avoidance of a divorce of thought and life, and the effort to develop all the pupil's faculties; the emphasis on moral attributes as a prerequisite to learning, and on freedom of thought and toleration. The regulated life at Nalanda University, with its wide range of studies, Brahmanical as well as Buddhist, sacred and secular, is no less striking than its democratic management, which, as described by I-tsing in the seventh century, was obviously in the interest of harmony and apparently the precursor of modern student government.

It is our conviction that the spiritual point of view holds the best hope of a united world, and that educators who let their pupils grow up ignorant of it are doing a great disservice not only to them but also to the cause of unity and peace. For, if the child is given the idea that he is a physical body in whom consciousness has sprung up, and that this life from birth to death is all there is, how expect him to recognize all men as his brothers or to sacrifice for the commonweal?

One doctrine fundamental to the ancient spiritual tradition still widely held in the East is that man is a spiritual being, wearing temporary garments of physical body and environment, inner and outer. As it is beautifully put in the second chapter of the *Bhagvad-Gita*, rendered in English verse by Sir Edwin Arnold as *The Song Celestial* :—

> Never the spirit was born; the spirit shall cease to be never;
> Never was time it was not; End and Beginning are dreams!
> Birthless and deathless and changeless remaineth the spirit for ever;
> Death hath not touched it at all, dead though the house of it seems!...
>
> Nay, but as when one layeth
> His worn-out robes away,
> And, taking new ones, sayeth,
> "These will I wear today!"
> So putteth by the spirit
> Lightly its garb of flesh,
> And passeth to inherit
> A residence afresh.

This doctrine has not been absent from the Western tradition. It was clearly taught by Plato in the last book of *The Republic* and a former existence is implied besides in the *Meno*, the *Phaedrus* and the *Phaedo*, as in the writings of such Church Fathers as Origen, in *De Principiis* and *Contra Celsum*, and St. Clement in his *Exhortations to the Pagans*. It is found even in the *New Testament*, where (*Matt.* 11 : 14) Jesus declares John the Baptist to have been the reincarnation of Elias, in spite of which the Council of Constantinople in 553 A. D. found the pre-existence of the soul a heretical doctrine.

Many well-known poets have referred to reincarnation. These have included Victor Hugo and Béranger in France and Campanella in Italy, Goethe and Schiller in Germany, Walt Whitman, Whittier and Longfellow in America, "A.E." in Ireland, and a long roll of English poets—Milton, Shelley, Browning, Tennyson, Dante Gabriel Rossetti, Matthew Arnold and John Masefield, the Poet-Laureate, to mention but a few.

Herder, Schopenhauer, Emerson and McTaggart are among the Western philosophers to whom the idea of reincarnation has appealed. Space does not permit mention of the novelists and dramatists, besides Rider Haggard, H. G. Wells and Bernard Shaw, who have woven reincarnation into their works.

We need not concern ourselves here with the several ways in which reincarnation has been interpreted. Some view it as the return of the personality, which is rather illogical, as Ananda K. Coomaraswamy has well shown in his *Time and Eternity*, where he declares it to be a mistake to identify ourselves with "the mutable psycho-physical tabernacles that our Self assumes" (p. 126), declaring "the pseudo-identity of the transient self" and "the real identity of the constant Self," which he calls the "trans-

migrant," to be complementary propositions. (p. 60) A popular distortion of the teaching of reincarnation in the East is the idea that the human consciousness can go into lower forms, which is an obvious logical fallacy. The highest traditions in the East present reincarnation as the return of the individual, who is growing imperceptibly because slowly, learning in one human body and incarnation after another.

The doctrine of reincarnation, to our mind, offers a great corrective for racial or religious arrogance, showing all differences to be transient or superficial, and suggesting that the fanatical follower of one creed or member of one race today may well have belonged to another yesterday or may do so tomorrow.

The twin doctrine of reincarnation is that of the Moral Law, known in the East as Karma, the recognition of which is of basic importance to the establishment and maintenance of right relations throughout the world. This teaching is found in all the great scriptures, put in one way or another. Man or nation, it proclaims, is free to sow, but whatever is sown must inescapably be reaped. Karma is not a passive submission to fate, but an active combating of destiny. Bhishma, the grandsire of both Pandavas and Kauravas, said:—"Exertion is greater than Destiny."

These are among the basic values of the spiritual traditions, East and West, and finding the confirmation of the same values in each other's cultural heritage will be the soundest foundation for agreement upon ends and for finding a harmonious and equitable pattern for human and international relationships. On that solid foundation the superstructure of application of principles in individual and collective life can be securely reared. Mutual consultations in a spirit of harmony will bring out how to secure to all the advantages of technocracy without allowing it to submerge the end of human progress and unfoldment, to which all techniques and systems—industrial, social, economic or political—are properly but means; how to have the benefits of machine production without sacrifice of human creativity and of love of beauty and of freedom.

What is to be sought, in other words, is the universal point of view in which what the Basic Document characterizes as Eastern and Western, and we have called the spiritual and the material, are synthesized. For, such humane values as the materialists rightly defend are flowerings of the spirit in spite of its denial and must be given their due valuation in planning for a better world for better men and women.

The human mind must be free. The duty, however, is clear of giving to children the real values, universal, unsectarian, moral and constructive. The production of individuals free intellectually and morally, giving them high ideals and awakening mutual sympathy and respect, is to our minds the highest contribution which education can make towards a united and peaceful world.

ENDS AND SAYINGS

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

The third anniversary of the acceptance by the United Nations General Assembly of the Universal Declaration of Human Rights was celebrated on December 10th at the Indian Institute of Culture, Basavangudi, Bangalore, at a meeting attended by some 200 people. Exhibits from the Unesco *Exhibition Album of Human Rights*, which had been presented to the Institute, lined the walls, the display being open to the public for two days; and the showing of film strips followed the speeches.

The importance of this great Document, which Prof. S. A. Asirvatham well described as "the conscience of UNO" and Mr. M. Ramaswamy as "an affirmation and a promise" was brought out in the addresses of both as also in that of the Chairman, Mr. Philip Spratt. The social and economic rights which it defined may have been conceded in response to the challenge of the antilibertarian forces now rampant in the world, as the Chairman suggested, but the importance of bringing existing laws and practices into line with them was brought out by both speakers.

A model Bill of Rights for individual States to adopt was seen by Mr Ramaswamy as an urgent need. He saw hope of success in the progress already achieved in community life, the faithful performance of duty by humble men and the generous response to human need in catastrophes, all testifying to man's innate nobility. But human values were more important even than economic ones and freedom to think and express one's thoughts was a vital freedom. Atrophy of the power of thinking was a greater danger than thinking wrongly.

Professor Asirvatham stressed particularly the basic assumption of the framers of the Human Rights Declaration of the fundamental fraternity of mankind. It was as "members of the human family" that human beings possessed inherent rights. The fact that rights carry responsibilities, and that the individual must be prepared to put the general good ahead of his own was also brought out. The great and difficult task was now to evolve a binding Covenant for the implementation of the Charter, but popular support was also necessary, hence the great importance of Unesco's efforts to spread the knowledge of these rights throughout the world.

The tendency of present-day education to divide the people into two groups, the privileged leaders and the under-privileged led, was deplored by Dr. H. C. Mookerjee, Governor of West Bengal, in his Convocation Address at Nagpur University on 26th November. The gap should be narrowed, he declared, by the intellectual discipline and culture which alone gave quality to leadership and, at the same time, assured its maintaining contact with the common people. He questioned how many young people were imbued

with sufficient idealism to devote themselves to the task of popularizing basic education throughout the country, meaning, as such self-dedication would at present mean, a life of privation and often thankless service. We do not doubt the idealism which inspires many of India's young people, but to canalize it requires keeping before them the need and how it can be met, as also the example of individuals who have set the commonweal above self-interest. The call to "come and sacrifice for our weaker brothers," a call implicit in such dedicated lives, can enkindle zeal to serve and to sacrifice in not a few whom exhortations to go and do their duty by the villagers would leave entirely unmoved.

We heartily endorse Dr. Mookerjee's forceful plea in the same address against the tendency to "depose English from its rightful place in the curriculum of higher studies." Not only is it most useful even in inter-State contacts but, as he also brought out,

> if we neglect a proper study of English, we run the risk of losing our rightful place in the international cultural, economic and even commercial world.

Today, when world peace depends to such a great extent on mutual understanding, it would be the height of folly for India to isolate herself from the rest of the world by sacrificing the entrée to the culture of all countries which is hers in virtue partly of the facility in the *lingua franca* which too many thoughtless patriots value so lightly. With Dr. Mookerjee, we would "most earnestly pray the authorities of our universities to pay due heed to this aspect of university teaching."

A strong plea for humane treatment of the prisoner and for giving the ex-prisoner a chance to make good in society was made on November 12th by Dr. Walter C. Reckless, in his address at the Indian Institute of Culture, Basavangudi, Bangalore. Dr. Reckless, who has come to India under the UN Technical Assistance Programme, to organize classes on Criminology and Correctional Administration at the Tata Institute of Social Sciences, Bombay, described how the rigours of the penal code in many parts of the world had been progressively relaxed. He was personally opposed to capital punishment, which had, like transportation to penal colonies, gradually been restricted, and the old idea of the jail as a mere custodial institution, in which men were found to deteriorate, had yielded place to the ideal of rehabilitation. Remission of sentences for good behaviour, work, recreation, elementary education and some medical care had been introduced; and curtailment of privileges had been substituted for flogging for infractions of jail discipline. Suspended sentence and parole had been introduced in some countries; also probation, successful in 75 to 80 cases out of 100 in America. Dr. Reckless strongly favoured the indeterminate sentence and stressed the human element, kind and sympathetic but firm treatment by all the staff helping the prisoner to gain a new faith in life and in society.

THE ARYAN PATH

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

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"THUS HAVE I HEARD"—

A name made great is a name destroyed; he who increases not, decreases; and he who will not learn deserves slaughter; and he who serves himself with the tiara perishes.

These are words of the great Hillel, highly reminiscent of the Chinese Lao-Tzu. As far as we know, there has been no biography of Hillel in the English language, and so we greatly welcome *Hillel: Book Against the Sword,* recently published in New York. Ely E. Pilchik uses some of the techniques of fiction and has tried to paint the Rabbi, Master of the Torah, in colours suited to the eye and taste of the modern economist and social reformer. He was a Babylonian Jew who was out of sympathy with the sense life which attracted the companions of his youth and so he emigrated with his young and faithful wife to Jerusalem, where in his famous career he was known as the Babylonian. His exact date is not fixed by modern scholarship but there are good grounds for assigning 40 B.C. as the date of his death.

No doubt the author has brought to life the Head of the Sanhedrin in Jerusalem during a part of the reign of the notorious Herod. But the portrait loses its real beauty through its painter's lack of a deeper perception in the mystic character of Hillel. No doubt Hillel was a very learned scholar and was respected for his knowledge and application of the Torah; no doubt, also, Hillel introduced reforms and bettered the Jewish society of his day; but his own pious life, his instruction to his intimate pupils, his own heart of peace and the legacy of his sayings are grander achievements than his rulings from the seat of honour in the Sanhedrin, which earned for him trust and recognition from the Jewish people. The socio-economic basis of his reforms, *e.g.*, in the raising of the standard of marriage, his "arrangements" about payment of loans, etc., are important and deserve our tribute. But Hillel the Mystic has for us a profounder significance.

Mr. Pilchik tells the good tale of the strange manner of his entrance into the School of Shemaya and Abtalion, and describes his rise to power till he came to be called "a second Ezra." Some of his sayings are used by Mr. Pilchik, but there are many more; a few of them we give below. They remind us of the sayings attributed to Jesus in the Gospels; Hillel was a contemporary of the Nazarene: who borrowed from whom? Probably neither one from the other. They were Soul-Companions and the Heart of each may have caught the throb of the other's Heart. The worth of these inspiring sayings is not in who spoke them or where or when; they carry their own conviction to every mind which loves peace, which seeks truth and which aspires to be brotherly to all minds. We have culled a few for the benefit of our readers. We shall begin with the saying which is said to have been the motto of Hillel: "He who makes a worldly use of the Crown of the Torah shall waste away." And the golden rule: "What is hateful unto thee do not unto thy neighbour; this is the whole Torah and all the rest is commentary. Go now and learn."

Hillel bears further witness to the law of cause and effect, known in India as Karma, in saying:—

Because thou drownedst, they drowned thee; and they that drowned thee shall in turn be drowned.

He preached peace:—

Be of the disciples of Aaron, loving peace and pursuing it; loving all mankind and bringing them nigh to the Torah.

Separate not thyself from the community, and trust not in thyself before the day of thy death; judge not thy fellow until thou comest into his place; do not delay teaching; say not, "When I have leisure, I shall study"; perchance thou mayest not have leisure.

He preached humility, but not self-effacement:—

My humility is my exaltation; my exaltation is my humility.

If I am not for myself, who is for me? And if I am only for myself, what am I? If not now, when then?

Again and again Hillel stressed the great value of learning:—

More flesh, more worms; more maid-servants, more lewdness; more man-servants, more theft. But he who hath gotten unto himself the words of the Torah hath gotten unto himself life in the world to come.

Learn where there are teachers; teach where there are learners.

It is a high ideal of human uprightness and purity which he upheld:—

No boor is a sinfearer; nor is the unrefined pious; the shamefaced is not apt to learn, nor the passionate (prone to anger) fit to teach. Nor is every one that has much traffic wise. In a place where there are no men, endeavour to be a man.

As in a theatre and circus the statues of the king must be kept clean by him to whom they have been entrusted, so the bathing of the body is a duty of man, who was created in the image of the almighty King of the world.

SHRAVAKA

THE MAGIC CRYSTAL

[**Arland Ussher,** author of *The Face and Mind of Ireland,* of a pioneer English book on Existentialism, and of *The Magic People,* a work about the Jews which has been published both in Britain and in the U. S. A, presents here an illuminating analysis of " Snow-White and the Seven Dwarfs," one of the best-known of the folk-tales collected by Jacob Grimm, the famous mythologist and philologist, and his brother, and published in their everywhere familiar *Kinder- und Hausmärchen.* His essay confirms the conviction shared by many that many a truth lies half-concealed under the form of popular folklore and traditions, however fanciful these may appear to the casual reader. It is interesting to know that Mr. Ussher is making a study of others of Grimm's " Fairy Tales." —Ed.]

What is the real significance of the Stepmother—that ever-recurring personage in the folk-tales, always depicted as fair without and foul within? There is evidently more here than the natural dislike of the interloper—the rival in the father's affections; the position of real stepmothers is always delicate, but they are not necessarily for that reason either beautiful or wicked. Moreover, a man making a second marriage is generally at an age of mature judgment, and presumably not without some care for providing a good mother for his children. Into the Sophoclean dooms of the Freudian incest-patterns one forbears from entering; beyond suggesting, perhaps, that we see and dislike in the Stepmother the image of *the Parent,* cut loose from custom and consanguinity and (as it were) objectified. We vent upon her the resentment of the Undivided Principle in us against this world of division and suffering into which we are flung.

But it will be preferable to follow tracks less well-trodden by the dismal psychological determinism of today. Are there perhaps a danger and a fallacy lurking in that " mature and considered choice " of the father? Is it not the very type of the human " free-will," which begins by oppressing and tormenting the children-instincts—that rational will which is a portion of the eternal order inserted in the temporal, and which, till it has learned a divine acceptance, can only be a demoniacal destroyer, a literal thorn in the living flesh—that " ideal " which our civilization has found to be such a Procrustean marriage-bed?

Is the Stepmother the archetypal example of the Second Thought—often fallaciously held to be the best: The Second Chance—supposed to correct the first: the *esprit de l'escalier*—almost always too perfect to be " right "? Adam, according to the Cabbalistic tradition, had two wives: Eve, who ate of the Forbidden Fruit and became a human sinner, and Lilith, who did *not* eat

of it—refusing child-bearing—and became a demon. And, though Lilith in the legend was Adam's *first* wife, the pattern is the same; every man who comes into the world is wived by these two women, the productive and the sterile one, the sinner through love and the sinner through pride, the body and the brain—the pair who perhaps reappear in the figures of Martha and Mary, raised to a new innocence, and the order of higher and lower inverted....

This lengthy preamble was necessary if we are to understand the story of *Sneewittchen*, pursued by the unrelenting hate of the Stepmother-Queen, as was Virgil's Æneas by that of the Queen of the Gods. At the outset we are shown two contrasting pictures—a Mother who looks out of a window and, a little later, a Stepmother who looks into a mirror. The Mother has pricked her finger in sewing, the usual *three* blood-drops fall on the snow, and she wishes for a daughter as white as the snow, as red as the blood, as black as the window-frame; the very colours of a new Dawn on the margin of Night and Day. Her wish is granted, but—as generally happens with wishes—at a price; the Mother loses her life, and the Stepmother soon after reigns in her stead—the spirit of Night continues to make itself felt, but now banefully, as it were on the other side of reality, like a mental image from which vital meaning has departed. The King, in re-marrying, calls on the Past, which was a true mother to the Present, but—like all who make the attempt to fix what should be fugitive—he succeeds only in calling up a vampire-like semblance.

The Princess reaches that climacteric of childhood, the seventh year, and is "fair as the day"; when the Stepmother, who has the habit of asking questions of her mirror (as if to suggest that her existence is only a mental or an "ideal" one) receives the disturbing reply that Snow-White is a thousand times fairer than she. The Queen orders a huntsman to take the child away and destroy her, but to bring back the lungs and the liver; the huntsman, however—smitten with pity—lets her go free in the forest, and hoodwinks the Queen by bringing her the liver and lungs of a beast, which the wicked woman greedily devours.

There is here a suggestion that the forms of the Past, in trying to draw posthumous life from the Present, can only absorb bestial and bestializing elements, as we have seen in various regressive or reactionary movements of our time; their communion, or community-spirit, is that of the Black Mass which is always parodying the White, and often enough does so in what is called "good faith."

Snow-White, wandering in the labyrinthine ways of her threatened but growing life, happens upon a hut owned by seven dwarfs, diggers for gold and metals, who receive her kindly; it is the Flight into Egypt, that land of mystery and gold, where all treasures are delved after and

guarded for the future. And now begins a series of renewed attempts on her life by the wicked Queen, for the mirror of the rational self—of the abstract mind's "speculation"—reveals to her that the young Princess is alive and where she is hidden; with the patience of blind and narrow wills, she comes to the door of the hut three times in the garb of a pedlar. The first time, she comes selling laces and, offering to lace Snow-White's bodice for her, she tightens it until the girl falls as if dead. On the second occasion she sells her a poisoned comb, with which she insists on combing her hair; the poison works upon the Princess, who again falls in a deep swoon. After both these attempts, Snow-White is revived by the seven dwarfs, who return like the seven planets in the sky at every sundown. But the Queen, whose malice is as persistent as the Princess's simplicity, comes a third time; and now she sells her an apple of which one half is poisoned; being tempted with this, the rosy half, the girl eats and fails dead—in earnest at last, as it seems.

The manner of the three temptations is here to be noted; the Princess's emotional self is assaulted through the constriction of the ribbon, her cerebral self through the comb, her volitional self—traditionally seated in the belly—through the apple. But only the apple is fatal to her—as it was to Eve; for only the falsification of the instincts and the will can work deep change or injury in the human being.

Now, indeed, the ministrations of the good dwarfs are unavailing; the kindly genii of Nature cannot help the person in whom the poison of the "Stepmother" has entered—in whom self-will has been planted. But because they are loth to consign her body to the earth, they preserve it in a glass coffin on the hillside, and there they watch by *Sneewittchen* in turn, and she is mourned by the owl, the raven and the dove—the symbolic birds of antiquity.

A king's son, passing by, espies the fair tenant of the glass coffin, instantly falls in love, and by his entreaties obtains it from the dwarfs; the same crystal of mental consciousness which betrayed the Beauty of the Present to the false Stepmother—the ghost of the Past—now reveals her to the true lover—the genius of the Future. The coffin is transported to the palace; in mid-route the fatal apple's core is jolted from Snow-White's throat; and—miracle!—she returns to life, for it is the Redemption and Resurrection of the Spring, and the winter-curse of the eaten Eden-apple is lifted. The wedding follows with the customary celerity, and the wicked Queen—"forgetting nothing and learning nothing"—cannot keep away; she comes to the festivity, there to meet her doom—she must dance in red-hot slippers till she falls, for so-called "free agency" cannot escape from Action's own pitiless logic....

The seven good dwarfs seem to have been forgotten in the general rejoicing; but it could not be other-

wise, for the seven-day round of the week must continue, though it carries all man's holidays. In the pride of the mature culture, when the Mind has found and espoused its Image, the rude ancestral shapes that piety saw around the cradle fade from sight. Beauty, however, remains eternally disquieting, like a temptation—a Second Marriage of the World, which cannot be thought of without the magic glass; the kindly shadows of unselfconscious things have but retreated a little from the human glare and heat—and at sundown they return.

ARLAND USSHER

A GOOD MOVE

In the Hague, Holland, there will very shortly be opened an anti-vivisection museum. The sponsors of this experiment feel that a great deal of the indifference displayed by the general public in regard to the inhuman acts perpetrated in the name of science, and supposedly for the promotion of the health of man, is due to ignorance. Many people are, and will always remain, quite willing that animals should be killed for food in the service of humanity; but to stand by and sanction the poor creatures' subjection to torture is another matter. Hence the value of spreading knowledge of what actually occurs in a manner that will make things clear to the man in the street by giving him object-lessons as to methods and instruments used. There will be a library of relevant books and an extensive collection of photographic material to be made use of in the work of propaganda. D. H. Vols, who is an admirer of Gandhiji and accompanied him on some of his travels in Europe, is taking charge of the scientific and artistic aspect of this enterprise.

All humanitarians will wish the new experiment success in the hope that, as the horror of vivisection dawns on an increasing number of men and women, more and more will rally round those who are taking practical steps to put a stop to the practices that are causing such hideous suffering to the poor beasts. It will be no easy task, however, so to lecture on and explain the exhibits as to arouse in the audience more lasting and effective feelings than sentimentality and curiosity and a nobler urge than that which drives human beings to seek gape-seed and sensation. The museum is the first of its kind in the world.

WHERE BUDDHISM BEGINS—AND WHY IT BEGINS THERE

[**Bhikshu Sangharakshita,** an English Buddhist monk who has contributed several illuminating articles to our pages, gives us here his reflections on the First Truth proclaimed by the Enlightened One: "Sorrow Is."—ED.]

That existence was all of a piece (whether mental or material), and that the truth about existence was therefore a whole, was, at least until fairly recent times, an article of faith more or less generally accepted among philosophers. Hence the conception of philosophy as system, as being the coherent explanation of the totality of phenomena. Hence the conception of the philosopher as system-builder, as the architect of a vast and elaborate structure wherein every fact would find its appointed place. From Plato and Aristotle to Hegel and Herbert Spencer, the ambition of philosophers has been to build bigger and better systems than their predecessors, just as it is the ambition of American millionaires to build bigger and better skyscrapers. Except that the philosophers have had more justification than the millionaires, for the fact-population of the philosophical world has increased enormously during the last few hundred years, and it might therefore with some plausibility be argued that extra accommodation was by this time urgently required.

If "the truth is the whole" and if philosophy is system, it follows that both are fixed and unchanging. Their universe is what William James called a block universe. Nothing ever happens in it. Nobody goes anywhere. Nobody does anything. Everything has happened and all people have gone where they wanted to go and done what they wanted to do, once and for all. Time is somehow adventitious, progress an illusion, change unreal. Existence as a whole is what it was eternally in the past and will be eternally in the future. We are frozen into it as a fly into a block of ice. *Sub specie æternitatis*, everything exists simultaneously. All the philosopher has to do is to construct an exact conceptual model of existence. Hence the appropriateness of the architectural simile.

But, however clear and coherent his mental blueprint may be, as soon as he commences the work of construction the philosopher is confronted by a serious difficulty: Where is he to begin? The ordinary architect is called upon to solve no such problem; whether he likes it or not, he has to begin by laying the foundation. But our philosophers, who build with airy concepts, are not hampered by any such restraints, and may begin wherever they please, whether in the basement or the attic, down the crypt or up the steeple.

Their freedom of movement is moreover facilitated by the fact that they are not sure in which direction "up" and "down" really are, since this would be to entertain preconceptions, and from all preconceptions their ideal of strict philosophical objectivity demands that they should be free. So which part of the building is the crypt and which the steeple will be known only when the structure is complete, when it stands foursquare (or whatever other shape it may be) in all its rigid perfection and immobile beauty to all the winds of change that blow. In the meantime it exists clearly and coherently enough in the mind of the architect, as we have already said, and with this fact we must be content. The only difficulty is the practical one of exposition, and merely practical difficulties have never troubled philosophers overmuch.

Reduced to its simplest terms, the difficulty in which the system-building conception of philosophy finds itself inevitably involved is that of representing serially, as a *succession of parts*, what it conceives spatially as a *simultaneity of parts*; of expressing eternity in terms of time. Since reality is not like a ball of twine, with a definite beginning and end, which can be unrolled little by little until it forms one divisible and measurable straight line, the difficulty is in fact insuperable. The eternalist view of reality pictures it as a sort of sphere or globe, and how impossible it is to make a two-dimensional projection of a three-dimensional figure all cartographers know. But books have to be written, just as maps must be drawn, and, although a philosophical work may appear to dispense with an end, it can hardly dispense with a beginning. In the absence of an objectively determinable starting-point, the system-building philosophers have therefore fallen back more or less unconsciously on their subjective preferences and made do with those.

Descartes began with *Cogito, ergo sum*, though for no better reason than the scholastics who preceded him had begun with revelation. Spinoza took as his point of departure axioms which he thought as self-evidently true for philosophy as those of Euclid were then thought to be for geometry. But time, instead of confirming his opinion that there could be but one system of philosophy (whether that of Spinoza or anybody else), even as there is but one system of geometry, has on the contrary neatly controverted it with the discovery that there could be many systems of geometry, just as there are many systems of philosophy.

Hegel made a bold attempt to solve the difficulty by identifying the dialectical movement of thought with the supposedly dialectical movement of history; but he met with no more success than his numerous predecessors. Facts stubbornly refused to be so ruthlessly conscripted into the ranks of his dialectical battalions. A crack appeared in the gigantic walls of his building which

slowly widened until the magnificent edifice split in two, and the halves had to be dismantled and carted away for the construction of more useful and enduring if less imposing structures elsewhere.

Since the starting-point of each philosopher was different, his conclusion also was necessarily different, as well as the line of exposition by which the two were connected. Plato has conferred on the philosopher the grandiose title of "the spectator of all time and all existence," but, although he tells him what to see he does not tell him from where to see it, whether to take a bird's-eye view with the transcendentalist or a worm's-eye view with the empiricist.

Indian tradition considers all philosophical points of view (*darshanas*) as more or less equally valid, since Reality is ineffable, and therefore susceptible of more than one intellectual interpretation. All that is expected of any such interpretation is that it should help the person who accepts it to experience for himself the Truth which it can indicate but which it is powerless to describe. Here philosophy and religion meet. But in the West, where the intellect has generally been regarded as capable of making a fully adequate conceptual representation of Reality, the truth of one system precludes the possibility of any other system being true. The question of any pragmatic reference did not, until the days of William James, even arise. Philosophy was one thing and religion another, and the nature of the connection between them remained a matter of uncertainty, except of course to Hegel, who crushed religion on the Procrustean bed of his dialectic as merrily as he had stretched physics. System therefore succeeded system, as century followed century, and one shaky building was put up after another, so that, if today we glance backward in history, the philosophical landscape appears dotted with the ruins of innumerable structures of all shapes and sizes—melancholy monuments to the pride of human intellect, which would seat knowledge in the chair of wisdom, and elevate mind to the throne of spirit.

Buddhist philosophy (and religion, for the two are inseparable, and should always go together and be called *Dharma*) adopts, however, an altogether different procedure, declaring that the only possible religio-philosophical starting-point is not a thought, an idea or a concept at all, but, on the contrary, a feeling, the feeling of pain, physical and mental suffering, *dukkha*. Nor are we given a merely theoretical definition of pain for, silently pointing to the solid and incontrovertible facts of birth, old age, disease, death, being separated from those we love, having to live with those we hate, Buddhism lets them speak to us for themselves, and they whisper in the depths of our hearts the tidings that "all this is pain."

This shifting of emphasis from the cognitive to the affective modes of experience marks a change in

philosophy even more radical than that brought about by the famous "Copernican revolution" of Kant, since it brings both philosophy and religion home to "men's business and bosoms" with an immediacy of impact such as no conceptual commonplace could possibly have achieved. Pain is the common ground whereon meet prince and peasant, mill-hand and millionaire, male and female, old and young, animal and vegetable, man and amœba. Sentient existence is a great brotherhood of suffering. The same nerves that transmit sensations of pleasure can transmit sensations of pain. If it is the faith of Wordsworth that "Every flower enjoys the air it breathes," it is equally the faith of the Buddhist poet that every blade of grass "feels with pain the sting of rain." Whether we go up or down in the scale of sentient existence, backward or forward in time, inward into mind or outward into matter, where there is sensibility there is suffering, and without sensibility life as we know it cannot exist.

Suffering stands out in human life as clearly as the snow-peaks of the Himalaya against the cloudless blue autumn sky. Only our infatuation with transitory pleasures prevents us from seeing the fact steadily and whole. Even when we ignore the existence of pain we tacitly admit that it is there, and the more studiously we ignore it the more damning does the admission become, until one day we are violently torn from whatever pleasure we were clinging to, and confronted with the fearful visage which we had avoided for so long. Even the conceiving of pain as "the sense of limitation" or "the feeling of finitude," useful though these variants may for some purposes be, is only too often an attempt to gloss over the uncomfortable fact of suffering. Pain is pain, the pain of a cut on the finger or a kick on the shins, of a knife in the back or a bullet in the chest, of smoke in the eyes or mustard gas in the lungs; the pain of toothache or stomach-ache; the pain of a wife's infidelity or a friend's ingratitude, of a parent's lack of understanding or a child's indifference; the pain of not getting what you want to get; of losing what you don't want to lose—all this is pain, a feeling, not a concept, something to be immediately experienced, not something to be thought about. And this is where Buddhism begins. It would be impossible for it to begin anywhere else.

Although philosophers may themselves be unaware of the fact, all philosophizing begins with the experience of pain, even though philosophical systems may not do so. Buddhism solves the problem of where philosophical exposition is to begin by identifying the psychological starting-point of philosophical activity itself with the logical starting-point of philosophical exposition. Philosophy and religion must begin with pain because that is where philosophizing begins. In fact, it is where all the most important activities of life begin. Men philosophize

for the same reason as they eat and drink, make love and marry, write books, paint pictures, go on journeys, commit murder and suicide, cheat and steal, work and play—because they feel dissatisfied with their present mode of existence, their immediate experiences; and this feeling of dissatisfaction is what we call pain.

Mankind progresses for the same reason that the amœba evolves—from irritation. There was never any flower of human achievement but some great sorrow lay at its root. The discovery of this fact, so fearfully obvious yet so flagrantly ignored, together with the recognition of all the momentous consequences which stem therefrom, was a stroke of philosophical genius of the first magnitude, and one which could certainly never have been achieved save by cognition of an altogether supernormal kind, it being the first work of nothing less than Enlightenment Itself to proclaim to the world the Noble Truth of the Universality of Suffering.

Here the old charge of pessimism (a term for which there is, significantly enough, no Indian equivalent), trumped up against Buddhism ever since it became known in the West, is usually dragged in, and to the same oft-repeated question the same almost equally oft-repeated answer must be made. "Is Buddhism pessimistic?" If by pessimism we mean the simple recognition that there are ugly facts and uncomfortable experiences in life, then Buddhism may with justice be described as pessimistic and not Buddhism alone, but every religion that is not content to be a mere mythology of hopefulness, and every man and woman who is prepared frankly to admit the existence of facts which are experienced by all. But if by pessimism we mean the bleak doctrine that there is no way of mitigating the evil of life, that existence is irremediably bad, that the next best thing to not being born is to die quickly, then Buddhism is most emphatically not pessimistic. It could be called pessimistic (though only in the first sense in which we have used the term) if it stopped short at the First Noble Truth. Even then it would not be untrue, but only partially true. But, since Buddhism goes on to enunciate the Second Truth of the Cause of Suffering, the Third Truth of its Cessation, and the Fourth Truth of the Way to its Cessation, it is only with the grossest injustice that it can be described as pessimistic. Problems are never solved by ignoring them. The frank recognition of a difficulty is the first step towards overcoming it. As well call a doctor a pessimist because he diagnoses the disease of a patient whom he wishes to cure as describe Buddhism as pessimistic because it recognizes the existence of the suffering it intends to remove!

It is easy, though, to make the mistake that Buddhism is concerned only with the removal of suffering, and it is a mistake which certain Buddhists frequently make. Just as the particular kind of pain inci-

dental to bodily existence is a symptom of physical ill health, so is the wider and more inclusive pain of existence itself a sign that there is something radically wrong with life as a whole. In both cases we are confronted not simply with the straightforward task of relieving pain, but also with the infinitely more difficult and complex one of readjusting the unbalanced somatic or psychological condition which is its cause, thus rendering the patient physically or spiritually healthy, hale or whole.

Suffering is important not for its own sake, but only because it is a sign that we are not living as we ought to live. Buddhism does not encourage morbid obsession with suffering as though it were the be-all and end-all of existence. What we really have to get rid of is not suffering but the imperfection which suffering warns us is there, and in the course of getting rid of imperfection and attaining perfection we may have to accept, paradoxically enough, the experience of suffering as indispensable to the achievement of final success. True it is that by the experience of pain we are compelled to enter upon the Path, and true it is that when we arrive at the Goal there will be no more pain; but if we think that following the Path means nothing more than the studious avoidance of painful experiences we are making a mistake of astronomical dimensions, and plunging headlong down the path of a spiritual selfishness so utterly diabolical that it is frightful to contemplate even the idea of it.

The essence of Buddhism consists not in the removal of suffering, which is only negative and incidental, but in the attainment of perfection, which is positive and fundamental. The Bodhisattva is not afraid of suffering. He accepts it joyfully if he thinks that it will assist him in the attainment of his great goal of "Enlightenment for the sake of all sentient beings." The Christian mystic would continue to love God even though cast down into Hell, for he loves God for His own sake, not for the sake of any reward, not even happiness (though he is not unhappy, for love is happiness). It is only the spiritual individualist, the typical Hinayanist of Buddhist tradition, who "loves" God for the sake of escaping the pains of Hell. Not for our own sake, not even for the sake of "others," should we seek to attain the Divine, but simply and solely for its own irresistible sake.

The fact that Buddhism takes as its starting-point not a concept but a feeling has not only a philosophical but also a religious significance. It solves at one stroke a problem of methodology and a problem of practical spiritual living. It is a well-known fact, and one to which we have alluded more than once in our writings, that the theoretical understanding of religious doctrines is one thing, the practical application and realization of them quite another. "Five Latin words," says Aldous Huxley, "sum up the moral history

of every man and woman who has ever lived:

Video meliora, proboque;
Deteriora sequor.

(I see the better and approve it; the worse is what I pursue.)[1]

If man was in truth a rational animal, as the philosophers of the 18th century believed he was, knowing would be indistinguishable from doing, understanding equivalent to practising. But he is, on the contrary, a desiderative animal, a creature of desires, like any other animal, except that in his case the great root feelings of love and hate (in the sense of attraction to pleasant, repulsion from painful, experiences) have branched out into innumerable derivative forms called emotions.[2] And, since it is his emotions, his desires, his experience of pleasure and pain, which ultimately determine his behaviour, it is only by somehow appealing to and utilizing them that human behaviour can be influenced and changed. Most of all must religion, which seeks to work in human nature the most radical of all possible changes, be able not only to scratch the rational surface but also to penetrate the desiderative depths of the psyche.

By beginning with the fact of pain Buddhism involves the whole emotional nature of man from the very outset. Recognition of the First Noble Truth comes not as a pleasant intellectual diversion but as a terrible emotional shock. The Scriptures say that one feels then like a man who suddenly realizes that his turban is in flames. Only a shock of this kind is strong enough to galvanize the whole being into action. The most astonishing intellectual discovery is no more than an agreeable titillation in the region of the cerebral hemisphere. Only when a man feels strongly will he act effectively. It is for this reason above all others that Buddhism starts not with a concept but with a feeling, not with intellectual postulation but with emotional experience. Perhaps it is for this reason that the spiritual dynamism and creativeness of Buddhism have never been exhausted; it has flowered again and again through the ages, growing not weaker but stronger, not withered but more fresh and beautiful, as the years passed and the centuries fled by on silent wings. And if there is to be in this century, as it seems reasonable to surmise, a particularly glorious efflorescence of the religion of the Enlightened One, it will be made possible only by the correct and thorough understanding of where Buddhism begins, and why it begins there.

BHIKSHU SANGHARAKSHITA

[1] *Stories, Essays and Poems*, p. 405.

[2] For details of the derivation of all emotions from love and hate, and these from desire, see Bhagavan Das, *Science of the Emotions* (Third Edition), Chapters III (B), IV and V.

WHO ARE THE GYPSIES ?

AN ENGLISH VIEW

[**Mr. C. H. Rolph,** the author of Bureau of Current Affairs booklets on "Gambling" and "Crime and Punishment," writes here of the enigmatic nomads who have clung down the centuries to the customs and the language that set them apart from the prosaic stay-at-homes throughout Europe. The affinity of their speech with Sanskrit has been remarked before. Even in the early 15th century they were reported to gather to themselves other vagrants. It is good to learn that the plight of these unwanted people has at last moved the English Government to see what can be done for them, though whether housing alone will solve their problem is more than doubtful, as Mr. Rolph brings out here.—ED.]

Most Englishmen conceive themselves to have a natural sympathy with oppressed minorities, and their country has for centuries been the Mecca of the outcast and the fugitive from harsh governments. Those fugitives, on arrival at British ports of immigration, used to be handed a printed card of welcome that began with the words: "The Police of this country are your friends." And as recently as the late 1930's, it was a common sight in British "Aliens' Registration Offices" to see elderly men and women from Central Europe break down and cry unrestrainedly under the first impact of kindliness from *officials*.

The refugees throughout the centuries, the Jews, the Huguenots, the Czarist Russians, to say nothing of numerous religious minorities, have settled into the English community, sometimes merging their identities completely and sometimes retaining a fully respected separateness. Nearly always they have enriched the stream of English life and culture. But one kind of immigrant has never "mixed," never forfeited any tiny aspect of his traditional way of life: the Gypsy. And this has meant that the Englishman's innate disapproval of racial discrimination or the oppression of helpless minorities has been subjected to a severe strain.

The case of the Gypsy bothers him. Gypsies will not accommodate themselves to national surroundings or modify in any way the nomadic life to which they have been used for centuries. Their very nomadism itself brings them into conflict with the law, and yet it offers to the conventional citizen a constant reminder of all that he has lost in the course of his gains. They first appeared in England about 1480, coming probably from France, where Gypsy tribes—erroneously known as Bohemians and Egyptians—had long been wandering about. (They were neither Bohemian nor Egyptian in

origin—they are believed to have lived first on the North-West frontiers of India, and their language is akin to Sanskrit). In England they called themselves "Romanies"—"Romany Chals" and "Romany Chies," sons and daughters of Rome. Their pretence, or it may have been their belief, that they originated in Rome brought upon them tragic and unforeseen consequences, for in the 15th and 16th centuries they were subjected to the most frightful persecution on the mistaken ground that among them were a large number of priests and emissaries of the Roman Church, come to England for the purpose of spreading sedition and inducing good Protestants to turn once more to the discarded "superstition" of Roman Catholicism.

Terrible laws were enacted in the days of Queen Elizabeth against all people "using the manner of Egyptians." Hundreds of Gypsies were put to death, thousands were flogged, ostensibly because of the petty crimes which no doubt some of them were committing but actually through the panic cruelty of religious fanaticism, the greatest enemy of man's freedom since the world began.

Now if you persecute a community long enough, the persecution acquires an impetus and an apparent justification of its own; its origin and inspiration are forgotten, or, if remembered, are seen through the hallowing mists of antiquity. Of this process there could be no more cogent example than that of the Jews in European countries, who are often treated contumeliously by sincere, simple and otherwise kindly people. The position of the Jews in the popular esteem today seems worse, not better, than it was before the unspeakable crimes of the anti-Semitic dictatorships. The horror of the Warsaw Ghetto and the gas-ovens of Auschwitz came at a time when the saner world was already inoculated with horror, and the will to persecute or to tolerate persecution has always survived the exposure of its causes.

Not that the Englishman attacks the Gypsy consciously and personally; he merely gives his approval to the enforcement of laws that can, if rigidly enforced, make Gypsy life a burden and a misery, and his willing credence to any story that can make those laws seem just and necessary. Today, when you might expect that the universal shortage of houses would provide a reason for encouraging people to live in caravans and tents if they will, the English Gypsy can find no resting-place at any roadside in the country. He must confine himself to such journeys as he can accomplish without stopping for rest, journeys to his traditional places of seasonal labour—the fruit-farms and the hop-fields where his cheap labour is still welcome—from the few semi-official encampments where he still finds an uneasy and constantly threatened security of tenure.

The trouble is that the Gypsy does not fit neatly into the "Welfare

State"; he is a reproach and a stumbling-block and an anachronism. Every square inch of ground in Britain belongs to some one, and the amount of it that landlords are willing to throw open to campers and nomads has decreased as the number of landlords, in the modern process of dispossession and parcelling-out, has increased. Nothing, however, has had so far-reaching an effect on this aspect of the problem as the Public Health Act of 1936, which prohibits the letting of land to campers except under strict conditions imposed by licence.

The case of the genuine Gypsy, moreover, is complicated by the existence in England of a considerably larger class of camp-dwelling people who have no Gypsy origins at all; and these, too, have existed for centuries. George Borrow, writing on "The English Gypsies" in his book *Romano Lavo-lil*, says that in Elizabethan times there was

> a description of wandering people even as there is at present (1873)..., called in Acts of Parliament sturdy beggars and vagrants. These people have frequently been confounded with the Gypsies, but they are in reality a distinct race, though they resemble the latter in some points. They roam about like the Gypsies, and, like them, have a kind of secret language.

But the Gypsies, says Borrow, are a people of Oriental origin, while the others are "the scurf of the English body corporate." He goes on:—

> The language of the Gypsies is a real language, more like Sanskrit than any other language in the world, whereas the speech of the others is a horrid jargon, composed for the most part of low English words used in an allegorical sense.

What Borrow said about the non-Gypsy nomads is still true today—except that they are not, and never were, a "race." Today they are known as "mumpers" or "pikers." And today they are considerably mixed with the true Gypsies, so that there is a third category of people who are "half-breeds." The impossibility of finding space for roadside camps and pasturage for horses has brought many Gypsies and "mumpers" together in large encampments on pieces of derelict ground, rubbish tips, forsaken industrial dumps, and so on. And, as the building programme seeks more and more ground to reclaim for houses and factories, these forlorn camps will become the scene of mass ejectments and great distress. The campers are ineligible for the houses being built, because they do not belong to any district responsible for building and allocating them; and no one, certainly not the Town Clerks and Borough Surveyors and Housing Managers, can tell them where they are to go.

It is this situation which the Ministry of Local Government and Planning is now trying to solve. The whole problem was raised last May by Mr. Norman Dodds, the Labour Member of Parliament for Dartford, Kent, who has in his constituency a large encampment of Gypsies and

"mumpers" at Belvedere Marshes, Erith. The existence of this camp, as of another smaller camp at St. Mary Cray, is now threatened by building development and "Town and Country Planning." Mr. Dodds, treating his camping constituents as ordinary citizens with rights and duties, examined their plight and promised to seek a solution to a problem which has defied solution for 500 years. The result was a meeting, at the House of Commons, between Gypsy representatives and the Parliamentary Secretary to the Ministry, at which it was decided to obtain, as a first step, the facts and figures of the whole problem: how many Gypsies there are, how many non-Gypsy campers, how many of both would live in houses if they could, how many would take settled jobs, what could be done about their children's education.

The Gypsies have friends among ethnologists and students of sociology, and there are erudite societies whose interest in folklore keeps the Gypsies prominently in their field of attention. Most of these would deplore the disappearance of the Gypsy community, and they see that that would be the result of getting all the Gypsies into permanent houses. It has been observed, however, that the Gypsy who becomes "urbanized" does so at the lowest imaginable level, condemned by his illiteracy and his ignorance of the bricks-and-mortar life to an existence of great unhappiness and deprivation. Less interest is taken in the non-Gypsy class of camp-dwellers, whose history lacks romance and who are not, in any real sense, a "community"; but their case is hardly less desperate and it is, for obvious reasons, more open to solution.

The friends of all these nomadic people want to see them provided with good camping-grounds, sanitation, piped water supply, and adequate educational facilities for their children. It is clear that, whatever the conflicting policies of local authorities, land-owners and police forces, they are now accepted as a responsibility by the Central Government, which is seeking a solution on the lines suggested above. Probably not more than 100,000 people are involved, a tiny community in a population of fifty millions. But Gypsy or not, "mumper" or not, illiterate or unemployable or ineducable or socially obdurate, all these people are God's creatures. That, in essence, is the attitude of the Ministry of Planning and Local Government to this strange anachronism. As Mr. Norman Dodds has said, to clear these people out of their camps without telling them whither they can lawfully go is only one step from the Nazi policy of extermination.

C. H. ROLPH

MATHRO VAESHAZA

HEALING BY INCANTATIONS

[**Dr. E. Bhattacharyya,** former Director of the Oriental Institute, Baroda, whose article in our November 1950 issue on "The Dynamics of the Human Body" in the light of ancient Indian theory aroused much interest, writes here of some traditional applications of the power of sound vibrations to the healing art. Some investigations of the therapeutic power of music have been made in the West, but the ancient Indians had a far more profound and philosophically based knowledge of the properties of sound. The *Mantrikasakti,* recognized in ancient India as one of the six primary forces in Nature, forms the subject-matter of the *Mantra Shastra,* which deals with this force in all its manifestations, of which the influence of melody is one of the most ordinary.

Madame H. P. Blavatsky brought together in *The Secret Doctrine* many facts about the Mantras and their hidden power, called by the Hindus Vâch, "the most mysterious of all the Brahmanical goddesses." The "language" of incantations or Mantras, she explains, "is composed of *sounds*, not words; of sounds, numbers and figures...sound being the most potent and effectual magic agent." Dr. Bhattacharyya's claim that by it a dying man may be revived and filled with new energy receives support from her testimony to the stupendous potency of sound when directed with occult knowledge.

Such knowledge, however, is very necessary to the safe use of the powerful Mantras which Dr. Bhattacharyya gives. He does well to imply that they are better not pronounced except by one who knows the proper intonation. Otherwise they are only too likely to do more harm than good. We would strongly warn against their indiscriminate use.

The suggested alternative of writing the Mantra on birch bark and using it as indicated would seem to belong rather to other branches of magical science, *e. g.*, mesmerism and the preparation of talismans, which the human will imbues with potency for good or ill, than to Mantra therapy. This is not to deny efficacy to either mesmerism or to talismans when used with knowledge and with faith.—ED.]

Ten thousand years ago, when the forefathers of the Indians and the Iranians were living together, three therapeutic systems were recognized; mention of these can be found in the *Avesta.* The first was known as *Urvaro Vaeshaza* (healing with herbs); the second, as *Kareto Vaeshaza* (healing with the knife); and the third, as *Mathro Vaeshaza* (healing by incantations). The third of this series is the subject of this article.

Healing by Mantras was a recognized medical system from times immemorial. It is still widely cur-

rent, especially in India, where Mantra healing is done through numerous Vedic and Tāntric ceremonies like *Shāntis* (propitiatory rites), *Japas* (the muttering of sacred syllables), *Svastyayanas* (auspicious rites) and so on. Healing by talismans is also a part of Mantra therapy. Today wild opinions are expressed in favour of or against Mantra methods and sacrifices. Those who condemn this method are without support; they run counter to the numerous *Shastras* of ancient India; and their opinions may be brushed aside as irresponsible. It will, however, be profitable for us to depend on what we are able to obtain from the various psychic sciences of the Buddhists, Jainas and Hindus, and try to find out what is at the bottom of the *Mathro Vaeshaza*. I am definitely of opinion that in the present age it is desirable to reawaken the occult power of the Mantras for the lasting benefit of humanity.

Now, what is a Mantra? It is a group of sounds carefully chosen in order to give rise to powerful sound vibrations. That a group of sounds or words can produce different emotions even in ordinary life can hardly be denied. Sweet, soothing words produce a feeling of pleasure, whereas harsh, abusive language gives rise to displeasure and anger. It can thus be seen that words do exert power by their vibrations. Deeper students of words and their vibrations, in early days, made further research and brought out a methodical system of Mantras in which apparently unmeaning words and syllables were carefully studied as regarded their sound quality and power, and then made public for multifarious uses.

Thanks to my friend and colleague in America, Mr. Howard D. Stangle, it is now possible to demonstrate the power of the Mantras by radiation. Dr. Oscar Brunler of California, who is the greatest authority on radiation, has already demonstrated the power of sounds. Tests in this field are being made in America and India simultaneously and many of the results are corroborative of the immense power of sound vibrations. By radiation (particularly Radiesthesia) it is possible to measure the power of Mantra vibrations numerically. The *Gāyatrī Mantra*, when recited several times, shows the number 210,000. Its power rises to 250,000 when it is read in the *Jaṭāpātha* (interwoven reading) manner. That is to say the Gayatri Mantra when read thus:—

Tat savitur-vareṇyam bhargo devasya dhīmahi, etc.,

has a power of 210,000. But when its reading is interwoven with five links as follows, its power rises to 250,000:—

Tat savituḥ. Savituḥ savituḥ. Savitus-tat. Tat Tat. Tat savituḥ.
Savitur-vareṇyam. Vareṇyam vareṇyam. Vareṇyam savituḥ. Savituḥ savituḥ. Savitur-vareṇyam.
Vareṇyam bhargaḥ. Bhargo bhargaḥ. Bhargo vareṇyam. Vareṇyam vareṇyam. Vareṇyam bhargaḥ, etc.,

It is not my intention to assert that of all Vedic Mantras only the *Gāyatrī* vibrates power. On the contrary, it is possible to demonstrate that all Vedic Mantras are invested with tremendous sound power, and that seems to be at the root of their popularity. The Vedas also are the highest words of authority in this land because they are a collection of the most powerful Mantras which can be used by man for various purposes. In the Vedas the sound vibrations are all-important and not the meanings. That may be one of the reasons why the Vedas were memorized without reference to the meaning of their contents. I have seen wonderful reciters of the Vedas who know the whole text inside out, with the order of verses, the number of *Mandalas*, *Adhyayas* or *Suktas* at the tip of their tongues. They could recite the Vedas backwards and forwards from any place and in any order; their feats of memory are really astonishing. But if they are asked to explain the meaning of the simplest verse, they are either unwilling or unable to do it.

The same applies to the Tāntric Mantras. The *Mahāmrityuñjaya Mantra*, which is often employed in the Tāntric rite of healing for a dangerous disease, is a Vedic Mantra and a very powerful one. Its power is shown to be 210,000 units. Two Mantras referred to by Jñāneśvara in his commentary on the *Gītā* are: *Om Tat Sat* and *Tat Tvam Asi*. The first vibrates at 210,000 and the second at 250,000, showing at once that the second is the more powerful. The power of the Mantras rises to the topmost figure of 250,000 and the Mantras which vibrate at this rate are regarded as *Siddha Mantras* as they are supposed to confer *Siddhi* (supernormal powers) when recited with close attention and concentration for a hundred thousand times. Some of the Tāntric *Siddha Mantras* are: *Hrīms Trīm Hūm Phat*, *Om Manipadme Hum*, *Om Tāre Tuttāre Svāhā*, *Om Jambhala-jalendrāya Svāhā*. All these peculiar and apparently meaningless groups and arrangements of sounds vibrate at the rate of 250,000. Therefore they are all *Siddha Mantras* and can be applied by the public for various constructive purposes. It will be a grand thing if these powers can be reawakened in the present age, at least for the purpose of healing, if not for anything else.

The question next arises: How to apply these Mantras for the purpose of healing? The well-known process is to employ a Brahmin to recite these Mantras when the patient is stricken with a serious or even usually fatal disease. The Brahmin recites the Mantra, sometimes interwoven with the name of the patient, several thousand times, and then performs the *Homa* by pouring pure cow's ghee into the fire with every recitation. The fumes of burnt ghee pervade the house and are smelt by everyone day after day. Thus the atmosphere of the house is purified; the intelligence of the members, purified by the smell of burnt ghee,

is rightly directed ; and these factors contribute largely to the recovery of the patient. The process looks like healing by olfaction which used to be an occult process.

But there is another method. It is taken recourse to by such ethnic tribes as the Santhals even today. They take the patient out and place him on the open ground. Then all the members of the community, with their musical instruments, form a ring round the patient. Then they begin their weird music and move round and round the patient to the accompaniment of flutes and drums. They all move in a clockwise manner, dancing and singing, and do not stop their movement until the patient is well. By this simple process serious cases given up by doctors have recovered.

What is brought about by this moving round the patient ? Why is the patient cured by this simple process ? These are questions very difficult to answer without occult knowledge. The vast space all round us looks empty, but in reality it is not. It is a magnetic field and is filled with a fluid which is less dense than water. When we are moving we are really passing through a magnetic field and coming in contact with numerous cosmic forces. According to the Vedanta, space is part of Brahman and contains all the creative and destructive forces of Brahman. Even an *Anu* or a *Paramanu* is Brahman, and a pin-point of space, therefore, is a microcosm and contains all the creative and destructive forces.

The space as small as the tip of a blade of grass is a little universe in itself, where millions of forces are operating. Millions of pin-points of space are millions of microcosms or universes, and they create a magnetic field. This magnetic field does not become tangible because the microcosms are not dense enough to be visible to the human eye. When the microcosms become dense and solidified, they become tangible as things with a form, such as trees, insects, animals, men, gems and the like, which we are able to see with the naked eye. Spinning round in this magnetic field is like churning space with its millions of forces and powers.

By churning space, no less than 17 forces are separated from it and enter into the person for whom space is churned. If the churning is in the clockwise direction, 17 constructive and creative forces are brought into play. But if, on the contrary, space is churned in the counter-clockwise direction 17 destructive forces are brought into operation and they destroy the patient. Similar churnings are practised in India, when, for instance, a child is freed from the influence of the evil eye by moving a cocoanut round its head, when *Pradaksina* is made of an image of a god or a temple, or when the *Saptapadi* (seven steps) are taken round the fire in the marriage ceremony. Here the principle is the same. By churning the magnetic field of space in a constructive man-

ner, 17 beneficent or curative forces are generated for the benefit of the child, the worshipper or the wedded couple. But the possibilities do not end here. This churning of the magnetic field has many more uses. Electricity, for instance, is produced by the same method. The powerful turbine by spinning with furious speed, separates the *Agni Tattva* or the fire-principle from space and thus produces electricity, which is carried over wires.

If a Mantra like the *Mahāmrityuñjaya Mantra* is written on birch bark (*Bhūrjapatra*) and placed over a glass of water, and then a sacred stone like the *Bana Linga* is held in the hand and moved in a clockwise manner, say 108 times, the whole power of the Mantra is transmitted to the water below in the glass. This water may be sprinkled over the patient and a few drops poured into his mouth in order that the beneficent curative vibrations of the Mantra may operate. This process may be repeated from time to time to get the best results. By repeated experiments it has been found to be effective, and this can be done by any one in the expectation of curative results. The power of water charged with the Mantra vibration rises to 250,000, its potency to 1,000,000, and it contains the aforesaid 17 forces, as has been ascertained by radiation tests and repeatedly confirmed. There is no error in occult mathematics, and therefore we can rest assured that the correct number of curative forces from space, exactly 17 in number, are brought into play every time space is churned for curative purposes. For plants and lower animals the same process may be tried when the plants are not growing or when animals are in distress. A stone, a crystal or a fruit may be taken in the right hand and taken round the plant or the animal some 108 times. By this, space is churned and the separated forces enter into the plant or the animal, as the case may be, and make it better and healthier.

Alternatively, as already suggested, a glass of water may be taken, over which a powerful Mantra may be uttered 108 times. This water is at once charged with power and may be sprinkled on men, animals or plants for beneficent purposes.

Throughout Sanskrit literature the importance of the Mantras has been recognized. In the *Atharva Veda* there are many Mantras for specific diseases and accidents. The *Madana Mahārnava*, a work of the *Karmavipāka* class, records a number of specific Mantras for specific diseases. In this work, Mantras are found for diseases such as malaria and rheumatism. If it is not possible to have them recited in the ordinary orthodox fashion, by a Brahmin, it is best to write these specific Mantras on *Bhūrjapatra* (birch bark) and move this round the head of the patient 108 times every now and then. While churning space in this manner the atmosphere should be pure and clean and therefore this should not be done in a closed room,

but in the open. This process can be adopted by any one, and through this method the *Mantra Shastra* can be reawakened in modern times. Results of experiments thus made should be recorded and published for the general information from time to time.

Much strenuous research is still to be made in this novel but fruitful field, and our young men should show interest in the *Mantra Shastra*, which is dependent on occult forces. Every bit of information gathered by patient research will benefit humanity in general and Indians in particular. Processes may be applied in anticipation of sure results. We should not forget that the cosmic forces are most powerful, and that cosmic mathematics is most accurate and infallible. We have the highest veneration for the Bio-Cosmic forces.

B. BHATTACHARYYA

A STALWART STAND

Mark Van Doren, American poet, critic and fiction writer, four of whose books had been removed from the library of Jersey City Junior College, apparently because he had been a member of organizations now suspected of Communist leanings, defended democratic freedom in a speech at Jersey City on February 20, 1951, which is published in the autumn issue of *The American Scholar*. He mentioned incidentally that he had never knowingly joined any Communist or Communist-front organization, but he drew a distinction between his opposition to Communism and that of "certain anti-Communists who think they need to be nothing else," declaring that

> the good life is both negative and positive; it is against what would hurt it, but at the same time that it makes itself safe it considers what it wants to be safe for, and what it could build if it were free.

Socrates had said that courage was the knowledge of what was to be feared and what was not to be feared. One thing that America should fear—and the same holds true for the other democracies—was going the way of Nazi Germany or of Communist Russia in the suppression of thought and discussion. Mr. Van Doren's summation of his own attitude is one that might be echoed by every believer in what has been called "the ultimate wisdom of the people" on which democracy rests:—

> Whenever I shall be asked my opinion on any crucial matter, and when I have an opinion that I feel deeply, I will express it and join others in expressing it; and I will never bring pressure to bear, by prejudicial publicity, on anybody who disagrees with me, though I will argue with him as capably as I can, and if he is more capable, or proves that he is better informed, I will change my mind and admit that I have done so.

If that stalwart stand were but generally adopted in the democracies, they would be freed of the unworthy fear that leads to the restriction of the very liberties on which their strength depends.

THE ANCIENT TAMILS' INFLUENCE ON INDIAN THOUGHT

[It is well known to students of cultural origins how many colourful strands are woven into the fabric of Indian Culture. The well-known Tamil scholar and historian, **Prof. V. R. Ramachandra Dikshitar,** of the University of Madras, writes here of the Tamil contribution to Indian philosophy and literature.—ED.]

It is well known that the Tamils possess a vast, rich and varied literature, extending from about the 5th century B.C. to as late as the 18th century A.C. containing truths and tenets which appeal not only to the citizens of the Tamil land but are also the common property of all India. Like the Sanskrit *Bhagavad-Gita*, cherished today not only by millions of Indians but also by foreigners, there is in Tamil a treatise of value called the *Tirukkural*, the teachings of which are common to all climes and ages. This book contains sound political maxims corresponding to those of the *Artha-Sastra* of Kautilya, besides couplets dealing with ethics and morals which would favourably compare with any *Niti* treatise in Sanskrit.

Every Tamilian is proud of the legacy from the ancient authors of Tamil literature. They have rendered immense service and there is no doubt that their thoughts and feelings have profoundly influenced Indian thought and feeling generally. It is not too much to say that Tamil land, through her literature, through her mystic teachers and philosophers, has contributed not a little towards the shaping of the life and culture of India as a whole and of South India in particular. With regard to the influence of the ancient Tamils on Indian culture one can say at once that, for more than 2,500 years, the continuity and vitality of Hindu culture in the South has been a special feature of India's history.

If we can believe the evidence of ancient Tamil literature, the two religious movements called Buddhism and Jainism reached this part of the country, one perhaps from the south, *i.e.*, from Ceylon, and the other perhaps from the north, *i.e.*, from the Mysore territory and beyond. Both these religions were tolerated by the Tamils but their propaganda did not make much headway in the Tamil land. The Tamil scholars who were learned in the philosophical systems of India discussed the pros and cons of the tenets underlying Buddhism and Jainism and came to the conclusion that Brahmanism and its tenets were by far superior and should alone be followed, uninfluenced by the various changes, signs of which could be seen in the Tamil land. While North India had to modify its

customs and practices due to foreign influence, South India was comparatively immune from such disturbing factors, and continued to be the seat of orthodox Hinduism even in later times.

That the Vedic learning was held in great respect and rival religions were treated with scant courtesy is evident from a poem in the *Puranaanuru*, a valuable work of the Sangam Age, belonging roughly to the 2nd or 3rd century B.C. Poem 166 as translated runs as follows :—

Hail ! Descendant of a family of the first among wise men, who enjoy the reputation of having perfected without defect the 21 kinds of sacrifice; who have learnt the ancient Veda which is habitually much cultivated and which is unceasingly on the tongue of the venerable Siva of long matted locks; which has for its sole object Dharma, which is four-footed and learnt with the aid of six auxiliary sciences, with a view chiefly to controverting with success the truth-like convictions of those whose persuasions lie outside the Veda and putting a stop to their increase by imposing upon people. Understanding the actual truth of these seemingly true convictions, these ancestors of yours succeeded in exposing their hollowness and thus prevented their increase. Of such distinguished ancestry have you come into the world.

On the strength of a poem by Nakkirar, a noted Tamil authority, we can say that the four gods—Siva, Baladeva, Krishna and Subrahmanya were regarded as the guiding deities of the world. This is confirmed by the *Silappadikaram* which mentions temples erected in their honour in Madura and even in Kaveripattanam. The Brahmins of the day and even the Kshatriyas indulged in sacrifices which were condemned by heterodox sects such as the Buddhists and the Jains. Without persecuting these and also allowing them to flourish peacefully side by side with themselves, the ancient Tamil peoples put their whole faith in orthodox Hinduism and pursued it with an unbiased mind.

The cult of Bhakti, which involved the theistic notion of a personal God who interferes in the affairs of man for the benefit of humanity at large, was a later development. Though this Bhakti school seems to have modified the Vedic religion to some extent, it cannot in any way be regarded as a heterodox cult. It is an orthodox cult accepted by the Veda and its followers. This idea of Bhakti or devotion to a personal God may or may not have originated in South India; but it cannot be denied that South India was its special home. We have evidence of the beginnings of the Bhakti cult reflected in the Sangam work *Paripadal*. That in the development of this cult South India played a notable part is testified to by the Nayanmars and the Alvars, the exponents of Siva Bhakti and Vishnu Bhakti and the authors, respectively, of the *Tevaram* and the *Divyaprabandham* which exhibit the influence of the *Agamas* and the *Pancaratra* doctrines.

These poems show that temple building was considered an art even before the rise of the Adiyars and Alvars and that the temples had earlier come into existence in various parts of the Tamil country. Otherwise one cannot explain why these mystic poets of the Tamil land went throughout the Tamil country singing the praises of this god or that, greatly strengthening the Bhakti form of worship, to which we find some references in the Sangam literature.

These works, the *Tevaram* and the *Divyaprabandham* express the passionate love of the devotee for the particular form of God which appealed to his or her heart. One feature of this development in the Tamil country seems to be that for such a form of worship the preceptor becomes indispensable. Says Dr. S. K. Iyengar:—

> The notion of God and that of a ministering priest to stand between God and the individual man has already come into relief. This peculiar feature of devotion to God under the right guidance of a preceptor is a feature peculiar to Bhakti on the one side and to the development of Buddhism of the Mahayana form in its more abstruse aspect on the other.

This is shown by Manikkavasagar, in whose case the preceptor had attained great prominence. Teaching and preaching continued for centuries, making a profound impression not only on the peoples of South India but also among other peoples who came in contact with them. This school of devotion had a far-reaching influence on Indian thought in general, as could be seen from the rise of Vaishnavism and the Bhakti schools in Maharashtra and in Bengal, not to speak of other parts of India. Their rise elsewhere received a great stimulus from the broader teachings of the *Tevaram* and the *Divyaprabandham* and the doctrines they inculcated without any distinction of caste or creed. This appealed to the masses in general and one may boldly say that the Bhakti cult of the Tamil land made a distinct contribution to the shaping of the Indian mind.

The Subrahmanya cult, more popularly known in Tamil as the Murugan cult, seems to be another contribution of the Tamils to Indian religious thought. The earliest Tamil literary works, beginning with the *Tolkappiyam* and the classics of the Sangam Age, deal extensively with Murugan or the Hill God, as the Tamils call him. He is also called Kanda, the Skanda of Sanskrit literature. The Sangam literature speaks of more than half a dozen places sacred to Murugan in the Tamil land. He seems to have been the first Tamil deity who presided over a region and was later adopted widely as primarily a warrior God who put down demons and evil spirits. The snake was associated with the great God, and he is always associated with the spear; it is said that by his heroic deeds he put down evil with a strong hand.

In fact, there is a well-known

Tamil poem, the *Tirumurugarruppadai* in which different manifestations of Murugan the War God are described by the poet Naikkirar, who was his ardent devotee. Kalidasa, the famous poet who, according to us, lived in the first century B.C. mentions this god, Subrahmanya or Skanda, and it is believed that the *Skandamahapurana* which is now current is a synthesis of the Tamil and Sanskrit legends. There is reason to believe that the term Subrahmanya, which occurs in Vedic texts, has been given such significance and prominence that Krishna styles himself as Skanda among Senanis.

The paucity, however, of Murugan temples and worship in North India, and even in Central India, and the great veneration and reverence shown to this deity in the Tamil land makes it possible that after all, Skanda was a Tamil deity and, later on, perhaps in the centuries before Christ, the Murugan cult developed all over India and the mystic legend of Skanda's being the son of Lord Siva himself was skilfully woven by the Sanskrit writers and given an air of plausibility.

Whatever may be the truth of this legend, the fact remains that all Tamil India has been worshipping Murugan or Skanda as the supreme God for centuries, from at least 500 B.C. When the Aryan culture penetrated into South India the Northerners perhaps found the Skanda cult having a profound influence and, taking note of it, they included Skanda in the Hindu pantheon, calling him the son of Siva and giving a number of legends about him. It may, therefore, possibly be taken that the influence of this cult of Murugan left abundant traces on Indian thought as a whole, making the cult an all-India one.

So far we have been speaking of the influence of South Indian culture on the making of the new Hinduism some time before and after the beginning of the Christian era. We may mention also in passing how South India has influenced Hindu philosophy. South India can boast of three great *acharyas* who were, to all intents and purposes, Tamils highly learned in Sanskrit lore. Their works are primarily in Sanskrit. The three *acharyas* propagated three kinds of philosophy all conformable to the Vedas. All three believed in the Veda but Sankara, Ramanuja and Madhava each propounded a philosophy of his own, called respectively, Advaita, Visistadvaita, and Dwaita. The three philosophies agree in their main fundamentals but differ in details.

It is believed that Sankara was born in Kaladi in Malabar and, according to the historians, this must have been at the beginning of the 8th century A.D. Ramanuja is said to have flourished in Sriperambadur in the Chingleput District and his name is not unknown to the people of Srirangam in the Trichinopoly District as a great Vaishnava reformer. Madhava seems to have hailed from a village near Udipi in

the present South Kanara District.

The special contribution made by these *acharyas*, in addition to their philosophic tenets, is the starting of the institution of *mutts* in which disciples congregated to learn philosophy at the *guru*'s feet. The *mutts* served not only as educational institutions but also as places of worship. Besides establishing *mutts* in their own territory these philosophers went round the country and established similar *mutts*, the idea being to develop through them the cardinal doctrines propounded by the *guru*. These practical and doctrinal reforms spread throughout the country and were of far-reaching importance. The institution of *mutts* became popular and every person adopted one or another *guru*. So today the whole of India can speak of the three great philosophies which had their genesis in South India.

We need not say much about Sankara or Madhava, but we can say something about the Vaishnava Movement which gained prominence throughout India. Two centuries after Ramanuja, *i.e.*, about the middle of the 14th century, Vedanta Desika, a renowned writer of the Vaishnava creed, flourished as the head of the school in Srirangam. He wrote numerous books, some in Sanskrit and some in Tamil, and his teachings led to a schism in the Vaishnava ranks. One group, of which Vedanta Desika was the leader, was the Vadagalai. There were also the Tengalais, or the Southern school, whose head was Manavala Mahamuni. Each sect got as many temples as it could appropriate. The Southern school uses the Tamil language and regards the hymns of the *Nalayira Prabandham* with awe and reverence. The head of the Vadagalai school has his seat at Tiruvallur near Madras; the head of the other has the Ahobila Mutt at Nanganur near Tinnevelly.

The ritual taught in almost all Srivaishnava temples is the *Pancharatra*, though the *Vaikhanasa Samhita* is not precluded. Each follows a special *Samhita*. In regard to this particular form of worship, again South India, especially Tamil India, seems to have taken the lead and used the *Agamas*, the *Pancharatra* and *Vaikhanasa Samhita* freely in their worship. Apart from the philosophy preached by these three different schools and from the fact that the *Samhitas* and *Agamas* are mostly in Sanskrit, we can boldly claim that these ideas and ideals were formulated by the *acharyas* and their disciples in South India and then became popular throughout the country.

These are some of the conspicuous features of Indian religious thought today which are to a great extent due to the influence of the writings of poets and scholars who flourished in ancient Tamil India.

V. R. RAMACHANDRA DIKSHITAR

NEW BOOKS AND OLD

GANDHIJI *

We have here a collection of Thoughts from Gandhi culled from all the sources of his prodigious literary and spoken output. The plan has been to give about three different thoughts for each day of the year. Thus there are about a thousand entries. It is questionable whether this is the best way of presenting Gandhi's message. He was not naturally an aphoristic writer. He did not write "wise sayings" as such, he wrote books and articles, and should be read in block, not in pieces. Snipped off from their context they are robbed of the force they possessed within the body of the book, article, or speech. Even so, this concentration of thought makes a strong impact, as everything does which Gandhi penned, by virtue of his exalted character and the utter purity of his idealism. While we read we glory in that greatness and bathe in that power. And yet—intellectually we may boggle at his absolutism. As an *absolute*, non-violence—his recurring theme in these sayings—does not wholly convince. Or again, take this :—

> I own absolutely nothing. And from that night's decision there came into my experience four things,—life, power, freedom, and joy. If you would know things, my friend, you must tread the same path.

A splendid saying. So true for him. Yet not necessarily true for others. Still the proper way to read this book is to regard it as *scripture*—and be affected by it. The editor's Introduction is good. He commands a good phrase. He speaks of Gandhi as one "belonging to all countries and to all times, the common heritage of humanity, its pride and its perfume."

JOHN STEWART COLLIS

Reminiscences of Gandhiji. By 48 Contributors; edited by CHANDRASHANKER SHUKLA. (Vora and Co., Bombay. 220 pp. 1951. Rs. 8/-)

"When your friend dies part of yourself dies too," said St. John Irvine the day that Bernard Shaw died. When Gandhiji died countless were those who felt that they had lost a personal friend. *Reminiscences of Gandhiji*, like its predecessor, *Incidents of Gandhiji's Life*, is an attempt to place on permanent record the recollections of a cross-section of those friends in India and abroad. The collective result is a book which throws light on many different aspects of Gandhiji's life and character. The contributors had an admittedly difficult task, for records and reminiscences tend to become subjective rather than objective, and it has been performed with varying degrees of success.

Nevertheless, the material presented here will provide a good hunting ground and reliable material for the future historian. Here he will find Gandhi the statesman holding discussions with the Viceroy or with his own

* *A Day Book of Thoughts from Mahatma Gandhi.* Edited by K. T. NARASIMHA CHAR. (Macmillan and Co., Ltd., Calcutta, etc. XXIV + 208 pp. 8 plates. 1951. 7*s.* 6*d.*)

followers from various Provinces; here he will find Gandhi the man who experimented with Truth, the man to whom "theories were experiments in the search to find the true way of life"; here he will find Bapu, full of fun and laughter but ready at every moment to take or give a lesson from any little detail of everyday living; here, too, he will find Bapu tending the sick and saying "Is it easy to be a mother? I have often expressed my desire to be a mother."

One may expect that this book and numerous others like it will take their place in libraries in every country, for Gandhiji belonged to the world. It is urgently necessary therefore for publishers in India to regard their books as messengers of Indian thought, and to see that their publications are fit for this task. Technicalities such as proof-reading and the "polishing" of English present great difficulties but these difficulties must be overcome if these works are to achieve their end.

IRENE R. RAY

Basic Education. By M. K. GANDHI. Edited by BHARATAN KUMARAPPA. (Navajivan Publishing House, Ahmedabad. 114 pp. 1951. Re. 1/8).

This is a valuable collection of Gandhiji's writings on basic education, carefully selected and arranged. The revolutionary novelty with which this bold scheme was inaugurated in October 1937 has, with the lapse of 14 years, faded, and even the Congress Governments of the post-independence era have scarcely retained any of the enthusiasm with which basic education was hailed and the attempt was made to put it into practice in the years 1937-39 of Congress rule in the seven Provinces.

The editor of this collection, in a prefatory note, has once again drawn attention to the Gandhian vision, that the

> only way of saving the nation at this juncture was to revive village economic life and to relate education to it... the child was to be trained to be a producer....Further, this education has to be through a craft. For it is a craft which is capable of being manipulated by the child that sets problems to him and calls out in relation to them his thought, character and artistic sense.

A careful perusal of this booklet brings out certain essential issues of present-day education: The false and utterly futile compartmentalization of education into primary, middle and high-school stages, involving the expenditure of enormous sums of money and the devoting of many years to the acquisition of literacy; all of which, and much more besides, can be covered in seven years by craft-centred basic education; the difficulty of producing the right type of teacher imbued with a living faith in the full possibilities of learning a craft as a method of complete education; and, above all, the failure to realize that basic education is the only way to cultural development, economic self-sufficiency and true freedom for the masses of India's five lakhs and odd of villages. All these points are poignantly brought home to us.

Answering questions and resolving doubts, in the most interesting section of the booklet, Mahatma Gandhi speaks of basic education in words of prophetic fervour and Christ-like simplicity and power:—

> Truth alone will endure; all the rest be swept away before the tide of time. I must therefore continue to bear testimony to Truth even if I am forsaken by all. Mine may be a voice in the wilderness but it will be heard when all other voices are silenced, if it is the voice of Truth.

D. GURUMURTI

DIG DEEP *

Not very long ago I attended a meeting of a rural association to listen to a lecture. I did not look forward to it much. The subject as announced: "Humus," was well worn, worn so well in fact that I expected to be bored by the oft-told tale of woe. So much nowadays is spoken and written in England about the plight of agriculture and the decay of craftsmanship, by speakers and writers with a complacent lack of respect for the craft of words, that while I am generally able to learn from them I am not always able to endure them. This evening was an exception. The speaker held me from first to last almost in a spell. I could have listened to him for a long time. And the thought came to me, "Trust England! They say she has fallen upon evil days. They count her out. Her flags are down. The purple investiture of imperial glory has been torn away, while the gem that was protected by the sea becomes an aircraft-carrier for America. But, even as that happens, even as the frantic gaze of mankind is turned upon the atomic weapons of destruction and the noise and rumour from the fields of war keep us dismayed, another problem arises—yet darker in design and with a still more comprehensive scope —the threat of starvation, the day of famine heralded by the bowl of dust." And I said to myself, "When that hour comes, as that hour looms, will not England save the world by her husbandry as she once destroyed it with her industrialism? For see! the genius of the race rises again to the occasion. And here is this man, so typically English, exploring ahead, showing the way by which many blades of grass can grow where few or none grew before. Here is the example that could save England and the world."

The man who caused this flight of feeling, and I hope not wholly of fancy, was the author of this book, *Food, Farming and the Future*—Friend Sykes. His former work, *Humus and the Farmer*, is widely known and studied, for it was the fruit of a quarter of a century's experience on his farm at Chantry on Salisbury Plain, which is so impressive that hundreds of visitors come to see it every year and Sir Albert Howard declared that Sykes was making the greatest mark in agricultural practice since Coke of Norfolk, and that if all British farmers farmed as the Sykes brothers farm Chantry, England would be exporting and not importing food.

This does not at all mean that Sykes advocates any new, quick method of increasing fertility. Quite otherwise. His main contention in the former book was the importance of humus as the only really life-giving food for crops. Anyone familiar with agricultural controversy knows how the problem of compost *versus* artificial fertilizers rages year in year out with a fierceness that recalls the religious controversies of the past. Yet it is hard to consider it as a genuine problem, for no argument can refute the fact that humus is the whole complex potential while the fertilizers are but the powerful ingredients of the complex whole. It tends to be an unreal controversy and I do not think it would be entered upon were it not on

* *Food, Farming and the Future.* By FRIEND SYKES. (Faber and Faber, Ltd., London. 294 pp. 1951. 21s.)

account of the sheer difficulty, in this machine age, of getting enough compost to go round on the one hand, and the batteries of interested propaganda on the other, coming from the firms producing the fertilizers.

In the present volume Mr. Sykes has more valuable things to say under the same head, pressing the point after 40 years' experience that

> foods grown organically create a standard of health far higher and more exalted than those which are grown under the influence of inorganic fertilizers. This is because the micro-organic population in the soil, which consists of the bacteria life, the fungi, the earthworms and the rest need organic matter to live on. That organic matter is *humus*.

Note his words "the standard of health." We have entered the Welfare State in Britain. We have a Ministry of Health. Sykes contends that we could have health without the Ministry if we farmed organically—and no need to spend, uselesly, 26 million pounds in Africa for groundnuts.

The key chapter in the present book comes in Part II under the head of "The Deep-Rooting Ley is the Pivot of Humus Farming." For the author does not hold that, as things stand, there is enough humus to go round. How then, without fertilizers, can fertility be increased? Sykes says:—

> It is quite fair to assume that the top six inches of some at least of our soils have been much overworked. This proposition has given the artificial fertilizer manufacturer his strongest line of argument, in that he claims that these very depleted top six inches have had such a long, exhausting period of farming exploitation that there is no alternative left but to restore the alleged deficiences with artificially applied lime, nitrates, phosphates, potash.... This I maintain, is a misapplication of science to nature.

What, then, is to be done? *Dig deeper.* Bring *six feet* of the soil into usefulness instead of the top six inches already overworked. How bring up the deep-seated minerals found in the deeper strata of the land and rock? By the plough? No, it cannot be done that way. Plants must be employed as ploughs. Mr. Sykes has devised a method by which a four-year deep-rooting ley of special (though quite common) herbs can tap these latent and valuable resources, which when brought to the surface are consumed by grazing animals in the stems and leaves of the herbage and then dropped as dung and urine, thus attaining circulation in the top of the soil. Sykes writes:—

> We are thus able to farm not just the top six inches of the soil, but five and perhaps even ten feet; for the deep-rooting energies of some of the plants used are really enormous.

JOHN STEWART COLLIS

Teaching Better Nutrition: A Study of Approaches and Techniques. Prepared by JEAN A. S. RITCHIE. (FAO Nutritional Studies No. 6, Food and Agricultural Organization of the United Nations, Washington, U.S.A.; H. M. Stationery Office, London, England. viii + 148 pp. 1950. $1.50; 10s. 6*d.*)

This study is clear and competent, though a reference book surely needs a stouter cover. It ranges over the field of nutrition education, food habits, techniques for organizing educational programmes and training workers. It surveys teaching methods and materials, the evaluation of results and actual examples of the techniques in practice. One does not doubt the sincerity of FAO or the devotion of individual workers, yet the book leaves an uneasy impression of reflecting an attitude and an atmosphere (dangerously common today) in which people

are treated as so much malleable matter, to be "worked upon" by psychological and sense suggestion to bring it into line with currently approved ideas. Even the constant repetition of the word "nutrition" somehow calls up a picture of the human equivalent of fattening pigs. Granted that the intention here, unlike that in the case of the pigs, is for the benefit of those who are "educated," there still seems too little recognition that they are individual souls in their own right, not isotypes for manipulation by reforming powers.

Some of the ideas treated here as obvious will not meet with universal approval. No one denies the desperate need for practical help and instruction in the cultivation and use of food, nor would one wish to belittle the work done. There is simply the uneasy feeling that this "passive plastic" concept of education puts more power in the hands of imperfect human beings than they can safely wield. This is not meant for wholesale condemnation of educational propaganda, only of that which tries to by-pass the recipient's free-will. A discriminating educator would doubtless get something for legitimate use from the book.

W. E. W.

GREATER INDIA *

In this, his latest work, Dr. Wales has entered into the realm of prehistory, a realm in which the present reviewer treads with a good deal of trepidation, being well aware of the marshes and quicksand in which he may founder.

The name of the book, with its subtitle, "A Study in South-East Asian Culture Change," will not appeal to everybody. True, the countries with which the author deals do owe their culture and customs in the main to India. In my "Tagore" lecture given in 1949 to the Royal India, Pakistan and Ceylon Society on "India's Contribution to the Culture of South-Eastern Asia" I pointed to the dividing-line in Annam where the Indian and Chinese cultures meet but do not clash. Still, at no time in the first millennium of the Christian era did these countries form part of any Indian Empire.

One important purpose of this work is to divide South-Eastern Asia into two cultural zones, the Western and the Eastern. The former is said to comprise Ceylon, Burma, Central Siam, the Malay Peninsula and Sumatra, while the Eastern Zone includes Java, Ancient Champa (now Annam) and Cambodia. There is a long chapter dealing with "Proto-history and Early Religions," and a shorter one on the "Three Marginal Cultures" of Sunda (West Java), West Borneo, and pre-Majapahit Bali. Finally, Dr. Wales gives the conclusions he draws from his survey, and an appendix on "The Problem of Pre-Angkorian Architecture.

In the field of proto or pre-history Dr. Wales admits the great debt he owes to Prof. Hein-Geldern, "whose brilliant synthetic studies represent a

* *The Making of Greater India: A Study in South-East Asian Culture Change.* By H. G. QUARITCH WALES. (Bernard Quaritch, Ltd., London. 309 pp, 1951. 25s.)

great advance on previous vague conceptions," and he expresses himself as in full agreement with the latter's theory that the older Megalithic culture entered Continental South-Eastern Asia from the north, via the main river valleys, between 2500 and 1500 B.C., probably coming in several waves as part of what he calls the "Quadrangular Adze" culture. In South-East Asia this older Megalithic culture is said to be still alive, in its pure form, in Assam and the Nias Islands off Sumatra and, in a less vigorous form, in the mountains of Annam and various parts of the Malay Archipelago.

The one illustration in the book, the frontispiece, is of considerable interest. It shows the best-preserved older Megalithic Monument in the group situated on the Yang Plateau in the Argapura Mountains of East Java at an altitude of over 10,000 ft. as well as the lay-out of Wat Phu near the Mekong at Bassac in Cambodia. The setting of both, against a background of sheer rock, is identical and, although they differ in date, possibly by millenniums, their resemblance and affinity are remarkable. The reviewer has visited the Cambodian temple and, as far as it is possible for an art historian and not a pre-historian to judge, is in agreement with this downward thrust of peoples, especially when we bear in mind the incursion of the Aryan peoples into India at about the same period.

At the same time, there is one question which has long puzzled the reviewer, and that is the origin of the Japanese. This race is, of course, now much mixed with Ainos and continental strains, but in a book written by a Japanese, called *The True Face of Japan*, the author lays stress on the fact that the Japanese are, like their finest lacquer, covered with as many as 26 coatings; when you have removed them all, you find "the Pirate." Now it is a fact that the Japanese is acceptable to no other Asian race—the Chinese call them "Robber Dwarfs," the Burmese, the Siamese, the Malays and the Indonesians "have no use" for them. Do they belong to any true Asian group, and, if not, where did they originally come from? Without wishing to express a definite opinion on insufficient grounds, the reviewer has a kind of instinctive feeling that *they* came from the *south* some thousands of years ago as "pirates"; and he would like to see this subject discussed by some authority on Japan and its peoples.

The other main subject of the book is, as I have said, the division of South-Eastern Asia into two Zones. In the Western Zone, according to Dr. Wales, once the successive waves of Indian culture had stamped themselves upon the different regions, there was no further development. At first they remained static and then there was a general deterioration. The cause of this was, apparently, that the peoples upon whom this stamp was made, the Môn for example in Central Siam, had no indigenous culture of their own. When the first impact of Indian culture, in the Môn case the Gupta culture, had spent its force, they had no creative power within themselves to develop it along their own lines, as did their sister race, the Khmer. In the Eastern Zone, on the other hand, in Java, Ancient Champa and Cambodia, the Indian colonizing force became a foundation upon which a truly in-

digenous art was developed and flourished exceedingly. As to this last proposition, there is no field for argument, since it is still self-evident today. One has only to look at the vast magnificence of Angkor Wat, or the still beauty of Borobodur, to see creations—apotheoses if you like—for which there is no parallel in India itself.

As to the first proposition, although the arguments adduced are interesting as speculations, the reviewer does not feel altogether satisfied that such a hard-and-fast line can be drawn. If we take the Môn case, mentioned above, we find that, in spite of the so-called want of creative power, they exercised a profound influence on Cambodian art, after the Khmer had conquered Central Siam early in the 11th century. In *Buddhist Art in Siam* I have shown clearly how Khmer art in Siam differs from the Metropolitan art, and how the Môn element—a true Môn-Khmer fusion—can be seen in the earliest productions. If the Môn had no indigenous culture or power of development how could this have taken place?

I have no space to discuss this question further here, but certainly the book contains a good deal of food for thought and will be of value to all students of South-Eastern Asian culture.

REGINALD LE MAY

Indological Studies. Part 1. By BIMALA CHURN LAW. (Indian Research Institute, Calcutta 6. 132 pp. 1950.)

This is the latest contribution from the facile pen of Dr. B. C. Law, to whom the historiographer and the student of ancient Indian history alike are already indebted for the mass of valuable data he has presented in handy and well-arranged form in numerous books, mostly from literary sources, Brahmanical, Buddhistic and Jain. The present publication will be hailed with equal admiration and, like its predecessors, may prove useful and illuminating.

It is divided into two sections, the first dealing with the history of monarchical and non-monarchical minor states in the period from 325 B.C. to 300 A.D. and the second, with the social and economic condition from the earliest times down to the Nanda Dynasty. One may thus expect that the author intends to treat of the same subjects, relating to later periods, in the subsequent part or parts of the book.

The work has a freshness about it, inasmuch as it embodies some hitherto unpublished papers prepared by the writer. On the other hand, one finds that it does not take note of all the latest publications on the subjects discussed, as, for instance, on the discoveries at the Indus Valley site of Harappa.

The chief merit of the book lies in the fact that it familiarizes us with many foreign terms, mostly Greek, and names of persons and places, by giving us their old Sanskrit equivalents. Wherever possible, the author has supplemented and corroborated indigenous accounts with those of foreigners and *vice versa*. In this process, many a little-known episode has received attention and added to our knowledge. Nor has the author left stone and copper-plate inscriptions unconsidered, wherever these happened to present a point of comparison or contrast. In controversial matters, he has contented himself with merely quoting

the divergent views, and has not indulged in taking sides, as, for example, on the identification of *Satiyaputra* (p. 58). That is how a scientific enquiry ought to be presented.

While the first section is more in the nature of identifications, the second seeks to present "an account of the early social and economic condition in India" under four heads—pre-Vedic, Vedic, pre-Buddhistic and pre-Maurya. Many may not agree with Dr. Law in holding the Indus culture to be "unrelated" to the Vedic culture (p. 65). For, are not some inclined to see in Harappa the Hariyūpīyā of the *Rigveda*?

The paragraphs on "Dress," "Toilet," 'Sports," "Industry," "Food" and "Exchange" read well. The book ends with an index of proper names and subjects.

B. CH. CHHABRA

The Autobiography of an Unknown Indian. By NIRAD C. CHAUDHURI. (Macmillan and Co., Ltd., London. 516 pp. 1951. 21s.)

This strange, disturbing, amazing book is formidable in its intelligence. Possibly the perfect English prose and lucidity of thought are the result of a mind matured by 2,000 years of Bengali culture. The author attributes much to his father, and to his English teacher, Mohitlal Mazumdar. At any rate, *The Autobiography of an Unknown Indian* shows a clarity, intellectual integrity and fearlessness which would be exceptional anywhere.

Not the least remarkable thing about the author are his hard sayings:

> Even today, and even as an ideal, the notion of education as anything but the handmaid of money has not been widely accepted in India.

And of Mahatma Gandhi:

> The Good that he was perished at the hands of the Evil he had helped to triumph.

Mr. Chaudhuri's views are frequently provocative, but always carefully reasoned and supported by historical data. They are not likely to endear him to the hearts of the nation-proud and vulgar-thinking, who care only to be flattered and praised. He is obviously not out to please his countrymen, but to tell home-truths as he sees them. Whether one agrees with him or not, really does not matter. These are the reminiscences and reflections of a man whom any wise country would count to its credit, and one hopes that modern India will show itself more tolerant in its day than did ancient Athens when challenged by the gad-fly of its Socrates.

Is it too much to hope that this book might be put in the hands of every Indian University student reading English or sociology? Not that its Spenglerian laws, rigid cyclical patterns of historical events, predisposition for strict order and even militarism, should be accepted as gospel. Far from it. But the rationalism and honesty of its approach should be set up as a standard for every student. If that were done, an *élite* of Indians might result who were not only intelligent, like Mr. Chaudhuri, but also wise. Then there would be some chance of the emergence of that India for which Tagore hoped: a civilization above the pettiness of military order and the limitations of a nation.

DENNIS GRAY STOLL

India's Emerging Foreign Policies. By SHANTILAL KOTHARI. (Vora and Co. (Publishers) Ltd., Bombay 2. 219 pp. 1951. Rs. 6; 12s.; $2.00)

India's foreign policy under Mr. Nehru has been a subject of considerable misunderstanding, both interested and otherwise, in the leading capitals of the world. The author has done well to analyze lucidly the main bases of Indian foreign policy which are India's positive effort for peace: A non-isolationism meaning a lively interest in securing freedom for nations under subjection; an anti-imperialistic and anti-colonial outlook; a demand (virtually Nehru's own) of "hands off Asia"; belief in racial equality; the inter-relation of the foreign policy with the economic policy of uplifting weaker nations; and lastly, firm faith in and support of the UNO.

Neutrality is a word with undesirable associations of selfishness and indifference to the sufferings of others and should not be used to describe the foreign policy of non-alignment with either of the opposed power blocs of the modern world. A dynamic thinking through of all international questions from the fresh point of view of a newly liberated nation should not be confused with neutrality.

The author, in the course of laying bare the inner springs of India's foreign policy, passes into a passionate plea for the formation of an Eastern or All-Asian Federation with India as its leader. This he considers urgent. Though Nehru's initiative in summoning the conference of Asian Powers on the Indonesian question lent colour to this move, the author fails to note that lack of military strength and economic stability, together with mortal danger threatening on the Western frontier, has rendered India by no means ready to take up actively the rôle of leader of Asia, though she exercises leadership on the moral plane. The author has rendered a service in stimulating thought on this important question.

D. GURUMURTI

To the Electors and the Elected. By SHREE NARAYAN SINGH, RAO OF MASUDA. (Author, Masuda, Ajmer State. 109 + xv pp. 1951. Rs. 3/8)

Participation being of the essence of democracy, such a constructive individual consideration of the country's problems as this is very hopeful. Balance and moderation are the key-notes of the author's planning, which covers the fields of economics, administration, culture, education, penal reform, etc., and includes a long-term programme as well as immediate ameliorative measures. Open-minded and tolerant, he wants to build the new upon the tried and proven old. Thus he calls for a village-centred administration, linked by larger-area intermediate Panchayats to the Centre, and, in education, for conserving the advantages of the old *ashram* training in carefully supervised hostels. Holding that education must be for the whole man, body, mind and spirit, he advocates presenting the lives and teachings of sages of different religions; and the co-ordination of science with ethics and philosophy, these representing, respectively, the approach from outside and from inside to the great mystery of life. While recognizing the place of vocational training in adult education, he stresses more "repairing the dilapidated soul of man" by cultivating "the higher values of life." In this connection, entertainment of an elevating type is seen as so important that the nationalization of the cinema industry is urged. To occasional slips in English we must perhaps resign ourselves as

English is given less prominence in Indian education, but they are regrettable in a thoughtful book like this.

E. M. H.

Indian Dancing. By RAM GOPAL and SEROZH DADACHANJI. (Phoenix House, Ltd., London. 119 pp. 1951. 16*s*.)

Here is a very welcome volume. Its brief and authoritative accounts of *Bharata Natyam*, *Kathakali*, *Kathak* and *Manipuri* dancing are well illustrated by photographs from Ram Gopal's own collection. Primarily intended for the Western reader, it will serve as an introduction to the great dance forms of India. The authors rightly point out the fundamental differences between Indian and European classical dancing. But it is a pity that they have fallen into the invidious trap of comparing one art to the detriment of the other. They make some hard generalizations of Western dancing, in which thery include American, Central European and Russian Ballet, all stewed in the same hotpot of their condemnation. One morsel of their criticism reads :—

> In Western ballet the dancer appeals primarily to the senses, while the spirit remains untouched.

Apart from the staggering cant, one wonders how it is possible for the authors to ignore such deeply spiritual Russian dancers as Ulanova. And do they really imagine that in India no dancer ever put the senses first ? We do not have far to look for the cause of their curious prejudice. They state :—

> With the advent of the British, dancing, among other arts suffered a temporary eclipse in the big cities and towns. Alien culture was thrust upon our people to the detriment of our own arts

It is tragic that this still rankles. Surely it is time for Ram Gopal and those who think like him to realize that the type of Englishman who ignored or condemned Indian dancing was equally ignorant and contemptuous of classical ballet at home ? Philistines are not unknown in India even today. But why not overlook the unenlightened and respond to the intelligent, generous and heartfelt understanding which many Western dancers and ballet lovers have extended to Ram Gopal and his art ?

There are also in this book unfortunate remarks about European music that betray a lack of knowledge that often goes with prejudice. The technical misstatements on page 52 are not likely to inspire confidence in the Western readers to whom the book is chiefly addressed, and one hopes that they will be corrected in subsequent editions. We will not do the authors the disservice of listing their errors here. But we would ask them to take a hint from the Bengali musician, Dr. Bupen Mukerjee, so modestly portrayed in one of the many fine photographs as the leader of the Indian orchestra, and bridge the gulf between East and West with a well-informed graciousness that is truly *Mahat*.

DENNIS GRAY STOLL

India and New Order : An Essay on Human Planning. By SRIS CHANDRA CHATTERJEE. (University of Calcutta. 178 pp. 1949. Rs. 10/-)

The book is a bold, vigorous and convincing plea for the revival of Indian Architecture—the *Sthapatya-Veda* which forms an " integral part of Vedic knowledge itself." Both on the theoretical and on the practical sides Ancient India achieved a high-water

mark of perfection in this branch of æsthetics. This is evidenced by the great treatises that came to be written on the subject, like the *Manasara*, the *Mayamata*, the *Silparatna*, the *Sukraniti*, and the *Vastuchandrika* and by the constructive genius for the planning and building of such marvels as Mohenjo-Daro and Harappa, which, after the lapse of ages, suggest all their wealth of buried greatness. Under the British rule the Indian style of architecture suffered a severe decline and many uncouth and monstrous buildings reared their heads. Even the much-boasted Secretariat and Viceregal buildings in New Delhi, according to Mr. Chatterjee, "have been victims of an inconsistently composite Architectural Order with an incongruous juxtaposition of styles." Now that India is free and the beginnings of a New Order are dimly gathering shape, it is a paramount necessity to give Indian Architecture its important place. The author writes:—

> In planning developments in India, the planners should note that the true functional expression of a people rests in their architecture and arts. Their spiritual, philosophical, beliefs are best expressed through this medium.

To train architects the Calcutta University has adopted the author's scheme for a School of Indian Architecture and Regional Planning and we hope that similar institutes will spring up in other places. The most interesting part of the book is covered by the illustrations and the explanatory notes thereon. The Indian village and the Indian town of tomorrow, on which Mr. Chatterjee has spent much thought, deserve earnest study.

R. BANGARUSWAMI

What the West Can Learn from the East; Sri Ganesha; The Ten Avataras of Shri Vishnu; Devarshi Narada. By JEAN HERBERT. (G. A. Natesan, Madras; Paul Derain, Lyon, France. Pamphlets. 1949-50.)

These pamphlets themselves bear witness to "what the West can learn from the East." M. Herbert sums up the fundamental difference which he apprehends between Occidental and Oriental temperaments in a quaint and telling image:—

> The Western child builds castles in the sand; the Eastern child builds temples.

He writes that, among Westerners,

> Many are in earnest and turn to Indian wisdom for help and guidance, with hope and reverence, they should not be sent away empty-handed.

M. Herbert's sympathetic study of Eastern thought has harmoniously blended with his Western nature and made him an effective two-way interpreter between East and West, and one of that small but growing band of people who are working practically for Peace.

E. T.

Heroes Who Made History. By V. B. KULKARNI (Hind Kitabs, Ltd., Bombay. 213 pp. 1951. Rs. 2/8)

Pen portraits of the pioneers of the liberation movement in India are graphically drawn by Mr. Kulkarni. Rani Durgavati, Shivaji, Tatia Tope, and that warrior queen, Lakshmibai of Jhansi, are names to conjure with. These sketches, written in a style and method reminiscent of the works of A. G. Gardiner, throw new light on the careers of some of those who played major, and sometimes decisive, rôles on the stage of Indian history. The title may indicate a too wide field since actually the personalities dealt with

belong only to the period from the advent of Moghul rule to the so-called mutiny of 1858. Mr. Kulkarni, with pardonable pride, is at his best when dealing with Maharashtra heroes, for he is grieved at the fateful, tactical errors that led to the final fade-out of the Maharashtra kingdom. The book could with advantage be prescribed as a text-book for non-detailed study in the intermediate classes of the universities.

T. S. L. NARASIMHAM

Aspects of Humanism in the Bhagavad Gita: Dialectical Studies in Modern Thought. By M. V. V. K. RANGACHARIAR. (Author, Frazerpeta, Kakinada. 84 pp. 1950. Rs. 2/-)

There have appeared in recent years quite a number of books devoted to the study, translation and popularization of the *Bhagavad Gita.*

More, perhaps, than any other scripture, the *Gita* has suffered from the interpretations of its ingenious sectarian and polemical commentators. The language and message of the *Gita* do not belong to the temper of the sectarian teacher or to the spirit of a dogmatic theologian. The *Gita* insists that religion is a matter of spiritual experience which transforms the individual ego into the transcendental Self and gives it godlike powers. Such spiritual experience is first-hand knowledge of God and it transforms one's entire being.

It is this sanctification, and this alone, that enables man to do effective social service. This is the secret of *Karma Yoga.* It is God-centred activity and not that of a busybody. The God-centred man with his spiritual vision participates in the work of the world and thus furthers the cosmic purpose. The unregenerate individual, because of his blind passions, indulges in God-eclipsing activities. The *Gita* neither overestimates the rôle of reason nor discounts it, but in one place it states: "When you are in doubt, seek shelter in *buddhi.*"

This is a very ingenious study of the *Gita* from the stand-point of evolution. The author links the Darwinian theory of natural selection with *vairāgya* and *abhyāsa*; one leads from among detrimental attachments and the other establishes helpful habits.

Shri Rangachariar's attempt to discover the key to the *Gita's* meaning in the biological doctrine of evolution is not convincing. The *Gita* and the Upanishadic doctrines of evolution state that the whole of the cosmic process must be regarded as a "terraced view" of life comprising five layers of reality: *anna, prāṇa, mānas, vijñāna* and *ānanda.* Man's evolution consists in his progress from the outer layer to the innermost. Evolution is the raising of consciousness to higher levels.

In so small a book there should not have been required a page of *errata.* The book betrays confused thinking on the implications of the doctrine of evolution.

P. NAGARAJA RAO

Tattvasara with the Commentary Ratnasarini. Edited with Sanskrit Introduction by VENKATACHARIYAR SVAMI. (Madras Government Oriental Series, No. LXXVI. Government Oriental Manuscripts Library, Madras. viii+19+192 pp. 1951. Rs. 6/-).

The Government Oriental MSS. Library has one of the biggest collections of manuscripts in Madras. In May 1948 the State Government took a very wise decision in selecting for publication

important unpublished works in the MS. collections at Madras, Tanjore and other places within Madras State. Under the guidance of an expert committee and with the help of competent editors, the work of preparing critical editions of different texts in Sanskrit and in languages like Tamil, Telugu, Malayalam, Kannada and Marathi, as also the Islamic languages, is being carried on under the special supervision of Shri T. Chandrasekharan, the Curator of the Government Oriental MSS. Library, Madras. The work under review is one of the texts selected for publication.

The present edition is based on four palm-leaf MSS. *Tattvasara* is a work on the Visistadvaita doctrine in 104 stanzas, by Varada, who gives us a brief but beautiful exposition of this doctrine of Rāmānuja, the celebrated author of the *Śrībhāṣya* on the *Brahmasūtras*. The author of the commentary *Ratnasāriṇī*, published in this edition, is Vīrarāghava, who appears to be possibly the earliest commentator on the text.

To reconstruct the history of Indian philosophy in its correct perspective the historian must have before him all known texts in published form. We must, therefore, congratulate the Government of Madras upon the publication of the present edition in its Series and Shri Venkatachariyar upon the scholarly editing of both the text and the commentary.

P. K. GODE

Bhagavan-Namasahasram, with the Dramidopanishad-Sara and *the Tatparya-Ratnavali of Sri Vedanta Desika.* Edited by PANDIT V. ANANTACHARYA and A. SRINIVASARAGHAVAN, with a Foreword by the Hon. SHRI V. V. S. IYENGAR. (Sri Krishna Sabha, Bombay. Re. 1/-)

Sri Ramanuja's Visishtadvaita *Siddhanta* or *Darsana* is grounded on the authority of sacred scriptures in Sanskrit, the Upanishads, as well as on that of Tamil scriptures, the devotional outpourings of the Alwars. Of the latter, Nammalwar's work, running to a thousand songs or stanzas known as *Tiruvoi-mozhli* is held specially sacred. Vedanta Desika's *Dramidopanishad-Sara* is a work of 26 stanzas in which the essence of the 1000-stanza Tamil work is embodied, two Stanzas in Sanskrit being devoted to bringing out the import of 100 in the Tamil original.

Tatparya-Ratnavali proceeds on the same plan and runs to 130 stanzas. This constitutes a more detailed and elaborate exposition of the original Tamil work, Vedanta Desika having devoted one Sanskrit verse to summarizing the contents of 10 in the original Tamil.

The result is that 1,000 Attributes of the Supreme Lord are glorified, each with a specific name. These 1,000 names are claimed to be "more appealing than those discovered by the Rishis," *i.e.*, the *Vishnu-sahasra-nama*. I am afraid such a claim cannot be sustained for the reason that the *Vishnu-sahasra-nama*, which forms part of the *Mahabharata*, is the work of Vyasa, a Divine incarnation, while the other collection of 1,000 names is not the work of an *avatar*. Students of Visishtadvaita and its followers will, however, find this work highly valuable for daily worship and devotional meditation. Every line exemplifies the superior creative poetic art and the mastery of the technique of versification, with which Vedanta Desika has been universally credited.

R. NAGA RAJA SARMA

The Śataṭaṅcāśatka of Mātṛceṭa. Sanskrit Text Tibetan Translation and Commentary and Chinese Translation. Edited by D. R. SHACKLETON BAILEY, with an Introduction, English Translation, and Notes. (Cambridge University Press, London, 237 pp. 1951. 45s.)

This work of Mātṛceṭa, which was unknown in Sanskrit except in mutilated fragments from Chinese and Tibetan translations, had earlier engaged the attention of several scholars—Pelliot, Stein, Louis de la Vallée Poussin and Hoernle. Siegling had reconstructed two-thirds of the text from fragments of manuscripts from Turfan. It was in 1936 that a complete manuscript was discovered by Rāhula Sāmkṛtyāyana. Its edition with an English translation by Mr. Shackleton Bailey is therefore welcome. He has presented a reliable text and interpretation based on the commentary by Nandipṛya and the Miśrakastotra of Dignāga.

In a long Introduction Mr. Bailey has raised several issues, as for example, Aśvaghoṣa had no hand in its composition, Mātṛceṭa was a junior contemporary of Nāgārjuna and Āryadeva and his date he places either between A.D. 160 and 260, or nearly a century earlier. He has also identified him with Ārya Śura of the *Jātakamālā*. These questions have been considered much earlier by several scholars without definite results. According to Buston (1290-1364 A.D.), Mātṛceṭa was a convert to Buddhism, while it is clear from his Epistle to Kani(ṣ)ka that due to old age he deputed his disciple Jñānapriya who taught the Emperor. He thus becomes senior to Kaniṣka and Nāgārjuna should be placed earlier, in case the conversion story is to be believed. Mr. Bailey cuts the Gordian knot by suggesting that this Kuṣāṇa Emperor was Kaniṣka II. This does not, however, disturb Nāgārjuna's seniority to Kaniṣka, which is not true. His work was written later than the Fourth Buddhist Council which was dominated by the Śrāvakas under Pārśva (Ref. Kern Manual of Indian Buddhism pp. 121-2).

As regards the identification of Mātṛceṭa with Ārya Śūra, on grounds of resemblance in metre, vocabulary and phraseology, it was pointed out by Speyer that there was hardly any ground for accepting this identification, or that of the author with Aśvaghoṣa (Ref. *Jātakamālā*. Introduction p. XXVIII). It is just possible that Ārya Śūra may have imitated his predecessor in style which was done by Nāgārjuna and Aśvaghoṣa too, as pointed out by Dr. Thomas. (Ref. Kern "Album")

It is not unusual to differ on questions of chronological interest without undermining the value of the work, which is unquestionable. The 13 sections, with the *Miśrakastotra* of Dignāga and extract from Nandipriya's Commentary in the Appendices, a Tibetan-Sanskrit-Chinese Index of the text, and a general Index, speak of the author's able handling of the material and his scientific presentation of it. The get up and printing are exceptionally good.

B. N. PURI

The Gospel of Zarathushtra. By DUNCAN GREENLEES, M.A. (OXON.). World Gospel Series, No. 5, Theosophical Publishing House, Adyar, Madras. cxi + 301 pp. 1951. Rs. 6/-; Cloth, Rs. 7/8).

Mr. Greenlees has been bringing out a fine series of books on the teachings of different prophets in different lands

at different periods. He has definitely striven, in this series, to establish the truth that all religions have taught essentially the same Eternal Wisdom, and that all have stressed the same fundamental need of Knowledge, Love and Service in order that man may realize his Divinity.

Perhaps the "dry-as-dust" type of scholar steeped in his rules of grammar and philology, may be inclined to disagree with the presentation of *The Gospel of Zarathushtra*, by Mr. Greenlees. For the author has striven to approach the Message of the Prophet of ancient Iran not merely with the head but also, and mainly, through the heart.

The book begins with a survey of the "surviving literature" on the religion of Zarathushtra. This is followed by the traditional and "orthodox" life of the Prophet. All this is introductory matter, covering quite 100 pages.

Then come the actual teachings and tenets of the faith. These are arranged systematically, the author quoting from the ancient texts, both Avesta and Pahlavi. They are divided into two parts. Part One gives the main ideas and beliefs of Mazdayasnism. This part embodies the traditional ideas and beliefs and describes the orthodox religion. Part Two is the most valuable portion of the book because it contains the fundamental teachings of the great Teacher. And here we see clearly how the author has tried to understand the Message through the heart and not merely through the head.

There are a running commentary and some illuminating foot-notes which enhance the value of the book. Throughout, the author has quoted parallel passages from other scriptures.

This book is undoubtedly one of the best introductions to the religion of Zarathushtra. It is valuable to the average inquirer and perhaps even more so to the serious student because it contains many fresh ideas and suggests an entirely new approach to the Gathas.

I. J. S. TARAPOREWALA

The Adventure Called Death. By MONROE BUSH, JR. (The Bond Wheelwright Company, New York. 32 pp. 1950. $ 1.00)

Reading this sincerely and beautifully written booklet, compiled for "those who grieve," leaves one sad; because it so poignantly reveals the desperate, almost fruitless struggle of the human heart to understand life and death without a consistent philosophical basis for understanding them. How could a faith "rooted in the authentic Christian tradition," which shuts out of its narrow scheme of salvation by far the greater portion of mankind, offer even that "bitter balm" which the Truth-seeking Gautama offered to a young mother sorrowing for her baby? At least she discovered that "grief which all hearts share grows less for one," an experience of human Brotherhood, excluding none. We would suggest that the author seek in Sir Edwin Arnold's *The Light of Asia*, for the understanding of death and sorrow, that he may offer sure comfort to "those who grieve." In the teachings of the Buddha the cause and cure of sorrow are clearly explained.

E. T.

Conscience and Reason. By GRACE STUART. (George Allen and Unwin, Ltd., London. 220 pp. 1951. 15s.)

Mrs. Grace Stuart's book will not appeal to the simple-minded millions, nor to some of their less simple leaders, who avoided the difficulties of a conscience in the ate war by supposing that if the German race were obliterated, or kept down, an era of unfailing peace would dawn upon earth. Faced so soon with the threat of a third world war, in which the Germans are already being enlisted as Allies, it is to be hoped that an increasing number of thoughtful people in the democracies may be prepared to give serious consideration to this author's thesis: that it is to the nursery age that our present methods of war and peace-making belong.

Hers is an adult book dealing with the crisis of man in the modern world. She does not fall into the popular error of assuming that by tinkering with rearmament we shall avoid aggression. She understands that prodding the boil will not get rid of the poison which permeates the whole human system. It is essential, if we are to cure the disease of war, to realize that *we* are the patient, and not to waste all our energies in treating or condemning the war-disease in the foreigner over the frontier.

Humanity has suffered a great deal in the past from misrepresentation of what it has been pleased to call "the voice of conscience." How tender the voice of our conscience is when it comes to having atomic bombs dropped on us, and how supereg0istic when it is a question of dropping them on the enemy!

She implies that the only trustworthy conscience is the non-aggressive. She shows how people, acting in destructive ways, often persuade themselves that they are good. The ego of man in modern society argues in very much the same way as the primitive savage:—

> See what a good man am I! I am not one of those people who go about quarrelling and hitting and killing. In fact, I never want to do anything like that. Of course, I take a scalp when the group goes fighting. But that's quite different. That's good. I'm not one of these aggressive people at all. There's nothing in me like that.

What of the future? Mrs. Stuart thinks that the time has come for man to take responsibility for his own evolution. If he does not, she concludes, progress will cease.

There is much that is wise and clear in this book; and much that is too facile. Readable and thought-provoking as it is, one cannot help wishing that the author had not relied almost exclusively on the researches of Freud, who was roughly right as far as he went, but did not go far enough. There are more penetrating and deeper studies of the human mind and its illusions, notably in India, which would greatly illuminate anything further this author may have to say. We hope that she will take these into consideration before writing her next book. Her style is lucid, and she seems free from most of the sociological prejudices of the usual progressive Western philosopher of our time.

DENNIS GRAY STOLL

Thoughts for Meditation: A Way to Recovery from Within, An Anthology. Selected and arranged by N. GANGULEE; Preface by T. S. ELIOT. (Faber and Faber, Ltd., London. 163 pp. 1951. 9*s.* 6*d.*)

The title of the book reveals the intention of the anthologist *i. e.*, that the quotations should not merely be read but also meditated upon. The book contains quite a number of passages on the value of meditation, and the necessity for it.

There never was a time, perhaps, when the necessity for meditation was greater than now. Meditation is not merely the concentrated mental effort of an individual to feel within himself the presence of God during the few moments that meditation lasts. That is only the lesser part of it. As meditation is the life of the soul, so should action be the life of meditation. Fénelon wrote:—

> Accustom yourself gradually to let your mental Prayer spread over all your daily external occupations.

Meditation has thus to be a preparation within ourselves to infuse godliness into our outer lives.

T. S. Eliot, in his preface, has beautifully expressed how he would use this book:—

> to ponder on the quotations read for a little while and try to fix them in my mind, so that they may continue to affect me while my attention is engrossed with the affairs of the day.

RAMA CHANDRA

Be Not Afraid: Studies in Personalist Sociology. By EMMANUEL MOUNIER, translated by CYNTHIA ROWLAND, with a Foreword by LESLIE PAUL. (Rockliff Publishing Corporation Ltd., London. xxvii + 203 pp. 1951. 15*s.*)

Emmanuel Mounier's untimely death last year robbed France of a thinker of outstanding originality, integrity and courage. Although a Catholic, he was (in common with many of his foremost countrymen) profoundly influenced by Nietzsche and Marx; and his thought, like theirs, was experiential through and through. His writings, in consequence, possess an immediacy never to be found in the works of academic philosophers.

In Part I of this book, "Studies in Personalist Sociology," he faces up boldly to the crisis of the 20th century —the disruption of traditional social patterns by the machine, and the consequent collapse of 19th-century optimism—indicting those Christians whose reaction is either to cling all the more tenaciously to what shreds and spars of the old order are still afloat, or else to take refuge in other-worldliness and apocalyptic denunciations. In two masterly chapters, "The Case Against the Machine" and "Christianity and the Idea of Progress," he indicates the tremendous opportunities afforded by power production for the establishment of new social patterns, more conducive to the realization of man's spiritual potentialities than any in the past; and claims that Christianity, far from justifying the pessimism of disillusion, was itself originally responsible for the idea of a meaning in history. The Christianity of escape, he contends, plays into the hands of totalitarian movements; a Christianity with the courage of its creed might even now forestall and disarm them.

In Part II—"What Is Personalism?"—Mounier tries to define his experiential approach to social and

political issues, the essence of which is a readiness, not merely to submit theory at every stage to the test of experiment, but—what is rarer—to revise and recast it continually in the light of the results obtained. Such an approach, however, by its very nature eludes definition—it can only be exemplified in action—and these chapters are liable to be meaningless except to those who already know what they mean. Mounier's own actions as founder and editor of *Esprit* speak louder than his words on this theme.

F. A. LEA

The Stars in Our Heaven: Myths and Fables. By PETER LUM, with drawings by ANNE MARIE JAUSS. (Thames and Hudson, Ltd., London. 245 pp. 1951. 18s.)

It is abundantly clear that Mr. Lum has, as he says in his introduction, found great pleasure in the myths and legends of antiquity relating to the starry heavens, and the attractive volume now presented shows every sign that its production has been a labour of love. It will, we are sure, be a source of endless delight to those fortunates into whose hands it will pass. The author has assembled a most fascinating collection of stories, based on the beliefs of China, India, Sumeria, Egypt, Greece, Rome and Scandinavia, which brings home to us very clearly the fundamental similarity of ideas which everywhere prevailed in the world of antiquity. All these are told with charm and simplicity, yet with a degree of accuracy that will satisfy all but those who are unlikely to read the book for themselves.

We confess our regret that Mr. Lum has decided to omit the Planets, of which he says that they are "wandering creatures, with no fixed location in the heavens, and their story does not really belong with that of the stars." We feel that he underrates their significance, for they are, indeed, inseparable from the other glories of the skies as they are visible to us. And in this context we are reminded of the following fragments from that ancient, but lost, mystery poem known as the Chaldean or Zoroastrian Oracles:—

> The Father of all congregated the Seven Firmaments of the Kosmos, circumscribing the Heavens with convex form He fixed a vast multitude of unwandering stars, not by a strain laborious or hurtful, but with stability void of movement, forcing Fire forward unto Fire. He constituted a Septenary of wandering Existences, suspending their disorder in well-disposed zones. He made them six in number, and for the seventh He cast into the midst thereof the Fiery Sun. And that swift Sun does ever pass around a centre that centre from which all lines are equal, eagerly urging itself towards that Centre of Resounding Light.

Which is, incidentally, clearly not the description of a geocentric universe!

But to return to our book; the whole work is lavishly illustrated, and the artist has wisely kept her designs close to the classic tradition. Only one minor slip in lettering seems to have escaped attention in the various stages of production, and that is in the diagram on page 15, where Polaris is said to be in Ursa Major instead of in Ursa Minor; but on this point no one reading the text or studying the other designs, can possibly be misled.

E. J. LANGFORD GARSTIN

ENDS AND SAYINGS

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

Prof. John Traill Christie, Principal of Jesus College, Oxford, lecturing at the Indian Institute of Culture, Basavangudi, Bangalore, on December 27th, on "The Place of the University in Modern Education," referred at some length to that Institute's paper on "The Concept of Man and the Philosophy of Education in East and West," which he said had been a valuable contribution to the Unesco-sponsored Seminar at New Delhi on that subject, of which he had been *Rapporteur*. Several points in that paper, which was published *in extenso* in our January issue, had been discussed at the Seminar.

While the fundamental unity between East and West had been stressed by several papers, the feeling was that the East knew more about the West than the West about the East, and the Seminar had recommended that reprints of Eastern classics, literary, religious and devotional, should be published, if possible by Unesco. Another recommendation was that books should be produced in East and West about those roughly called the Prophets, irrespective of their country.

The interesting suggestion had been made by Monsieur Albert Béguin, that Eastern thinkers would be able to lead the West to appreciate for the first time its own classics, Plato, Aristotle, etc. The Renaissance, he had observed, had discovered in the classics the mirror for its own face.

Professor Christie considered the university chiefly in the light of the impact of science and that of democracy, warning of the danger that technological "know-how" might usurp the place of education. Scientific students required some humanist subjects as background, as arts students needed biology and physiology. He deplored too early specialization and mass instruction at the sacrifice of the stimulating personal contact between the teacher and the taught, but chiefly he urged maintaining the university standards, which would go if the universities were for all. "We must stand firm for a certain quality if we value the mind and the spirit." The university and its graduates had to mediate between tradition and "the young adventurers." He declared that

no great education ever came through zeal for quick returns. The patience of the East and the personality of a great teacher we in the West ought to learn from your traditions.

"Towards a New Humanism," by the editor of *The Adelphi*, Dr. B. Ifor Evans, which appears in its Fourth Quarter 1951 issue, having been previously delivered as the Giff Edmonds Memorial Lecture before the Royal Society of Literature, examines and defends the function of the creative writer as the interpretation of what is valuable in human experience. Eschewing the rôle of "Messiah, theologian and politician," he should return to

the study of the mind and experience of man, "treasuring any moment which might have a comeliness of shape or form or idea." The value of individual experience has to be maintained in face of threats of wide-spread ruin. Evil has emerged again in our time, he concedes, "in all its primitive and dynamic force."

But our need is the stronger for the writer to remind us that man has known good, and has conceived beauty; that he does not solely live in the cruelty and baseness to which his nature can degrade him.

The harrowing sights which Keats had witnessed in the wards of Guy's hospital had left him still able to assert: "I am certain of nothing but the holiness of the Heart's affections and the truth of Imagination—what the imagination seizes as Beauty must be truth, whether it existed before or not."

Dr. Evans calls for a return "to the ancient sources, wisdom in the art of literature and in the world of the imagination" and reminds us inspiringly that "ugliness should not be allowed to deny the moments of transfiguration in experience."

Even in the ultimate distress there can be a moment of magnificence, and the identification of that moment is a major part of the poet's function, the holy tryst that he keeps with mankind.

The Report of the Director of the South East Asia Teachers' Seminar on Teaching on the United Nations in the Schools, held at New Delhi at the end of November, as also the Reports of the several Group Meetings, received late in December, embody numerous excellent and practical suggestions for creating world-mindedness. The Director's Report brings out the possibility of utilizing the teaching of all subjects in this task, and separate groups considered how History and Geography, Science and Technology, and the Humanities and Literature, as also extra-curricular activities could be so taught as to bring home to all the essential oneness of mankind and the community of interests of all nations. The proposals included stress on contributions to peace, more than on wars; on human interdependence and the co-operative nature of scientific advance and on sympathetic understanding between peoples. International exchange of teachers and pupils was advocated, as were raising the status and prestige of teachers and, of course, direct spreading of information about United Nations' aims and activities.

Miss Monica Luffman, Head of the Division of Education for International Understanding of Unesco, which sponsored the Seminar, presided over the Group which considered Education in Citizenship. Among that Group's several valuable recommendations were those for supporting extra-curricular activities and for the inclusion in teacher training courses, including refresher courses, of teaching about world citizenship and the United Nations, as also for closer relations between teachers and parents.

The crux of the problem, however, seems to us to be the awakening and sustaining of genuine enthusiasm in the teachers for peace and a united world. That once achieved in teachers who command respect for their own breadth and tolerance and high ideals, they will impart their sense of universal brotherhood, without which facts about

the United Nations will leave their pupils cold.

A powerful challenge to the pressure of modern education, among other forces, towards a flat conformity on life and thought is given by Mr. Robert M. Hutchins in his "Message to the Younger Generation" which appears as the opening article in the Fall 1951 issue of *Measure* (Chicago). He sees adjustment to the environment as the prevailing doctrine of American education and insists that "our mission here on earth is to change our environment, not to adjust ourselves to it." He concedes that a concession to etiquette may be in order, but draws a distinction between conformity in matters of etiquette and in matters of principle.

> ...to adjust yourselves to brutality, inhumanity, injustice, and stupidity, of which the world is full, though it is easy, and may look profitable, is, I must warn you, habit-forming, and will make out of you at the last characters that you would shudder to think of now.

This "Message," delivered to the students of the University of Chicago as Mr. Hutchins's farewell address on resigning, in February 1951, his Chancellorship of that University, challenges also "the ultimate wickedness, the ultimate stupidity" of war. He finds the source of the will to peace of the overwhelming majority, down the ages, in the "conviction that the fullest development of the highest powers of men can be achieved only in a world at peace."

Only under an effective world government, a transformed United Nations, can permanent peace be looked for. Meantime no considerations of "face" or prestige, no attempts to maintain any form of "entrenched injustice" can be held by men of good-will to sanction war. Mr. Hutchins does not deny the rôle of masses of men and machines in national strength, but he rightly deplores overemphasis upon it, insisting that "surely the essential ingredients of strength are trained intelligence, love of country, and, above all, a conviction of the justice of our cause."

The full text of the *Proceedings* of the Indian Congress for Cultural Freedom, held at Bombay from March 28th to 31st, 1951, confirms the impression that many received at the Congress and from press reports at the time, of greater preoccupation, especially on the part of foreign delegates and of Indians who spoke *extempore*, with threats to freedom from Communism than with its positive advantages. It was perhaps natural, in the present ideological tension, that more energy should have gone into the flogging of Communism than into heart searchings for the growing ideological intolerance within the democratic fold. It was nevertheless unfortunate, for, though totalitarianism of the right may at the moment constitute less of a threat to cultural freedom than does totalitarianism of the left, the difference between these is rather one of stage of growth than a generic one.

It is perhaps natural that the ideas contained in papers submitted for the occasion, prepared in the detachment of the study instead of, like the speeches made on the spot, in an atmosphere surcharged with feeling, should seem to offer more of permanent, constructive value than the addresses. Especially those papers which deal with the Indian ideal of freedom of thought, under one or another title, like those of

Dr. Bhagwan Das, Dr. M. Hafiz Syed, Prof. N. A. Nikam and Shri Buddhadeva Bose, justify the message of Mr. Paul G. Hoffman, then Head of ECAFE, that the West's ideals of individual liberty and human divinity are "deeply rooted in Indian Culture."

Robert Berkelman writes in the October 1951 *Shakespeare Quarterly* (New York) of "Lincoln's Interest in Shakespeare." *Macbeth* had been a favourite from his law-circuit days in Illinois, and it seems more than a coincidence that on Sunday, April 9th, 1865, five days before his assassination, he read aloud to friends in a boat on the Potomac the lines following Duncan's assassination:—

> Duncan is in his grave;
> After life's fitful fever he sleeps well.
> Treason has done his worst. Nor steel nor poison,
> Malice domestic, foreign levy, nothing
> Can touch him further. (III. ii. 22-26)

He found them so impressive that he read them aloud twice.

The great statesman's temperamental affinity to the great poet comes out in Lincoln's catholic appreciation of Shakespeare's tragedies and of the humour that relieved their seriousness. Lincoln's own capacity for passing with facility "from grave to gay" is well known, but the tragedies and parts of the histories, like Constance's speeches in *King John* grieving over her lost son, could move him to tears.

The article concludes with the fine message of Lord Tweedsmuir (John Buchan) to the meeting of the Lincoln Association held at Springfield on Lincoln's birthday, 1940:—

> In the noble merchantry of civilization let us remember that, if we of Britain have given Shakespeare to America, you have paid us back with Lincoln.

So ridden are Western civilization and the civilizations reflecting its standards with the competitive spirit, that the quite different attitude of "primitive" peoples, as revealed in the application of intelligence tests, comes as a challenge and something of a shock. Prof. Otto Klineberg of Columbia University, New York, indicates in *Race and Psychology*, a brochure in Unesco's series on "The Race Question in Modern Science," a difference in point of view that is by no means in favour of more "advanced" peoples.

He cites the reluctance of the Hopi Indian children of Arizona, for example, to compete against one another, as reported by Prof. S. E. Asch.

> One school teacher tried to get them to do so by an ingenious method. She wrote a number of arithmetic problems on the blackboard, lined up the children, each one facing one problem, and instructed them to turn around as soon as they had finished. She observed that as each child completed his problem he looked along the line to see how the others were progressing; only when they were all through did they turn around, together.

The children of the Dakota (Sioux) Indians of South Dakota refused to guess at an answer, replying only when sure that they knew the correct one. And, even when sure, they were restrained by the group's attitude which opposed answering a question in the presence of others who did not know the answer, lest they shame the others or be thought to be showing off.

Even in present-day India, with its competitive examinations and prizes whetting the spirit of rivalry, such an attitude seems almost incredible. But

a couple of generations ago it would have seemed less strange. An old-fashioned Indian mother was quite capable of deflating the triumph of a son who had been the only one in a class to know an answer, by accusing him sternly of glorying in the discomfiture of the rest.

One measure of true progress is certainly the substitution of emulation for rivalry as the incentive to effort; judged by that test, modern civilization apparently must yield the palm to some on whom it has looked down with condescension.

The remarkable report issued in mid-October by a U. S. Senate Subcommittee headed by Senator Paul A. Douglas, emphasizing the need for improved ethical standards in Government, has wider applications than to America. Not only there is there

a double standard, one highly responsible in its warm feeling for the welfare of our fellows, and the other coldly irresponsible in its single-minded devotion to direct personal advantage.

The Subcommittee denies that ethics and politics are strangers. Politics is not only "a system of power" but also "a system of obligations and a system of values."

Those who have thought deeply have realized that ideas about what is good, about duty, about the essential moral nature of the universe, and ideas about the State lead one into the other.

While it is recognized in the report that "low standards in the conduct of public affairs are a symptom of low standards in the country generally," and that parents, religious bodies and educators share the responsibility for the morality of the State, the Subcommittee cites Confucius' teaching on the example of a provincial governor being far more important than his official acts. Public standards are affected by the leaders' practice of "vigorous integrity" or by their moral laxity.

The Subcommittee showed true insight in denouncing unscrupulous practices and policies which, while not illegal, "are not in the interest of all the people."

Where discretion exists in making law, the law itself is not a sufficient guide. Legality is not enough.

Dr. Kurt F. Leidecker, Professor of Philosophy of Mary Washington College of the University of Virginia, now at Santiniketan as a United States Research Scholar, lectured at the Indian Institute of Culture, Basavangudi, Bangalore, on January 17th and 19th. His subjects were "The Philosophic Significance of Similes in Ancient Indian Thought" and "The Real Integration of Eastern and Western Thought."

In the latter he urged the need for re-education with stress on unity. Real Science was not merely analytic. The scientific genius was one who could synthesize. The specialist generally stopped short of the unity to which he could come if he went far enough. All courses needed supplementing with the humanities, in the movement towards which the Western Universities were in the lead, though much remained to be done. Courses in philosophy had been demanded by G. I.'s in Britain, awaiting demobilization. They had wanted to know the fundamentals of life and they had been given a text-book course in logic! Western students, dissatisfied with the answers they were getting, were eager to know about Indian philosophy. Hopeful for future mutual sympathy and shared ideals, provided Eastern students, eager for Western science and technology, do not overlook their own priceless heritage.

THE INDIAN INSTITUTE OF CULTURE
Basavangudi, Bangalore 4

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to strengthen individual responsibility
for a United India in a United world.**

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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. XXIII MARCH 1952 No. 3

"THUS HAVE I HEARD"—

Everywhere people are feeling depressed, caught up in the routine of living. Life seems to revolve like a ruthless machine.

Rich and poor alike desire contentment. The prince as well as the peasant looks for some peace of mind; all wish for a steadier beat of the heart emotions. Many ask: "What's the matter with us?"

Someone throws out a feeler: "Man does not live by bread alone."

"How, then?"

"The Kingdom of God is within you. The secure Refuge is your own heart. The Peace born of understanding can unfold in your own mind."

Such an answer puzzles some. It is dismissed with a good-natured shrug by the great majority. A few listen, pause, gaze quietly ahead, begin to reflect and then turn to inquire. Who says that the kingdom of peace and prosperity, of repose and rest, of contentment and understanding are within man? It sounds familiar, sounds authoritative, but whence this idea and what does it mean? This inquiry is the beginning of wisdom. If the search for the first answer and its meaning is pressed, ere long one comes upon the truth that not a single Teacher only but the Sages of all times have asserted this answer to be true.

"Look inward, thou art Buddha." (*The Voice of the Silence*, p. 29)

"The Kingdom of God is within you." (*Luke*, XVII. 21)

"The Kingdom of God is Righteousness and Peace." (*Romans*, XIV. 17)

"Self is the Lord of self; what higher Lord could there be?" (*Dhammapada*, V. 160)

"The spirit in the body is called *Maheswara*, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma*, the highest soul." (*Bhagavad-Gita*, XIII. 22)

"This Soul of mine within the heart is smaller than a grain of rice, or a barley corn or a mustard seed, or a grain of millet, or the kernel of a grain of millet. This Soul of mine within the heart is greater than the earth, vaster than the atmosphere, higher than the sky, encompasses the entire

firmament. Containing all works, all desires, all odours, all tastes, the whole universe is this Soul in the heart." (*Chandogya Upanishad*, III. 14. 2)

And in another Upanishad the Soul is compared to a tree in which birds nest—our thoughts and feelings, our words and voices, our impressions and expressions.

Our Soul in the heart is a Being within our being. Our heart is a living entity and an intelligent one; but within its innermost recess is another Person, another Being with its own life and its own intelligence. That Being is divine in its powers. We do not know the true nature of our heart, for we have not been told or taught about it by priest or teacher. The bodily heart is a symbol of life, every throb of which tells us that we are alive; the throb stops and others say that we are no more. Modern knowledge tells us of the valves and chambers of flesh, the pumping of the blood in and out by the heart.

Sages spoke of the Heart as the seven-petalled lotus, the *Saptaparna*, the Cave of the Buddha. They have further said that the Heart has seven brains. The physical heart is the King of the physical body and it is said that in that heart is a spot which is the last to die. But the Heart of the Heart is the Kingdom Divine of the Thinker, the Compassionate One, the Inner Being, the Shining Ruler, the Raja whose Power is Peace, whose Strength is Sacrifice. The body can live on "by bread alone," but Man cannot. The body lives in a city, a country, an Empire—an earthly kingdom which fatigues us and wears us out—and in the progress of time the heart of the body dies. But Righteousness and Peace, Lordliness and Strength, Enlightenment and Glory are of the Kingdom of the Spirit in the body.

This is the first lesson—to learn and to feel—that there are two Kingdoms, one without; one within; in Earth's Kingdom we toil for bread and often fail; the inner Kingdom can provide us with Righteousness and give us light where we now see but darkness; it can bring us intimations of immortality when here we are certain only of death. Here we see only the unreal while we aspire to see the True revealed. We live surrounded by shadows cast by myriad men and feel the darkness enveloping us, fold after fold. What did Jesus mean when He said to His Chelas, "Ye are the light of the world"? What did the Enlightened Buddha mean when He said to His Apostles, "Be ye lamps unto yourselves"? What do these statements mean to us? Are they meant for us?

SHRAVAKA

15th February, 1952.

THE CHINESE DRAGON—A MYTH AND AN EMBLEM

[Our learned contributor, **Dr. Juan Marin,** who represents his country, Chile, at the Indian capital, is not only a diplomat but also an educationist, a scientist and a highly distinguished poet, essayist, dramatist and fiction writer, with no less than 35 books to his credit, well-known throughout Spanish America. He has assembled here a wealth of facts and legends bearing on the Dragon and its symbolism.—ED.]

Myths are, in origin at least, creations of man's imagination which, for some unknown reason, were at some time projected on to the heavens; they may be then transferred to the heavenly bodies and their enigmatic phenomena.

OTTO RANK, *The Myth of the Birth of the Hero.*

Myth is the poetic and pictorial description of a super-historical reality.

TOYNBEE.

Of all the cultural treasures of China's long history, the Dragon myth is the most fascinating one. Its origin is probably governed by the general rules of psycho-analysis laid down by Freud, Jung, and others. But our intention is not so much to make an exhaustive analysis of this theme, but rather to make a few notes on this remarkable symbol.

Symbolical expression is the first and most instinctive psychological manifestation. Descriptive powers, syllogisms and mathematical accuracy only appear very late in the development of the human mind. Symbols, when they become systematic and endowed with a certain constancy, have a tendency to become myths. A dream, or the phantasms of a neurotic, do not constitute symbols, for they have no permanent identity. Man's mental processes have varied surprisingly little since the beginning of time: the symbolism of one of Shakespeare's lines, or of a verse by Blake, is substantially similar to that contained in Chuang-Tsze, Sophocles, Isaiah or St. John's Gospel.

The psychological importance of a symbol does not depend on the physical image it represents, but rather on the relationship which it expresses between the Universe and the microcosmos. A symbol is therefore always a physical projection of a psychic element. Those great myths which play such a tremendous part in the history of mankind do not exist as such anywhere, either among the stars or in the deep seas; and yet they are not mere abstractions, phantasms of the Unconscious. Their "real" existence is conditioned by a direct relationship, a "projection" of the world of thought on

the physical universe. Myths serve to shed light on the meaning of symbols: Greek adepts, when initiated into the Orphic Mysteries, could understand the symbolism of the ceremonial only if they knew beforehand the myth of Zagreus devoured by the Titans. Symbols derive their strength and life from their contact with myths: the appearance of a symbol gives rise in the mind to associations of ideas which give reality to myths. Such is the interaction of myths and symbols.

Two classes of intellectual workers were the special keepers of Man's heritage of myths: the astrologers (including soothsayers and interpreters of dreams) and the alchemists of all kinds. Both seek the same objectives by different means. It is said in the *Book of Transformations* (*Yih King*, the oldest Chinese book).—

> Scrutinizing the stars or studying the laws of the earth, Man may be able to understand the meaning of things otherwise apparently unintelligible and mysterious.

This is precisely what we shall do when we study the Dragon symbol, searching in the skies and in the bosom of the earth for the meaning of this symbol, so ancient and constant as to constitute one of the oldest human myths.

In China, as elsewhere, alchemists worked with the same purpose as astrologers, but from different points of view. The alchemist pinned his faith on the perfectibility of human nature. He created a system of "sublimation" and "refinement" of bodies which have the same signs as man's substance, and endeavoured to restore the soul to its primary substance. His methods were based on the law of analogies, for the alchemist did not work scientifically in the modern sense of the word: he worked through symbols, which are the means of expression of man in his dreams, of the artist in his works and the prophet in his revelations.

Man was only the reflection of the "Master Mind" in the skies. In the pattern of the stars he had perceived, from a very remote time, a great symbol: the Dragon, Guardian of the Pole, playing with the Mystic Pearl (the North Star).

"Draco," the Constellation of the Dragon, appears to rotate around the seemingly fixed axis of the terrestrial Pole: the centre of the Zodiac, which is the centre of the solar ecliptic, appears to be permanently caught between its claws.

The signs of the Zodiac are generally considered the oldest of human symbols, so much so that it is impossible to ascertain their original meanings. The same may be said of the names of the constellations. And among them, that of the Dragon is one of the most significant for, like the serpent, it is a "dual" symbol, celestial and demoniacal at one and the same time. This ambivalence makes the Dragon one of the keys to universal alchemy and astrology: it passes from obscurity to light, and from the waters to the

heavens. even as the human soul yearns to do.

The Dragon is the monster guarding the entrance of the cavern where the Beauty—the human soul —is imprisoned. Gods and heroes of mythology fight and conquer the beast, and thus gain the much-desired trophy. Psycho-analysis, by shedding light on the complicated mechanisms of the psyche, and on the ambivalence of love-fear, angelic-infernal and divine-human nature has helped us to understand why the Dragon, who was supposed to "devour the sun" during the eclipse, was also identified by the astrologers of old with "central life," power, energy and light in the Sun-Moon-Earth equation. It is said in the Kabala: "The celestial Dragon towers above the Universe like a King on his throne."

The Dragon dominates all the Twelve Signs of the Zodiac. The fixed stars around the North Pole appear to be guarded and surrounded by Draco, which is the central character of the road which the planets cross. The "head" of the Dragon marks the point where the lunar ecliptic crosses the sun's orbit in the north, and its "tail" marks the point where it crosses it in the south.

In the constantly revolving universe, the Dragon appears as a fixed and dominant feature. Like a spider, it seems to control the invisible threads of the stars and planets from its position in the heart of the Zodiac, that is, the area where the Sun and the Moon appear to move, when seen from the Earth. As a European alchemist (Vaughan) wrote in the 17th century:—

I am the old Dragon, omnipresent on the Earth's surface, I am father and mother, old and young, weak and powerful, visible and invisible, heavenly and earthly, lowest and highest: Nature's laws are often inverted in me: I am dark and shining, known to all, and yet I am no one.

The planet Mercury crosses the orbit of the North Star four times a year. The head of the constellation of the Dragon—at its zenith or at its nadir—marks alternately the approach of the two annual solstices. The Dragon links the regular and visible movement of the planets within the Zodiac with the imperceptible movement of the fixed stars; in the same manner, its psychic "image" links the "ego" of the psycho-analysts with the "It": generation and life with destruction and death.

In the Orphic and Mithraic myths, a Man-God is represented as born from the shell of a "cosmic egg," like "Pan-Ku" of the Chinese Genesis. This egg was laid and hatched by a winged serpent of the skies, the same one which dominates the two lesser serpents: the constellations of Hydra and Serpens.

The alchemists believed that if a serpent swallowed another serpent, it turned into a Dragon, and that if it swallowed fire, it turned into fire. A male Dragon which devoured

a female one gave birth to a Phœnix, symbol of resurrection and eternal life.

On the eve of Resurrection, YANG begins a new cycle: the lunar period of the year ends and the solar one begins: the Mithraic fire is rekindled from its own ashes just before it becomes extinct. The Sun crosses the equator and comes to the northern hemisphere. And with it are reborn Dionysos, Osiris, Proserpine and Attis-Adonis, all the gods of the Mediterranean who emerge from their legendary tombs.

Alchemists and astrologers scrutinize the heavens, the first near their test-tubes, the others from their terraces: they see the Celestial Dragon crucified on the starry cross with his head pointing east and his tail west, while the zenith appears to cross his heart like a lance.

In their primitive laboratories, the alchemists made sacrificial offerings in honour of the Dragon and purified mercury which, on sublimation, was expected later to produce gold. They had in their hands the quivering mercury, representing the human soul: their one single purpose was to restore this soul to its original purity before the Fall, *i.e.*, to turn it into gold. The Dragon, who, in the form of a serpent, was the original tempter of the first human couple, gives us the key to the Fall. *L'Œuvre Royale de Charles VI* says that the Dragon is the Sun and his wife is the Moon, great with child by the Sun. As Hydra, or in his own form as a dragon, he brings about the fall of man in many myths, from the Persian to the Siegfriedian. But redemption and resurgence are also contained in the ambivalent myth: the serpent develops powerful wings and the fishes climb to the skies and become stars. This is the only explanation for the mysterious words which St. John the Evangelist puts on Christ's lips: "...as Moses lifted up the serpent in the desert, so shall the Son of Man be lifted up."

In China, the constellation Pisces is called the Dragon, and the same character serves to write "Sturgeon" and "Dragon." According to Chinese belief, every year, at the spring equinox, the fishes are turned into stars. In the Chinese calendar (which is a lunar one) there is a crucial moment, exactly in the middle of the second Moon of the year, when the Sun sinks below the horizon and the Moon emerges from the other side, followed by the constellation of the Sturgeon (Pisces). This is the beginning of the YANG period, embracing spring and summer: it is the period of sunshine, heat, harvesting, flowering, masculine strength, etc. Migratory birds reappear, and the Chinese of old believed that they had been "metamorphosed" during the winter (the pheasant became a serpent). Equilibrium between YANG and YIN is represented by the sign "*ling*" which also serves to denote a tortoise, a unicorn or a sturgeon. This fish has served since remote times to represent the YANG principle, and as a symbol of Imperial Power or as an amulet to main-

tain the balance of YIN and YANG in palaces and mansions.

The oldest Chinese texts speak of a fish that could fly, and jumped up the river, ascending steep rapids. This was the sturgeon, which was believed to turn into a Dragon when it reached the source of the rivers. In Shen-si (North-West) there are some rapids called Lung Men, or the Door of the Dragon, near which may still be seen the ruins of the great temples and monuments erected by the Wei and T'ang Emperors, during whose reigns Chinese religious feeling reached unexampled heights.

The Imperial sturgeon of China, called *Wei*, leaves its winter quarters during the spring equinox, and leaps up the river towards the Dragon-Gates, in the same manner in which the salmon does in other countries. When the autumn equinox comes, according to a famous writer of the Han period, "the Dragon comes down from the skies and buries himself in the deep," and the stars return to the sea in the form of fishes.

The Sturgeon constellation is thus composed of fishes which have been turned into stars: its appearance coincides with the first rainfalls and the swelling of the rivers, when the Emperors used to offer sacrifices to the Lord of Heaven (Shang-Ti) and sailed in barges to the Temple of the Ancestors (Tai-Miao) to pray for a good crop.

Taoism, the religion of Nature seen from the angle of Magic, chose water as the symbol of its philosophy and the Dragon as the emblem of its mythology. The Dragon is the secret power behind the transformation of the waters and the clouds, the force which is constantly moving and stimulating, the creative force of nature. Taoism, which proclaims that immortality is the result of constant transmutations, regarded the Dragon as the ideal emblem of life eternal and of its periodic mutations. This has been beautifully expressed by the great masters of Taoism: Chuang Tsze, Lieh-Tsze and Huai-Nan-Tsze.

The first alchemists were adepts of Tao, and lived solitary lives in mountains and caverns: they were magicians, initiated into all the secrets of herbs, stars and metals. As the Tao doctrine spread near to the cities and even the palaces, it became organized as an Order; alchemy then passed from the cavern to the laboratory. A closed brotherhood was thus born and a "sealed" language was evolved which could be understood only by the initiated.

The magician Li Chao-chung, Counselor of the Emperor Wu-Ti (140-86 B.C.) wrote:—

> I know the secret of the transmutation of mercury into gold. I can climb on to the flying dragon and ride on it to the Nine Winds of the Earth. I can ride a gull and climb the Nine Roofs of Heaven.

Nearly all the expressions in this fragment are kabalistic. The Dragon symbolizes various things, chiefly

the YANG principle of Nature. The Green Dragon, or White Tiger, was the YIN principle.

Chinese alchemists were generally astrologers too. They divided the heavens into four regions: Eastern Quadrant or Blue (green) Dragon; Northern Quadrant or Black Turtle; Western Quadrant or White Tiger; Southern Quadrant or Red Bird.

Lung Wang, the "Dragon King," celebrates his birthday on the 13th day of the 6th moon, when he gets together all the clouds and pours torrential rain on the thirsty soil for three days, called *Fu*.

On *Lung Tai Tou*, during the Second Moon, when the first warm days awake the Dragon, some rain also falls, but this is not sent by Lung Wang: it is the result of playful quarrels among the clouds on the part of "little Dragons."

Peasants adore the "Dragon King," during the three *Fu* days, as the patron god of rain and harvests. He is believed to live in a sumptuous palace under the Eastern Ocean, and foreigners call him the Chinese Neptune. Processions—in which the Emperor himself used to participate—were made to the sources of the rivers, where the peasants would sing:—

May the great rain fall in buckets
And the thin rain, drop by drop
Great Heavens ! Great Heavens !
Pearl Emperor ! Pearl Emperor !
Have mercy on all things !
I have in my hand two willow branches.
Oh extend the rain under all the skies !

This *Chiu Yu*, or "invitation to the rain," takes—in times of drought—the form of a nation-wide prayer. Buddhist and Taoist priests take part, and in some cases "foreign" priests have been more or less compelled to participate too. When rain is excessive and floods threaten, drums are beaten and arrows are fired at the waters of the rivers. In the Han days, a general deployed his troops by the swelling waters of a river, not to build stone or sand parapets, but simply to beat the gongs and to fire arrows. In 1872, when there occurred a devastating flood, a magistrate threw himself into the waters as a sacrificial offering to appease the Dragon, and the flood immediately ceased. The magistrate became a water spirit and emerged from the water as a small serpent which, on being found by a peasant, was ceremonially taken to Tientsin and placed in the temple of Lung Wang, the "Dragon King." Water serpents are considered as emissaries of the Dragon.

Anthropologists have tried to identify the Dragon with the dim recollection in the Asiatic mind of the giant saurians which lived in the muddy plains of China in prehistoric times. In the I-Chang and Ying-Chang gorges, fossilized remains of antediluvian giants have been discovered and, in the famous Ho-Nan caves, ethnologists have discovered images in the shape of Dragon bones covered with inscriptions, which were used in remote times for soothsaying. In these inscriptions, the calligram *Yu* which means rain, is the most frequent one. The Dragon

has always been associated with rain and fecundation.

The same authors have identified the Dragon with the huge serpent, *python molorus bivittatus*, which still exists in tropical Southern China, and have retraced this origin through an examination of the decorative figures used on barges for the festival of the Dragon boat.

Morgan de Groot, studying the origin of this Festival, which takes place in the 5th Moon of the summer equinox, reached the conclusion that the crocodile and the Dragon are one and the same image and that when a sacrifice is offered today to the Dragon, it is really intended to appease the souls of those persons who have been devoured by crocodiles, so that they will not harm the crops or bring pestilence.

The Dragon contains the elements of nine different animals: the head of the camel, the horns of the deer, the eyes of the "devil," the ears of the ox, the muzzle of the goat, the back of a crocodile, the scales of a fish, the nails of a falcon and the feet of the tiger.

The Dragon has a beard on his chin, gems in his temples, and 99 scales on his back, some of which are erect on his neck, giving the impression of a sort of crest. The head has a small hump which is called *po-shan* or *chih-mu* and contains the elements of some of the peculiar virtues of the beast. For example, without it, it would be unable to fly.

The Dragon's voice is similar to the sound of a copper container, raucous and jangling. Its breath normally turns into clouds, but it can, at will, transform it into water or fire.

The Dragon is the Lord of Creation, and can fly, swim, or walk; it can become invisible at will. It can alter its size, penetrate the bowels of the earth or swim to the bottom of the oceans; it is represented with a red sphere in its front paws: this has given rise to several interpretations, some saying that it is the image of YIN and YANG; others, that it is the world; others, the Sun or the Moon, while many believe that it is only a jewel.

On the 15th day of the First Moon, China celebrates *Shang Yuen*, or the Festival of the Lanterns, also called the Festival of the First Full Moon. As in the case of nearly all the festivals of the Chinese lunar calendar, this is a survival of the old rites of nature worship, and is essentially a peasant feast.

In the coastal regions the Festival of the "Dragon King"—who controls the destiny of sailors and fishermen—is celebrated on this occasion. The image of the "Dragon King" is taken to the beach and the inhabitants march behind it, carrying lighted lanterns and setting off fireworks. Local bands—mostly cymbals and drums—fill the air with their din. The more enthusiastic youths play at *Lung Hsi Chu* or "the Dragon playing with a ball": three boys fill a cardboard dragon, one of them being the head, the second the body and the third

the tail, all three having their legs free to move. A fourth lad carries an illuminated globe. The idea is to show how the Dragon plays with the globe by the rhythmical and graceful movements of the three boys. The monster tries to catch the ball, which escapes him, and, as his head moves, the tail must move in unison a much longer distance. After some exhausting hours of chase, the players get to the house of the richest man in the place and there the Dragon manages to catch the globe—a very good omen for the owner, who receives general congratulations and rewards the dancers with a sumptuous meal.

The origin of this Festival is said to go back to the Han dynasty, during which the Emperors used to go to the Tai-Yi or Temple of the Primary Causes, between the 13th and 16th day of the New Moon, that is, at the lunar new year. The T'ang Emperors were so fond of the sight of the fully lighted city that they used to go about incognito in the streets; and it is even said that, taking advantage of the absence of their lord and master, the ladies of the Imperial harem would do likewise.

Chinese picaresque literature uses this date as an occasion for the most involved and amusing love-intrigues.

K'ien-lung of the Manchu dynasty, who has been called "the Louis XV of China," celebrated in the Summer Palace of Peking the Lantern Festival with exceptional splendour: every pavilion, every balustrade, every barge on the lake had on it dozens and hundreds of lanterns. The splendour of the Festival was such that according to a chronicler, the Lord Buddha himself came from the heavens to enjoy the sight. In fact, K'ien-lung only revived similar feasts which had taken place under the refined Ming Emperors in Nanking.

The Chinese believe that on the second day of the Second Moon, the Dragon wakes up from his winter sleep and stamps on the snow-covered earth with his tiger-paws. The Chinese will eat at this time food which, by virtue of "sympathetic magic" will give them the strength of the monster.

On that day, men will shave and women comb their hair with great care; this is called *Ti-lung-tou* (shaving the Dragon's head). Women do not sew, for fear of picking the Dragon's eyes with their needles. The Northern Chinese beat their gongs in order to frighten spiders, which can be transformed into the "tears of the Dragon." Women will also search all the rooms of the houses with lamps in their hands.

In Shantung, a special cake, in the form of a dragon, is baked; three holes are bored on its back and candles put in them so that they can be lighted on the night of the Feast.

At dawn, the whole family assembles and a circle is drawn on the ground of the hall with cinders; in the centre of it, a cross is drawn and products of the farm are deposited there; in the cities, merchants

will put goods, and wealthy persons will place money. These are lit with Dragon lanterns, while children dance on stilts the Dance of the Long Feet or dress up as lions or turtles and race the Dragon.

One explanation of the Dragon idea is connected with the real or imaginary existence of the Lemurian or Austral Continent (of which Australia would be the only surviving remnant) which was inhabited by flying saurians. According to Scott Elliot, its flora was of the coniferous type; gigantic fir-trees grew in vast warm marshes, where dinosaurs, ichthyosauri and pterodactyls lived.

There were reptiles of all sizes: from that of a salamander to huge beasts whose wings had a span of five yards. The Dinosaur or frightful carnivorous Dragon, was ten or fifteen metres long.

According to Haeckel, anthropoid apes of the "Lemurian" type existed in the continent.

The existence in the past of this continent is mentioned in the myths and traditions of most peoples, and it has now been scientifically verified by naturalists who have studied the flora and fauna of Africa, India and Oceania.

In this dark and rainy atmosphere, amid volcanoes in constant eruption, the dinosaur or dragon made its mark on the psyche of man's remote ancestors. He was the lord of the water and the master of the skies: his terrible claws could destroy a serpent or an iguanodon with equal ease. He could be seen crossing the skies like a meteor, appearing and disappearing from the muddy craters of volcanoes. The memory of this primitive period has never been wiped out of man's memory and a mixture of fear and respect endures in his inner consciousness. The Dragon was an apocalyptic beast, but it also had attributes of a demi-god; the mythologies of China, Japan and India, and those of the Celtic and Germanic races have turned it into a sacred animal, worshipped and feared at one and the same time.

There are many people in China who assert that they have seen Dragons. An American writer recently made an inquiry into the belief in Dragons among contemporary Chinese of all walks of life. Of those inquired of 82% stated that they believed in the reality of the monster. To eliminate local superstition, the people were chosen from ten different provinces. Another author, collecting evidence from people who had seen a Dragon, managed to obtain testimonies from several who had had that doubtful privilege. A Tientsin teacher asserted that he had seen a dead Dragon in his native Shantung and that many other people had also seen it on the banks of a river. In the same province, a servant and many other people declared that they had seen a Dragon fall from heaven during a storm. An educated Professor of the Classics from Nanking stated that he had seen a wounded Dragon

in his childhood; people covered it with blankets, but a tempest came and the beast disappeared. A Pekin magistrate, while sailing on the Yang-tse, had seen three Dragons crossing a mountain not far from the shore.

These various accounts describe the Dragon as between 15 and 50 feet long; its body is covered with scales, the head resembles that of a goat, with a beard and two small horns, and the four paws have powerful claws. It moves as swiftly as a serpent and, although it has no wings, it can fly over the clouds. The colour varies: some Dragons are red, others black, blue or white. All agree in describing its eyes as exceptionally vivid and powerful—it is stated that this is to compensate for its deafness. The Dragon can see a blade of grass from the clouds.

The Dragon is the "*deus ex machina*" of *Feng Shui* or Chinese Geomancy, whose exponents are called *Lun-Kia* or Dragon Men. In their books, highlands are described as *lung* or "dragons" and lowlands as *shui* (water). The Dragon inhabits the mountains and the expert must know how to tell the favourable influences of the Dragon from the sham influences which are nefarious to the house, temple or tomb.

In the *Feng Shui* of tombs, two Dragons come into play: the land one, whose dominion reaches 12 feet below the ground, and the water Dragon whose kingdom lies below that limit, and which is infinitely more important, since the water is the "natural element" of the Dragon. Earthenware must never be placed in tombs, according to the Chinese, because the element Earth is allied to the element Fire, which greatly perturbs the Dragon.

The science of the calendar and its allied science of reading horoscopes play an important part in the social life of China, where the stars and chronomancy subject all to their influence. Even the least important acts are not performed unless the horoscope is a favourable one; this rule is rigidly observed in all vital matters such as marriage, important business deals, travel, etc.

Of the four sectors of chronomancy —Blue Dragon, White Tiger, Red Bird and Black Turtle—the Blue Dragon augurs sure success for all things that come under its influence. Persons born under its wing will enjoy blessings which will affect their descendants: their sons and grandsons are destined for the highest posts.

Many of the founders of dynasties, sects or legendary heroes were the sons of Dragons. Liu Pang's mother was resting by a river when a terrible storm occurred; her husband ran to her help, only to find that a Dragon covered her with his body—a union which gave birth to the founder of the Han dynasty. The Patriarch of China, the Emperor Yao, was born of a similar union between his mother and a Red Dragon by the banks of the Yellow River.

Generally speaking, all those who founded dynasties claimed descent from a Dragon and spread the rumour that a Dragon had been seen or had fallen from the sky in their provinces. President Yuan Shih-k'ai, the General who tried a few years ago to make himself Emperor, spread the report that a Dragon had appeared: not being able to produce a live one, he had to be content with the fossilized remains of a Dragon which were covered with auspicious inscriptions concerning his future reign.

Taoist magicians are wont to ride on Dragons. Chao Tao Ling would thus cover huge distances in the company of his friend, the magician Wang Chang. This first Taoist Pope or founder of the religion lived in the Grotto of Yun-ki-Tung in the Mountains of the Tiger Dragon, in North-East China, where there had lived before him an immortal Taoist who had taught him how to mix Blue Dragon with White Tiger.

The genii of Taoism all ride on Dragons or are driven in chariots by Dragons, in their voyages through the clouds.

It is also reported that, when Confucius was born, two Dragons kept watch all night near his mother's house.

The Chinese concept of the Dragon is a beneficent one, for the monster represents vital power, the creative force which nourishes the earth with water and rain, and regulates the mysterious life of the fishes and other beings which inhabit the rivers and the four oceans. He also keeps watch over the repose of the dead, according to the principles of *Feng Shui*.

In Europe, heroes and demi-gods (St. George, Beowulf, Siegfried, etc.), all fight against the Dragon, who represents an infernal, malignant, destructive force. In China, on the other hand, the Immortal Hsien of Taoism ride on the backs of Dragons in their journeys across the air and in the heavens of supreme enjoyment which they inhabit. It was therefore logical for the Son of Heaven to adopt the Dragon as the emblem of Imperial Power. Embroidered on the Emperor's tunics, sculptured in the palaces and on the thrones, the Dragon symbolizes the YANG principle, masculine force, the immortal, the Sun. The Phœnix—the emblem of the Empress—symbolizes YIN, the feminine element, lunar or weak.

When a candidate was successful in the famous Imperial Examinations which opened the doors of advancement to the highest ranks of the Government, diplomacy and administration, he was said to have "crossed the Doors of the Dragon."

The heir to the throne was called "The Son of the Dragon" and his lineage went much further back than mere human ancestry; he had been engendered by the extra-terrene contact between the Dragon and the Empress.

The image of the Dragon appears on vases, amulets, masks, discs and plates from the remote days of the

Shang dynasty, which is the oldest historical period of China (1766-1122 B.C.). According to Pope-Henessy, the emblem was in use by Chinese princes 3,000 years B.C. The early ornamental Dragon was similar to a sturgeon: it was a dragon-fish. Later appeared the horse-dragon, after passing through the turtle and the crocodile stage, until we finally arrive at the winged Dragon. In these transformations, certain Eastern types of fishes played their part. The metamorphosis of the winged horse into a Dragon can be followed in all its stages through old paintings. Horse, Serpent and Dragon go hand in hand in Chinese art and also have contiguous places in the Lunar Zodiac of that country.

Laurence Binyon, in his remarkable work *The Flight of the Dragon*, maintains that the monster incarnates the wind, that cosmic wind which, in Greek mythology, appears in the possession of Mænads by Bacchus which made Shelley exclaim in his "Ode to the West Wind":—

> Wild Spirit which art moving everywhere;
> Destroyer and preserver; hear, oh hear!

In Taoism the wind is always creative, never destructive: it made the *Kuei*, or original discs, revolve: these are a Chinese anticipation of the idea of the atom. This wind, going round in spirals, caused the waters to rise "like cream over milk" in the beginning of the "*Kalpas.*" According to the Tibetan Lamas, wind could bring about the life and death of worlds by causing the magic *Kung* to vibrate. According to Confucius, by ringing the low note of *Shang*, it could produce the union of YIN and YANG which created the Universe. The Dragon would be thus an image of the cosmic soul, identified with the wind, "fluid, penetrating, and ever changing."

In Chinese sculpture and architecture, the Dragon always appears among the clouds, playing with a globe, *i.e.*, the Earth.

In the central staircase of all the Imperial Palaces in Pekin there is a place where two Dragons play with a spherical ball: this place is reserved for the passage of the Emperor.

There is a great difference in the animals of Chinese and Western iconography: the latter have nearly always an unreal, inanimate rigidity. Chinese figures have an extraordinary potential of movement and life even when—as in the case of the Unicorn and the Dragon—they are purely conventional and have passed through many transformations before reaching their present stage. The same is true of all the arbitrary beings created by Chinese art. If we compare images from Chinese jades, on amulets and on vases, with their equivalent figures in European heraldry, we notice that in the latter, life seems to have been arrested or crystallized, while the former have an extraordinary dynamism. The Oriental's psyche is imbued with a magic sense of the Universe which makes men see the world in terms of rhythm and move-

ment. This is shown by Sino-Japanese art: artists try to express the soul of things by a rhythm or vibration of the cosmic spirit. Their images are pregnant with the love of men for the beings and things represented; instead of the "subject-object" relationship of Western art, there is a total communion or fusion of the artist with the objects he portrays.

The yearning for movement in the Chinese artistic temperament is such that the race created a quivering, flexible, aerial, land-borne and aquatic being: the "Dragon."

To sum up, it thus seems that the Dragon incarnates the creative and evolutionary Forces of Nature which the Greek philosophers (Heraclitus, Plato, Aristotle, etc.) dimly perceived and which the Roman Lucretius appreciated almost fully. It is the same notion which Haeckel and Darwin explained and which modern science is following to its furthest limits. The Dragon expresses a remote Chinese intuition regarding the origin of man, and even the origin of life, which was born from the water. The Dragon is an amphibious being which has elements of the fish, the reptile, the bird and the mammal and climbs from the darkness of the ocean bed to the sun and then falls on the earth to fertilize it. He is more than Prometheus and Dædalus: for he symbolizes the triumph of moral values, ascent, purification, the conquest of YIN by YANG, of darkness by light, of life over death. He is thus the symbol of the central idea of TAO: the "dynamic" which moves the worlds and causes the constant birth and rebirth of all life.

JUAN MARIN

A NOTE ON THE ABOVE

The great change which has come about in the attitude of scholars towards symbols, myths and other legendary lore within the last few years is evident from the approach of Dr. Juan Marin to the Chinese Dragon as myth and symbol in this article. He has brought out many points of interest and value, some of which may be supplemented from the writings of Madame H. P. Blavatsky who, more than 60 years ago, wrote:—

The study of the hidden meaning in every religious and profane legend, of whatsoever nation, large or small—preeminently the traditions of the East—has occupied the greater portion of the present writer's life. She is one of those who feel convinced that no mythological story, no traditional event in the folk-lore of a people has ever been, at any time, pure fiction. (*The Secret Doctrine*, I. 303)

Dr Marin denies that the great myths are mere abstractions, suggesting that they owe their existence to a direct relationship subsisting between the world of thought and the physical universe. This agrees in general concept with her description of the symbols enshrined in the Pyramids and other Titanic monuments as each "*an embodied idea,—combining the conception of the Divine Invisible with the earthly and visible.*" These symbols, she wrote, show the builders' "great knowledge of natural sciences and a practical study of cosmical power." (*Isis Unveiled*, I. 22) She went so far as to declare:—

There are no ancient symbols, with-

out a deep and philosophical meaning attached to them; their importance and significance increasing with their antiquity. (*S.D.*, I. 379)

The fables of the mythopœic ages will be found to have but allegorized the greatest truths of geology and anthropology. (*Isis*, I. 122)

It was, she declared, by the use of analogy, derived from the Hermetic formula "as below, so it is above" that the conception of the Divine Invisible had been derived. Otherwise, she demanded:—

Whence that identity of primitive conceptions which, fables and legends though they are termed now, contain in them nevertheless the kernel of historical facts, of a truth thickly overgrown with the husks of popular embellishment, but still a truth? (*Isis*, I. 122)

Dr. Marin has done well to turn for the understanding of the Dragon symbol to the skies as well as the earth. Madame Blavatsky wrote:—

...the history of this world since its formation and to its end "is written in the stars," *i.e.*, is recorded in the Zodiac and the Universal Symbolism. (*S.D.*, II. 438)

She confirms specifically the claim advanced by Dr. Marin for the great antiquity of the Dragon myth, as well as advancing proofs of its widespread and its several meanings.

One symbolic meaning of the Chinese Dragon mentioned by Dr. Marin is the creative and evolutionary forces of Nature, on which Madame Blavatsky writes:—

The "Spirit of God moving on Chaos" was symbolized by every nation in the shape of a fiery serpent breathing fire and light upon the primordial waters, until it had incubated cosmic matter. (*S.D.*, I. 74)

She mentions that in the Kabala (the *Siphrah Dzeniouta*), "the creative Force 'makes sketches and spiral lines of his creation *in the shape of a Serpent.*'" (*Ibid.*, II. 505)

Dr. Marin has several interesting things to say about Draco, the Constellation of the Dragon, on which Madame Blavatsky writes:—

The seven-headed serpent has more than one signification in the Arcane teachings. It is the seven-headed *Draco*, each of whose heads is a star of the Lesser Bear; but it was also, and pre-eminently, the Serpent of Darkness (*i.e.*, inconceivable and incomprehensible) whose seven heads were the seven *Logoi*, the reflections of the one and first manifested Light—the universal LOGOS. (*S.D.*, I. 411)

He recognizes the Dragon as a dual symbol, celestial and demoniacal at the same time. *The Secret Doctrine* says:—

The primitive symbol of the serpent symbolized divine Wisdom and Perfection, and had always stood for psychical Regeneration and Immortality. Hence—Hermes, calling the serpent the most spiritual of all beings; Moses, initiated in the wisdom of Hermes, following suit in Genesis; the Gnostic's Serpent with the seven vowels over its head, being the emblem of the seven hierarchies of the Septenary or Planetary Creators....Yet they all made a difference between the good and the bad Serpent (the Astral Light of the Kabalists)—between the former, the embodiment of divine Wisdom in the region of the Spiritual, and the latter, Evil, on the plane of matter. (I. 73-4)

Thus we have not only the serpent as a symbol of Wisdom but also "the Dragon *Apophis*" (Egyptian: *Apap*), the symbolical Serpent of Evil, "whose victim is every soul united too loosely to its immortal Spirit." (*Ibid.*, I. 459)

But the more significant role of the Dragon or Serpent in Symbology is that connected with what Dr. Marin refers to as "the triumph of moral values, ascent, purification," etc. On this Madame Blavatsky has written much. "Serpent" and "Dragon," she explains,

were the names given to the "Wise Ones," the initiated adepts of olden times....the *Nâgas* of the Hindu and Tibetan adepts were human *Nâgas* (Serpents), not reptiles. (*S.D.*, I. 404)

...the Dragons and *Nagas* were the names given to the Initiates-hermits, on account of their great Wisdom and Spirituality and their living in caves. (*Ibid.*, II. 501)

She mentions a Gnostic Fraternity of Egypt, the Ophites, the "Brotherhood of the Serpent," who reverenced the Serpent as a symbol of Wisdom.

The Druids of the Celto-Britannic regions also called themselves snakes. "I am a Serpent, I am a Druid!" they exclaimed. The Egyptian Karnak is twin-brother to the Carnac of Bretagné, the latter Carnac meaning the serpent's mount. The Dracontia once covered the surface of the globe, and these temples were sacred to the dragon only because it was the symbol of the sun, which, in its turn, was the symbol of the highest god. (*Isis*, I. 554)

Apropos of Madame Blavatsky's reference, cited above, to the "Dragons" or "*Nagas*" living in caves, the following additional reference, to the catacombs of ancient Egypt, known as "the Serpent's catacombs," may be given:—

It was there that were performed the sacred mysteries of...the "circle of necessity"....

In de Bourbourg's book, Votan, the Mexican demi-god, in narrating his expedition, describes a subterranean passage, which ran underground, and terminated at the root of the heavens, adding that this passage was a snake's hole...and that he was admitted to it because he was himself "a son of the snakes," or a serpent....The hierophants, moreover, of Egypt, as of Babylon, generally styled themselves the "Sons of the Serpent-god," or "Sons of the Dragon"...because, in the Mysteries, the serpent was the symbol of WISDOM and immortality." (*Isis*, I. 553)

Referring again to the Druids, she writes that the little that is known of them permits the inference that they were "eastern priests akin to the Chaldeans and Indians," and that

they symbolized their deity as the Hindus do their Vishnu, as the Egyptians did their *Mystery God*, and as the builders of the Ohio Great-Serpent mound worshipped theirs—namely under the form of the "mighty Serpent," the emblem of the eternal deity TIME (the Hindu Kâla). (*S.D.*, II. 756)

The relation of the Dragom to recurring cycles of time is mentioned by Dr. Marin. Madame Blavatsky writes of "Ananta-Sesha" as "the Serpent of Eternity—the couch of Vishnu during Pralaya." In some of the exoteric beliefs it is represented as a seven-headed cobra. She writes also that the "Dragon" (of *Revelation*)

is simply the symbol of the cycle and of the "Sons of Manvantaric Eternity," who had descended on earth during a certain epoch of its formative period. ...The "third part of the stars of heaven" cast down to the earth—refers to...the *human* Egos destined to perform the whole cycle of incarnations. (*S.D.*, II. 485)

It is not alone Egypt, Greece, Scandinavia or Mexico, that had their Typhon, Python, Loki and its "falling" Demon, but China also. The

Celestials have a whole literature upon the subject...in the *Y-King* one reads: "The flying Dragon, superb and rebellious, suffers now, and his pride is punished; he thought he would reign in heaven, he reigns only on the earth." (*Ibid.*, II. 486)

In connection with Dr. Marin's significant references to the connection of the Chinese Dragon with water, the following may be quoted from Madame Blavatsky:—

For ages the watery abyss—which, with the nations that preceded the later Babylonians, was the abode of the "great mother" (the terrestrial post-type of the "great mother chaos" in heaven), the parent of Ea (Wisdom), himself the early prototype of Oannes, the man-Fish of the Babylonians—for ages, then, the "Abyss" or *Chaos* was the abode of wisdom and not of evil. (*S.D.*, II. 503)

And of Oannes, known in the Chaldean "legends" as *Lag* or Dagon, the "man-fish," she writes that he

came to the early Babylonians as a reformer and an instructor. Appearing from the Erythræan Sea, he brought to them civilization....Oannes was "an *animal* endowed with reason."... the "fish's head" was simply...the *mitre* worn by priests and gods, made in the form of a fish's head....The "fish" is an old and very suggestive symbol of the Mystery-language, as is also "water." Ea or Hea was the god of the sea and Wisdom, and the sea serpent was one of his emblems, his priests being "serpents" or Initiates.

Finally, apropos of Dr. Marin's mentioning that "in China, the constellation Pisces is called the Dragon," it may be recalled that Madame Blavatsky writes of that constellation that it "shines as a symbol of all the past, present, and future Spiritual Saviours who dispense light and dispel mental darkness" (*S D.*, I. 653)

It is evident from these quotations, as from Dr. Marin's illuminating article, how much more the "Dragon" myth and emblem signifies than the dim recollection of extinct monsters, though the fact of their having existed in prior ages is as indubitable to present-day science as it has been to the reminiscence of the untutored millions down the ages, for truly, as Madame Blavatsky has written:—

The imagination of the masses, disorderly and ill-regulated as it may be, could never have conceived and fabricated *ex nihilo* so many monstrous figures, such a wealth of extraordinary tales, had it not had, to serve it as a central nucleus, those floating reminiscences, obscure and vague, which unite the broken links of the chain of time to form with them the mysterious, dream foundation of our collective consciousness. (*S.D.*, II. 293)

A STUDENT OF THEOSOPHY

ABANINDRANATH TAGORE

[The recent death of the late Shri Abanindranath Tagore, who did so much to revive Indian art, besides being a writer of originality and charm, makes timely as well as poignant these reminiscences by a devoted French one-time pupil, **Madame Andree Karpeles-Hogman.** She and her husband, M. C. A. Hogman, are staunch friends of India and have brought out in their "*Feuilles de l'Inde,*" Publications Chitra, (Mouans-Sartoux, Alpes Maritimes) a number of delightful French translations from Indian authors, including *La Poupée de Fromage* by Shri Abanindranath Tagore, mentioned in this article, and several works of his even more famous kinsman, Rabindranath. In France, the centre of European culture, Monsieur and Madame Hogman have for many years been serving the cause of India and Indian literature and art in a very laudable manner and they deserve greater appreciation and assistance than they have so far received.—ED.]

Romain Rolland in one of his books alludes to those great men whose spirits, like lighthouses, illuminate different parts of the world, preventing our planet from being overwhelmed by darkness. Alas, when one of those lighthouses is extinguished, the world seems darker, the threats speak louder, our lives feel poorer. Abanindranath Tagore's death deprives us of one of those precious lighthouses; all those who have known him and admired him feel that loss deeply. As time goes on one will realize more and more what a great rôle he played in India's fight for Freedom, and what a forerunner he was, fighting in his own personal, original and silent way. Keeping aloof from politics, avoiding speeches and lectures, rarely absent from his beloved verandah in Jorosauko, retired, modest, completely free of pride or "*arrivism,*" he has helped India to purify her soul, heart and mind of all harmful European influence.

Bengal, thanks to Abanindra, rediscovered her own inner self, her own art; began to appreciate her folklore and to understand that her rural life, her cottage industries, her popular traditions, were the most precious treasures of her national inheritance. Neither sectarian nor one-sided, his manifold genius had several ways to express itself; his refined, subtle hands had many tools; magician that he was, he could work miracles in his own careless, graceful, witty, aristocratic manner. There are likenesses between him and the masters of the Italian Renaissance; in fact, he is responsible for the Renaissance of Indian Art.

* * *

Long ago, in Paris, a little girl was looking at the English magazine, *The Studio*; she came across a reproduction of one of Abanindranath's pictures: an illustration for Kalidasa's *Cloud Messenger*; the

longing expression of the lonely figure; the dark cloud above the melancholy landscape, the harmony prevailing throughout the whole picture, impressed her in a way she could hardly explain, understand or express. The desire to meet one day the creator of that picture filled her heart with an unforgettable intensity. Years passed by. Unexpected coincidences brought the young girl (now a painter) to Jorosauko. A-ba-nin-dra-nath Ta-gore (the syllables had haunted the girl, like the lovely verse of some mysterious, far-away poem). He was there in front of her; he revealed India's soul to her; India's art; Bengal's heart. She soon called him her "Guru."

* * *

Rabindranath Tagore has described Jorosauko in his *Boyhood Days* but who will ever write the Saga of the whole Tagore family in that mansion filled with art, music, poems, drama, religious and social reforms? The young French painter enters, as into a temple, into that enchanted Castle. A curly pet lamb greets you in the courtyard; an imposing "*darwan*" leads you up the stairs .. corridors...sunny terraces...shady *zenāna*...graceful, mysterious silhouettes...at last: *the* verandah! An impressive Trimurti, three brothers, are there: Samarendranath, with his long lotus-petal eyes, is meditating on philosophy; Gogonendranath, with his gay smile and his profile of a Roman Emperor, is busy with some magic kaleidoscope which he has just invented; Abanindranath! High forehead, deep, warm, thoughtful eyes; extraordinary hands, with refined turned-up fingertips. An oasis in the midst of one of Calcutta's busiest quarters, a symbol of the best that India can offer; the heart of Bengal seems to throb on the peaceful verandah. A murmur as of a spring comes up from the hookahs; a fragrance of rose-water fills the atmosphere. The three brothers read, work, discuss; each differently gifted, all three closely united. Nothing of the vast world's culture or research seems foreign to them.

Squatting on a low armchair, Abanindra is painting; he dips his fine Japanese brush in an ancient bowl of burnished silver; a perfect pink lotus floats on the water, beautiful and pure like the lines and colours flowing from the artist's brush. In short sentences, full of meaning, he sums up his ideas on Art; his teaching is rich and deep; the listener feels that none of Abanindra's words ought to be lost. He hands her a small sheet of paper, where he has hastily written a few sentences:—

The lotus of the mind (Manasa Padma) is blooming because the spirit is resting on that...a work of art is the carrier of this perfume of the hidden Lotus, the unseen flowering of the mind.

The keener the sight, the surer the hand; the stronger the bow, the swifter the arrow flies. Lines flow unchecked from a good brush, so the perfume of the mind comes out uninterrupted through the finger tips, quick and skilful.

Manava (Mankind) is God's *Manasa Putra* (child of the mind); all our great works should be born of our Mind. So an artist from the very beginning must learn to express that which his mind sees and feels. This training of the mind should not be deferred till the artist has mastered the methods of drawing, etc. The bird must try to fly from the very beginning, otherwise it will never be able to use its wings.

A perfect imagination and perfect mastery of the brush makes an artist.

Sounds as of an aviary come up to the peaceful verandah from a patio below; the singers are not birds but numerous children of different branches of the Tagore family; one hears echoes of religious performances, of family rituals. Abanindra listens to the lullabies; notes the nursery rhymes; writes down the old fairy-tales; collects all the ancient traditions handed down from generation to generation; questions the old nurses, the grandmothers; writes to village girls asking for their *Alpona* patterns, etc. It is fashionable, nowadays, to take an interest in folklore; to revive or to imitate it; museums are started, exhibitions arranged. But when Abanindra stooped tenderly over the wounded remains of mutilated traditions, he was the only one to do it.

What Hazelius did for Sweden by the founding of Skansen and of the Northern Museum; what Frederic Mistral did for Provence in reviving and preserving its traditions and founding the *Félibrige*, Abanindranath did for Bengal; thanks to him, all the treasures, fast disappearing under heaps of tin boxes, harmoniums and cheap ready-made things, were saved and preserved and became sources of new inspiration.

Two delightful books were the result of Abanindra's researches: his book on *Nursery Rhymes* and his *Alpona and Ritual Decorations in Bengal*. In the first, he accompanies the naïve little songs with short descriptions of village life, of intimate family scenes: one follows the young bride, home-sick for her own family; the mother of the family anxious about the threat of famine. Abanindranath was not only a folklorist, in that book he proved to be a poet, a writer who painted with his pen. The French translation of it brought him admirers who thus understood India better than they could have through its beauty of philosophy: Abanindra taught them to ignore the differences that separate, and to learn about the similarities that unite. In all countries, mothers have used the same words to send their children to sleep, have promised them the same golden treasures of illusion, in order to hide the daily misery which is in store for most of them.

The booklet on *Alpona* has an introduction characteristic of Abanindra:—

Lines must suggest life and movement and they do it all the better if their fluctuations are not of a mathematical exactitude...all those lines traced by our Bengalee girls are beautiful, whether they be straight or irregular; their hands, sometimes unskilled;

are worth more than most of the hands well trained in art schools.

Abanindranath has not only helped us to penetrate into the rustic garden of folk art, he has opened for us the door of the Shrine where stands, in all its traditional beauty, the statue of Pure Art. His booklet, *Indian Artistic Anatomy*, explains the ancient laws of the *Silpa Shastras*, but warns us to remain free:—

> Obedience to dogmas does not make a believer; a man does not become an artist in following blindly the code of his art.
>
> We must never forget that it is the artist with his creations that comes before the maker of laws and his codes on art.

Sadanga, or the Six Canons of Indian Painting, has spread abroad the understanding of Indian art. Says Abanindra at the end of his book:—

> In mixing the colours of our soul with the black of our ink we can obtain the scale of all tints... It is not our eye, but our spirit which mixes the colours.

Abanindra excelled in what Victor Hugo called "the art of being a grandfather." Several of his books are meant for children: his adaptations of *Sakuntala*; his Indianized *Peter Pan*; his selections from James Tod's *Annals and Antiquities of Rajasthan* and *Nalaka*, his story of Buddha. His masterpiece in that line is *Khiri Putul* (The Cheese Doll). He made of that old tale a brilliant psychological story, which delights old and young. His own original style lends a modern touch to the whole. "What a perfect film it would make!" exclaimed Madeleine Rolland, the sister of Romain Rolland, also a great lover of India. Selma Lagerlöf was so charmed by it that she wrote a delightful introduction to the French translation, *La Poupée de Fromage*. "That is the Eighth Marvel of the World," said Abanindranath, "a preface by the author of *The Adventures of Nils* which I like so much!"

Abanindranath was grand as a story teller, improvising, imitating and charming his young audience. During one of his stays at Santiniketan he chose a full-moon night when the liquid silvery light of "*Chandra Mama*" (Uncle Moon) transforms the arid desert into a fairyland. One could hear from far away the drums of the Santal dancers. He entered the boys' dormitory, enjoying the idea of doing something forbidden! The children surrounded him, hanging on his words, following his every movement, their minds flying, far away, into the land of ghosts and fairies that Abanindranath was creating for them. In spite of his success amongst the youngsters, in spite of all the students following him like disciples, in spite of all, Abanindranath declared: "I must go back to Jorosauko!"

"Don't you like being here, Abandada?"

"Yes, but my last grandson is over there; I can imagine him cry-

ing. Nobody knows how to look after him as well as I do."

* * *

There was a huge living-room in Jorosauko; Abanindranath's perfect taste had made of it a most harmonious apartment; on the floor: Japanese mattings of a subdued green; on the walls: ancient Moghul paintings. No ugly English furniture spoilt that room where everything, created and drawn by Abanindra, suited Indian customs and ways of living. The artist is sitting on the mattings surrounded by those long cushions called *"takias"*; near him a *"pira,"* a small low table; on it a *lota* in two different colours of brass, symbolizing the meeting of the Jumna and the Ganges; a portrait of the artist's mother, drawn by himself; and another picture illustrating a sentence he is fond of: "Life is unsure like the dewdrop on a lotus leaf." That picture has the subtle, refined charm of two of his other masterpieces: "A Girl Combing Her Hair," with a brass jewel-box beside her, and "Radha and a Gopi," gazing at an image of Krishna. Those pictures were exhibited in Paris shortly before the war of 1914 in an exhibition arranged by friends of the artist as well as pictures by all his pupils. The Parisian public spontaneously called the pictures the work of "the Calcutta school."

"No work of art is complete," explains the artist, "unless it unites three things: tradition, originality, nature. A picture which is only original has no solid basis and will not last; one which is only traditional, has no personality; one which simply reproduces nature has no soul."

Through the wide-open window entered suddenly a huge and beautiful parrot; his feathers were all white, except a little crown of yellow ones; he flew straight towards Abanindra and settled down near him.

"You know that parrot?"

"No, he has been sent to me from heaven as a reward for what I have said: Originality, tradition, nature." And Abanindranath smiled—such a gay, youthful smile which illuminated his unforgettable expressive features!

ANDREE KARPELES-HOGMAN

PHOTOBIOGRAPHY

The British Council, London, has sent us a delightful book by Cecil Beaton, entitled *Photobiography* (Odhams Press Ltd., 191 pp., 18s.). Mr. Beaton is not only a devoted artist who began his career, so to speak, at the age of three, but his work has also a gracious dignity and refinement all too rare among photographers at present, as will be apparent from the 65 photographs which adorn this volume. He has photographed many distinguished and beautiful people in Europe and America and he writes charmingly of some of his contacts with them. This book is in itself a portrait worthy of study, for it reveals the sensitiveness, energy, humour and sincere humility of the genuine artist.

THE BUDDHIST VIEW OF KARMA

[Dr. B. C. Law, M.A., LL.B., Ph.D., D.Litt., Honorary Member of the Royal Asiatic Society of Great Britain and the Société Asiatique of Paris is an authority on Buddhism and Jainism as well as on archæology. He has published more than forty works in these fields and in those of India's ancient history and of geography. He writes here of the Buddhist teaching on one of the fundamental concepts of Eastern thought.—ED.]

The doctrine of *karma* is accepted in all the main systems of Indian religion and philosophy as an article of faith. It is the central idea of the whole Buddhistic faith. It is repeatedly pointed out in the Buddhist texts that the result of *karma*, whether good or bad, cannot be obviated. It is a force which must produce its own consequences. It is sought to impress this upon the minds of followers of the faith. The doctrine of *karma* had not originated with the Buddha. It had been propounded before the advent of the Buddha by an Indian teacher who was no more than a householder.

According to the popular Hindu belief *karma* is the sum total of man's action in a previous birth, determining his future destiny which is unalterable. Its effect remains until it is exhausted through suffering or enjoyment. In the *Bṛhadāraṇyaka Upaniṣad* and in the teachings of Yājñavalkya we meet with a clear formulation of the doctrine of *karma*, and the resemblance between this formulation and that in early Buddhist texts is so very close that one is justified in maintaining that the Buddhist doctrine of *karma* is nothing but a further elucidation of that in the *Upaniṣad*.

A man need not be afraid of the vast accumulation of *karma* through a long cycle of births and deaths. For, considered from the point of view of mind, the whole of such accumulation may be completely undone by a momentary action of mind. Mind in its own place and as such can make and unmake all such accumulations of *karma*. In Buddhism *karma* has been defined as volition expressed in action. A person cannot be held morally or legally responsible for any action of his or hers, if it is not intentional. Thus the Buddhist teachers tried to define *karma* on a rational and practical basis. An action is no action until the will is manifested in conduct. *Karma* means consciousness of good and bad, merit and demerit.

Broadly speaking, we have three classes of action (*karma*) according to the three channels of action. Thus we have bodily action, vocal action and mental action. Having willed, one acts by body, speech and thought. Volition is thus a state of *karma*. States associated with volition are also *karmas*.

This is clear from the fourfold classification of *karma*. Thus we

have (1) *karma* which is impure and productive of impurity; (2) *karma* which is pure and productive of purity; (3) *karma* which is both impure and pure and is productive of both impurity and purity; and (4) *karma* which is neither impure nor pure and is productive of neither impurity nor purity, and which, though itself *karma*, leads to the destruction of *karmas*. Thus the seven factors of wisdom, like mindfulness and others, may be said to be *karma* which, being neither impure nor pure, productive of neither impurity nor purity, leads to the destruction of *karma*.

The Buddha is represented as saying: "I declare, monks, that there can be no annulment of voluntary deeds without experience of the result thereof." The Master is further said to have repeated: "I declare, monks, volition to be action." Here, of course, volition as moral action with qualifications was meant by the Master. Volition which is morally indeterminate is without moral result.

Karma is of four kinds: (1) action which produces results in this life; (2) action which produces results in the next life; (3) deeds which produce results from time to time; and (4) past action. We have another fourfold division of *karma*: (1) an act, be it good or bad, producing a serious result; (2) excess of either virtue or vice with the requisite consequences; (3) action which is thought of at the time of death; and (4) an act done frequently or oft-repeated during one's lifetime, which, in the absence of the three previous *karmas*, causes rebirth. Viewed from a different stand-point we may have another fourfold division of *karma*: (1) reproductive action; (2) maintaining action; (3) unfavourable action; and (4) destructive action. These twelve kinds of acts and consequences are manifested in their true aspects in the Buddha's knowledge of the consequences of *karma*. In fact, the doctrine of *karma* is the fundamental and basic principle of Buddhism. Action produces consequence, retribution follows from action, which brings rebirth in its train, and in this way the world goes on.

All the factors of this diversified sentient organism, such as *karma*, features (*liṅga*), ideas, language, etc., in the destinies of spirits, men, denizens of purgatories, lower animals, are accomplished by the mind. Hence there is a variety of *karmas* and owing to this variety there is the difference of features in various destinies. The difference in notions or ideas is because of the difference in outward form. The good or bad quality of various deeds is determined by the mind. Depending on the difference in *karma* appears the difference in the births of beings, high and low, exalted and base, happy and miserable. Depending on the difference in *karma* appears the difference in the individual features of beings, beautiful or ugly, well-built of deformed. Depending on the difference in *karma* appears the

difference in the worldly conditions of beings, as gain or loss, fame or disgrace, blame or praise, happiness or misery. By *karma* the world moves, by *karma* men live, and by *karma* all beings are bound. By *karma* one attains glory and praise, and by *karma* come bondage, ruin and tyranny. Thus *karma* bears fruit in manifold forms.

There is no originator of *karma*, no sufferer of consequences, only phenomena continue. *Karma* has its own individuality, its own inheritor. The fruits of *karma*, be they good or bad, will have to be shared by the doer. No action passes from the past life to the present or from the present to the future. As regards the relation between *karma* and its consequence it may be said that there is no action in consequence and no consequence in action. Each of them by itself is void, but it must be admitted that there is no consequence without action. Just as there is no fire in the sun or in the lens or in the dried fuel and likewise fire is not outside them but comes into existence on account of these requisites, in the same way consequence (*vipāka*) is not seen within the action nor is it outside the action. A *karma* is void of its consequence which comes through *karma*. In the past the *khandhas*[1] which originated as the consequences of action or volition ceased.

In this existence other *khandhas* (aggregates) arise out of the consequences of past deeds. There is no condition which has come to this existence from the past. In this existence the *khandhas* which originate as the result of *karma* are destroyed. In another existence others will be produced from this existence; not a single condition will follow rebirth. The "result of action" is, according to some, a term applying only to mental states which have been transmitted by action and not applying to material things. Some hold that the six sense spheres have arisen through the doing of past actions and therefore are results. The mind-sphere may be such a result. According to some Buddhists the three kinds of *karma*: (1) bodily action, (2) action due to speech, and (3) action springing from mind, all originate in *Cetanā* or the will. Even in the early school of Buddhist thought there was recognition of the necessity of finding some means of continuity, if the doctrine of the act was not to fall into disrepute and if remembrance of former births was to be possible.

A celebrated Buddhist commentator has divided *karma* into that which is (1) set up by *karma*, (2) caused by *karma*, (3) caused

[1] The meaning of *khandha* (aggregate) should be taken as group or mass. It is also used in the sense of good quality, as in the case of *khandha* of virtue or of concentration. Keith points out that by a division which seems to have no precedent in Brahmanical texts and which has certainly no merit, logical or psychological, the individual is divided into five aggregates or groups (*khandha*), the Sanskrit equivalent of which means "body" in the phrase *Dharmaskandha* in the *Chandogya Upanisad*. (*Buddhist Philosophy*, p. 85. *Vide* also B. C. LAW, *Concepts of Buddhism*, pp. 53, 58, 96, etc.)

by *karma* and set up by consciousness and (4) caused by *karma* and set up by temperature. *Karma* is ultimately reduced to the psychological factor of volition which is the unique determination of the will. Will-exercise has its power over its co-existent mental properties and physical qualities. In fact, all our activities in deed, word or thought are due to its influence. The doctrine of *karma* or the efficacy of good or bad works is inseparably bound up with that of renewed existence. The world exists through *karma* and people live through *karma*. There is a relation between mind and action. If the mind be distracted no *karma* can be performed. Old *karma* is destroyed and no new *karma* is produced *(khīnaṃ purāṇaṃ navaṃ n'atthi sambhavaṃ)*.

A careful study of the Buddhist stories of heaven and hell makes it abundantly clear that the heavens and hells of Buddhism are places within the categories of space and time, whose inhabitants, whether gods or devils, are as much subject to the iron law of *karma* as are the dwellers upon this earth itself. The various heavens make possible greater and more varied rewards in cases of those who by meritorious lives have earned it; the different hells greater and more varied measures of retribution. Every act, either good or bad, produces happiness or suffering only for a limited period, though the period may be considerably long, according to the nature of the deed.

Both Mahāvīra and Buddha declared themselves to be *Kriyāvādins* or upholders of the doctrine of action. The doctrine of action which Mahāvīra taught makes men conscious of their responsibility for all their acts, mental, vocal, or bodily. It has also awakened the consciousness that salvation is not a gift by favour but an attainment within human possibility.

In Jainism *karma* may be worked off by austerity and by service rendered to ascetics or to the poor, the helpless and the suffering by giving them food, water, shelter or clothing. *Karma* does not mean a deed or some invisible mystical force. It is nothing but a complexity of a very subtle matter which is supersensuous and which pervades the whole world. The Jains believe it to be the result of actions arising from four sources: (1) the first source of *karma* is attachment to worldly things, such as food, raiment, dwelling-place, women, etc.; (2) *karma* is produced by uniting one's body, mind and speech with worldly things; (3) *karma* is endangered by giving free rein to anger, pride, deceit, or greed; and, lastly, (4) false belief is a fruitful source of *karma*.

In Hinduism we find that God inflicts punishments for evil action, whereas in Jainism action accumulates energy and automatically works it off without any outside intervention. The Hindus think of *karma* as formless while the Jainas think of it as having form. The Jainas divide *karma* according to its

nature, duration, essence and content. Mahāvīra's great message to mankind is that birth is nothing, that caste is nothing, but that *karma* is everything and that on the destruction of *karma* future happiness depends. *Karma* is the deed of the soul. It is a material forming a subtle bond of extremely refined *karmic* matter which keeps the soul confined to its place of origin or the natural abode of full knowledge and everlasting peace. *Karma* plays an important part in Jaina metaphysics. Jainism as a practical religion teaches us to make ourselves free from impurities arising from *karma*.

The Buddhist doctrine of *karma* is quite applicable to the modern world. It is now universally accepted that the only thing which follows a man after death is his *karma*. Therefore all men should do noble deeds, considering them as stored-up treasure for future welfare. Whatever prosperity or adversity befalls us we ascribe it to our *karma*. *Karma*, chance and fate or destiny are interrelated. *Karma* has its connection also with ignorance (*avidyā*). When a man is disappointed in his mission in this world, he is often told: "Resign yourself to the result of your own *karma*."

Really the doctrine of *karma* teaches us the permanency of deeds and the inevitability of moral responsibility in the case of an individual, a family, or a nation. It becomes the principle of the preservation of energy and of evolution and heredity in the physical world. Taking into account the effect of *karma* we should always try to do good to humanity and should not indulge in any misdeed. We should bear this in mind, that *puṇya* brings reward and *pāpa* brings punishment. It is *karma* which makes human beings great or low. The influence of *karma* on human life is indeed very great. Its continuous flow through countless ages with a fresh accretion of strength at every stage ultimately bursts upon human society in the form of sages or seers like Confucius, Socrates, Jesus, Buddha, or Mahomet whose names are ever remembered by a grateful posterity which worships them as martyrs or as heroes.

B. C. LAW

NEW BOOKS AND OLD

LITERATURE *

Bridges exclaims in *The Testament of Beauty*:—

> How small a part
> of Universal Mind can conscient Reason claim!
> 'Tis to the unconscious mind as the habitable crust
> is to the mass of the earth....

The 19th century "discovered" psychology; the 20th, the even more intriguing science, psycho-analysis. New scientific hypotheses and techniques inevitably influence literature and literary criticism, because ultimately all surge from life and return to enrich life. It is true Shakespeare was little acquainted with psychology, and with psycho-analysis not at all; he had, however, taken deep draughts from the fountain of life, and his character-creations must have accordingly been intuitively patterned in conformity with the known or still hidden "laws of life." There is nothing thus *prima facie* absurd in interpreting Shakespeare's plays in the light of the modern sciences of psychology and psycho-analysis. But if this is done humourlessly or with fanatic obtuseness, we shall have no light, only the marsh vapours of regret, no thrill of discovery, only nausea. The "Cantabrigian" technique, however appropriate to the physical or biological laboratory, may prove useless or a handicap in assessing literary values. On the other hand, and within limits, the scientific technique may prove a prophylactic against what often passes for criticism today. Mr. Lucas's lectures on literature and psychology are instructive because he is aware of the limitations of the scientific method and hence does not allow the certitudes of the lower knowledge to get the better of the imponderables of the higher wisdom.

Mr. Lucas writes at the outset: "Critics have, I feel, two duties—to interpret; and to judge." The book too is divided into two parts, and they are complementary. There is no esoteric heaviness or nerve-racking hair-splitting in the argument; having originally been given as lectures to groups of Cambridge undergraduates, the various chapters of the book come laden with a disarming friendliness; and sometimes the reader even experiences a sense of participation in the adventure of discovery. After a fresh exploration of Shakespeare's tragic world, we enter the wider arena of literary criticism and wrestle, as others have done before us, with the dragons of Romanticism and Surrealism. Mr. Lucas makes a neat point when he relates the Freudian "id" with the Romantic impulse, the "super-ego" with Classicism, and the "reality-principle" with Realism. As for Surrealism, that frenzy of automatic creation beyond the pale of both beauty and morality, it is for Mr. Lucas the final *reductio ad absurdum* of the

* *Literature and Psychology*. By F L. Lucas. (Cassell and Co, Ltd., London. 340 pp 1951. 15s. Received through the courtesy of the British Council, London.)

Romantic movement. A diversity of critics and poets and a variety of theories jostle together in Mr. Lucas's pages; and his own comments are always marked by a fundamental honesty. Sanity and integrity are rare qualities in a literary critic; and Mr. Lucas is richly endowed with both. No wonder he sends his readers back to literature, more ardent votaries and more eager students than ever.

K. R. SRINIVASA IYENGAR

The Ballet Annual. Fourth Issue. Edited by ARNOLD I. HASKELL (Adam and Charles Black, Ltd., London. 148 pp. 1950. 21*s.* Received through the courtesy of the British Council, London.)

This book is beautifully produced and illustrated. Its most encouraging features are that it upholds as supreme the truly and sternly classical in the art of dancing; and warns against a tendency to allow quantity (huge spectacles) to flourish at the expense of quality. Also a definite line is drawn between the instinctive, personal charm of some ballerinas and the conscious, strictly disciplined and perfect technique of the truly great classical dancers. The best in all art has always been based on tradition and idealism, and has often had a religious purpose. But this does not mean that art should be imitative in the ordinary understanding of the term, or sentimental. On imitation in dance technique Plato wrote illuminatingly:—

> Dancing...is of two kinds: one of nobler figures, imitating the honourable; the other of the more ignoble figures, imitating the mean....
>
> Out of the imitation of words in gestures the whole art of dancing has arisen.

In *The Republic* he adds something worth thinking over by artists in the field of dancing:—

> I believe that the teachers of both [music and gymnastic] have in view chiefly the improvement of the soul.

E. T.

Treasures in Oxford. By JOHN WOODWARD. (Published for The British Council by Longmans, Green and Co., Ltd., London, New York, Toronto. 48 pp. 32 plates. 1951. 2*s.* Received through the courtesy of the British Council, London.) *The Greeks.* By H. D. F. KITTO. A Pelican Book. (Penguin Books, Ltd., Harmondsworth, Middlesex. 256 pp. 1951. 1*s.* 6*d.*)

Treasures in Oxford gives an idea of the grandeur of its art and of the city. The illustrations, tastefully brought out on beautiful art paper, have an added significance in that there are notes and acknowledgments made on them. Treasures in England, Cambridge and Edinburgh are other booklets which are also a treat to the eye, the mind and the heart.

The Greeks have always seemed an "alien" people but Mr. Kitto, who has travelled in Greece and written a book on Greek Tragedy, adopts the human approach to them. *The Greeks*, therefore, reads more like a biography and a character-sketch of the people than an "achievement" story. As a people the ancient Greeks were all-rounders—physically and mentally fit for the good and beautiful things of life and the hereafter. Homer gave a representation of their Art, Religion, Philosophy, Politics—and Life. The Greeks continued for some time to be a "different" people, distinguishing themselves from the "barbarians" on the ground of

language. Their City States were of the best, but at last war brought ruin even to them.

"The Greek Mind," "Myth and Religion," "Life and Character" are some of the absorbing chapters in this book and it is hoped that Mr. Kitto will complete the story of the Greeks in a second volume; in this one he ends with Alexander.

WILLIAM HOOKENS

Getting to Know English Literature. By T. G. WILLIAMS. (124 pp. 1951); *Finding Out About Atomic Energy.* By DR. J. L. MICHIELS. (124 pp. 1951); *A Short History of Our Own Times, 1919—1950.* By ESMOND WRIGHT. (126 pp. 1951); *A Signpost to Mathematics.* By A. H. READ. (124 pp. 1951). (Thrift Books, Nos. 5—8, C. A. Watts and Co., Ltd., London. Each 1s.)

These four new Thrift Books are excellent—not mere popular pre-digests, but with a life of their own. Characterized by the ease of manner of the good teacher, they escape the mannerism of the hearty or whimsical approach. Technical obscurities are made as lucid as they can be for the layman, though the subjects themselves inevitably demand a reasonable quantum of effort and intelligence on the reader's part.

Getting to Know English Literature, by T. G. Williams, Founder and former Principal of the City Literary Institute, London, examines literature as the art of words. Its inspiration may pour out seemingly unbidden, or may demand a fierce struggle to fuse the meaning and the sound to the flash point at which "illumination comes in a phrase or a poem which for ever holds in itself a fire of creative energy." A short historical sketch forms the latter half of the book.

Dr. J. L. Michiels, in *Finding Out About Atomic Energy* gives the scientific background of the moral problems facing the ordinary man, concerning the good and evil use of Atomic Energy. The ordinary man needs also a grasp of recent historical events. Since memorizing the details as they occur, or keeping newspaper cuttings, is largely impracticable, Esmond Wright's *A Short History of Our Own Times* is invaluable for giving an over-all picture of the period whose spirit, he feels, approximates to "that other age of discovery and re-orientation, the Elizabethan." A. H. Read's *A Signpost to Mathematics* is concerned most with methods and approach, and the true mathematician's delight in the subject as a growing thing. He ends with comments on the flashes of illumination that come after a period of hard thinking on a problem, especially where there is a linkage of ideas reaching into a far wider sphere than the problem itself.

W. E. W.

Singing Words. By MOLLY DE HAVAS. (The Forerunner Publications, Salmon's Cross, Reigate, Surrey. 48 pp. 1951. 7*s.* 6*d.*)

The need for rhythm and control in child development is well recognized, and the Salmon's Cross School, Reigate, in its remedial training, claims to have successfully combined Steiner eurhythmy with verses, in action games and co-ordination exercises. Since such training has a normal value also, teachers of small children will be glad of the decision to bring Miss Molly De Havas'

charming poems before a wider public. Many are Nature poems, some few have a religious, Christian tone, a number are action verses. All have a marked rhythm (for stepping and clapping), while the use of alliteration and vowel-play gives practice in accurate pronunciation. An example of an action verse is "Will."

I can turn myself and turn myself,
Or curl up when I will,
I can stand on tiptoe reaching high,
Or hold myself quite still.

But even the more mature poems have something of the clear quality of verses that children themselves write.

E. W.

ON PHILOSOPHY *

According to Mr. McCracken, a philosophical fashion prevalent in Britain is mistaken in distinguishing sharply between thinking and valuing, and in depreciating our valuations as due merely to emotion. In opposition, Mr. McCracken insists that value is an intellectual category. Does he hope to confer upon our judgments that this is good, that bad, the respectability attaching to our judgments on matters of fact or of geometry? If so, the attempt breaks down as soon as we see that he has merely redefined "intellectual" so as to include judgments of value as well as those recognized as intellectual by his opponents. He goes on to compare the concept of value with the Kantian category of cause and effect. But, even if it could be shown to be more than a contingent fact that human beings find everything of which they become aware either good or bad (at any rate, in some way valuable), this would not prove that they do, or ought to, agree on what things are good and bad, respectively. That something of this sort is Mr. McCracken's claim is suggested by his approving reference to the Cartesian identification of value with reality. There is a tantalizing hint that in coherence there may be found a standard by reference to which such a claim might be justified. But it is not sufficiently elaborated to overcome the subjectivist objection that people's standards of justification are unarguably different.

To the establishment of his case the study of the theories of value of Descartes, Geulincx and Spinoza, which occupies four times as much space as the author's general exposition, contributes little, though it is not without interest. Mr. McCracken discusses an aspect of the thought of Descartes which commonly receives too little attention, and offers an exposition of Geulincx much fuller than is customary. But a refutation of subjectivism could nowadays carry conviction only if supported by a detailed study and analysis of moral and other axiological disagreements and of the methods by which we are sometimes successful in resolving them. One is left with the impression that Mr. McCracken has imposed upon his sympathetic study of these 17th-cen-

* *Thinking and Valuing: An Introduction, Partly Historical, to the Study of the Philosophy of Value* By D. J. McCRACKEN. (Macmillan and Co., Ltd., London. viii + 238 pp. 1950. 15s.)

tury philosophers a task to which it is in principle unequal.

D. R. COUSIN

Way to Wisdom : An Introduction to Philosophy. By KARL JASPERS; translated by RALPH MANHEIM. (Victor Gollancz, Ltd., London. 208 pp. 1951. 10s. 6*d.*)

The statement on the dust-jacket that Karl Jaspers "is, of course, the originator of Existentialism," is nonsense; as a glance at a dictionary would indicate. But it is true that this book is the one which has long been needed to give the over-worked word "Existentialism" its meaning; and, by implication, to put such a man as Gabriel Marcel in the philosophic place he deserves, and remove such a one as J.-P. Sartre from the place he does not. *Way to Wisdom* (the only second-rate thing about which is its title) is undoubtedly one of the most remarkable books published in this century, a succinct, distinguished and wholly pertinent work, a small masterpiece both of thought and of expression. Its quality appears in a number of ways. It contains, for example, an elucidation of the complex problem of good and evil which occupies only three pages, yet is altogether satisfying. It expresses a profoundly imaginative faith at all points so magnificently and courageously sceptical that it refuses all dogmatism. It includes a history of man in 13 pages, and another of philosophy in 12. But Jaspers achieves here two other things of greater importance. In the first place, the book is an introduction to philosophy which not only fulfils its purpose of explaining to the layman what philosophy is and has been, but which is in itself a new and additional chapter in the development of philosophic thought. For it is classic philosophy interpreted and expounded, not by an academic "compiler" or commentator, but by a creative philosophic mind as great in its own way as any it interprets and expounds; so that it is as if we had an introduction to poetry written in verse by Shelley, or to music written in music by Berlioz. In the second place, Jaspers has written a wholly contemporary philosophy. The book belongs to the *Zeitgeist*, yet it transcends it and belongs to the eternal. This gives it an extraordinary quality of vital immediacy. A man who knows himself "engaged" (as the Existentialists say) in the problems of these times can read it with the feeling that its inward reality takes note at all points of his own outward actuality, of a world in which, to quote only one of Jaspers's many profound and arresting remarks, "To be a man is to become a man"; a world in which, that is, not to become a man is not to exist.

R. H. WARD

Oriental Philosophies. By WILLIAM D. GOULD, GEORGE B. ARBAUGH and R. F. MOORE. Third and Revised Edition. (Russell F. Moore Co., New York. 220 pp. 1950. $4.50)

This is a very useful book, presenting a bird's-eye view of Oriental philosophy. It is not a mere history. Its excellent method is to offer an introductory essay followed by readings from the original texts of the systems of philosophy treated. The contents include: Indian Philosophy with readings from the *Rig Veda*, the whole of the *Katha Upanishad*, selections from the second chapter of the *Gita*, etc.; from Jainism

and Buddhism; and Readings from Professor Radhakrishnan's works. The other philosophies treated are: Chinese with readings from Confucius, Mencius, Lao Tzu and Chuang Tzu; and Japanese. A brief and rapid survey of Islam, Zoroastrianism and Mithraism are included which is followed by a good bibliography.

The authors say:—

> The chief philosophic task of Indian philosophy in recent times has been to reconcile Christian moral ideals with the traditional theoretical idealism of India which usually expresses itself religiously in pantheism or a pantheistic polytheism.

The citation from the *Gita* included in this book ought to disprove that Indian Philosophy either lacks in "moral ideals" so as to need to borrow from other sources or that Indian Idealism is "theoretical." And, in "recent times" the ethical idealism of Mahatma Gandhi was, essentially, a philosophy of *action*, though in the present disposition of the world, even that may appear to many, again, as "the traditional theoretical idealism of India." This misunderstanding is, now, "traditional."

N. A. NIKAM

Homo Viator: Introduction to a Metaphysic of Hope. By GABRIEL MARCEL; translated by EMMA CRAUFURD. (Victor Gollancz, Ltd., London. 270 pp 1951. 16*s*.)

Gabriel Marcel describes the collection of essays and addresses contained in this book as an "introduction to a metaphysic of hope" of which the first of them is a subtle exposition. He has, of course handled this theme in other books, notably in his recent Gifford lectures, *The Mystery of Being*, and in his earlier *Metaphysical Journal*. But the fact that all these essays were written during the war and in a defeated and occupied France gives to them perhaps an added urgency and intensity.

Hope for many people, for most of us, indeed, in some degree, is the opposite of despair. Hence the saying that we "hope against hope." But this is not true hope, as M. Marcel insists, because it is linked with "having." We hope to possess, as we fear to lose, even so immaterial a thing as happiness. And so we fall a prey to the anxiety, the "mortifying anticipation" as M. Marcel calls it, which is like the "premature decay of those who have never lived." True hope, on the other hand, is given to those who commit themselves to life. M. Marcel defines it as

> the availability of a soul which has entered intimately enough into the experience of communion to accomplish in the teeth of will and knowledge the transcendent act.

It springs from and sustains creative fidelity, which is perhaps the essential theme of these essays. Some of them are critical examinations of such faithless philosophies as that of Sartre. But the best are creative meditations upon the true nature of the family or fatherhood or the ego or on immortality. And nowhere does M. Marcel reveal better both his sensitive receptiveness to another's genius and his openness to non-Christian spiritual experience than in his two concluding essays on Rilke. The whole book is instinct with that fundamental reverence towards life which man needs so desperately to recover.

HUGH I' A. FAUSSET

Process and Unreality: A Criticism of Method in Whitehead's Philosophy. By HARRY KOHLSAAT WELLS. (King's Crown Press, New York, and Geoffrey Cumberlege, Oxford University Press, London. 211 pp. 1950. 20s.)

Dr. Whitehead emerged into the philosophical world as a star of the first magnitude with his *Enquiry Concerning the Principles of Natural Knowledge* (1919) and *The Concept of Nature* (1920). The world of scientific thought had been shaken from its moorings by Einstein and the new physicists. The picture of the external world as finally framed by the Newtonian physics of atoms in absolute time and absolute space, had long served as the tacitly accepted background of all thought and culture. Now Relativity and the new physics made Newtonian physics no longer workable. A radical overhauling of fundamental ideas regarding the ground-plan of Nature became necessary before science could take the next step. Prof. Whitehead attempted such a synthesis in the works mentioned. He made speculative cosmology (and philosophy) respectable again. And he followed out the logic of his new concept of nature (with the dynamic "event" as the new brick instead of the old "substance") with a full-fledged metaphysic of his own in the old "grand manner" in his later works—*Science in the Modern World* (1925), *Process and Reality* (1929) and *Adventures of Ideas* (1933). In these he approached the major values and insights of the old "perennial philosophy" of spiritual idealism.

The present book by Harry Kohlsaat Wells, a pupil of Dr. Whitehead's at Harvard, is a study in the method adopted by Whitehead in his speculative reconstruction of reality, natural and spiritual. It is well documented and shows that the logic of identity and contradiction, which Whitehead criticizes in Aristotle and Newton as leading to a static view of things, is employed by Whitehead himself all unconsciously. This vitiates his philosophic conclusions. The old dualism of substance and attribute, time and eternity, is shown to reappear as a consequence in Whitehead in his theories of event and object, process and reality, God and the world. The most interesting point in the exposition is the repeated suggestion that if Whitehead had gone to Hegel's new logic or dialectic, he would have found clues for a more dynamic reconciliation of the opposites, thus rendering his new philosophy of organism internally harmonious and consistent.

M. A. VENKATA RAO

Whitehead's Theory of Experience. By EWING P. SHAHAN. (Columbia University, New York. 140 pp. 1950. 16s.)

Alfred North Whitehead was undoubtedly one of the foremost philosophers of this century and also one of the most difficult. The earlier part of his life was spent in England where he taught mathematics, wrote on the philosophy of science and produced, in collaboration with Bertrand Russell, their monumental work: *Principia Mathematica.* The latter part of his life was lived in America, where he taught philosophy at Harvard University, and wrote his more purely philosophical works. So, while there have been, as far as we know, only two books on Whitehead published in England, several have already appear-

ed in America of which Professor Shahan's book is one of the latest.

He has given us an admirable study of Whitehead's philosophy, dividing his works into two parts, the first dealing with the philosophy of science and the second with more general metaphysical problems. According to our author, there are two different views of experience, a narrow view and a broad view, and these are both to be found in Whitehead's works. Professor Shahan writes :—

> In one case human experience is analyzed in terms of its objective content; in the other there is equal if not greater emphasis on the subjective aspects of experience.

The broad view is found in his later works, but unfortunately, even there, the earlier, narrow view sometimes obtrudes itself. This has been responsible for certain peculiar difficulties of Whitehead's philosophy. In Shahan's opinion, the two views cannot "coexist without some modification of one or the other." He has therefore suggested some modifications in the notions of extensive continuum, presentational immediacy and eternal objects and God. I am not sure that these suggestions would be acceptable to an orthodox Whiteheadian.

The book is not meant for beginners; but for all who are already acquainted with Whitehead's works, it is bound to prove very stimulating.

R. DAS

Poets and Mystics. By NOLINI KANTA GUPTA. (Sri Aurobindo Library, George Town, Madras. 136 pp. 1951. Rs. 3/-)

This is a collection of 14 essays on poets and mystics of East and West, writers who have been the theme of much reflection and discussion among like-minded people (*sahridayas*). There are two essays on Sri Aurobindo—one on "The Age of Aurobindo" and the other on his "Ahana and Other Poems." Rabindranath Tagore and Vivekananda are the only other Indian thinkers who receive attention. The other essays in the collection deal briefly with Blaise Pascal, William Blake, Nicolai Berdyaev, Goethe, Aldous Huxley, T. S. Eliot, Nicholas Roerich and a 14th century English mystic, Walter Hilton, little known among general readers.

To write just four pages on "The Age of Aurobindo" and not get lost in a rose-mist of high-sounding-words and again to succeed in posing a question and suggesting the line of an answer is something rare among writers on Aurobindo. The author, it is clear, belongs to a circle of thinkers who have trained themselves to keep the thought or the experience before the mind and express it (dipped in emotion or illuminated by vision, it may be) in words as nearly as possible suggestive of what they see in the diction current among like-minded people. Mr. Gupta considers the familiar criticism of the attempt to realize the Life Divine as being premature in the present stage of humanity, earth-bound as it is. The age of the Spirit will come, it is said, when the intransigence of matter is overcome completely and for all. Mr. Gupta answers that the ascent of Man has to proceed simultaneously on both fronts and a glimpse of the spiritual point of view will be seen to simplify many problems of social, economic, political and other fields. Indeed, things are achieved on the material plane only after they have been accom-

plished on the spiritual. He quotes the *Gita:* "These beings are already killed by me."

In two essays, "Mystic Poetry" and "Poetry in the Making," he develops his point of view of the plane of consciousness which is expressed by mystic poetry. Passages are used from many literatures, Sanskrit, French, ancient and modern. The reader is left with the suggestion that mystic poetry is an expression of the super-consciousness. There is no discussion of the difference between poetry as such and mystic poetry. But all the studies in the volume are suggestive and worth perusal.

M. A. VENKATA RAO

The Chief Currents of Contemporary Philosophy. By DHIRENDRA MOHAN DATTA. (The University of Calcutta. 541 pp. 1950. Rs. 10/8)

Dr. Datta's courses of lectures prepared originally for post-graduate students of the Patna College, are brought together under this suggestive title. The chief currents considered are Neo-Hegelian Idealism, Italian Idealism, Indian Idealism, Pragmatism, the Philosophy of Bergson, European and American Realism, the Philosophy of Sense-data, Emergent Evolution, Whitehead's organic theory of nature, Logical Positivism and the Philosophy of Marxism. An Appendix presents "The Contribution of Modern Indian Philosophy to World Philosophy."

While congratulating Dr. Datta on this useful volume, I should like to point out that contemporary Indian Idealism as expounded and championed by Bhattacharya and Radhakrishnan, does not contain anything new or original. Indian Idealism continues to be the same as that of Sankara, though contemporary exponents have in some cases misrepresented the monism and idealism of the Acharya with a view to securing for him a hearing in Europe and America. I can understand expressions like "Bhattacharya's exposition of Sankara's Idealism," or "Radhakrishnan's account of Sankara's Advaita," but the expression "the idealism of Bhattacharya and Radhakrishnan" must remain unconvincing, while such a blend of Western and Eastern thought as Dr. Datta claims for Radhakrishnan's "contemporary idealism" needs must, to my mind, destroy the individuality of both.

It is surprising that Dr. Datta should have ignored Realism in the contemporary philosophy of India. Does he believe that contemporary Indian thought is devoid of Realism or that all rational philosophy must be idealistic? *Contemporary Indian Philosophy* edited by Muirhead and Radhakrishnan, to which Dr. Datta refers, is pre-eminently partisan in conception, planning and execution. Apparently, the editors would have none of the realistic systems.

Nevertheless, despite Dr. Datta's ignoring of Indian Realism, post-graduate students will find his work useful.

R. NAGA RAJA SARMA

The Ultimate Value. By ROBERT COLLIS. (Methuen and Co., Ltd., London. 131 pp. Illustrated. 1951. 12*s.* 6*d.*)

This account of the children in Belsen Camp, by the doctor who came with the Allied troops and was placed in charge, is both painful and heartening. Dr. Collis became especially attached to a little brother and sister whose mother had died in the camp, and finally adopted them. The main purpose of the book is to show how events in early life affect children in general, and how much can be done to help the readjustment of children who have lost that security and home which should be their right. The author describes, with remarkable fairness and restraint, just how and why this particular family were snatched from their small native village in the Carpathians, how the children and their mother were separated from their father, and how heroically their mother fought to save the children. The dreadful journey, with so many people packed into a cattle truck that it was impossible for them to sit, locked in without food or water for four days, seems unbelievable, but it must be remembered if we are to take Western civilization at its true value. At the end of the journey the guards 'pulled out those unconscious and left them lying on the platform. They made a pile of the dead, noting the identity of each meticulously." The mother stood, semi-conscious, holding her dead baby, while guarding her other children. The small girl, Eva, aged seven, had a remarkably happy relationship with her mother and this great love, Dr. Collis believes, seems to have given her spiritual strength and courage to recover and to help her little brother who also survived, although terribly stricken with tuberculosis.

The whole book, with its account of the village life, the life in Belsen, the good work done by the Swedish hospital, and the final happier life of the children in Ireland, is of the greatest interest to all, even those who have no special knowledge of children. For the first time, perhaps, we are helped to see in detail how the materialistic outlook, with its disrespect for the individual human being, can lead to the horrors of the concentration camp, how the early, "efficient" camps, broke down, how disease spread and morale was ruined, etc. Even so there are brief sparks of humanity....One S. S. woman risked much to bring the children food when their mother was ill and dying. Another moment is when the little boy makes friends with a fierce police dog.

Finally the author's references to the Gypsy children are worth noting. "It seemed," he writes, "as if their bodies were inhabited by elemental spirits related to the trees and the streams and the animal world..." and these children were the ones least touched by the horrors they had experienced and were the quickest to recover. He also noted the great importance of animals, cats and dogs, in the life of the little girl Eva; her greatest strides in recovery seemed to come after a beautiful dog became her friend in Ireland:—

> The child, nestling her face into the ruffles of his breast, slipped her arms around his neck and thus fell asleep. The two presented a picture of great beauty.

A wonderful book, but its title does not call enough attention to its contents, and so it may escape some who would benefit from it.

ELIZABETH CROSS

The Psychology of Man's Possible Evolution. By P. D. OUSPENSKY. (Hodder and Stoughton, Ltd., London. 95 pp. 1951. 7*s.* 6*d.*)

P. D. Ouspensky is best known to the world as the author of *Tertium Organum* and *A New Model of the Universe*; comparatively few people realize that he was a teacher as well as a writer. For over a quarter of a century he imparted orally the ideas on which he laid chief stress to a number of people whom he met privately in London. The book which is now published is his teaching on the nature of man. The system of psychology that he taught differed from Western systems of psychology in that it recognized the possibility of man's further evolution. Man could become other than he is, not through the haphazard action of external forces exercised over long passages of time, but by his own efforts. Man, as born, was a machine set in motion by external forces, a being devoid of any sovereign self, in whom everything happened by accident rather than by design. By continuous effort along certain lines he could begin to gain control over his machinery and in course of time might become not a machine but a true man.

Ouspensky possessed a well-ordered mind and these lectures are stamped with the same clarity of exposition as was his written teaching. The terms employed are carefully defined in spite of the fact that he placed but little reliance on definition. His followers were required to recognize the various states of mind with which he dealt, not from external descriptions, but from their own inner experience of them. It was for this reason that his teaching was formerly imparted only by word of mouth, for only by his pupils' account of what they had actually observed in their own persons could he be sure that his ideas were properly understood. His instructions to them were that they should register or observe only. "Analysis," he said, "came much later when they had accumulated sufficient material for this purpose."

The psychological ideas expounded in this book are only a small part of a much more comprehensive system of knowledge which had been imparted to Ouspensky by Gurdjieff. His psychology suffers from the disadvantage of having been torn from its context, but this defect can be remedied by studying Ouspensky's other and much larger book *In Search of the Miraculous.* In this work he gives a very full account of his long association with Gurdjieff and of his conversations with him. From where this system of knowledge which Gurdjieff taught came is unknown to any one, for he never gave any information concerning its origin. All that is known is that Gurdjieff travelled extensively in the East and penetrated into regions which are seldom visited by Europeans.

Ouspensky writes so simply and clearly that his book can be understood by those who are devoid of any scientific or psychological training. It will appeal particularly to those readers who have long ago realized that it is essential to struggle with the imperfections and weaknesses of their nature, but are at a loss as to where to begin. *The Psychology of Man's Possible Evolution* might indeed be described as an excellent introduction to the study of oneself. And that self-knowledge is a necessary preliminary to the attainment of wisdom has been proclaimed by all the great sages.

KENNETH WALKER

Popol Vuh: The Sacred Book of the Ancient Quiché Maya. English Version by DELIA GOETZ and SYLVANUS G. MORLEY, from the Spanish translation by ADRIAN RECINOS. (William Hodge and Co., Ltd., London. 217 pp. 1951. 18*s.*)

After the conquest of the Quiché by Pedro de Alvarado in 1521, a prelude to their conversion to Christianity, most of the ancient sacred books in the pictographic script were destroyed, and the few which remained were carefully hidden. As time went on, the number of those able to read these books diminished rapidly, until finally one of them, not wishing the knowledge to be entirely lost, made a transcript of the most important, the *Popol Vuh*, into the Latin characters. Towards the end of the 17th century, this MS. came into the possession of Francisco Ximénez, the learned Dominican priest of Chichicastenango, near Santa Cruz. He copied it and also made a translation from the Quiché into Spanish, but his copy and translation remained unknown to the world till around 1855 when Scherzer and de Bourbourg discovered them in the library of the University of San Carlos, in Guatemala. The original MS. seems to have disappeared, and so it is from Ximénez's copy that M. Recinos has made the present translation. He has translated direct from the Quiché but has nevertheless made good use of previous versions, from that of Ximénez onward, and the result is thoroughly satisfactory. The extensive and scholarly foot-notes will be of great service to the serious student.

The book consists of two main parts, an introduction and the translation proper. In the introduction, the translator deals with the history of the manuscript and the various translations which have been made from it, discusses the authorship of the *Popol Vuh*, and gives in addition an outline history of the Quiché people. The translation proper is divided into a preamble and four parts. According to the preamble, the *Popol Vuh* consists of a divine revelation, followed by the early chronicles of the Quiché. Parts I and II and the beginning of Part III contain the revelation which deals with the primordial creation, the boasting and final overthrow of the proud Vucub-Caquix and his two sons, the visit of the two divine youths, Hunahpu and Xbalanqué, to the infernal realm of Xibalba, and finally the creation of the present race of men. In the rest of Part III and in Part IV, we read how the three ancestors of the Quiché obtained idols which, in return for a steady stream of human sacrifices, aided the Quiché in their migration to Guatemala and gave them victory over their enemies.

We note with interest that in spite of the degeneration of the Quiché religion, as shown by the practice of unwilling human sacrifice, the Quiché tradition makes use of the same metaphysical symbols as the Celtic, Qabalistic, Islamic, Hindu and Far Eastern traditions. The book will be welcomed by students of analytical psychology, folklore, comparative religion and metaphysics. The bibliography and the index are as good as the translation, and we are indeed grateful to Miss Goetz and the late Mr. Sylvanus G. Morley for making the *Popol Vuh* available, for the first time, to English readers.

C. A. WINYARD

THE INDIAN INSTITUTE OF CULTURE

[The following paper, read at the Human Rights Day Celebration of the Indian Institute of Culture, Basavangudi, Bangalore, on December 10th, 1951, is by **Shri M. Ramaswamy,** an Advocate of the Mysore High Court, Bangalore and an authority on Constitutional Law. Shri Ramaswamy is the author of a number of books and monographs in that field, including Transaction No. 1 of the Indian Institute of Culture: *The United States of America : The Making of Its Constitution,* and *The Commerce Clause in the Constitution of the United States.*—ED]

THE UNIVERSAL DECLARATION OF HUMAN RIGHTS

We have assembled here today to celebrate the third anniversary of an historic event of immense significance to the future of the human race. Meeting in the main Assembly Hall of the Palais de Chaillot in Paris on 10th December 1948, the General Assembly of the United Nations, comprising the representatives of 56 governments, adopted by 48 votes in favour (with none against and 8 abstentions), the draft of a Universal Declaration of Human Rights which had been prepared after two years of intensive study and discussion—as an affirmation and as a promise—as an affirmation of the worth and dignity of every human being and as a promise that nations and individuals would observe certain fundamental decencies and values in their daily intercourse in order that this world of ours should be a place worth living in. I think Dr. Herbert Evatt of Australia, then President of the General Assembly, was not exaggerating its value and importance when he said at the time of the adoption of this Declaration :—

> It is the first occasion on which the organized community of nations has made a declaration of human rights and fundamental freedoms, and it has the authority of the body of opinion of the United Nations as a whole, and millions of men, women and children all over the world, many miles from Paris and New York, will turn for help, guidance and inspiration to this document.

Ignorance, cupudity, intolerance and selfishness, on the part of both individuals and groups, have through the ages, no doubt, tarnished the history of man's life on this planet. But, taken by and large, man in his community life has achieved a large measure of success which makes the future outlook for him quite hopeful, I think. If we retain a proper sense of perspective and if we are not obsessed with the occasional barbarities and brutalities which man inflicts on his fellow-men, we realize that the godly virtues of kindliness, fair-play and sense of duty are the governing rules of human conduct.

Imagine for one moment what would happen if the motor-man of a tram-car failed to apply the brakes when a vehicle suddenly crossed the tram-track. The result would, of course, be dreadful. But do we find this individual, humble and ill-paid as he is, careless in the performance of his duty ? No. And let us recall to our minds the way in which men have on countless occasions reacted to human suffering when a tornado or pestilence

or an air-disaster has brought misery to their fellow-men. They have girded up their loins and tried to help their fellow-creatures in every way possible. Is it possible for the complicated pattern of modern civilization, with its closely intertwined social and economic relationships, to function smoothly, as it does function today, without a pervasive sense of co-operative endeavour on the part of large masses of people ? No.

These facts, I believe, attest to the innate worth and nobility of the human spirit. It is this hopeful view of human nature that has inspired and guided the men and women who have laboured to give us the Universal Declaration of Human Rights. The General Assembly of the United Nations, in its nobly worded utterance proclaimed this Universal Declaration

as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

The freedoms asserted in this document have a long history behind them. Many of them have been sanctified by the blood and suffering of heroic men and women in many lands and in many ages. When the great Socrates drank the hemlock at Athens in his 72nd year, he was only asserting a man's right of free inquiry, a right which lies at the very base of all human progress. That noble man had a burning desire to penetrate to a true understanding of all matters that deeply affected man in his daily life, matters like the conduct of men towards one another and the true meaning of beauty, justice and knowledge. He was charged, as you know, with corrupting the youth of Athens by preaching his unorthodox views. When he was condemned to death, he was sorry only for the ignorance and intolerance of his fellow Athenians. And, brave man that he was, he died discoursing on the doctrine of the immortality of the soul.

Humble men and women, under the leadership of Gandhiji, braved *lathi* blows and bullets in the assertion of their right to live as free men and women, under a government set up by their own free-will, and not be the slaves of an alien power. And as for freedom of religion, the pages of history are strewn with examples of men and whole groups who have paid with their lives for asserting this elementary right. We could go on endlessly with examples of the many fights which have been fought and of the many sufferings which have been endured in asserting some of the important facets of human freedom.

Now we shall take a bird's-eye view of this great Declaration of Universal Human Rights. The universal character of these rights is brought out clearly by the first two Articles. Article 1 says :—

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.

Article 2 provides, *inter alia* that :—

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Articles 3 to 20 define some of the civil rights of the individual. They include the rights to life, liberty and security of person, equality before the law, fair trial, non-subjection to arbitrary arrest, detention or exile, freedom from cruel or degrading punishments, and freedom of movement. These are to be found enumerated in Articles 3 to 15. Article 16 recognizes the right of men and women of full age, without any limitation due to race, nationality or religion, to marry and to found a family. Articles 18 and 19 which are rather important, recognize the right of freedom of opinion and expression. Article 21 defines the political rights of the individual, such as the right to take part in the government of the country either directly or through freely chosen representatives.

Articles 22 to 26 assert the economic and social rights of the individual. Among these are the right to work, periodic holidays with pay; the right to rest and leisure, including the right to protection against unemployment, the right to an adequate standard of living, including housing, medical care and security in the event of sickness, widowhood and old age.

Article 29, the penultimate Article, stresses the important fact that: "Everyone has duties to the community in which alone the free and full development of his personality is possible." It is a reminder to all of us that rights and duties are correlated and that individual welfare can be safeguarded only by the individual's discharging his obligations to society. But the Article also points out that the rights of individuals must be subordinated to, and only to, "the just requirements of morality, public order and the general welfare." This is in the nature of a warning to those who enact laws in the name of society that such laws should not unduly encroach upon individual freedom.

The question naturally arises whether the mere drawing up of a Declaration of Universal Human Rights would ensure their due observance in the daily conduct of both individuals and nations. It is obvious that their appeal at present is only to the conscience and good sense of individuals and nations. After the adoption and proclamation by the General Assembly on December 10th, 1948, of the Universal Declaration of Human Rights, the Commission on Human Rights was engaged in the important task of formulating a Covenant on Human Rights which would go a step further than the mere Declaration of Human Rights. The objectives at which the proposed Covenant aims are: (1) the definition, with a greater degree of legal precision, of at least some of the rights proclaimed in the Declaration, (2) the formulation of certain international measures of implementation aiming either at the promotion of these rights, or at the supervision of their implementation within the contracting states and (3) the provision for the discretionary signing and ratification of the Covenant by the Member States, so that those who adhere to it would be legally bound by its terms. From the recent Report issued in June 1951 by Dr. Charles Malik, the Chairman of the Commission on Human Rights, it would appear that the drafting of a final Covenant on Human Rights, though it has made much headway, has still many hurdles to surmount. This is how the drawing up of a Cove-

nant on Human Rights, providing for a satisfactory procedure for the implementation of the rights formulated in the Declaration, stands at the present time.

Now one may ask what is the best way open for the realization of these basic human freedoms in the context of everyday life in the world as it is organized today in the form of so many national sovereign States. The problem would, of course, be a simple enough one if the whole of humanity were organized under one World Government. We could then have a Universal Bill of Rights written into a World Constitution which, in case of the infraction of any of the rights guaranteed, could be enforced by Courts of Law. But a World Government, though it is a consummation devotedly to be wished for, does not appear to be just round the corner. The time does not appear to be ripe for it. And in the absence of a World Government, the only practicable way that I know of to secure the enforcement of human rights is for each sovereign State to write into its own fundamental law a code of fundamental rights comprising precise limitations—not mere precepts or pious aspirations—upon the powers of government and capable of being enforced by the judiciary of the land.

I would suggest, if I may, that the Commission on Human Rights should draft a model Bill of Rights—somewhat on the lines of the American Bill of Rights and the Fundamental Rights embodied in the new Indian Constitution—for being written into the basic law of every Member State of the United Nations. I have myself drafted and annotated such a Bill of Rights in my book on *Fundamental Rights*.[1] The long experience of the United States attests to the fact that a code of fundamental rights placed under the protective wing of an impartial judiciary does afford significant help to the individual for maintaining his basic freedoms. As Chief Justice Charles Evans Hughes observed :—

> In our system, the individual finds security in his rights because he is entitled to the protection of tribunals that represent the capacity of the community for impartial judgment as free as possible from the passions of the moment and the demands of interest or prejudice.[2]

The Universal Declaration of Human Rights, as we have already observed, not only covers civil and political rights but also social and economic rights. I do realize that the promise of freedom and liberty to an individual will be meaningless if steps are not taken to better his economic conditions. But the mere embodiment of grandiloquent promises in a Declaration of Human Rights: that everyone has the right to work, the right to a standard of living adequate for health and well-being, the right to security in the event of unemployment, sickness, disability and old age, would not help the individual very much. They are worthy objectives to be kept in view by every civilized State and implemented to the farthest limits permitted by its financial and other resources. But of what use is it, one may ask, to make a declaration that everybody has the right to an adequate standard of living when a hungry man—who is

[1] M RAMASWAMY: *Fundamental Rights*: Oxford University Press (1946).

[2] CHARLES E. HUGHES: *The Supreme Court of the United States*: Columbia University Lectures under the George Blumenthal Foundation, p. 241.

quite willing to work but who is not provided with work by the State—cannot even as a temporary privilege go to the nearest public treasury for a meal ticket which he can exchange for a modest meal at the nearest eating-house? If the financial resources of the community permit it, I should be the first to recommend that legislation to that end be taken up. But a mere promise of social security in a constitution, which cannot be properly implemented, would be as illusory as a munificent bequest under a pauper's will.

I would rather not place the social and economic needs of the individual in the category of rights but in the category of Directive Principles of State Policy which it would be the duty of the State, so far as it is practicable, to transform into live rights by suitable legislation. That is the way in which the New Constitution of India has dealt with this matter and that is also the way in which the New Irish Constitution has grappled with this difficult problem.

I would be the first to grant the premise that under modern conditions there is urgent need for a great deal of social and economic planning by the State to organize effectively its human and material resources in the larger interests of society. I would also grant the inevitability of a certain amount of interference with individual freedom in carrying such planning to fruition. But what I would not grant is the claim of the State to *carte blanche* to do what it pleases with the basic freedoms of the individual on the score that his economic well-being requires it. I would not deny the high importance of economic values in life. But to me the human values are even more important. An individual must be left with sufficient elbow-room for his personality to find scope for free development and free expression. An authoritarian *régime* which bans all criticism of its actions on the part of the citizen and which reduces him to a mere cog in a soulless machine called the State, I abhor.

You, perhaps, know the story of the great Greek philosopher Diogenes. When Alexander the Great went with his retinue to see Diogenes who was then living in a suburb of Corinth, he found him lying, sunning himself, in the court of the gymnasium. And when the monarch, greeting the philosopher, asked him if he wanted anything, "Yes," said Diogenes, "stand a little out of my sun."

And so much impressed was Alexander with the grandeur of that great man that he said to his followers, who were laughing and jesting about the philosopher as they were going away, "But verily, if I were not Alexander, I would be Diogenes."[3]

Freedom to lead one's own life is a precious privilege which no human being worth his salt can barter away even for the sake of economic security. There are many, I dare say, in this world who would rather be left alone to enjoy their frugal fare of bread and their share of the bounty of God's golden sunlight than accept all the comforts which an authoritarian *régime* might give by taking away their cherished liberty to lead their own lives.

[3] *Plutarch's Lives*: With an English Translation by BERNADOTTE PERRIN. (Vol. VII, p. 259.)

"Which among the Human Rights attracts you most," you may ask. Each man has his own individual preference. But I would unhesitatingly choose the freedom to think and express my thoughts. It is this freedom of inquiry which carries society forward to new heights of progress. Without it, society would bog down in superstitious ignorance. I should like, in this context, to quote the following words of Mr. Justice Robert H. Jackson of the United States Supreme Court in the recent case of *American Communications Association v. Douds.*[4]

> Our forefathers found the evil of free-thinking more to be endured than the evils of inquest or suppression. They gave the status of almost absolute individual rights to the outward means of expressing belief. I cannot believe that they left open a way for legislation to embarrass or impede the mere intellectual processes by which those expressions of belief are examined and formulated. This is not only because individual thinking presents no danger to society, but because thoughtful, bold and independent minds are essential to wise and considered self-government. Progress generally begins in skepticism about accepted truths. Intellectual freedom means the right to re-examine much that has been long taken for granted. A free man must be a reasoning man, and he must dare to doubt what a legislative or electoral majority may most passionately assert. The danger that citizens will think wrongly is serious, but less dangerous than atrophy from not thinking at all. Our Constitution relies on our electorate's complete ideological freedom to nourish independent and responsible intelligence and preserve our democracy from that submissiveness, timidity and herd-mindedness of the masses which would foster a tyranny of mediocrity. The priceless heritage of our society is the unrestricted constitutional right of each member to think as he will

That great American Benjamin Franklin observed in one of his last letters :—

> God grant that not only the love of liberty, but a thorough knowledge of the rights of man may pervade all nations of the earth, so that a philosopher may set his foot anywhere on its surface and say, "This is my country."

I am sure the spirit of Benjamin Franklin is present with us here tonight to bid us Godspeed in the endeavour in which we, in common with the many thousands who are celebrating this solemn occasion all over the world, are engaged, to rekindle in our hearts that fellow-feeling and kindliness which God intended all his creatures to practise and foster in their daily lives. If we are true to this ideal, the birth of one World Government will, I hope, in God's infinite mercy, not be deferred for long.

M. RAMASWAMY

Caste in India: Its Nature, Function and Origins. By J. H. HUTTON. (Geoffrey Cumberlege, Oxford University Press, Indian Branch. 315 pp. 2nd Edition, 1951. Rs. 10/-)

We are glad to receive this second edition of a work first published in 1946 by the Cambridge University Press, London, of which an appreciative review by Dr. D. Gurumurti appeared in our July 1947 issue.

[4] (1950) 339 U. S. 382 at p. 442.

ENDS AND SAYINGS

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

In these days when so much is heard of the paper shortage it is interesting to find P. L. Bret, writing in *Unesco Courier* for January on "Paper, the Pretext," putting his finger on one of the obvious reasons—the "avalanche of imbecile publications and the sacrifice of quality to quantity." He sees hope of man being forced by circumstances to pay more heed "to the voice of reason and good taste." Authors are putting more effort on producing books that will sell than on turning out at break-pen speed several of inferior quality. He writes: "Surely it is remarkable that the sale of 'serious' books is going up, while the sale of light reading falls off." But it would be well to know what he would include under the "frivolity" which he foresees we must sacrifice "in order to safeguard education and science." There are works of the imagination, of fiction, of philosophy, of poetry, which can inspire and raise the whole tone of man's thinking. Such books must not be sacrificed to the need for economizing paper, or provided for only after the text-books required to make the world literate. What profit is there in making all men able to read the printed word, if they are to find there no nourishment for the heart as well as the imagination?

"The World Religions One in Mysticism" by Sir John Stewart-Wallace, Chairman of the Executive Committee of the World Congress of Faiths, the leading article in the January *Hibbert Journal*, presents a convincing case for unity on the deeper levels of experience. Not only have Socrates and Plato, Plotinus and the Christian mystics, Bergson and Blake borne witness to higher avenues to truth than the intellect. Belief in a higher state of consciousness, attainable after a purificatory discipline, in which higher truths can be grasped, is found reflected in many languages and at different levels of culture, *e.g.*, *jhana* in Sanskrit, *dyana* in Pali, etc. Even primitive peoples, he declares, know of this state, the Zulus speaking of "opening the gates of distance" and the Red Indians of "divine awareness."

The essence of the mystics' message is oneness with God, which not only answers the atheist and the agnostic but also is fatal to theological exclusive claims.

> Is it not presumptuous with a blasphemous presumptuousness to say that the holy prophets, saints and seers of all the Faiths other than our own are heathen, shut out from the Light and from God?... Are we not called on to join them in a holy *transcendence* of all separating creeds in the worship of the ONE...?

Sir John Stewart-Wallace points to several evidences of the movement towards spiritual ONENESS, "to which the ever growing synthesis of science, philosophy and religion is but a step": the appearance in several countries of great laymen "and laymen have ever been the leaders of great religious

reform"; the translations which show convincingly the great scriptures of other faiths as "facets of the same gospel as the Sermon on the Mount"; and the many lay societies which are springing up throughout the world "to promote the spirit of fellowship and oneness in mankind, irrespective of class creed, colour or particular religious Faith," but through that essence of religion which is common to all faiths.

In Personalist Pamphlet No. 6, appropriately captioned "Sartre Resartus," Prof. George Catlin offers an affirmative philosophy which he calls "Essentialism" as a challenge to the assumptions of the Existentialism of Heidegger and Sartre, with its denial of objective moral values.

Essentialism, affirming that reality underlies and sustains the universe, defends the quest for what Marcus Aurelius called "something sure," for permanent values, for objective truth, for the existence of unity and order. Professor Catlin sees significance and insignificance as "*one of the most important of all distinctions made in lived experience.*" That which is significant for us is that which displays a pattern related to our activity, and peculiarly an indication of a permanent pattern of objective validity related to our own more permanent nature.

Our quest of patterns is warranted by the obvious "relation of cause and effect, which bear upon the success or failure of our activities." And he defends objective moral standards (impossible without permanent values) as directly apprehended "harmonious and significant patterns...which possibly may have heightened significance as part of the pattern of a larger whole or underlying substance of reality."

The certain and coherent gives power and life, as Spinoza also argued as well as most of the religious leaders of mankind. In so far as it does indeed do this it has warrant in its effect as well as in its cause; and we have warrant, not in finding the certain or the patterned where it is not, but nevertheless in questing for it where it is.

We commented in these columns in February 1952 on the recently published report of a U. S. Senate Subcommittee on "Ethical Standards in Government." Excerpts from that Report appear in Round Table Pamphlet No. 709 of the University of Chicago, "Moral Standards and Government Corruption." The same pamphlet presents a radio discussion between Senator Paul H. Douglas, Chairman of that Subcommittee, Mr. John Nuveen, Jr., of Chicago and Prof. T. V. Smith of Syracuse University, from which additional points of interest emerge. Mr. Nuveen, for instance, felt that the people's neglect of their responsibility had brought about deterioration of government at the national level, and Senator Douglas conceded the interrelation between government and private standards, while stressing Confucius' belief that the example which public officials could set for others was their most important function, though an indirect one.

He considered the remedy to lie partly in more specific and stricter legislation, providing for dropping from Government service officials who allow themselves to be put under obligations, by accepting gifts, favours or offers of future employment, etc. But he put his finger on the real need when he said that what was needed was

a greater sense of dedication and consecration all through society. We need to think of the interests of the whole and of the nation, not merely of our own selfish interests.

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THE ARYAN PATH

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

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"THUS HAVE I HEARD"—

"There is no companionship with a fool." (Verse 61)

"Let him keep noble friends whose lives are pure and who are not slothful." (Verse 376)

Such is the advice of the great Tathagata. Though the Master uttered it for his monks, it is useful for all who are striving for self-improvement.

There are other verses in the *Dhammapada* on the subject of *Satsang* or Good Company. No one doubts the truth of the homely adages that "Birds of a feather flock together," and "A man is known by the company he keeps." But there are aspects of the subject which are very little understood.

The Master Gotama's implications are numerous and some of them are worth reflecting on.

His words may be taken as referring also to the companionship of ideas, and so, nowadays, of books. Having instructed us to abjure the company of evil-doers, and to have for friends the best of men, in Verse 79 he adds:—

He who drinks in the Law lives happily, with a serene mind; the wise man ever rejoices in the Law as taught by the Ariyas.

This means the companionship of great and good ideas; for, if one does not desire the company of a fool he must grant that the wise and the holy do not desire his company, even though it be his wish to be with them, unless he has striven for knowledge and piety. A man is made of his thoughts; as he thinks, so he acts and so he is. It is evident that one's outer companions are people whose mind content and mind action are consubstantial with one's own.

Two other simple and forthright verses convey the truth about real companionship:—

If a fool be associated with a Pandit, even all his life, he will perceive the truth as little as a spoon tastes the soup. (Verse 64)

A keen-witted man who waits on a Pandit for one minute only will soon

perceive the truth as the tongue tastes the soup. (Verse 65)

Only the mating of consubstantial hearts and minds forges the bonds of friendship. Between casual acquaintances and lasting friends the difference is due to the similarity or the lack of similarity of mental and moral substances. The substantial aspect of our psychic nature is little known. Through electro-magnetic matter psychic as well as noetic action takes place. Because this matter is invisible and subtle (*sukshma*) the part that it plays in human relationships is not understood. Its existence is not suspected and so it is ignored.

The principle of consubstantiality is at work among real friends, not only that of coadunition. The spoon and the soup are in coadunition but are not consubstantial. The tongue and the soup are in coadunition and further are consubstantial.

The Nectar of the Saints and of the Sages is for living men, not for passion-fraught "iron" men. The very existence of the Nectar is not suspected by the ambitious and the greedy, who are like spoons—very close to the soup but unable to taste it.

It is a sign of the dark age that Truth and Peace which are near at hand are not perceived by the mortal minds of this cycle. In the Chinese version of the *Dhammapada* this story is appended to the verses about tongue and spoon and soup:—

On a certain occasion the Master came to know of an 80-year-old neighbour in Saravasti who had just built for himself a large house. Ananda was sent to enquire and to instruct the old gentleman about the certainty of death and the impermanence of things. After a few days, the old man suddenly "fell dead from a stroke received as he walked" —such was the news the Master received, whereupon He spoke the verses about the spoon, the tongue and the soup.

How can we make ourselves fit for and worthy of the company of the godly? The Master says that even the sight of Sadhus, Noble Ones, is good and that to abide with them is blessedness (Verse 206). How can we become alive to the taste of *Amrita*? How shall we recognize the virtuous and the holy? Appearances deceive and the claimants are many. What can a Sadhu, an Arhat of today, teach but what Sadhus and Arhats of all times have recorded? If Teachings are true they must be universal, and the first qualification of a true teacher is that he teaches nothing new, but only what has been experienced in realization by a long line of perfected Sadhus and Arhats. He uses new words clothing old ideas, adding only "Thus have I heard."

SHRAVAKA

CULTURAL CONFLICT AND INTER-CULTURAL VALUES

[**Mr. John E. Owen** of the Department of Sociology of the University of Helsinki in the capital city of Finland presents here a balanced survey of cultural attitudes and their bearing on mutual sympathy and understanding. Religion as a way of life, spiritualizing every expression of human personality, will unify men and women to create a world-brotherhood and an indivisible internationalism. Such are the intimations which this remarkable essay brings. —ED.]

It is becoming increasingly recognized that cultural conflict, the clash of opposing group values, purposes and ways of life, is an important factor in international and racial tensions. Every culture or civilization has its own intellectual and spiritual capital, its totality of achievements which is handed on to every new generation. A culture is, in effect, an experiment in living, the expression of a scheme of values which represents the chosen way of life of a people. A civilization calls forth and expects from its individual participants certain personal qualities and virtues in accordance with the system of values which has evolved during its historical unfolding. Most individuals simply follow the value-system of their own culture and historical epoch. They are ignorant of, and usually indifferent to, the insights and achievements of other societies. They abide by the standards and ideals of life embodied in their own national and cultural ethos. They look to it as the source of their customary satisfactions and moral guidance. Their attitudes, goals and outlooks are profoundly conditioned, albeit frequently unconsciously, by the world-view or life-philosophy which is dominant in their particular cultural *milieu*.

"It is not easy, though not impossible, for an individual to rise to a synthesis of values and virtues that may represent a wise combination of the values of different historical cultures." So writes one of the most prominent of Indian sociologists.[1] It is the thesis of this article that *when the time comes when individuals can transcend their own cultural outlook and learn to show detachment toward their own and sympathetic tolerance toward other cultures, world peace will be nearer realization and not be a merely pious hope.* Anthropologist, Ruth Benedict, goes so far as to say that

> there has never been a time when civilization stood more in need of individuals who are genuinely culture-conscious, who can see objectively the socially conditioned behaviour of other peoples without fear and recrimination.[2]

[1] RADHAKAMAL MUKERJEE, *The Social Structure of Values*, p. 82.
[2] RUTH BENEDICT, *Patterns of Culture*, pp. 10-11.

Can this condition be reached? Apart from the practical problems that stand in the way of its realization, several arguments are usually brought forth against not merely the possibility but even the desirability of such a transformation of values and a widening of the sympathies. How valid are these arguments and the assumptions on which they are based?

There is the claim that to be world-conscious and to see the possibilities of values inherent in other cultures is to be disloyal to one's own culture and nation. Yet this type of outlook, which is unfortunately all too prevalent, represents simply the narrow loyalties of the thousands in every land who are scarcely aware of the achievements of patterns of life other than their own. There is a second argument that all cultures are not on the same level and that each has its own distinctive values and contributions. The relevance of this latter claim may be granted, but this should not preclude the recognition of the particular contributions and values of other ways of life.

The claim that cultural fusion and contact would mean stagnation, loss of "cultural purity" and consequent decline, can be refuted at the outset. It is a sociological fact that human advancement comes from intercultural contact and borrowing, from a mutual learning and contributing process. A classic example is that of ancient Greece. The influence of the fusion of the Greek mind with Hebrew culture represented one of the foundations of Western civilization. Similarly, fears that the superior culture would be lowered by contact with an inferior culture lack scientific foundation. The contact of Greek with Roman culture was beneficial for both. Anthropology reveals that frequently the richer culture aids the poorer and itself gains from such contact. As for "cultural purity," this is a myth. The only cultural purity is that of the isolated savage and it is precisely the savage who has not advanced, largely on account of his enforced isolation from other peoples.

In this connection, it is relevant to ask how one would define a superior culture. If certain groups in the West, for example, are fearful that fusion and blending with other civilizations would tend to detract from their cultural level, this in itself suggests an underlying uncertainty regarding their cherished and vehemently defended "superiority." The personality-conflicts of Western man, as reflected in rates of admission to mental hospitals, suicide and crime statistics and racial hatreds, in addition to a wide-spread cynicism and lack of belief, are hardly conducive evidence of cultural superiority, especially when compared with the mental peace and the calm serenity manifested by the Oriental mind. Frequently Western culture has gained by borrowing from the material folkways and life-patterns of supposedly less advanced peoples. Western culture at the time of Columbus

could not even compare with that of the East. Indeed, on any criterion apart from that of material and mechanical achievements, one would have a hard time defending the thesis that Western culture is today appreciably more "advanced" than that of the Orient. The very history of the West itself suggests the value that accrues from cultural merging and blending, when it is recalled that its own distinctive genius is the product of many diverse elements—Greek science and philosophy, Hebrew ethics, Roman law and Anglo-Saxon concepts of liberty—to name but a few.

Much opposition to world-mindedness is encountered from the racial fanatics and "super-patriots" of every land, yet, far from expressing any civilized value-system, this phenomenon represents rather what Dr. Mukerjee well calls a "lust after the absolutes of a class, nation, state or race."[3] Rather than being the embodiment of any moral insight, the philosophy of "my country, right or wrong" is an indication of psychological disturbance, in which the felt demands of the human ego have become affiliated with and expressed in the unenlightened and selfish loyalties of an exclusive and discriminating group. This type of hostility to thinking in world-terms is rooted in ignorance and in the more ugly forces in the human psyche, as modern psychiatry is currently revealing. It also involves what the sociologist terms ethnocentrism, the attitude of placing one's own group, nation, class, or race, at the centre of one's consciousness and of judging all other peoples by an exclusive reference to its attitudes, customs and values.

Ethnocentrism belongs to the moral childhood of the human race, to what one late great sociologist described as "the backwaters of cultural history."[4] It manifests an undeveloped social sense, a lack of concern for universal human needs, and a provincialism of outlook that is both narrow and self-centred. At the other end of the moral scale stands the thought of Gandhi that "I want the winds of all cultures to blow freely about my house, but not to be swept off my feet by any." Man's historical evolution can be interpreted in a moral sense as the gradual lessening and breaking down of ethnocentrism and the rise of the humanitarian ethic according to which all cultural, racial and national distinctions pass into insignificance in comparison with the essential unity of mankind. But it is only the mind that is free from the decrees, dictates and ethos of smaller group-distinctions that can see this fundamental unity in humanity and the need for an outlook that will transcend the barriers set up by the culturally enslaved and the ethically less enlightened.

In the meantime, what must be done if the more civilized morality

[3] MUKERJEE, *op. cit.*, p. xii.

[4] LEONARD T. HOBHOUSE, *Social Development: Its Nature and Conditions*, p. 118.

and wider loyalty are to be inculcated in the minds and attitudes of culturally diverse peoples? What are the agencies of social amelioration whose responsibility it will be to impart and develop in mankind a more culturally transcendent value-system?

The problem of enabling individuals to become free from a blind and slavish devotion to the ways of their own *milieu* is largely one of modifying attitudes. And it is a sociological principle that attitudes are not inborn but are acquired by interaction and experience in a cultural environment. By a long process of association with his fellows under the dominant ethos and value-system of his particular culture each individual comes to adopt its ways and makes its patterns of behaviour his own. His educational, religious and family experiences serve to enhance this process, since these forces, representing as they do the main means whereby the culture is handed on, play a powerful rôle in moulding the attitudes and values of the growing individual.

It is these agencies of education and religion which must be looked to for the inculcation of more humanized attitudes on the part of their participants and for the enhancement of the spirit of mutual sympathy fortified by knowledge. But education and religion, certainly in the past, have frequently been guilty of that same ethnocentrism which it is their responsibility, ideally, to eradicate. Consequently, if a civilized and world-minded ethic is to be achieved in the foreseeable future, these social forces will themselves have to become more universalized, in the sense of serving and expressing the highest human values. *Education, at least in its Western form, has often tended to degenerate into mere training in economically useful knowledge and techniques with a resultant neglect of any attempt to impart broad ideals of service or the realization of universal human rights and needs.* It has also failed to transmit any deep appreciation of the values of other cultures, such has been the power of ethnocentrism in human experience. Far from pointing out or offering any inducement to seek higher and more universal values than those symbolized by specifically economic goals, education has frequently acquiesced in the current ethical level of the culture from which it springs. A morally mature education, on the contrary, will be of the type that attempts to exemplify those cosmic values of truth, beauty and goodness that are common to all high civilizations. It will engender an awareness of the worth of other patterns of life than its own and will seek to emancipate the minds of the young from any excessive loyalty to racial and national values, a loyalty which in its worst form corresponds to primitive tribal self-adoration.

One present tendency that augurs well for international harmony is the increasing place that is being given to the social sciences in modern

education. Sociology and anthropology in particular engender a greater understanding of the ways of life of all peoples and societies, and they enable students to see more clearly the historical and cultural factors that have given rise to the differentiations of outlook and tradition in various parts of the world. Social science students tend to be more world-minded in their vision than formerly and recent international congresses of sociology and philosophy will only serve to accelerate this desirable trend. It is coming to be seen more and more that social scientists have the responsibility to educate students in attitudes that make for constructive human association, just as it is becoming increasingly apparent that the solution of problems of intergroup tension will require a combination of both good-will and scientific knowledge.

Similarly, there is laid upon the great world religions at the present time the responsibility to evoke in their respective followers a greater awareness of basic human needs and aspirations. The great religious prophets of both East and West have been at one in their recognition of those ethical forces that unite all peoples in devotion to the highest religious values. For all high religion is ethical in its insistence upon the prime importance of the dignity of the human personality and the reality of the spiritual. The historical growth of religion has been marked by an upward advance from narrow preoccupations with tribal, racial and nationalistic sanctions to a wider ethic which ideally embraces the whole of mankind. But in its lower phases religion has merely supported the moral presuppositions of the environing social and economic order, conserving its values but making little noticeable effort to enhance or universalize them. This less developed aspect of religion manifests itself even today in the self-righteous assumption of a faith that it has an implied monopoly on religious truth and moral insight and that its representatives therefore have an obligation and a right to enforce their teachings on the peoples of another culture, regardless of the religious achievements which that culture has itself attained. An enlightened faith, on the other hand, is respectful of the religious aspirations of other groups and, far from seeking to impose its own culturally acquired beliefs and doctrines upon them, welcomes the opportunity to enjoy with other minds the shared quest for the good life. Its loyalty to its own best insights does not involve any implied depreciation of the insights and aspirations of diverse religious outlooks, for in their highest expressions the ideals they share in common are seen to be more important than their traditional divergences, though even their differences of outlook contain the possibility of a desirable blending that is more creative and valuable than any dead uniformity of viewpoint. Indeed, the coming together of vary-

ing intellectual and religious traditions and world-views is patently very constructive. [5]

Even with the gradual breaking down of narrow religious barriers and the increasingly dominant rôle of the social sciences in modern education, it is perhaps too much to expect that the *immediate* future will bring any great emancipation of mental outlook for the majority of people in any culture. And whether any reconciliation can be reached between the conflicting world-views and purposes of Western Democracy and Russian Communism seems problematical, at least for the present.

Notwithstanding, a great modern historian has predicted that the cultural integration of humanity will reach its ultimate consummation, and that it will be, not in the field of technology or economics, not in war and politics, but in the area of religion. The impact of Western culture upon the contemporary world is seen by Prof. Arnold J. Toynbee as an epoch-making event and the first step toward the unification of mankind into one single society. But he declares that the West is only just beginning to see the effects of its action, and has hardly begun to see the tremendous effects of the coming counteraction of the Orient. Communism may come to appear a small influence when the more powerful civilizations of the East respond to the Western challenge. For Dr. Toynbee, India and China appear likely to produce much more lasting effects on the life of the West than Russian Communism can ever hope to produce.[6] His thesis is that the breaking up of a civilization may involve and make possible the evolution of a higher religion. From secular disaster religion may be enabled to grow in wisdom and stature. Nor are spiritual values and cultural values opposed to each other. To search for the values of the spirit is not to imply that cultural values are bound to suffer.

> ...religious progress means spiritual progress, and spirit means personality. Therefore religious progress must take place in the spiritual lives of personalities—it must show itself in their rising to a spiritually higher state and achieving a spiritually finer activity.[7]

And another modern thinker whose sympathies and breadth of outlook bridge both East and West has given us a graphic and challenging picture of what the world-religion of the future will have to be. Aldous Huxley, a foremost supporter of Vedanta in America, declares :—

> If men are ever to rise again from the depths into which they are now descending, it will only be with the aid of a new religion of life. And since life is diverse, the new religion will have to have many Gods. Many; but since the individual man is a

[5] Dr. S. Radhakrishnan may be cited as one brilliant example of a mind that transcends East-West distinctions by virtue of an understanding of the thought-patterns of both Hindu and English culture.

[6] ARNOLD J. TOYNBEE, *Civilisation on Trial*, pp. 215-221.

[7] *Ibid.*, p. 245.

unity in his various multiplicity, also one....It will have to be all, in a word, that human life actully is, not merely the symbolical expression of one of its aspects.[8]

And so from the ever-widening recognition of the universal needs and common religious aspirations of humanity, the diverse systems of values that now threaten to end in a conflict of destruction may eventually combine in creative harmony to sow the seeds of a world culture.

JOHN E. OWEN

PHILOSOPHY—A NEW TURN

Mr. J. Hartland-Swann of the University of Birmingham, writing "On the State of Modern Philosophy" in *Philosophy* for January, hails the prospect of speculative philosophy coming again into its own. The piecemeal approach of the logical positivists, with their concentration on clarifying verbal confusions, their sense of intellectual superiority to once respected figures of the past and their dismissal of metaphysics as nonsense, has been effectively challenged. Mr. Hartland-Swann considers that *The Philosophical Predicament*, recently published by Professor Barnes, marks the end of an epoch in philosophical thought.

Already logical positivism had been superseded by a watered-down version of it called "logical empiricism." "Logical positivism as such is dead (even if some positivists are reluctant to lie down)." And he offers us hope that the "analytical approach," as recently practised, has had its day, though analysis will always be needed to supplement philosophical speculation. He foresees an early "serious attempt to co-ordinate the findings of psychology, physiology and (not least) psychical research," and predicts that the liberation from "the analytical strait-jacket will also no doubt give a new impetus" to the study of values and particularly of ethics.

How relevant philosophical abstractions are to conduct should require no argument. Denying any moral imperative, leaving ethical decisions to the impulse of the moment, without regard to the moral heritage of the race in the form of basic principles of honourable conduct, is to embark upon a trackless sea without chart or compass, refusing to steer by the stars, yet hoping, somehow, to reach port. Truly, as Mr. Hartland-Swann says, it is "clearly important to decide whether there is any valid reason for, say, honouring treaties other than that of pure expediency."

[8] ALDOUS HUXLEY, *Do What You Will (Essays)*, p. 51.

BHARATI'S MYSTICISM

[**Shri K. Chandrasekharan,** well-known Sanskrit scholar and ardent admirer of Rabindranath Tagore, writes here of another great modern poet, the late Subrahmanya Bharati of the Tamil country in South India. Bharati, who in his lifetime suffered great privation but kindled patriotic fervour among his people with the stirring poems for which he is perhaps best known, has received high posthumous honours. The Bharati Memorial at his native Ettayapuram is visited by many lovers of Tamil poetry and his death anniversary, September 11th, is widely celebrated. Shri Chandrasekharan presents in this article the claim for Bharati as a mystic poet. We share Shri Chandrasekharan's conviction that only the mystic who can wield a pen can produce immortal literature.—ED.]

An element of mysticism can be found in all great poetry. At any rate no Indian poet worth the name can ever fail to evoke a sense of religious feeling by what he writes. Many poets here have adopted the conventional *Nāyaka-Nāyakī Bhava* in describing their relationship with God, while others have resorted to variations of the same idea, with a Master or a King or a Father as the immediate object of their love. But in all these outpourings there remains a lively consciousness of the presence of God behind all things in life.

No doubt poets like Tagore have had their own freshness to add to devotional mysticism when they dispensed with all mythological symbols and sectarian concepts of God. They have preferred their own spiritual longings to the knowledge gathered from legends and Puranic stories. Tagore did not stop with mere selection of such themes as God being the King or the Father, the Poet or the Bridegroom or the Lover; he also significantly contributed to a type of "Nature Mysticism." Indeed in modern times there has been no other poet to arouse such religious feeling for nature as Tagore. Like Kalidasa, whose intensest form of spiritual elevation consisted in seeking nature frequently to prove the existence of the universal spirit, Tagore made it his prime care to introduce as often as possible a pervading sense of the mystic unity of the spirit behind both man and nature.

Subrahmanya Bharati of Tamil Nad was a poet imbued with the same thirst for God. One can easily envisage his powerful attraction to the mythological deities as he sings of Kannan or Vêlan or Kāli. No mean fervour does he arouse in us when he makes his Kannan live before our eyes in all the varying charms of childhood or youth. Some may, however, go to the extent of calling Bharati a poet of innovations even in the traditional setting of his mystical songs. For the innumerable saints of the South, whether Vaishnavites or Saivites, had evoked emotions subsisting in

the human relationship between the human soul and the divine spirit only in such a manner as would not upset the usual attitude of an inferior towards a superior being. But in Subrahmanya Bharati's devotional songs you find for the first time the order reversed; God becomes the woman or the servant even and the human soul plays the part of a man and a master.

Some consider that the idea of the *Nāyaka-Nāyaki Bhava* itself, when indulged in with excessive feeling, would tend to border on the physical plane, thereby making the relationship essentially erotic. But, scoffers apart, there cannot be anything more sustaining to God-filled souls than this class of poetry, especially that which recalls the soulful strains of the *Gopikā-Geeta* in the *Srimad Bhagavata*. Suka-Brhamam, in his ecstatic moods of God-Realization, chose to surpass all known theistic philosophy by resorting to this search for God in the most pathetic of human situations, that in which the Lord as Lover vanishes for a while from the sight of his sweethearts, leaving them in utter despair. Perhaps a single strain of this wonderful poem can compensate for all the wants from which the world suffers.

Bharati has therefore secured for himself, by the very fact that he has added to the mystical poems of our country, an abiding place in the hearts of all lovers of true poetry. In addressing his beloved Kannamma, he transports us with a pageant of rich imageries, the like of which we only very rarely find in modern poetry.

Thou art the leaping light, my dear, and I
The eye roving free.
Thou art gleaming wine, my dear,
And I the drunken bee.
I strive to speak of the glory thou art,
But words fade into quiet;
Thou art a splendour from Heaven, my dear,
A Nectarine riot.

Thou art a vina, my dear, and I
The playing fingers cunning;
Thou art a jewel, my dear,
And I the gem flash running.
Wherever I turn, my dear,
The world with thy love-light is rife;
Thou art sovereign queen, my dear,
The anchor of my life.

To a *crescendo* of passion, lit with translucent colours, does he take us along with him, and we rise to the summit of his delight even as he does. That is the way of all true mystical poetry. Let us then ascend the spiral staircase with him :—

Thou art the fragrance, my dear,
And I the opening flower ;
Thou art the meaning of what is spoken,
And I the rich word-dower....

Thou art the moonlight, my dear,
And I the joyous sea;
Thou art the ground note of my life,
And I the song to thee.

The experience that naturally overtakes all the searchings and yearnings of the God-mad soul gives way to moments of ardent intercourse with the object of its adoration. Then we pause at the meeting of the two in a happy embrace, as it were, which is also vividly portrayed, thus :—

And there, somebody softly stole to me,
And behind me standing, closed my eyes.
I felt the soft hands and in a flash was wise ;

I knew her by the fragrance of her silk saree,
I knew her by the joy that within me welled,
I knew her by the beat of our kindred hearts.
"Oh, take thy hands away, Kannamma; thy arts"
I cried "are of no avail." Her hands I held.
And then, while her laughter tinkled, I freed my eye,
And turning, drew her to me and said "Behave!"
"What did you find in the rolling ocean's wave?
Whatever did you find in the blue of the sky?
And what in the whirling foam, its twist and break,
And among the tiny bubbles that flash and dart,
By conning space day by day, part by part,
What good have you got, tell me," she spake.
"In the rolling ocean's wave I saw thy face;
And only thy face in the broad expanse of sky,
And amidst the foam as it whirled and broke high,
And but thy face in the tiny bubbles' race.
Naught did I see but thy infinite grace,
In my study of the one in all its strands;
And when thy laughter tinkled and I moved thy hands,
And turning clasped thee, again I saw thy face."

Do we need more proof of Bharati's mystic upsurge?

From this enrapturing feast of his pictures of God as the darling of his heart, we turn to another aspect of Him as Father and Sire. Here Bharati fills us with a sense of the unapproachability of His primeval paternity and prescience. In his words,

He is old, immeasurably old,
Yet, the brightness of his youth is unfading.
Neither sorrow nor age has he,
Nor weariness, disease, nor fear.
Having no leanings, taking no sides,
He stands detached, transcendent,
And sees with joy the working out of infinite design.

Fie, he cries,
To those who go to him broken with pain,
And then heaps them over with tenderness.
Those who endure the rack of body and mind,
Their patience he loves;
Those who turn only to the joy of things,
On them he showers, rejoicing,
Joy on joy,
Bliss.

Yet another picture of God, as servant, is also vouchsafed us in this enduring range of God-Studies. The servant here is a lad, and so the poet fondly narrates what he is to him—in his own actual life.

The lad's love for us has, day by day, grown;
And the good he has done no words can render.
As the eyelids guard—alert and tender—
The eyes, he tends my family.
Not once have I heard him grumble. But he
Sweeps the street and cleans the rooms;
And even the housemaids he presumes
To chide and control! And to my children
A tutor, nurse, doctor, he does bewildering
Services manifold. He buys plenty
Of milk and butter and all things dainty
And stocks my pantry, somehow or other.
To the women he is like a loving mother;
And to me a friend, guide, teacher, brother.
A seeming servant, in deed a God,
This shepherd lad from somewhere abroad,
He has come to me—for my merit's reward!

Beautiful lines, these. In translation much of the music of the word pictures in the original has suffered. We are thankful for at least what remains.[1] For there were days when the great Bharati was not known in his own birthplace, much less outside Tamil Nad. People were shouting only his national songs, imagining that he had not gone

[1] *The Voice of a Poet.* Edited by Sri A. Srinivasa Raghavan, Professor of English and Principal of V. O. Chidambaram Pillai College, Tuticorin. (Bharati Tamil Sangam, Calcutta)

beyond the horizon of his patriotism. That which liberates a poet, even as it does any other real being, is the vision of things beyond his own insular security. Patriotism too has limitations, viewed in this light. For loving one's own country cannot stop there but extends to hating others. To love all certainly requires greater understanding of God's work and creation. That is the spirit in which the Rishis who gave us the early epics in Sanskrit acted as our beacon-lights.

If a Tagore or a Bharati or, for that matter, any poet treading the path of the spiritual uplift of humanity, prepares us for more such delicious experiences, we recognize only the unfailing purpose with which a poet is born. Perhaps in Bharati too we find it once more as a living experience, as in the Upanishads, but with all the warm tints derived from a poet's heart. For he alone can sing thus :—

In the crow's black wing, Nandalala,[2]
Thy dark beauty I perceive;
In the bright-leaved trees around
Thy soft green glow I receive;
All the sweet-throated sounds, Nandalala,
To me thy delicious voice do vouch;
In the blazing fire I poke my fingers,
Nandalala,
Only to feel the ecstasy of thy touch.[3]

K. CHANDRASEKHARAN

A HEALTHY REACTION

Prof. Jacques Barzun of Columbia University contributes to *Harper's Magazine* for February a challenging article entitled "America's Romance with Practicality." His defence of "practicality" is provoked by the present reaction against it, not only by Europeans but also by many in the United States. He traces the prevailing practicality of American civilization back through European history to the Greeks. "...it is the practicality of the trader at all times and under all climes."

Admittedly, from before the days when the flesh-pots of Egypt exerted their lure, there have been many ready to sell their birthright for a mess of pottage. But that there is a reaction against purely material values such as that which Professor Barzun reports, even in the stronghold of prosperity and gadgets, is a matter for congratulation rather than an occasion for trying to hush the crying children back to sleep.

Professor Barzun writes that many in the United States are recanting "the national faith in practical achievement."

The words "practical" and "pragmatic" are out of favour among the thoughtful, the educated, the ethical part of society. Pragmatism seems the antithesis of all that is good and decent. There is a yearning for spiritual concerns instead of bodily comfort, for contemplation instead of action; one hears in the most diverse quarters a call for eternal absolutes in place of working truths that are only relative.

He concedes that the impulse is sincere, though it has bred a fashion. Professor Barzun's conviction that the main elements in American culture require only to be improved, "refined and 'humanized'" may persuade those who decry materialism while reaching for its fruits. He will, however, hardly affect those who are groping after spiritual values and who can still distinguish between physical needs and the insidious craving for comforts and for luxuries that grows by what it feeds on, those in whom the inner urge *to be* is making itself heard above the clamour of the calls *to do*.

[2] A name given to Sri Krishna in Northern India.
[3] Translated by K. CHANDRASEKHARAN.

FACTORY ECHOES AND REVERBERATIONS

[Mr. R. M. Fox, who has contributed to our pages several discerning articles, among them studies of great Irish leaders, is well equipped by his early experience recorded here to write of industrialism, as he did in his book, *The Triumphant Machine*. His account of the early discouraging attempt of Scott Fitzgerald to make a living by writing recalls the articles on "The Plight of the Writer Today" by Mr. George Godwin and Prof. Diwan Chand Sharma in our January issue. But Mr. Fox's main thesis is the need for writers to express their independent judgment, based on their own experience. Out of the pooling of genuine experiences, he suggests, a fruitful synthesis may be built, but echoes of the current literary fashion offer little solid stuff of enduring value. Intellectual honesty and independent thought are necessary as background for opinions worth expressing.—ED.]

Students of literary fashions may look back with interest now to that era in the '20's—which extended to the '30's—when young poets and writers of prose were regarded as belonging to the "Proletarian" school. This was the prevailing cult. Most of those who followed the line have since gone in for "democracy," mainly of the American brand. Individual details do not matter greatly for, with writers who follow fashions, it is the fashion and not the writer that counts.

For myself I have never been good at fashions. Although I began writing in the period with sketches of factory life and later with a study of industrialism, *The Triumphant Machine*, I did not attempt to crowd on the band wagon of "Proletarian" writing along with a host of others in Britain and America because I instinctively distrust every kind of writing that is labelled like one of the publicized breakfast foods. Writing must express an individual view of life though if its truth is widely accepted so much the better.

One of the most tragic of modern literary stories is that of the American author, Francis Scott Key Fitzgerald, told in Arthur Mizener's biography, *The Far Side of Paradise*, and in Shulberg's recent novel, *The Disenchanted*. Fitzgerald was a sensitive artist who saw the flaw in the money civilization of the United States and yet was so fascinated by its current standards of opulence that he worked himself to death earning money that he wasted in dissipation, which drove his wife insane and made him the victim of drink and disease. In his own life Fitzgerald was an indictment of the craze for money and extravagance far more than in his books though these, too, indicated that he was able to criticize the disease of which he became such a striking example and victim.

In his last years, when life had become most grim, Fitzgerald ad-

vised his daughter, Scottie, to read the chapter, "The Working Day," in Marx's *Capital* as an antidote to the snobbish ideas which he feared she might acquire at Vassar where her education was proceeding. To me Scott Fitzgerald's selection of that chapter was intensely interesting. I do not remember any of the widely publicized "Marxian" and "Proletarian" writers of the '20's specifically mentioning that section. Most of them would not do so for it meant nothing to them. Fitzgerald had had to struggle hard for recognition and for life. At times he despaired of ever earning enough to live on as a writer and sat in his poor room working desperately while he collected enough rejection slips to paper the walls. Such an experience made him sensitively responsive to this terrible account of factory exploitation, based on the blue books of the period, in which Marx poured out all his concentrated bitterness and scorn.

I had read this section as a lad of 14 while working from six till six at a London ironworks. I had from two to three miles' walk there and back morning and evening so I had to be out of bed before 5 a.m. Often I breakfasted at a coffee stall on a halfpenny cup of coffee and a halfpenny cake before trudging down the muddy road to Walthamstow. The road joined two counties, Middlesex and Essex, and neither would keep it in repair, so it was often flooded. Cows stood in the low-lying marshy fields on either side, mist concealing their legs as if they were lying on a bank of white mist. In the mornings two armies of men and women met and passed on this road, silent and dispirited. I was bound for where a tall chimney emitted black smoke which trailed across the sky, and as I entered the factory gate it cancelled the sunlight for another day. In the evenings the two armies passed each other again, retreating in disorder, straggling and exhausted.

Though often I could hardly keep my eyes open during the reading of "The Working Day" I accepted this chapter as an inspired poem expressing all the resentment and compassion which Marx felt at ruthless industrial exploitation. His anger kindled an answering flame in my heart. True, I did not need to read "The Working Day" to learn the facts about industrial exploitation. I knew these sufficiently from daily experience but I needed someone to put down these things, to lay them bare and to express my own inarticulate feelings.

In spite of this when I came to write I did not want to label myself either "Proletarian" or "Marxian." Whatever industrialism had done to me I knew it would come out in any writing of my own. After my experience I could never be irresponsive to suffering whether in a sweat-shop or on the field of battle and the more helpless the victims the more surely I would have to stand by their side. Realizing this, I considered all the labels stuck on themselves by the

literati of the period as merely handicaps in reaching the ears and hearts of their readers. If every writer would express himself honestly and simply on the basis of his own experience and thought he would make the greatest human appeal and avoid the cramping limitations of a sectarian approach.

Scott Fitzgerald, who knew poverty and frustration though he did not know industrial life at first-hand, was able to point this lesson in his books and in his life. His blundering misfortunes in the use of money and of energy teach us what to avoid, but his books have a positive value. He dealt very largely with that social segment which aims to find satisfaction in a feverish chase after sensation through the externals—money, parties, drink, dissipation. Soon the glitter fades, as with every drug it has to be taken in ever larger doses. Addicts become nervous and physical wrecks, empty and arid. Life revenges itself upon those who spurn its gifts. After reading Fitzgerald's books we should never be blinded by that dream of gold and extravagance which stripped his wife and himself of everything that makes life satisfying and lovely.

Paradoxically the poor who toil and sweat to win a little leisure, a little simple joy, have a better life than those who follow the false gods worshipped by the men and women of whom Fitzgerald wrote. But this was never understood by the literary "Marxists" of the '20's who, in consequence, could teach us nothing of fundamental value. They merely adopted a jumble of words which had no intrinsic worth but which seemed impressive to them because it was the vogue.

They could teach themselves nothing either, because—hurrying after the fashion—they are now enthusing over "atom bomb" democracy, or else, in the case of the very "advanced," they are trying to make a nest for themselves in the lifeless tree of Existentialism. When its branches prove rotten and the nest falls they will scurry for shelter to the next fashionable hiding place. It is absurd to accuse such people of apostasy when it is merely that the literary fashion has changed. One cannot evaluate them in terms of their personal convictions and so one cannot condemn them on these grounds either.

Having escaped being the plaything of literary fashion I have come to believe that the best service the writer can give is to express his own independent judgment. But it would be wrong to claim any special grace in this respect for I had to learn the hard way. If in the '20's I had had the money to buy the books of the fashionable "Proletarian" writers I might have been tempted to follow the fashion. As it was I found it difficult and often impossible to buy newspapers. Living in a lonely, tumble-down dwelling on the edge of the Dublin mountains I was thrown back on my own experience and understanding of life.

If writers could be persuaded to

avoid machine-made, facile judgments and express what they themselves have found to be true, then we could build up a synthesis out of what each knows. The weight of circumstance, the pressure of the factory mould, of the military machine and of the "thought police" must be resisted everywhere if we are to have a community of free men and women able to develop fully and naturally. In the West our civilization has become hard and set. We carry the weight of vested interests which resists change. In the awakening East, which is poorer, there is greater room for experiment. If there is to be any fruitful synthesis the Indian contribution should be most valuable as, so far, India has stood outside the literary jargon and fashions of the West.

R. M. Fox

CHILD LABOUR

One of the saddest chapters in the story of the industrial legislation in Europe was the exploitation of children. In the case of thousands, the years which should have been given to education and to wholesome recreation were sacrificed to the new Moloch of mass production, with what cramping if not warping effect upon the men and women that the child labourers became is beyond calculation. It is well that the new Indian Constitution lays down the principle that "the tender age of children should not be abused."

Widely, however, as that Principle is conceded in theory today, it is evident from *Child Labour in Relation to Compulsory Education*, a study prepared by the International Labour Office at the request of Unesco and published as one of the latter's "Studies on Compulsory Education," that the problem of protecting the child from exploitation is still far from solved.

Analysis of the causes for failure to enforce minimum age regulations, as also compulsory education requirements, reveals poverty as probably the major factor, with tradition and the ignorance of parents as contributory factors. This points to the need, not only of remedial economic legislation, looking to the raising of the standard of living of the masses, but also of educating adults as to the rights and needs of the child.

In a country of meagre educational opportunities, hereditary occupations and wide-spread poverty, such as India, however, it seems not only permissible but also preferable that children even below the minimum age of admission to employment should be trained at home in the traditional occupation of their parents, rather than being allowed to run wild. This should, naturally, take the form of tasks suited to the child's age and strength, and the hours should allow for school attendance where schools are available, and for some recreation.

For the regulation of this type of child labour school facilities and the enforcement of school attendance requirements are the primary needs. These must be supplemented, for the labour of children outside the home, by measures of economic amelioration and strict enforcement of minimum age laws.

ATOMIC-POWERED WARSHIPS BUT NO ATOMIC CARS AS YET

[**Prof. A. M. Low,** consulting engineer and research physicist of London, adept in bringing understanding of scientific discoveries to the layman, writes lucidly here of the rationale of harnessing atomic power to transport needs, and the prospects for its beneficent and peaceful employment. It is a sad commentary on the state of the human race that this great tool for the physical amelioration of the condition of mankind should have first been put to devastating and disastrous ends.—ED.]

The United States Navy is building an atomic-powered submarine which is believed to be near completion and, according to Rear-Admiral Wallin, work may soon start on an atomic-powered aircraft carrier. It has been officially announced that contracts have been placed for the construction of an atomic-powered aeroplane.

Does this mean that in spite of pessimistic forecasts about the time it would take to "harness" the atom, as distinct from using nuclear fission as an explosive, the age of atomic power is just round the corner? The answer to that must be qualified, but the successful construction of under-water, surface and air craft powered by atomic "fuel" would represent a tremendous advance.

The technical details of the atomic submarine will be carefully guarded secrets, but there is no secret about the probable general design. The engine will consist of an atomic pile, probably using a fuel containing a considerable proportion of U 235 in some form. The activity will be carefully controlled and the heat generated carried off by a liquid. A liquid metal might be most efficient. This metal will be used to generate steam which will drive a turbine and then, through reduction gears, the propellors of the submarine.

The principle is fairly simple, the execution must be difficult, although a submarine offers special advantages. The pile and any stored fuel must be "screened" from the rest of the ship with great care so as to prevent harmful radiations escaping. In the case of a submarine great strength would be required to ensure that the pile was not destroyed by the vibrations of depth charges dropped near.

But the advantages are also enormous and explain why the United States has been prepared to spend many millions on an atomic submarine. In spite of the heavy screening of the pile, there might well be reduction in weight because there would be no need of stored fuel. There would certainly be a great saving in space, always important in a submarine. There would be a

reduction in noise and vibration and the submarine would be able to stay submerged for very long periods without using a "snorkel." Oxygen would be provided and carbon monoxide absorbed. The range of the submarine would be limited virtually only by the need to replenish it with oxygen, absorbent, food and torpedoes, although the additional space would enable larger supplies to be carried. The atomic submarine, in fact, would be such a powerful weapon that some experts have suggested that a small fleet of them would make all other vessels obsolete.

The construction of an atomic engine for an aeroplane would represent further difficulties because of the question of weight, but if the cost is no object the problem can probably be solved. An atomic-powered aeroplane will have no need to re-fuel for days on end and a virtually unlimited range.

The question of economy hardly enters into military matters. It will be surprising if the atomic submarine is "economical" in the ordinary sense, although it may be fairly efficient from the engineering aspect: of making good overall use of the energy available. It is expected to have an underwater speed of nearly 25 knots.

When what is learned in the construction of these atomic "engines" for special purposes comes to be applied to merchant vessels, economy will be important. There is little advantage in constructing a liner that can run for years on a "handful" of fuel if the fuel and the engine cost far more than the present orthodox ones. On the drawing board it is possible to construct an Atlantic liner that will cruise at 30 knots for 6 months on about 10 pounds of U 235. The cost of the fuel at present is such that it might not be economical, but we can expect this cost to fall. Admiral Wallin has suggested that atomic engines for merchant vessels will be economical within 15 years, but this appears to be a somewhat optimistic view.

The advantage they will enjoy is freedom from dirt—no funnels of any kind will be required—and greater space for cargo or passengers, the whole of the considerable space now used for fuel being saved. The Atlantic liner of the future may be wholly enclosed, the superstructure being of transparent plastics under which passengers will enjoy ideal conditions.

When we come to consider the application of atomic energy to land transport a further difficulty arises. There is always the risk of accident. The smashing of an atomic-driven car or even locomotive would mean that highly radioactive and dangerous material might be scattered. The danger would be such that, technical difficulties apart, the direct application of atomic energy to driving cars seems at present out of the question.

These technical difficulties are in themselves not inconsiderable for the "engine" for land vehicles has to

be reasonably small. A small atomic pile could be constructed, but the fuel would be enormously expensive and the prospect that it would last a lifetime at no further specific cost would probably not weigh so much with the ordinary motorist as the great initial outlay. Then there is the question of screening the driver and the passers-by from harmful radiation. The neutron-absorbing materials that we know of are very heavy. It is possible to think of engines encased in two- or three-foot thick concrete in ships, but not in road vehicles. A more practical hope is that some method of storing electricity in "quantity," or inductive transmission, may be discovered. This would be more satisfactory than a return to steam when the problems of condensation have to be solved in a small space.

One great trouble that overshadows the development of all methods of harnessing atomic energy is disposal of the "waste." In the past we have disposed of waste recklessly, pouring smoke into the air and all sorts of chemicals into the rivers and sea so that the water is polluted. But radioactive wastes are far more dangerous. It has been estimated that doubling the amount of radioactivity in the air would make it poisonous to man—and even present developments produce enough waste for that. The waste products are, of course, most carefully guarded and prevented from doing harm, but we cannot overlook the possibility of accident, especially when the amount of waste is greatly increased.

A suggested solution is putting the waste into a rocket and then firing it into space with an "escape" velocity. The rocket would become a satellite of the world, going round it like the moon at a distance at which any radiations would be harmless, although no doubt people would blame any bad weather on the "radioactive rockets"! Conversion of "waste" to safe and useful products is far more likely in the future.

If the "peaceful" development of atomic energy has not taken place as rapidly as some people expected in 1945, there have been big strides forward. These strides will become leaps when, for instance, we find materials capable of withstanding great heat which do not absorb atomic particles and when we create new forms of elements as important for producing atomic energy slowly as is man-made plutonium for violence. It is true that thousands of millions have been spent on atomic research, but we are only at the beginning. The difficulties to be overcome are no greater than those that faced the designer of a trans-Atlantic aeroplane in 1906!

A. M. Low

CO-OPERATION IN A WORLD SETTING

AN INTERVIEW WITH MR. W. P. WATKINS

[Taking advantage of the attendance at the First Indian Co-operative Congress, Bombay, of the Director of the International Co-operative Alliance, Mr. W. P. Watkins of London, we arranged for a member of our staff to interview him in regard to developments in the international aspects of the Co-operative Movement, well described by Gladstone as a "man-making" movement, and one, moreover, fraught with tremendous possibilities for promoting unity between peoples.—ED.]

For the first time since the International Co-operative Alliance was founded in 1895, it was officially represented at an Asian Co-operative Congress, and that by no less an officer than its Director. The sending of an official representative to this first Congress in Indian history in which Government officials and office-bearers of the Co-operative Movement sat together as delegates to discuss the problems of co-operation and to formulate policies was a landmark in the history of the Alliance and of the International Co-operative Movement, as Mr. Watkins himself brought out in his formal greetings on the Alliance's behalf on the opening day, February 25th, 1952.

As some of his remarks in that short speech formed part of the basis of the interview with THE ARYAN PATH representative the following morning, they may be briefly summarized. The aim of the Alliance, which had nearly 57 years of continuous activity behind it, was to embrace every form of genuine co-operation throughout the world. Its members formed 55 organizations in 31 countries, the combined membership of the affiliated organizations being over 100 million. Its contribution to democracy lay in "its power to develop in all sorts and conditions of men the power to manage their own affairs and to take their economic destinies into their own hands." Was it, he asked, a mere coincidence that the countries having a stable parliamentary democratic form of Government were those most successful in the Co-operative Movement? India, having an eighth of the aggregate membership of the International Co-operative Alliance in its societies, was in a position to exert by her example a good influence on other Asian countries and it had long been the hope of the Alliance to have a Regional Secretary for South-East Asia.

Mr. Watkins, tall, clean-shaven, business-like but friendly, received his interviewer cordially. He was asked at the outset how successful the International Co-operative Alliance had been in attaining its aim of being universally inclusive.

All types of co-operation were represented in the Alliance, he said, but the balance of types, as well as of national representation, was rather lop-sided. Consumer organizations still formed the biggest element, and the European co-operative organizations were the most prominent in it.

Were there any countries not under a parliamentary democratic form of Government which had co-operative organizations affiliated with the Alliance ?

Several, including Russia, Czechoslovakia, Hungary, Bulgaria and Roumania. The Baltic countries, formerly represented, had been absorbed in the Soviet Union. The Centrosoyus (Central Union) in Moscow, which had joined the Alliance many years before the 1917 revolution was still affiliated with it.

Was any genuine co-operation possible under a totalitarian Government ?

The Nazis had suppressed the co-operative societies in Germany and in Czechoslovakia when its independent political status disappeared. Mr. Watkins had himself been nearly four years in Germany since the war, as adviser to the Control Commission on the reconstitution of the co-operative societies in West Germany. There were at present 1,600,000 members in the consumers' societies there, and an annual retail turnover of 1,000 million (American terminology : one billion) marks. The agricultural side of the Co-operative Movement there had also been revived and a State Bank for co-operatives set up in West Germany in 1949. The " German Co-operative Credit Institute " had formerly been operated from Berlin.

Japan also went out of the Alliance in 1940, but was now back in it, the Japanese consumers and agricultural co-operative having been readmitted in January 1952.

The problem of co-operation in countries with State control of societies had been studied by the Executive Committee of the Alliance for three years and had been settled, Mr. Watkins said, before he took office as Director last June (after more than 30 years in the Co-operative Movement, beginning with his serving as Tutor in the Co-operative College at Manchester).

The rules for the affiliation of member organizations had been given a precise interpretation which insisted on the freedom of the body applying for admission from all political or other pressure. Because of certain changes brought about by the Communist Government in Poland, the central consumers' co-operative organization of that country, seeking readmittance since the new rules were promulgated, had been turned down. It had been deemed necessary to treat such a reconstituted organization as if it were a new applicant ; but the interpretation had not been made retroactive. Hence co-operative organizations in other " Iron Curtain " countries were still members of the Alliance.

The rules as now interpreted, however, provided that an affiliated

organization must effectively govern itself, with no privileges or extra rights in the hands of representatives of Government, political parties, or any other non-co-operative group. Coercion confused the whole use of the term.

Asked to what extent international trading was done under co-operative auspices today, Mr. Watkins said that the International Co-operative Trading Agency, which had existed before the war, had been reconstituted after its close and was still in business. It was, however, confronting innumerable difficulties, such as exchange controls, quota restrictions, State marketing organizations, etc., which had checked its expansion. An International Co-operative Petroleum Association had been formed in 1946 for trade in oil and petrol, etc., bringing into affiliation a number of national wholesale societies in the oil trade. It did an increasing amount of business, but not between the two power blocs, which were largely independent of one another.

Asked how the benefits of the Co-operative Movement could be extended to large social groups ineligible for co-operative membership because of lack of credit worthiness, etc., Mr. Watkins questioned whether its benefits, other than indirect ones, could be extended below a certain poverty line. Experience in certain under-developed countries seemed to indicate that before people became fit for co-operative credit certain preliminary work had to be done with them. In Britain especially, the women in the Co-operative Movement had become greatly concerned about half a century ago that the Movement was not serving the poorest. It had, however, become clear that in the case of many poor people, living from meal to meal, hardly even from day to day, the very notion of economy was not there. Remedial action on the part of the State had to precede their taking advantage of co-operation. The women of the Co-operative Movement had played a great part in the agitation which had paved the way for the passing of minimum wage legislation.

Co-operation, Mr. Watkins soliloquized, was but one element in a much bigger problem. There were dangers in ascribing to it virtues which it did not possess and asking it to take on tasks which it ought not to be asked to take on. The first job of the co-operators, he held, was to practise co-operation. If they did that properly, then the benefits would spread beyond the confines of the societies. An effective Co-operative Movement would in itself increase prosperity. It was a mistake to force the growth of co-operative institutions beyond what was natural to them, though, as he had remarked at the opening session of the Congress the previous day, *laissez-faire* was "not only dead but damned." There were countries where, but for Government initiative and support, it might have taken several generations for the people to

discover the modern co-operative ideal and to master its methods for themselves.

In the century of the Co-operative Movement's existence, the attitude of the State had been completely changed. When it had started, free enterprise had been the accepted doctrine. Now the democratic States had taken on responsibility for welfare. In that framework, where did co-operation fit ? Self-government, self-help and self-responsibility for welfare did not have to be crushed out. It was necessary that they be preserved in the new set-up of the State. It had been a mistake to by-pass the co-operatives altogether in Britain's post-war housing programme, depending instead wholly on the municipalities, when the best housing projects between the wars on the continent had been those of the co-operative organizations.

As to the relations of the United Nations with the Co-operative Movement, Mr. Watkins said that the International Co-operative Alliance enjoyed consultative status in Category A of Non-Governmental Organizations. It took a close interest in the Economic and Social Council and the various Commissions and Committees, and was watching very carefully the new *ad hoc* Committee on Restrictive Business Practices, which had met first in January 1952. Such practices as those of trusts and cartels did hinder the growth of international trade and the improvement of standards of living. International control and regulation of their division of markets, etc., was greatly to be desired. Their activities and permanent collusion were in a different category from the banding together of middlemen against co-operative societies, which the latter took as all in the day's work.

He did not feel that a Commission of the United Nations on Co-operation was needed. The present arrangement, providing for the expression of views by the International Co-operative Alliance and other Non-Governmental Organizations, and collaboration with them in technical problems, gave an advantage comparable to the effect of two Chambers in the Legislature, the Non-Governmental Organizations representing the direct voice of the people in the United Nations' councils. The big problem of the Alliance was the attainment of cohesion within itself. The chief thing was to get people to think internationally on their problems. It was for its member organizations to work for the education of their members in international thinking.

Asked whether it was not unfortunate that today the Rochdale ideals had been to a large extent set aside and self-interest had become the dominant interest, Mr. Watkins felt that self-interest had always been prominent among the motives for co-operative effort; those who worked purely for ideals had always been a minority. Co-operation assumed that self-interest and the social interest could be reconciled. It was, however, important to maintain the nucleus of idealistic and far-seeing people in the Co-operative Movement. That was an educational problem of the Movement, one of whose real functions was to train the common people to work in ever wider and more effective associations.

NEW BOOKS AND OLD

PEACE AND CO-OPERATION *

It is a weakness in us that we so often leave the expressions of gratitude, affection and admiration to be written in obituary notices. It is all the more gratifying, therefore, when during a man's lifetime, his friends combine to celebrate his work and his contribution to life. We can welcome without qualification this souvenir volume, prepared by his colleagues of the former All-India Village Industries Association at Maganvadi, Wardha, and presented to Shri J. C. Kumarappa on his 60th birthday.

J. C. Kumarappa belongs to a Christian Indian family which has rendered conspicuous service to its day and its nation. His own contribution covers a wider field, for the cause which he has made his own, the Economics of Peace, is a matter of vital concern to peace lovers all over the world. The editors are concerned to advocate the work rather than to praise the man, yet his personality shines through all that is here recorded. Many who have never met him will learn through reading this book why he is so greatly loved and why his work has such great influence.

The volume is divided into five parts. The first contains a series of biographical sketches, the first of which, by his sister Mrs. E. S. Appasamy, has a special appeal as showing the rock from which he was hewn and illustrating again how true it is that the boy is the father of the man. The second contains extracts from Kumarappa's speeches and writings, well selected from the mass of available material and illustrating his wide range of interests and his ablity to bring his mind to bear constructively on all manner of problems. This section would be improved by a full list of all that Kumarappa has written. It also compels a reflection on how much the common people have missed through his inability to express himself in one of the mother-tongues of India. The third part consists of eight essays on various aspects of the creative revolution in which Kumarappa played an important rôle. The fourth, of ten similar treatments, of the way in which his life and thought shed light on various current problems. Finally we have a number of reminiscences and tributes provided by six persons who had intimate touch with him at different points and in various crises. Herein also the evaluation of the man and his work by one of the few non-Indians who have had the privilege of contributing is of particular value.

Kumarappa's life was not a circle described from one centre but an ellipse drawn from two foci—Jesus and Gandhi. He followed his Lord and his leader with a singularly pure devotion. He dared to take Jesus at His word and had no patience with those fellow Christians who seemed to him to let

* *The Economics of Peace: The Cause and the Man.* Edited by S. K. GEORGE and G. RAMACHANDRAN. (Gram Udyog Vibhag. Akhil Bharat Sarva Seva Sangh, Wardha. 378 pp. Illustrated. 1952. Rs. 10/-)

circumstances determine the pattern of discipleship and so, in his view, undermine the Lord's authority. In this connection the evidence given in the book of his clashes with the leaders of "official" religion are very revealing. His early association with the freedom movement led by Gandhiji cost him much, but he never swerved from his conviction that Gandhiji was right.

He still believes this and remains one of those faithful to the Gandhian ideal in the new circumstances in which the earlier type of Gandhian action is no longer necessary. He rejoices in India's freedom but is clearly asking: "Freedom for what?" To search for the answer to this great question he is still giving himself. In his central belief that economic offices are bound up with the moral and the spiritual he is making a great contribution to the foundations of peace, and those who share his views can be thankful that he has the opportunity to wield his influence on wider fields than before. He has a great reverence for personality and, unlike some reformers, cares not only for mankind in the mass, but also for the individual man who can be fearful and hungry and who bleeds when you prick him. Hence for Kumarappa the great enemy is exploitation in any form.

We can be grateful to the editors and the contributors for giving the world this faithful account of a great Indian and a sincere Christian; and in so doing for clarifying one very important issue in the causes of war and the hopes of peace.

It is a handsome volume, appropriately printed on hand-made paper, though it is not stated whether or not this comes from the mill at Maganvadi. The many pictures add value and interest.

MARCUS WARD

World Peace and Rabindranath Tagore. By K. CHANDRASEKHARAN, M. A., B. L. (Transaction No. 8, The Indian Institute of Culture, Bangalore. 13 pp. 1951. Re. 1/-)

Shri Chandrasekharan's thesis is that for Tagore, as for Gandhiji, peace is not to be won merely by the manœuvrings of superficial international politics. Peace in any sphere is to be won only by the appropriate mental and spiritual discipline, by "soul-force" dedicated to that end. In this attitude, and in his "lifelong *tapas* for the dawning on the world of a higher consciousness in its international relationships," Tagore is, as the writer points out, true to the central cultural tradition of India. For this tradition is inspired by a vision of the unity of being, which embraces in a magnificent harmony not only the whole of various humanity, not only the entire animal and vegetable kingdoms, but also all creation, living and non-living, in "the three worlds." The spirit of a hard, arrogant and narrow nationalism is harshly alien to this tradition, and Tagore did battle against it all his life.

Shri Chandrasekharan rightly stresses the fact that the result of this catholic outlook is not the belittlement of man but the preservation of man's true dignity. Tagore saw, far earlier and far more clearly than most men have seen even today, the essential connection between the false values of aggressive national totalitarianism and the regimentation of humanity and the mechanization and debasement of social relationships. One might add,

though the writer does not do so, that in their insight into the sinister threat of a mechanical society, Tagore and Gandhi are essentially in agreement; the warning which both these giants of our age have uttered is of great significance to mankind, and should not be obscured by any negative insistence on their differences of approach and emphasis.

Interesting passages in the essay refer to the apparent inconsistencies in Tagore's attitude. He hated the narrow spirit of national pride and the inhuman wars to which it led: he was deeply moved by the nobility and selfless courage which those same wars called forth. As a teacher with a message to proclaim he would burn with prophetic zeal: then, as a poet, he would turn away from social responsibility to give himself wholly to the vision of beauty which shines in his songs. The author might have added a third contrast—between the poet's hatred of jingoist nationalism and his deep affection for his own motherland. The richness of Tagore's universalist vision is not fully seen unless we realize how passionate a love of Bengal and how true a devotion to his Indian heritage is included within it. Altogether, it seems a pity that the analysis of the creative tensions which may exist in the mind of a genius between complementary aspects of truth, each vividly realized, was not carried further. Shri Chandrasekharan quotes the pregnant phrase कविः क्रान्तदर्शी and leaves it at that—yet perhaps this is the centre and soul of his theme.

The tasks of world peace concern us all. It is to be hoped that this short essay will prick its readers on to renewed study of the thoughts of the poet-seer which may help in these tasks.

MARJORIE SYKES

The British Co-operative Movement in a Socialist Society. By G. D. H. COLE. (Geo. Allen and Unwin, Ltd., London. 168 pp. 1951. 12*s.* 6*d.*)

This is a Report written for the Fabian Society by a prominent British Socialist uncommitted to nationalization as a universal formula, a believer in the Co-operative Movement but keenly critical of its limitations. Professor Cole's work was highly topical when published. His boldly conceived proposals for the gradual supersession of capitalist enterprise in many lines by Co-operative Societies and the "Mutuals" of his devising would, however, seem to have been removed for the present, by the recent General Elections, from the category of practical politics.

The book is not free from controversial elements; the reviewer regrets especially his readiness to jettison "voluntarism" in Co-operation. But a book that would command unanimous agreement would hardly be worth writing, and Professor Cole's views are not extreme; he is tolerant of capitalist enterprise around the edges of even retail distribution. And he considers many lines of production unsuited to full nationalisation.

If the work fulfils no other purpose in the present political context, it should arouse Co-operators to self-analysis and self-energization, in the light of Professor Cole's forthright and rather devastating evaluation of the limitations and positive defects of the Movement at the present time. Its weaknesses are alleged to include lack

of enterprise, apathy of members and an undemocratic attitude towards its own employees.

The author's supplementary proposal for retail and wholesale "Mutuals" with many of the features of Co-operative Societies but offering these wholesome competition until the Mutual Societies become Co-operatives themselves deserves careful consideration by planners of any Socialist economy.

E.M.H.

Four Thousand Million Mouths. Edited by F. LE GROS CLARK and N. W. PIRIE. (Geoffrey Cumberlege, Oxford University Press, London. 222 pp. 1951. 12*s.* 6*d.*)

People throughout the world are increasingly aware of the food problem. This book has several chapters by different authors, on various aspects of the problem. Although written for Britain this book has helpful suggestions for interested people in India. One writer refers to the "wrong men" working at these problems. One might say that the wrong men wrote this book. I am not suggesting that these authorities are not capable in their own fields, but often I feel that scientific values are given precedence over human values. For example, hybrid seeds are recommended. I believe I am right in stating that some raise the question of the nutritive value of such specialized foods. In any case, it would have been well to have had at least some writers point out the importance of taking note of food and human values. Perhaps this is what is meant when one author writes:—

> We are all peddling our remedies for the desperate plight of mankind, but I think that we biologists could do a great deal more than we are allowed to do—given an environment in which creative work could flourish. But almost any biologist will tell you that he does not have such an environment and he is prepared to tell you why.

Why are we not told why the environment is not right? I, at least, have a suspicion that big business interests all too often interfere where their profits are concerned.

Nevertheless there is much to be learned from this book. It should stimulate further thinking and study. For example, in India we could do much more in "harvesting the waters," "improving the milk supply," "growing healthier crops," "conserving the soil" and "manuring for higher yields." This book will have been helpful if it stimulates us to further planning and work.

R. R. KEITHAHN

Kingdoms of Yesterday. By SIR ARTHUR CUNNINGHAM LOTHIAN, K.C.I.E., C.S.I., LL.D. With a Foreword by COMPTON MACKENZIE. (John Murray, London. xiii + 228 pp. Illustrated. 1951. 21*s.*)

The integration of over 500 princely States into the Indian Union was regarded by many in India as the greatest single step to be taken after independence was achieved in order to lay the foundations of India as a modern nation. Judged by any standards for constitutional advance, it was a colossal undertaking and it was carried through smoothly and peacefully with the two single exceptions of Hyderabad and Kashmir.

Sir Arthur Lothian, who served his country in India from 1911 to 1947, calls his book of reminiscences *Kingdoms of Yesterday*, and immediately strikes the wistful note. He had the good fortune to be concerned at some

time or other in the domestic affairs of many of the larger States, completing his career as Resident British Minister in Hyderabad. When he is recalling his personal experiences with princes and maharajahs, the investigation and settlement of local or inter-State disputes and quarrels, and his impressions of India and her peoples, culture, religion and social customs, he is in a happy frame of mind. He enjoyed his career in the Political Department of Government, "but alas!" as he says, the Service "has now vanished into the limbo of the past."

His narrative contains no sensational revelations of secret history during the 38 years he brings into review. It is a placid tale of incidents and events seen against a largely mediæval background by a man who believed sincerely in Britain's civilizing mission in Asia.

In a Foreword, Compton Mackenzie describes the book as a "vivid picture of a life which has already passed into the magical immensity of what was once upon a time." We cannot share either the author's or Mr. Mackenzie's nostalgia for bygone glories, but it is pleasing to know that he, like so many other Englishmen, often found peace, beauty and happiness during his long service in India.

The chapters on Hyderabad, to which Sir Arthur went as political adviser in 1942, already wear a thin coating of historical dust since they, like the rest of the book, were written in 1948, before Hyderabad joined the Indian Union.

SUNDER KABADI

Indian Summer. By WILFRID RUSSELL. With a Foreword by the EARL OF SCARBOROUGH. (Thacker and Co., Ltd., Bombay. 250 pp. Illustrated in colour. 1951. Rs. 11/8; 17*s.* 6*d.*)

This book with a somewhat misleading title will be of absorbing interest to all students of the Indian scene during the rapid change over from British rule to independence. It covers the three years from December 1945—the most dramatic period in the recent history of India. Mr. Russell belonged to the grand tradition of British captains of industry who contributed greatly to the development of India's natural resources while incidentally amassing fortunes for the shareholders of their concerns. This intimate picture of a fateful epoch shows his keen powers of analysis and his ability to feel the pulse of the various elements in India's national life. Mr. Russell cannot free himself from the familiar prejudices of his class; he looks back with nostalgia to connection with a century-old firm in the golden days when an English business magnate could do his beneficent work of developing the industrial potential of the country while playing the amiable *grand seigneur.* He cannot conceal his instinctive shrinking from the new politically conscious class of lawyer politicians and the "colourless intellectuals" in homespun and white caps; but on the whole this is a very readable and enjoyable publication.

D. GURUMURTI

Studies in Political Philosophy. By P. N. MASALDAN. (Hind Kitabs, Ltd., Bombay. 99 pp. 1951. Rs. 3/-)

This is a small handbook offering brief introductory discussions on some of the fundamental theories of political

science current at the present time, such as democracy, utilitarianism, idealism, individualism and anarchism. The exposition is simple, clear and non-technical and will be useful as a first introduction to students and general readers. But there is a good deal of overlapping and there are some serious omissions, such as totalitarianism of the Nazi-Fascist and the Russian-Soviet types, as well as democratic socialism. In fact, what is omitted is more vital to the life of the present day than what is discussed. The redeeming feature of this effort is the list of reference works given at the close of each chapter. They are standard works.

M. A. VENKATA RAO

RELIGION AND RELIGIONS

Religion as a Quest for Values: The Stephanos Nirmalendu Ghosh Lectures, 1945. By A. R. WADIA. (University of Calcutta. 208 pp. 1950. Rs. 5/-)

These lectures on Comparative Religion, delivered by Prof. A. R. Wadia before the Calcutta University, discuss Power, Beauty, Truth, Love, Goodness and Holiness. The lectures aim at reaching "the root of the religious problem," and "to bring out the best in all religions." What we have is a very readable book on the history and philosophy of religion, revealing the author's deeply human and religious convictions. Professor Wadia, while giving these lectures, has felt, he says, as if "on a pilgrimage to places rendered sacred by the footsteps of the great Prophets and teachers of mankind."

Professor Wadia's survey of religion brings out three broad types. He says of the orthodox type:—

> If religion has come to have a bad odour about it, it is entirely due to the excess of this type. The more we can do without it, the better it will be for humanity and for religion. The day will be happy indeed when there will be no priests to fan the flames of fanaticism, and fanaticism will only figure in histories as a relic of human folly. The second type at times gets lost in a merely emotional frenzy, but it is the main source of religious inspiration and the world would be poorer without mystics. The third type as the servants of humanity will always make religion a priceless treasure of humanity.

Professor Wadia sees "in the pursuit of science a new religion: a life devoted to the unravelling of the secrets of nature." "The great monotheisms," he writes, "have inherited a spiritual and moral fervour that makes one religion as good as another. If so, Professor Wadia's conclusion is that "all conversions from one great religion to another reduce themselves to an absurdity." Many will profoundly agree. Religion is not merely the Quest for the eternal life but "what we make of our life here and now by creating greater and greater harmony and understanding among ourselves." "The lover of God must also show himself a lover of mankind." The book is dedicated to Professor Radhakrishnan.

N. A. NIKAM

Mystics and Mysticism. By P. N. SRINIVASACHARI. (Sri Krishna Library, Madras 4. 451 pp. 1951. Rs. 8/-)

Professor Srinivasachari of Madras, perhaps the leading exponent in English of Ramanuja's philosophy of the Vedanta, says that this 11th book of his completes his plan of expounding the essentials of Visishtadvaita so as "to restore the balance in Indian phi-

losophy...now overweighted on the side of Advaita."

It surveys mysticism in Europe and India, giving thumb-nail sketches of the principal mystics. The author rejects false mysticism, but defends the value of genuine mysticism. He offers a positive interpretation of the mystic experience not as destructive of individuality but of the sense of self—a widely supported view. He maintains that the main stream of mystic experience in India has been sustained by the positive type of Vedanta represented by Ramanuja.

The main interest of this book centres in its fascinating account of the principal mystics of the Vaishnava and Saiva *bhakti* movements from the early Christian era till the 18th century. The literature of these movements of South India is written in Tamil and its acceptance by some Vedantic teachers as taking equal rank with the Veda is an example of synthesis and assimilation, of the fusing of regional cultures and racial elements characteristic of the Aryan heritage of India.

Professor Srinivasachari brings out that the religion of *bhakti* is wholeheartedly humanistic and democratic: potters, barbers and other low-caste people were accepted in the Saiva sect as leading devotees.

The work traces the influence of Ramanuja (and Madhva incidentally) on the teachers of the North and West, but is weak on the mystic movement in Karnataka.

M. A. VENKATA RAO

Vedanta for Modern Man. Edited with an Introduction by CHRISTOPHER ISHERWOOD. (Harper and Brothers, New York. 410 pp. 1951. $5.00)

Vedanta for Modern Man is a useful book for the general reader who, not deriving happiness and peace of mind from the great "advances" in science and civilization, wishes to know the nature of true happiness and the method of obtaining it.

The "modern man" belongs to both the East and the West, and not, as the book here and there suggests, to the West alone. The East is no longer awake only to the spiritual life and unmindful of material progress. The modern man finds himself in the midst of the "progress" which science and civilization have made and yet feels frustrated by a sense of aimlessness. Considering that religion was essentially other worldly, modern man had wanted to make man, with all that he contained of good and evil, the centre of culture and civilization. This uncritical humanistic endeavour has given man power adequate to express the evil in him, but the very humanistic values, which it had been desired to uphold, are being threatened. The problem of our present culture and civilization is: How is man to be controlled? If science is indifferent to the good and the evil in man and can serve either, then what present-day civilization needs is not so much to put a stop to scientific progress as to invent effective controls for the evil in man. This means that Humanism has now to become self-critical and that a new religion has to be brought into being, based upon the rational and psychologically correct understanding of human nature, so that man may know how to curb his selfishness. When the individual controls the evil in himself, the evil in society will thereby be controlled. This would involve a revision of both tradi-

tional ethics and religion.

"Modern man" will not accept any solution that clashes with science and reason. Traditional dogmas and creeds suggest solutions not amenable to rational understanding, being based on a revelation unverifiable by ordinary human beings. Such religions are not merely irrational, they are not universal.

The peculiar usefulness of Vedanta for the modern man lies in its insistence that the hard knot of the ego—which becomes the harder, the greater the opportunities provided by science and grasped by man for pursuing selfish interests—has to be loosened. Whether this impersonalization is to be achieved by devotional surrender to God or by dissolution in the impersonal Brahman is a secondary question: Vedanta describes both processes. But, if God or the Divine is within the hearts of men, it is not *imageless* worship (p. 5) that is required so much as *inner* worship.

P. T. RAJU

Indian Thought and Its Development. By ALBERT SCHWEITZER. (A. and C. Black, Ltd., London. 272 pp. 1951. 15s.)

It is impossible to clear, in a brief review, the delicate misunderstandings of Indian thought here. What, for example, is the basis for the inference that, since *ahimsa* means non-injury, it means *non-action*? Schweitzer admits that the *Gita* is for action; but thinks that Shri Krishna "never means more than the exercise of activity dictated by caste." In the *Gita*, caste is the basis of an ethico-socio-economic structure; its opposite is chaos. Therefore a man should carry out the duties of his station in life. We talk now of "Fundamental Rights"; the *Gita* lays down "Fundamental Duties." The moral problem at the root of modern social disorder is the failure to carry out willingly just such duties.

The fundamental distinction made in this book is between "World and Life Affirmation" and "World and Life Negation." Schweitzer's definitions of these terms are too broad, *e.g.*, "World and Life Negation" is regarding existence as experienced in oneself and as developed in the world as "something meaningless and sorrowful," which leads to one's mortifying one's will to live and renouncing all effort to improve conditions. It is impossible to cite a Philosophy in India or elsewhere in the East in illustration of this definition.

Buddhism is often misunderstood as a philosophy of the "World and Life Negation" which is inconsistent with an active ethic. But as Bhikshu Sangharakshita points out in THE ARYAN PATH for February 1952, Buddhism does not stop at the universality of suffering but goes on to enunciate the Second Truth of the Cause of Suffering, the Third Truth of its Cessation, and the Fourth Truth of the Way to its Cessation. What we really have to get rid of is not suffering but the imperfection which suffering warns is there.

In spite of all the efforts at social amelioration, for reforming the world we have to begin with the individual.

Schweitzer exalts ethical mysticism, as "reverence for all life," which is Love, over the mysticism of Identity. But "ethical mysticism" is justified by the Upanishadic *Tat tvam asi*. Schweitzer thinks *Tat tvam asi* a mere deduction from the doctrine of the "universal soul-in-all-individual-souls."

But the relation is misunderstood; it is not "*in*" but "*is*"; the Universal Soul *is* the individual soul.

While mankind everywhere has more or less the same experience of Universal Truth, due to habits of thought, associations of language, personal preferences, etc., we put a veil over what we seek and distort the Truth. These attempts at right understanding of each other's philosophy and culture must go on and the reviewer welcomes this reprint of Schweitzer's book but hopes that "people in Europe," for whom the book was written, will be tempted to go behind the "veil."

N. A. NIKAM

Bṛhadyogiyājñavalkyasmṛti. Edited by SWAMI KUVALAYANANDA and PANDIT RAGHUNATHA SHASTRI KOKAJE. (Kaivalyadhāma S. M. Y. M. Samiti, Lonavla. 24+249 pp. 1951. Rs. 10/-)

Swami Kuvalayananda, the Founder-Director of the Kaivalyadhāma of Lonavla, has been carrying on his work in the field of yoga in diverse ways, but in a quiet manner, for the last quarter of a century. The education in yoga practices, the scientific value of which has been now proved by Swamiji and his confrères in India, has attracted men of thought and learning to his quiet Ashram near Poona.

Side by side with a practical study of yoga Swamiji has been carrying on scientific research in yoga with a band of highly qualified scholars who have devoted their lives to this sacred work. Recently Swamiji has opened a college of Indology in his Ashram for the study of Indian culture and philosophy, with special reference to yoga, on both its practical and academic sides. A study of Indology in general is, of course, essential for understanding yoga in its correct perspective.

The academic study of yoga involves necessarily the publication of critical editions of those yoga texts which have survived during the last 2,000 years of Indian history. These texts are the very basis of yoga theory and practice, which have given solace to ailing humanity in all ages of India's chequered history.

This is one of these yoga texts, for the first time critically edited by Swamiji and Pandit Raghunatha Shastri Kokaje, a member of the staff of the Kaivalyadhāma whom we already know through his critical writings. The influence of this text on subsequent writers (from *c.* 800 A.D. onwards) has been pointed out by the editors in their Introduction. The foot-notes contain variants from the two MSS. on which the edition is based and also point out portions of the text quoted by subsequent authors. The author of the present text appears to be identical with the Yājñavalkya, who composed (according to Dr. P. V. Kane between 200 and 700 A.D.) the celebrated work on *Dharmaśāstra, viz.*, the *Yājñavalkyasmṛti.*

The latter half of the edition contains critical notes in Sanskrit and elaborate appendices which enhance the value of this edition for textual and historical research. We congratulate both the editors upon this laudable piece of work executed with so much care and caution and hope that they will give us critical editions of other important yoga texts in the years to come.

P. K. GODE

Gita Meditations. By T. L. VASWANI. Vol. I. (138 pp. 1951. Rs. 6/- or 9s.); *A Prophet of the People*. By T. L. VASWANI. (74 pp. 1951. Rs. 2/8 or 4s.) (Gita Publishing House, Poona)

T. L. Vaswani, mystic and humanist, reveals in his appealingly simple and homely way the shining thread of his own life's meditation in these two little books. He teaches that love of the Divine shown in the service of fellowmen is the secret of true life. To quote from *Gita Meditations*:

> *Karma*, the Gita teaches, is *yagna*, is sacrifice to the Eternal, is love offered to the Lord ....Whatever you do and wherever you work,—in the field, the loom, your factory, your school, your office, your shop,—your daily life is your temple: and you are your priest: you, too, are the offering, the holy hymn, the Fire of Sacrifice!

Guru Nanak is the Prophet; and Vaswani interprets his songs. Nanak sings:—

> In the heart is God: why seek him elsewhere?
> Truth is higher than everything:
> But higher still is true living.
> Not in repeating *mantras* is religion,
> He who sees the One in all is religious.

These little books teach the Unity of God, the Brotherhood of Man.

E. T.

The Art of Life in the Bhagavad-Gita. By H. V. DIVATIA. Foreword by B. G. KHER, Chief Minister, Bombay. (Bhavan's Book University No. 2, Bharatiya Vidya Bhavan, Bombay. 179 pp. 1951. Re. 1/12)

The culture of a people is enshrined in its literature and the books that count most cover the religion and philosophy of the masses, *e.g.*, the *Bible*, the *Koran* and the *Gita*. The *Bhagavad-Gita* has governed the lives of the Hindus for centuries. It is considered by many to be their sacred duty to read or recite it daily. The present volume, by Harsidhbhai Divatia, is a book of unusual merit. The author has been an eminent judge and jurist, as also a successful administrator and is at present Vice-Chancellor of the Gujarat University.

The book is not a commentary but a series of independent essays, expounding the modern problems of philosophy, religion and science, as they affect the daily life of the common man. The author has no preconceived religious views to explain, but, as one who has undergone a systematic training in philosophy, both as a student and as a professor, he is a searcher for Truth and seeks to find the laws behind the Universe. He has not only reviewed the philosophy and religion preached in the *Gita* but has examined them in the light of modern science.

As a practical philosopher, he comes down from the dizzy heights of epistemology, cosmology and metaphysics to a simple code which he calls "the art of human life." Without giving elaborate quotations from the original, the author has succeeded in presenting the reader with his interpretation of the Hindu view of life. He has ably explained the doctrines of *karma* and *maya*, which are among the stumbling-blocks to the educated Hindu trying to live a life of progress in the modern atomic age. With a vigorous freshness he condemns the false prophets of the fatality of action and of the unreality of the world and insists that not only in the world of reality but also in disinterested and continued action lie the happiness and salvation of mankind.

The author's theory of Supreme

Cosmic Power in the Universe, working through moral laws without the necessity of a personal God, envisages the salvation of the human race on the physical and moral planes through disinterested service of the individual for the common good and through an inner religion based on non-attachment to the material side of life. At the same time, he is not afraid of religion but advocates religious instruction based on the general principles of the natural and social sciences, as leading to the discovery of the laws which govern not only the physical world but also human relations. At a time when, on the one side, it is considered fashionable to be irreligious and, on the other, international institutions of the type of Unesco are pursuing the ideal of the collective progress of humanity, Mr. H. V. Divatia's book will be helpful. It makes an original contribution to the humanistic philosophy of life.

P. G. SHAH

Jupji: The Sikh Prayer. Introduction and Translation by KHUSHWANT SINGH (Royal India, Pakistan and Ceylon Society, London. Publishing Agent, Arthur Probsthain, London. 23 pp. 1951. 3s.)

A new faith with few followers must have had a vital core to have come between two already-established faiths, each with an immeasurably larger following, and, far from having been eclipsed or absorbed by them it retained its identity intact and left its mark upon both. Mr. Khushwant Singh, in his scholarly monograph, shows how the Bhagta philosophy arose in India in the 15th century as a dissenting movement, a protest (basically akin to the religious reformation in Europe) against the dogma, ritual, confusion and intolerance which had grown out of the centuries-old clash between Hinduism and Islam. He shows how, by steady insistence upon a return to the simple first principles of personal ethics, the authors of the teaching won the respect and increasingly the adherence of many followers of the older faiths; and how a leader arose in the person of Guru Nanak, who gave a particular religious form to a movement which initially had been a plea for a return to commonsense. So Sikhism arose and became through the centuries enriched by a succession of Gurus, a line of men who were the acknowledged authors of the *Granth Sahib*, the Sikh scripture; and who were emphatic in declaring themselves to be only men, teachers "with guidance" no doubt, but in no other sense having a claim to divine authority. Mr. Singh has translated into English, Jupji—The Morning Prayer of the Sikhs, a poem of authentic spiritual insight. In his Preface he writes of Guru Nanak that, "what he said was eminently well said." It is a statement which this reviewer would make about Mr. Khushwant Singh's own writings.

CHARLES J. SEYMOUR

Muhammadan Festivals. By G. E. VON GRUNEBAUM. (Henry Schuman, Inc., New York. 107 pp. Illustrated. 1951. $2.50)

The festivals of a Faith are for a large majority of its votaries only a dramatic version of its fundamental psychological-cum-cultural concepts. The author, an acknowledged authority on Islamic and Arabic culture, has described and insightfully interpreted the principal celebrations

of the Muhammedans under the headings: "Prayer and the Friday Service," "Pilgrimage," "Ramadân," and "The Tenth of Muharram." Another chapter deals with "The Prophet and the Saints." Islam, being a layman's faith and having no priestly class, had originally only a two-item festal calendar—the Pilgrimage and Fasting in Ramadân, or rather the feasts which followed both—but later more items were added as foreign ideas filtered through and an attempt was made at "the reintegration of pre-Islamic religious patterns." Illustrations and bibliographical notes and references enhance the value of the book.

G. M.

John Bunyan: The Man and His Works. By HENRI TALON. (Rockliff Publishing Corporation, Ltd., London. 340 pp. 1951. 25s.)

This is a full-length and fully-documented study of Bunyan's life and works by a French Professor of English Literature. Originally written in French, the book has been ably translated into English by Mrs. Bernard Wall with the author's co-operation.

The author's intention in the original work was to show his Continental readers that to understand Bunyan was to penetrate the spiritual significance of Puritanism which has had a profound influence on the Anglo-Saxon mind. "Bunyan incarnates the Puritan spirit at its best and most durable." The man and his works are set against the background of Puritan England of the 17th century, with its virile and impassioned faith, its Biblical literalism and its stern moral demands. Bunyan's indebtedness to his predecessors and his contemporaries, both as a writer and a preacher, are admitted, while his originality and his artistic genius are well brought out. A very penetrating study is made of Bunyan's autobiography, *Grace Abounding*, to show how far his confessions have been coloured by his later beliefs. This section, as well as the whole book, shows an amazing knowledge of everything that has been written of Bunyan and yet an independence of judgment.

Bunyan's other works too, especially the *Pilgrim's Progress*, are studied in great detail and with penetrating insight. While the author has nothing to detract from the high praise that has deservedly been showered by all on that literary and religious classic, he regards the high esteem in which some of Bunyan's other works, particularly the *Holy War* and the *Life and Death of Mr. Badman*, are held as testifying to the generosity of readers rather than to their critical faculty.

A thorough and scholarly study, this will long hold its place as a standard work on the subject. Its value for all lovers of Bunyan is increased by the inclusion of reproductions of 18 illustrations from the first to the latest editions of the *Pilgrim's Progress* and a portrait of Bunyan as frontispiece.

S. K. GEORGE

The Wisdom of the Talmud: A Thousand Years of Jewish Thought. By RABBI BEN ZION BOKSER. (Philosophical Library, Inc., New York. xx+180 pp. 1951. $3.75)

The Talmud or *Teaching* is the great commentary on the oral tradition of Judaism written by the Rabbis in the early centuries of the Christian Era but gathering up so many earlier sources as to justify the subtitle of

this study—*A Thousand Years of Jewish Thought*. The historical background and environment of the Talmud are clearly set out in the first part, giving the reader what is in effect a useful and succinct account of later Judaism.

It is probably true that the interpretations of the Rabbis were influenced contrariwise by the exaggerated Christological exegesis of the Old Testament by the early Christian Fathers. This may account for the very rough handling to which the Talmud has been subjected at Christian hands, and very often at the hands of those who had left the Synagogue for the Church. The author deals with this unhappy business in a spirit of gracious restraint but it may be allowed to a Christian reviewer to make some small atonement by confessing that the use of the Talmud as an instrument of anti-Semitism, from Donin to Hitler, makes a story at which Christians must hang their heads in shame. There is good reason to follow the advice of the Christian Hebraist, Reuchlin: "Do not burn the Talmud, but read it," and this introduction should whet the appetite.

The Talmud represents a particular lineal development of the Old Testament and often contains an advance on its teaching. There is a school of thought which regards the Talmud as a degeneration and maintains that the Apocalyptic is the true advance, but Rabbi Bokser holds firmly to, and justifies, the view that the Rabbis were the great expositors of the scriptural teaching. Nor were they innovators. "The line of development between Bible and Talmud runs clear and unbroken. In itself a vast body of literature, the Bible was also the seed for a new process of growth." Of this the New Testament represents one alternative and the Talmud the other.

The pious Jew is ready to admit that the Talmud contains much superstition, narrowness, folly and intolerance but will protest that the faults are superficial and the merits fundamental. The survey here given is sufficient to justify the conclusion that it is on account of the latter that the Talmud retains its permanent worth both for the Jew, who orders his life by it, and the Gentile who holds it in esteem for the spirit behind it.

Rabbi Bokser has cleverly ordered his material, with well-chosen illustrative extracts, under five main heads: "Theological Elements"; "Social Ethics"; "Personal Morality"; "Jurisprudence" and "Human Wisdom." Each section has appropriate subheadings. At first glance the second section is most attractive to the general reader. Its quality may be gauged from the following quotation from the paragraph on "The Unity of Mankind." The editor begins by pointing out that the Talmudic conception of human unity is based on the Biblical doctrine of man's common origin in one man made by God in His own image, and man's common destiny. This doctrine comes to maturity in the question and answer of the Rabbis:

> "Why did the creator form all life from a single ancestor?"
>
> "That the families of mankind shall not lord one over the other with the claim of being sprung from superior stock...that all men, saints and sinners alike, may recognize their common kinship in the collective human family."

This should engender some poignant reflections in the reader's mind.

This study is not large, and perhaps

disproportionate space is given to the introductory matter, but it is adequate to show how the Rabbis developed the leading ideas of the Old Testament into a prophetic system which provides a sound basis for ethics without degenerating into a fixed code. The Talmud concentrates on first principles and suggests application. Full of the sense of the presence of God in human life, it sweeps away the false barrier between the secular and the holy and shows how all life, in home and business no less than in synagogue, can be hallowed, in relation to both God and fellow man.

The author has perhaps done less than justice to the intellectual, mystical and poetical elements of the Talmud, but he has shown why the Talmud kept alive the mind and soul of Jewry in bitter years. The style is far from modern but the spirit and the substance are not irrelevant to the present age. The author will share the reviewer's hope that the use of this excellent introduction may persuade the reader to go further and dip into the original in a good translation.

Acquaintance with this book arouses one final, and sobering, reflection. The printing has been done with an economy unusual in publications from across the Atlantic. Yet these 200 pages cost, at the present exchange, nearly Rs. 18/-. We can understand the reasons for this. Yet at such a cost how can the libraries, let alone the private scholars, of India avail themselves of American literature? The problem of communication becomes even more difficult.

MARCUS WARD

REVIEWS

The Sober Truth: Alcoholic Realities. By LINCOLN WILLIAMS. (Distributed by Edgar Backus, Cank St., Leicester. 63 pp. 1951. 6s.)

Briefly and clearly some of the grim facts about alcoholism are given here. It evidently cannot be known which "moderate drinker" will fall prey to this body-and-soul-destroying disease and turn into that tragic wreck, a "chronic alcoholic." Mr. Williams says that *for alcoholism there is no cure.* And yet, like the Yale University research group in the same field, he does not call for total abstinence or prohibition. Is it not sophistry to absolve alcohol from blame for alcoholism on the grounds that not everyone who drinks intoxicating liquor becomes an alcoholic?

E.T.

The Science of Tridosha: An Analysis of the Three Cosmic Elements in Medicine, Food and Disease. By B. BHATTACHARYYA. (Gotham Book Mart, New York 19, Distributors. 57 pp. 1951)

This work is original in that it seeks to apply the Ayurvedic Theory of Tridosha to Homœopathy. As the author puts it, "An attempt has been made to study Homœopathy from the point of view of the law of Tridosha."

The first chapter is introductory. The second, third and fourth chapters deal with the characteristics of the five kinds each of *Vata*, *Pitta* and *Kapha*. The topic is lucid enough for those already somewhat familiar with the works of Charaka, Sushruta and Vagbhatta; but readers who do not know anything of Ayurveda may find it difficult to grasp even its cogency. It would have been better if the fundamental definitions of *Vata*, *Pitta* and *Kapha* were more explanatory. A student of Ayurveda knows well what is meant by *Vata Prakriti*, *Pitta Prakriti* and *Kapha Prakriti*. But a stranger to that science may not understand the significance of "Temperament of Air," "Temperament of Fire" and "Water Temperament."

Besides, at the very outset, the author mentions as the "three components" of Tridosha, the "three cosmic elements of air, fire and water." He further adds: "These three cosmic elements are at the bottom of the macrocosm." But what about the other two elements? According to Indian philosophy—in which Ayurveda has its roots—the primeval macrocosmic elements are five, known as the *Pancha Maha Bhutas*. They are: *Pritvi*, *Ap*, *Tejas*, *Vayu* and *Akasha* (*i.e.*, those pertaining to earth, water, fire, air and ether). And these have their microcosmic parallels: *Pritvi* and *Ap* together correspond to *Kapha*, *Tejas* or *Agni* to *Pitta* and *Vayu* and *Akasha* together to *Vata*. Therefore one is at a loss to understand why the writer has not included *Pritvi* and *Akasha* among the cosmic elements.

The fifth and sixth chapters are devoted to the analysis of diseases in the light of Tridosha. Here Dr. Bhattacharyya has done well to stress the point that "all diseases cannot be labelled." He writes that:

> labelling has brought a large number of names in medical books, and this is still a continuously progressive process It will lead to an addition of innumerable names which it will be difficult to remember even by a doctor with stupendous memory.

This is but too true. It is not uncommon in these days to find a doctor reading new symptoms into his patient's complaint, so as to fit it into the mental picture he has made of a labelled disease! Such a process naturally leads to wrong diagnosis.

The seventh chapter is particularly interesting. The twelve Schuessler Tissue Remedies and Homœopathic medicines are classified in terms of *Vata*, *Pitta* and *Kapha*. This could only have been done as the result of vast experience. The Doctor is undoubtedly a pioneer in this field. The late Pandit Taranath, an eminent Ayurvedist and also a Homœopath, had successsfully experimented on the same lines. He also used Ayurvedic *Rasas* in triturated potencies. But unfortunately he did not live long enough to complete his experiments in correlating Ayurveda and Homœopathy. The credit therefore goes to Dr. Bhattacharyya for the great service that he

has rendered in giving publicity to the fruits of his labour.

The eighth chapter, on the pulse, is also quite instructive, especially the table showing the different pulse-indications and their interpretation according to Tridosha.

The Ayurvedic classification of food is the topic of the next chapter. The author has emphasized the importance of the *Shad Rasas* or the six tastes—*Madhura* (sweet), *Amla* (sour), *Lavana* (salt), *Katu* (pungent), *Tikta* (bitter) and *Kashaya* (astringent)—and has categorized them under *Vata*, *Pitta* and *Kapha*. His list of the various articles of food along with their Tridoshic quality will be of immense use, especially to medical practitioners.

The last chapter has a fitting title—"Harmony of Cosmic Elements." The Ayurvedic Seers defined health as the harmony of *doshas* and disease as their disharmony—"*Rogastu dosha vaishamyam dosha samyam arogatha.*" (Vagbhatta) The learned author in concluding his book writes: "Harmony of cosmic elements is the most natural thing in life." This is a truth that everyone should realize; it should therefore be the quest of all to seek that Harmony of body, mind and spirit.

The Science of Tridosha is, on the whole, very educative. Medical practitioners, especially Homœopaths, are greatly indebted to Dr. Bhattacharyya for his valuable work.

G. SUMATI TARANATH

Secrets of an Author: The Truth About Writing. By PETER FONTAINE; *You Shall Have Music.* By SIDNEY HARRISON; *Browsing Among Words of Science.* By T. H. SAVORY; *The Glands Inside Us: Their Effect on Our Lives.* By JOHN EBLING. Thrift Books Nos. 9—12. (C. A. Watts and Co., Ltd., London. Each 94 pp. 1951. 1s.)

These four further volumes of the popular Thrift Books include Peter Fontaine's brightly written advice to would-be authors, on getting out a book, getting on with the publisher, and getting off with the public. It has a full (over-full?) quota of wisecracks, and, as befits the author's parentage, an Anglo-French angle. Sidney Harrison is one of the little band of stimulating and able exponents of music who have been made widely known through radio and television. *You Shall Have Music* is a most persuasive introduction to the wonderland of music. The fascination of Semantics (the significance of words) is increasingly felt today, and its devotees will enjoy *Browsing Among Words of Science*, while scientists will find their commonplaces have often a romantic origin.

The Glands Inside Us deals capably with the research into hormones and the states of disease caused by the imbalance of the intricately-related gland system. Some readers, however, will feel a repugnance at the attitude towards experiments on animals. It is sometimes said that "the end justifies the means," but how many recognize that if the means be evil some evil end is inevitably reached, not the good one desired? The right price must be paid for knowledge, otherwise it remains absent, or, like the Nibelungen treasure, brings a curse with it.

E. W.

A History of Education in India: During the British Period. By SYED NURULLAH and J. P. NAIK. With a Foreword by DR. ZAKIR HUSAIN. Second Edition, revised and enlarged. (Macmillan and Co., Ltd., Bombay, London. xxiii + 953 pp. 1951. Rs. 28/-)

This revised and enlarged edition of a book published in 1943 is of the greatest importance to all concerned with India and Indian education. It covers the whole of the British period with thoroughness, giving details of education under the East India Company, and further experiments in government-sponsored education up to the transition period of 1947. A full and fair evaluation of Lord Curzon's contribution is included and many original documents are quoted in order that the reader may form his own judgments.

What is perhaps of greatest interest to the serious student is the description of indigenous education in India during the 19th century. It is clear that although some deterioration had taken place, true education was in progress and that most villages had some centre of learning. Further in the book we read of the latest aims, to re-establish village centres, to be a "radiating source of light and learning." Basic Education, as enunciated by Mahatma Gandhi, with its emphasis on craft-work, general village welfare as well as the three R's, is of special importance today when all progressive teachers are concerned with "activity methods." Also it is of interest as a contrast to the present British policy at home of closing down the village schools: (a policy which many feel to be mistaken.)

There is an admirable appendix which gives details of the Indian States, also an extensive bibliography with suggestions for further study, as well as lists of essential books. Finally, there is a good Index. In fact a complete survey of Indian education, with details of schools, teacher training schemes, university courses and plans for the future.

ELIZABETH CROSS

Treasures of Indian Miniatures in the Bikaner Palace Collection. Introduction and Notes by BASIL GRAY. (Bruno Cassirer, Oxford. Distributors: Faber and Faber, Ltd., London. 26 pp. 1951. 12*s.* 6*d.*) Received through the courtesy of the British Council, London.

These beautiful reproductions of ten of the miniatures in the Bikaner Palace Collection, a veritable treasure-house, are a delight to the eye as well as to the spirit, while the editor's introduction and notes are informative. Though Persia may be said to have been the birthplace of miniature art, it grew up in vigour at the Mogul court in India, with its forcefulness of line in portraying character and its striking harmony of colours. As one looks at the plates one feels as if the cowherds at Brindaban, as well as Ibrahim Adil Shah II of Bijapur and other dignitaries, might walk forth in flesh and blood to receive one's salutations. At the same time one recalls that miniature art is but one of Islam's many cultural gifts to India.

G. M.

Is God in History? By GERALD HEARD. (Faber and Faber, Ltd., London. 256 pp. 1951. 15s.)

This is the sequel to an earlier work, published in 1948, entitled *Is God Evident?* According to the foreword to the present volume, the conclusion previously arrived at was that God is evident in nature and can be seen in Natural History—He is a valid inference, but, as such, can only be inferential. To be more certain we must come closer and seek God in History. We are thus reminded of the opening of Porphyry's letter to Anebo, in which he begins by saying: "It must be granted that there are Gods" and the answer of the Preceptor Abammon, who replies:—

> Thus to speak, however, is not right on this subject. For an innate knowledge of the Gods is co-existent with our very essence; and this knowledge is superior to all judgement and deliberate choice, and subsists prior to reason and demonstration.

It is, indeed, a melancholy reflection that in some 2,200 years so little, if any, advance should have been made.

Mr. Heard, reviewing history in its widest sense, puts forward a theory of a Triple Fall, which, as he points out, had earlier been perceived by Meister Eckhart. What, however, our author fails to realize is that this Triple Fall is an integral part of the Hebrew Tradition, being dealt with in some detail in the Qabalistic texts, and supplies almost certainly the explanation of the triple Baptism of the early Christian teaching. The three Falls of the present work are, however, of a very different nature, all taking place during the history of life on our planet, and starting with "The Unicellular Fall." They are described as the Falls into Wrong Perception, Wrong Attention and Wrong Suggestion, the latter two being specifically human. Each is accompanied by remedial or redemptive action, culminating in the Christian doctrine of the Vicarious Atonement. The subject-matter is, of course, far from simple, but even after the most careful reading, and the compilation of quite copious notes, we are left with a sense of confusion as to Mr. Heard's precise meaning. For example, we have found it very difficult to understand the constant employment of such terms as Will, Failure, Determination, Refusal, Temptation, Choice, etc., when speaking of the Panzoic, predisposing, pre-human, unicellular Fall. This seems strange when speaking of the lowest, monocellular forms of life, from whose lapse into Wrong Perception arises Original Sin.

E. J. LANGFORD GARSTIN

The Cinema 1951. Edited by ROGER MANVELL and R. K. NEILSON BAXTER. (Penguin Books, Harmondsworth, Middlesex. 224 pp 1951. 2s. 6d.) Received through the courtesy of the British Council, London.

This second Cinema Annual, an excellent collection of essays by well-qualified writers on different phases of the cinema, will encourage an intelligent interest in films and film making, especially among those who see in the cinema a force not merely for entertainment but also for education.

"A Film Is Made" is highly informative on the technique of film production. The second essay on film editing, by Miss Helen Van Dongen, who has edited many well-known documentaries, is very interesting. Lovers of

documentary films will appreciate also Mr. Sinclair Road's observations on Turkey and its people during the journey which he undertook in 1949 to investigate the possibilities of documentary film making there.

Mr. T. E. B. Clarke's essay, "Just an Idea," shows how ideas suggested by items in newspapers can blossom, in due course, into material for entertaining film stories. *Passport to Pimlico* was evolved out of such a news item. Mr. Clarke advises the writer for the screen to remember that a screenplay must have visual quality, and suggests that he "spend his time doing anything he may choose that will take him away from his desk to cultivate the outstanding source of inspiration—other people."

The remaining essays are of more specialized or academic interest. Alexander Knox, who so remarkably acted the rôle of President Wilson in an exceptional picture, tells with the dignity of a convocation address the difference between "Acting and Behaving" and claims that what one sees in a film is mostly "behaving"; acting, defined as "behaving plus interpretation," is of higher quality but more rare.

RAM L. GOGTAY

Sparks From The Anvil : First Series. By K. M. MUNSHI. (Bhavan's Book University No. 3, Bharatiya Vidya Bhavan, Bombay 7. 170 pp. 1951. Re. 1/12)

The final group of this collection of essays, in which Mr. Munshi discusses the philosophy of the *Bhagavad-Gita*, establishes, to an extent, its claim for inclusion in this series, instituted to make available

> cheaply-priced volumes covering the best literature in the world and, in particular, Indian literature representative of those elements for which our culture stands.

The other contents—reprints of articles which appeared in *Social Welfare* and radio talks and addresses delivered by the author on various occasions—have the fugitive quality of pieces meant to be read on the bus and tucked away in odd corners of memory. The fact that Mr. Munshi is a writer rather than a journalist, however, invests his work with a less brittle quality than that associated with modern journalism. This also accounts for a difference in approach, a fusion of macadam with less stable elements and a heightened sense of excitement and emotional vigour.

Following the first five essays, mainly surface fragments of autobiography, are "profiles" of eminent personalities and Congress leaders, about each of whom the author speaks from intimate knowledge and with a sensitive perception of individual traits. But Mr. Munshi, reputed one of the most talented Gujerati writers of the day, proves once again that "no man can be truly bilingual." He seems unable to adapt the contours of his consciousness to fit the grooves of a foreign medium and the writing suffers on that account. *Sparks from the Anvil* gains more from the writer's personality than from any outstanding traits in the work itself.

HILLA C. VAKEEL

Race-Relations in Ancient Egypt: Greek, Egyptian, Hebrew, Roman. By S. DAVIS. (Methuen and Co., Ltd., London. xiv + 176 pp. 1951. 21s.)

Mr. Davis has undoubtedly given us a most careful and scholarly study, principally of Alexandria under the Greeks and Romans, though naturally enough, in those sections which treat particularly of the Hebrews and the Greeks, their contact with Egypt from the earliest times is briefly surveyed.

The theme of the book is the change in the meaning of the narrow and exclusive "citizenship" of the Greeks before Alexander, and the equally exclusive, and possibly even more highly privileged Roman use of the term, to a far wider and more embracing interpretation. No doubt, the original signification and value of the privilege—for such it was—became lost in the new expansion, but, at the same time, it conferred other, and ultimately even more important benefits upon the ever-widening circle of those entitled to them. Whether this change is truly indicative, as the author suggests, of an attempt by Alexander and the Romans to implement their understanding of the essential unity of humanity, or whether it was, in point of fact, a matter of political expediency, would seem to us still open to question, even as it is today in the considerably wider world that we now know. Very interesting is the study of the causes of early anti-Semitism, though they were very different from those which were later responsible for so much hatred and persecution during the Middle Ages, during recent times and in our own day.

If we might venture two criticisms of an otherwise most able and excellent work, the first would be the marked reluctance of the author to come into the open and give a clear statement of his own opinion where there is—as is frequently the case—a distinct difference of interpretation not merely of facts but, as often as not, of words among his contemporaries. Secondly, his remarks about Hebrew Mysticism, with particular relation to Philo, seem to show an almost total lack of knowledge of the mystical background and the interpretation, both allegorical and philosophical, of the Torah, that had existed for centuries before Philo's time.

E. J. LANGFORD GARSTIN

Search After Sunrise. By VERA BRITTAIN. (Macmillan and Co., Ltd., London. 271 pp. 1951. 15s.)

Miss Brittain attended an international conference of students of Gandhi at Santiniketan in December 1949; the conference over, she briskly "covered" India and Pakistan; and in this book she has vividly recorded the impressions of her tour. It is full of humour and understanding, and there is no dull page or false note in the book. Miss Brittain is earnest, observant and undogmatic, she is open-minded and warm-hearted, and hence she has been able to write a book that is both veracious and entertaining.

It is not, however, a mere traveller's story: a deeper purpose also lights its pages. After the long night of subjection, there had occurred at last the sunrise of freedom: but to what end? Was it only another instance of the phenomenon of "Darkness at Noon"? Miss Brittain is convinced that a new life is now fulfilling itself in India.

She had been duly warned in England by India's High Commissioner: "You will see many things to shock and horrify you: don't look for a promised land just because it was the home of Gandhiji." From tiny England, so carefully and dustlessly ordered, to India's vastness and variations, must indeed have proved a trying change. But good-will and tolerance and humility had ironed out the irritations, and the tour had in consequence proved a significant essay in Anglo-Indian friendship. The abiding influence of Tagore and Gandhiji, the purposive dynamism of Pandit Nehru, the forces radiating obscurely from Sevagram, all fairly compensated for the ignorance, prejudice, and slovenliness which one still witnessed in India.

"How much easier politics would be," Miss Brittain reflects towards the end of the book, "if only black were always black, and white completely white!" Without humility one runs the danger of misunderstanding and misinterpreting everything. But Miss Brittain has wisely resisted the temptation, to which so many foreign travellers easily succumb, of crudely oversimplifying the picture. On the other hand, who could think of Miss Brittain as "foreign" after reading *Search After Sunrise*?

K. R. SRINIVASA IYENGAR

The Anatomy of Man and Other Animals: Brothers under the Skin. By D. STARK MURRAY and GRACE M. JEFFREE. (C. A. Watts and Co., Ltd., London. 158 pp. 1951. 18*s*.)

This is a fascinating account of the similarity in development of living beings, from the tiniest amœba up to man. Various aspects of the problem are considered—the development of the backbone, respiration and locomotion, the skeletal, digestive, vascular, sensory, reproductive and nervous systems. In them all one may notice a basic similarity and fundamental unity of development with modifications brought about in the various species of animals as they have taken to various modes of life in the course of evolution. Details would be beyond the scope of this review. To those, however, who conceive of the world as divided into various racial and other compartments *The Anatomy of Man and Other Animals* should be an eye-opener bearing witness as it does to the truth that all living beings are in reality brothers under the skin.

D. M. GOPINATH

Indian Embroidery. Compiled and introduced by JOHN IRWIN. (Victoria and Albert Museum. Published by His Majesty's Stationery Office, London. 9 pp. + 27 plates. 1951. 3*s*. 6*d*.) Received through the courtesy of the British Council, London.

By one of those not infrequent strange "coincidences" apparently explicable only on super-physical lines, this charmingly and profusely illustrated brochure came out almost simultaneously with Shrimati Kamala S. Dongerkery's book, *The Romance of Indian Embroidery*, which was reviewed in THE ARYAN PATH for January 1952. It confirms the feeling which many readers must have had in reading Mrs. Dongerkery's book, also beautifully illustrated and well documented, that it is a pity that such a rich field should have been previously so little cultivated. The two works admirably complement each other.

E. M. H.

Elements of Social Organisation. By RAYMOND FIRTH, F. B. A. Josiah Mason Lectures, 1947. (C. A. Watts and Co., Ltd., London. 257 pp. XI Plates. 1951. 18s.)

In the period between the two great wars field work on primitive societies went on apace, moving from attempts to describe the "pure" savage, before there had been any contact with Western civilization, towards an endeavour to understand the lives of these peoples under the conditions of today. Professor Firth, from a lifetime of first-hand study in the Pacific Islands, in New Zealand, in Malaya and in Africa, and with a wide familiarity with the literature on other peoples, addresses himself in this book to the interpretation of these researches.

After an interesting introductory chapter on the types of problems that social anthropology has to face, there follows the description of a small island community off New Guinea, from which it is evident that social organization is the ordering of the results of observation and their arrangement into patterns in terms of concrete activity. This is a useful distinction for sociological analysis, a sort of half-way house between the raw material given by observations of social relations and the abstract concepts used as referents in sociological theory and in social philosophy.

This new concept brings fresh light to the understanding of social change. Four main aspects of change, economic, æsthetic, moral and religious, are selected for further study.

Under conditions of change the framework of reference for each of the four elements of social life may break down and modifications spread throughout the society. One of the examples may be quoted. During the war years the peoples of New Guinea and the Solomon Islands saw a vast outpouring of the material wealth of the Western world. They wanted a share of this wealth and rejected the co-operation of European residents for these had shown no sign of controlling such goods in quantity. Native organization towards this end has led to the emergence of new religious movements, the Cargo cults, the adherents of which have expended enormous energy building piers and cutting air-strips in the jungle. Through this activity, and by means of magical rites, they await in faith the Second Coming of the Cargoes.

This book is full of stories and illustrative examples of social conditions from many parts of the world, which will arouse the interest of any reader, but its importance lies in the analysis of the primary data of anthropologists and the attempts to integrate these observations into a coherent system.

A knowledge of the social content of many of our "absolute" standards of good and evil, of right and wrong conduct, is certain to lead to a more critical appraisal of the traditional faiths of the civilized world. This book provides the material on which such self-criticism must rest.

J. M. MOGEY

ENDS AND SAYINGS

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

Mr. David K. Eichler, former Deputy Secretary General of the Far Eastern Commission (the international policy-making body for the occupation of Japan which ended with the signing of the Peace Treaty at San Francisco last September) writes in *The Yale Review* (Winter 1952) on "The Future of the New Japan." The Peace Treaty which, returning full sovereignty to Japan gives her the unrestricted right to rearm, and which was supplemented by the United States defence pact, might be claimed to make academic Mr. Eichler's detailed account of how the provision outlawing war had been written into the new Constitution of Japan, which went into effect on May 3rd, 1947. The fact seems to be, however, that, even though that provision was not spontaneously adopted but was insisted on by the Occupying Power, it does reflect a not negligible section of Japanese opinion.

Whether General MacArthur is correct in his assurance that Japan has experienced probably the greatest spiritual revolution that the world has ever known, or Mr. Eichler is justified in his misgivings, certainly the Japanese people have gone through an experience so heart-searing that it could not have been without its chastening effect upon sensitive minds and hearts. It is not surprising that signs are not wanting of a revulsion against violence and war.

The Gandhi Society, formed in Japan immediately after the assassination of Gandhiji, had grown within nine months to a membership of 50,000, with the Speaker of the Japanese House of Representatives as its President and a leading writer as its Chairman. The Committee included influential politicians, former Cabinet Ministers and wealthy business men. As mentioned in these columns in January 1949, there were numerous branches of the Gandhi Society; a weekly paper, *Ideology* with a circulation of 20,000, was popularizing Gandhiji's teachings; and a statue of him, symbolizing peace, was soon to be erected in Hibiya Park in Central Tokyo.

More recent evidence of the spread of peaceful sentiments is offered by the Resolution on Peace adopted on August 15th, 1951, by the All-Japan Conference of the National Congress of Japan for Promoting Peace, formed by representatives of various religious, economic and cultural groups. It protested against the proposed rearmament and declared:—

> Of course there are many difficulties in store for us in the future, but we intend to abide by justice and non-violence, we will never resort to violence in response to oppression but will practise indomitable resistance with justice and love as our weapons until terrorism sees the error of its way and turns from its own evils.

The encouragement and spread of that attitude holds a better hope of world peace than the attempt to make Japan a pawn on the diplomatic chessboard.

Dr. Howard L. Parsons of the University of Tennessee, U. S. A., contributes to the October 1951 issue of the quarterly journal, *Philosophy East and West* (Honolulu, Hawaii) an illuminating and suggestive article on "Buddha and Buddhism: A New Appraisal." He maintains the need of the present world for a recovery and re-evaluation of the "noble truth," profound and universal, which Gautama proclaimed.

Dr. Parsons takes issue with Gautama's interpreters who claim that he presented desire as the radical evil, recognizing that it is, instead, ignorance, "for to be ignorant is to be driven by the blindness of desire into the constricting and painful treadmill of habit." Both habit and desire "enslave the will and mind, and both result in suffering."

And the obsessive, tyrannical power of both is broken by the white light of thought, which stops desire, disintegrates habit, and thus opens the way for a new transformation of personality.

In other words, "the directing control of the ego is the middle way between the expansive and contracting tendencies of life, between indulgence and mortification." The Western idea that Buddhism denies life and loves death is not correct, as Dr. Parsons shows. Gautama sought something deeper than either life or death; he interpreted Karma and rebirth as "ways of forcing us to attend to the immediate and urgent issues of human existence." His own ministry of 45 years after his enlightenment, setting the example of "compassion...and firm will," refutes the charge of excessive detachment brought against his philosophy. He "advocates *detachment from detachment* itself. And if he cautions against the binding ties of personal attachment it is not a loveless life that he advises but "a general love of all mankind."

Though Gautama presents a perfection of peace as a final goal, Dr. Parsons writes, it is possible to perceive his recognition of the "universal fact ...that the generic human impulse is one of creative transformation," and that

the only ultimately satisfying finality is unfinished discovery and self-discovery which constitutes the process of growth and world transformation. Self-discovery never ends because self-creation never ends.

While Dr. Parsons refers to ambiguities in Gautama's teaching, and to its fragmentary character, he wisely concedes "some indications that he intended to leave his thought vague and unformed" and "to avoid the temptations of systematic thought which so readily serves as a substitute for practical experimentation." The additional probability remains that to his intimate disciples far more may well have been confided than he or they have publicly revealed.

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THE ARYAN PATH

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

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"THUS HAVE I HEARD"—

The aspiration to enlighten the heart becomes a compelling urge with some men. To be, rather than to think only. Not sacrifices in mere deeds which are seen objectively as outside of the doer, but natural expressions of the man who is not aware that he is unselfish and sacrificing.

The desire to be good, helpful, charitable, is very common. But it is the way of the world that these desires are forced into expression by conscious effort; they have not the sweet natural fragrance of the rose but the scent of the *attar* of roses manufactured by men.

Belief in a religious creed is very different from the inner way of life which, discarding creed, seeks the security of Naturalness. The integration of inner perceptions to outer life, the harmonious fusion of inner attitude with outer conduct, does not depend on study but on application. The study of true principles of the science of the soul, Psychology, gives theoretical knowledge. Applied Psychology is another matter.

Our religious, social and other beliefs have to be tested by the painstakingly acquired knowledge which study yields. But to know *himself* man has to apply that knowledge—discarding unenlightened beliefs and habits. Our views have to stand the test of quiet knowledge and thus commences application in the art of becoming integrated. To live the doctrine, to be what we know, to be true to the perception of the educated mind, requires application. In the sphere of application there should not be the poser, of whom Hamlet is the classical example. We must know and then determine what we aspire and plan to BE.

One of the greatest of psychologists, one who was a great master in the art of application and who certainly knew himself, has said :—

Irrigators canalize the waters; fletchers bend the arrows; carpenters carve the wood; wise men fashion themselves.
(*The Dhammapada*, Verse 80)

The Enlightened One repeats the same verse but uses the word "good," *i. e.*, bent on fulfilling

noble resolves, in place of the word "wise" (Verse 145). To fashion ourselves to BE noble means to become noble by exercise, by application. There is a difference between the scholar and the Sage; it is rooted in application. A scholar knows, a Sage embodies Wisdom. Master Gautama has illustrated the difference in Verses 51-52:—

Like a beautiful flower, full of colour, but without scent, are the fair but fruitless words of him who does not act accordingly

Like a beautiful flower, full of colour and full of scent, are the pure and fruitful words of him who acts accordingly.

Words and acts are integrated in the Sage. The Light of the Soul radiates in and through his sensorium. Exercise, practice, application make the Sage out of the scholar. Intellectual recognition becomes spiritual realization when the mind's knowledge passes through the fire of experience. Most of the few who seem determined to become truly good and wise lack perseverance, assiduity in devotion. The Master has said that "a lax ascetic only scatters the dust of his passions more widely." (Verse 313). The persevering effort should not be spasmodic; strenuous should be the watch, daily the warding off of evil. *The Dhammapada* says:—

Let a man guard himself. Let him be like a well-guarded frontier fort, with defences within and without. Not a moment should escape his vigilance. He who allows the moment to slip from the right suffers grief, like unto the pain of hell. (Verse 315)

Another difficulty of the student who resolves to practise is his lack of correct philosophical knowledge. His studies are often materialistic and mechanistic and he pushes himself to the dangerous precipice of neurosis. There is a strange verse which at first sight seems exaggerated. The Master Gautama says:—

If a man has transgressed a single Rule, if he lies or scoffs at another world—there is no evil he will not do. (Verse 176)

The breaking of a *single* law and the scoffing at the existence of another world (the invisible is implied, of course) are put in the same class as falsehood. And these three seem to be wombs of evil deeds. There are some cogent verses in the Ninth Canto, which is about Evil, Sin, Vice, *Pāpa*.

The Dhammapada (Footfalls of the Law) proves a reliable Companion for the ardent practitioner. What inspiration is to be derived from this confessional verse by the Master!

This mind of mine went formerly wandering about as it liked, as it listed, as it pleased; but I shall now control it perfectly as a rider controls with his hook a rutting elephant. (Verse 326)

SHRAVAKA

WELCOME, OLD AGE !

[**Shri J. M. Ganguli's** prescription for a happy and fruitful old age may perhaps have a greater appeal in India, where among the Hindus the four stages of life known as *ashramas* form a recognized pattern, than elsewhere; but there are aspects of it which can be applied with profit by aged people everywhere. It has been said that the Westerner's ideal is "economic independence in old age," while the Hindu's ideal is "an old age independent of economics." The latter is implied by our esteemed contributor. Old age is properly the harvest time of life; utilizing the time for reviewing and assimilating the experiences of the life soon to close and preparing oneself by thought on higher things to meet the great change with serenity, one is adapting oneself to the rhythm of Nature and is sustained on its tide, getting from the right use of the period a perspective and a poise that should stand one in good stead for the next session of the school of life.—ED.]

He looked rather downcast that morning, that old gentleman, out, as was his wont, on his early morning round, with his familiar thick stick in his hand. There was obviously something on his mind, something in his rather vacant gaze on the surroundings, something in his unmindful steps, which struck me as I went across to meet him.

I had always had respect for his age, as I had also greatly appreciated his sincere and affectionate greetings. I looked straight into his eyes but, anticipating the conventional query "How do you do?" he said with a faint smile on his lips, "Not too well; but"—almost impulsively he added—"haven't I had enough use of this body?"

"But—" I interjected.

He dryly cut me short and went on: "No; it is time for us old people to go. There is no pleasure in dragging on this miserable existence, and no use either."

"No use either"—the words struck me as they have often struck me before. We hear that so often, and from so many old people. Hardly ever do we meet a man of venerable age, who has on his face a bland smile of satisfaction and contentment. He shows no sign that he is enjoying his ripe, restful age.

But why not? I have often wondered about that and thought it over. After the silly years of boyhood, after the rugged and storm-tossed youth, after the careworn and ever-busy, after-youth years, when one enters the region where wisdom flows in through years of past experience, where work and duty in a ceaseless round do not keep one tied to the revolving pivot, but where leisure and freedom from the relentless dictates of the table timepiece come of themselves, why should not one heave a deep sigh of relief? How is it that old people should wish for a change of life, or

rather a change of the body, which is blamed for all their sufferings and which alone is subject to change? But do the sufferings ever really come from the body? Do they not simply and closely follow the close-linked chain of one's *karma*, the chain that runs through life after life till *karma* ceases and its end is wound up by the subsiding again of the body-conscious ego into the dead level of the One and the Absolute?

How persistently we prefer to forget that hard truth, and seek relief from the piercing thrusts of repentance by attributing our miseries to bad luck, to frolicsome turns of fortune, or to the evil doings of other people! Indeed, most of our woes and troubles centre round the body, that aches here or pains there, or is exhausted and fails to function as before due to improper use or over-use under the uncontrolled impulses of the physical senses. And when these things happen the mind that is still ruled by sense-hankerings, wails from within, "The body is failing. Alas, age has come; I cannot eat any more the things I love. I cannot have any more the pleasures of bygone days. Oh, how wretched this life is!"

Thus the mind cries, and it cannot be consoled unless it looks back and starts re-valuing the things for which it still craves. The experiences of the years left behind have been gone through in vain if they have not brought the mind to maturity along with the maturity of the body. It is really the discrepancy in the maturity of the mind and the body that creates regret and discontent. The mind lags behind the body because that mind had been following the lead of the physical impulses, instead of controlling and leading them. And, so, inevitably, after the blinding intoxication of youthful days, the body and the mind are at cross-purposes and do not pull together. The body has over-exerted itself and is looking for quiet repose; the mind is still longingly looking back, wanting to do the skipping and running and fooling as before, ignoring the bitter experiences which they brought.

That discrepancy has to be adjusted if old age is to be enjoyed instead of being regretted. The mind's advance is to be accelerated by a thoughtful realization of the significances of past doings and their consequences. We want the arms and the legs, the eyes and the tongue and all the other limbs, parts and senses to function as they functioned in the prime of youth. But does it not strike us that those limbs, parts and senses only led us astray into more and more distractions by giving some deceiving sense of pleasure, which left a biting hankering, but never a soothing contentment? And, moreover, did they not thereby keep our inner sight, our finer perceptions, our subtler senses deeply buried under a thick crust of the mere crude and material? Are not all our mental discontent and sufferings traceable to them? Should we then really want to rejuvenate them,

to feel again their blasting and blinding fury? Or should we learn to feel the relief and lightness which come after the storm has dashed us at last on to the shore?

The age of night and gloom has sunk below the horizon, and in clear weather a new age is coming up in the east. We are now safe on the shore and are rubbing our eyes in the light of a glorious dawn. Down beyond, over there, the sea of life is rolling and roaring, foaming and dashing. How the poor creatures are tossed up on its waves and then thrown down! How many are plunged into the sea and drowned! How many of those that come up again are dashed upon the breakwaters! And, yet, how strange that these creatures appear so blind and intoxicated, in the impulsive fury of life, that they do not realize the dangers of a fall or the stupidity of their movements.

What an eye-opener this backward glance at life ought to be to the old man, who has come through it and is now perched safe, high and dry on the coast of mature old age! What wisdom on earth can make him turn wishful eyes to plunging in again? If there was a moment of maddening pleasure when one was tossed up on the crest of a wave, there was a plunge to follow. If there was an interval of smoothness on the surface, there was an upheaval forming at no great distance. If there were love and happiness round a family hearth, there was a storm brewing outside to snatch away a dear one and blast all impermanent ties.

What wisdom, indeed, would it be to think of counting on those ties again and to float and drift in pursuit of a silly whim or a short-lived pleasure? Surely an old man forgets his past experiences when he regrets having passed beyond them! And when he thinks of cutting short what he calls his miserable present existence he does not foresee how his rebirth will mean again the dreaded pangs of birth and death, the useless and helpless years of infancy, the reckless stupidity of youth and the many shocks and disappointments, ailments and sufferings throughout life, at the end of which he will come back again to where he is now.

If there is a dark cloak of mystery over this life and this world, there is at least one thing which often emerges clearly, and that is that there is nothing without a deep purpose behind or beyond it. The life that has been left behind has also not been without significance. It was not all a waste. Its ever-mixed experiences should teach us to go more deeply into the values of things so as to get surer wisdom and clearer sight. After the rush and roar of the past, in the serenity and restfulness of old age, one can sit and ruminate over the lessons of the past, and, while so doing, look back amusedly and wonderingly on what he had so long been doing. Such reflections will give a sense of relief and security in old age, instead of silly regrets and unwise hankerings.

Who is there who does not enjoy

sitting safe on the shore, in sight of the sea tossing below? So the old man should enjoy the sight of the sea of life stretching out at his feet; and he should feel all the happier at the thought of having come safely through its waters. He should feel inspired, too at the immense vista of emancipat on opening out before him there on the shore. It is so inviting, if only the old man has developed the subtleness to perceive it. And the way to it is also easy, because it is all on solid ground. Only, to embark on that trek, he has to cut himself off from the ties of the past and to lighten himself of the burden of regrets and longings for the illusions and enchantments of his former days. The prodding of bitter memories comes from behind; the hope of redemption shows the way onwards. Is this time, this age, this experience, to be really regretted? Or is every moment of it to give joyful inspiration, a burning impatience to go on to the blissful destination of this life, where a Buddha has visualized Nirvana, the Yogi has perceived his fading away into the Absolute, the devotee has dreamed of an eternal embrace with his Deity, and the life-tortured, unhappy creature has hoped for enduring solace?

Such are the brilliant prospects which dazzle him. Let him make haste to disburden himself. He was a wise man who said, the other day, on the eve of his retirement, that he would now take the same interest and pleasure in "unearning" and "unsaving" and untying, as he had taken before in acquiring and saving and in forming ties of endearment. How deeply significant his words are! And that should not be difficult at all to do, for do not our experiences forcibly turn our minds and our eyes away from our former activities? Do they not goad us on to a different effort, a different seeking, a different outlook? Let not the great house of cards, which the old man had toiled, earned and saved to build, keep his mind locked in a cellar; let it come out in the open under the thrilling blue of the sky, and in the sublime fresh air. Let the old man not still total and retotal his balances at the bank; let him have the exquisite joy of giving them away and feel the exhilarating lightness of possessing nothing. Let him not focus his thought and love on the few inmates of the house, whom he calls his family; let him spread them out on all and thereby overcome the closer ties of love.

All that was not possible when his eyes were unseeing, his age was unripe. Now, in the fulness of his years and in the richness of his experience, he is capable of realizing his goal and encompassing in one perspective the eventful past, the fruitful present and the glorious future. Onward, up and onward! Onward to Mukti, to Nirvana, to eternal Salvation! Who will madly think of turning back? Who will wish for merely a change of body and a life like the old one to go through again? The cords pulling us back

have to be cut and the mind turned and concentrated on the crimson glow ahead. There lies the cherished destination, the final attaining of the purpose behind all life's experiences. If he feels weak, if he still has misgivings, if his heart still flutters at parting from the memories of the past, well, let him clasp his hands, look up and hear the message: "Surrender your doubts, your weaknesses, your hopes and your despair unto me, O Arjuna," says Krishna. "See that you and all and everything are in me. Wherefore, then, your fear, your hesitation?"

In all ages, in all climes, in all languages, such a message has come; and its echoes and reverberations have been heard from the mountain cliffs, from the forest depths, from the waters of the deep sea, from inside the darkness of caves, wherever and whenever man, overcoming himself, has sat and meditated and concentrated; and the music of it has come, wafted by a soft breeze or spread out and scattered by the bell of a temple or a church, to the ears of those who, in the maturity of years and experience, have definitely and resolutely turned away from the follies of yore.

J. M. GANGULI

SOCIAL SCIENCE STATISTICS

A warning was sounded by Dr. J. D. N. Versluys, Social Science Officer of Unesco at New Delhi, in his lecture on "Unesco and Social Science," delivered at the Indian Institute of Culture, Basavangudi, Bangalore, on March 18th. Social science was today making considerable use of statistical methods in such studies as those of tensions, but he cautioned against the illusion that such methods could yield certainties such as could be claimed for statistics in the natural sciences. There was no adequate measure of the intensity with which opinions were held, and the time factor might abruptly change the whole set of opinions. Furthermore, the stereotyped concepts of other peoples, common to a particular group, lent themselves only too readily to exploitation by politicians seeking to create tensions.

This seems to us an important point. The very publishing of the results of such studies seems threatening to mutual tolerance and good-will. We can get on fairly well with neighbours who do not seem to like us very much if they do not voice their objections to us in our hearing. But it will certainly not conduce to better feeling between, say, Brahmins and non-Brahmins in South India, to publish what members of each group have said about the other! Some allowance has to be made for human nature. If full publicity is to be given to feelings confided to a third party, the tensions project may earn the name in another sense than that originally contemplated!

The reassuring results of the Unesco studies of Race can do great good, and its studies of the effects of technological advance upon social conditions and of the ways of life in different countries are all promising lines of investigation on an international basis.

THE OPPORTUNITY OF EXTREMITY

AN APPROACH TO THE WORK OF CLAUDE HOUGHTON

[The vivid and thought-stimulating stories which the distinguished English novelist, Mr. Claude Houghton, has from time to time contributed to our pages will make this study of his fiction of spiritual adventure, by **Miss M. E. Overton, M.A.,** now working in the University of Cambridge Local Examinations Syndicate and so in touch with education in India, of particular value and interest to our readers.—ED.]

There is really only one problem—the problem of evil; and one answer, redemption from that evil. The fact that there seem to be many problems, and many which are unrelated, owes its appearance to our desire to minimize to ourselves the true magnitude of the whole problem. It is a significant and compelling feature of Claude Houghton's work that for the last 25 years he has consistently stressed the whole nature of the whole problem in relation to man, and has shown the answer seeking its recognition in and by man.

We have become so accustomed to thinking of separate problems, so intent upon what we take to be our progress towards their solution, that we have come to assume that there is no problem which cannot ultimately be solved by the organized efforts of society. All Houghton's work focuses our attention on our own assumptions, and on the appalling havoc we cause by trying to underpin a structure of social values which have no basis but expediency, without ever seeking to make sure of the foundations of our beliefs. So great is the pressure of events, so keen material competition, that a man must be strong indeed if he is to live by fundamental values constantly reaffirmed. Yet anything less than that is existence merely, masquerading as life.

When, today, out of the multitudinous perplexities which beset us, we ask what we are to do, where we are to find and recognize the values by which we can live, we ask because we are desperate for an answer, for vision instead of illusion. The greater our sense of urgency to find an answer grows, the more insistently we shall ask, hoping to find an answer to our need in everything we see, hear and read. In face of this urgent need the responsibility of the novelist is great. Understandably enough, people turn to novels for entertainment which will ease, at least for a time, the burden of daily life. But entertainment alone can give at best brief respite. We need that something more than entertainment which the novels of Houghton provide. In them there is no lack of the interest and excite-

ment which go with good plots, excellent stories well told, and brilliant, sensitive characterization. Our attention is first arrested by his powerful style, by his fine handling of dialogue, by his acute and sympathetic portrayal of character, and it is held by the suspense and the skilful unfolding of every story. But the ultimate value of these novels is centred not on plot, story, or characters, because these are themselves centred on the spiritual vision and conviction of the author.

It is the constancy of the vision which informs all Houghton's work which finally compels and holds us, which makes us return to his novels again and again, long after the stories have become part of conscious memory. We return to his novels because, as our own experience grows, as, superficially, times change, as the emphasis on material and moral desiderata shifts, we need increasingly the assurance that there are values which are constant, and that it is elsewhere than in the material world that they are to be found. Yet, however great our need, we shall not be willing to accept assurance from any one who cannot show us clearly that he is aware of the cataclysmic happenings in the world of actuality and that his vision of the certainties which are eternal lives in and transforms that awareness.

In Houghton's novels we meet people like ourselves, faced by the same temptations and illusions, the same weaknesses and the same longings. Through them Houghton proves his awareness of material chaos, and of the spiritual constant which alone can bring order out of it. He is fully alive to every present crisis, and, because he is certain that only a change of heart and a spiritual concept of life can save us from the catastrophes which threaten to annihilate us, he can recognize the potency and danger of new creeds and dogmas, can penetrate their secrets and expose their fallacious promises. The kind of secular creed which will not "accommodate all of a man's experience" is seen for what it is, in *Six Lives and a Book*, in Kent's contention that "A man had to have a one-pointed objective, and this involved concentration on his dominant desire," and that "any attempt to accommodate the whole of a man's experience produced only chaos."

That is all very well if one is prepared to deny parts of one's experience—but in the end one is forced to realize that the attainment of a "one-pointed objective" can be achieved only by a whole man grown to his fullest stature. Such wholeness and growth are made possible not by denial of any of the aspects of a man's life, but by recognition of them all and of the spirit which informs and integrates them, constant in the midst of chaos.

That which sets Houghton apart from the majority of his contemporaries is the constancy of his vision. There is in his work great evidence of "ever-expanding inner growth,"

growth which enables him to see clearly and to feel acutely the hopes and fears of men in face of horror and distress. He neither seeks to encourage us by facile optimism, nor to release us from responsibility for the evils in the world by suggesting, as do so many, that it is force of circumstance and not we ourselves that must be held to account for our acts or for our failures. Rather he stresses that it is our immediate responsibility to understand the evils around and within us and, like Ivor Trent, to re-assess the values by which we live :—

"Why, what is our civilization—our pride in 'our dominion over Nature' —but one vast conspiracy to escape from the terrible nature of our emptiness? More and more we live 'outside' ourselves. We blind our eyes with seeing, deafen our ears with hearing. Bigger and bigger grow our buildings, mightier and mightier our cities, in the frenzied hope that outward visible triumphs will so hypnotize us that we shall forget our inward spiritual squalor. Noise, sensation, speed —those are our gods. We, who dare not be silent, dare not think, dare not be still, lest we should see the ghosts we have become."

Trent here depicts the period between the wars, during which we endeavoured to camouflage material poverty and spiritual waste under the flauntings of false prosperity. Central to this period, in Houghton's work, are Sir Keith Petersley, in *Chaos Is Come Again*, and Ralph and Marjorie Dawes, in *Passport to Paradise*. Petersley and Dawes both "went to the war in a spirit of passionate idealism"; both face disillusionment and the disintegration of everything they have believed in, in the years after the war. For Petersley, an era has ended—he is astray in a world he no longer understands, because it is ruled according to alien standards. Like Dawes, he sees that life "has been reduced to the level of a smash-and-grab raid," to the level of a swindle. As he tells Dexter, he "joined the swindle," but, because he lacked the perverted instincts of the other competitors, he lost.

For Dawes the end of the war he fought, believing that he was helping to end all wars, has destroyed his last illusion. Marjorie tells Merle :—

"I tell you that the war was a crusade for Ralph. He even expected homes fit for heroes....Well, if you remember, victory did not bring a new world....So Ralph—adjusted his outlook. And he did it overnight. And he did it very thoroughly."

When the moment of near-bankruptcy, material and moral, arrives, he draws on the only capital to hand —the folly and illusion of other men. The strength of fire which carried him through the war turns to a strength of ice in the post-war chaos. His life, which typifies the appalling waste of tremendous power, is an indictment of the society in which such waste can be allowed. His own anguish of spirit is but half-understood even by Marjorie, but she, in spite of the wretchedness of her own life, reveals, in her con-

versation with Merle, that she has not destroyed her own intuitive perception:—

"But what gets me, Merle, is that there's something in him which he never shows to anyone—something he's absolutely alone with....God only knows what goes on inside him! It's something red-hot, although he seems as cold as an icicle."

The self which Dawes is forced to present to the world is but a caricature of the self within, sustained by the hidden power which Marjorie divines but cannot understand. And it is to the unspoken response of that secret self that Brent speaks:—

"The dominant fact, as I see it, is that a new element has entered human affairs."

"What's that?"

"Extremity has invaded life."

Dawes himself is the living proof of Brent's proposition. It is significant that it is he alone who fully understands the extremity which invades Merle's personal life. As Brent proceeds to elaborate his argument, it is to Dawes' most hard-won knowledge that he gives expression:

"But it is still true that men have to find a meaning to life. They must believe in a hierarchy in which humanity has place and purpose. The alternative is despair—with its brood of horrors....We're dubious of fine phrases about mankind. On the evidence there isn't much love in human nature. If anyone disagrees with that statement, he'd better compare what a country will spend in war with what a country will spend in peace. Fear has a longer purse than love. The simple fact is that Napoleon is the idol of the Western world. Christ is only an ideal."

Extremity has invaded life—and the invasion continues. Only when we are aware of the peril shall we recognize the opportunity, and realize that the only strength which can stand against the power of evil is the strength of the spirit. Only when we realize the diabolic nature of the havoc and waste in our lives, "the terrible nature of our emptiness," and "our inward spiritual squalor," shall we understand the full significance of the truth perceived by Bruce Winter in *Birthmark*—that what concerns us is to earn a *living*, unlike most men who merely earn a dying. Our need to reach that understanding is extreme. It is the need for life itself, the deepest hunger of our hearts, which no substitute can stay. We have been offered plans for living and philosophies of life, but we know, although we cannot always define this to ourselves, that philosophy is powerless to save us, that it is not by the intellect that intimations of salvation are apprehended. Houghton's realization of these facts has already been acclaimed by a Swedish critic writing on *Julian Grant Loses His Way*: "Houghton rejects intellectualism as a predominant power in human life. Intellectualism cannot set free or deliver. Neither thought, nor reason, is of itself enough. On the contrary, as isolated and dominant factors they are destructive."

It is the terrible destructive power of rationalization which Sir Keith Petersley comes to understand :—

"...everything that cannot be defended on rational grounds is going to be swept away. That fact is going to make the world hell—for none of the realities are capable of a rational justification.. Today everything is plotted and planned to a hair....We walk by facts—not faith. We demand a rationally perceived end before we make a move of any kind."

The scope of the intellect is vast; our powers of reasoning from observed phenomena can tell us what, other things being equal, will happen. But all the time what we really want to know is: What happens when other things are *not* equal? The intellect is at home in a world in which calculation, however theoretical, is possible, in which "rationally perceived ends" are—rational. Once we have realized the existence of a realm, beyond the materially calculable, in which there are constant values, the intellect can do no more than obtrude itself uselessly with suggestions which are applicable only in a world where the answers we need for ever elude us. It is at this point, where purely material existence is recognized as impossible, that, as Houghton clearly shows, spiritual awareness becomes possible, and must be accepted—or rejected. In *Chaos Is Come Again*, Adrian Petersley says :—

"I'm only interested in one type—those who find life as it's lived impossible....From them something new can come—and only from them."

Later in the same conversation he tells Dexter where hope, for him, lies :—

"We must alter—or perish. That's the issue. But no external alteration can save us. You don't get anywhere by reshuffling marked cards. Where everything is corrupt, all things have to be made new. That is the peril—and the opportunity—of extremity. We've reached the end of all the old roads, and every one of them led to chaos. But when the world becomes impossible you recognize that it's unreal....I've surrendered to something which is happening in me. I can't explain it more precisely than that. I don't understand it, and I'm not going to limit it by trying to give it a name."

It is clear that he is one of those from whom something new can come. His adventure, which is nothing less than the taking up of a spiritual challenge, is akin to that of Ivor Trent once he realizes that he can no longer "evade his spiritual destiny," and akin to the adventure of Christopher Bell in *All Change, Humanity!*

It has been said of Houghton that "to read his name on a novel is to remember that this is the man who takes spiritual adventure for his theme, expresses it in terms of today and—most memorable of all—makes it exciting." The only quarrel one can have with that penetrating statement is whether the most memorable thing is that Houghton makes his theme exciting, or that he presents it as possible, and presents it

through people like ourselves, of the stuff of everyday, subject to the sins and weaknesses of all men. Christopher Bell is no exception; moreover, we are compelled to realize that, after his vision is granted to him, it is the power of the vision which is great, not Christopher himself. Drake says of him:—

"...it would not have affected me in the least if he had paraded his power. Had he behaved as if he knew he were a unique being, I should have marked him off as just another modern mystery monger. But he did nothing of the kind. On the contrary, he made you feel that his way of life was inevitable—as inevitable as the swaying of barley in the breeze."

For Christopher many of the apparent problems of daily life have become, as Drake says, irrelevant. It is clear that they must be irrelevant once one has accepted even the possibility of such vision as that granted to Christopher, once one has realized the significance of Mavers's statement, in *Six Lives and a Book*:—

"...our essential lives are concerned with principalities and powers, and our human relationships are a reflection of our combat with those powers and principalities."

That is the level at which our essential lives are lived, at which the questions which torment us are to be seen in their true colours, and at which the answers we crave are to be found. At that level alone can we see that the problem of evil is one problem, and that the one answer lies in spiritual redemption. When we fail to realize this, or from sheer apathy seek oblivion by submerging ourselves in the deadening monotony of daily existence, we risk yielding ourselves to the primal darkness of chaos. It is those dark corners of our being which are hostages to chaos that Houghton illuminates, making us aware, by the power of his vision, by his profound insight into the workings of the human mind, and his awareness of the spiritual combat, that in the realm of the spirit alone is there strength able to redeem, and to deliver us from evil.

M. E. OVERTON

VAISHYA DHARMA

THE ETHICS OF ECONOMIC LIFE

[**Shri M. A. Venkata Rao,** formerly a Professor in the University of Mysore, here draws from an ancient Indian text, the *Arthasastra* of Kautilya, a pattern of practical statescraft and a theory of the social order that may be worth the attention of modern administrators seeking a preventive of exploitation and a *via media* between unrestrained self-interest and the regimentation of the individual in the interest of the State.—ED.]

The chief source of the instability of modern civilization, leading to destructive war and uneasy peace and neutralizing the marvellous advances in science and organization, is to be traced to a basic flaw in the current ethics of economic life. Trade and industry, in all their stages—of production, exchange, distribution and consumption—are ill regulated in the interests of social welfare and harmony. Hence the menace of class war and the distinctive clamour in favour of Communism. The criticism advanced by Leftist thought, that the modern world has surrendered to the class interests of capital and that it is interested only in reformation, that is to say, in temporary palliatives of social security, such as unemployment insurance and health insurance, has a very wide appeal. To trust to social security measures to correct the unbalance of economic forces is, it is urged by revolutionary leaders, like hoping to abolish war by efficient Red Cross relief measures.

Has Indian thought any light to throw on this predicament of the contemporary world ?

It is proposed to consider in this article what assistance we might derive from the Indian idea of *dharma* as exemplified in Indian administration at its best, such as that of the Mauryas. Fortunately for us, we have a full record of this in Kautilya's *Arthasastra*.

At the outset we are struck by the orientation given to the problems of economics and politics. The science of wealth, *varta*, and the science of government, *dandaniti*, are expounded as subordinate to the triple Veda and the secular speculative sciences such as *Samkhya*, *Yoga* and *Lokayata*.

The economic and political spheres of life are seen as subordinate to spiritual and philosophical principles at their best. Human values are set against the cosmic background. This order of value or preference is no mere theory. For we see in the actual functioning of Government departments, according to the *Arthasastra*, that the State claims the whole of life for its province, but under the control of *dharma*. There is no quarter given to any theory of *laissez-faire* in the matter of econ-

omic classes. The merchant class has to function under law and the law follows the trader and the manufacturer into every stage of their operations and governs them in the interest of the general welfare. Indeed the idea of a welfare state is seen to operate in the prolific legislation of the Mauryas. The scope of State regulation is as wide as social life itself.

A few examples will bring this point home to us :

1. The Superintendent of Weaving is enjoined, in addition to his main duty of supervising the manufacture and trade in cloth, thread, yarn, rope, etc., to provide spinning and weaving work to needy women who do not wish to stir out of their homes, to those whose husbands have gone abroad and those who are crippled, to girls and others when obliged to work for their sustenance. This should be done in all courtesy, through the medium of a woman employed by the weaving establishments.

2. This social security provision is in addition to the usual facilities given to men of learning, retired officials, soldiers, and others who had rendered meritorious services to society.

3. Social security in the full modern sense is provided in the *Arthasastra*[1] :—

The King shall provide orphans, the aged, the infirm, the afflicted and the helpless with maintenance. Also subsistence to helpless women when pregnant and to the children when born.

And the warning is given that persons who become ascetics without providing for wife and children will be punished.

4. Consider the social conscience in the regulation that, at ferries and toll-gates, commodities for marriage taken by a bride, and the belongings of pregnant women, should be free of toll. Student travellers should also be free of fee or toll.

5. The post-war world is vexed with the problem of the profiteer and the black marketeer. We find Kautilya laying down special regulations to control such unscrupulous merchants. There is a whole chapter in the Fourth Book devoted to "protection against merchants." It is laid down that

merchants who conspire to prevent the sale of merchandise or to sell or purchase commodities at higher prices shall be fined 1000 panas.

The Superintendent of Commerce is enjoined

to fix a profit of 5% over the fixed price of local commodities and 10% over that of foreign produce. Merchants who enhance the price or realize profit even to the extent of half a pana more than the above in the sale or purchase of commodities shall be punished with a fine of 5 panas for every 100 panas up to 200 panas. Greater fines will be levied for greater enhancement of prices.

As regards food grains, only

[1] Kautilya's *Arthasastra*, Dr. SHAMASASTRY'S Translation, 3rd Edition, Book II, Chapter I, p. 47.

authorized merchants are to collect and deal in them.[2]

These rules yield the conclusion that the ancient world did not sit with folded hands before the depredations of the profiteer. Hoarding and refusal to sell at approved prices were against the law and were punished. Conspiring by merchants to put up prices was an offence punished by heavy fines. Further, these regulations were enforced by the Department of Commerce, presided over by a Superintendent with a country-wide network of subordinate officials. Recent Indian historical research has shown that the regulations of Kautilya were not mere text-book affairs, figuring only in academic learning. They were in force for generations and formed the basic framework of administration in all the later kingdoms founded through the centuries during times of revival and reconstruction.

These and other texts bear a lesson for the modern world. It is, that economic life should be regulated throughout its arc from its source in production or collection of the stock in trade, through exchange and distribution to consumption. The mistake of current practice is to let production proceed without regulation (or with slipshod regulation) and to try to remedy the resulting mischief by palliatives such as social security measures.

Another suggestion that emerges is the idea that commerce or wealth-making is not an end in itself. Merchants and manufacturers have to get accustomed to the notion that they are engaged in discharging a trust for society. Much of the trouble of the present order of society is that producers are given the dominant voice in the *how* of their "mystery." High taxation is supposed to be a sufficient check on them. This measure is seen to be insufficient, and hence the Indian view of the inclusive scope of *dharma*, as covering all the stages of the economic process, is particularly valuable.

The idea of *dharma* stands for the co-ordination of class interests with a view to the welfare of society. It is opposed to all ideas of class antagonism and class war. Extreme class hostility such as is practised in Marxism proceeds as a reaction against extreme claims of the possessing classes of the right to play the dominating rôle. This view of social solidarity is objected to by Communist thinkers as being the class concept of the State based on the exploitation of the poor who have nothing but labour to offer. On this view they claim that all older forms of society, including the Indian, support class oppression by philosophy, erecting a hierarchy as part of the eternal structure of social life. They condemn the doctrine of *dharma* as camouflage to hide such class domination under the plea of co-ordination.

As a corollary, these critics develop the notion of the State and its governmental machinery as essen-

[2] *Ibid.*, Book IV, Chapter II, p. 233.

tially the handmaid of capital or the owning class, with the King as the ornamental apex of the social pyramid.

But a study of Indian ideas on government and economic life, *dandaniti* and *varta*, as we find them in the *Code of Manu* and the *Arthasastra*, will reveal little justification for this sort of attack based on modern ideologies. In the first place, the class engaged in economic production is not accorded the first rank in social honour. The *vaisyas* rank third in the order of social precedence. Money does not carry everything before it. The man of learning tops the ranks of society. The ruler and the soldier come next and the man of money only third, next above the class of servants.

A great deal of the prevailing perversion of values which distorts social life and misdirects ambition and energy will disappear if the Indian scale of values is recovered and incorporated into social thinking today in India and abroad. Society will acquire the tone of those whom it honours. The healthiest state of affairs is one in which values higher than worldly possessions receive honour and approval. Where it prevails the pace of modern life will be slowed down to a natural rhythm. Maximum production will no longer be the supreme objective of the economic organization.

From another point of view, the superiority of *dharma* or social harmony to notions of classless economy and polity will approve itself to the thoughtful observer. For the idea of *dharma* does not, as has been feared, impose class rule, the rule of royal dynasties, aristocratic families and wealthy oligarchies on the working classes. On the contrary, it deprives the top class, the intellectuals and spiritual directors, of all luxury and attachment to possessions. They are to live on the largesse of the political and economic classes, and are to influence them solely by the persuasiveness of truth, character, wisdom and real values. And the class of governors and administrators is also to function in accordance with law. Thus legislation in the fundamental sense was beyond the province of Indian rulers. It was the prerogative of sages.

Looking into the actual details of the administration we find no legislation in favour of the upper classes. On the contrary, an elaborate civil service drawn from the talented of all classes, including the *sudras*, is seen developing through the centuries. It is not devoted to the order of princes or the class of merchants. It is devoted to the State as a whole. Sardar K. M. Pannikkar and other scholars have recently shown how this ancient bureaucracy was the mainstay of the large States functioning in India through the centuries, passing unchanged into the State structure of the Moguls and lastly into the recent British administrative system.

Dharma, therefore, is not wedded to a social hierarchy in the Communist sense of class domination. It

stands for the common good, which is a synthesis of the interests of all natural classes in society. Natural classes are groups emerging in the course of the division of labour and individual competition, based upon *karma* and *guna*, conduct and character. Such a class structure is in the nature of things and has emerged even in societies professing, like the Russian Soviet State, to have abolished class; but where it persists based not on wealth but on power, which is worse.

Further, though *dharma* is declared to be eternal (*sanatana*), the actual network of laws governing social and political economy at any particular time is not laid down for all time. Every generation and every *yuga* will need to frame its own specific *milieu* in which to live its own life. Hence we find that over 100 *dharma-sastras* have come down to our times.

The philosophy and psychology of *dharma* proclaim that it is possible (and necessary) to evolve a class of rulers, namely, *kshatriyas*, drawn from all classes of society, who have sufficient *sattva* or spirituality to grasp truth and develop the requisite moral sensitiveness, and sufficient *rajas* or the qualities of grit, power and rulership to exercise the functions of government and defence. And they can be trained to think for all and act for all in peace and war. If it is said that this is contrary to human psychology, the claim of the Communist Party to function as the advance guard of the rule of the proletariat will become equally vulnerable. The Indian idea of *dharma* neutralizes the evil tendencies inherent in the exercise of power by the *kshatriya* and those pertaining to the creation and possession of wealth by the *vaisya*, by the illuminating and beneficent influence of truth reinforced by public opinion.

Another value of the philosophy of *dharma* derives from a pluralist view of social duties, virtues and values. All classes are not expected to model themselves on the same pattern, all trying to become Fords or Carnegies or Edisons, or Eisenhowers. The social mind is not dominated by any one ruling passion or ruling ideal. Society is expected to be served, on the contrary, by different types of excellence—that of the scientific inquirer, the philosophic thinker, the creative administrator, the warrior uncontaminated by personal ambition, the merchant and the industrialist who create wealth in legitimate ways, exhibiting their own skills and capacities in management and productive efficiency. The result is a rich, multi-dimensional society offering different spheres of stimuli and example to aspiring youth, thus enabling each type to follow its own inherent genius and career. Progress will thus be more rapid and society will be richer in the diversity of genius of its members.

From this point of view, the present controversy which divides the world into two blocs, one championing individual enterprise and the other state management,

will be seen to be needless and largely misdirected. For neither of the two systems is an end in itself. The value of either lies entirely in the extent to which it promotes *dharma* in the society that commits itself to it. And *dharma* has the two aspects, distinguishable but indivisible, of individual self-realization and social well-being.

Hence we find the *Arthasastra* laying down regulations providing for full State control without mechanical State ownership or State management of all industries. It provides for State enterprise in mineral and forest production, if and where needed, without excluding private enterprise where this is forthcoming. It provides for State action in times of famine, as in the founding of new colonies in waste places. It provides for confiscation of the lands of those who allow them to lie waste. The State provides the framework of facilities such as safe roads, irrigation systems, river transport, and even ocean shipping, and also a system of social security. And it supervises the entire functioning of the whole class of traders and industrialists in the interests of the general welfare.

The conclusion emerges that, in Indian theory and practice, the idea of *dharma* as applied to economic life is capable of suggesting a social and political economy lifting modern thought and practice in these fields to more inclusive and fruitful points of view, while avoiding the social poisons of class war and violent communist upheaval.

M. A. VENKATA RAO

AVICENNA AND LEONARDO DA VINCI

The intellectual giant of versatile genius who illumines every field on which he brings his brilliant mind to bear always makes a lasting mark on human culture and serves as inspiration to the millions plodding along behind him on the evolutionary road.

Such men were Avicenna, the Arabian savant, philosopher, physician, mystic and poet, and Leonardo da Vinci, luminary of the Renaissance in Italy, artist, sculptor, scientist and engineer. Such men would have been ornaments in any age. The celebrations of the Millinary of Avicenna and the Quingentenary of Leonardo at the Indian Institute of Culture, Basavangudi, Bangalore, took the form of Special Meetings on March 20th and April 15th, at which were read masterly papers especially prepared for the Institute by Dr. H. J. J. Winter and Prof. O. C. Gangoly, on Avicenna and Leonardo, respectively, the latter illustrated with lantern slides and an exhibition of books on Leonardo.

MUSEUMS AND CONTEMPORARY EDUCATION

[**Dr. Alma S. Wittlin**, author of *The Museum: Its History and Tasks in Education*, brings to the writing of this suggestive article, on the educational possibilities of museums, considerable experience in museum work in Central Europe and in the University Museum of Archæology and Anthropology in Cambridge. She has conducted an inquiry into the use of museum material in the education of children, under the ægis of the Ministry of Education and the National Foundation for Educational Research for England and Wales, and last year was invited by the American Museum of Natural History, New York, to study museums in the Eastern and Mid-Western States and to write a report on their educational work.—ED.]

Ask people in Europe (and maybe in India too) where their local theatre is, their university or their public library, and you are likely to be guided to the place of your interest, but do not expect the same if you ask for the local museum. Some will know it, others will look surprised; they may not even understand the very word. "Museum" is an unfortunate word, carrying slight meaning for the majority of people; to others it may be marred by memories of regimented school visits to an endless series of halls filled with objects so numerous and strange to a child that its quality became defeated by its quantity; or by memories of some puzzling exhibit in the intimidating surroundings of a palatial building where a lay person not familiar with the intricacies of archæology or science went to learn or to enjoy himself, and left feeling not equal to the task, and accordingly despondent. Others, of course, may have to tell of a very different experience in a museum: of having felt elated by the sight of a carved stone which thousands of years ago had formed part of a temple and which to the knowledgeable and sensitive beholder echoed the voice and spirit of a great saint; of having feasted one's eyes on a beautiful painting; of having felt stimulated by exhibits in a natural history museum, which illustrated some step in evolution from unicellular beings to mammals.

Originally the word Museum meant Realm of the Muses, the daughters of the Greek god Zeus, who by their dance and song helped men to forget sorrow and anxiety and who were credited with creative imagination, infinite memory and foresight. The institution first known as a Museum was in Alexandria, where the Ptolemy rulers of the third century B.C. founded a large research institute which set itself the encyclopædic task of surveying all the available knowledge of the period. There was a famous library, and there were certain collections—statues of thinkers, votive donations, astronomical

and surgical instruments, hides of rare animals—that formed part of the research equipment. It is, however, not the object of this brief essay to recount the history of the museum, but to deal with the tasks of the museum at present and, maybe, in the future.

Museums are as a rule pigeon-holed according to their contents, as museums of art, archæology, natural history, science, arts and crafts, history and so on; in addition, though less frequently, there are health museums, museums of industry, of toys, of furniture, of textiles and so on. The classification is similar to that in libraries, and there is a school of thought that refers to museums as "libraries of objects." Another classification is as University Museums, School Museums, Educational Museums, Museums for Children, Museums for Mother or Child or Agricultural Museums. These imply two somewhat different approaches. A collection may be owned by a university or a school, or an association of farmers, and very probably be of a character suitable for their particular needs; or it may be owned by an individual, a private association or a public authority, but serve a clearly defined function—the education of children, the improvement of the illiterate housewife in matters of hygiene, or the shaping of public opinion with regard to racial or religious prejudice. On the whole, classification according to contents prevails in Europe, whereas a tendency to emphasize the many-sided educational function characterizes the museums in the United States and in Soviet Russia, though the emphasis may differ in strength and slant from one institution to another.

In Europe the evolutionary tradition of the museum makes the public institution of the 20th century, the epoch of mass education, a descendant of private collections of princes and learned students: small wonder that, more often than not, the public museum in Europe falls somewhat short of the fulfilment of its potentialities, in spite of numerous attempts at reform in the last few decades. Such concessions as have been made consist in a reduction in the number of the exhibits, in the choice of pleasing background colours, in the wording of labels, and, occasionally, in the organization of the material in a case to a story-telling unit: how birds fly; how the human skull developed; what different crafts flourished at a certain time in a certain place.[1] Ventures in making special arrangements for children are conspicuous among the reforms: loans to schools, educationists as museum officers, rooms and programmes for children which enable them to handle material, to ask questions, to make their own collections.[2]

[1] Pioneering reform work has been done in Scandinavian museums.

[2] An excellent museum for children exists in the Hague. In England fine work for children is done in the Geffrye Museum and the Natural History Museum in London, and in the Educational Museum in Haslemere.

Special efforts were made after the war to make public museums more attractive to the non-specialist, but little evidence exists that these efforts were systematic or went far enough. Even in those cases in which attendance numbers would seem to give credit to the existing arrangements, the evidence may be deceptive; it remains unestablished whether the visitors left the museum satisfied; whether they truly benefited from their visit; how many of them will come again; in what relation the attendance in the museum stands to attendance at the local cinema; how many would visit the museum if required to pay an entrance fee.

A few years ago the writer had the opportunity of interviewing in England several hundred persons—adults and children, university graduates and people of lesser educational privilege, men and women—and some of their statements on the existing condition in museums may be quoted here. They suggested:—

"They [the museums,] are generally bad...physically tiring...."

"There should be more space... things should be less crammed."

"Museums are too crowded with objects....It needs a guide to make them alive."

"The material side is given too much attention....I should prefer to see things which concern the inner nature of human life."

"Museum buildings are generally bad....I should like to see them plain, clean, airy."

"So frequently the exhibits are just put in rows with a card saying where they came from, and one goes out feeling considerably more muddled than one went in."

These few statements criticizing certain features of museums imply positive demands of the public, and to them can be added direct statements made in the course of the enquiry mentioned. When asked to give their views on the potential services of the museum people stated:—

"The exhibition is more vivid than a book."

"One should combine exhibitions with discussions."

"A show gives more pleasure than reading...a more comprehensive and comparative idea of the matter ...at one view."

"I like to see real objects...to use my own judgment."

"The human side of a matter comes out better in an exhibition."

These statements could be continued for some time. It appears from this and other experimental exhibitions conducted by the writer in England, and by museum educationists in the United States, that as a rule both children and adults absorb information more readily from exhibitions than from books, provided that the exhibition takes into account the fundamental ways of working of the human mind and that those responsible for the arrangements do not deceive themselves into believing that their subject is of such intrinsic interest that it will mirac-

ulously transform every lay person into an expert student.

One intrinsic value of most museum exhibits is that it is *real*, in a twofold sense : (1) It is a genuine sample of life, a mineral, a machine or a statue; and (2) Usually it is three-dimensional and, though beholders may not actually be able to handle it, they feel that it is tactile. It is concrete, as distinguished from the abstractness of words and symbols of writing. And there is nothing between one and the experience of a firsthand record. All that is necessary to make this record effective is to give people a chance of seeing it properly—sufficiently separated from neighbouring exhibits, against a suitable background and in a good light; and, further, to supplement it with an appropriate description, brief, simple and devoted to essentials. (It would not appear altogether necessary to begin a label, for example, with the name of the donor—whom the casual visitor may perhaps mistake for the maker of the object!) There may be good reasons to limit arrangements to the presentation of separate exhibits, each telling its own story; but there may be occasions when the interpretation may proceed further, and combine a number of single objects in some coherent sequence.

Let us consider an exhibition introducing one group of people to another group, or, in other words, one country to another. Frequently we are shown an exhibition of art originating in one country; it may be Holland or Egypt or Mexico. Obviously there was in each country a particular period when the arts particularly flourished, and the less initiated spectator, viewing Dutch paintings of the 19th century or Egyptian art of 4000 B.C., may be misled into believing that people in those countries at present go dressed like the figures in the images, and that they still live according to the customs illustrated in those objects of art. As a result, the spectators may leave the exhibition with the idea that those foreign peoples are "quaint"; their "otherness" may have its pleasing aspects, but nevertheless a gulf separates those who came to view and those whose work was viewed. Is it our purpose in this era of global neighbourliness to bring about any such or similar results? What could we do to retain the delights of the traditional art exhibition and to combine them with a background of information suited to contemporary mass education and potential world citizenship?

It has been said that every epoch must re-write its history books, and a similar view can be held of exhibitions. When the public museum was founded in Europe, mainly in the 18th and early 19th centuries, education was still limited to minority groups; education in citizenship was a term yet unknown; world-citizenship had the ring of a fairy-tale and the scientist was the rising dominant figure of society. This scientist's mind was so well stored with infor-

mation that he knew exactly what he was looking for when he entered his crowded museum; the strong beam of interest in his mind lit up the objects he wished to see, and the single exhibits were so many bricks filling the structure of the hypothesis which he carried in his mind. When he came to see a special exhibition of Dutch 17th-century paintings he would see them against a much larger exhibition hidden away in his memory: the comparative paintings of other countries, and the land and people of Holland who had created the particular canvases.

The imaginary scientist would have grown impatient if, in the exhibition, he had been confronted with a show illustrating the hypothesis of another scientist; such confrontations belonged between the two covers of a book or to the lecture rooms of learned societies. In the exhibition the principal visitor to the 19th-century museum desired to find raw material for thought. What does the 20th-century visitor mainly need and desire?

There is little doubt that any reasonably well presented art exhibition fulfils an important task: it heightens people's sensitivity; it broadens their intellectual and emotional horizon. Yet it is here contended that knowledge and sensitivity are not contradictory experiences and endowments, and that, in fact, those who understand better what they see are likely to react more forcibly to their impressions. There is considerable scope for improvement in our exhibitions of art, archæology, history and, in short, of any human activity or any aspect of the universe, by adding to the exhibits proper supplementary visual charts or graphic material that would illustrate the everyday life of a people, its historical development, the social conditions under which certain works of art were created, and so on.

The actual arrangement of an exhibition is comparable to a piece of orchestrated music: the single items must be in appropriate sequence and proportion to each other. There must be a pattern, a story, a drama. Sometimes there may be opportunity for the visitors to become participants of the exhibition: they may don garments of the historical period represented in the exhibits; they may dance the dances of a distant land connected with certain objects; they may try their hands at painting, sculpturing, weaving; they may discuss a rearrangement of the exhibition and set up an exhibition of their own.[3] They will soon discover that it is easier to conduct an argument in words than with the aid of actual objects which allow no digression from sharp-edged logic.

[3] In the course of her experimental exhibitions, the writer had opportunity for observing boys and girls at the age of 12-13 years arranging small exhibitions on such topics as "How Things Began" (the evolution of tools, housing, clothing, farming), "Making Fire—Making Light," "Money—what is it?" and watching the progress in visual logic and argument.

In the United States they have gone far in adapting the museum to the needs of the people. In many museums facilities exist for children: quiz sheets which stimulate them to seek out in the bewildering halls and among quantities of objects a few which are likely to engage their interest; introductory films present the people who, once in the past or recently in a foreign country, made the exhibited objects or used them. Some museums, among other functions, fill the rôle of a youth club. Instructors take the children out for field trips and help them in the studios and workshops where they paint and model, dance and perform on musical instruments, collect stamps and learn languages. The exhibits may be the starting points or they may provide a level of aspiration. In the museum clubs children from all kinds of homes mix freely and, what may be of even greater importance, exercise a greater measure of free choice than in school. There they learn that once they have decided what group they will join for a term—the botanists or bird watchers or the mineralogists or the students of Indianm asks, or what not—they will have to stick to their self-imposed task and grow with it, receive a badge or a higher-club membership, or fail and possibly lose the right to join any other museum activity.

Countries with greater freedom from traditional orthodoxy in museology than Europe has, have a chance of adding to the evolution of the museum in this epoch of mass education and adaptation to world citizenship. There is no reason why the contents of museums should be limited to the customary categories —art, archæology, science and so on. Why not choose your museum contents from the point of view of the most pressing needs of people for knowledge? Why not more frequently have museums of health, of hygiene in the home, of soil cultivation, of co-operation and human relations? Why not study the possibilities of integrating two or more disciplines—science and history, or natural history and health, or religion and co-operation—in changing exhibits? Who is going to give us the Museum of Human Progress, or the Museum of Ideas and Ideals, where the great events of our brief, known human history would stand before us: the discovery of fire-making; of the making of tools (those artificial limbs that make man the most powerful creature); of writing, and so opening the doors between different ages and areas; of religious insights that gave humanity a sense of direction; of scientific inventions that have reduced our suffering through disease.

It would be a museum of the great anonymous MAN, and of men of many tongues and lands, and its story—its innumerable stories—could be connected with a variety of exhibition techniques and types of public participation, and integrated with literature and music. It would or should be a dynamic museum, with ever-changing and

itinerating exhibitions shown wherever occasion occurs, in exhibition halls, in shacks, in schools and women's institutes, and outdoors, where the climate is not too inclement. Let us remember the motives and effects of both ancient drama and modern psychology and derive from both these rich sources inspiration for the creation of the Museum of the Future.

ALMA S. WITTLIN

AN IMPORTANT IDEA

A tendency disquieting from more than one point of view was discussed by a veteran American Indologist, Prof. Walter E. Clark, long of Harvard University, in his presidential address at the annual meeting of the American Oriental Society in March 1951, which is published in that Society's October-December *Journal*. It is, he writes, the tendency of the present generation to turn from the Vedic literature and comparative philology, with which Indian studies in the United States had previously been chiefly concerned, to later phases of Indian civilization. Interest in modern India and Indian cultural history is natural, as India is now an independent nation playing its part on the world stage, but it is none the less unwise to ignore the roots in studying the tree. It is a superficial approach to disregard the past and its lessons except where these have an obvious and demonstrable bearing on the present.

India no less than America has to be on her guard against regarding all education as

> a technical training in applied science, applied social science, and applied humanities; merely a few years of technical training in which the study of books plays considerable part, after which a man throws away his books and spends the rest of his life in activities.

To lay aside books and spend one's time chiefly in activities, Professor Clark warns, threatens the drying up of the source from which the application is to be made.

It is a grave mistake in the case of a country which at one time rose to heights far greater than those on which she stands today, or promises to stand in the near future, to abjure the contemplation of the achievements of the past. This is to reject a potent stimulus to more ardent striving towards the moral, intellectual and spiritual heights. Considerations of immediate expediency must not be allowed to obscure humanity's deeper needs.

WHAT INDIA CAN LEARN FROM AUSTRALIA

[In this informative and suggestive article, **Miss S. Paranjpye**, whose book, *Three Years in Australia*, was published recently, brings out how far short of the ideal of universal brotherhood human relations in India fall. There are several good suggestions for application by our countrymen, but none more important than that all begin to treat others as fellow beings, rising above the false distinctions of class and wealth. It is a salutary and timely reminder that she gives to Indians of the fortunate classes.—ED.]

Geologically both India and Australia are very old countries. The Australian pattern, however, has undergone such a radical change that she is looked upon as a young country. Her present set-up is so wholly unconnected with her past that she can very well be said to have started a new life from scratch, less than scratch perhaps, for it was as a convict settlement that she drew her first breath. India, on the other hand, whatever the number of political changes she underwent and howsoever often she was invaded by peoples of different civilizations and faiths, has a thread of continuity running through her system. She either absorbed new ideas or found a way of living and letting live in comparative amity with those who brought them.

The India of today, though bound to her past by manifold bonds, is striving to make a new beginning. She has gained independence and is groping to find a stable, secure and democratic way of life. Social equality and equal opportunities for all are her proclaimed objectives. Australia has attained these objectives to a remarkable degree. Social values are strikingly different in this new world. I had a taste of this difference the very first day we set foot in Australia. All the morning we were shown over Perth, the beautiful city of the West. For lunch we pulled in at a hotel and took our seats at a table reserved for us. To my amazement I saw the chauffeur of our car sit down at the same table. It was a shock and a lesson which I shall never forget, were I to live to be a thousand. That he should have his meal at the same hotel and in the same room was unusual enough, but that he should join our very party was astounding. And yet, why should it be? We had been together in the same car for a few hours. Was it not perfectly natural that we should eat at the same table?

The trouble was with me. I had heard of human equality, read about it, even preached it but had not practised it. I had never even imagined that it could be practised in so simple and natural a manner.

How could I have, when in India the differences of class and caste are so deeply ingrained in our minds? What master would ask his servant even to be seated in his presence and what servant would do it were he to be asked? We discriminate in our very forms of address. The master talks to his servant in the singular. Even a toddling youngster of the master's family does the same. But holy horrors, if a servant should dream of doing likewise!

Here is something which every one of us could do without having any Acts of Parliament passed about it. Excepting friends and relations, we address every one in the plural. It inculcates a feeling of self and mutual respect. I for one have been doing so since I returned from Australia and have never had cause to regret it. Whether it was the *hamal* at station, or the *tonga-walla* who took me home, or the woman from whom I bought my vegetables on the way, I discovered that the effect of addressing them as they addressed me was miraculous. When it came to settling the accounts they never asked for more than their due. No time was wasted in higgling and arguing. We were equals.

Occasionally we read in the press of tea parties being given to the *peons* and *chaprasis* by high officials. Such gestures, though a move in the right direction, have an unfortunate element of condescension and humility on the parts of the host and the guests, respectively. In Australia an employee thinks himself in no way inferior to his employer, neither does the latter think himself in any way superior to the former. While we were on tour, our Australian driver not only had a drink with us but often had his round and called for drinks for us. Every one behaves towards every one else as one man towards another with a natural feeling of equality. Humble birth is no handicap and noble birth no advantage. Family fortune or position does not count; a person is judged on his own intrinsic merit. Even Cabinet Ministers at a football match are like so many of the crowd. It is bad form to expect special attention and servile to give it.

Let alone any feeling of equality towards our domestic staff, oftentimes we do not even treat them as human beings. However late we are in coming home we expect them to wait. Every member of the household has to be fed before they can have a bite. The food they get is not what we eat, unless it is some of our leftovers. In the morning they have to be up before us. And all through the day they toil for us, we taking them for granted. If we talk to them it is only to give orders or to scold them for having failed to carry orders out. We never share any of our thoughts or emotions with them. I wonder if we even credit them with any human feelings. Theirs is a life of all work and no play.

In Australia the picture is totally different. To begin with, "help"

or "domestic help" is how you refer to the house staff. They receive high wages and enjoy a complete holiday on Sundays and get another half-day off every week. On work-days, when it is time for them to leave they do so without bothering about finishing their work. They eat before their employers and no differentiation is made as regards food. The entire island continent dines at six in the evening so as to enable the house and hotel staff to be free by 8 p.m. to go to the pictures and enjoy the evening. Even under these lordly conditions domestic help is hard to procure and harder to retain. Ordinarily, therefore, people try to do without it, by practising self-help.

This is another matter besides social equality which we could with advantage learn from our Australian neighbours. Self-help, though a virtue made by necessity in Australia, is none the less worthy of being emulated by us. The moment a child can make co-ordinated movements he is taught to do things for himself and for the family. From the day he is born he is fed and changed at regular intervals, but no one sits by him the whole day. If he gets sick he receives necessary attention but is not otherwise fussed over. He soon learns to be happy by himself. He accompanies his mother in his pram on all her errands and incidentally gets his outing. Because into howsoever rich a family he may be born, "Mummy" often has to do everything about the house herself. Domestic help is such an uncertain and rare luxury that she cannot depend upon it. More often than not, Mummy is her own cook, maid, and laundress. She makes the beds, does the cooking, washes up, cleans the silver, minds the baby and knits in her spare time.

Of course "Daddy" gives her a hand with the washing up in the evenings. Over week-ends he chops the wood for her, mows the lawn, prunes or sprays the trees and keeps the household well furnished with fruit, vegetables and flowers. Daddy loves his garden and directly he gets back from work he gets into his overalls and digs, weeds, sows, waters and does everything else about the garden. Hoses, sprays and other mechanical implements facilitate his work. Perhaps once a week a paid gardener comes along but Daddy does not count on him.

Under these circumstances, must not a little tot learn to do things for himself and help Mummy and Daddy? Clean his shoes, set and clear the table, pick the fruit and vegetables, feed the chickens, dry the dishes and do the shopping, as he grows up? Of course he can play and make a lot of noise and even be naughty at times but he has to bear his share of the housework. And if Mummy decides to give him a baby brother or a sister he must help her look after the newcomer.

Australian homes are compact and a number of gadgets simplify the work. A delivery box is installed

outside every home, where the baker and the milkman leave their goods according to the notes left for them the previous evening. It saves their time and that of the housewife as well. The launcryman calls once a week at a fixed time and so does the grocer. Monday is the day for doing the washing at home and Tuesday may be the day on which the vacuum cleaner makes itself heard. Wednesday may be the day for ironing and Thursday for mending. Friday would be indicated to do the week-end shopping and on Saturday there are the races.

The weekly calendar is well regulated and the refrigerator and the telephone are godsends. Labour-saving devices are commonly used and once you know that you are the only servant you can count on having, you are forced to plan and organize to reduce your work to a minimum. It is amazing how lucidly you can think under the circumstances and cut down unnecessary physical movement! You have perforce to be resourceful and, whatever the emergency, you never feel lost and helpless. Every one is something of an "Admirable Crichton." It keeps you fit, gives you a splendid appetite and when the family does go away for a few weeks' holiday how thoroughly you enjoy it!

In India, or the East generally, we know naught of this *joie de vivre*. The natural, healthy pleasures that come from relaxation after hard, honest, physical work do not come our way. They are denied to the well-to-do because they do not put in the work, and they pass by those who toil because they have no time to relax. However trivial the work, we are so used to getting it done for us, that we never even imagine we could do it ourselves and perhaps more efficiently. The presence of so many servants makes us lazy and inconsiderate. We never care how much unnecessary work we create for them. It is true that we spend a lot of time and energy in training and supervising them. But if we utilized that time and energy in doing things ourselves how much more independent and free we should be!

The house is full of servants. It is impossible to be alone. And I wonder if we gain any real happiness thereby. We make work for the servants and they create mental worries for us, real or imaginary. If some day one of the servants falls ill, what a temper we get into and how convinced we are that it is all put on, which at times is really so. We drop in on one another at any odd time and expect to be entertained. When we travel, we plant ourselves on our friends and relations without ever thinking of inconveniencing them or even giving previous notice. Why should we, when we know that there are plenty of servants to do the housework? Reducing work for the servants is of course unheard of. Is it any wonder, then, that they decide to go on the sick list just when guests arrive? We build cumbrous houses which cannot be managed without an army of

servants and each servant makes sure that he does only the special work assigned to him. A cook refuses to clear the dishes; a bearer declines to do the washing; an ayah never serves at the table. Under the present circumstances, no doubt, we have had to reduce the number of our servants and that at least is to the good.

A big house, a large garden, a lot of servants—these decide our social status and how we kill ourselves to make others believe that we are better off than we actually are! Rather than let others know that we cannot afford a cook we declare that he is on leave. Instead of admitting that a car is beyond our means we pretend that, with the recurring petrol rationing, it is hardly worth while keeping a car. We are afraid of being ourselves and all the time keep pretending to be something which we are not, a pretence which convinces nobody, neither others nor ourselves.

Few Australians indulge in such make-believe; most waste little time in futile window dressing. No one is afraid of being himself. To begin with, their social values are different. Differences in living conditions arising out of inequalities of income are not pronounced. The higher the income the higher the rate of income tax, the highest being 18*s.* 6*d.* in the £. Tax evasion is not a racket. Inequalities of wealth are thus very much reduced and the basic wage is sufficient for every one to live in comfort and enjoy the four freedoms. Poverty is unknown and hunger is not experienced. Labour unions are strong and through a continuous effort have obtained excellent conditions of work, leisure and pay. The scales of pay for white-collar jobs and for manual labour are not very different, and when off work every one wears a white collar. A messenger boy in a department can rise to be the head of the department. There is a radio in practically every home. I have seen the gardener of a friend of mine turn up for his work in his own car. Labour is dignified. A recent Prime Minister had been an engine-driver.

Australia treats all her citizens alike and provides equal opportunities of education, work and leisure for every one. School education is a responsibility of the different States. It is free and compulsory, not only on the statute-book but in reality. Even for bush children, cut off from the world by miles of loneliness, the States provide complete school education up to the pre-university stage. The State Governments are pledged to provide a school in any god-forsaken place as long as it can muster ten children of school-going age. Not a stone is left unturned to educate every child in the country. How long will it take before similar conditions prevail in India?

Before the advent of the two world wars Australia was entirely a primary producer for the mother country. Even now, though her primary industries produce the

greater part of her wealth, the two long wars have inspired and helped her to industrialize her economy. She develops her mineral resources and is assured of tariff protection. Simultaneously the State furnishes all help to new industries as regards research and development, through the Commonwealth Council for Scientific and Industrial Research, which is doing very valuable work in solving the problems of the primary and secondary producer and in training research workers. The solutions offered by this institution are practical propositions and not mere academic documents destined for pigeonholes. Full co-operation and co-ordination exist between the State, the C. S. I. R. and the producers. Australia is now building ships, making diesel engines, locomotives, tractors, etc.

India also is seeing visions of an industrialized economy. Big schemes and projects are liberally proposed. The practical knowledge, the careful planning, the technical skill and the sustained effort are, however, very often left out of the proposition. Oftentimes a scheme is launched by one politician in office, only to be scrapped by his successor. In the process, however, a lot of money is wasted. Many a promising youth is sent abroad for specialized training, either to be ignored on his return or given a job wherein he cannot possibly utilize the special training on which so much time and money has been spent. These haphazard efforts towards industrial and scientific development only drain the exchequer and dishearten the public.

The rearing of livestock is the primary concern of Australia. So much practical experience and research have gone into the industry that it has now reached the status of an art. Immunizing injections keep the stock generally free from disease. If any sickness crops up in spite of such precautions it is promptly attended to and is not allowed to spread. Quarantine regulations as regards importing outside stock, or plants for that matter, are very strict. The stock live permanently in the open and ample feed keeps them in excellent condition. They are not allowed to multiply beyond the carrying capacity of the land; the surplus progeny are used as meat. Old and useless animals are likewise done away with; sentiment does not prolong their misery as it does in our country.

These are some of the positive lessons we can learn from Australia. But we can also learn from her mistakes. Her biggest mistake was the injudicious cutting down of trees. Settlers wanted to clear land to graze their stock. Bush fires were deliberately started and trees were systematically girdled. Vast areas of the continent were denuded and Australia has been suffering from the ravages of soil erosion ever since. Huge schemes for the re-forestation of land are now in progress and trees are being replanted in their thousands. Cutting a tree is for-

bidden. It will take decades, however, to repair the damage and we can learn a great lesson from this indiscriminate clearing of the bush on the part of our Australian neighbours.

There is much that India can learn from Australia, as many of our present problems are similar to the ones she has already solved or is in the process of solving.

S. PARANJPYE

CULTURAL INTERDEPENDENCE

The extent of the interdependence of all civilized countries in matters of pure and applied science, well known to every scientific worker, is little dreamt of by the man in the street. The latter needs to have brought home to him the great interdependence and interlinking of effort which have played so large a part not only in modern scientific advance, but also in cultural development; their more wide-spread recognition is important to the realization of world unity.

From this point of view, such a Cultural Interdependence Exhibition as that staged in New York City in connection with the week-long Third National Conference of the United States National Commission for Co-operation with Unesco is of particular value. Thirty of the city's museums furnished the material for "The World on View" display, which, *Unesco Features* for 22nd February reports, covered "the technological and cultural activities throughout the world," as well as presenting the evolution of cosmologies in "Time and the Stars."

The exhibition included theatre designs, musical instruments, glassware, silverware, sports, the evolution of writing, etc. Other sections dealt with food and housing, costumes, the achievements of great areas, mass communications and, very important, "the timelessness of art and its disregard of national boundaries," this being brought out especially in the section dealing with painting.

It would do immense good if such an exhibition could be arranged in India and, if possible, in different parts of the country. Its value would far transcend that of national exhibitions to the greater glory of their particular sponsoring countries, though these, when free from the taint of propaganda, have their own value in broadening the cultural horizon. Each of these, however, commands a view in a single direction. A "World on View" display sets the observer on a hilltop from which his vision can take in the panorama and recognize the common features in all directions, making unity a simple fact of observation as well as an intellectual formula and an intuitive faith.

NEW BOOKS AND OLD

LITERATURE*

This book presents a good running commentary on the entire course of Sanskrit literature, from the Vedic period down to the present day, in a sympathetic and appreciative manner. It thereby acquaints the uninitiated with the expansion and growth of the "language of the Gods," helping him to understand its intricacies, and kindling in him a desire to go to original sources for a fuller enjoyment.

The treatment proceeds from the authors' conviction that Sanskrit is not only a living language, but that it also continues exercising a vitalizing influence on all the current languages of India. The editor, in the Foreword, significantly remarks: "No study of the literatures of India is complete without a study of the treasure-house of Sanskrit literature and even a general acquaintance with Sanskrit as a language enriches the mind and the heart."

The book conforms to the general plan of the Series: A history of the literature, modern developments and an anthology. The last part contains enjoyable selections of Sanskrit poetry, poetic prose, drama, wise sayings, etc., in translation. The selection is representative of different periods and styles. The anthology covers as many as 84 pages of the total 300. Within the limited compass of 200 odd pages, the writers have compressed a wealth of information concerning the main subject. In a book like this one cannot expect all authors and works to be discussed; but most of the notable ones have received fair treatment here. What is, however, of great value is the stress laid on the spirit and the motivation behind. The "chain of historical summary" is thus happily interspersed with illuminating discourses on the utterances of Vedic sages, on the *Advaita* philosophy of Śaṅkara, the *Dvaita* of Mādhva and the *Viśiṣṭādvaita* of Rāmānuja, on Vālmīki's poetic genius, on Kālidāsa's excellences as a poet and as a dramatist, on Bāṇa's vigorous and exuberant prose, on Bharata's contribution on the origin and evolution of Indian dance and drama and on other similar topics of general interest. In short, considering the scope of the work, the picture painted is as pleasing as it is instructive. It eminently fulfils the object in view and paves the way for a more detailed and thorough study of the subject.

The South Indian bias of the book is apparent and is admitted by the writers themselves. Besides, here and there one meets with loose reasoning. For instance, one cannot help feeling that a mere legend is being cited as an actual happening, when, in assessing the merits of certain plays, now lost but mentioned by Bharata, the writers observe: "One indication of the intrinsic quality of all these emerges,

* *Sanskrit Literature*. By K CHANDRASEKHARAN and V. H. SUBRAMANIA SASTRI The P. E. N. Books, The Indian Literatures No. XII. (The International Book House, Ltd., Bombay. viii + 300 pp. 1951. Rs. 6/-).

namely, that the lost works must have been of such worth as to have attracted the heavenly crowd, who both enacted and witnessed them before Indra and his celestial court." (p. 166) The evident slackness in following the method of transliteration has resulted in queer errors such as Śivā's, *Sarvagña*, Kauṭilyā's, *rasikā's*, *Prasthāvana*, (pp. 109, 116, 144, 159, 187 respectively), etc. An index at the end would have added to the usefulness of the book. These shortcomings, it is hoped, will be made good in its reissue.

B. CH. CHHABRA

A STUDY OF PRIDE*

One is grateful to Mr. Robert Payne for many things and, not least, for telling us in detail how this remarkable book came to be written. It originated in conversations with the late Charles Williams, who wondered whether "it was possible to write a history of the naked human soul divorced from accidental history." Later, it occurred to him that "the history of pride might offer a solution to the problem."

Time passed—Charles Williams died—and Mr. Payne decided to write the book.

This then is a short history of the European soul as it shows itself in its pride.

It is a learned book but, one hastens to add, it is written in a manner which creates the delusion that the author is telling us nothing we do not know, but merely reminding us of things we may have forgotten.

A summary—necessarily inadequate—of the book's contents will reveal its scope. There are two chapters on Greek pride—a notable chapter on Roman pride, with emphasis on the primal fear which haunted the Romans to such an extent that their "horizontal" achievements—the immense roads, the huge aqueducts, the vast empire—all give the appearance of escapes from this primal fear. Then follows a chapter, "The Medieval Monument," which begins with the anchorites in the desert and is then concerned with the Fathers who consolidated the foundations of the Church, notably St. Augustine, who saw pride everywhere and wrestled with it as Jacob wrestled with the angel; whose hatred of pride was almost pathological. But it is not until Gregory the Great that the proud man comes to maturity in the famous lines: "...he favours himself in his thought; and when he thinks he surpasses others in all things, he walks with himself along the broad spaces of his thought and silently utters his own praises." Mr. Payne adds:—

> From now on [this] portrait is to suffer only the faintest modifications. Behind Ivan Karamazov, behind Pascal's mathematician, Dante's *terribilta*, there is this brooding hero, wandering alone in a climate which is not our climate, uncertain of his ends and certain only of his praises.

Nevertheless, with the decline of the Pope's temporal power, the pride of man "changes direction." For ten centuries, pride had been a thing accurst, now it becomes a virtue, for

**The Wanton Nymph: A Study of Pride.* By ROBERT PAYNE. (William Heinemann, Ltd., London. xiii + 345 pp. 1951. 21s.)

national pride comes into being with the separation of the Church's spiritual and temporal powers. "The nations took as their symbols the fierce animals which had been the symbols of pride." We have reached the end of the Middle Ages: we have entered the "modern" world. So, inevitably, the next five chapters deal with national pride: the pride of Italy, England, Spain, Germany and France.

It is interesting that Mr. Payne seems unable to find pride in the English—"Pride rides for a fall in England." These are glad tidings, and may be news to some people, for, although the author makes a good case, one does seem to run into a good many English people who take it for granted that they are the *fin fleur* of humanity—and that everything they do is right, simply and only because they do it. That may not be pride, but it seems a formidable substitute.

One watches Pascal's approach towards the Godhead with the fascination which must come from horror, the same fascination with which we listen to Job. Here at last, divested of all the impediments of learning, we see the naked human soul stumbling frantically in search of salvation.

(There is space only to give this quotation in the hope that it will focus attention on the chapter dealing with Pascal.)

After Pascal, the author is chiefly concerned with modern Titans, that is, those tormented by the legend of the Titans: Goethe, Hölderlin, Blake, Shelley, Keats, Wordsworth. "When the great poets of the turn of the century spoke of the Titans, they spoke with an authentic voice....Gradually, as the nineteenth century advances, the mist thickens." We are confronted by "a host of men filled with the lust of pride at a time when pride was no longer elemental"—Nietzsche's "ugliest man," Ibsen's Brand, Dostoievsky's Stavrogin. "Pride, having become urbanized, smelt of *goulash*, stale tobacco and rubber." And it is with the most notable of this "host of men" that the author is now concerned —with Baudelaire, Kierkegaard, Ibsen, Otto Weininger, Nietzsche, Melville, Dostoievsky.

In the penultimate chapter, we are given revealing studies of Rimbaud, Verlaine, Mallarmé, Paul Valéry. It is a tribute to the author that the more one knows of these authors, the more he illuminates them.

Finally, when the book has been read, does one know more about the European soul? Would one have known more, or less, about it if Mr. Payne had mirrored that soul in another of the seven deadly sins? These questions are secondary. If a book creates vistas, posits new perspectives, kindles imagination, makes inroads into ignorance (and this one has done all these for one reader) it is ungenerous to ask more, especially as one usually gets less. Much less.

One thing is certain—this book has relevance to the world of today.

Now we live in a world where the flame may consume us all. Pride, the furious leaping and falling flame, haunts us and may haunt us forever, though we are beginning to learn the nature of the penalty which must be paid—the evidence lies all around us in ruins; in the concentration camps; in the laboratories of the scientists; in the vast graves. Now that we have captured the power of the sun and can put it to our own uses, it may be that the world will be destroyed for a while, to emerge again, as the world of Cronus gave place to the world of Zeus....

CLAUDE HOUGHTON

An Assessment of Twentieth Century Literature. By J. ISAACS. (Martin Secker and Warburg, Ltd., London. 188 pp. 1951. 8s. 6d.) Received through the courtesy of the British Council, London.

Mr. Isaacs gives in this collection of his BBC broadcasts a fine critical estimate of the English literature of the first half of the century—which witnessed two World Wars and mighty scientific achievements. He rightly thinks that this literary period began in 1903 with Bernard Shaw's *Man and Superman*, Thomas Hardy's *The Dynasts* and Samuel Butler's *The Way of All Flesh*. Later H. G. Wells raised the standard of revolt against Victorian prudery in *A Modern Utopia*. The novels of Dostoievsky and the writings of Sigmund Freud helped to create a vogue for psychology and psychoanalysis. The novel, with a variety of experimentation unattempted before, began to dominate the literary scene, and novels of the "cubist," "impressionist" and "stream of consciousness" and other types appeared. Experiments in prosody have been many, though, judged as a whole, the achievement in poetry is poorer than that in prose.

Among students of literature there are bound to be differences of opinion on some of the author's judgments; but for the general reader there could hardly be a better introduction to the subject than this book with its discursive, homely and genial style.

R. BANGARUSWAMI

Thomas Hardy. By DESMOND HAWKINS. The English Novelists Series. (Arthur Barker, Ltd., London. 112 pp. 1950. 6s.) Received through the courtesy of the British Council, London.

This is an admirable little study in a series whose modest purpose is to introduce and to sum up for the common reader the great English novelists. The present volume goes far beyond this modest purpose: within its 90 pages the author packs a penetrating study of every aspect of Hardy the novelist. What picture do we get of him?

First and foremost, of course, he sees Hardy as the greatest delineator of rural England in prose. It is in terms of Wessex that we must assess what is most valuable and singular in his genius; Wessex, the sequestered region "outside the gates of the world," where, nevertheless, dramas of a grandeur and a unity truly Sophoclean are enacted. To this homely atmosphere he brought his own modernism, his rebellion against conventions, and so became the father of the modern "sex-novel," set, not in its natural home in the metropolis, but against a background of elemental forces which seem to isolate and throw into relief what is elemental in the heroes and heroines of his great novels.

Hardy's construction of a story, in the opinion of Hawkins, is usually rather crude and without much enterprise beyond the invention of artificial twists. He is the novelist of situations. His character-drawing is similarly limited: a half dozen serviceable types with minor variations. His greatness lies in the depiction of the epic combat between man and a hostile universe, in the success with which he conjures up "the majestic darkening scene of human defeat with supurb flights of imagery."

Beside the great quasi-mythological central characters, stands the Wessex chorus, spreading an air of authenticity which radiates kindly over the awkward machinery of the plots. In this subtle reciprocity between the heroic and the common we see Hardy's kinship with Shakespeare.

The style, in spite of the grand effects it is capable of producing, is wordy, awkward, solemn, without a sense of humour.

A solemn, humourless, sex-obsessed, sensitive little man, who has the soul of a tragic poet—that is the picture that emerges.

G. C. BANNERJEE

Salt and His Circle. By STEPHEN WINSTEN. (Hutchinson and Co. (Publishers), Ltd., London. 224 pp. Illustrated. 1951. 16*s.*)

A hundred years ago there was born in India one who influenced the best brains of the age. Henry Stephen Shakespear Salt was brought up in the atmosphere of Eton and Cambridge. He dedicated himself to the cause of humanity and was called by Havelock Ellis "the last of the wise men." Gandhi publicly acknowledged his debt to him and Shaw admitted that in his early days as a story writer and playwright he had freely drawn on Salt's inspirations. Swinburne, Meredith, Morris, Prince Kropotkin, Carpenter, Galsworthy, Hudson, Chesterton, Garnett and Schreiner considered him a seer.

Stephen Winsten says that the two best books that have been denied to the world are those of Salt on Shaw and of Shaw on Salt. Winsten planned the present biography with Shaw's assistance. The letters and conversations of Salt and his friends make interesting reading and one has to go to Salt's autobiography to know how he was "Seventy Years Among Savages." The Preface by Shaw was written a few days before his fatal accident. It gives a glimpse into Salt's life and his marriage with Kate Joynes to whom Shaw and Carpenter would be "Sunday husbands." Appendix One in the book contains the article "Salt on Shaw" and Salt's article corrected by Shaw. Appendix Two is a list of Salt's books.

This is a fascinating biography of a great Humanist, reformer, independent thinker and idealist. It opens up a window on the last hundred years and throws new light on many well-known figures, including Shelley, Thoreau and Melville.

WILLIAM HOOKENS

World Within World. By STEPHEN SPENDER. (Hamish Hamilton, Ltd., London. 349 pp. 1951. 15*s.*) Received through the courtesy of the British Council, London.

Stephen Spender's autobiography embodies the trials and thrills of a literary career with a few excursions into other fields. Even while he was a stripling his genius for self-revelation was noticed by W. H. Auden—the author's friend, philosopher and guide—and the validity of that judgment is amply proved by the present work.

Its fascination lies as much in the graphic narration of details and incidents as in the exquisite portrayal of relatives, friends and contemporaries. His hysterical mother with her taste for poetry, painting and embroidery; his father, Harold Spender, with his "Apollonian" head, "Scandinavian" eyes and "ginger looks"; Harold

Spender's brother, the well-known journalist J. A. Spender, whose antipathy for Lloyd George was on a par with his brother's hero-worship; Aunt Mary (J. A. Spender's wife), a "crude expert in insulting people"; the amiable grandmother, and her two sisters compositely known as "Berthella" who, "like two birds on a spray," kept watch and ward. At Oxford the author comes into contact with Auden, the poetic boy prodigy, who had "almost albino hair and weakly pigmented eyes set closely together" and possessed the "power to make everything sound Audenesque"; With Christopher Isherwood who could be "amiably bitter"; with Isaiah Berlin (to whom the book is dedicated) and his metaphors to describe people; with Louis MacNeice and others. Other reminiscences follow: of Harold Nicolson's "strange combination of contradictory qualities" and his wife Vita Sackville-West's "unspoken friendship" which had "the freedom of silence and watchfulness about it"; of William Plomer with the "faintly ironical yet sparkling smile." He mentions Virginia Woolf and her social curiosity, her long dinner parties, her anecdotes, her artistic standards. He writes of W. B. Yeats and of George Moore; of Edith Sitwell whose "features seemed carved as though out of alabaster, in which were cut narrowly watchful eyes, amused, kind, cold, sad"; and other celebrities.

Interesting side-lights on the civil war in Spain, on the activities of *Horizon*, on the National Fire Service, on his own loves and marriages, on his travels and life in foreign countries, and on his predilections and his prejudices are found pleasantly scattered through the narration. Also some of Spender's beautiful observations wink from odd corners:

The young accept the bad, not through bad judgment, but through lack of experience.

A poem succeeds completely or not at all. Every weak place in a poet's armour is an opening for a fatal thrust.

If success is corrupting, failure is narrowing.

True good is based on abnegation.

R. BANGARUSWAMI

Sweete Themmes. Edited by JOHN IRVIN and JOCELYN HERBERT. (Max Parrish and Co., Ltd., London. 272 pp. Illustrated. 1951. 17*s.* 6*d.*) Received through the courtesy of the British Council, London.

This superb anthology in prose and verse brings together for the first time all the rich and wonderful things said about the River Thames on whose banks London—"the floure of Cities all"—is situated. The "Father of the British Floods" has ever been a source of inspiration to the man of letters. Poets have depicted its softly gliding stream and its numberless fair-winged swans and innumerable barges to keep them company; the gardens on either bank teeming with a variety of flowers, the pallid violet, the daisy, the virgin lily and the bright geranium. This view of the poets to be sure, is marred by that of the satirist who sees in the river the carrier of much obnoxious matter, and that of the average man, who takes the river for granted.

The historian regards the Thames as "liquid history." It is a reminder, for example, of Julius Cæsar's having crossed the river in 54 B.C. The riverside meadow of Runnymede of Magna Carta fame, Whitehall, the Tower of London, the House of Commons—each

has its own interesting story to tell. But as W. J. Brown says in the Foreword :—

> The River is all things to all men. To the merchant it is the gateway to the Seven Seas and the markets of the world; to the traveller, the starting-point for the ends of the earth; to the farmer, the gentle irrigator of his familiar fields; to the fisherman, the Mecca of his solitary delight; to the London mudlark, his paddling-ground; to lovers, a refuge for the evenings of summer; to the youth of Oxford and Cambridge, the scene of annual battle for supremacy on the water; to the Thames Conservancy Board—a source of water supply.

R. BANGARUSWAMI

PHILOSOPHY

Contemporary Ethical Theories. By THOMAS ENGLISH HILL. (The Macmillan Company, New York. 368 pp. 1950. 30s.)

The author of this book has set himself a hard task: "to survey, classify and evaluate the significant moral theories of the present century," as a textbook for advanced (and some elementary) classes, and as "useful to professional philosophers for reference purposes." He also aims at:

> clarifying the basic problems and formulating some such central hypotheses as may upon further verification serve as foundation for the gradual development of a more comprehensive yet fully coherent theory.

As may be guessed from the last quotation, the difficulties of the task have not been lightened by a style diffuse, highly abstract and rather nebulous. To give, in reasonable space, a fair idea and fair criticism of over fifty principal and some minor writers needed rare conciseness and lucidity.

In the first sentence we are told that "practical problems in substantial measure depend" on the resolution of the "fundamental questions of moral philosophy." Surely our moral philosophy must more substantially depend on our solution of practical problems. This indeed is later admitted; but throughout there is a questionable insistence that bad moral theories are the causes and not the excuses of our moral obliquities, and that better theories are the cure for an age which (surely like every other) groans under special forms of wickedness. Conformably with this line of thought, we are told that: "the very scientific discoveries that give to our age its vast potentialities render most of the older moral theories in their original forms inadequate." I cannot guess the discoveries and theories of which this is true.

When we turn to the statement and criticism of particular theories, we find inadequacies or obscurities inseparable from such a scope and method. On p. 341 we read that "contemporary Deontological theories...properly insist that fair distribution of good is no less important than the achievement of good and that in a moral order men receive their due"; yet on p. 352: "in the last analysis moral experience seems unable to accept any way of vindicating the rightness of an act save by reference to the good that in one way or another results from it." The most plausible attempt to harmonize this contradiction would seem to be Professor Broad's distinction between "optimific" and "optimising" acts, which has dangers of its own but surely deserves discussion.

On p. 328 we are told that all Deontologists believe that man is free to make "perceived rightness the ground of his choice." I do not think this true unless the word freedom is used in one of those ambiguous ways against which Professor Hill properly warns us as being a prime cause of confusion.

Still more surprising is the suggestion that according to the Deontologists:

> because the rightness of an action is *intuitively* recognized in knowing the situation which requires it while consequences can only be *calculated* with varying degrees of probability, rightness cannot depend upon consequences.

Here, I think, two points are confused with a very misleading result. The truths adumbrated might be expressed as follows: (1) Some Deontologists say that *if* we could know the whole situation and all the consequences of all possible alternative action, and *if* we were morally infallible, then, and only then, we should *know* our real duty, which would not in all cases depend *wholly* upon the consequences. (2) Other Deontologists say that, since we can only have *probable beliefs* as to the situation and the consequences of the relevant alternative acts, and also as to what action such presumed situation and presumed consequences morally demand, the action presumed to be thus morally demanded is in truth our duty. And, again this duty does not always depend *wholly* upon consequences.

I have dwelt on these instances merely to indicate the difficulties of fulfilling the author's aims in manageable compass without a genius for brief clarity which neither he nor I can claim. They do not prevent his book from being a useful *aide-mémoire* for those who have read the authorities, but do enforce his insistence that these should be read.

E. F. CARRITT

Form and Spirit: A Study in Religion. By J. H. BADLEY. (Routledge and Kegan Paul, Ltd., London. 247 pp. 1951. 16*s*.) Received through the courtesy of the British Council, London.

This work of rare insight seeks to evaluate the religious impulse as the deepest urge of the human spirit. The author shows that there is in man a deep-seated sense of wonder and awe in the presence of a Power, dimly apprehended, immanent and yet transcendent and felt to be more real than the order of reality known to the senses. Institutional religion is but its vesture.

Everywhere we see a decay of institutional religion. Some persons see in this a decay of the religious spirit which they regard as a product of a bygone age. Nothing is farther from the truth; religions may wane but Religion will live for ever. Real Religion seeks the eternal values of life. It is a universal recognition.

Mr. Badley discusses the various world religions and proceeds to deal with forms of worship, concepts of God and salvation, the problem of evil and the truth of immortality. As he does not go to the basis of the doctrine of Karma, problems persist unsolved. He says well, however, that "to be at one with God is the object of all religion." He aptly concludes:—

> Theological doctrines and ecclesiastical institutions lose their meaning and their hold; but it is the spirit, not the form, that gives life, and has still its chief work to do in the fuller realization, in all the concerns of life, of its message of faith and hope and love.

K. S. RAMASWAMI SASTRI

Philosophies of India. By HEINRICH ZIMMER; edited by JOSEPH CAMPBELL. (Bollingen Series XXVI, Pantheon Books, Inc., New York. 687 pp. 1951. $ 6.00)

Here is an interpretative exposition of Indian thought affording fascinating glimpses into the formative forces in Indian culture and civilization. Its significance extends beyond the limits of technical scholarship into the general sphere of cultural understanding between East and West.

Dr. Zimmer is no mere Indologist absorbed in dry-as-dust scholarship. He expounds the major Indian philosophies as each contributing elements of permanent value. He is particularly rich and suggestive regarding the Jaina, the Sankhya and the Buddhist systems. He thinks that they derive from pre-Aryan, Dravidian, sources and depicts the central Vedic stream in Indian speculation as reacting against them in an effort to assimilate them, the process resulting, through the centuries, in the Six Systems of Philosophy well known to later times.

He shows the action and reaction of the world-affirming and world-negating impulses as forming the ground-plan of the vast edifice of Indian philosophic effort through the ages. He explains the parallelism in metaphysical inspiration between the *maya* of Vedanta and the *Sunya* of the Mahāyāna.

Dr. Zimmer makes a remarkable effort to bring out the atmosphere and force of technical terms by continual recourse to the variety of their usage in myth and symbol as well as in ordinary parlance. His use of animal fables, allegorical tales and mystic parables, with which Indian philosophical works are so full, is unique and assists in the evocation of the concrete cultural setting in which the terms yield their true meaning and point. Dr. Zimmer sees Indian life and vision as an integral whole and prefaces his account of the systems (which he calls "The Philosophies of Eternity") with an explanation of the values and stages of life indicated by the words, *dharma*, *artha* and *kama* under the heading, Philosophies of Time.

He sets Indian philosophies in the context of the crisis of modern civilization which he thinks is now ripe for realizing the value of the inward vision. Modern philosophy as the summation of scientific information has no answer for the metaphysical hunger of the spirit of man.

M. A. VENKATA RAO

Collision of East and West. By HERRYMON MAURER. With an introduction by HU SHIH. (Henry Regnery Company, Chicago, 352 pp. 1951. $4.50)

This remarkable inner history of the impact of Western culture on the Far East blames the failure of the Western man to understand the mind of the East for the collision of East and West between 1937 and 1947, the decade of tragedy.

For 300 years the modern West had been in the East. The two had been facing each other, refusing to meet. The reason is that the contact had been on the outer planes. There had been no effort to reconcile the cultural differences, or even to understand them. The West had come eastward for material benefits, and had not cared to enter the minds and hearts of the Eastern peoples. The East had adopted some outer forms of Western civi-

lization without imbibing its deeper spirit. And so the two collided in a four-cornered war, with the United States, Russia, China and Japan as the contestants. Writing as an American, the author finds fault with the policy-makers of his home country. The confusion in Korea, he thinks, is the culmination of the lack of a definite policy in the East.

But all is not lost. Cultural collisions "are the result not of a basic hostility inevitable in the meeting of any two separate groups, but rather of the particular manner in which the meeting took place." The meeting was mishandled; the mistake can be corrected. The way to correct it is through a realization by the West that it must approach the East "with as much interest in receiving as in giving new cultural ideas and with as much concern for giving as receiving material benefits." A change has been taking place slowly in the attitude of the West, but its rate must be accelerated. The sooner it is realized that "the use of other persons or other peoples as devices to make oneself feel superior provokes hostility and leads to emotional or cultural collision," the better for world peace.

Maurer writes with sympathy and understanding. He has a very pleasing style.

T. M. P. MAHADEVAN

Logic for Living: Lectures of 1921-22. By HENRY HORACE WILLIAMS. Edited by JANE ROSS HAMMER. (Philosophical Library, Inc., New York. 281 pp. 1951. $3.75)

Professor Williams taught philosophy at the University of North Carolina for 50 years, and came to be popularly known as the "Hegel of the cottonpatch." He exercised an influence beyond the University Campus. Philosophy is often dismissed as useless speculation, and logic as breaking a butterfly on the wheel. A reader of Thouless's *Straight and Crooked Thinking* and Susan Stebbing's *Thinking to Some Purpose* will, however, rate logic much higher and find in it a discipline of the highest value. Professor Williams's *Logic for Living* belongs to the same class of books, though in some respects it goes even deeper than the other two. Here we are privileged to observe the very mechanics of thought, to follow with interest the dialectic of half-truth wrestling with half-truth and fusing together in the unity of truth, to participate in the drama of ideas colliding, resolving, disintegrating, the drama of life striving towards increasing consciousness and power.

"There are only three units: nature, man, God," says Professor Williams; and, of course, these three unities themselves merge in the splendorous unity of the One. Surface life baffles us: contraries—the one and the many, the individual and the aggregate, quality and quantity, the finite and the infinite, the static and the dynamic—tantalize us with their sharpness and seeming clarity. Resolve perplexities as fast as we may, there are unresolved perplexities stretching ahead still. But there is no need to despair. To take the right road in thought is the essential thing: the rest will follow. Becoming is the dynamic prelude to the Being that will come as the crown of the epic endeavour. "If individuals keep growing, they reach the point where wisdom and righteousness are spontaneous." These classroom discussions, with their

faintly Socratic flavour, are almost encyclopædic in range, and constitute a good grounding in intellectual and moral discipline. As Mr. Frank Porter Graham writes in the Foreword, the effect of these conversations is to persuade youth

> to place reason above prejudice, conscience above position and power, leadership above price, idealism above mechanisms, and religion and the most precious things of the human spirit beyond science and the things of the world.

K. R. SRINIVASA IYENGAR

The Works of George Berkeley, Bishop of Cloyne, Vol. 4. Edited by A. A. LUCE. (Thomas Nelson and Sons, Ltd., London. 264 pp. 1951. 30*s.*)

This volume contains miscellaneous writings of Bishop Berkeley on mathematics, physics and natural history. A few of them have a bearing on his philosophy; the rest are mainly of biographical interest. It begins with the "*De Motu*" (Of Motion) in Latin, followed by a translation. Here Berkeley gives his own view of motion as the principle of mind and independent of matter. The next essay, called "The Analyst," is described in the subtitle as "a discourse addressed to an infidel mathematician." Here Berkeley examined Newton's doctrine of the flowing quantity or *fluxion*, and shows, as the editor puts it, that "mathematics has no monopoly of reason or religion a monopoly of mystery." In Bishop Berkeley's own words: "He who can digest a second or third fluxion... need not, methinks, be squeamish about any point in divinity."

The next tract is a rejoinder to Dr. Jurin's reply to "The Analyst." It is entitled "A Defence of Free-Thinking in Mathematics." The next tract, likewise of a polemical nature, "Reasons for not replying to Mr. Walton's 'Full Answer,'" is also an aftermath of "The Analyst." Then follow "*Arithmetica*" and "*Miscellanea Mathematica*" in Latin, and "Of Infinites," a short but important paper. The last part of this volume contains Berkeley's writings on natural history, which are all in the form of brief communications.

It is interesting to note that whenever possible Berkeley introduces his pet doctrine of immaterialism. His examination of motion and *fluxion*, for instance, is with a view to showing that there is no matter. In the place of Newtonian physics, Berkeley substitutes his philosophical view, that the world consists, to quote his editor again, "of passive significant realities *in* the mind of God and *for* the mind of man."

T. M. P. MAHADEVAN

St. Thomas Aquinas: Philosophical Texts. Selected and translated with Notes and an Introduction by THOMAS GILBY. (Geoffrey Cumberlege, The Oxford University Press, London. 405+xxii pp. 1951. 12*s.* 6*d.*)

The Angelic Doctor, as he was called even during his life, was born at Roccasecca, near Naples, in *c* 1225, entered the then new Order of the Dominicans, studied under no less a master than Albertus Magnus and died in 1274 at the early age of forty-nine. Yet so prolific a writer was he that his works fill the double columns of thirty-two quarto volumes of the Vives edition (Paris 1871–80). It will readily be seen, therefore, that the task of Father Gilby in the selection of the

texts he has chosen has been one of some magnitude.

Eleven hundred and twenty-four extracts, arranged under twenty main and ninety-nine sub-headings, are here presented to the reader, and although the order of subjects follows that of St. Thomas' best known work, the *Summa Theologica*, the texts themselves cover a very wide range of his writings and appear here for the first time in English. As each of the extracts is numbered, the cross references given to other sections of the book are extraordinarily helpful.

The period during which Aquinas lived was one in which innumerable ideas, both old and new, were stirring in the minds of men and all the elements out of which a new culture was to be born were being provided by the re-entry of Hellenism coupled with the wisdom of the Hebrews and of Arabia, and in St. Thomas we see, perhaps most clearly, the reflection of this time.

His style has been described as being dry and with a quasi-mathematical precision, but his work is confident and not without the spirit of adventure; nor was he a stranger to the mystical experience. It certainly emerges clearly that Aquinas held that beyond the sphere of natural reason there was a knowledge that came by faith through revelation, such faith being not opposed to reason, but that which, while it fulfilled, at the same time surpassed man's highest aspirations.

E. J. LANGFORD GARSTIN

Outlines of the Philosophy of Sri Madhwacharya. By B. A. KRISHNASWAMY RAO, M.SC. (Author, Tumkur, South India. 141 pp. 1951. Rs. 2/8; Library Edition, Rs. 4/-)

There are several books in English containing elaborate elucidations of the life and teachings of Śrī Madhvācārya, the exponent of the Dwaita Vedānta. This book is, however, meant for the student of Indian philosophy in general and the lay reader in particular who may not be interested in the details of the doctrine of Śrī Madhvācārya. In the first few chapters the author deals with the epistemological basis of Śrī Madhva's philosophy while in the later chapters he gives an exposition of Madhva's fundamental tenets. This study is based directly on Śrī Madhva's works and hence may be useful to the student who is not proficient in Sanskrit but is interested in understanding Madhva's doctrine in its proper philosophical perspective.

Sri Krishnaswamy Rao is a Lecturer in Physics in the University of Mysore but also maintains a deep interest in Indian philosophy, unlike many teachers of science in Indian Colleges who never look beyond their laboratories and muse on the problems of philosophy which have engaged the attention of the greatest thinkers in the past in all civilized nations.

P. K. GODE

A Study in Memory : A Philosophical Essay. By E. J. FURLONG. (Thomas Nelson and Sons, Ltd., London. 109 pp. 1951. 12*s.* 6*d.*) *31 Bedside Essays.* By R. L. MEGROZ. (Tower Bridge Publications, Ltd., London. 144 pp. 1951. 8*s.* 7*d.*) *Fire-Bird : A Study of D. H. Lawrence.* By DALLAS KENMARE. (James Barrie Publishers Ltd., London. 81 pp. 1951. 7*s.* 6*d.*) Received through the courtesy of the

British Council, London.

Everybody is impressed by precognition, but few of us are surprised by our capacity to remember. And yet a nineteenth-century philosopher, who was my uncle, maintained that human beings are merely "memory-syntheses." Mr. Furlong's enquiry into the mystery is a little laborious but certainly stimulating. If we had no sense of continuity we should be shapeless jellyfish. Nevertheless, if you wish to realize anew that "we are fearfully and wonderfully made," his treatise may deepen your sense of surprise at finding yourself a man or a woman.

We all know that if we take up a book by Mr. Mégroz we shall contact a well-read, civilized and steady-minded personality. He is an admirable reviver of seemingly drowned reputations, and although every one of his small essays might serve well as a nightcap, none is better worth perusing than his account of the Rosetti father. Some of his other titles will instantly show the reader how interesting his book is: for instance, "On Not Reading Thrillers," "Rude Jokes," "Early Arabic Poetry" and "What Does England Mean?" Mr. Mégroz is much increasing his power and, I hope, his public.

Fire-Bird is yet another adulatory book about D. H. Lawrence. The author maintains, with the help of copious quotations, that Lawrence was, first and last, a poet, and a good poet. So warm is her enthusiasm that she almost persuadeth us, but when we have examined her excerpts we may still feel that her hero was a watery Whitman. So eager is she to proclaim the value of his poetry that, with some surprise, we hear her saying, "*Lady Chatterley's Lover*, in its unexpurgated form especially, is not even a good novel. It is a boring and almost unreadable book. It ought not to have been noticed, or even condemned," etc. There is no arbiter of taste, but some students may feel that *Lady Chatterley* and *The Rainbow* are more notable than any or all of Lawrence's free-verse outpourings.

CLIFFORD BAX

The Song of Roland and Other Studies. By V. K. AYAPPAN PILLAI M.A. (Madras), B.A. (Oxon.) (Hind Kitabs, Ltd., Bombay 1. 141 pp. 1951. Rs. 3/12)

These are 18 studies on Shakespeare, literary criticism, *La Chanson de Roland* (a medieval French epic), "Marthanda Varma" (a Malayalam classic), the Ober-Ammergau Passion Play, Leftist criticism in America, and several other subjects of interest particularly to students of English Literature. They reveal a breadth and a balancing of view-points that are rare. The author's chiselled style, though at times a little reminiscent of cut flowers, carries the reader in the direction of an avenue beyond the college corridors. For Professor Pillai, it would seem, criticism is æstheticism plus cosmopolitanism.

G.M.

ENDS AND SAYINGS

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

Sometimes a constructive movement, begun in a small way but inspired by great ideals, gathers momentum steadily and as steadily becomes a focus of confidence and hope. The Liberal International, formed in 1947, is seeking to build up a world-wide force based on liberal ideas and ideals. Like Socialism, Liberalism aims at Social Security but it is determined to combine this with the fundamental values of individualism, the protection of the spiritual, cultural and political as well as the economic rights of the individual. It sees the main present danger to be " that we are no longer ***thinking*** liberally."

Collectivist thought and materialist philosophy have won wide support amongst people in all walks of life in all countries. This must be fought in two ways. First, by wide-scale propaganda in favour of libertarian philosophy and the spiritual aspect of political thought. Second, by securing co-operation between men and women of liberal outlook in all parts of the world.

Annual Congresses are held by the Liberal International and also annual conferences of liberal newspaper editors, the next being called to meet in Amsterdam in August 1952. The British Group of the Liberal International is headed by Prof. Gilbert Murray, O.M., with Lord Boyd-Orr, Sir Richard Livingstone and The Rt. Hon. the Earl of Perth among its Vice-Presidents, and Mr. J. H. MacCallum Scott as its Honorary Secretary (39 St. James's Place, London, S. W. 1). There is a Committee of Liberal Exiles and several Iron Curtain countries were unofficially represented among the 22 countries which had observers and delegates at the 1951 Congress at Uppsala. The Liberal International's quarterly is *World Liberalism*. The organization is a force to count upon in the struggle for a free world, the fight for which, like all fights, is primarily a battle of ideas.

An important conference "In Defence of Free Culture" was held in New York on March 29th, arranged by the American Committee for Cultural Freedom (35 West 53rd Street). Prof. George S. Counts of Teachers' College, Columbia University, was Chairman of the session on "Who Threatens Cultural Freedom in America?" The Hon. H. Howland Sargeant, Assistant Secretary of State for Public Affairs, presided over that on "How Can We Defend Free Culture?" and Prof. Lionel Trilling of Columbia University over the session on "The Struggle for Cultural Freedom in Europe and Asia." Among the distinguished thinkers, writers and publicists who spoke were Prof. F. S. C. Northrop of Yale University, Mr. Arthur Koestler and Sir C. P. Ramaswami Aiyar, who pointed to the danger that "the cult of uniformity" might lead to "the enthronement of the herd mind." Lord Buddha, he said, had asserted 25 centuries ago the principle underlying cultural freedom, when he had defined knowledge as "the continual burning up of error to

set free the light of truth." He had decried belief on hearsay, unsupported by reason and experience, and called for testing his own doctrine before acceptance, "as gold is tried by fire."

The problem of cultural freedom is a world problem. It is upon all politicians' lips—and conspicuously absent in their practice. We published in our March issue the address of Shri M. Ramaswamy at the Indian Institute of Culture, Basavangudi, Bangalore, on "The Universal Declaration of Human Rights." It has since appeared as No. 9 in that Institute's series of Reprints. His point of view in regard to the objectives was that of every idealist. It is necessary that the torch be lifted high, but we must not fail to use its light to recognize the things of evil in the darkness in which it burns. The very enunciation of ideals, necessary though it is to keep these before the world, risks people's ignoring the sordid reality. Let us face facts. Ready as the overwhelming majority were to accept the Declaration in the UN General Assembly, every nation—some less, others more—is flouting its basic principles at every expedient turn. Which of them is willing to accept a binding Covenant of Human Rights which would embody even a moiety of the "Rights" of man?

It is well to keep our eyes on the goal, but let us beware of the optimism of the human mind that takes a mirage for an easily attainable reality.

Rajasevasakta Shri A. K. Yegna Narayan Aiyer, Retired Director of Agriculture, Mysore, lecturing at the Indian Institute of Culture, Basavangudi, Bangalore, on April 3rd, on "Dairying in Ancient India," brought out some very interesting points. He brought forward numerous verses from the *Rig Veda*, other Vedic texts, the *Arthasastra* and some of the Tamil classics, which made it plain that much of the knowledge of animal husbandry on which the modern world prides itself was well known to the ancient Indians. These texts gave detailed directions as to the type and quantity of feed for large milk yield, the number and hours of milking, etc., and indicated herbal specifics for various cattle diseases. Bulls were carefully selected for breeding purposes.

The comparison drawn in closing by the Chairman, Shri R. Ramachandra Rao Bhombore, Retired Commissioner of Labour of Mysore State, between the availability of milk in ancient and in modern times was not in favour of the latter. Milk had been abundant in ancient India, whereas statistics today indicated how small a percentage of the milk yield was available to the children of the villages. A survey, made by a Commission which he had headed, had brought out that practically all the milk produced was sold, either as milk or as milk products.

Such research as Shri Yegna Narayan Aiyer's in the ancient texts is bound to result in accumulating evidence chastening to modern complacency. To more than one field of investigation do the words apply: "*Modern Science is ancient thought distorted*, and no more."



THE ARYAN PATH

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

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"THUS HAVE I HEARD"—

There is great activity all over the world to further the ideals of freedom, of peace and of culture. It is not difficult to understand that these three great ideals are intertwined; there cannot be peace of the right kind when the citizens of a state are slaves or savages.

There are people who think that freedom is of primary value, who look upon peace as a distant goal and regard culture as means to further national ends. This causes great confusion, and it would be worth our while to consider the interrelationship of the ideals of culture, peace and freedom.

The present clash of ideologies—turning upon whether the state is for the citizen or the citizen is but a cog in the great machinery of the state—has to be resolved if the world is to free itself from the nightmare threat of another great war. For this, what order of importance shall we give to freedom, peace and culture, we who are lovers of our fellow men, who have no political bias, national or international, who neither consider Soviet Russia a republic of free men, nor look upon the Western nations as true democracies of men with peace in their own hearts?

We have to reorient our thinking; an individual revolution ought to take place in every educated mind. If a man has not real culture, he cannot be at peace with his fellow men; he cannot tolerate, far less appreciate, a point of view other than his own. It is, therefore, real culture enshrined in the soul of man, the real man, which will resolve the friction of conflicting ideologies.

True culture will reveal not only that the citizen must not be looked upon as a slave of the state but also that the state is properly a playground for the full development of its citizens. The citizen has, however, reciprocal obligations which culture will also reveal. The man of culture will not take his stand upon the all-importance of his rights but will acknowledge the duties of man as the citizen of the state.

Such culture cannot come out of

a view of life which is materialistic and mechanistic, maintaining that might is right. A man of real culture will recognize that humanity is one, diversified into groupings called nations, communities, races, and that culture alone will enable him and the group to which he belongs to live at peace with all other men and all other groups. Therefore, if war is to be banished and peace made permanent it cannot be by any other way than by a large number of people, especially among the leaders of the world undergoing self-discipline and self-training to make themselves men of culture. Those leaders and their followers will then be able to adapt themselves to view-points different from theirs, because within those view-points they will find something of value to self-improvement.

Then only can liberty of the individual as a citizen come to birth. Therefore the triad of culture, peace and freedom ought to be properly understood, and it should be recognized that culture is the apex; from it alone can come peace for the many nations of the world and freedom for all men and citizens.

SHRAVAKA

A CONTRIBUTION TO CULTURE

The 152-page illustrated Report of the Indian Institute of Culture for 1951 presents not only an account of the many activities of that distinctive cultural institution in Basavangudi, Bangalore, but also a conspectus of the cultural scene throughout the world. Within the limits imposed by space considerations, it touches upon developments in many countries, striking the broad and tolerant note unhappily so rare in evaluations of cultural achievements on both sides of the ideological battle-line.

The public meetings of the Institute, of which the general lectures alone numbered 66 in 1951, subserved in many cases the better understanding between peoples which the Institute is working to build up. Its Cosmopolitan Home, seeking, as the name implies, to break down barriers of background, racial, religious or social, and its free public library have played an only less conspicuous part in furthering the Institute's aims.

Perhaps the most significant part of the Report is the section on "The Need for Great Ideas" (pp. 1-8), in which the evidence for the growing acceptance of the ideal of an International Culture is examined and found encouraging. Not only is more being written about books with a world outlook, but also there is an insistent call for great ideas—a most hopeful sign.

WHAT IS AN ABSTRACTION?

[**Shri K. G. Mashruwala,** a trusted follower of Gandhiji and his successor in the editorship of *Harijan*, wrote his reflections, which we publish here, on a very interesting article based on *My Experiments with Truth* (the Autobiography of Gandhiji), which Lord Chorley contributed to *The Literary Guide and Rationalist Review* for February 1952, under the title: "Gandhi—A Seeker After Truth."—ED.]

The February issue of *The Literary Guide and Rationalist Review* contains a good critical review of Gandhiji's Autobiography by Lord Chorley. The reviewer is a Rationalist and finds it difficult to understand Gandhiji's conception of God and his faith in Him. Let me quote his own words:—

It is difficult to be more precise than to say that Gandhi believed in God. When one comes to ask oneself exactly what he understood by God, one finds oneself in even greater difficulties than one does with the average Christian or Theist. In the introduction to his book, indeed, he says that he has not yet found God but is seeking after him. A little earlier he says that Absolute Truth is God, though he agrees that "his manifestations are innumerable." Truth is an abstraction—and it is difficult to understand how God, in any accepted sense of the term, can just be such an abstraction. Yet it is clear from the rigorous, indeed ruthless, way in which Gandhi struggles in this volume to achieve the truth about himself that a worship of the Truth in this quite exceptional way can lead to remarkable results.

In an article written years after, Gandhi discussed whether God is a Force or a Person. His conclusion is not at all clear, but he admits that "the power we call God defies description." The truth of the matter is that Gandhi's intellectual equipment was not of the kind which wrestles successfully with such problems. As appears over and over again from his Autobiography, his genius was essentially that of the practical man, the organizer, the wielder of an iron will and determination.

Lord Chorley asks with surprise and tries to answer himself as follows:—

How, then, does this essentially practical man, this bold experimenter with truth, this shrewd politician, come to have such an intense, if vague, religious faith? I think the answer is almost certainly that he derived it largely from his maternal upbringing, as has happened so frequently with religious leaders.

It seems to me that Lord Chorley's difficulty is commonly shared by all those, whether Theists or otherwise, who are accustomed to conceive of God in only one way, *viz.*, as some sort of mystical Being—even if formless—situate somewhere outside the Creation, and creating, breaking and remodelling it out of materials at His command somewhat like a potter making pots out of clay, and governing the universe somewhat like a ruler governing his kingdom. Indian

philosophy starts with the removal of this conception. God is to be conceived of both as the potter and the clay, the ruler and the governance; and His abode is in the pots themselves and inseparable from them. Until the mind becomes disabused of the former rudimentary conception of God, the Vedantic conception of Him might remain an enigma to Western philosophers of even Theistic persuasions. Atheism has its origin in the personified conception of God. When this conception fails to appeal to man's reason, he finds no basis for belief in God.

Lord Chorley says, "Truth is an abstraction—and it is difficult to understand how God...can just be such an abstraction?"

But what after all is an abstraction? Is it anything more than a *verbal* summing up of a *mental* isolation of the common principle in several concrete objects? We *speak* in "abstract" terms and make a *show of thinking* in the abstract, but are we ever able to make a really abstract conception? Whether we speak of truth, love, non-violence, beauty, cruelty or even red and blue and white, or of force and energy in the abstract, or of the specific forms of energy like light or electricity, we are never able to conceive any of them except in a distinct or hazy association with several objects through or in which those properties are made manifest. Let us take also such a mathematical symbol as π. It looks, and has to be worked upon, as if it were a definite numerical quantity. We know, however, that it is a fraction, the value of which cannot be exactly calculated; and yet it can be definitely represented by a pair of compasses.

Man has the capacity of speaking in abstract terms of matters which he can conceive of only through concrete examples; he has also the incapacity of not being able to speak in exact terms of matters which he knows in an exact manner. For instance, he can understand sweetness and yet can never define it in exact language.

When you say God is Truth, or God is Law, or God is Love, or the converse of any of these, while your speech is in abstract terms, really your mind has a distinct or hazy picture of concrete objects that represent your idea of Truth, Law, Love, etc. That God is spoken of in so many diverse manners means that the term God is really a grand verbal abstraction of abstractions of all types of concrete realities. It is a generalization of all generalizations. On account of man's inability to picture all the types at once, he chooses what appeals to him as the most important among them, and for his own immediate purposes confines the term God to that one type of abstraction only. Thus, one speaks of God as Love, another as Truth, a third, as Law, a fourth, as Bliss, and so on in infinite ways. Every one of these is a compartmental view of God; and when man is conscious of his compartmental vision, he says,

"the power we call God defies description."

Somehow the Hindu mind is used to moving from the abstract to the concrete and back without feeling embarrassed, and sees no difficulty in rationalizing its belief, or making a religious creed of its rationalized theory.

Hence Gandhi can, in the same breath, speak of God as an abstract idea and believe in Him as a real force. He can also personify Him, and can understand even those who give Him a definite shape in the form of a god.

Perhaps it is necessary to give a further hint. Truth, Love, Non-violence are usually conceived of as virtues, qualities, sentiments or properties of the mind comparable to properties like red, blue, sweet, bitter, etc., of ordinary substances. So when it is said that God is Truth, or Love, we are apt to think that God is the virtue of truthfulness or love. This is too meagre a conception of these words. The words do not represent certain virtues or attributes only, but the Force or Power of truth, etc.

Truth and Non-violence are as much types of Energy as Electricity and Magnetism, and must have their definite laws of action. These have not yet been fully investigated and applied in life, though unawares they have been made use of from times immemorial, even as levers were made use of before the laws of mechanics were discovered.

When Gandhiji speaks of his experiments with Truth he seeks to know how Truth acts as a Force in the universe. As a man possessed of reasoning and discrimination and as a man of action, he carefully considers how an absolutely truthful person should act under particular circumstances, and decides to do so regardless of the pain or pleasure that might accrue to himself. He then waits to see how the force of Truth works in the world.

Perhaps he may find that his judgment about the truthfulness of a particular action was wrong *ab initio*. In that case he is not ashamed to confess his mistake, and to make amends, if he has thereby caused harm to others. I believe that no Rationalist or scientist could adopt a better attitude in his investigations. His God is Truth; that is to say, in the language of scientists, he dedicated himself to research into the Force of Truth and made it his lifelong and sole occupation. If we examine the life of any great master or saint, we shall find that their devotion to God meant but the relentless pursuit of one or another of such forces as truth, non-violence, compassion, justice, the spirit of brotherhood, etc.

I hope that this will make the subject more clear, but I am not sure if I have succeeded.

K. G. MASHRUWALA

THE CRIME OF REARMAMENT

[It is a brave, timely and powerful warning which **Mr. George Godwin**, well-known social-minded and public-spirited British author, who is a frequent contributor to our pages, puts forward here.—ED.]

The argument current today in the Western democracies to justify the vast rearmament programmes now launched is summed up in the paradox that we arm in order to disarm. This may be taken to mean that only a show of great strength by the West will prevent the U. S. S. R. from launching the third World War when it deems the moment propitious. "We arm in order to disarm" has become one of those deadly dangerous catchwords which short-circuit thought and salve the dark forebodings of impending catastrophe which assail multitudes today.

Behind this argument in justification of the diversion of much-needed material and man power from useful creative work to the manufacture of the instruments of wholesale death, is the widespread belief in the wickedness of the Russians. In other words, our rearmament programme is the measure of our fear. Why, then, does the U.S.S.R. arm as we do, if not for the identical reason, namely, fear of an onslaught from the West?

If this be accepted as the approximate truth, then it becomes apparent that the way to peace is by the removal of fear from the minds of men; in the dissipation of suspicion and mistrust. How far we are from any such hope is made apparent by any casual reading of the Press. In America, fear of the U.S.S.R. now amounts to mass hysteria; and if on our side it is hard to reconcile the obstructive policy of the Kremlin with a desire for peace, it must appear curious from the Russian standpoint to listen to America's call for world peace and brotherhood, along with the appearance in the American Press of considered articles on atomic war, related not to a hypothetical enemy, but to the U.S.S.R. by name.

The peoples of all countries committed to the production of atom bombs have been lulled into a false sense of moral justification by the argument, put forward by both politicians and scientists, that the atom bomb is not the main objective of fission research. The atom, duly split and harnessed, is not to be the instrument with which humanity is to commit *hara-kiri* but, on the contrary, the means of redemption from the curse of incessant toil and epidemic dearth. But this soothing syrup is less efficacious when it is attempted to justify the production, now proceeding in the United States, of a type of atomic bomb that can serve nothing but the purposes of destruction—the Hydrogen bomb, many times more horrible than the vile instrument from the devil's

cavern of modern science which perpetrated the first deed of genocide in the world against the people of Nagasaki and Hiroshima.

History, so far as we know, has no example of the accumulation of arms and armies as the successful instruments of peace. On the contrary, I think it is true to say that whenever nations have accumulated the armaments of war and have massed in large numbers men under arms, wars have ensued. When Darius wasted the wealth of his kingdom in order to invade Greece he did not talk of arming for defence. War as the end object of the policy of arms and warlike preparations was accepted.

Is it not strange that we, the children of the age of Technology, can so easily be persuaded to believe that we now fill the earth with diabolical machines of destruction, and call men from plough and workshop to learn the rudiments of war, in order that there may be peace on earth and good-will towards men?

There was a time, and that not so long ago, when citizens in most great cities of the world went armed. It was accepted as natural that a man should wear his sword upon the highway against the mischance of robbers. Today, no man goes so armed in any city of the modern world, yet how seldom is such arming found to have been necessary! Urban security has gone hand in hand with the disarming of the citizenry. Is it far-fetched to take that argument and use it in support of a policy of world disarmament? I do not think it is. What, perhaps, we have to ask ourselves today is this: Have we the courage to disarm, to be the first to take the concrete step towards an ultimately unarmed world? People without arms do not wage wars. This is a central truth which is obscured today, lost in the din of warlike talk, the clatter of warlike preparation.

The rearmament of the West should be suspect if for no other reason than that those who sponsor it and supply its dynamic, now find it necessary to cloak the reality of the end object, namely, aggressive war, as defence. We are making atom bombs, long-range, powerful jet bombers, guided rockets and many other forms of purely aggressive instruments of war, for our defence. That the layman finds hard to believe, and less and less are people reacting to this form of mental drugging.

The stock-piling of war material, proceeding today at a horrific rate throughout the greater part of the so-called civilized world, means inevitable and inescapable world disaster, not 50 years hence, but within the lifetime of millions now living.

For you cannot stock-pile armaments on a gigantic scale continuously. You cannot create vast reserves of war material against some future contingency of peril. You cannot compare, say, the accumulation of a gold reserve, with an atomic stock-pile. For whereas gold, as an instrument of financial security, is a

constant, armaments become quickly obsolete. They must be used or they must be scrapped for something "better." Thus the temptation to release these terrible forces on mankind increases. It increases as the wealth locked up in armaments cripples each national economy; it increases with time, since long-supported tensions must finally be ended. The world bent on its present course of rearmament must come at last to the third World War. Thus, it is plain that all moves towards large-scale rearmament bring nearer the inevitable moment of disaster. Every scientific brain now bent on the production of instruments of destruction is so much lost potential for the reshaping of the world into a scientifically managed and commonly shared heritage of mankind.

This enlistment of scientific ability to the purposes of discovery and invention of lethal instruments is one of the tragedies of our age. No less tragic is the acceptance of this rôle by the scientific men themselves. Does science, then, occupy a moral vacuum? Do men engaged on inventing devices for germ warfare, fission horrors and deadly guided missiles capable of devastating whole communities never know the mood of revolt? It would seem not, for the few voices that have been raised by men of science against this prostitution of their brains, are pitiably few. They are regarded, moreover, as "cranks," in which class some will relegate the writer of this article. Well, maybe it is a limitation in one that one cannot imagine oneself into the mind and heart of the man who sallies forth from his home each day, leaving, maybe, wife and children, to contrive a bigger and better atom bomb, a faster and more deadly guided missile, a lighter and more accurate rifle.

Yet at some point in world history, if the 21st is not to be the last century of *Homo sapiens* on earth, men must turn from fratricidal competition. They must learn that there is only one enemy now: the fear of their brothers that lurks in the hearts of men. Let that be lifted and we go forward, at speeds undreamed of a mere century ago, to a world of permanent peace and ultimate plenty. If not...then the end may be foretold. A world war of horror more fantastic than anything that has gone before will overwhelm all. There will be no victor, no vanquished: but only a broken remnant of humanity.

Exaggeration? Hyperbole? Alarmist nonsense?

Consider the character of the arms now being made; and the treasure that is being poured out upon them, before dismissing this rough presentation of the case for disarmament as unworthy of honest consideration.

GEORGE GODWIN

THE STUDY OF LANGUAGES

SOME IMPLICATIONS OF THE NEW INDIAN APPROACH

[We welcome this frank statement by **Shri Shripad R. Tikekar**, well-known Indian journalist and one-time able Secretary of the Bombay Branch of the Royal Asiatic Society, of his views on the desirability of India's retaining the English language, instead of sacrificing, in misdirected patriotic zeal, the facility in the use of English which long acquaintance with it has bestowed. Many of India's most thoughtful statesmen and men of culture have sounded a warning from time to time against precipitancy in reducing the attention due to English in the schools of India and have insisted upon its importance for inter-provincial as well as international communication. Insufficient heed, we feel, has in some cases been paid to their words, and we are glad to have Shri Tikekar raise the issue so forcefully here. We will willingly open our correspondence columns to other communications on this important subject. It needs to be thoroughly threshed out before uninformed public opinion accepts decisions made without due consideration of all the factors involved.—ED.]

After becoming independent, we undertook experiments in many fields in the first flush of the new spirit. Those connected with the study of languages, with the official and the national languages in particular, are considered here. Some hasty decisions on the part of state governments and of universities are already causing uneasiness to many. Strong resentment against such decisions is being expressed through the columns of the newspapers. The object of this article is to examine critically the Constitutional provisions as to the official language and to focus attention on this vital question.

Part XVII of our Constitution contains provisions about our *official* language and about efforts to be made to replace English by Hindi. There are nine sections in all, 343 to 351, and their main substance is:—

(i) Hindi in Devanagari script is to be the official language;

(ii) For a period of 15 years English is to be used officially as before; and

(iii) Periodic enquiries are to be made as to the attainment by Hindi of the position marked out for it.

Hindi is to be so enriched as to be able to replace English within 15 years. Steps are to be taken to shorten the period if possible and restrictions may under certain conditions be imposed on the use of English for all or any official purposes of the Union.

The Eighth Schedule of the Constitution contains a list of 14 lan-

guages of the Indian Union, including Kashmiri, Sanskrit and Urdu. According to the Census Report (1931), there are less than a thousand persons who claim Sanskrit as their mother tongue while Urdu is mentioned not as a language but only as another way of writing. The reason why Kashmiri is included, though speakers of it are comparatively few in number, can be imagined: it is the peculiar kind of politics that is revolving round that country. What, however, is not clear is the reason why many other languages are left out of the Schedule. Sindhi with 4,006,000 speakers, Rajasthani with 13,898,000 and Bihari with 27,927,000 are excluded while Kashmiri with only 1,439,000 speakers finds a place of honour in the list.

The problem of languages and dialects in India is quite complicated and the estimates of the experts vary very much. Grierson in his *Linguistic Survey of India* estimated 179 languages and 544 dialects for the vast area included in India and Burma. The census of 1921 revealed only 188 languages and 49 dialects for the same regions. Of these about 130 belong to Tibetan and other adjoining groups and may conveniently be left out. For our purpose, we can safely say that in Independent India there are at least 50 languages and major dialects. As only 12 of these (leaving out Sanskrit and Urdu) are included in the English Schedule, one wonders what exactly was the criterion used by our representatives in the Constituent Assembly.

Apart from the official language, there was already a national language accepted as such long before we became free. It too is Hindi and is now being compulsorily taught in schools. Some of the Universities have decided to use Hindi as the medium for imparting higher education in colleges in the place of English. In Bombay English is taught only from the fourth year in secondary schools instead of from the first as before. It is against such decisions that strong resentment is being expressed. Must English be neglected because we are free? Does our love for the national language mean hatred for English? How do we distinguish between the official and the national languages?

These are vital questions indeed and the way in which some of the state governments are neglecting the local language in order to show preference for the national official language, has been responsible for creating a lot of bad blood. Take the case of a cosmopolitan city like Bombay: here it is not possible for me to choose the medium of instruction for my child. If I say that I wish my child to be educated through English, the Educational Inspector objects. Unless he agrees to it, I cannot choose the medium of my liking. This primary right is taken away from the parent and is vested in the departmental head. Such an imposition causes unnecessary hardship.

It may seem paradoxical that the

government which insists on the child's being educated through its mother tongue in the primary stage, denies this same right to thousands and thousands of children. Although among the Fundamental Rights guaranteed by the Constitution, there is a specific assurance (Sec. 29 (1)), of the right of any section of the people to conserve its "distinct language, script or culture" it is now becoming increasingly difficult to be educated in the primary stage through Konkani.

Accepting, for the sake of argument, that preference had to be shown for the national language, when do we study the official language and how? Although the two are known by one and the same name, the content, the vocabulary and the grammar of both cannot be the same. The national language is intended to suit the common requirements of the common people gathering at railway stations, post offices and banks, bazaars, factories, eating houses and the like. The official language, on the other hand, has an altogether different function to perform. It has to satisfy the diverse and complicated requirements of communication between offices, in courts of law and in the legislatures. Without meaning any disrespect, we can say that the national language is for the bazaar, for short and formal business intercourse, while the official language has to be an elaborate and complex language of the law courts.

This fundamental difference between the official and the national languages does not seem to have been specifically noted by those who framed our Constitution. Nor does it seem to have been appreciated adequately by the protagonists of the movement in favour of the "*Rashtra Bhasha*." A little consideration will make the distinction quite clear. Hindi as a national language was chosen because of its wonderful adaptability and its simplicity of expression and of grammar. Its vocabulary was influenced by the regional languages where it was used. Being mainly for spoken purposes, it was not subjected to the rigid rules of the orthodox grammarian. It is said that the grammar of Hindi (of the national type) can be written on a post card! Such simplicity is hard to beat. And this was the great merit that weighed with the national leaders fixing a common language for a vast country like ours. The national language as spoken by the people of Bombay, Calcutta, Delhi or Madras may not be exactly the same; yet it is understood easily; its variations are appreciated and excused.

If such were to be the merits of the official language also, what a mess we should be in! We know what is expected of the official language. The proverbial hair-splitting at the hands of clever and able lawyers in courts of law where questions of life and death hang on the accepted meanings of words and expressions, would be impossible with the national language. The

legislatures would cease to be legislatures if the simplified "*lingua Indica*" were to be thrust upon those participating in the debates. Their work naturally requires the use of many synonyms with accepted shades of meanings, a standard form of elaborate grammar and usage. Surely the Hindi of the national type cannot be the same as the official style.

Three terms used almost synonymously require to be explained before we carry the controversy further: Hindi, Hindustani, Urdu. With the development of the two-nation theory, the distinction between Hindi and Urdu became more and more clearly marked. Hindi was Urdu with Sanskritized vocabulary while Urdu was Hindi with Perso-Arabic expressions. The simple grammar for both, however, remained and still remains the same. Hindustani was the general name for the common language current in Hindustan (the northern half, as separate from the Peninsular Deccan) and its other names were Hindi and Urdu. Later Hindustani came to be known as the language used by "*saheb* folk" in talking with their servants and subordinates. At present it has yet another connotation. When orthodox Hindus insisted on Sanskrit and Muslims on Persian and Arabic expressions in their respective forms of that common language—call it by any name, Hindi, Hindustani or Urdu, an attempt was made to bridge the widening gulf by mechanical adjustments of the vocabulary. The resultant language was Hindustani (of the Wardha type).

In the early days of our National Movement it was thought that a common language for the whole of India would unite the people. The cry for a national language was therefore used and used very effectively as a weapon in the agitation against the British administration. The choice of Hindi (Hindustani or Urdu) as a national language was obvious because of its sheer simplicity. It was already spoken and understood by nearly half of the huge population of India. The acceptance of Hindi as a national language did not mean that it had any special merits over other languages other than the large number of its speakers and its simplicity. As a literary medium it had no extraordinary capacity.

Nor was Hindi literature as varied and developed, speaking comparatively, as that in Bengali, Tamil or Marathi. In the spread of literacy, in the matter of sale of books, in the circulation of newspapers, Hindi was not at all superior to other languages of India. On the contrary, its newspapers did not achieve the height of popularity, in spite of the superior number of its speakers, which was the lot of some of the Bengali and Marathi newspapers. Even today, if newspaper circulation is any guide to the popularity of a particular language in India, the pride of place unquestionably goes to English, with Bengali and Tamil next. One of

the most popular newspaper groups has an English and a Hindi daily published simultaneously: the circulation, however, of the papers is in the proportion of 3 to 1; *for every three copies of the English paper sold Hindi sells only one.*

Hindi being what it is, the Constitution provides for special efforts to be made to enrich it. Indirectly, this is an admission of the patent fact that Hindi, as it is, is not fit to be the official language of the Indian Union. If we have to make Hindi take the place of English in our public life, let us first see how English has become so rich and capable of such varied uses. How has English grown? Is it possible for us to develop Hindi on the same lines? After all, we judge all things by comparison and in this comparative study of Hindi and English no ill will is meant. There are special features of every language which it acquires during the period of its growth.

The growth of the English language is due to the pattern of life of the British people. English has been the language of a nation of shopkeepers wanting to sell their wares to and to buy raw materials from any people anywhere. A world-wide empire, on which it was said that the sun never set, apart from political and other considerations, provided that language a vast scope and an unlimited field for development. Long experience in running the administrative machinery in many parts of the world and controlling it from London, contributed a unique richness to the English language. The Parliamentary form of government and a highly organized judiciary with a continuous record of hundreds of years, setting a standard in democratic practice and uprightness throughout the world helped English, as nothing else did, in acquiring precision and exactitude. The "thundering" voice of British journalism served as the all-purpose mint for coining many new expressions. Reporting and writing about every topic under the sun (and the moon also) added to the wonderful capacity of that language. While the world as a whole suffered in many ways because of the two wars, at the end of each, the English language was richer than before. The art of printing and book-making, moreover, was introduced to the English-speaking people hundreds of years before it was known in India.

The position which English occupies today was not the result of any plan. No single person or organization can take the credit for having carved out the place of honour for the English language. It is as a result of the varied phases of life through which the British people passed during many centuries of their life that English has come to occupy the position it does. How can we make the same facilities available to Hindi? Has anyone the power to turn the wheel of time in the desired direction? The circumstances that favoured English cannot be asked to repeat their per-

formance for the benefit of Hindi so that it can be made fit to function as the official language. It is too much to expect that by any Divine or human effort, Hindi (or any language) can be made as rich and expressive as English is. In fact, languages have not so far grown anywhere according to plan. On the contrary, all efforts to direct the flow of a language through particular channels, ambitiously undertaken by nationalist leaders in Turkey, Persia, India, have been dismal failures. The simple fact regarding languages is that they refuse to be guided by any human plan. They must have their own course of development and growth.

Apart from these considerations about the content of an official language, some mechanical adaptations are necessary for its proper functioning. Easy facilities for typewriting, for typesetting on Monotype, Linotype, Intertype and teleprinter machines and for adaptation to the Morse code for telegraphic transmission—these are absolute "musts" for an official language, particularly because of the advanced state of political life we are in. If we had to start from the beginning on this huge venture of self-rule, Hindi or any language would have perhaps served the purpose. But we are today switching from English, like changing horses in midstream, and hence all the trouble.

The personal factor in the use of an official language in our case must be formidable. To be able to use the official language effectively, for speaking or for writing, we know from our experience, takes a long time and hard work. We have amongst us, not without such long and continuous training, some able persons whose mastery of English "would put most English speakers to shame." After choosing Hindi as the official language, how many years shall we have to wait before we have amongst us such able and seasoned speakers, parliamentarians and writers? Fifteen years is too short a time in which to expect any appreciable number of speakers and writers in a language even granting that the accepted language is suited for the unusually high requirements of India.

Why then change over from English as the official language to Hindi? Whether we had a hand in the decision to adopt English or not, we have been familiar with that language for quite a long time now. Our leaders have been using it all these years. Our political movement was born of the study of English and conducted through the English language. Intended to serve the British administration, we were admitted into the fold of English-speaking peoples. We have used that learning to raise ourselves to liberty, to raise our respective regional literatures to a higher position. The English-speaking world is of vast extent, with a vaster power for controlling the course of world events. With fast-speed travel that is round the corner, with that rapid shrinkage

of distance, when all the countries of the world are coming closer than ever before, do we want to slam all our doors and windows in the face of the advancing tide and confine ourselves to a dark chamber? After all English is the medium through which has come to us all light, all thought —political, economic, literary and other. By displacing English from official life, who would suffer? Not the English language or the English-speaking people.

The foreign nature of the English language is put forward as an excuse for replacing it. No language can be foreign, in the strict sense of the term, to any people. A foreign language is essential for the comparative study of languages. What, indeed, would have been the state of Indian languages, not excluding Sanskrit, without the foreigner's interest in them? To say that English is foreign to us, after nearly 200 years of close association with it, would not be correct. The association of the British administrators of India with the English language ought not to be allowed to lower our estimate of that language. Can any language be the exclusive property of a country or its people? Languages, like many other gifts of nature, are "public property" as the study of so many languages by "foreigners" proves. And for us Indians, who, throughout many centuries past have not treated any peoples or culture as foreign, such an attitude towards English would seem illogical and unjust. How many "foreign" invaders, how many "foreign" languages have been assimilated by Mother India during the course of her history? The twin political weapons of swadeshi and boycott had only a limited application for the time being, in commerce and industry. They were never intended to be extended to the cultural and linguistic spheres.

One great merit of accepting English as the official language is generally overlooked. It is the equality of opportunity to all Indians alike in the field of public service. With Hindi as the official language there is a distinct advantage in favour of those whose mother tongue it is. In the case of English, there are, no doubt, some Indians who claim it as their mother tongue. But their number is quite small: 319,000 souls according to the Census of 1931. Already, effects of the dominating influence of Hindi on the regional languages (and Hindi too is one of them) is being felt and it is feared that they will suffer worse than they did under the so-called "foreign" domination of English. It is an admitted fact that every regional language made rapid progress under the English *régime*, while the beginning of the Hindi *régime* raises a considerable amount of fear and distrust. The future of Marathi, Gujarati, Bengali, Tamil, Telugu, Kanarese etc., seems to be dark, as the dominating attitude of Hindi is harmful to their normal growth.

Sentiments about mother tongues are strong. Administrative machin-

ery is put to a severe test in handling them, which requires the utmost care, vision and tact. People generally do not tolerate any compulsion in the study of a language, whether foreign or local, even from their most respected leaders, least of all from a governmental department. Our own case regarding government *firmans* is a little different from that of the rest of the world: we had made civil disobedience a fine virtue. The impression that it is sought to create is that that virtue had paid good dividends. It would be quite difficult to ask people to switch over to "obedience" all of a sudden. It would be wise also not to afford any more opportunities to the public for the display of such political virtue. By forbidding or putting obstacles to the study of English, our government would only encourage private enterprise in the educational field, because of a natural preference for that language and also because of the added importance due to its "forbidden" nature. Similarly, overenthusiasm in popularizing Hindi by imposing it, may defeat its own purpose. Events in East Pakistan and in the border towns of many of our bilingual districts, all point to one conclusion: compulsion in the study of languages, far from achieving the intended result, defeats it.

What have been our relations with the English language which we want to replace, now that we are free? That noble tongue has been the one unifying force of the entire population of India, speaking a real babel of tongues. Take away English from our past history of the last 100 years or so, and find out what remains of national unity. In the preservation of our ancient culture, in the critical study of Sanskrit literature, even in realizing its greatness and getting it accepted by international scholars, the English language has rendered and will continue to render (whether we like it or not) an extremely valuable service. By accepting that language as our official language, we should be paying off in part only that heavy debt of gratitude. By rejecting English we shall be trying to achieve the impossible: ties such as those between India and England developed through long association, bitter and unhappy perhaps when experienced, cannot be untied at the will of a mechanical majority.

For establishing equality of opportunity among all Indians, for raising our own mother tongue to a higher position, for enriching our literature, for taking full advantage of the contact with an international language, for enabling young Indians to be abreast of a fast advancing world in all human affairs, and, above all, in the partial discharge of a cultural debt, we can do nothing better than retaining English *of our own sweet will and choice*, as the official language of India. Thus shall we be in far better position to make a solid contribution to world peace.

S. R. TIKEKAR

EDUCATION IN AN UNDIVIDED WORLD

[It is an important problem which is presented here by **Mr. Alfred S. Schenkman,** late Teaching Fellow of Harvard University (U.S.A.) Mr. Schenkman has made an on-the-spot study of the educational systems of Belgium, Denmark, France, Holland, Norway, Scotland and Sweden. He seems to us to have put his finger on part of the difficulty in respecting, to say nothing of loving, our neighbour. It is necessary for modern man to recover such a knowledge of his own nature as shall dethrone the political animal of Aristotle in favour of the unfolding God of Plato. Man must respect himself before the right attitude of himself towards others and of others towards himself can be expected with any confidence.—ED.]

"We are all groping in the dark. None of us has been appointed to educate humanity. We are appointed to learn from each other, grow through our experiences and make this world something which is habitable." Thus spoke Dr. S. Radhakrishnan when he opened the Delhi Unesco Conference on "The Concept of Man and the Philosophy of Education in East and West." Our philosopher-statesman spoke truth.

Too many of us think that we *are* appointed to educate others. Nations think that they have to teach lessons to other nations. Groups think that they have to educate other groups in *their* right ways. And too many individuals have *their* missions to "set others straight."

"What is necessary today," says Dr. Radhakrishnan, "is for man to develop faith in his own inherent spirituality, to realize that there are no systems which are self-enclosed, that it is possible by mutual modifications to get near each other, to approximate to each other and to make this world a happy human home." Referring specifically to the division into two camps under which we all suffer, he says that when people talk about it being possible for the two systems to be co-existent, the co-existence theory is Eastern and the opposition theory is more Western.

We *want* a united world. To that extent we are in this sense all "Easterners." Yet we seem to move further and further in the direction of more divisions. As these divisions between nations are continually increasing we get increasingly more talk of internationalism. Is this our compensation? Indeed, it seems, as each year brings its new crises—its Koreas or its Kashmirs—that we resort to hopeful talk in order to avoid succumbing to fear.

Talking without doing is wishful thinking. *Wishing* for internationalism cannot do away with nationalism. We cannot solve the world's problems by inculcating nationalism and super-intense patriotism—and then by propagandizing for interna-

tionalism on a verbal, abstract level. Verbal accomplishment without social advance may ease the conscience. It does nothing else.

We hear much about international-mindedness. Unesco has its pamphlets. In America, school systems vie with each other in publishing bulletins. Many are about "education for civic responsibility" and internationalism. Other countries, which may not have newsprint in quantity, talk in quieter vein of *their* experiments and of *their* methods. But despite the barrage of words—in professional journals, bulletins, courses of study, newspapers, over the radio, etc.,—education has been in specialities and not for national or international citizenship. In these realms countries verbalize school objectives; they don't rely upon teachers to formulate them. Only the words are impressive.

Of course the schools cannot by themselves produce international-minded local citizens. They can do this no more than they can by themselves teach away the present-day tensions. The schools can help to reduce these tensions, if society gives them or permits them good teachers. But they must reject responsibilities which they cannot or should not attempt to carry. The schools must put the problems of society back upon society as a whole —back upon the community itself— because they belong there.

The school should no longer be regarded as the sole socialization agency. New patterns must be found to replace the old. "Time makes ancient good uncouth."

Today, with ever increasing numbers of people able to read we have new phenomena, new problems. The development of the press has been amazing. Newspapers, whether they admit it or not, *have* been "appointed" to educate humanity. Before the arrival of the press the process of socializing centred around the school, the agency of *formal* education. Now, with the press here to stay, things are different.

Further, as Toynbee points out, not only is the possibility for education greatly increased in our time; the possibility for *mis*-education is likewise increased :—

> The bread of universal education is no sooner cast upon the waters than a shoal of sharks arises from the depths and devour the children's bread under the educator's very eyes. In the educational history of England the dates speak for themselves. The edifice of universal elementary education was, roughly speaking, completed by Forster's Act in 1870; and the yellow press was invented some twenty years later....
>
> If the people's souls are to be saved, the only way is to raise the standard of mass-education to a degree at which its recipients will be rendered immune against at any rate the grosser forms of exploitation and propaganda; and it need hardly be said that this is no easy task.

In this respect it is an *undivided* world. The saving of the people's souls is everywhere the same. It is not an easy task. But the problem

is not only to render people immune to propaganda. Recent research into human relations shows that prejudice is generalized and that it is not solely caused by misinformation. There is a psychological dimension to prejudice. This must be tackled. Today it is well-nigh ignored.

We have long been taught the values needed for "noble living." Religions have concentrated on these in their ethical teachings. Again, the talk *about* good living has been greater than its practice. In practice (if practised at all) love for one's neighbour has been confined to other members of the tribe or of the colour, racial, religious, or political group. This reminds us of Sir Arthur Keith's conclusions some years ago.

Keith thought that the "mental attributes" of clannishness are inborn. According to him they *make* men of one social group incline away from men of other groups. He felt that there was a "mechanism of isolation" lodged in the human brain. Keith thought that man *because of his nature* lives under one code when in relations with members of his group and under a different code when inter-group relations are involved.

We don't need to stress the fact that there are group tensions, regardless of their source. That we have the problem of keeping them within manageable proportions is obvious enough. That "fundamental changes in social organization and in our ways of thinking are essential" is a fact that impresses ordinary persons—as well as the social scientists brought together in Paris in 1948.

But the world's troubles would not be cured miraculously if we *could* love *all* our neighbours as ourselves. There is a catch in this commandment: "Love thy neighbour as thyself." The catch is in the last two words.

Because of our upbringing we can't really love ourselves.

Most of us, by being civilized too early or too forcibly, have been driven to believe that our natural human urges are "bad," "not nice," "wicked," "sinful," or whatever the local equivalent may be.

We have been convicted of sin and consequently "despise, distrust, and even hate" ourselves.

The anxiety engendered motivates the projection of these feelings of despising, distrust and hate on to other people, the neighbours, though usually distinguishable from oneself by some recognizable difference of race, colour, creed, economic status and politics. The consequent aggressive feelings against such people are experienced as virtuous.

Brock Chisholm, who is speaking thus, goes on to say that a system which imposes an early belief in one's own sinfulness must of necessity produce inferiority and anxiety feelings and must be harmful to relationships and "to the ability of the human race to survive in the kind of world this has become."

Now, the Institute for Sociological Research (Oslo) is offering a prize of 10,000 Norwegian kroner for the best paper on the problem of the relevance of research to the problems of peace. As they formally phrase the question: " To what extent is it possible to establish criteria for the delimitation of research of direct relevance to the problems of peaceful adjustment in international relations ? " They want to know if it is possible to establish criteria for the construction of research " priority lists. " (If it is, Foundations and other institutions would find these valuable.)

In other words, are psychological studies, say of aggression, more important as " peace-bringing research " than research in international law ? Would it be more valuable for civilization to have more research on the philosophies and practices of education or on social stratification and structure ? Would it be a faster route to the Kingdom of Heaven to find out about the reasons for conflict-producing attitudes in individuals or in political systems ?

We think that this competition may bring some interesting papers. But actually the problem of peace is not entirely that we don't know enough about human relations. We know quite a bit about problems of individual and group dynamics that is *not being applied.* One of these areas where we could so profitably apply our little knowledge is the area of child upbringing and education.

" We are groping in the dark "—not because we don't know what to do, but because we don't know how to do it. The problem is in education. The best place to tackle it is with young children, with the youngest children. But this requires some strong doses of adult education for parents. The parental " what was good enough for me... " must be broken down.

How can we break the vicious circle ? That is the problem for research. If we could educate the parents we could have more healthy children. If we could teach the teachers, the schools would be more effective. If we could convince the newspaper owners, we could have an impact on their readers.

But there must be doing, and not mere arm-chair investigating. Our goals cannot be achieved by surface reforms or isolated efforts. " Fundamental changes in social organization and in our ways of thinking are essential "—this not in one country only but in all countries. It is an undivided world.

In this undivided world there is no necessary antithesis between true patriotism and international-mindedness. If we can make even a start in doing away with those anxiety feelings, then the ability of the human race to survive would to that extent be increased. The " saving of the people's souls " is not easy, but man's inherent spirituality makes it possible.

ALFRED SCHENKMAN

A FRUIT-TREE FOR EVERY CHILD

[**Dr. Josiah Oldfield,** a staunch humanitarian, the founder of the British Society for the Abolition of Capital Punishment, is also a well-known advocate of a meatless diet and the Earnshaw Cooper Lecturer in Dietetics to The Lady Margaret Fruitarian Hospital in Sittingbourne, Kent. He urges in this essay helping Nature and working on with her in a very practical way, which will benefit the helper no less than those whom his activity serves. Tree-planting, like gardening, is an activity that helps the individual to sense the unity of Life and to find his place as a co-operator in the cosmic process.—ED.]

There is a great link which exists between the Human, with all its spirituality, and the Vegetable creation, which is God's handmaiden in this Earth life of ours.

The earliest records of human intelligence associate the Creator with a Garden of Eden and every inspired Book connects the Kingdom of God with the fruits of the trees of the Garden of Life.

We have just lived through a Festival Year and it is one of the important things in our life that we should erect landmarks by which we can judge the progress that we may have made.

As I sit here in my study today, I look out with a sense of great interest and inspiration over an orchard of fruit-trees, all of which I have planted year after year.

Today they are full of fruit and, the plum crop having passed, the apples of many colours and hues are shining in their beauty amongst the leaves which surround them.

It is well that a child should begin life with a consciousness that the great God is offering to him the ever-present reward of beauty and golden value, in return for the development in oneself of the Divine Power of Blessing others.

"How," asks the child, "can I begin to do good work for my fellows in this life?"

The answer is quite simple: "Join hand in hand with dear Mother Nature, and if you plant a little tree then you have already gone far in helping the progress of evolution in that you will be transforming your bare garden of childhood into a rich orchard of Healing and Feeding."

A lesson which every child should learn is bound up with this planting of a fruit-tree.

Whenever I see the refuse of life, the excreta of animals, the breaking down of flowers and foliage and the rotting in the compost heap of what has fulfilled its duty and is being cast into the void, I can pick up with great inspiration God's message to me as I watch the transformation of this rotten mass into living sap, into spreading branches, into developing fruits of beauty and of value.

I would that every child should be taught to plant a fruit-tree on

one of his early Birthdays, and with it link himself up with the consciousness that his duty in life is to take the lower things and transform them into the higher, through their being linked with the power of God.

Year by year he will work in the Winter of life in pruning and training and digging and fertilizing with the conscious assurance that there is a Summer ahead full of grace, beauty, wealth and high nutrition in the scheme of God's love to man.

In this Festival Year therefore and in this Autumn time, let every child plant a Charles Ross, or a Cox's Orange, or a Bramley Seedling, and all his life he will have inspiring knowledge that he is working hand in hand with the great Father of all Life, in making the world richer and happier and better.

As I write these words I have before me the invoice just come from my nurseryman. This year I have ordered three young apple trees and four raspberry bushes. Tomorrow they will arrive and I shall forthwith plant them and should like to hear from a hundred boys and girls who have done the same and from a hundred fathers and mothers who have planted a Festival Fruit Tree for their child, the precious little mystery of Life which they have had the privilege to receive.

JOSIAH OLDFIELD

JUVENILE OFFENDERS

Society cannot evade responsibility for its contribution to the making of criminals, but it is in the interest of the offender himself that he should not be encouraged to look upon his lapse as due to circumstances beyond his control. The natural corollary of that attitude is for him to refuse responsibility also for his rehabilitation, looking to others to get him on his feet again. The seriousness of this point in regard to juvenile offenders was well brought out by Mr. John Watson, Juvenile Court Magistrate, London, in the Eleventh Clarke Hall Lecture on "The Juvenile Court, Today and Tomorrow," published by The Clarke Hall Fellowship, London, W. C. 1, from which it is available for 1*s.* 6*d.*

Mr. Watson called for frank admission of "the inadequacy of a purely materialistic philosophy to solve the social and personal problems that arise from delinquency." He stressed the importance of the child's own spiritual effort, without which the whole curative process must fail, and deplored giving the child the idea that others were responsible for his misconduct or for his recovery.

.. we can contribute anything and everything for his cure except the vital impulse without which there can be no health.

MASONIC SUNDAY

[We publish here the sermon preached by **Rao Sahib Shri K. Appasamy, M.A., B.D.**, a well-known educationist of the Lucknow Christian College, on February 24th, 1952, at Christ Church Lucknow, when the Masons from Lodge Morning Star 552 of the English Constitution and Lodge Independence of the Scotch Constitution were present. Masonry traces its origin to the ancient Mysteries, but, like so many similar movements, it has lost the mystic element. It stands commendably, however, for the brotherhood of man and is waging a valiant and necessary fight against the forces of religious intolerance and reaction, for which all lovers of freedom of thought must honour it.—ED.]

"Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength and my Redeemer." (Psalm 19 : 14)

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (I. John 1 : 7)

This is a happy occasion on which many members of the Masonic Fraternity are our guests. On behalf of this church, of which I am an active member, I welcome all the Masons who are here today. For your convenience, I should like to mention that this church welcomes any of you or all of you to share our fellowship in this church at any or every service that we have. Most of you being business men are in and out of this area. You are not merely welcome to worship with us; but any time you have a problem and you want to approach God with it, this church is open to you. The side door at my left is open all day long. The atmosphere inside the church is quiet and peaceful, and you can come and sit and meditate and pray if you want to, or simply sit quietly and present your problem to God; irrespective of what creed you belong to, you can use this church to sit in and meditate.

For the information of the members of this church I would like to mention that the Masonic Lodge is a fraternity with branches all over the world. You can always depend upon it, that if a man is a Mason, he is a reliable man, a man of sterling character and a public-spirited gentleman, who would not only help his fellow Masons in trouble, but would gladly extend a helping hand, in money or in kind, to any human being in trouble. Many members of our church are Masons, and many padres too, and many bishops of our church are active Masons; hence church members may rest assured that Masons are an accepted set of people in this and many other churches. One's loyalty to the church does not conflict with one's loyalty to the Masonic Lodge, but in the case of a member of the Church of Rome, his loyalty to a Masonic Lodge con-

flicts with his loyalty to his church; hence the world over you will not find any genuine active Catholic as a member of the Masonic Fraternity. Roman Catholics have their own orders, such as the Knights of Columbus, the Knights of Malta, the Knights of Gregory, etc., which are completely closed to any but members of the Church of Rome.

This Masonic fraternity is the oldest club in the world, because this existed a thousand years before Christ was born. Men of all creeds, Hindus, Muslims, Jews, Zoroastrians, Buddhists, etc., can join if they please. The quintessence of all religions, the Brotherhood of Man and the Fatherhood of God form the creed of every Mason. In many wars long before the Red Cross was organized, the Masons were the only ambulance men, who nursed the wounded, irrespective of which side a wounded man had fought on. The Temple of St. John of Jerusalem was the headquarters of the Hospitallers. The present St. John Ambulance Association was started as a Junior Branch of this same Masonic fraternity. People do not often talk of the medals which have been presented to them for public service. I shall swallow my modesty for once and mention that the last medal I received was an ambulance decoration as a "Serving Brother" of the venerable order of the Hospital of St. John of Jerusalem, pinned on my chest by the late Mrs. Sarojini Naidu, in her capacity as Governor of Uttar Pradesh.

The verse that I have taken as my text this evening is from the same St. John, who was a patron of the Hospitallers and Templars—Templars being one of the highest orders of the Masonic Lodge. Let me repeat the verse again: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin." St. John was one of the most mystic and philosophic of writers. His doctrines are so mystical that very few people understand the full meaning of his teaching.

The Holy Bible, which is the basic text-book of this church as well as of the Masonic Temple, is composed of 66 separate books of which this epistle or letter is a comparatively short one. There were several Johns during the lifetime of Christ, so that we Christians usually designate them by different titles, such as John the Baptist, John the Evangelist, or John the beloved disciple or the Apostle John, and so on. Quite possibly this letter was written from Ephesus by St. John the Evangelist where he had retired after the fall of Jerusalem, and where he had founded a Christian Church. Early Christian writers, *e.g.*, Irenæus, Tertullian, Origen and others, mention that John the author of the fourth Gospel, was also the author of this letter to the churches in Asia Minor. The vocabulary and style confirm the fact if we need internal evidence.

The early church had plenty of difficulty in keeping up fellowship

and unity. Every leader in the early church had a different religious background and each one tried to shape the new Christian doctrine to his own way of thinking. While Asia is the birthplace of all living religions, we Asiatics have a tendency to non-co-operation and splitting up. The early Christian Church was no exception. They had plenty of doctrinal differences, hence St. John says that if we walk in the light, *i.e.*, in the light of the teachings of Jesus, then we have fellowship with one another. Fellowship is union, just the opposite of non-co-operation.

One or two verses earlier in this same Epistle the author says: "God is light"—a fact which all religions emphasize. That "God is light" is one of St. John's great definitions of God. Light, as here contrasted with darkness, does not mean intellectual illumination, as the same author mentions in the Gospel of St. John, Chapter 8, Verse 12, which reads thus: "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

Light, light, more light, is what all of us want. Most of us would remember the story of that Greek philosopher, Diogenes, who used to walk about the streets of Athens with a lighted lantern in his hand, even during the daytime. Children used to follow him about and make fun of him for carrying a lighted lantern during the daytime. But when intelligent grown-up folk asked him why he carried a lighted lantern; Diogenes used to say, "What we need in this world is intellectual illumination."

Many of my students, either being too careless or too lazy, get caught by the police for riding their cycles without a light. As a matter of fact, 80% of the people in this town ride without a light even though they definitely know that they will be fined if caught. Light is essential for one's own self-protection—the law merely emphasizes that we need light for our own safety. We refuse to carry a light, or shall I say, we prefer to remain unenlightened physically, mentally and morally?

We were all at one time in darkness and we sought the light and the enlightened ones among us got light. The light referred to in the verse that I took as a text, is not the intellectual illumination that Diogenes was preaching about in the streets of Athens but a light of ethical perfection, a better set of morals; a higher code of ethics, which Jesus preached. This church expects every one of its members to follow Jesus who proclaimed "I am the light." When we have light, we have fellowship with one another.

What is fellowship? The modern word for it is brotherhood. The cardinal teaching of this church, as well as that of Masonic Lodges, is the Brotherhood of Man and the Fatherhood of God. Most of us, when we were children, read that poem about Abou Ben Adhem, who was a pious man, who loved his God, and who

showed it in his fellowship of brotherhood with man. When an angel of the Lord showed him the book in which the lovers of God were written, Abou, son of Adhem, was disappointed at not finding his name among them, but the angel of the Lord returned the next day with another book which listed the names of people who were blessed by the love of God, and lo and behold, Abou Ben Adhem's name led all the rest.

Do we have light in this church? Yes, we do, if we are followers of Christ who said: "I am the light." Do we have light in the Masonic brotherhood? Yes, if we are true masons. And if we have light we have fellowship; brotherhood of man and fatherhood of God.

K. APPASAMY

PAUL, THE MYSTIC

"The Faith of St. Paul" was the title of a lecture delivered by the Very Reverend W. R. Inge in Westminster Abbey on November 15th, 1951, on the Charles Gore Memorial Foundation, and published in brochure form by S. P. C. K., London, W. C. 2 (20 pp., 2*s.* 6*d.*). The lecturer, for 23 years Dean of St. Paul's, rejoices in the essentially human character of St. Paul, in contrast to the "Roman Catholic Madonna [who] is much more like the Goddess Isis, as described by Apuleius, than anything that we can suppose to be true of the mother of Jesus."

Paul's vision on the road to Damascus he accepts as a not very unusual mystic experience, which psychology can describe but not explain. "I think we may trust the mystics; they are honest people, and their witness agrees together." He presents St. Paul's threefold division of human nature, into body, soul and spirit, and his teaching that soul, containing from the first the seed of the divine nature, could become spirit, which seems not very different from "Become what thou art."

St. Paul had urged men to work out their own salvation. Dr. Inge, with a vigour belying his 91 years, condemns predestination as "a monstrous doctrine" and rejects the "terrible tradition about the punishment of the lost," demanding: "Are we bound to accept these dreadful stories on authority?" He thinks, indeed, "that the one unpardonable heresy is to worship a God who is capricious, unjust, and horribly cruel."

If all the followers of the different religions approached their doctrines with a mind as open as Dr. Inge's, prepared to reject the spurious and to accept the true, the day would be brought nearer when the core of truth common to all religions would become self-evident.

But, because Dr. Inge has not found satisfactory solutions of what he calls "the three great problems": "The relation of time to eternity...the nature of personality and the problem of evil," is he justified in saying that "no philosophy has ever solved [them], and probably never will"?

NEW BOOKS AND OLD

A MIND STRUGGLES TO LIGHT *

This book calls itself an autobiography. In reality, however, its main content is the story not of a man but of a book—a book which had an enormous circulation and which failed completely. The tale of its author's early years, although written with the ease of a practised journalist, no less than the account of his public life during and after the first world war, is essentially ancillary to the story of *The Great Illusion*. Angell himself underlines that fact by titling the second part of his book—less than one-third of the whole—"The Life Job." So let us begin with *The Great Illusion*.

It is an extraordinary story in itself. The book was first written about 1907 and uniformly rejected by publishers. The author then boiled it down to a pamphlet of 100 pages, published it at his own expense as *Europe's Optical Illusion*—and it fell as flat as a pancake. No paper even reviewed it. In despair, the author mailed a few hundred copies to "selected public men," and after hearing one press correspondent remark to another that he had heard that a book of that title was "going to be very important," communicated this information to Henry Massingham, then editor of *The Nation*. Massingham published a two-page review: and almost immediately the book, *The Great Illusion*, swept the reading world. It was translated into twenty languages; its latest reprint came out in 1933; in 1938 Penguin Books published a version which sold a quarter of a million copies. And most of the hundreds of thousands who read it, in whatever edition, got its message entirely wrong.

I can, perhaps, best illustrate this from my own recollections. In my reminiscences I have written, as a college student just before the first war, that "we learned from Norman Angell that wars do not pay the victor; a conclusion which seemed to indicate plainly that wars would not happen." This inference was not correct; nor did Angell himself ever say anything of the kind. Yet that *was* the inference drawn by the vast majority of his readers, and the cause of his tremendous popularity. Irony could scarcely go further.

Why did this happen? Angell asks the question; but does not, I think, find any satisfying explanation. The main reasons are, I suggest: first, that it appeared just too late to affect the minds or the actions of those in power in European governments. The book was read, it appears, with great interest by Lord Esher—who subsequently assisted in forming the Garton Foundation "to promote and develop the science of International Polity and Economics as indicated in the published writings of Mr. Norman Angell"; but there is no indication that it was read by either Haldane or Grey (or Asquith), still less by any European statesman who could have influenced the manœuvres which led up to 1914. So far as the politicians were concerned, the issue had already been decided. The welcoming public, therefore, consisted of those numerous people to whom war between nations was, in the Edwardian era, an almost (not quite) unthinkable nightmare; these included Liberals, Socialists, ordinary Trade Unionists and ordinary human creatures as well as Pacifists. But it was inevitable when war did break out that the Pacifists should claim Angell as their own.

In this book he recognizes this fact.

* *After All: The Autobiography of* NORMAN ANGELL. (Hamish Hamilton, Ltd., London. xu + 370 pp. 1951. 18s.)

In a realistic passage, he tells his reader that he had to "fight on several fronts"—against the patriots who saw only German responsibility, against the class-war advocates who blamed it all on capitalism, against the pure pacifists and against the "anti-pacifists" like Belloc and Chesterton who were all out for a little b ood. It is difficult, nowadays, to re-create this last state of mind, yet it was the applauded Henry Newbolt who cried

> . ."O, no more,
> A cause on earth for which we might have died!"

To all these Angell, writing like Romain Rolland in *Au Dessus de la Mêlée*, replies that they were stupid, that they did not understand what he was trying to say. True; but was his own approach perfectly well calculated to make them do so?

His thesis, strongly supported by many facts and figures, was that no economic gain was to be achieved or expected from a major war. Even that thesis, if the term "economic" is interpreted widely enough, is at least open to question. Certain gains undoubtedly come about through the stimulus which war provides to technological invention and even to social change. The British dye industry, to take only a small example, was woken to life between 1914 and 1918; on a larger scale, medical science learned in the second world war great lessons about the saving of life, and the Health Service and the system of social security were its direct results. Industrial production unquestionably gets a shot in the arm from war conditions, and though on long-term calculation the argument of *The Great Illusion* may be correct, it is certainly not established in its crude form.

Secondly, the way in which Angell chose to present his case obscured the underlying forces which in their turn obscured his own argument. He was too rationalistic; he endeavoured, rightly, to clear out of the way a popular misconception that modern warfare could *pay* in the old simple predatory, piratical sense. But he seems to have assumed that if that illusion were destroyed, rational calculations would then come into their own. As his own autobiography shows, he really knew better than that; he appreciated, from his experience of the Venezuelan dispute, of the Spanish-American War and the South African War, that the really terrifying phenomenon of the day was the extent to which emotional enthusiasm could be attached to any cause, however irrational. If he had not known this, Graham Wallas, whose penetrating *Human Nature in Politics* appeared almost simultaneously with his own book, could have told him. But somehow he failed to convey to his public the real danger, which was, not that wars did not pay, but that peoples and the leaders of peoples were driven by emotions of nationalism or any other *ism* to ignore any such calculation and to rush headlong into violent collision. "The *moral* obligation to be intelligent," as he says, is really the gospel by which he had lived; but he has not succeeded in spreading it adequately.

One more comment of a general character may be offered by the critic of 1952: that is, that Angell seems to have been inadequately seized of the necessity of finding some organized force adequate to carry out the ideas which he promulgated. So far as can be gathered, the step which he most regrets in his life is having joined the Labour Party and having sat in Parliament as a Labour M. P. The Labour Party, one understands, turned out to be insufficiently rational, insufficiently imbued with the ideas and principles of Norman Angell. So, no doubt, it was; but one is fain to add, so what? Ideas, in this world, have to be brought to partial fruition through imperfect and aggravating instruments, by means of men whose hearts are in the right place and whose heads are all over the place; it is useless to assume, as Robert Owen did over a century ago, that if you continue long enough to enunciate rational beliefs in a reasonable voice, everyone will eventually come to agree

with you. This, as we now know, is not the case; and this may largely account for the failure of *The Great Illusion*; it was enthusiastically accepted for emotional reasons by those who did not fundamentally agree with the author.

For the rest, the interest of the autobiography, to the reviewer, is the small impact which a life which others would have considered exciting appears to have made on the man who lived it. Angell was a reporter at 15, an editor at 16, an emigrant and cowboy at 17, thereafter a rancher, a journalist in San Francisco and in Paris, and an editor of the Paris *Daily Mail* under Northcliffe. He has some anecdotes to tell of all these experiences, as of later adventures in sailing boats and acting as propagandist for Britain in the United States. But fundamentally these seem to have affected him very little; he remains the dry, thin, intelligent rationalist whose portrait appears on the frontispiece of his book, and he has little gift for bringing to life the many public figures with whom he has come in contact. He is now living in America, a non-party liberal who would be loath to abandon his faith in the ultimate triumph of liberal rationalism; he equates that cause with what he terms "Greco-Roman civilization," which some may find a somewhat narrow interpretation, since by implication it denies any cultural or human value to the civilizations of the East and Near East. For this reason, partly, this intelligent and well-written book, though interesting to read as a picture of a period, leaves behind it a certain feeling of insufficiency and frustration.

MARGARET COLE

INTIMATIONS OF WISDOM FROM EVERYWHERE

The Book of the Zodiac: (Sfar Malwasia) D. C. 31. Translated by E. S. DROWER. (The Royal Asiatic Society, London; Distributors, Luzac and Co., Ltd., London. 218+148 pp. facsimile of Mandaic text. 1949. 50*s.*)

It is to be doubted whether anyone could have been found better equipped than the present translator for the difficult task of providing us with an adequate English version of this very curious manuscript, complete with an Appendix of doubtful or noteworthy words and expressions and another of Mandæan place-names, in addition to the admirable and copious notes, which, we are glad to say, appear as footnotes to the text and are not, as one so often finds nowadays, gathered together at the end of each section, or even at the end of the book.

The Book of the Zodiac is, of course, not a single work, but a collection of documents of various dates and varying provenance, showing a variety of influences and most of them probably at least translations, if not translations of translations, and many of the now lost originals must have been of quite considerable antiquity. Some of the place-names and quite a number of references certainly seem to go back to Babylonian times.

In some of the later fragments Persian and Arabian grammatical and word forms appear clearly to be in evidence, but in these the approach to the spoken Mandæan of today is quite close, so that the text can be considered of some philological interest. Whether, however, it is so rich a mine of information for the anthropologist and folklorist as the translator suggests is, to our mind, not quite so certain.

As a serious contribution to the study of genethliacal or mundane astrology, it is, of course, beneath contempt, but there are one or two traces to be found of the original Chaldean teaching, as for example in the attribution of the planets as the rulers of the decans on page 97, which will be of interest to students of such matters. Allusions will also be found to one or another of the many versions of magical works attributed to Solomon

ben Daoud, upon whom so much rubbish has been fathered. There will be found, however, a considerable portion of this work that is devoted to the interpretation of omens that may be of value to the folklorist.

On the whole, as we have suggested, we are inclined to the view that the principal value of this most scholarly work is the interest that it will have for the philologist, and we are much indebted to the translator and to all those who, in these difficult times, have made its publication possible.

E J. LANGFORD GARSTIN

The I Ching or Book of Changes. The Richard Wilhelm translation rendered into English by CARY F. BAYNES. Foreword by C. G. JUNG. (Routledge and Kegan Paul, Ltd., London. Vol. I, xlii + 395 pp. Frontispiece and folding diagram. Vol. II, 376 pp. 1951. £2. 2s. the set)

The *I Ching* is the first and most enigmatical of the five Chinese Classics. It contains a fanciful system of philosophy based on a collection of linear signs to be used as oracles, "yes" and "no" being expressed by a single straight line and a broken line respectively. At an early date these lines were combined in pairs, and a third line added, giving eight trigrams, each of which represents some power in Nature, such as fire, water, and the like. They are symbols standing for transitional states, images of all that happens in heaven or on earth, constantly undergoing change. A further combination of these eight images with one another produced a total of 64 signs or hexagrams, which form the substratum of the *Book of Changes.* The actual text consists of short essays, symbolically expressed, on important themes, mostly of a moral or social character, but so phrased as to convey but little meaning to the ordinary reader. Then comes a series of commentaries of a later period called the Ten Wings and commonly ascribed to Confucius. It must be said at once, however, that this ascription is quite untenable. The idea that Confucius was interested in any form of fortune-telling is supported only by one passage in the *Analects* where he is made to exclaim: "Were a few more years added to my life, making fifty for my study of the *Book of Changes*, I might come to be without grave faults." But the text here has almost certainly been tampered with and there is no evidence that any philosophical meaning was assigned to the "Changes" by Confucianists until the second half of the 3rd century B.C.

According to the theory advanced some years ago by Dr. Waley, the book is an arbitrary amalgam of two quite separate works: an "omen text," entirely in verse, and a "divination text" of a more sophisticated nature consisting of formulæ resembling those found on the Yin oracle-bones. Like most oracular utterances, those of the *I Ching* would seem to have been made purposely obscure; and when we turn to the commentaries for some more lucid exposition, too often it is found to be an example of *obscurum per obscurius.* Let us take a couple of passages from different translations. Under hexagram no. 3 we find: "Horse and wagon part. Bloody tears flow." Dr. Waley has: "If the horse she rides is brindled, tears and blood will flow profusely." Hexagram no. 7: "There is game in the field. It furthers one to catch it." Dr. Waley: "If in the field there are birds, it is favourable for initiating a parley."

In spite of the incomprehensible nature of the text, it must be admitted that many scholars of repute have been fascinated by this Chinese classic. What does Wilhelm say? "The *Book of Changes* is unquestionably one of the most important books in the world's literature....It opens to the reader the richest treasure of Chinese wisdom." Even more remarkable is the attitude taken up by the eminent psychologist C. G. Jung, who speaks of "this great, singular book" in his foreword, and writes:—

It occurred to me that it might interest the uninitiated reader to see the *I Ching* at work. For this purpose I made an experiment strictly in accordance with the Chinese conception: I personified the book in a sense, asking its judgment about its present situation, *i.e.*, my intention to present it to the Western mind

Making use of the method which consists in tossing up three coins, he obtained the answer "hexagram 50, Ting, THE CALDRON." The six lines of this hexagram are then carefully discussed one by one, and the pleasant conclusion is reached that "the *I Ching* approves of the new edition" and calmly "faces its future on the American book market"! Like Dr. Jung, Mr. Baynes has no knowledge of Chinese; but he has admirably fulfilled his own proper function in turning out a most readable yet accurate translation of Richard Wilhelm's German work, with some valuable help in the proof-reading from the latter's son. We also learn that Wilhelm himself found an able coadjutor in Mr. Lao, a learned Chinese scholar who had formerly been his teacher. Evidently great care has been expended on the production of these two fine volumes, and the printing and spacing are both excellent.

LIONEL GILES

The Story of the Bible. By S. K. GEORGE; with a Foreword by RAJKUMARI AMRIT KAUR. (Navajivan Publishing House, Ahmedabad. 217 pp. 1951. Rs. 4/-)

The author knows his Bible well having learned in early childhood from his father "whose resonant readings from the Bible in Home and Church" first instilled in him his love for it. This book is scholarly and modern in its interpretation, and would seem worth while as an intelligent introduction to the Bible; or to be put into the hands of those searching for the truth. The book is well documented and is primarily for the scholar, though it may also interest the casual layman. Every chapter is followed by well-chosen, illustrative readings of some of the finest passages in the Bible. The book is well got up, and nicely printed, though it has a few printers' mistakes —which probably will be eliminated in the next edition. A detailed bibliography may help readers who would like to follow up the author's rather short and condensed work.

Usually, to Christians, the most worth-while part of the Bible is the New Testament, as the Old Testament forms for them merely the background to the life and teachings of Jesus Christ; but Mr. George has devoted 150 out of his 200 pages to the Old Testament. This might be because he has written another book on "Jesus Christ."

There is a consensus of scholarly opinion that the Gospel of Mark was the earliest, written about 65 A.D. and S. K. George writes that it contains the reminiscences of Peter recorded by his disciple, John Mark, and that this record formed the basis of the other two Synoptic Gospels, those of Matthew and Luke. But they had

another common source, known to scholars as *Q*, for much of the teaching of Jesus recorded in common by them; and also each a separate special source. Materials from earlier sources were used without acknowledgment and were woven together according to the writer's plan and purpose, as was the literary practice in those days.

There have been several attempts to interpret the Bible in terms of Eastern, particularly Indian, thought. The illustrations by Shri Vinayak S. Masoji, formerly of Shantiniketan, are quite Indianized. All the figures are wearing dhoties and sarees. The artist, to illustrate the spread of the growth of a mustard seed into a large tree has drawn a banian tree. The picture of Abraham's sacrifice is very realistic. The picture of Jesus receiving baptism is typically Indian in pose as well as in clothes.

The author's explanation of the Logos doctrine may give readers an idea of his thought:—

The Logos idea is a very ancient one, dating...from the time of Heraclitus of Ephesus (535-475 B.C.). It was taken up and

developed by the Stoics. In both Greek and Stoic thought it savoured distinctly of pantheistic mysticism, [the] Logos being the immanent principle of reason or law in the universe. Philo, the Alexandrian Jew, attempted to reconcile this pagan idea with the Hebrew concept of *Memra* or the Word of God. His amalgamation of divergent Platonic, Stoic and Hebrew ideas was rather external and superficial. But he was very fertile in forms of expression and his expressions have been adopted by the writer of the Fourth Gospel and by St Paul It has been said that almost every word in the Prologue might be paralleled from Philo. This attempt at reconciliation certainly gives the sanction to similar efforts in modern days at reconciling Christian with Indian thought.

K. APPASAMY

The Two Crosses of Todos Santos: Survivals of Mayan Religious Ritual. By MAUD OAKES. (Bollingen Series XXVII, Pantheon Books, Inc., New York. 274 pp. Illustrated. 1951. $5 00)

In a well written and sumptuously printed volume, Miss Oakes describes the culture of the Mam Indians (Mames) of Guatemala. In the 16th century the Roman Catholic culture of the Spanish conquerors was superimposed upon it, yet it still retains to a remarkable extent the ancient Mayan religious customs and practices. The author draws excellent pen pictures of the life and thought of these remnants of old Mayan civilization.

The village of Todos Santos lies 8,200 ft. above sea-level, in a mountainous valley on the ancient trade route from Mexico. Nearby are the ruins of Zaculeu, the ancient religious centre of the Mames, who had occupied it from the 8th to the 16th century. The white-washed houses and the high thatched roofs make the village attractive, while the agreeable climate provides plenty of corn and fruits except in famine years. The Mames are notably handsome and likeable, and are taller, finer featured and more heavily bearded than other Mayan groups of the region. They are hard-working, intelligent, good-humoured, kind, thoughtful, superstitious and often childish, hospitable, generous and honest, and dependable as friends, though as enemies they will go to any extent.

Miss Oakes had previously worked for three years among the Navaho Indians of New Mexico and the present book is the result of over two years' further work. (1945-47). In addition to a trained, wide-awake mind, a sympathetic heart and an open purse, her life as a "Doctor," treating about 400 persons every month, gave her unique opportunities for collecting valuable information about all the facets of the life of the people.

The village has a beautiful 16th-century church but no resident priest; the only contact with Christianity is during a few visits every year by a priest from a distant town. There are no saints' images in the villagers' houses and the statues in the church have no meaning except as patron saints of the village. The church is, however, the meeting place for some of the religious ceremonies and the religious organization is peculiar.

Democracy has, however, penetrated the life of a conservative people who appear to be governed by superstition and feudal authority. The church officials are selected on a democratic basis and include followers of a wide range of occupations. There are 13 *rezadores*, (prayer makers) who are also the guardians of the Royal Coffer, 2 *fiscales*, 6 *mayores*, etc. There are hereditary *chimanes* (Shaman-priests) who perform the *costumbre* (ceremonies etc.); and the *Chiman Nam*, the head Shaman-priest of the *pueblo* (village), also described as *El Rey*, the King, or Kingly Man, is the senior and most revered *Chiman* of the village.

The new year is an event of great esoteric significance for the *Chimanes* and for the people, who sit from dusk till dawn, watching for the Spirit to come and give a message for each through the *Chiman*. Turkeys are sacrificed to the Gods on the mountains, copal incense is burnt, and *aguardiente* is drunk freely. The Mames use the Mayan ceremonial calendar and follow

many practices described in the ancient Mayan *Codices*—manuscript books written on a bark-pulp surface. The author found the features of some of the Mames to resemble closely those of priests in carvings in the Mayan ruins at Palenque in Mexico, 150 miles away from Todos Santos. The Mam Indians still believe in their ancient culture and are conservative and superstitious. The story of the two crosses in front of their village church, graphically described in the prologue, illustrates this point. The bigger cross, tall and commanding in appearance and made of ancient wood, is symbolic of the *Mames*, and the short, squat one, made of stones, is symbolic of the *ladino* (Spanish) culture; the removal of the former by the *ladino* authorities, led to famine and disaster which could be remedied only after the restoration of the ancient wood cross! Great is the force of ancient culture persisting through and fighting with modern and later forces.

The vivid pictures are realistic and interesting, even though Miss Oakes may not have followed the orthodox methods of a field anthropologist.

P. G. SHAH

God, Man and State: Greek Concepts. By KATHLEEN FREEMAN. (Macdonald and Co. (Publishers) Ltd., London. 240 pp. 1952. 12*s.* 6*d.*); *The Gods of the Greeks.* By C. KERENYI. German Text rendered into English by NORMAN CAMERON. (Written for and on suggestion of Thames and Hudson Ltd., London. 304 pp. 16 Photographic Plates, 26 Illustrations. 1951. 18*s.*)

In *God, Man and State* Dr. Kathleen Freeman adds another volume to her valuable series on Greek civilization and thought. Her concern here is with Greek philosophy, that wonderful structure of a subtle-minded race, which, taking its rise in the Ionian colonies, where sea traffic and the proximity of the Asiatic faiths widened the mental horizon and sharpened the critical intelligence, sought to replace the traditional Hellenic polytheism by a rational view of the universe. "If oxen and horses had hands and could draw and make works of art like those made by Man," declared Xenophanes of Colophon in a famous sentence, "horses would draw pictures of gods like horses, and oxen of gods like oxen." To get behind this naïve anthropomorphism and reach a universally valid conception of the ultimate Reality, upon which ethics, society, education and law could be securely based, was the aim of the long development of thought that Dr. Freeman skilfully traces from its beginnings in Miletus in the early sixth century B.C., through the classical Athenian period of Socrates, Plato and Aristotle, down to what she regards as its decadence among the Stoics and Neo-Platonists of the Roman Empire.

For Dr. Freeman is evidently a rationalist—using that term in a sense free of all party connotations—and finds both the pragmatism of the Stoics (who "attempted to explain the universe in terms of the emotional needs" of man) and the mysticism of Plotinus, as she candidly confesses, unsympathetic to her. In the same spirit she dwells more on the doctrine of immanent Reason in Heracleitus than on his famous intuition of the universal flux of phenomena. Considering the bent of her mind, she gives a very generous estimate of Pythagoras, in spite of the occult features in his teaching.

What neither this book nor any other can satisfactorily explain is the paradox that the Greeks, a most active race, eagerly political, athletic and exploring, tended on the whole to an interpretation of the universe in static terms, and almost deified the logical reason. Socrates, as Dr. Freeman notes, practically "eliminated the will"; the Platonic "Ideas" have the fixity of sculpture, and the Eternal One of Parmenides knows not motion or change or activity.

In Professor Kerényi's study of Greek mythology we come back to the rich entanglement of those legends of the

gods that inspired Greek fancy and poetry before philosophy was born. The ancient myths are given fresh life in the author's brilliant, elaborately documented narrative, a treatment, he explains, for "adults" who realize that the myth-making faculty is a spontaneous, creative expression of the "collective psychology" of early races.

D. L. MURRAY

Omar Khayyám: A New Version Based upon Recent Discoveries. By ARTHUR J. ARBERRY, LITT.D., F.B.A. (159 pp. 1952. 15*s.*); *Hafiz of Shiraz: Thirty Poems.* Translated by PETER AVERY and JOHN HEATH-STUBBS. The Wisdom of the East Series. (66 pp. 1952. 4*s.* 6*d.*) (John Murray, London.)

The chief difficulty in understanding Persian poetry, for the unscholarly European, is to guess whether the poet is using the words "love" and "wine" in an earthly or a symbolic sense. In these two books Hafiz and Omar proclaim themselves to be topers: but the notable Sufi poets used the word "wine" as meaning "God-intoxication." Their meaning was that we must rise above mere reason if we are to understand the universe. Their sex symbolism is also distracting; they used it because they felt that the closest human relationship was only a microcosmic imitation of union with the Divine. Persian poetry is, in fact, fragrant, sensual and, as we should expect from men born in that country, full of references to flowers. Hafiz writes:

> Love knows no difference between monastery and drinking-booth,
> For the light of the Friend's face irradiates all

And we know from the saintly Sufi poet Jalálu-'d-din that "the Friend" means God. Nevertheless the new translators say (rightly, it seems) that the poet was much more of an artist than a mystic. Our nearest parallel is probably Coventry Patmore. They also say that the verses of Hafiz are phrased in a colloquial style and, this being so, they have translated his work well even if we miss the grace of Justin Huntley McCarthy's version, made in 1893.

Professor Arberry shows courage in giving us a new rendering of Omar. Most readers know that FitzGerald had not Professor Arberry's profound knowledge of Persian and although it is impossible to compete with the sad, wave-like music of FitzGerald's stanzas, we ought to be grateful to the Professor for showing us what Omar really wrote. He uses the *In Memoriam* verse-form, and uses it with skill. Can the present reader think of the famous FitzGerald verse which here appears like this?

> These simple things if they be mine—
> A loaf of purest heart of wheat,
> A thigh of lamb to be my meat,
> For thirst a flagon of good wine:
>
> And if, to cheer my wilderness,
> A maid refusing not a kiss,
> That were a life of perfect bliss
> No sceptred sultan can possess.

Professor Arberry seems to support FitzGerald's implication that Omar was a free-thinker and a sceptic, although in the poet's day it was perilous not to be an orthodox Muslim. This attitude makes us remember Euripides. Indeed, it was the scepticism of the more familiar Omar which (in addition to the sad and noble melody) made the Rubáiyát the pocket-companion of ship's doctors, men who cared little for poetry, and of all the rebellious young people, if literate, some fifty years ago.

Praise be to our Professor, no mean verse-writer, for revealing to us an ancient and un-Victorian poet. His labours must have been considerable, and so is his result.

CLIFFORD BAX

Ralph Cudworth: An Interpretation. By J. A. PASSMORE. (Cambridge University Press. x + 120 pp. 1951. 15*s.*)

We are indeed indebted to Professor Passmore for drawing our attention to this clearly far too neglected philoso-

pher of the Cambridge Platonist school, and grateful for the fortunate circumstances that directed his attention to the Cudworth MSS., which caused him to return to the study of his printed books with a somewhat changed outlook. As a result we are now presented with a fascinating study of Cudworth as a philosopher of quite considerable interest.

Although this study is a short one, it is difficult to do it justice in a brief review, but at least one may say that it emerges clearly that Cudworth may, as Muirhead says, be regarded as the real founder of British Idealism. For ourselves we found the chapter on "Eternal and Immutable Morality" of particular interest, although Cudworth's own difficulties seem to have been unduly complicated by his views regarding, for example, human laws and obedience to the sovereign, when considering the problem of what, for want of a better term, we may describe as absolute good. The problems of good and evil have always had a tremendous fascination for thinking humanity, but they have not been rendered any easier by the obvious element of relativity that must enter into any tentative solution. In effect Cudworth has anticipated a modern dictum which asserts that a thing is not good because God wills it, but that God wills it because it is good. At the same time he sees clearly that the same statement cannot universally be applied to human laws and "lawful commands," even though, broadly speaking, obedience to the law must be described as good. He also realizes that to obey a command does not make the action performed good if it were merely indifferent before it was commanded, but he does not on this account seem content to find the goodness in the mere obedience and not in the act itself, and he would, apparently be reluctant to go so far as to say that the obedience might well be the lesser of two evils.

E. J. LANGFORD GARSTIN

Paracelsus: Selected Writings. Edited with an Introduction by JOLANDE JACOBI. Foreword by C. G JUNG. Translated by NORBERT GUTERMAN. (Routledge and Kegan Paul, Ltd., London. 347 pp. Illustrated. 1951. 25s.) Originally published in German as *Theophrastus Paracelsus: Lebendiges Erbe*, by RASCHER VERLAG, Zurich, 1942.

Selections from Paracelsus—the work of an erudite disciple of C. G. Jung, Dr. Jolande Jacobi; with a preface written by the eminent depth-psychologist himself; a weighty book, nicely bound and printed, with "ornaments and illustrations:" *enfin*, the price of 25*s*—all this makes one expect confidently a useful and learned contribution to the meagre Anglo-Saxon Paracelsus literature. Within certain limits it is such a contribution, though the book has its limitations.

Dr. Jung greets us in his Foreword with the somewhat startling remark that Paracelsus had interested him mostly from the point of view of his alchemical utterances, when he was trying to understand them in connection with natural philosophy; this, according to him, led to the furthering of alchemical speculation generally, I am afraid the contrary is the truth.

Here are two clear definitions of what "alchemy" ought to be, made by Paracelsus in his *Paragranum:* "There are some who claim that Alchemy should make gold, should make silver; its true work is this—to prepare Arcana and apply the same against disease." In other words, Paracelsus was the founder of modern hiatro-chemistry rather than a professor of ancient alchemy. The second definition, which we read a little further on in the same work, states: "The fourth pillar of medicine is Alchemy, which is a '*Modum preparandi Rerum Medicinalium.*'" Thus, the old alchemical speculations (gold making, transformation of things imperfect into a state of perfection, like base metals into gold, the search for the universal panacea, "long life,"

and such like} are reduced by Paracelsus to the very practical study of hiatro-chemistry and pharmacology, and are no longer any kind of speculation or fantastic medicine, but based on the solid foundation of well-considered experience.

Paracelsus very seldom, if at all, uses the picturesquely symbolical language and images typical of the alchemists of his day, unless it be in half spurious works of his disciples and later followers. An example of such interpolations by unknown writers is found in the Treatise on Long Life, the doctrine of which is also referred to by Dr. Jung in the present work. As this Treatise has only been available in the Latin version compiled by Paracelsus' pupil Oporinus, Sudhoff has suggested that the interpolations were due to the latter, though Dr. Jung on page 23 of the present work dismisses Sudhoff's judgement saying that Sudhoff had "arbitrarily and without a shadow of evidence...declared that certain aberrant texts were spurious."

So, Dr. Jacobi, true to her master's views, says the following in her introductory chapter:—

The medieval hermetic alchemy, for which the transmutation of metals was not merely a concrete chemical, material process, but also a psychic and spiritual process symbolically associated with the transformation of matter, is the vehicle of the fundamental Paracelsian idea.

This magico-alchemical style, with a colouring of mysticism, permeates this chapter which, however, still gives a sincere and vivid picture of Paracelsus, —in the words of the English translator: "a true example of the Faustian man."

Space forbids us to dwell on what we consider certain minor errata, though we should like to mention that there seems to be no evidence for Paracelsus' supposed visit to Oxford, nor for his stay with Vadianus in St. Gallen. The translation of the Latin inscription on his tomb, *Vitam cum morte mutavit:* "He exchanged death for life," is also misleading.

After Dr. Jung's Foreword and Dr. Jacobi's introductory chapter, one expects quite naturally that Paracelsus will be presented through his writings as a Faustian man. But nothing of the sort happens. He is rather portrayed as a good Christian well versed in Holy Scriptures, of good morals and report, in fact as one who would, so to speak, be readily admitted to the strictest of Y.M.C.A. hostels. Paracelsus' writings given here become short selections, cut and trimmed so as to emphasize "the moral aspect of Paracelsus." As Dr. Jacobi herself confirms on p. 29:—

Adhering faithfully to our main line, we have avoided specifically medieval material....We have kept the text free from the paraphernalia of superstition,...we have omitted the often emphasized aspects of the astrologer, soothsayer, sorcerer, visionary, alchemist, maker of amulets and magic seals, etc....we have also omitted all polemical texts, all eccentric and overly subjective passages.

We do not think that any further comment of ours is necessary in this respect, except perhaps to add that the purpose of such vigorous "trimming" is to show us "the authentic Paracelsus....the humble mortal" reflecting "those values which are and will always be indispensable to our Christian civilization." It is not surprising therefore that we find hardly any traces in these selections of those affinities which bound Paracelsus' methods and doctrine to those of Neo-Platonism and, even more perhaps, to Indian religious and philosophical teachings. (*Vide*, for instance, Dr. Strebel's recently published remarkable booklet: *Paracelsus, Neo-Platonism and Indian Secret Doctrine.*)

One final point: Dr. Jacobi has tried in this work to "translate" Paracelsian language as far as possible into our modern idiom, brushing aside Sudhoff's principle in this respect and even going further than Hans Kayser in his Paracelsus anthology. Dr. Jacobi writes:—

In order to make Paracelsus accessible to the educated layman of all classes, the style has been adjusted to present linguistic usage.... To transpose into modern idiom has of course

been more than a mere work of "translation," and has inevitably required interpretation. ...Our chief concern has been to capture the meaning of the texts in a language familiar to all. Literal accuracy has often been sacrificed to a clearer presentation of Paracelsus' ideas and intentions....It was inevitable that in such a "translation" some of the medieval flavour of language and content should have been lost....The cuts we have made have been solely at the expense of the weeds and rough edges....

Well, perhaps Dr. Jacobi has tried to put the old alchemist and his extravagances right, and present us with a product from her kitchen on a silver platter, nicely served and sweetly garnished. In this way, an attractive and wholesome literary meal has been prepared, and Dr. Jacobi, surveying it all cannot—and perhaps with reason—help a modest contentment with her handywork, when she writes: "This seemingly bold enterprise will appear justified upon closer examination."

However, in spite of the limitations, there is no doubt that Dr. Jacobi and Dr. Jung are sincere admirers of Paracelsus and, somehow, through all the trimmings, the truer outline of the great Master of Einsiedeln shines forth and gives value to the book. So, make your mental reservations, but buy it—even at the price of 25*s.*!

BASILIO DE TELEPNEF

Erasmus [and] *The Right to Heresy.* By STEFAN ZWEIG. Translated by EDEN and CEDAR PAUL. (Hallam Edition, Cassell and Co., Ltd., London. 387 pp. 1951. 8*s.* 6*d.*)

These two biographical essays, first published in 1934 and in 1936, describe the eternal conflict between reason and violence. In one the protagonist of reason is Erasmus, the first man of letters to advocate pacifist ideals; in the other it is the less known Sébastien Castellio, who in a cruel age (the 16th century) risked his life for his convictions, and proclaimed the right to freedom of thought.

In each beautifully written short history, the apostle of peace is apparently defeated. Erasmus of Rotterdam, venerated in middle life by all Europe as the perfect wise man, lived to see his dream of European unity shattered by Martin Luther, the virile, domineering peasant-friar who "exhaled power" and commanded popular support. Castellio, horrified by the terrible murder of a highly civilized Spanish heretic, Miguel Servetus, pitted the strength of his solitary spirit against the cold, intolerant and merciless Calvin, and escaped torture only through broken health and death.

Reading Zweig's portraits of Luther and Calvin and bearing the dates of his essays in mind, we realize that the totalitarian enemy of reason is also Hitler, who came to power in Germany in 1933, and was ultimately to be responsible for the author's exile and death. Undoubtedly it is in these biographies, rather than in that tragic suicide, that we meet the real Stefan Zweig, who shows how his two heroic failures stake their moral claim to undying triumph.

Castellio's ideals outlived their creator. For a time his writings, which no one dared to print, became unobtainable, but a century later they were disinterred by Dutch clergy seeking for spiritual weapons against unsparing orthodoxy, and probably influenced Descartes and Spinoza. Erasmus's conception of European harmony was destroyed by the Reformation and replaced by the ruthless amorality of Machiavelli's *Prince*, to which modern governments still subscribe. But his ideas continued to act as a ferment in successive generations, reaffirmed by Goethe and by Gandhi, moulding the minds of Tolstoy and Tagore. An "aristocratic dream," passed on by the few to the few as a sacred legacy, has never been lost even in Europe's darkest hours.

VERA BRITTAIN

Types of Religious Experience: Christian and Non-Christian. By JOACHIM WACH. (Routledge and Kegan Paul,

Ltd., London. xvi + 275 pp. 1951. 21s.) *The Sum of History*. By RENE GROUSSET. English version by A. and H. TEMPLE PATTERSON. (Tower Bridge Publications, Ltd., London, 254 pp. 1951. 21s.

Professor Wach's book must take high place in the study of religions, not only in their formal aspect, but also in the experience which is their ground. It is, partly because of the mass of material now available, more decisive in its contribution to an understanding of the inner unity of the religious heritage of West and East than William James's *Varieties of Religious Experience.* No student in this field should neglect it. The book consists of ten essays written at different times upon seemingly different topics and yet preserves a unity because of the goal which is common to all of them, the ***understanding*** mentioned above. The amount of material available in this field could well be a handicap and lead to confusion: the mere making of it known is not enough; it must be given an order, a shape. In the first three essays the author discusses his method and the concepts which he finds effective to this end. Religion is not a primitive form of science and philosophy; it derives from an experience peculiar to itself and has its own discipline. This does not mean that it is easy to distinguish between what is religious and what is not; an examination of the conceptual forms which express or of the emotions which accompany "religious" perceptions does not suffice to provide satisfactory criteria. Professor Wach suggests four formal criteria: (1) religious experience is a response to what is experienced as ultimate reality; (2) it is a total response of the total being to ultimate reality; (3) it is the most intense experience of which man is capable; (4) it is practical; it involves an imperative, a commitment which compels action. (There is a serious misprint on page 97.)

The Sum of History reminds one of Toynbee's *Study of History;* there is the same comprehensive outlook, the same care to uncover universal principles of human action; but René Grousset is not only a scholar and historian of repute, he is also a distinguished Orientalist, and his book shows a deeper, more intimate understanding of the religious, philosophic and æsthetic experience of the East. Writing with a different end in view, he yet confirms the method and conclusions of Professor Wach. Indeed, his sections on "Asia's Contribution" and "Religious Images of East and West" reach the highest level of scholarly attainment, for, while his standpoint is that of a Latin Catholic, he is able to approach, sum up and express the experience of the East from within. Again like Professor Wach, he has the temper of spirit to bridge the gulfs which separate cultures and civilizations and to discover the inner unity of their common heritage. He writes:—

> What common measure can there be between the Christian transcendent God, the Hindu Immanence and the Buddhist Evanescence? And yet a work of art can translate these conceptions, however diametrically opposed, into representations that are often similar! How are these confluences to be explained? Does the artist—who acts like a mystic using brush or chisel—see beyond the letter of the texts into the true spirit of religions?

This is a lofty, inspiring book and I, for one, await eagerly the publication of the author's album of comparative art.

E. F. F. HILL

GANDHIANA

Seven Months with Mahatma Gandhi. By KRISHNADAS. Abridged and edited by RICHARD B. GREGG. (272 pp. 1951. Rs. 4/-);

Towards Non-Violent Socialism. By M. K. GANDHI. Edited by BHARATAN KUMARAPPA. (165 pp. 1951. Rs. 2/-);

Gandhi and Marx. By K. G. MASHRUWALA. Introduction by VINOBA BHAVE. (112 pp. 1951. Re. 1/8); (Navajivan Publishing House, Ahmedabad.)

I do not ask for mercy. I do not plead any extenuating act. I am here, therefore, to invite and cheerfully submit to the highest penalty that can be inflicted upon me, for what in law is a deliberate crime and what appears to me to be the highest duty of a citizen.

These are some of the words with which Gandhiji introduced his famous Statement before the court during his trial in March 1922. He had been arrested at a time when he had called off mass civil disobedience and was preparing to devote himself to quiet constructive work. He was sentenced to six years' imprisonment.

How many now remember the thrill these words sent through the heart of India or the stirring events which led up to his arrest? The seven immediately preceding months are described in detail in this book by Krishnadas who was Gandhiji's personal assistant and secretary at the time. It is a fascinating story. We see Gandhiji at the height of his powers, working, travelling, lecturing, writing with unflagging energy and alertness, possessed of an unfailing fund of good humour, great courtesy, superb self-control in the most trying circumstances and cheerfully submitting himself and his associates to the most rigorous discipline. The book is an invaluable and very human record of the first phase of India's long non-violent struggle for freedom; and Richard B. Gregg has done a great service in editing this abridged edition of the original.

Gandhiji's writings relating to Socialism and associated problems have been collected and published in the volume edited by Bharatan Kumarappa. The non-violent State of Gandhiji's conception may not be inaccurately described as a common property distributive State and the substitution of such a State for the private property profiteering State, we know, is the avowed aim of Socialism. Socialism has arisen in a late phase of Capitalism and assumes the prior existence of a highly centralized modern industrial State backed by violent sanctions. Compulsory national service is an essential feature of it. Gandhi also wanted to convert private property into public property but he did not favour centralization and large-scale industry, nor could he tolerate violent sanctions. His solution of the question of property is trusteeship. "How then will you bring about trusteeship? Is it by persuasion?" Gandhi was asked by a group of young Communists in England in 1931. His very pertinent answer was:—

Not merely by verbal persuasion. I will concentrate on means....My means are non-co-operation. No person can amass wealth without the co-operation, willing or forced, of the people concerned.

The full implications of this have not perhaps been fully realized.

The conversations as in the original series of articles, which appeared in *Harijan* in 1950, are inexplicably omitted from *Gandhi and Marx*, a book which purports to make an unbiased assessment of the creeds of these two great men. Both Marx and Gandhi accepted the necessity of revolutionary change. Their goal is stated to be the same. The difference, and the impression is given in this book that it may be the sole difference, is but the means. Individualism, as known in the Western world, is not given serious consideration. Hereditary occupation is insisted upon as a part of the Gandhian creed though there is no guarantee that the son of a barber will be as good

a barber as his father. He may be much worse, without any special aptitude for or inclination to the profession. Vinoba Bhave, in his long introduction makes the following statement:—

> On the surface it might seem that the two contestants occupying the arena are the Communists led by Russia and the Capitalists under the mask of Democracy by U.S. But ideologically the latter has lost all vitality and though it might appear doughty on the strength of its military force I do not regard it as really existent as a rival against Communism...I believe that ultimately it will be Gandhism with which Communism will have its trial of strength.

Two astonishing assumptions are here made. Democracy, in the U.S.A., in England and in India, is not identical with Capitalism and it does in fact wage continual war on the oppressive features of the latter. It has been able to bring about a slow, steady and non-violent alteration for the better. The facile depreciation of it as an ideology reveals a confusion of thought which is potentially dangerous in a leader of Vinoba's stature and prestige. In a straight fight between the U.S.A. and Russia is the defeat of the former a foregone conclusion? I do not think it either necessary or wise, in order to appreciate the greatness of Gandhian ideology, to under-rate or wrongly estimate other creeds.

LILA RAY

To Live in Mankind: A Quest for Gandhi. By REGINALD REYNOLDS. (Andre Deutsch, Ltd., London, W. 1. 215 pp. 1951. 15*s.*)

The sub-title gives a correct clue to the contents. The book, the author says,

> is an account of Gandhiji as I knew him, of the problems he set out to solve and of the extent to which I traced permanent results of his work in the life of India.

This account is based on the author's two visits to India, one in 1929 and the other in 1949. The book has two distinct parts. The first deals with his contact with Gandhiji and with a study of and participation in the varied work carried on at Sabarmati during the history-making days of the Breaking of the Salt Law. It was indeed the pregnant period when the seeds of the *swaraj* of Gandhij's conception were being sown. How have those seeds sprouted since then, now that India is free? The second part of the book gives an answer. The author, a sincere friend of India and an untiring fighter on her behalf for nearly two decades, honestly feels that, though the fruition is still far off, the flowering of the seeds is full of promise and potency. To this, Sabarmati and Sevagram are significant pointers—Sabarmati, where he saw during his second visit a praiseworthy effort at a synthesis of the traditions of Sabarmati and Santiniketan (the "two eyes" of India); and Sevagram, where the Basic Education project filled him with great hopes for curing the Indian intelligentsia of their present-day "occupational and social rigidity," in spite of the new republican set-up.

His faith in the constructive workers of the Gandhian pattern, spread through the length and breadth of rural India, is, indeed, infectious. For they are, as he says, the salt of the earth, pioneers of small communities in which freedom, security, justice and peace might be achieved through "rural reconstruction, democratic decentralization of industries and education based upon real values instead of social fictions."

The book is replete with the author's stimulating comments (spiced with a humour that is delightful but not seldom devastating too) on the many institutions and individuals that he came across on his travels. The reviewer, however, feels that there is at least one serious lacuna in this absorbing account—the omission of what is being done in Maganwadi at Wardha, near Sevagram, in the sphere of rural reconstruction in accordance with the ethical economics of Gandhiji.

G. M

Gandhian Economic Thought. By J. C. KUMARAPPA. (Library of Indian Economics, Vora and Co., Publishers, Ltd., Bombay 2. 72 pp. 1951. Re. 1/4 or 2*s.*)

This is a concise and clear summary of the thought of Gandhiji on economic problems. Shri Kumarappa, a faithful disciple of Gandhiji and thoroughly convinced of his thesis, presents a cogent brief for an economy based on truth and non-violence. Of the different types of economic organization which he describes, the predatory, the parasitic, the enterprise or self-sufficient economy, the gregarious economy such as totalitarian States illustrate, and the service economy, the last was Gandhiji's ideal. Violence, Shri Kumarappa maintains, decreases as we move towards disinterested service.

India's leaders, apparently committed to the industrialization of the country, would be well advised to read with unbiased judgment the case which Shri Kumarappa makes out here against many of the steps already taken or planned for the future. His plea for substituting self-control and self-discipline for self-indulgence may not appeal to all, but who would not welcome a civilization free from exploitation and therefore of the threat of violence? A civilization of more for the many, even at the cost of less for the favoured few?

Gandhian Economic Thought merits being widely and thoughtfully read.

E. M. H.

Gandhi's View of Life. By CHANDRA SHANKER SHUKLA. (Bharatiya Vidya Bhavan, Bombay 7. 245 pp. 1951. Re. 1/12)

With characteristic humility the author, who had the great good fortune of coming into close contact with Gandhiji, has called his work

an essay in understanding and not interpretation which presupposes a thorough assimilation of Gandhiji's ideas accompanied by a constant and successful endeavour to enforce them in one's own life.

(A wise example, indeed, to all who aspire to interpret the truly great.) What Shri Shukla has done is to let Gandhiji himself speak on the several facets and phases of his consciously cultivated personality. Quotations, selected with insight from the voluminous writings, conversations and correspondence of the great-souled one are, however, further "confirmed" by apposite extracts from world literature, ancient and modern, of which Shri Shukla seems to have been a lifelong student. The result is that *Gandhi's View of Life* is an annotated anthology of Gandhian gems of thought.

M. G.

A Righteous Struggle (A Chronicle of the Ahmedabad Textile Labourers' Fight for Justice). By MAHADEV HARIBHAI DESAI; translated by SOMNATH P. DAVE; edited by BHARATAN KUMARAPPA. (Navajivan Publishing House, Ahmedabad. 97 pp. 1951. Re. 1/8)

This was an epic struggle, setting a noble pattern for the conflict of wills and of apparent interests. It was led by Gandhiji as the friend of Labour but also of the Employers. His chief lieutenant was the self-sacrificing sister of one of the mill owners, Shrimati Anasuyabehn. The victory in which the peaceful struggle terminated was rightly hailed as a victory for both sides; but it was primarily a victory for Satyagraha and for justice.

The year 1918 was a momentous one for Indian Labour. Not only was it the year of this truly "righteous struggle" in Gujarat; also in the South the Madras Labour Union, the first in India, was brought into being. Its struggle was guided on a like high-minded plane, seeking only freedom from exploitation and simple human justice. Labour still has far to go, no doubt, but public opinion has come a long way since the Ahmedabad Mill Owners could proclaim that "mills... are run with no other motive than to make profit." The English translation of this inspiring account should be very widely read.

E. M. H.

The Enigma of Conrad Stone. By CLAUDE HOUGHTON. (William Collins, Sons and Co., Ltd., London. 252 pp. 1952. 10s. 6d.)

Mr. Houghton's remarkable new novel is conducted, as it were, on two levels throughout. This is not to imply that high- and low-brow, or even upper and lower life are the levels in question. Low life there is, in the underworld of organized crime gangs whose activities are planned and hinted at in a sort of *basso ostinato* under the main theme. But they belong to our *upper* level. They, with a variety of persons drawn from differing backgrounds, make a teasing surface-pattern, moving in secrecy, talking in darkness, floodlit suddenly in the grip of a colleague they had never thought to meet. Between them all and linking them is the invisible enigma: Conrad Stone, the criminologist, the man with the probing insight into hidden motives and unorthodox behaviour, who does not appear except in retrospect. He is dead. But his influence is disturbingly active. It illuminates a man and a girl whom he has rescued from separate lanes of blackness. It stirs up the memories of men who have run away from their past or women who intend to do so. It alarms people who have secrets to hide that were not secrets to Stone because he knew too much. That is why Michael Clair, his friend, believes that Conrad was not a suicide, despite appearances. The search, the links, the clash of personalities, the flick of a hand that alters the whole picture—these are hurried along in a suspense the technical ease of which is Mr. Houghton's triumph.

But the greater triumph is on that deeper level where personality means more than action, and movement yields to penetrative force. These people live intensely, glowingly, without any extraneous build-up. They come to us with their flesh and nerves exposed and tingling because their outer shell is somehow torn away. At the first contact of these vulnerable people we feel an urgency, a discomfort, since—even when confessing to some abnormality—they are so impellingly real. This too is Mr. Houghton's particular achievement. Stone, we are told, could only be interested in twice-born persons emerging from some shattering experience. Such are Michael Clair, who had lost his memory and the girl Lysa, who had lost her speech. They are less distant from the common lot than at first appears. It is typical of Mr. Houghton that he reverses the usual mystery-writer's procedure of sliding away from a plausible beginning. Here all grows truer and more richly universal as the work proceeds. Without losing their identity the characters speak often with a wisdom outside their limitations, that echoes like a ghostly gong across the void.

Now these utterances are all related intimately to the mind of Conrad Stone. And on Stone, who pervades the deeper level, we may speculate a little. His thoughts are unbounded ones; his associates are those who have been through a soul-stirring experience. Whether this is repellent or magnificent, Conrad stone is to them the measure of it. Perhaps he is nothing more, and nothing less, than that. For if we substitute an algebraical X for Conrad it still leaves him with an overwhelming power. Life, too, is enigmatic, and holds within it conscience, belief, and the truth that cannot be gauged by science alone. Mr. Houghton's touch is masterly and unfaltering: he gives us a fairly clear solution to the surface riddle, but to the more profound enigma we must make our own response.

SYLVA NORMAN

THE INDIAN INSTITUTE OF CULTURE

[The lecture which we publish here was delivered at the Indian Institute of Culture, Basavangudi, Bangalore, on January 19th, 1951, by **Dr. Kurt F. Leidecker,** American research scholar at the Visvabharati, Santiniketan. Dr Leidecker, Professor of Philosophy in Mary Washington College, Fredericksburg, Virginia, and visiting lecturer on Oriental Philosophy at the University of Southern California, Los Angeles, is a Sanskritist who has published several translations from Sanskrit into English. The first of the two lectures which he came to Bangalore to deliver at the Indian Institute of Culture was on "The Philosophic Significance of Similes in Ancient Indian Thought."—ED.]

THE REAL INTEGRATION OF EASTERN AND WESTERN THOUGHT

I think the time has come to talk about the integration of Eastern and Western thought in practical terms. There is, especially of late, a tremendous amount of agreement perceptible between writers and speakers in all parts of the world so far as the close association, commerce and exchange of ideas for mutual benefit, spiritually and materially, is concerned. Perhaps one should not say that too much has been written and discussed on that point. For such matters bear restatement continually in order not to let the fires of enthusiasm die down. The point of view which brings East and West together must ripen in every individual consciousness into an attitude which must be felt as a motivating force in human relations. There is much of that on a cultural level when men of different countries meet; there is much good-will everywhere in the world even despite political differences. But a great deal more is needed.

This new outlook which brings East and West together appears still as if it were superimposed on an old pattern of traditional thought. This pattern was and is founded on the presupposition of an essential difference between East and West. That which is different in the cultures is still held up as an idiosyncrasy or an oddity, a thing of interest, to be sure, but appealing to one's sense of the odd and delectably novel. We never regard the different manifestations within our own culture in quite the same light, for they have evolved out of similar backgrounds and are, though peculiar, amenable to rationalization on the basis of common presuppositions or prejudices. The new outlook in which East and West assume equal stature is still too new to have become second nature.

One of the first things that were discovered at the recent Unesco Symposium held at New Delhi on "The Concept of Man and the Philosophy of Education in East and West" was that there is really no justification for dividing the world into East and West. Geographically it certainly is nonsensical, for what is East to oneself is West to someone else. Likewise, culturally, no such distinction is called for, because the same tendencies may be found the world over. As one member of the Symposium pointed out, cultural levels are so many rungs on a scale that has international value, so that men within different nations may attain the same rung. Hence one cannot say that a certain nation or country has attained a certain culture. Civilized men live together with uncivilized ones in the same country. The values that we recognize are the supranational values.

Now it goes without saying that we are still far from putting this supranational scale into effect as a workable instrument in our concrete relationships with each other. We are still dominated by political and sometimes very narrowly national concepts which prevent us from implementing this international scale in practical dealings

with each other. It is not lack of good-will and sometimes not even the weakness of human nature. It is simply that the facilities for putting this new-won insight into practice are lacking. The ethical and metaphysical bases for thinking of humanity as one are being elaborated fast in order to undergird the sentiment on which such a view is established in the hearts of many persons in all countries. But we must make equal haste with acting upon this insight.

If it is true that the original fact is unity, oneness, whether it be in application to the created universe or to the manifoldness of human kind, then our thinking and action must be attuned to it. We must think of humanity first, then of personal idiosyncrasy. A completely new attitude must be developed which is the reverse of what the past scientific age has cultivated and instilled in all of us. We have to think in wholes, totalities, integers. Over-specialization has been responsible for emphasizing distinctions and minutiæ. Now we must see that which is common and stress that.

This new outlook puts demands on the human mind for which we are not well prepared. We have been taught to regard the whole as a summation of parts; we have been made to add, subtract, divide and multiply units as if they were absolute in themselves. It never occurred to us that these units derive all their existence from and by virtue of the whole to which they belong. It is the mathematician among scientists who has driven this fact home to us. The original fact is integration, not disintegration. Any number derives its being not from itself, but from the number system and its peculiarities. The perfect individual is not to be found as one of many: it is unique. Of course, philosophers have been familiar with this sort of thinking for ages. Just study Pythagoras, Plato, Plotinus, Leibnitz and others.

The appeal must, of course, be purely to sentiment. Intelligence can never guide us from independent units to the whole: it is an infinite task for infinite time, and we are as close or as distant from it as ever. It is not only the better part of wisdom, but it is logically correct to start with unity or the one whose particularization or individualization the many are. It is absolutely wrong to designate such a procedure as abstract, for that is what in actuality we are doing right along. Our attention simply has not been drawn to it. We could not think without the presupposition of absolute unity of consciousness. Our genetic view has warped our judgement. But unity comes before multiplicity—not in a time sense, but logically. The possibility of adding, subtracting, dividing and multiplying is logically prior to these operations. One could not add, if the numbers with which one is dealing or the system of which they are a part did not permit such an operation. It is not a discovery that two and two make four. The problem was solved as soon as one agreed to use that particular system. The individual may be astonished over a particular arithmetical operation which can be put to effect; but in reality the operation only makes explicit what has been present in the system.

This example from mathematics can serve to illustrate the type of thinking we have to do in application to human relationships. There is no isolated human being. Each mirrors humanity within himself. Neither he nor humanity would be anything apart from the other. For the sake of convenience we might take individuals into consideration; we might speak of Eastern man and Western man. But no reality attaches to all this.

The problem now is a practical one: how can we make people realize this? Will they be able to see the logical necessity of such a world view? I think it possible if we had the type of teacher who is full of insight. It is essentially a problem of education as well as of educational techniques. Real integration of thinking depends on the recognition of an integrating base.

Such a base cannot be found in the sensory world which consists of disparate elements. We must educate people to the reality of the spiritual, by which is not meant anything sentimentally religious or vapoury. The underlying structure of reality must be laid bare to man's comprehension.

Just as a span of steel or a pair of cables which make possible our crossing a great river are not merely what they appear to the eye beholding them or the hands touching them, but the result of great toil and mathematical computations, so this universe in all its aspects is the result of something akin to the human mind which accounts for the causal and other relationships in nature. It would be folly to say that, since we do not perceive the formulas arrived at by intricate calculations of stresses and strains or the blue prints in the engineer's office, these things are not part of the bridge. They are as much a part as the vocal chords are of speech or our conventional grammar and syntax are of language and communication.

People may not know formal grammar and syntax; yet they use them and by virtue of their unrecognized knowledge of these they can understand others. Likewise, logic is the basis for understanding between man and man. It is the intangible which at the same time is the most practical and useful. Just imagine a game without the intangible rules, or an acknowledgment of such rules, even if only implicit! Logic is no less indispensable to our understanding the world. The teacher requires to realize this before he can impart the new insight into human relations and thoughts. He must be an idealist not merely at heart but by philosophic conviction as well. The reality and primary importance of the structural or the logical must at all times be present to his mind.

Education, then, has to be geared to this thinking in structural terms. The resulting integration of the factors in individual and national life must be accomplished on two levels, that of activity and that of being or of thought. The latter in particular was stressed at the Unesco Symposium already referred to by Dr. Clarence Faust who called it a sharing in being which he made supplementary to attention to process as the peculiarity of Western culture. The East was always more given to the factor of consciousness and being which might be understood as the rallying ground for a variety of opinions. Insistence on doing, activity and process lacks largely that reference to a common objective which might cement human effort into united endeavour.

All this seems strangely abstract, and we promised to centre our attention on practical measures. But, like the blue print, this discussion was necessary and basic to the structure to be erected. The whole problem of integration of West and East in all its ramifications can never find a satisfactory solution except with the blue print before us. Otherwise we might miss the general plan and fall prey to false principles which promise to guide us to the same universal perspectives.

It is education which will make possible building according to the blue print. The requirements of the educator have already been outlined. Now it is necessary to indicate briefly the system of education most conducive to producing men and women with the supranational outlook.

The broadest statement that we can make is that education should stress philosophy above all else. For if clear and logical thinking fosters the outlook mentioned, it must be that discipline which fosters much thinking which is incorporated in the pedagogical process. Now we do not mean philosophy as a subject merely; that would be equivalent to assigning a like importance to the master plan and a detailed drawing of a section of the building. Philosophy is *not* merely one of the subjects and it is a pity that it so appears in the catalogues of our colleges and universities.

As a subject philosophy is nothing but a study of the history of philosophy, and reading, discussing and criticizing what great men have thought about the world and man's place in it. Such a study is, no doubt, tremendously important and each student must be exposed to it. But philosophy has an infinitely greater scope than that. If the insights which men of genius have communicated to us cannot be put to work in our own lives, then these men have lived in vain and their thoughts, like their bodies, are dead. Philosophy must never be studied as a subject like palæontology: it must be made alive on the premise that it is basic to all disciplines and to life itself. How can it be made so? Only if each subject is treated philosophically will it attain its full scope in the experience of the individual and society.

The tendency towards making philosophy basic has often been couched in a plea for humanism and a reintroduction of humanism into our curricula of liberal arts, professional or engineering courses. This is a trend of the times, particularly in America, which must be greeted with enthusiasm, for it will assure the breadth of outlook which we need and lay the basis for the integration of East and West on the pedagogical level.

This integration must not, however, remain a one-sided endeavour. The West is no doubt leading in it but the East is also reaching beyond its horizons in so far as it follows Western learning. It is not a healthy situation, however, that in the process the Eastern heritage is made little of or even lost, so that Western scholars are often more familiar with that heritage than is the East.

The integration at which we are working in the West must be matched by a like integration in the East. The introduction of revised curricula in American colleges and universities which is now going on, with the broad humanistic outlook dominant, should have its counterpart in the East. Instead, traditionalism is universally observable. There is imitation of English and Continental teaching methods and a tendency to offer more courses without effecting integration on the basis of a broadly conceived education.

On the other hand, the West should not be allowed to bring about momentous reforms in its curricula only to have to revise them later when it is realized that teaching all subjects philosophically entails knowledge of Oriental philosophy and aspirations as well. This is a problem for Unesco, to stimulate curriculum building in all countries on the basis of a mutual exchange of ideas regarding the requirements. Now that Unesco has explored, with the assistance of men from different countries, the Concept of Man as well as established the type of education needed for putting into operation the dynamics of this concept, it should proceed with encouraging symposia of educators to work out curricula suitable for colleges and universities in all countries to insure that the new world-outlook is embodied in all departments of learning.

KURT F. LEIDECKER

ENDS AND SAYINGS

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

Under the title "Documents on South Asia," the Winter 1951 issue of Unesco's *International Social Science Bulletin* presents in its nearly 250 pages an analysis of the economic and social problems of a vast region, the organized attempts at their study and solution and a wealth of bibliographic material for the specialist. The ordinary reader will be interested chiefly in the nine special articles by distinguished writers of India, Ceylon and the West.

Dr. Claude Lévi-Strauss of the École des Hautes Études, Paris, contributes a study of "Social Science in Pakistan" but his Foreword to the issue is of special interest. In it he insists on the essential similarity of Eastern and Western civilizations. He traces the decline in Eastern prosperity directly to Europe's forcible incorporation of a still primitive Asia in "a world economic system that was solely concerned to exploit raw materials, manpower and the possibility of new markets." But if he holds that the East has, therefore, material and moral claims upon the West's assistance, he recognizes the contribution which Asia can make in return—its sense of the inseparability of the physical and spiritual worlds and its ideal of peaceful brotherhood.

Other able contributions cover such subjects as the impact of modern technology on South-Asian social structure, the status of Indian women, tribal rehabilitation in India and the economic and social aspects of the Indian villages.

In his recent Convocation Address at the Shri Atma Nand Jain College at Ambala, Shri K. G. Saiyidain struck a characteristically idealistic note. Among the points he made was that there was danger in giving a too narrow interpretation to the demand for technical and professional training in institutions of higher learning. No one, he declared, could be a good technician or civil servant if he was only such.

> ...efficiency divorced from understanding, and power divorced from vision may well become a curse instead of a blessing...general education...should endeavour...to inculcate the basic qualities of mind and character that are needed in all walks of life.

The College at which he was speaking was dedicated to the ideals of Truth and Non-violence preached by Lord Mahavira millennia ago, as they had been in our era by Gandhiji. Life today, he said, was "more complicated and exacting, demanding a higher standard of efficiency and integrity and devotion to certain basic values." Only love and compassion could release the great energy and power hidden in man and so meet the menace of the atom bomb.

> I can imagine no nobler or more significant immediate objective for our educational institutions than to try and knock down the dividing walls that have reared their ugly heads to separate man from man and undermine the essential sense of human unity and interdependence.

Of the "Three Essays" which have reached us, based upon talks given by

N. Porbandar at the Culture Centre of the Indian Union Club at Ootacamund on November 2nd and December 14th, 1951, one deals with "The Coming Era," one with "Soil Erosion from Flat Lands" and one with "Unemployment."

On the subject of "The Coming Era," we agree with the writer that a change of heart on the part of nations as well as individuals is the great need, but not that a common brotherhood depends on equality in every respect. Else were the hope of a united world slender indeed. Nor does it seem practicable or just to limit the quota of each nation for the international armed force to the number which the smallest nation can supply. How then are equal privileges to be assured to nations small and great? How but on the principle of the family, in which the younger and weaker members not only have equal rights with the others, but even a proportion of help and solicitude far greater than their share?

To the extent to which the more powerful nations today are contributing with unmixed motives to the relief of the poorer and economically backward countries, the possibilities of correct international relations are being adumbrated. But nations are but collectivities of individuals, and the convincing of the many of the fact of universal brotherhood is the most urgent need.

The unequal distribution of mass communication facilities revealed in the January *Reader's Guide to Unesco Publications* is disquieting. Data summarized from a recently published revised report—*World Communications*—indicate how insignificant is the share of the relatively less developed areas in these facilities. Thus Asia, Africa and South America together buy but 15 per cent of the world's daily papers and possess but 11 per cent of the radio receiving sets and broadcast no regular television programmes.

The causes are not far to seek—the wide-spread illiteracy in these continents, the poverty of the masses, etc. —but it is particularly unfortunate, in view of the great need of mutual understanding, that these areas should be by circumstances denied access to the common stream of human thought. Granting that this stream carries much *débris* today, yet its waters could surely moisten the parched fields of cultural isolation and quicken the seeds of cosmopolitan interest and sympathy. Arid zone research, directed to the amelioration of desert conditions and the prevention of their spread, might with profit be applied to the Saharas and the Gobis of the mind.

In his address on the 16th of May to both Houses of Parliament, President Rajendra Prasad struck the right key-note for the future of India in the following words:—

> We have to build up the unity of India, the unity of a free people working for the realization of the high destiny that awaits them. We have, therefore, to put an end to all tendencies that weaken that unity and raise barriers between us—the barriers of communalism, provincialism and casteism.

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THE ARYAN PATH

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

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"THUS HAVE I HEARD"—

The root of the matter is a very simple, old-fashioned thing, so simple that I am almost ashamed to mention it, for fear of the derisive smile with which wise cynics will greet my words. The thing I mean—please forgive me for mentioning it—is love, Christian love, or compassion. If you feel this, you have a motive for existence, a guide in action, a reason for courage, an imperative necessity for intellectual honesty. If you feel this, you have all that anybody should need in the way of religion.

These are the words of Bertrand Russell, a confirmed materialist, a thoroughgoing rationalist, a disbeliever in the psychic and the occult. They are from his latest publication, *The Impact of Science on Society*, issued on his 80th birthday a month and a half ago. He pleads for the removal of distrust between East and West; he finds the ways and means which are being used or recommended "silly"; he looks to time to bring wisdom. Meanwhile, he offers his own remedy, quoted above, which is a teaching of the many saints and of all sages of all times. It is the ancient teaching repeated by Jesus who came after the Buddha, as of Lao Tzu of China who was Buddha's contemporary. And there are others, In our own days Gandhiji demonstrated the profound significance of that verity which is the centre of the true Religion of Life, whatever the name. By it not only individuals but nations also can live in peace and progress in harmony. That ancient teaching which the Tathagata Himself repeated is: "Hatred ceaseth not by hatred but by love—This is the Eternal Law." Bertrand Russell repeats this. The teaching is scientifically sound, psychologically accurate, and morally true.

Almost at the same time, India's great Prime Minister expressed his conviction justifying his foreign policy. His words give support to the sage advice of Bertrand Russell and show how deep an impress Gandhiji's influence has made on

the heart of Jawaharlal Nehru :—

Let us understand the historic currents in the present phase of human history, when we stand on a verge which may lead to grave disaster or to a new world. The way of war, including what is called COLD WAR, is not the way we or any country should pursue. It coarsens and degrades people because we tend gradually to live a life surrounded by hatred and anger and violence. It passes my comprehension how, after a terrific war, you can rapidly build up any social or economic order that you may aim at, because it will take generations just to get rid of the ravages of war. It also passes my comprehension how some people who dislike communism and make it an enemy, think they are going to put an end to communism by war.

This moral, religious and spiritual teaching is influencing an increasing number of people. Sword cannot kill Satan. Wars cannot destroy War. Violence cannot overcome violence. These are trite axioms for the religiously minded and principles for practice for the spiritual aspirant. Yet within them lies the seed idea from which the true ideology will grow. Therefore we must welcome such words as these of the famous Pastor Niemöller. Recognizing that Stalinic Communism is not acceptable to the West and referring to the view that "the one alternative to stop it naturally seems to be war," he said :—

But nobody believes that war really will be an effective means because of its results. And so far as I know, nobody really wants to have a war. In Russia I have told my story, which I have told many times and in many places of the world, that personally I do not believe that there is a single millionaire in the United States of America today who would not gladly give up all his millions and starve and go as a beggar, if only he could prevent the third world war by this way. So I found that in Russia, as well as in my own country, really nobody believes in war as a means; nobody wants to have a war. But it is just the lack of confidence that the other one will not make war, and so people are afraid of each other, and that brings us into all our difficulties.

This lack of confidence in others, this fear that they will attack us, is a major force which corrodes peoples' hearts. As long ago as 1888 H. P. Blavatsky wrote these pregnant words :—

With right knowledge, or at any rate with a confident conviction that our neighbours will no more work to hurt us than we would think of harming them, the two-thirds of the World's evil would vanish into thin air. Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through. It is the constant presence in our midst of every element of strife and opposition, and the division of races, nations, tribes, societies and individuals into Cains and Abels, wolves and lambs, that is the chief cause of the "ways of Providence." We cut these numerous windings in our destinies daily with our own hands, while we imagine that we are pursuing a track on the royal high road of respectability and duty, and then complain of those ways being so

intricate and so dark. We stand bewildered before the mystery of our own making, and the riddles of life that *we will not* solve, and then accuse the great Sphinx of devouring us.

Such statements as those quoted above are bound to open the spiritual intuitions of an increasing number of men and women. Unity through such ideas is bound to produce united action. Let those who believe in the Law of Compassion become active in heart, mind and speech and unite to affirm the truth, to understand it better, and to popularize it widely. What truth? This:—

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.

SHRAVAKA

THE LAW OF LOVE

Finding strange the blindness of the men who believe in the necessity for violence, and convinced as I am of the contrary, it is not arguments, however, that can persuade me and convince others of the truth; what determines my belief is the certainty of the spiritual nature of man, of which love is the manifestation. But real love, revealed to us by Christ, excludes the possibility of all violence.

I do not know, and no one can know, if the use of violence or resignation when threatened with evil is useful or useless, harmful or harmless; what I know, and what every one knows, is that love is good; it is good when men feel affection for me; it is much better if I feel affection for men; in fact, the greatest good of all is my affection for all, not only for those who love me, but, as Christ said, for those who hate me, who injure me.

Strange as it may be to any one who has not felt this, it is nevertheless true; and the more I ponder on it, the more surprised I am not to have felt it sooner.

The real love, which denies self and identifies its "ego" with another is synonymous with the awakening in the soul of the superior, universal principle of life. This love is the true, and gives all the good that it can give when it is only love—that is to say, free of any personal interest. And it is this kind of love that must be felt for the enemy or the offender.

...It follows that the human soul suffers when one opposes evil to evil, and on the other hand, feels the greatest happiness in returning good for evil.

LEO TOLSTOY

A PILGRIMAGE OF FRIENDSHIP

[This article by **Prof. K. R. Srinivasa Iyengar,** Professor of English in the University College of Arts, Andhra University, Waltair, and a well-known English writer and critic, should convince any one of the tremendous potential contribution which judicious exchange of persons between countries can make to mutual friendship and good-will. Such a carefully planned tour as this arranged by the British Council for an appreciative visitor from abroad can be productive of more good than aimless holiday jaunts of hundreds, though these also widen the horizon. The day when restrictions upon the free movement of persons and of currency are removed will be a red letter day in the calendar of human relations across the artificial boundaries that now keep people in compartments, except for the privileged few. The citizens of all countries have lost a large amount of liberty in fighting two wars for securing freedom.—ED.]

I was in Britain last year from mid-September to mid-November as the guest of the British Council. I had a gorgeous time, for the Festival of Britain was still on when I reached London. Presently, however, the news of the King's illness cast a sudden gloom, and it was instructive to watch the anxiety of the people during those critical days of the operation and the unfolding promise of complete recovery. The political landscape too was not wanting in excitement, due to the Persian crisis and the Egyptian crisis, and the General Election that followed.

I came upon the first burst of autumn colouring in Windermere and Grasmere, ideal places in which to witness so enchanting a phenomenon; and I spent a perfect afternoon at Loch Lomond and in the Trousachs, surely among the loveliest spots in the world.

I visited the universities—Oxford and Cambridge, Edinburgh and Glasgow, and many of the newer foundations as well; they were just reopening after the long vacation, and the Halls were filling with a new generation of eager-eyed undergraduates.

I saw places of historical, antiquarian or literary interest; I saw plays and pageants, cathedrals and country houses; I visited libraries, museums, art galleries; I often wandered alone, losing myself in town or country; I met and conversed with people of all sorts, but during all those weeks, never for a moment did I feel that I was in a foreign land. Having read English literature and taught it for two decades and more, I had already grown familiar with the land and the people of Britain, seeing them, though, only as through a glass, darkly, as it were. But *this* was the reality, and I was by no means disappointed by it; on the contrary, English literature seemed to acquire a new glow from this contact with reality, and what had been obscure

before now assumed a transparent clarity.

It was no Utopia to which I had gone; the weather was occasionally trying, the tempo of urban life often made me shrink within myself and the vegetarian food that I got was insipid, more often than not; but I was happy in Britain, and I learned to admire and to love its inhabitants. A sense of tradition is deep-rooted in them; the changeless persists beneath the glittering draperies of change. The aroma of antiquity and the sanctity of tradition are miraculously preserved to lend a flavour and impart a beauty to the façade laboriously constructed by modern science and technology. This elusive national trait of always relating the present to the past, so that they may both strive towards a still better future, is perhaps the real secret of Britain's survival as a great nation, almost the greatest, taken all in all.

Besides this instinctive reverence for tradition, the people of Britain have other distinguishing marks: their sense of discipline, which is as second nature to them; their unfailing, almost embarrassingly elaborate, courtesy; their capacity for hard thinking and hard work; their marvellous gift of patience; their shrewd understanding of men and affairs; their humour and their humanity—these too are among the ingredients of the national character, and determine the British way of life. Conservative by nature, the British for that very reason are almost the only truly progressive people in the world, for it is not merely the desire for reform but the paramount need for it that decides its pace and its scope. The changing, the altered, the abiding, all keep house together; the 15th century, the Victorian Age and the present day harmonize somehow,—as in Magdalen College, Oxford, for example, the brilliant hues shading off gradually into darkness, and neither life nor poise being sacrificed.

Four months have elapsed since I sailed from Southampton on my return voyage. Yet there are certain events which retain their vividness —places seen, persons met, ideas ardently exchanged—and these have grown into me and have become a part of me. For indeed this adventure of discovering Britain was also a pilgrimage of discovery of friendship. One was received with courtesy and consideration nearly everywhere: but one needs more than these to be able to scale the Himalayas of realization. One needs generous understanding; one needs friendship, friendship which leaps across the barriers of age, race, language, tradition; and one needs the humanizing and enfranchising grace of simple sinless love—Christian love. And I found them all, both where I specially sought them, and, sometimes, even in the most unexpected places.

The 18th of September, for example, was packed with memorable experience. I spent the greater part of the day in the South Bank Exhibition and nearly tired myself out making the round of the various

pavilions. In the evening I met, at Mrs. Ewer's, Mr. and Mrs. Carver, and, since they had all visited India, talk was easy, and P.E.N. fellowship did the rest. Hermon Ould was in the hospital, they told me, and he had made inquiries about me. (But none of us realized then that his end was so near.)

From Mrs. Ewer's I proceeded to James Strachey's place in Gordon Square. I had exchanged a few cordial letters with him in 1938 when I was arranging for the publication of my book on his brother Lytton, and I was now naturally excited and even a little afraid. But James put me at my ease at once. "The house is in some disorder," he said as we went up the two flights of stairs, and the strong smell of fresh paint was almost overpowering. Mrs. Strachey joined us, and we had dinner together —a purely vegetarian dinner. An elderly couple, the Stracheys looked distinguished in every way. There was ease, friendliness and culture in the very atmosphere. Tall, grey-haired, with a beard clipped short, unlike Lytton's, James Strachey looked very different from his portrait in the Tate Gallery. Mrs. Strachey, tall, slender, graceful, with high-arching eye-brows, bore a faint resemblance to the Virginia Woolf of the later portraits

James's life-vocation has been the rendering into English of Freud's Works, and his sister, Dorothy Bussy, has translated André Gide (most of him) into English. During and after dinner, conversation flowed freely, and I felt that I was among friends. I saw around me rows and rows of books. There were Lytton's works in original or in translation, and James showed me a copy of *Eminent Victorians* in Japanese!

The Stracheys put various questions to me relating to India and her new responsibilities. The Strachey family had had affiliations with India for several generations, and so James and Mrs. Strachey seemed to be greatly interested in my remarks on the Sarda Act, the situation created in Hindu society by post-puberty marriages, the language, the educational and the Communal problems, and the social and political scene in India. James made a reference to *Olivia*, the best-seller which his sister had written at the age of 80 and also to the successful revival of Lytton Strachey's play, *The Son of Heaven*. It was nearly midnight when I took leave of my hosts and went back to my room in Connaught Square.

September 29th, 1951: Another memorable day. A rather misty morning in Bristol. Prof. August Closs, Head of the German Department in the University, called at my hotel and took me in his car to see St. Mary Redcliffe, and the Bristol Cathedral. Closs told me that there was no other church quite like St. Mary Redcliffe anywhere in Europe, and indeed its Gothic arches, the clear lines throwing the arches into bold relief, the fusion of lightness and grace, the magnificent harmony of parts, all produce an effect that is altogether indescribable. The Bristol

Cathedral was no less impressive, though perhaps it lacks a little of the sheer grace and other-worldly aspect of St. Mary Redcliffe.

Professor Closs then took me to his house, a lovely, lonely spot on Stoke Hill. Near the garage he showed me the church which his twelve-year-old daughter, Elizabeth, was erecting—a plaything, but very pretty! Lizzie herself now greeted us, smiling, and entering the house I met her mother, Hannah Closs, the novelist. Hannah is frail, slim and fairy-like. A Professor's daughter and now married to a Professor. Hannah's interests are art, beauty, poetry—the inner life and its transfiguring significances. Once again I was among friends, for kindliness enveloped me. There were books everywhere; here, a piano; an image of the Buddha there; a tapestry (Mrs. Closs's work) hanging upstairs; Lizzie's room, stamped with her character; the garden—they wished to show me everything, first editions, rare books, a letter in Goethe's handwriting; there was so little time, and there was consequently a sweet disorder in the behaviour of us all.

Properly protected by pull-overs, rugs and overcoats, we started at 2 in Closs's open car for Wells and Glastonbury. It was an exhilarating drive; the mist had disappeared and the sun was glorious; and all the earth was gay. The breeze was strong but not violent. Having passed the little town of Wells we reached Glastonbury at 3 p.m. Ever since, 15 years ago, I had read John Cowper Powys's *A Glastonbury Romance*, the name had strangely fascinated me. Here was Glastonbury Abbey in ruins—but splendid in its ruins. A tower here, a portion of intersecting arches defying Time's ravages, the abbot's kitchen entire. bits of the original pavement, all can be seen now, and they give us some idea at least of the original.

On our way back we saw the Cathedral at Wells, yet another impressive structure. The men of the middle ages were men of faith—religion and life were one to them—and that was how such stupendous edifices, houses of holiness which were also houses of beauty—often of transcendent beauty—went up all over the country. By 7.30 we were back in Bristol. At dinner we talked as though we had known one another all our lives. At 10.30 Mrs. Closs read to us, at my request, a few pages from her new novel (still unpublished), the third volume in her Albigensian trilogy. It was an unusual experience to hear a novelist read her own work and, as she read, the words stole over me like music. It was a beautiful passage, charged with poetry, and I said so. It was midnight when I reluctantly returned to my hotel. Next morning, at 11, Professor Closs came again, and I joined Hannah and Lizzie in the car. Later we took a walk through the garden when I referred to the Savitri legend and Mrs. Closs told me the story of the Grail legend. Lunch at their home at 1, and at 2.30 they left

me at my hotel, and it was "*Au revoir*" at last.

I left Bristol for Dorchester the same day. A car met me to take me to Chydyok. The drive through Dorchester—Hardy's "Casterbridge"—was exciting, and presently, branching off from the main road, the car raced across the grassy plain and soon entered a basin with hills around, scaring the hares, which fled in all directions. At long last we reached Chydyok. Here was Arcadia—a lonely cottage, a grassy plain and rising hills, rabbits in hiding, grazing cattle, a barn in front, and yonder the sea.

At the gate Miss Gertrude Powys and her sister Philippa received me. My luggage was conveyed to Alyse Gregory's room. Chydyok is two houses in one: the eastern half had been taken by the sisters first; then, in 1931, Llewelyn Powys and his wife Alyse Gregory had moved into the western half. Since Llewelyn's death in Switzerland, Alyse had lived in Chydyok but—as ill-luck would have it—she had left for America on the very day I had reached London. I was not to meet her, but her room was now mine for a couple of days.

The rooms in Chydyok were full of books, and the walls were decorated with photographs, portraits and paintings, many of these by Gertrude. Phillipa (Katie) Powys has published a novel, *The Blackthorn Winter*, and writes poetry, but her real passion is for gardening. Katie told me how glad she was that India was now independent, and how greatly she admired Mahatma Gandhi. We had a delicious vegetarian dinner, and Gertrude promised to give me rice the next day, for her sister in America had sent her some rice opportunely! How good they were, these sisters whom I had met for the first time that evening: it was sisterly affection at its purest and best. I retired at 11, and slept in the room that had once been Llewelyn's, surrounded by his MSS.—a whole row of them.

I felt cold when I awoke on the 1st of October, but Katie was up already and working in her garden. It was Lulu (Llewelyn) who had originally laid it out, Katie told me—it had then been a mere slope. At the eastern end was Lulu's revolving shelter, rather like the one in Shaw's Corner at Ayot St. Lawrence, but smaller. There Lulu had once been taken ill and the whole night the nurse had sat with him in stormy weather. There was another shelter too, and this was equipped with a fire-place.

After breakfast, Gertrude and I started at 10.30 to pay a visit to Llewelyn's grave. We walked up the hill to the west, wading through deep grass; from the top of the hill we could see the ocean in the dim distance. We passed a group of fat cows which looked at us philosophically; they seemed to know Gertrude very well. We then crossed a field of corn-stalks and reached Llewelyn's grave at last. A massive white stone covers the ashes which had been brought in an urn from Switzerland.

The front is chiselled and contains a simple inscription giving Llewelyn's birth-date and the date of his journey's end in Switzerland. Blackthorns grow behind the stone and serve as an appropriate background. "No one loved life more than Lulu, and none could have put it to better use," said Gertrude, with feeling in her voice.

Returning from the grave, we went further down, almost perilously near the land's edge—picking flowers, smelling herbs, avoiding rabbit-holes. Gertrude knows everything about the place, and she speaks with such gentle emphasis, such beautiful precision. Thousands of years ago, the men of the neolithic age must have swarmed in that region. The remains of earthworks and small stone implements still tell that ancient tale.

Back in Chydyok, I sat in Gertrude's room and examined her bookshelves. A whole row of John Cowper Powys's works, with such characteristically Powysian inscriptions; a lower row, containing T. F. Powys's novels; a third row, all Lulu's writings, and also Alyse Gregory's; and a fourth row, Littleton Powys's works, and Dictionaries, and the *Divine Comedy*. On her sofa she keeps "Q's" *Oxford Book of English Verse*, originally Jack's present to Lulu and full of the latter's pencillings. The walls are hung with Gertrude's paintings—of her father, of her brothers and sisters, besides various sketches. I saw a self-portrait done years ago,—a perfectly ravishing Gertrude. She told me she still painted, whenever she got time: the easel was in position and I saw a sketch in progress.

In the evening, one of their friends, Dr. Charles Smith, joined us at tea. He had come walking from a distance of five miles, and the talk turned, among other things, on Indian spirituality, Ramakrishna, Sri Aurobindo, and Ramana Maharshi. An uncut diamond—that was Dr. Smith. Such men and women like Gertrude and Katie are indeed the salt of the earth.

Dinner at 8.30: more rice, cooked in cheese, pepper, tomatoes, chillies and salt. Katie asked me how I would differentiate between "soul" and "spirit." I was taken aback, I slowly answered: "So long as the sense of separative identity remains, we may call it the soul; but when its oneness with God is realized, we may call it the spirit." I was again drawn into a discussion on Gandhism and on Aurobindian spirituality, and I promised to send them a copy of my book on Sri Aurobindo. Next morning, after breakfast, I started for the station. The sisters put me in the car and wished me all joy in England. "I shall tell Alyse," were Gertrude's last words—or among her last words—to me. I looked behind to see Gertrude and Katie as long as I could: but the car had already shot into the plain, and soon all was blotted out, and only the green grass and the sloping hills and the grazing cows filled my dimming vision.

Two or three busy weeks followed;

I "covered" Manchester, Liverpool, Leeds, Durham, Newcastle, Glasgow and Edinburgh. I reached Cambridge on the 21st of October, *via* London. Here was Trinity, Strachey's college; here St. John's, C. R. Reddy's; and here King's, Sri Aurobindo's college.

I was due to dine with Mr. E. M. Forster at King's on the 23rd. The Chapel at King's—like Magdalen's Tower in Oxford—is without question one of the absolutely beautiful pieces of architecture in Britain, and I slipped in and heard enraptured the evensong, forgetting myself for a while. Then I went to Mr. Forster's room, and he welcomed me with the remark that I hadn't changed since he saw me last at Jaipur in 1945. Mr. Forster had lately broken his ankle, and limped a little, but his face was as radiant as ever; there was no diminution in his vivacity, and distinction was written on his features and movements. He was worried a little because he wasn't quite sure if I could get a purely vegetarian dinner. In spite of my protests, he limped his way to the chief waitress, and presently returned with a sunny face and declared that it would be all right. He introduced me to the Provost and some of the Fellows of King's, and we all trooped to the Dining Hall, walked in file through the students, and went up to the High Table. The portraits on the walls—Hugh Walpole, Goldsworthy Lowes Dickinson, Oscar Browning, J. K. Stephen, Forster himself—partly contributed to the subtly charged atmosphere. After dinner we went to the Common Room, and from there to the room of Mr. Bennett, an undergraduate, where about a dozen students and Mr. Bennett's own tutor had already assembled.

After coffee, Forster began to read his unfinished, unpublished novel, *An Arctic Summer*, written before the first World War. He took about 90 minutes to read the six chapters —he read beautifully, suggestively, occasionally even participating in our laughter. Martin and Venetia and her imperious mother and the mysterious young man who saves Martin from falling under the train —Forster had jerked them into our midst, and there they performed their gyrations to our great delight. When the reading was over, sandwiches, biscuits and beer passed round, and the many eager listeners now directed at Morgan Forster a barrage of questions. Comments followed, and these were spiced with wit and humour, and I felt that, given a chance, the students would have completed the novel in a dozen different ways, all equally convincing.

Forster asked me if I had had any experience of being involved in an emergency—like Martin in the cinema house. I referred to the earthquake in 1938 and the floods in my village in 1924. Other questions followed—the caste system, inter-caste marriages, conversions and the consequent multiplication of castes, Pakistan and the Kashmir problem,

polygamy, widow re-marriage, post-independence trials, the problem of soul-searing poverty—and so the discussion went on and on. It was past midnight when the company broke up at last. Forster and I bade good-by to our host and, having ordered a taxi at the porter's lodge, he left me at my hotel and drove to his friend's house for his night's rest. In his Rede Lecture on Virginia Woolf, Forster sadly remarks: "No light shines now from Cambridge visibly." That was perhaps true in 1941—but with Forster installed at King's, the light of Cambridge shines once again, dispelling the mist of unreason and the darkness of ignorance.

After a week at Oxford, I returned to London, and during the two weeks I spent there I often met the young novelist Mr. Michael Burn and his charming wife, Mary. By a fortunate coincidence the room booked for me by the British Council happened to be on the first floor of the house occupied by the Burns. Michael's *Yes, Farewell*, written when he was a prisoner of war in Germany, is a first novel of unusual power, one of the very best war novels I have read. It is full of politics, but its principal merit is that, in the final reckoning, it is the men who interest us, not their politics. However politics may poison and pervert humanity, under the skin all the generations of Adam are one and the same.

Burn's second novel, *Childhood at Oriol*, an even maturer and mellower work, had just come out, and he was good enough to give me a copy. *Childhood at Oriol* is a triumph of characterization, and it evokes with uncanny precision the fever of the between-the-wars week-end in Europe. Michael was working on a new novel, set in Hungary, so his housekeeper Vera Pratt told me; and Vera's housekeeping was both a human art and a domestic science. The Burns are a wonderful couple: Michael—earnest, sensitive, intellectually alert and Mary—generous, understanding, fascinating. They are of the aristocracy of intellect and beauty, but they are at the same time modest and unassuming. They were among the last to bid good-by to me on the day I left London to embark at Southampton.

And so ended my pilgrimage of friendship in Britain.

K. R. SRINIVASA IYENGAR

SPECIALIZATION AND MECHANIZATION

[**Dr. Irene Bastow Hudson,** a medical practitioner of orthodox training and unorthodox sympathies, which this article reveals, pleads here for more natural and integrated living, for natural as against acquired immunity to disease, and for readiness to learn from the great medical systems of the past, as well as for education in the art of living, about which there is much to learn from the ancient East.—ED.]

Does specialization in Medicine and Education lead to mechanization ? It would seem inevitable that it should to some extent.

Some 80 or 90 years ago an eminent British surgeon said that specialization would destroy the chief value of medical work, and could only be desirable, to a slight degree, in certain professional subjects. To him the essence of the healing Art and Science lay in a thorough knowledge of the complete human being. In this Paracelsus, born 1493, like Hippocrates of a much earlier date, entirely agreed, and so do most general practitioners nowadays.

Overdevelopment of physical intellectuality does not of necessity destroy the soul but it does tend to smother and even at times to annihilate those spiritual attributes with which each was endowed at birth, leaving lopsidedness and incompleteness. True integrity is not encouraged by our present living habits, our education, our creeds or even by our modern philosophy.

As more persons are preserved and kept in comparatively good physical health to a later period of life, so also do we find more psychopathic tendencies, more senility and a greater pressure on our mental hospitals. How does specialization help or hinder ? Is it the general practitioner or the specialist who deals with ill health in its early stages, and wards off the greater evils ? What specialist treats the mental disturbances of adolescence, menopause, drug-taking ? When the condition has become chronic, and often incurable, the patient usually reaches the consulting rooms of able specialists, but what of the period prior to this ? With the very vast amount of knowledge now available there is need of some specialists, but the medical problem is that the consultant should remain a doctor, whose intention is to cure the patient, and not an " oracle " to pronounce judgment on a small portion of a human being.

Obviously, the mechanistic idea is not seen only in Medicine, Industry and Education; it appears everywhere and it takes very little account of anything not actually visible to the physical eye or with the microscope. A human being should have physical, mental and moral attributes in proper proportion, but such wholeness or integrity is seldom seen.

Nature's laws are too often disregarded, and innate idiosyncrasies are classed as so much "bunkum." As we mentioned Medicine first we must here admit that the individual human element is not convenient to doctors. It can lead to much trouble, forcing special consideration of each patient, whereas we now treat (allopathically) mainly diseases rather than patients. The unusual patient always needs very careful handling.

To us it seems that the mechanical urge and age vitiate much of the best work in any system of life. Perhaps the study of modern Science in Medicine and Physics could, even now, be linked in our universities and medical schools with a study of the more fundamental subjects of occult Physics and Metaphysics, and even occult Philosophy. If that were done the future physical and mental health of our race would show more progress and we should ultimately require fewer institutions for the care of the sick in body, soul and mind. Philosophy of the ancient stamp worked with Medicine and Education and provided the way of life which kept the integral man healthy.

Day by day, hour by hour, we break the laws of Nature and think that we can get away with it unpunished. In work, in play, in eating and drinking, in marriage and in sports we ill-treat our bodies and our minds, and do not consider any higher attributes. We do not learn to relax between our feverish activities. By turning ourselves into machines we can and must divorce our higher selves from the lower, and continue to eat, drink and sleep like automata. Scarcely could we hope to propagate a healthy population! If we are to be thus standardized after one pattern what becomes of the "ancestral germinal cell passed from father to son through long generations"? If we consider this cell only from the physical angle, there is still the ancient law of Hermes: "As above, so below; as within, so without, etc.," which, by analogy, gives this cell a spiritual value. The so-called Freemasons might also take a little time to consider the meaning of their symbolism. Roy Mitchell and other writers have given clues to this antique Ritual, without divulging important secrets.

Where are vision and integrity and what of the Third Eye, by which the "WHOLE" could be seen? What of the future? The banished Mind-soul or upper Triad seeks a body through which to work for Humanity: it cannot work through a machine. Must these divorced Egos or Mind-souls wait indefinitely to complete their cycle of service and development?

True Philosophy might be called a way of living; it demands a wholeness in idea and in thinking, and its studies are adapted to all world conditions. It belongs to all age periods, all centuries and all climates; it is a study equally adapted to the older Nordic races, the Chinese and the Indians, the Greeks and the Romans,

and the modern peoples of our restless 20th century. Philosophy cannot be departmentalized and broken up: it pervades all other studies, helping to form man's ethics and his morals.

Nature does not make all trees or birds or fishes from one mould or after one pattern. Why should we use our best endeavours to stunt and distort individual growth? Educational systems of the past and some of those at present in use were not all constituted to that end. Yet the modern trend is to grade and graduate, to standardize in all things, exactly as if each human being were born with the same characteristics and in the same stage of mental and spiritual development as his neighbour. Junior students take up the study of Geography (a sacred science) or of History, for a short period, without any glimpse of the universality of the subjects. French, German or Spanish is often learnt without reference to the history of the language or the people to whom it is a native tongue.

As the condition of our bodies at birth is mainly due to the *Skandhas* (groups of attributes) we bring over from past lives, so when we suffer later in life from ill health, it is obviously caused by our racial, family and personal Karma, which our will-power has been unable to correct or expunge. Given wholeness of body, mind and spirit, much early ill health may be controlled—even eliminated—and WILL can hold a disintegrating body together for a long period of time.

To begin with, the child should be educated as to body, mind and spirit in the art of living. There are many laws of Manu to which we might return in these modern days, and thus make it possible to give education in the earlier years on the old lines. By that means children would grow up with a wholesome foundation on which to build their adolescent and adult lives. Whatsoever a child learns before the age of seven cannot be utterly lost, though it may grow very dim. If the above-mentioned laws are absorbed in youth, the adult should never become either a machine or a chronic recipient of drugs.

True preventive medicine begins in this life for future incarnations and with early education. Immunity is dependent upon the bundles of *Skandhas* that we bring over and not upon serums and anti-bodies. That may sound like treason to Modernity, but few of us would exchange natural immunity to disease for the acquired immunity provided by the injection of foreign substances into our blood streams.

The older systems of Medicine cared less for the physical and the material: more for the causes and ultimate cure of ill health, which always starts in the mind, is a throwing into disharmony of the whole working of the human being. That is the reason why mechanical, piecemeal treatment of the ailing patient never restores him to good health and integral living.

Egypt and India were great leaders in olden days. Could India stage a return to more natural methods of medical and hospital practice it might meet with great response. There must be many in Asia who would gladly see a revival of the old medical system of Ayurveda, which system did not disdain the help of Nature, Philosophy or Religion.

For over 300 years Homœopathy has been known to the West. It is a system of treatment designed to benefit the whole patient, in which special cognizance is taken of the mental symptoms. All remedies are carefully proved so that the keynote of the system—that what can cause can also cure—may be used to advantage.

The use of electrical vibrations is becoming gradually known, though not yet generally accepted, in the West. Clairvoyance is a stranger, and a very suspicious one, to modern medicine, which is, none the less, willing to investigate many sacred bodily constituents and organs, *e.g.*, Blood and the base of the Brain. But examination is made by machinery which we think we can control. For a doctor to examine by electric vibrations, intuition, or clairvoyance would still raise suspicion, as the methods are not fully understood. So few are there among us who have troubled to purify, to develop and to use—*for the good of Humanity only* —the gifts they may have brought into the world at their sacrifice of birth.

There is no doubt that the majority of doctors have their own personal philosophy, just as there is no doubt that the chief motive power behind the medical profession is the desire to promote the welfare of humanity. The hard work, expense and danger of medical training and practice would not be undertaken by young men and women unless there was a very strong urge to join the profession. It is the frustration caused by the mechanical and political trend in these modern days which is to blame for lack of fulfilment of our best intentions.

If it were possible to obtain the opinions of the Educationists and those in the Medical profession we should almost certainly find that the majority would vote for a return to simpler and more integral living, only too glad to shake off the smothering complexities of this mechanistic and material age.

Johann Wolfgang von Goethe was not the only man who hoped "in the good, the whole and the TRUE resolutely to live and honourably to die!" He succeeded only in part: can we make the effort to do at least so much with an added two centuries of civilization to help or hinder us?

IRENE BASTOW HUDSON

MY WORK IN ASSAM

[**Miss Margaret Barr,** whose book, *The Great Unity*, has passed through more than one edition, describes in this essay the valuable work which she has been doing in Assam. The stand which she made for non-sectarian education was highly commendable, an earnest of the sincerity of her conviction, expressed in an article entitled "What Religion Should We Teach Our Children?" which she contributed to our August 1947 issue, that, so long as school instruction "remains in the hands of people whose chief concern is to proselytize for one particular faith, just so long will children continue to grow up either with narrow, exclusive notions about religion or with no interest in it at all, as at present." From paving the way for Basic Education for the Hill Tribes of Assam, it was a logical step to planning, as she did, for an experiment in community living in a self-sufficient, co-operative Centre, where productive work and culture would go hand in hand and the foundations would be laid for a Centre for rural reconstruction on Gandhian lines, informed by an ardent but tolerant religious spirit.—ED.]

I came to Assam in 1936 as the representative of the General Assembly of Unitarian and Free Christian Churches of Great Britain, to see what I could do to help a small indigenous Unitarian Movement among the Khasis. This had been started nearly 60 years earlier by Hajom Kissor Singh, a Khasi whose wide reading and deep religious experience had led him to reject the narrow exclusiveness and a good deal of the doctrinal teaching of the local Mission Churches and to develop for himself a Liberal faith which he later discovered to be none other than what in the West is called Unitarianism. He rejected the doctrine of the Trinity as unscriptural and incredible, and the worship of Christ as contrary to his own express teachings and to true monotheism. He accepted that the teachings of Christ, especially as contained in his assertion that the great twofold commandment of love for God and love for man, quoted from the Old Testament, contained the heart and soul of religion. He believed that Christ was a great revealer of God just because he was human like every other son of man, and that his greatest work, like that of all the world's great saints and leaders, was to show that man was a child of God and to reveal the heights to which human beings can rise when they know that that is true of themselves also and not only of him.

Singh's reading took him far afield, not only in the Christian scriptures, but also in Hinduism, Buddhism, the Chinese scriptures and the Greek philosophers, and nowhere, save in the dogmatic, exclusive claims of creed-bound churches, did he find anything to conflict with this great faith that the essence of

religion lay in obedience to the two-fold commandment, *i.e.*, in a mystical realization of the nearness and dearness of the Divine Parent to the individual human spirit and in the outcome of that experience in a life of love and service to his fellows.

In 1923 he was called from the scene of his earthly labours, leaving his little group of churches leaderless. And from then on, though they hold with courage and fidelity to what he taught them, there has never arisen amongst them another leader with anything resembling his vision, inspiration and consecration. After 15 years amongst the Khasis I can only say that the better I know them, the more do I marvel at the mind and spirit of Hajom Kissor Singh.

My work since 1936 has been primarily with this little group of churches.

I saw from the beginning that they were crippled by lack of educated leaders and that the first necessity was to open up educational opportunity, which hitherto had been confined almost exclusively to the Christians and a few of the more well-to-do amongst the non-Christian Khasis. One of the first things I did after arriving in Assam was to meet the Director of Public Instruction to find out from him what the educational position was. In that first interview he used some words that have been in my memory ever since. He said, "There is no hope for Khasi education till something is done to break the strangle hold that the Missions have got upon it." Strong words for a responsible Government officer! I decided then that the strangle hold must be broken if non-Christian Khasis, including Unitarians, were to be given a fair educational opportunity. And for the next 12 years that was my most important work.

With a small school that rapidly won the approval of the Education Department and the inspecting staff by its improved methods of teaching, I started a new tradition in Khasi education, for the school was completely non-sectarian and gave no special privileges to people belonging to my own church. The Managing Committee and the staff both consisted of people drawn from most of the different religious groups represented amongst the Khasis. Nor did it give any sectarian religious instruction. In that respect, if in no other, it paved the way for the coming of Basic Education to the Khasi Hills.

In 1946 I went to study Basic Education at the Hindustani Talimi Sangh at Sevagram and became so enthusiastic for it that soon after my return to Assam my school was taken over by the Government as the first Basic Training School for the Hill Tribes. I remained in charge of it for just over a year, by which time five of my most competent Khasi teachers had been to Sevagram and returned as a team of fully trained Basic instructors. Thereupon I resigned from Government service and left the school in their hands, knowing that at last my work for

Khasi education in general was ended, and the "strangle hold" complained of by the D. P. I. so long before, if not yet broken, very soon would be, now that Basic Education was the declared policy of both the national and the provincial governments.

So much for the past history of my work in Assam. The present is quite different.

After a long leave in England and a trip round the world, I got back to India early in 1951 and at once started work on a Rural Centre in the interior of the Khasi Hills. Lack of help and a hot summer climate combined to make the last year grim and unproductive. Incessant high wind, torrential rain, far worse than I had ever known in Shillong, and, what is even worse than rain, a thick wet blanket of mist that enveloped us for weeks at a stretch depressing the spirits and discolouring one's outlook—such is the summer climate of Kharang.

Now, however, with the help of a young Bengali student of Agriculture and a young Khasi farmer, things are looking more cheerful and, the farm side of the Centre is beginning to thrive, and with knowledge, experiment and experience we are hoping to make our land productive in defiance of wind, rain and mist.

My plan has always been to have as nearly "Gandhian" a Centre as possible, an experiment in self-sufficient, co-operative, community living, all sharing the routine work of the Centre, as at the Talimi Sangh, all doing something productive in farm, field or workshop, and each making his or her special contribution to the cultural and educational part of the work—a Centre animated by the true Basic spirit and following the Basic method in which cultural studies march hand in hand with creative and productive skills.

I have dreamed of it as a place where all the local Basic school teachers would be able to get help and encouragement both for their school work and for the development of adult education; a place where, by pioneering in sheep rearing, woollen *khadi* might be introduced as the Basic craft for Khasi village schools, and where some much-needed maternity and child welfare work might be started, for we are 16 miles from hospital, doctor or trained midwife. I even dreamed of having a small hospital, or at least a dispensary and a maternity clinic. With a little competent help this last could materialize very quickly.

Last but not least, my Centre was to be a training ground for young Unitarians where they could learn from books, discussion and inter-religious fellowship something of the meaning of Liberal Religion, its history, its non-proselytizing spirit, its sympathetic attitude to all faiths, its hatred of dogmatism, its belief in the essential oneness of all true religions. Having thus been trained for leadership in their own little group of churches, they should go out to put new life into the movement started by Hajom Kissor Singh.

Of all these high hopes and plans only the last has as yet any foothold in fact. The rest await the coming of fellow-workers who understand what I am trying to do and who are willing to face hardships and privations in order to help to bring into being another Gandhian Centre devoted to the work of rural reconstruction, inspired by his life of service to the under-privileged and respect for all faiths, practising something at least of his simplicity and self-denial, and striving, as so many other groups are doing all over India, to keep his spirit alive and to carry on the work that he left unfinished. The last time I met him, the day before he left Sevagram never to return, in August 1946, he gave his blessing to the work that I am trying to do.

He was once asked how he could be so happy when he had such heavy burdens. He replied, "I do not know, but I am sure it is of God, and I want to see that sense of Joy-in-God spreading in the world, whether it calls itself Hindu, Christian or by any other name." It is my dearest hope that my Rural Centre may become a power-house generating that sense of Joy-in-God and helping to spread it throughout these hills.

MARGARET BARR

LOTUS HEART

When you, Radha, see the snow-plume streaming from the peak of Chomo Lungma,

when you hear the moon-rise song thrilling from Ilya's rippling throat,

when you scan the printed word, from behind whose ink-black shape

the light of Truth shines like the circling edge of the sun in eclipse;

when your heart leaps to these far-off things and the mind springs to annihilate time,

Then, Radha, look well within: into the blue lotus floating in the pool of the ages;

and you see the glistening snow-peak tranquil in the petalled bowl,

the tips of the petals quiver in the rhythm of the song's cool breath,

the glow of the jewelled flower floods the pale green depths of the pool

with the shadowless light of Truth.

KRISHNA SANTALI ROY

THE PSYCHIC QUEST FOR THE SELF

[**Shri C. T. K. Chari,** whose earlier article, "The Psychic Veil of the Self," appeared in our October 1950 issue, discusses here at some length his reactions to Dr. J. R. Smythies's theories of "The Extension of Mind," a more technical comment on which, prepared by request for the Society for Psychical Research, appeared in its *Journal* for January-February 1952. Of particular interest in this scholarly consideration of the problems of modern psychical research is Shri Chari's suggestive linking of these enquiries with the psychology of the ancient East.—ED.]

Psychical research or parapsychology is one of the enterprises carrying fruitful possibilities of an "East-West synthesis" in philosophy, though this is not always realized. *The Times Literary Supplement* under the caption "The Mind of 1951" made out that an increasing number of British philosophers are inclined to take the subject seriously. M. Gabriel Marcel's introduction to the collection of essays *Mors et Vita* by MM. Dufour, Dumas and others and Dr. B. L. Atreya's Presidential Address before the Psychology Section of the Indian Philosophical Congress, which met at Poona in December 1951 make it plain that neither Continental nor Indian philosophers can hold aloof from what is perhaps the most disquieting branch of investigation for all orthodox scientific workers.

Particularly instructive are the attempts recently made by psychical researchers to revive the ancient belief in the triple nature of man. The "blue print of man" unfolded by Phoebe D. Payne and Laurence J. Bendit in their book, *This World and That*, recognizes, besides the human body which is born, grows old and dies because it is geared to a space-time universe, an eternal spirit untrammelled by the vicissitudes of space-time, and a mind or psyche which is the child of both mortal flesh and immortal spirit and lasts until some "climacteric of the experience of time" has been attained. A more interesting variant of the theory has been sketched by Dr. J. R. Smythies. He has suggested that perceptual space is not coincident with physical space but falls within a psychical space containing a "mind-stuff," part of which forms a "signalling mechanism" interposed between a physical brain and the "Observer." The philosophical and scientific issues stemming from the theory call for attention.

A virtue which Dr. Smythies claims for his theory is that it is an extension, though not perhaps a very obvious extension, of orthodox neuro-physiology and experimental psychology which are replete with suggestions of "signalling mechanisms" mediating our awareness of an "external world." He maintains, not without justification, that his

theory has links with *Gestalt* studies of perception. Much of Köhler's work, as reported in his *Gestalt Psychology* and other books, favours the view that sensory experiences or "phenomenal configurations" follow the dynamic-spatial relationships within a presumably physical brain. To the "body-image," or the spatial representation of himself that a man builds up in the course of his life, sensory signals from the eye, the skin, the muscles and the vestibule and semi-circular canals in the ear seem to contribute. The studies, notably by Katz, of the "phantom limb" in persons with an amputated arm or leg almost persuade us that the realistic sensations, apparently located in the missing limb and sometimes persisting for years, are ascribable not merely to the physical nerve ending of the stump but to a dynamic organization following the "residual fields" of a presumably physical central nervous system. To translate all this into the language of Dr. Smythies's theory should not prove impossible. Prof. H. H. Price has complained that the theory lands us in private sensory worlds with no reliable means of intercommunication. Perhaps Köhler's argument for the existence of other minds deserves to be pondered. He has maintained that there is no *cognitive* chasm separating my perception of the "neighbour's body" from his "inner experience" even when there is a spatial separation. The former may be the datum, but the latter is the cognitive referent. The distinction between *cognitive* and *geometrical* relationships may be needed not only on Dr. Smythies's hypothesis, but on almost all alternative theories.

Waiving technicalities, it may be conceded that Dr. Smythies has offered a not very unplausible interpretation of some at least of the "normal" facts with which neurophysiologists and experimental psychologists profess to deal. But does he offer an equally plausible explanation of the "paranormal" facts confronting psychical researchers? I shall glance here at only one or two difficulties. G. N. M. Tyrrell in his Myers Memorial Lecture on "Apparitions" showed that, while telepathic "visions" and "phantasms" not infrequently appear to be located in the visual, auditory and tactile space of the percipient, they display the most anomalous features. They sometimes generate a space of their own which, in respect of distance, position and other relevant geometrical features, seems quite incommensurable with the familiar perceptual space or any ordinary extension of it. Despite these anomalous features, these "phantasms" are "veridical" in the sense that they furnish the percipient with information concerning "normally" inaccessible regions of perceptual space.

Although Dr. Smythies does not suggest it, I think it may be necessary for him in dealing with difficulties of this order to postulate very special forms of a multi-dimensional framework, for instance, a complex

manifold with, say, 6 mathematically "real" dimensions and *n* mathematically "imaginary" dimensions, distances along a "real" and an "imaginary" dimension being "incommensurable." I contend that even this would be too naïve a simplification of the more striking evidential cases of telepathic "apparitions." Of the bewildering complexities of spontaneous *psi* phenomena, stubbornly resisting rash deductions, Dr. Smythies has little to say, although he assures us that his theory is part of a series of projected studies to test "trans-dimensional" forces.

Dr. Smythies grants that the psychical mechanism which organizes our perceptual space is not literally a part of that space. As Professor Price has pointed out, the percipient cannot claim to have a direct acquaintance with it. Need it have geometrical extension at all? The doubt is inescapable, even imperious. Frankly, I do not see how any experiments that Dr. Smythies may conduct are going to dissipate the doubt. Two celebrated European philosophers, Berkeley and Leibnitz, have speculated on the possibility of a plurality of non-extended psyches generating a system of sensory and spatial appearances. Disconcerting as the possibility seems to most of us, it cannot be condemned out of hand. It is a challenge to the covert materialism of this century. Berkeley, as studies by Luce and Metz have shown, has been more caricatured than understood by being regarded as a "solipsist." It is surely not without significance that the distinguished physicist and psychical researcher J. C. F. Zöllner, who in the 80's of the last century envisaged a multi-dimensional extension of ordinary space, held that "extra dimensions" were quite compatible with a Berkeleian ontology. He pointed out that, if hypnotically induced and other hallucinations follow elaborate laws of distance and perspective—Tyrrell's work suggests that telepathic "apparitions" sometimes do this and Dr. Smythies himself has referred to the startlingly beautiful and intricately coloured mescal "visions"—, the whole assumption of a "real corporeal world" must be scrutinized and not merely acquiesced in. Suppose that our ordinary reflective consciousness inhabits a world fashioned entirely out of insubstantial appearances—

> The sapphire floods of interstellar air,
> This firmament pavilioned upon Chaos,
> With all its cressets of immortal fire—

and suppose that it is unable to realize this so long as it is imprisoned by the most impregnable, because most intangible, of all bastions, then the revelations of "dream-like" and "visionary" states, however extravagant and wayward they may appear to our educated reason, must be studied. If I may risk an opinion, I shall say that experiments devised to test "trans-dimensional" forces may throw far less light on Human Personality than these queer subjective states amenable to no instrumental control.

I do not think it is belittling the

importance of neuro-physiology and experimental psychology to say that they are comparatively juvenile sciences which, to be able to experiment at all, have to make naïve assumptions about a "material world." The much older discipline of physics is in none too happy a position with regard to "objectivity." Lindsay and Margenau concluded their survey, in their *Foundations of Physics*,[1] with the words:—

> How can we know that this world of ours is ultimately explorable ? Is there a unique system of physical explanation ? If there were, and the physicist were slowly learning it, his occupation would be that of a photographer who takes an enormous number of pictures in studying an object. If, however, there is no certainty about these questions, then his work is not photography; it is artistic creation. It seems that past experiences favour the latter alternative.

The cogency of our appeal to the trained scientific researcher, when we are agitated by doubt, lies in his ability to assess, with greater or less precision, the degree of belief which in various contexts one proposition justifies in another. Assuming that such a body of scientific beliefs exists, it can be subjected to the calculus of probabilities, made more comprehensive and systematic. I must insist, however, that nothing essentially new or radically discrepant can be put in by such methods of assessment. What, for instance, is the degree of belief in precognition justified by the whole system of scientific expectations ? We must not allow ourselves to be misled here by the "acceptance" of parapsychology, by the occasional bouquets offered to it, the fashionable mantle of approval, the favourable attitude vaguely adopted.

No orthodox scientific worker who has a fair confidence that his beliefs are reasonable can allow that precognition coheres with the universe that he is attempting to describe or indeed with any obvious logical extension of it. Neuro-physiology may make it appear probable that there are "signalling mechanisms" mediating our awareness of a physical universe. But it furnishes no scrap of evidence or shred of probability for the hypothesis that there are "mechanisms" which "signal" from the "future" of an "Observer" to his "present." Orthodox Relativity, employing light-signals, rules out the suggestion as muddled or impertinent. This makes it difficult for us to take quite literally the "spatialization" of time in which Relativists have indulged, especially in their popular expositions. Hermann Weyl, it is true, once or twice made the oracular statement: "The objective world simply *is*; only to our blindfolded consciousness creeping along the world-line of its body does it *appear* to become." But if consciousness is *really* creeping along the world-line of its body, becoming is *not* illusory and the future is *not* ex-

[1] John Wiley, New York, p. 528.

istent. This is the "Paradox of the Changing Eleatic" to which Milic Capek has recently drawn attention in the American *Review of Metaphysics*.[2] Attempts to revive Wells's fantasy of the "Time Traveller" are exposed to this crucial difficulty. While Relativity in a sense involves a "spatialization" of time, it involves in an even more important sense a "temporalization" of space; the mathematical theories worked out by A. A. Robb and E. A. Milne should serve to make the point clear.

I shall not attempt to prophesy what Milne's cosmology may or may not do. I am concerned to point out that he has argued most impressively for the view that the "passage-of-time" is a single indissoluble phrase and is not to be split up into a "time" that "passes." It is this dubious metaphor—a "now" that "travels" along a "time-track"—to which Hinton, Ouspensky, Dunne, Warner Allen and their followers have resorted in constructing their spatial models of the universe. Dr. Smythies's theory would not make sense without the metaphor. A 3-dimensional psyche, if it is going to account for precognition, must "extend" into the "future." But if it does, has the "future happened" and does "tomorrow exist"? The orthodox scientist forswears these ungrammatical oddities. What is the psychical researcher to make of them? Tyrrell, in his Presidential Address before the Society for Psychical Research,[3] dwelt on the characteristic disability of the scientific worker in his attempts to construct a cosmology that can accommodate precognition:—

> ...the modern analytical mind resists advance made by self-expansion and relies on attempts to classify new facts in terms of its existing stock of ideas. To explain precognition, for example, it turns to geometry and mathematics....

After the confession of doubt, one can understand why the "modern analytical mind" seems so incapable of assimilating the qualitatively new ideas embedded in the profounder Occult and Theosophical teaching. These ideas are, not infrequently, clothed in a symbolism resorting to an analogy between incommensurables—consider, for instance, the "Astral Light" of Theosophy—which orthodox scientific workers are least fitted to understand.

Let me conclude this paper by hinting at the sort of help that the philosopher speculating on psychical research may legitimately expect from the Vedanta. Contrary to a popular notion, I maintain that Indian philosophy offers us no tidy mechanics or dynamics of *psi* phenomena; it suggests rather the need for a criticism of most, if not all, accepted categories of "explanation." We have immense funds of information today and yet we are penurious in wisdom. We have

[2] Vol. V, No. 1 (September 1951).
[3] *Proc. S.P.R.*, Part 170, p. 318.

sacrificed depth to sharpness of outline. After incredible scientific toil, we have found that we are facing tenuous uncertainties. Vedantic mysticism has a relevance to this age of perplexity; for it teaches that the most important question to be asked about any profound enquiry into Human Selves—psychical research is either this or a blatant triviality—is not whether the enquiry can satisfy all the requirements of scientific research but whether scientific research can ever come up to the standards set by the enquiry.

Jung has already raised the question in psychology but, I should judge, in a less far-reaching and less penetrating fashion than the Vedanta. The loftiest flights of mysticism in the East make the question whether the Self is a plurality of soul, mind and body or a unitary self with "stratifications" largely arbitrary, far more arbitrary than the question whether the "particle" or the "wave" picture is a valid description in modern physics.

The issues about the Self are not merely those turning on the choice of a particular philosophical or scientific language; they go beyond all logical attempts to specify the conditions of "assertability" in any "universe of discourse." Psychical research is but an outlying flange of an enormous subject which cannot be tucked away in the pages of technical journals. We must be aware of how much is at stake in the matter. The whole issue seems far out of the reach of the modern experimenter with his yardstick and of the modern sophist who thinks that, if he thinks long enough and well enough, he will discover the truth—not about reality but about the language in which he does his thinking. "The Self cannot be gained by knowledge or by understanding or by manifold science." The scientific civilization of the West has yet to plumb the depths of the Upanishadic saying.

C. T. K. CHARI

SERVICE TO INDIAN ART

Shri G. Venkatachalam has been rendering service to Indian art and artists for nearly a quarter of a century. To mark his 60th birthday, therefore, a number of his friends lately brought out an illustrated brochure, containing tributes to his varied and valuable work as writer and art-critic. He is the author of over a dozen books. The Government of India, it will be remembered, has also expressed its appreciation of Shri Venkatachalam's services to Indian Art by nominating him to the Council of State. We wish Shri Venkatachalam many more years of enthusiastic service and effective usefulness in the field of Art.

G. M.

A WORLD CONFERENCE OF FRIENDS

[The "Friends" who have been rendering selfless service in many countries, advocates of peace and exponents of practical good-will, have evolved an organization free from the most objectionable features of organized religion generally—dogmatic claims, salaried priests, a proselytizing spirit and the substitution of ritual observance for daily application of beliefs professed. If they have not quite achieved universality or a platform on which the open-minded of every religious background could join them, it is due to the common human weakness for a Personal God, and their according to the Christian Teacher of a higher status than that of other teachers, though respect is not denied to these. That this group, in many respects so far ahead of the average followers of most creeds, should recognize the need for heart-searching should be an encouragement to other groups to take their bearings, to chart their future course and to examine the grounds of the faith that is in them. **Shri Gurdial Mallik,** in this appreciative essay on the Friends and their prospective Third World Conference, suggests the ideal for the future advance of the group towards universality and peace —ED.]

For its Tercentenary which falls in the summer of this year the Society of Friends (commonly called "Quakers") is holding in Oxford, from July 29th to August 6th, its Third World Conference. The first two were held in London in 1920 and near Philadelphia in 1937. The Oxford Conference is expected to be attended by about 900 delegates, half of them from North America and the others from the rest of the world. The Conference is being convened primarily to give direction to the future of the Quaker Movement, and rightly, too. For any Movement, to be worthy of its foundational initiative and emphasis, must now and again devise ways and means to "move on" lest it lapse into being a museum-piece.

As is well known, the pivotal principle on which the Society of Friends is founded is the belief that there is a Light which was before the saviours and the scriptures of the world appeared, which is now and here and which shall ever be, and, further, that everyone is potentially capable of contacting this Light in his own life of worship and work and making it a lamp unto his own faith and feet. Therefore, first and last, a member of the Society is a Friend *in* the Light of God and only afterwards a member of this or that church. Such at least appears to have been the spirit of the message and method of George Fox, the founder of the Society.

This belief in the existence of the Light Eternal and its impact on and operation in the life of the individual is, however, not confined to the Quakers. Among the votaries of every faith there are to be met with

persons who, in their quest for the Reality, have arrived at such a belief and have thereafter striven to fashion their behaviour accordingly. In this sense, then, the Quakers cannot consider themselves as making up a church (except as a "church" of the Practice of the Presence of God). Rather must they see themselves as members of a world-wide fellowship of fellow-travellers towards the Light of Truth.

It is because of its belief in the casteless, creedless, churchless Light that the Society has through the decades engaged effectively in the twin tasks of reconciliation and relief wherever and whenever the need for these has been sensed. It feels, however, that in the context of the tense conditions which prevail in the world today, it should further energize itself for the performance of this dual role and to this end reorient itself to a fresh, dynamic perception of the Light Eternal and its concrete application to major modern problems. As the anonymous writer of the Foreword to the Conference's Study Booklet No. 1, *The Vocation of Friends in the Modern World*, observes appropriately: "We see a problem; we seek God's light; we answer His call."

Some of the world's problems, pressing for immediate and adequate solution, which are on the agenda of the Oxford Conference, are the Tensions: between East and West; between the Full and the Hungry; between the Coloured and the White; between Men and Women; between Worship and Work; between Mind and Heart.

Other items on the programme pertain mostly to the relationship of the Friends to other Christians and to non-Christians, and to the Society's renewed and revised witness to its primordial purpose and work in the light of that witness or vision. To quote from a comment on the agenda of the Conference received from Great Britain:—

> Friends are especially called to listen to the inward voice, praying to be willing, as individuals and as groups, to follow its leading and obey the call when it comes, and as it comes, to proclaim the truth of the universal love of God, with something of the universal power of the early Friends.

Only when the Friends are friends in God and friends to everyone else will they be able to achieve their aspiration to be fellow-workers of God who can transcend divisive "curtains" and transform them into corridors through which all men can pass and repass as members one of another, of one family under Heaven.

GURDIAL MALLIK

NEW BOOKS AND OLD

INDIA THROUGH THE AGES

TRADITIONAL SANCTIONS AND PRESENT PROBLEMS*

This work embodies the six Shri Sayaji Rao Memorial Lectures for 1947-48. Professor Aiyangar has been known to scholars in India for his deep knowledge of ancient Indian history and interest in Sanskrit literature.

These six lectures make a vigorous attempt at exposition and interpretation of the Hindu way of life in several of its aspects, *viz.*, *dharma*, *varṇa*, *sanskāra*, *āśrama*, and the ethics of social and political life. There are certain limitations imposed by the author himself on his attempt. Thus he confines himself to the Hindu way alone, omitting Buddhist and Jaina views of life, though there is a large measure of resemblance among them; he also restricts himself to what is enjoined in *Dharmaśāstra*; further, he restricts the study to ideas and ideals, leaving out actual practices, which often do not conform to the ideal. The lecturer points out that there is a difference between political ideals and the ideals laid down by *Dharmaśāstra*.

The author considers at some length the import of the words "Hindu" and "Hinduism." He points out that the word Hindu is not exclusively a religious term, that it has geographical, cultural, spiritual and ethnic bases, that Hindus are united by certain common beliefs such as those in the eternity and paramount authority of the *Vedas*, in the institutions of *varṇa* and *āśrama*, in the doctrines of *karma* and *reincarnation*, in the goal of release from birth and, lastly, in *dharma* as the normal way of life. According to Professor Aiyangar one who rejects *Dharmaśāstra*, especially where its dicta rest on Vedic sanction, is not a Hindu. There are mentioned the basic ideas of Hindus on the four goals of life and *Dharmaśāstra* is defined.

The author holds that there are certain hypotheses of a philosophical nature on which *Dharmaśāstra* rests, such as transmigration, evolution of the world, a Supreme Being who has laid down immutable principles of morality, and one's being born under a triple debt, to his ancestors, to the sages, and to the gods.

A good deal of space is devoted to the doctrine of *karma* and the several exceptions to this law recognized in the authoritative texts, such as the theory of the incarnation of the Supreme Being (*avatāra*), the importance of the thoughts of a man at death in shaping his future, salvation by the grace of God, expiation of sins by ritual and gifts. In such a brief review as the present more cannot be said.

The author thinks that meat-eating went out of favour in India because it caused suffering (*himsā*) to living beings. We think he is wrong in this for several reasons, of which belief in transmigration is certainly one as clearly set out in the *Satapatha Brāhmana* and *smṛti*. It cannot be supposed that the fact of meat-eating causing suffering to the victim was either unknown to the sages of the Vedic times or made no impression on them. The *Rgveda* itself makes it clear that the offering of a wooden stick or an oblation of *ghee* or boiled rice is as rewarding as the offering of meat. (VI. 16.47, VIII, 19.56)

The author deals at great length with the concept of *dharma*, the classifica-

* *Some Aspects of the Hindu View of Life According to Dharmasastra.* By K. V. RANGASWAMI AIYANGAR. (Director, Oriental Institute, Baroda. 184 pp. 1952. Rs. 6.)

tion and sources of *dharma*, the *varṇa* scheme, the *sanskāras*, the four *āśramas*, the importance of morality and the major virtues of *ahimsā*, truth, avoidance of theft, (internal and external purity), *brahmacarya* (regulated sexual life), the status of women and *rajadharma* (the duties of the Ruler).

The author's attitude throughout is conservative and queerly inclines towards upholding the *status quo* as far as possible. His arguments in several cases are plausible, but when closely examined appear hollow and unconvincing. One or two examples may be cited. On p. 59 he writes:—

> Unlike the West, India does not conceive the Golden Age as of the remote past, and as never likely to recur.....*Kaliyuga*, when finished, heralds the dawn of a "Golden Age" Similarly there is hope for one of the lowest *varna* of a better future in reincarnation, if he has scrupulously discharged his obligations in this life.

All the literature extant in India right down from the *Ṛgveda* (X. 10.10) has been dinning into men's ears that greater moral degradation will be the lot of the world (or at least of India) in generations yet unborn. The *Kaliyuga*, according to our epics and *Puranas*, is only about 5,000 years old and it has yet to run 427,000 years more before the *Krita* Age (Golden Age) will dawn on mankind. To have to wait for over four lakhs of years for the Golden Age to be ushered in is hardly likely to make any one enthusiastic or optimistic.

After a learned chapter on "*Varṇa Dharma*" and one on "Shudras' Duties and Disabilities," the author observes that

> When the actual "disabilities" of the Shudra are totalled up and considered, they will amount to refusal of *upanayana* and a prolonged course of Vedic study, the performance of rites with Vedic *mantras*, opening the ascetic life to him....And denial of the right to beg.

This is a misleading conclusion. It does not take into account at all the crores of the so-called Untouchables. The author has not for some reason said much on the Untouchables and the "disabilities" that they groaned under for centuries. He does not, I am sure, include the Untouchables under Śūdras, for doing so would be entirely opposed to the *smṛtis*. As to the Śūdras, he side-tracks the issue. The proper duty of a Śūdra, according to the *Śāstras*, is to serve the other three *varṇas*. But the Śūdras in ancient and medieval India were not content with this dictum and became kings, soldiers, traders and agriculturists. Some of the *smṛtis* made a virtue of necessity and allowed the Śūdras to engage in trade and agriculture—which were, according to most *smṛtis*, the peculiar avocations of the Vaishyas.

The grievances of the Śūdras are not those mentioned in the above quotation; what really hurts them is that they are condemned to a lower status in society, are looked down upon by the so-called higher castes simply on the ground of birth, and have a set of rules about inheritance and other matters different in many cases from those applicable to other castes. It is no consolation to them to be told, particularly by persons of the Brāhmana caste, that their disabilities are a result of their actions in some life in the distant past and that they should be optimistic about their future in another incarnation which may be a thousand years hence. The Śūdras and Untouchables who have been suppressed for centuries have now got power through universal adult suffrage and there is great likelihood that they may in years to come throw overboard all ideas and ideals from the *Dharmaśāstras*, reverse the process and put burdens and hindrances on the so-called higher castes.

It would be to the interest of the whole country if men learned in the *Śāstras* wrote not only about ancient Indian ideas and ideals, but also upon the important question of how best to bring those ideas and ideals into practice *now, in the present*; which of those ideas and ideals must be given up in view of modern needs and modern democratic ways and institutions; and how to evolve one culture, and common

traditions about which most of the Indian people could be enthusiastic and of one mind. This is not the place to say more on this subject.

It must be said that one feels that this work is rather academic and not very helpful for the practical solution of the controversial social and religious questions of the day. Professor Aiyangar admits that

> in modern India faith in old institutions and ideas has steadily been diminishing.... Whether the entire scheme embodied in *Dharmasastra* or the Hindu scriptures can be, or should be, brought back into practice may be debatable.

It is here that this undoubtedly learned and vigorous work fails the reader. India is now a democratic republic, there is universal adult suffrage and all restrictions on the grounds of race, religion or sex have been swept away by the Constitution of India. Does the author want all this to be scrapped? If not, then the next question is: which of the ancient ideas and ideals should remain and which should be swept away? In my humble opinion he should have taken for practical solution such subjects as the position and education of women, the laws of marriage and divorce, the social position of the so-called Untouchables and Śūdras (who together form the vast majority of the Indian people and of the voters). He does nothing of the kind. Though it may appear somewhat ungrateful, it must be pointed out that the printing leaves much to be desired, particularly in the Sanskrit quotations in the foot-notes. For example, on pp. 14 and 15 the foot-notes require correction in at least seven places.

P. V. Kane

The Age of Imperial Unity: *The History and Culture of the Indian People.* Vol. II. Edited by R. C. MAJUMDAR and A. D. PUSALKER, with a Foreword by K. M. MUNSHI. (Bharatiya Vidya Bhavan, Bombay. xiii + 733 pp., 4 maps and 37 plates. 1951. Rs. 35/-)

This is the second volume of *The History and Culture of the Indian People*, grandly "planned and organized" by K. M. Munshi, the whole to be completed in 10 volumes under the editorship of Dr. R. C. Majumdar, assisted by Dr. A. D. Pusalker, the different chapters being contributions by various experts. The first volume dealt mainly with the sources and the so-called pre-historic background. [It was reviewed in our pages for August 1951 by C. Collin Davies.—ED.]

The volume under review ushers in the "Historic Period" and deals with the early history of India "from the seventh century before Christ to A. D. 320," significantly denominated "The Age of Imperial Unity." It may be observed that the distinction between history and prehistory adopted here originated with the Western historian and is not acceptable to those who hold that the Vedic and Epic periods in India equally relate to true history.

The book comprises 25 chapters, contributed by 21 scholars, and describes the diverse aspects of Indian life during the thousand-odd years. The history presented here is chiefly—and necessarily—the history of North India, the data for the history of South India relating to the period concerned being meagre, as intimated by the General Editor in his Preface.

In a heterogeneous work like this it is difficult to escape overlapping and contradictory statements. In the present instance, the editors deserve all praise for having, on the whole, performed their part well. The problems of eras and dates are always vexatious and controversial. These have received due consideration. The most outstanding feature of the history of the period concerned is, as indicated by the distinctive title of the volume, the emergence of the cultural unification of India under Chandragupta Maurya and his grandson, Aśoka. The narrative covers a further period of 500 years, during which the country, after Aśoka, again breaks up into various principalities, falls a victim to foreign invaders

and is ruled by them until the resurgence of the national forces in 320 A.D. when another Indian empire is born, *viz.*, that of the Guptas. Whatever political upheavals there may have been, life in India has all along been dominated by religion. Full justice has been done to Brahmanism, Jainism and Buddhism, with their various sects, their scriptures and philosophies, their literature and art, so far as they relate to the period concerned. A fairly exhaustive bibliography, a chronology, genealogical tables, index, maps and excellent illustrative plates are all very helpful appendages.

Statements like "Nor was Alexander's campaign a political success, for it did not result in any permanent Macedonian occupation of the Punjāb," "It left no permanent mark on the literature, life or government of the people," read differently from what one has hitherto been reading in other histories.

Misprints are not many, but there are cases of oversight. *Magadha* has been omitted both from the description of the Sixteen Great States and from the list of contents. The *Punjāb* does not find a place in the Index. The get-up is quite attractive, but the size of the volume is not uniform with Vol. I.

B. CH. CHHABRA

The Tribal Art of Middle India. By VERRIER ELWIN. (Geoffrey Cumberlege, Oxford University Press, Bombay. 214 pp. 1951. Rs. 20/-)

Specimens of decorations as seen among the Saoras, the Murias, the Konds and the Pradhans have been collected and classified and exquisitely reproduced in this volume. This anthropological study is of absorbing interest as it concerns the aboriginals in their surroundings and embodies "the records of their dreams, their eschatological hopes and fears, and the dramatization of their theological beliefs."

The culture of man in its broadest sense being one, tribal art cannot be basically different or divorced from classical art. It must affect and in its turn be affected by other forms of expression prevailing in the society.

On the lintels of the door-posts of many temples in Nepal, bony remains of the animals sacrificed are preserved for days together. Dr. Elwin refers to a similar custom among the Konds. Saora pictographs drawn on house walls to achieve this result or to remove that suffering, have a parallel in Burmese tattooing. There is a formula for winning over a girl and another for rendering a person bullet-proof.

Many legends have been narrated and they have a peculiar charm of their own. The tail of the peacock, the long leaves of the banana tree, the four wings of the elephant, the birth of the doctor, women and their love of ornaments—these are full of human interest. It is, however, not possible to accept Bhimul (p. 170) as Bhimasena, the second of the five Pandavas. The *Mahabharata* after all is a history and its characters are human; they are not known to have been enshrined anywhere. For the origin of the Bhimul cult, therefore, we must look elsewhere.

The symbol of the fish may indicate the historical migration of the Minas (= Matsyas) from their home in (present) Rajasthan to Vizagapatam on the eastern coast. Their route must lie through the region about which Dr. Elwin is writing. Snakes on the grain-bin (Fig. 195) seem to be for warding off pests like rats and mice. When reptiles are intended to be kept off, peacocks are similarly drawn or carved.

The Tribal Art of Middle India should provide a great stimulus to further study and research. The reading public must see to it that Dr. Elwin gives them more and more books of this sort.

S. R. TIKEKAR

Buddhism: Its Essence and Development. By EDWARD CONZE, with a Pre-

face by ARTHUR WALEY. (Bruno Cassirer (Publishers), Ltd., Oxford. Distributors: Faber and Faber, Ltd., London. 212 pp. 1951. 18s.) Received through the courtesy of the British Council.

Buddhism has suffered perhaps more than any other of the great religions from the misrepresentations of those whose temperament and training rendered them quite unfit to enter into the spirit of the Dharma, even in spite of the enormous erudition which some of them undoubtedly possessed. It is therefore a most novel and welcome experience to encounter a book which sets out to describe not what the author thinks Buddhism ought to have been, but what it actually is; and which surveys the subject not from a Christian missionary, agnostic, humanistic, rationalistic or any other basically foreign point of view, but simply and solely from a Buddhist point of view. Dr. Conze writes:—

> In this book I set out to describe the living tradition of Buddhism throughout the centuries, and I confess that I do not know what the "original gospel" of Buddhism was. To regard all later Buddhist history as a record of the "degeneration" of an "original" gospel is like regarding an oak tree as a degeneration of an acorn. In this book I assume that the doctrine of the Buddha, conceived in its full breadth, width, majesty and grandeur, comprises all those teachings which are linked to the original teaching by historical continuity, and which work out methods leading to the extinction of individuality by eliminating the belief in it.

The result of such an attitude and such a method is that successsive phases in the development of Buddhist thought have been described in such a way as to exhibit more and more clearly the essence of the Dharma considered as a timeless and partless whole, as above all else an experience —the experience of Enlightenment— the inherent dynamism of which has carried forward the entire vast movement of Buddhist history. More than any other work with which we are acquainted, does this one succeed in giving us the *feel* of Buddhism; the author takes our hand and places it where we can feel for ourselves the mighty beating heart of the Dharma. This, combined with his sometimes quite extraordinary power of psychological penetration, makes the reading of the book not so much an addition to our information about the subject as a spiritual experience which can hardly help effecting a subtle but radical change in our outlook upon life.

A further indication of the extent to which the writer has succeeded in assimilating the deep Buddhist thoughts is the refreshing simplicity with which he has expounded them. Forbidding technical terms have been almost wholly avoided, and important Sanskrit and Pali words have not so much been translated into English as re-created in it. The result of all this is an achievement without parallel in the field of literature in English about Buddhism. It is undoubtedly the very best introduction to the Dharma at present available and will probably remain so for some time to come. We recommend the book to all those who are interested in learning about Buddhism from the Buddhist point of view which is, after all, the most correct and valid one possible.

BHIKSHU SANGHARAKSHITA

The Purāṇa Index. By V. R. RAMACHANDRA DIKSHITAR. Vol. I, From A. to N. (University of Madras. xxxvi+660 pp. 1951. Rs. 20/-)

Despite the lapse of over a century since Wilson laid the foundation of modern Purāṇic studies, the Purāṇas have not yet come into their own. F. E. Pargiter's patient researches brought the historical importance of the Purāṇas to the notice of scholars and, in a way, were responsible for the Purāṇas being considered as one of the sources for ancient Indian history and chronology by historians like Smith, Rapson, Bhandarkar, Jayaswal, Raychaudhury Dikshitar, Rangacharya and others. It is a good sign that research scholars in Indian universities have worked on various problems connected

with the Purāṇas for their doctoral theses, and several students are tackling similar themes. A connected political history from the earliest time to the end of the Bārhadratha dynasty, based on the Purāṇas has appeared in *The Vedic Age*, recently published.

Want of critical editions of the Purāṇas is, no doubt, a great handicap which workers in the field have to face. Still more serious has been the absence of an Index of any type, so that one has had to go through the whole text in search of references. A general Index on the lines of the *Vedic Index* by Macdonell and Keith or the *Index to the Mahābhārata* by Sörensen has been a desideratum in Purāṇic studies, and it is indeed fortunate that Prof. V. R. R. Dikshitar, who is a close and critical student of the Purāṇas, with three books and several learned articles on the subject to his credit, took upon himself the work of preparing an Index to the following five important Mahāpurāṇas: *Matsya, Vāyu, Brahmāṇḍa, Vishṇu* and *Bhāgavata*.

The work under review constitutes Vol. I of *The Purāṇa Index*. It will, no doubt, be of help to scholars but the reviewer feels that it could have been made more useful. The Introduction deals with the meaning and age of the term Purāṇa, the antiquity of the five Purāṇas indexed, and the historical importance of the Purāṇas. Pargiter places the Bhārata war about 950 B.C. (*Ancient Indian Historical Tradition*, p. 182) and not 1100 B.C. as stated by Professor Dikshitar. The basis for arriving at the date of the accession of Nanda, after deducting 2700 years from the initial year of the Kali era, is not clear. It appears that a uniform transliteration has not been followed throughout the book.

The printing and get-up are excellent.

A. D. PUSALKER

The Centre of Indian Culture. By RABINDRANATH TAGORE. 44 pp. Re. 1/-); *25 Portraits of Rabindranath Tagore*. (25 Plates. Rs. 7/8); *Santiniketan, 1901-1951*. (35 pp., with 63 photographs. Rs 7/8). (Visva-Bharati, Calcutta 7. 1951)

The first is a very welcome reprint of the poet's answer to the question, "What should be the ideal of education in India?" which he originally gave more than 30 years ago. The basic spirit of his approach to this perennial problem of problems is evident from the following two quotations. An educational institution, he declared,

> should never be like a meteor—only a stray fragment of a world—but a complete world in itself, self-sustaining, independent, rich with ever-renewing life, radiating light across space and time, attracting and maintaining round it a planetary system of dependent bodies imparting life-breath to the complete man, who is intellectual as well as economic, bound by social bonds and aspiring towards spiritual freedom.
>
> Has India, in her religious ideals, no such space for the common light of day and open air for all humanity? The vigour with which the sectarian fanatic will shake his head makes one doubt it...still....when I turn to look back to India's own pure culture—in those ages when it flourished in its truth—I am emboldend to assert that it is there. Our forefathers did spread a single pure white carpet whereon all the world was cordially invited to take its seat in amity and good fellowship.

The Centre of India's Culture could be a useful companion to every true educationalist in every country.

In *25 Portraits of Rabindranath Tagore*, all of which are works of art and beautifully reproduced, one meets the poet in almost every phase of his life enabling one to catch something of the melody of the eternal call.

Santiniketan, 1901-1951, is an album of 63 photographs and three essays portraying the environment and activities of Santiniketan in the course of its unique experiment in integral education. All the three publications were presented on the occasion of the Golden Jubilee of the Santiniketan School, which was celebrated in December 1951. And they are a feast for the eyes and the intellect.

G. M.

Ramakrishna: His Life and Sayings. By F. MAX MULLER. (200 pp. 1951. Rs. 5/-); *Ramakrishna Mission: What It Is.* By SWAMI PAVITRANANDA. (28 pp. 1951. As. 8.) Both illustrated. (Advaita Ashrama, Mayavati, Almora)

Ramakrishna: His Life and Sayings is the first Indian edition of a book written in 1898 and long out of print. Time has a way of reversing unjust judgments, and Professor Müller's insinuations against Madame Blavatsky in his Introduction will prejudice far more people today against his book than they perhaps did when it first appeared. The Editors have done well to disclaim agreement "with all that the learned professor says in his introduction." It would have been kinder to the author and better for the book's reception to delete offending passages so foreign to the spirit of the subject of the book, indicating where omissions have been made. It is, on the whole, a sympathetic account of Shri Ramakrishna's search for truth which Professor Max Müller presents, and there is pure gold to be found among the "Sayings."

The brochure of Swami Pavitrananda is dignified, well-written and informative. He presents the ideal of the Ramakrishna Mission as work "for one's own liberation and for the liberation of humanity" and shows much good work being done in different parts of the world in the service of mankind, along humanitarian and cultural lines.

E. M. H.

Religion and Dharma. By SISTER NIVEDITA. (Advaita Ashrama, Mayavati, Almora. 152 pp. 1952. Rs. 2/-; *De luxe* Rs. 3/8)

This is a collection of about 40 short essays originally contributed to *Prabuddha Bharata*. They deal with "general principles of individual and social growth" summed up by the writer in her thesis:—

Righteousness lies in duty done: holiness requires renunciation. A thousand good citizens are necessary as the background of one great *sannyasin*.

Therefore, over and again, she exalts work and insists on its being done as *Sadhana*. "From perfect work to perfect *Mukti*. This is the saying of the soul. Let us then be perfect in work." This is an Indian edition of the book, which was first published in 1915.

G. M.

A New Deal for our Universities. By K. R. SRINIVASA IYENGAR. (Orient Longmans, Ltd., Bombay. 134 pp. 1951. Rs. 3/-)

Dr. K. R. Srinivasa Iyengar is a front-rank Indian author and has an outstanding reputation as a biographer, a critic, and a historian of literature. Whatever he writes is marked by seriousness of thought, literary grace and a constructive approach. The present book is no exception and in it he deals with one of the burning questions of today in India. The issue of Kashmir is bound up with our national prestige, the shortage of food affects our very existence, but the problem of education lies at the root of all other problems, which is likely to be ignored.

In the introductory chapter the author makes a strong plea for reforming our educational system and tells us in emphatic terms that this can be done only if we are clear about our ends as well as our means. The time has come for rethinking over our educational problems though there are very few able to undertake this labour. This is especially so with regard to our university education. There are those who think that it is a luxury for which the Government need not pay; and there are those who think that it breeds unemployment. This is the result of confusion of thought. We are not clear in our minds about ends, and we fail to understand what means we should employ.

As far as Indian universities are concerned, our ends have been different at different times. The Universities of Taxila, Nalanda and others were centres

of learning where students and teachers gathered in real fellowship; but these are now merely historical memories. The university of today was established by the British and, according to Lord Macaulay, the British aimed to produce "a class of persons Indian in blood and colour but English in taste, in opinions, in morals, and in intellect." This very unfortunate remark, which has stunk in the nostrils of all right-thinking Indians, was a fairly correct statement of the objectives of university education in India. So it is no wonder that during the days of our subjection Indian nationalists made Indian universities a target for their severe criticism. To reform Indian universities the Calcutta University Commission was first appointed, but no far-reaching results were achieved after its Report was published in 1919. After the Second World War, Sir John Sargent published a Report, in which he discussed all grades of education in India including the university one, but very few of its recommendations were carried into effect. Then India attained independence and in 1948 the Indian Government appointed a Universities Commission under the chairmanship of Prof. S. Radhakrishnan, "to report on Indian University Education and suggest improvements and extensions that may be desirable to suit present and future requirements of the country." This Report was published and on the heels of it came another Report in Nov. 1949, on education in Mysore. It is these two reports which are the subjects of discussion in this book.

The aims of university education have been stated differently by different persons, but all have agreed, more or less, with Sir Richard Livingstone that it should provide "a vocational element, a social or, as the Greeks would have called it, a political element, and a spiritual element." In Professor Radhakrishnan's Report a great deal of emphasis has been laid on collegiate and university education and religious education in the broadest sense of the word. That this is in conformity with the spirit of the times goes without saying. So far as general education is concerned, our universities may be expected to do something, but religious education is something which many of them cannot stomach, especially when they remember that our country is avowedly a secular state. But, as the author points out, we dare not neglect religious education, "that transcends mere sectarianism" for, if we do so, we produce moral nihilism. Yet our universities are chary of tackling this problem. They want religious education to take care of itself without realizing that lack of this kind of education will spell disaster. In this connection they should learn not only from their own experience but also from the experience of other countries.

But these are not the only problems which we have to face. First of all, there is the problem of "standards." Even here we are up against the downward pull of events. The author rightly says: "The fact is, our standards, whether in scholarship or in teaching, never very high or exacting, are now fast racing to the bottom." Then there is wastage with regard to passes and failures. This can be eliminated if we improve the quality of teaching, reorganize our education in terms of years and syllabuses, institute tutorial classes, and extend laboratory and library facilities. But necessary as these are, we should not neglect research, scientific as well as humanistic. Also it is necessary to make adequate provision for professional and technological education. In this connection the author quotes approvingly the Radhakrishnan Report which says that "general human motive and purpose need to be so much a part of professional training, that to the student they will be one and inseparable."

It may be pointed out that so far this book has dealt with issues which are not very controversial, but the problem is quite different when it comes to languages. Here, too, the author has blessed the solution suggested by Dr. Radhakrishnan, but his anxiety about

the future of English in our country is quite justified. To keep English going he suggests the formation of English Honour Schools with due emphasis on linguistics, history and literature. But this in itself is a counsel of despair, for it means confining the knowledge of English to a microscopic minority. I wonder if it would not be more reasonable to adopt the attitude of Japan towards this language and make it compulsory in our secondary schools?

The most valuable chapter is Chapter VIII entitled ' The Human Material " in which the author has given cautious advice and dealt with the problems of students, teachers and administrators. His desire has been to give each a due place in the university set-up. He stands both for freedom and for discipline, for adequate salaries and for hard work and for freedom from intrigue. But knowing well that we cannot have better universities in India unless we have better finances, he has pleaded for higher grants for universities without making inroads into their autonomy. All this is good but after reading this book one cannot help thinking that India should have some universities of the old *Gurukula* type, in which the keynote was simplicity in living, economy in expenditure, and effective learning so far as the aim was concerned. This is a matter which we should examine carefully. This is a thought-provoking book which educated persons will do well to read.

DIWAN CHAND SHARMA

The Language of Shakespeare's Plays. By B. IFOR EVANS. (Methuen and Co., Ltd., London. xiii + 190 pp. 1952. 18s.)

This thoughtful book is the fruit of 25 years' study. To the labour of others, carefully gathered together here, Dr. Ifor Evans has added his own contribution in a scrutiny of Shakespeare's language. The work should be of great value, indeed, indispensable to students.

To the familiar development of Shakespeare's style from young exuberance, through a swift, packed diction, to the leisurely serener final mastery, Dr. Ifor Evans has given a deeper interpretation and meaning. He has also kept the theatre strictly in view, regarding Shakespeare's works as primarily plays to be acted, not read in private. This being so, it seems to me a pity (and I think, from his preface, Dr. Ifor Evans would agree with me) that he could not give his quotations as Shakespeare wrote them down—or as near as we can get to it—for the use of his actors. As all who practise the art of the drama know, the pointing of a dramatic line is very different from purely literary punctuation intended for the eye. The modern edited

> Blow, winds, and crack your cheeks! rage! blow!
> You cataracts and hurricanoes, spout
> Till you have drench'd our steeples...

has not the same movement in speech as (I quote from the Folio)

> Blow windes, & crack your cheeks; Rage, blow
> You Cataracts, and Hyrricano's spout,
> Till you have drench'd our Steeples...

where the punctuation indicates pauses. Is it too much to hope that in a future edition Dr. Ifor Evans may be permitted to give Shakespeare's lines in contemporary dramatic form?

DOROTHY HEWLETT

The Life and Thought of Avicenna. By H. J. J. WINTER. (The Indian Institute of Culture, Basavangudi, Bangalore. Transaction No. 12. 14 pp. 1952. *Re.* 1/-)

The millenary of the birth of Avicenna was celebrated in 1952 throughout the world, and tributes to his greatness were paid by scholars of many nationalities. In the brochure under review Dr. Winter, who is a distinguished authority on the history of science, joins in the chorus of praise. "After the death of Aristotle in 322 B.C. no intellect of comparable stature occurs until Avicenna." Beginning with this striking statement, which is fully justified, the author sketches briefly the life story of Avicenna, which was indeed remarkable; for his were troublous days, and it is an abiding wonder how he contrived to combine the duties and dangers of service in the courts of kings with encyclopædic research and writing. Dr. Winter then gives a very useful and illuminating analysis of the broad divisions of Avicenna's philosophical and scientific system, and considers its impact on his successors. Being himself a scientist, Dr. Winter is able to bring out in particular the advances which Avicenna brought about in mathematics and science, as well as medicine and psychology. The paper is a very useful and readable summary of a great topic.

A. J. ARBERRY

New Hopes for a Changing World. By BERTRAND RUSSELL. (George Allen and Unwin, Ltd., London. 218 pp. 1951. 9*s.* 6*d.*)

There were six great developments in primitive human evolution which became the basis of our modern civilization: the invention or discovery of fire, speech, weapons, domestic animals, agriculture and writing. About three centuries ago Western man opened up a new frontier, the frontier of Science, which has added atomic power to the old familiar forces at man's disposal. Can we succeed in harnessing this new power to the service of mankind, as in their way our ancestors harnessed fire and weapons, speech and writing? This is the fateful question which may well be answered in the next few years.

Bertrand Russell develops this theme in *New Hopes for a Changing World*, based upon his reflections on the state of modern society first put forward in a series of broadcasts under the title "Living in an Atomic Age." But the atom bomb, Russell warns, is only one aspect of the contemporary crisis. Even if the threat of atomic war were banished, a new approach would have to be made to the challenge of a population expanding at an unprecedented rate. The processes of modern industrialism are depleting the world's supplies of raw materials, and land that was once fertile is being turned into desert.

If the best minds of every nation worked in harmony to solve these problems, their task would still be of stupendous magnitude. Yet, declares Russell, we see them frittering away their intellect and their good-will on petty national issues and conflicts which only serve to render the real difficulties more intractable.

At 78 years of age, Bertrand Russell peers into the murky mists ahead and detects a faint glimmer of hope. For that faint glimmer to spread until it illumines the world,

> it will be necessary that individuals shall have less feeling of hostility and fear towards other individuals, more hope of security as regards their own lives, and a far more vivid realization that, in a world which modern technique has created, the need of world-wide co-operation is absolute, if mankind is to survive. Can a leopard change his spots? I believe that he can, but if not, terrible calamities must befall him.

SUNDER KABADI

Geography of Hunger. By JOSUE DE CASTRO. With a Foreword by LORD BOYD ORR. (Victor Gollancz, Ltd., London. 288 pp. 1952. 18*s.*)

Dr. de Castro has written a book which is both stimulating and provocative. He deals vigorously with a theme which is of primary human significance, and he expresses opinions quite contrary to some which have been widely publicized in recent years. By "hunger" he means everything from under nourishment and malnutrition to absolute starvation; thus his survey is not confined to extremely depressed areas or to exceptional conditions but observes, and indeed specially emphasizes, the partial and specific hungers which affect so much of mankind.

The first part of the book examines the physiological effects of various types of hunger arising from dietary deficiencies. There follow regional surveys of the incidence of hunger together with comments on the economic aspects of its causes and consequences, then a discussion of the methods by which the fight against hunger may be prosecuted, and lastly an estimate of the probability of final victory.

The central argument of the book is that *overpopulation does not cause starvation but that starvation is the cause of over population.* It is pointed out that the birth-rate is highest among the ill-fed and lowest among the well-fed and an explanation of this fact is suggested in terms of physiology. The author rejects the contention that famine is a natural and incurable phenomenon and he claims that there is no insuperable difficulty in greatly increasing world food-supply. Equally he rejects the views of the so-called neo-Malthusians concerning the need for direct limitation of population. Although he admits that the book is a "chronicle of calamities" he remains optimistic about the distant, if not the immediate, future.

He claims that his geographical method is interpretative rather than descriptive, but interpretation might have been more effective had the book contained some maps. There is an extensive and useful bibliography.

A. M. FROOD

Sex and Marriage: Eros in Contemporary Life. By HAVELOCK ELLIS, F.R.C.P. Edited with a Note by JOHN GAWSWORTH, F.R.S.L. (Williams and Norgate, Ltd., London. 211 pp. 1951. 12*s.* 6*d.*)

Havelock Ellis died in 1939, but he has been publishing books ever since and is likely to continue doing so for some years to come. Some seven uncollected volumes were left in the hands of his able editor, John Gawsworth the poet, who brought out two more last year, a fascinating study on the European nations called *The Genius of Europe*, and a collection of literary studies called *From Marlowe to Shaw*. The sweep of Ellis's mind and the comprehensiveness of his knowledge were once again fully exhibited to the astonishment of the ever-diminishing body of educated readers. The present volume deals again with that speciality which he made his particular province —the understanding of the force and the way of sex in our lives. He treats of the ideal, the history, the future, and the difficulties of marriage; the problem of divorce, the question of population, the sexual life of women, the problem of male potency and so on. In another's hands these titles might sound forbidding, but with Havelock Ellis the reader is always conducted towards the core of the matter. Even if the reader feels no desire or no need to read on any of the above subjects, he can turn to the wonderful opening chapter on "Sex and Civilization" and fall under the spell of perspective, which this writer above all others has the power to cast.

JOHN STEWART COLLIS

Creators of the Modern Spirit Towards a Philosophy of Faith. A Symposium compiled by BARBARA WAYLEN. (Rockliff Publishing Corporation, Ltd., London. 182 pp. 1951. 18*s.*)

To the reader who expects to find enlightenment here, let us say at once that none of these creators of the modern spirit—whatever that may mean—reaches the old standard of being the same yesterday, today and forever. Thirty-six distinguished names, brought together to give their personal testimonies of faith, are represented by passages sometimes familiar, sometimes apparently written for the volume. One reads essay after essay with a hope that finally sinks unfulfilled.

Of course, there are redeeming moments. Three excellent paragraphs of Mahatma Gandhi, a well-reasoned declaration of rights by Chung Shu Lo, a modest but achieving essay by Leslie Belton, a terse judgement on "bourgeois" Christianity by Nicolas Berdyaev, remain to challenge the mind when the last page is reached. But most of the rest suffer from that sadly common refuge of the liberal mind today—the comfortable illusion of having one's cake and eating it. "Predominantly Christian in conception, the editor has sought to represent the widest views..." Thus the publisher's blurb, and it is fair comment. This kind of conflicting intention is the trouble with most of the contributors. They want to have their faith and believe in somebody else's. In less sensitive people than they, this leads to praising the Lord and His archangels on Sundays, and cheering the elected Satan and his atomic bombs on the other days of the week. Only one contributor, Robert Nicol Cross, puts in the timely warning—"Know thyself is still the prescription for the most significant knowledge of the mystery of existence."

Wedged between "bourgeois" Christianity, whose security is said to depend on the atomic bomb, and the new faith of Communism, an old liberal may feel inclined to cry "a plague on both your houses." The last thing he should do is hide behind a faith. There is no "modern spirit" and no one can create it. There is, and how evident this volume makes it, no true faith. But there is freedom of the mind from all dogma, self-deception and entanglement—that state which Leslie Belton describes at the end of his essay with the telling phrase: "On the mount there is the peace of understanding."

To understand, surely, one must observe without preconceived notions, and that is just what the man with a faith cannot do. Judging by this book, posterity will look back upon our era as a period of bewilderment and conflicting faiths. It is a pity that such a book gives so little indication of self-knowledge and enlargement beyond credulity.

DENNIS GRAY STOLL

A History of the Theories of Aether and Electricity: The Classical Theories. By SIR EDMUND WHITTAKER. Revised and enlarged Edition (Thomas Nelson and Sons, Ltd., London. 434 pp. 1951. 32*s.* 6*d.*)

Science is never static and during recent years its developments have been dramatic. Forty years ago the atom bomb cast no shadow over the world at large, there was no television in the home, no M. & B. or penicillin for the relief of human suffering. For good or ill the work of the scientist must progress.

It was in 1910 that the earlier edition of this work, entitled *A History of the Theories of Aether and Electricity, from the age of Descartes to the close of the nineteenth century,* was published. At that time Wells had already foretold warfare in the air, Eddington was advancing his theory that stars do not just wander about the sky but move in two well ordered "star streams." Jeans was lecturing in mathematics at

Cambridge and Oliver Lodge had received a knighthood for his pioneer work in wireless telegraphy.

To such a history there is today much to be added and the author, Sir Edmund Whittaker, retired from Edinburgh University, has brought up to date and rewritten much of the first history which is to be published in two volumes, the first, now under review, dealing with the classical theories and the second, to appear later, bringing the story up to date.

The excellence of the present volume leads us to look forward to the later work. It is lucid and informative, but dealing as it does with mathematical physics, is not easy reading for the novice. There are 13 chapters crammed with information; from the theory of the aether to the death of Newton, the classical theory in the age of Lorentz, ending with the electronic theory of metals and thermionics.

There are indeed so many facts that the mind boggles at them. Are such things useful for the work of the future? If so, then such a work as this will obviously be of the greatest value, but if so much information is used only to fill the heads of students with data that they will soon forget it is difficult to see of what real lasting value such a book can be.

Other chapters besides those already mentioned deal with electricity, magnetism before the introduction of the "potential," galvanism, the lumiferous medium from Bradley to Fresnel, the elasticity of the aether, the work of Faraday and his contemporaries, 19th century electricians, Maxwell and his hydrodynamical analogy, the followers of Maxwell, the discovery of the electron and the classical radiation-theory. The book is a brilliant and remarkable work.

A. M. Low

Time Factor. By EUGENE S. VIRPSHA. (17 pp. 1950. 2s.); *Blavatsky and Hoerbiger : A Reconciliation*. By W. ANGUS JONES. (16 pp. 1950. 2s. 6d.); *Glastonbury*. By EGERTON SYKES. (8 pp. 1951. 6d.); *Quick and Free Healing: The Other Half of Medicine*. By F.H.D.S. (12 pp. 1951. 1s.) (Markham House Press, Ltd., London)

All four pamphlets are stimulating, even if one might query the accuracy of some points and the "ingeniosity" of some of the interpretations. *Time Factor* combines two opposing concepts of time—a line stretching into infinity and a recurring (and reversible) circle —into the image of a spiral, or rather of multi-spirals. *Blavatsky and Hoerbiger* aims to show the similarities beween the statements of the great Theosophist, in her *The Secret Doctrine*, and the cosmogonical theories of the Viennese scientist whose work has been made generally known by H. S. Bellamy. The relation of the moon to the earth, the cause of the legendary flood and other universal cataclysms, the destruction of Atlantis and the meaning of the *Book of the Revelation* are some of the subjects touched upon. In *Glastonbury*, Egerton Sykes brings together traditions and legends connected with this ancient, holy spot, and with historical and topographical data. There are a simple map and a bibliography. *Quick and Free Healing* claims that great benefits are produced by the use of electro-magnetic waves, picked up by a simple insulated wire, to help regulate the cell action in the body, and to neutralize destructive radiations. Diagnosis is by means of a simple pendulum. Easy instructions and diagrams afford the reader the opportunity of testing the claims for himself.

W. E. WHITEMAN

Humanity and Happiness. By GEORG BROCHMANN. Translated from the Norwegian by FRANK G. NELSON. Introduction by LEWIS MUMFORD. (Victor Gollancz, Ltd., London. xi + 244 pp. 1951. 14s.)

It has been said that the weakness of Democracy is that Happiness is its highest aim. One knows what is meant. The word, happiness, has anæmic associations. Too often it connotes the absence of "disagreeables"—or the presence of dollars, dames, and dives. No one wishes that Mr. Georg Brochmann had given his book another title. He might have used the almost obsolete word, Joy.

The author's faith that life is invincible is no armchair creed. It was born during the Nazi occupation of Norway—born of the discoveries which he made about himself and others during that period of repression and terror. Consequently, when concerned with this experience, he writes with authority. He has "proved on the pulses." One reader regrets that more space is not given to his "passage round Cape Horn," which, according to Herman Melville, comes to every one sooner or later.

This is not the case. Much of the book is concerned with some aspect of modern psychology, and one frequently encounters statements which, to say the least, need amplification in order to seem convincing. For instance: "Nietzsche became the Third Reich's prophet, the chief source of Hitler's inspiration." One wonders whether Mr. Brochmann's opinion would be modified, or reversed, if he read *From Nietzsche down to Hitler* by M. P. Nicolas. It is also somewhat startling to read that Jesus was a man "who did not flee from martyrdom." Surely every creed and every cause produces martyrs and, not least, the secular creed of Communism. Again, it is a notable discovery that "we have to a great extent refined sex into love, and behind nearly everything that our culture produces and is most proud of lies humanized sexual energy." Also, the author's reply to Duhamel's passionate and penetrating indictment of the film industry has a thin evasive air—and, surely, modern man's sense of "guilt" is not "removed to a greater or lesser extent when we become aware of its neurotic character." May not this sense of guilt be a semi-conscious fear that, if one multiplied oneself, *as one is*, by two thousand million, the result might be a world very like the one which makes us "chalk-white with horror"?

Nevertheless, this book is recommended because it stems from an experience which has been "proved on the pulses."

CLAUDE HOUGHTON

Sublime Thoughts. By SUBEDAR KANWAL SINGH. (Author, Jharli P.O., Rohtak District, East Punjab. 201 pp. 1951. Rs. 3/-)

The industry and zeal which have gone into the compilation of this book of quotations is recognized by General K. M. Cariappa, who writes a Foreword to this ex-serviceman's collection. The 1800 quotations are drawn from an unusually wide range of sources, the tone being chiefly ethical. The collection would have benefited if the compiler's far-flung net had larger meshes, through which the more pedestrian reflections might have slipped, but there are many of these quotations that will challenge thought. An authors' index would make it more readily usable.

E. M. H.

CORRESPONDENCE

"OXFORD TODAY": A COMMENT

Perhaps Mr. J. Brittain-Catlin's article on "Oxford Today" in your September number was not meant to be discussed in Oxford. But it is so penetrating that I hope you will allow a reader who is still an Oxford undergraduate to point out one omission.

This is the failure so much as to mention the word Christianity. The problems of specialization illuminated by the article have already been much studied in Britain—chiefly in Christian circles. The most important book on the subject is *The Crisis in the University* by a convinced Christian, Sir Walter Moberly, who holds that the evils of specialization can be lessened if the universities encourage free debate, for or against the Christian interpretation of the nature and destiny of man.

Mr. Brittain-Catlin also believes in a return to living religion as the hope for the university. But he believes that "the faith of the future is not a new faith, but a return to the old faiths"; and the synthesis of the old faiths is described thus "God is One." And I do not think that such a religion can either *unite* a Western university (so that the university becomes a closed, "religious" one, as in the Middle Ages), or *awaken* it into fruitful questioning (so that the university becomes an "open" one).

My reason is a year's experience as editor of a journal of enquiry into religion, conducted by Oxford tutors and undergraduates and called *University*. The discussion in our pages which aroused most interest was one on the statement that 'God loves us." Two tutors of philosophy held that this statement was meaningless. The normal test of whether a statement means anything is first to see whether its denial would mean something else. Thus the statement "Most fathers love their children" means something, for we can also say that "Some fathers show no signs of loving their children." But this test cannot be applied to religious language, for religious people believe that "God loves us" although God shows no signs of concern when, say, a child dies of cancer.

I think that Mr. Brittain-Catlin would hold that such a statement as "God loves us" is not so important as the statement that "God is." But I do not think that most people in Oxford would agree with him. One of the anti-religious tutors wrote in this discussion:

> ...the proposition that God exists must follow and not precede propositions about what God is and does. Before we can begin to ask whether or not God exists, we must be told, at least in outline, what it is that is said to exist.

In the discussion, one tutor has maintained that the statement that "God exists" cannot be touched by philosophy, for it is one of a number of attitudes towards life which must be adopted or rejected before philosophy can begin. The trouble about this kind of religion—which is very like Mr. Brittain-Catlin's—is that it is difficult to bring it into relation with everyday experience, and with the kind of philosophy, now dominant in Oxford, which deals with everyday experience and not with metaphysics. If religious language is not an assertion like other assertions—if, for example, "You ought, because it is God's will" asserts no more than "You ought, and incidentally I have decided that God is"—then modern Oxford is not going to be interested in religion. "What does the word God mean? How does one recognize a God or detect his presence?" Such questions will have to be answered before people in Oxford will agree to "a return to the faiths of old."

These seem to me precisely the questions which Christianity can answer better than other religions. For Christians agree that one must "recognize a God" before one can say "God is"; and when people ask, "What is God like?" Christians answer, "Like Jesus Christ"—a man for whose teaching and conduct there is at least some historical evidence. When people ask, "Does God love us?", Christians answer, "God loves us so much and regards the evil in the world so seriously, that in the person of Jesus Christ he experienced our suffering and taught us how to overcome the evil which is its cause." If people accept those answers, they are able to give content to their belief that "God is." For they can also say, "If Jesus Christ had not lived, we should never have known what God is like" and "If Jesus Christ had been defeated by evil, we should have known that the God of whom he spoke does not love us."

Of course, many people in Oxford do not accept these Christian answers. But at least the answers are generally admitted to mean something. At least they are discussed. And at least they are accepted by some. In every college there is a Christian chapel, and the Christian societies of undergraduates are just as strong as the political and dramatic societies mentioned by Mr. Brittain-Catlin. In Oxford, therefore, a real discussion is proceeding about Christianity; and it is the hope of many—including non-Christians, who are being encouraged to define their own beliefs more accurately—that this discussion will awaken the "open" university to a greater awareness of the fundamental problems of mankind.

I do not think that such a discussion would be produced if religious people in Oxford were to abandon the Christian claims in favour of the statement that "God is" (which, I take it, is what "God is One" means). Not all the university is likely to accept Christianity, but then I do not think that the university as a whole would understand—let alone accept—the religious synthesis so ably advocated by Mr. Brittain-Catlin. Indeed, I do not believe that even religious people, in East or West, would understand it either. For religious people, East or West, not only believe that "God is." They also believe that "God acts."

D. L. EDWARDS

Magdalen College,
Oxford.

THINKING AND VALUING

I have received a copy of Mr. D. R. Cousin's notice of my book. I do not normally reply to reviews, but Mr. Cousin's notice is not a review, and I think this should be made clear to your readers. It is simply an *ex cathedra* statement of Mr. Cousin's opinions, which I suppose have no more *a priori* status than my own.

All the points raised in Mr. Cousin's notice are dealt with in the text of my book, in passages which Mr. Cousin has chosen to ignore.

D. J. MCCRACKEN

The University,
Birmingham.

THE INDIAN INSTITUTE OF CULTURE

[The lecture which we publish here on two famous schools of Indian dancing was delivered at the Indian Institute of Culture, Basavangudi, Bangalore, on December 29th, 1951, before an audience of 370. The lecturer, who accompanied her exposition with demonstrations, was **Shrimati Leela Bhaskariah**, who had recently returned from a tour of South America as a member of the dance troupe of Shrimati Mrinalini Sarabhai.—ED.]

BHARATA NATYAM AND KATHAKALI DANCE

Dancing in India is becoming popular no doubt, but there are still very few who know ever. the basic elements that constitute this wonderful art which has justly been described as "Movement in Sculpture." Every acrobat who can perform certain agile movements to music—be they ugly or otherwise—passes off for a great dancer and is not only able to make a decent living out of it but is looked up to as an authority on the subject of dancing.

Dancing lies at the root of all processes leading towards the attainment of salvation and *bhakti*. Out of the ecstatic dance of Brahma the Creator, came forth the Universe, for

> Dancing was first created by the Lord Brahma who, drawing forth all the wisdom of the Vedas, provided for mortal eyes an entertainment that taught the sacred philosophy of the Hindus to the world.

Nritya is the outcome of the five activities of God—Creation, Preservation, Destruction, Illusion and Salvation, as visually interpreted in the Cosmic Dance of Shiva or the *Tandava*. All dancing can be divided into two types: the *Lasya* and the *Tandava*. The *Lasya*, graceful and delicate, is embodied in the Goddess Parvathi, who was its first exponent. *Tandava* is the dance of Shiva and is full of vigorous and masculine movements. *Tandava* and *Lasya* are further divided into *Natyam* (dramatic interpretation of a story through dancing), *Nrityam* (that in which are included both expression and mood) and *Nrittam* or pure dancing.

Abhinayam is the highest form of dancing and is the art of expression, where the face, the limbs and the hands are used in the portrayal of thoughts or emotions. Bharatha's *Natya Sastra*, that elaborate treatise on Dancing deals with four classes of *Abhinaya*—(1) *Satvika* (*Bhava* or sentiment) (2) *Angika* or gesture, (3) *Vacika*, or, singing and (4) *Aharya*, that is, dress and *décor*, if there is any. The hand gestures or *mudras* are a highly elaborate language including natural gestures, for instance, a deer, a fish, a lotus. These gestures have become so much a part of our lives that they are to be easily recognized.

Dancing is not merely to give delight. It fulfils a much higher purpose—that of causing *Parmananda* or Bliss. It is said that the Lord Brahma created this art by taking music from the *Rigveda*, *Abhinaya* from the *Yajurveda*, song from the *Samaveda* and sentiments or emotions from the *Atharva Veda*. This art he claimed would liberate the ever-struggling human soul from all desire, destroy sorrow and confer on it the highest gift of Supreme Bliss.

Indian Dancing consists of various forms, of which perhaps the most important are *Bharata Natyam*, *Kathakali* (the dance drama of Malabar), *Kathak* (North India) and *Manipuri* in the East. Besides, there are other forms like the *Garba* of Gujarat, the *Dasiatam* of Tanjore and the *Kolattam* of the Tamil Districts. I shall speak today about *Bharata Natyam* and *Kathakali*.

Bharata Natyam goes back to the *Rigvedic* hymns, where, as has been pointed out by Dr. V. Raghavan, the dawn is spoken of as "the brightly attired *danseuse*." Dr. Raghavan writes:—

> It is the same dance whose form Indian artists have used to beautify the walls of caves and shrines; it is the sacred temple

dance for the maintenance of which Chola monarchs made endowments to South Indian temples.

Bharata is not only the name of the sage who wrote an elaborate treatise on dancing but, when broken up into the three syllables *Bha*, *Ra* and *Ta*, may also signify the three important elements of the Dance—*Bha* being *Bhava* or Emotion ; *Ra*, *Raga* or Melody ; *Ta*, *Tala* or Rhythm.

In ancient days dancing seems to have formed an important part of a girl's education—as important as a knowledge of music or of Sanskrit. Malavika, the heroine of Kalidasa's *Malavikagnimitra*, is an accomplished dancer and is the star pupil of her Guru. It is also said that Princesses in the South were in the habit of dancing for their subjects on festive occasions.

Dancing was also done in temples by the *Devadasis* of South India who were once the most cultured and accomplished exponents of this art. "*Devadasi*" originally meant a *danseuse* who was dedicated in childhood to the service of God and who expressed her devotion through her dancing. Corruption crept in gradually, however, and the *Devadasi* instead of being a Servant of God became nothing better than a courtesan who through force of custom fulfilled her duties at the temple by dancing on certain festive occasions and that too more out of a sense of duty than anything else. This was such a pity, for some of these *Devadasis* were highly learned and cultured women and had been truly inspired by religious fervour and lyrical ecstasy of the highest order.

In the course of time, dancing came to be looked down upon by society as an art which, though lovely in itself, had odious associations and as such ought to be neglected or tabooed. With the dawn of the modern age and the nation-wide renascence of Art in India, however, dancing has again been raised to its former level through the efforts of many a great spirit. It is coming into its own, though there is the other great danger of vulgarity creeping in, of the art being cheapened on account of its ever-increasing popularity.

Bharata Natyam is now taught by *Naluvans* or teachers of dancing who guard the secrets of their art jealously and impart them fully only to the deserving pupil. Some of them are money-minded and want to exploit their art to the fullest extent, but even such men respect real talent.

Natyam consists of *Nritya* or interpretative dance which expresses the meaning of songs through gestures and expression and *Nritta*—pure dance, full of gestures and definite patterns of rhythm with no particular significance. The *Natya Sastra*, the last word on the subject, states that the *Karana*, a co-ordination of step, gestures and pose, is the basic rhythmic cadence while the *Anghara* is a series of such movements set to a pattern and a rhythm. Every dancer has to start with what are called *Adavus*, of which there are 10 classes having 12 varieties each. An *Adavu* is a movement set to rhythm where the face, the body and the foot come into play in full co-ordination or individually and the whole thing represents a syllable. A series of these *Adavus* strung together in a definite rhythmic pattern form a *Jati* which ends with a *Tirmana* —a finale—a sort of climax, a fitting conclusion to the pattern formed.

Bharata Natyam is truly traditional in the sense that the dancer does not create—she has merely to do what she has been taught, perfection being the longed-for ideal. The gifted masters compose dance pieces set to music composed by great musicians. Some of these pieces are very old and have been passed down from generation to generation, probably through oral tradition. The greatest living master is Sri Meenakshisundaram Pillai of Tanjore, who has been responsible for training many a good dancer. His style is precise, vigorous and graceful.

A *Bharata Natyam* programme as it stands today is the result of careful thought and planning on the part of

the dance masters of Pandanallur and it was evolved about a hundred years ago.

The programme invariably starts with the *Alaripu* or the Dance of Invocation—for *Bharata Natyam* is highly ritualistic. *Alarippu* means flowering forth and the dancer does open out like a flower in praise of God, on whom all dance is centred. The artist starts with the pose of adoration, feet together, body bent slightly forward and hands folded together above the head in salutation of God and, as the dance commences, the hands are brought down in the same gesture before the face in salutation of the learned and in front of the chest in salutation of the audience. There is generally no music and it is danced to *jatis* of seven beats and to the accompaniment of *bhols* or rhythmic syllables in double and triple timing. The neck and shoulder movements are delicate and subtle and the eyes flash from side to side. On the whole the *Alarippu* is short and sweet and serves to give an idea of the general form and characteristics of *Bharata Natyam*.

The second item, the *Jaliswaram*, is *Nritta* or pure dance set to rhythm and tracing out a definite pattern. It consists of quick, vigorous and elaborate movements. The music has no words and consists of notes sung by the vocalist.

In the *Sabdham*, the dancer for the first time introduces the art of gesture or *Abhinayam* and the song has meaning, usually of a religious nature, sometimes describing the *amours* of the Gods. It starts with a *Tirmana*, and between the lines of the song these *Tirmanas* are again brought in, probably to relieve the monotony.

The *Varnan* is a highly elaborate and rich dance composition which calls into full play the versatility and skill of the dancer. The music is of a very high order and the piece itself is a harmonious combination of *Abhinaya* and pure dance—vigorous *Jatis* being interspersed between the lines of the song and the whole thing reaching to a climax of quick movements of an exquisite pattern in the *Charanam*. The theme is usually a girl's longing for her beloved, all the moods of love she is subject to being symbolic of the longing of the Soul for the Infinite.

Next comes the *Padam* where the dancer has full scope for improvisation. A *Padam* is a song sung slowly and expressed entirely through gestures and facial expressions and the song is either in praise of the gods or deals with their *amours*. The dancer walks to and fro in the conventional manner.

The *Tillanna*, an exquisite and highly complicated rhythmic composition, is pure dance or *Nritta*. It is full of movement of the neck, the shoulders and the eyes, sculpturesque poses and rapid movements set to different rhythms. It has to be done with an ease and a freedom which are acquired only through long practice and hard work.

The last item is a Sanskrit verse rendered by gesture from a devotional lyric, the *Amarasutaka*, or from the equally devotional *Krishnakarnamrita* —where the different phases of love and devotion for Lord Krishna are described.

The programme is an artistic whole and has a beginning and an end, the *Slokam* or Sanskrit devotional verse being a fitting conclusion.

Kathakali or the dance-drama can be traced back to the Tantric period of the Vedic Age but it was only in the first half of the 17th century that the present form of *Kathakali* was evolved by the Raja of Kottarakkara, a renowned scholar who revived the ancient folk dance-drama in a new garb and an improved form. It is one of the most highly stylized and most highly developed dance techniques of India. The dramas are written in a peculiar mixture of Malayalam and Sanskrit.

Kathakali is full of movements, varied expressions and a wealth of gestures. It is the art of acting. The *Kathakali* dancer has to be agile and flexible and a master of expression and hence has

to undergo an elaborate training, drilling and special massage. *Kathakali* blends *Natya* and *Nritya* in one movement and uses a great deal of mime. It is an indigenous pantomimic dramatic art and has its own extraordinary technique and peculiar make-up and costume. *Kathakali* is the interpretation of a *Kavya* through *Abhinayam* and *Nrittam, i. e.*, dancing with *Rasa* as the main feature of the *Abhinayam*. In this connection it would not be out of place to mention Mahakavi Vallathol and his Kerala Kala Mandalam, in which magnificent efforts are being made to revive this wonderful art and to modify the system of presentation to suit popular taste.

The student of *Kathakali* has to undergo severe training and has to start early. After an intensive course of massage at the *Kalari* (a kind of gymnasium) and rhythmic exercises, he is made to go through the second stage where the eyes, strides, eyebrows, cheeks and lips are trained to make him fully expressive. In the third stage he is taught *Mudras* and lastly movements under *Tala*. After these courses the pupil is presented in a *Kathakali* performance and after years of practice and rehearsals he becomes fully proficient and is called a *Kathakali* actor. He must always keep up his practice and his massage, however, lest he lose his suppleness and his skill. The dance itself is a part of the entire play.

Dances in Kerala are of three kinds: (1) the Religious, (2) the Semi-religious and (3) the Secular. The religious dances are performed in a temple, or at some home, in honour of a god or a goddess. Those of the second type are semi-religious, on account of the religious themes which are enacted. The secular type is very popular and is held in the open air under the sky after sunset; it sometimes goes on till dawn.

The *Kathakali* performance begins with the drummer's playing with a stick on his *Chenda* or the two-faced drum to advertise the show. After this the singers invoke the aid of God and then the dancers who have to make the first appearance come in, behind a curtain. This is the *Purappadu* or the Introduction. Before the performance begins there is a prelude behind the curtain consisting of song and movement which is called the *Totayam*. After this the actors come out and the actual play commences.

In the bright glow of brass oil lamps lighting up their bizarre and colourful mask-like make-up, their billowing skirts, towering head dresses and heavy ornaments, with wonderful effects of light and shadow, their supple bodies leaping, twisting and swaying to the musical accompaniment of cymbals, gongs and the beats of the *Maddalam* and *Chenda* drums, they trace out an intricate pattern of foot work, conveying a world of meaning through their expressive gestures and marvellous, quick changes of expression. The turn of the head, the flash of an eye conveys a wealth of meaning and the whole has an absolutely hypnotic influence on the audience.

The *Kathakali* is essentially performed by men, men taking even the female parts. The dialogues are songs and are written in Malayalam while the incidents are in Sanskrit and in Malayalam. The legends enacted are mostly from the *Mahabharata*, the *Ramayana* and the Puranas. A *Kathakali* performance usually takes about nine hours but the audience never gets bored because the story is depicted with such great skill.

Kathakali dancers are usually divided into five types and each type has a different kind of make-up. There are *Pacchas*, consisting of Gods, kings and all heroes, with the face painted green, while *Kathi* represents worldly pride and ambition—the make-up being red and green. The *Thadi* represents lower characters; these have beards and the make-up is red, white and black. The demons or *Rakshas* or *Kari* are painted black, while the *Minniku* are sages, women and messengers and have no special make-up as such. The make-

up is very elaborate and usually takes the dancer about two to three hours to put on.

Kathakali involves a great deal of symbolism and gesture. Gestures are natural, imitative and *prasarit* or religious, symbolic gestures. These gestures are exhibited by three agencies—the head, the limbs and the hand poses or *Mudras*. There are, according to Bharata, 13 actions of the head, 36 kinds of glances, 8 kinds of looks, 9 movements of the neck and so forth.

Mudras, the symbols made with the hand, are visible signs suggestive of an idea. These *Mudras* form a language in acting and express the feelings of the actor. They are performed with either one hand or two, the basic number being 24. Each gesture is accompanied by some *Rasa* (æsthetic sentiment) and is performed with a certain *Bhava* or æsthetic emotion.

In dancing it is said that where the hand is there the eye must go and where the eye goes the mind must follow.

There are altogether nine *Rasas* in dancing: (1) *Sringara* (amorous), (2) *Veera* (valorous), (3) *Karuna* (pathetic), (4) *Hasya* (comic), (5) *Adbhuta* (marvellous), (6) *Bhayanaka* (terrible), (7) *Bheebatsa* (disgusting), (8) *Roudra* (wrathful), and (9) *Shanta* (serene).

LEELA BHASKARIAH

THE MARKS OF THE TRUE LEADER

Lincoln and Democratic Morality is the title of a radio discussion between three well-known American professors which is published as University of Chicago Round Table Pamphlet No. 724, along with another discussion broadcast on the eve of Lincoln's birthday in 1945: "With Malice Toward None." The participants brought out many of Lincoln's qualities, in their attempted analysis of his character, but one is left with the feeling expressed by Professor Avery O. Craven of the University of Chicago, "that something of the mystery of greatness and something of the stature of the man" has escaped them.

An interesting point which emerged was the need of human beings for a hero, a rôle which Lincoln had filled for an ever widening circle, thanks to his conscience, his magnanimity, his zeal for justice to all men. Lincoln appeared to many, Prof. T. V. Smith of Syracuse University suggested, "as their own better selves." The expression "split personality" is so freely bandied about today that we need Professor Smith's reminder that "we are all divided selves." All are but those who have achieved the final integration between the higher and the lower self in each. Lincoln is a hero because, as Professor Craven declared, "he had the capacity for growth, and grow he did. He grew under responsibility and he became great through suffering and defeat."

His "success story," exciting our admiration and strengthening our human courage, was, as Professor Smith remarked, "more of the inner than of the outer life."

> Lincoln became our elder brother in wisdom as well as in sadness. He saw the figure which he cut and smiled a healing smile. He saw what a sorry figure the world itself cuts, and yet he kept his courage to live—yea, to live greatly.

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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. XXIII AUGUST 1952 No. 8

"THUS HAVE I HEARD"—

We frequently come across in Buddhistic texts the opening affirmation "Thus Have I Heard." And yet the Master Gotama in more than one place deprecates blind acceptance of any teaching by anyone, including his devoted Bhikkhus. Thus, to give but one example: Journeying in Kosala, at Kesaputta, a suburb of the Kalama Nobles, He was asked by the Kalamas and very unequivocally the Master said:—

Now, O Kalamas, do not ye go by hearsay, nor by what is handed down by others, nor by what people say, nor by what is stated on the authority of your traditional teachings. Do not go by reasoning, nor by inferring, nor by argument as to method, nor from reflection on and approval of an opinion, nor out of respect, thinking a recluse must be deferred to. But, Kalamas, when you know of yourselves: "These teachings are not good: they are blameworthy: they are condemned by the wise: these teachings, when followed out and put in practice, conduce to loss and suffering"—then reject them.

Every true teacher and sage has advocated strong search, fearless inquiry and condemned blind belief. And yet uniformly we come across the instruction, in one form or another, that he who desires to learn must listen. This patient and attentive hearing precedes practice. In the Pythagorean School, Akoustikoi or Hearers were allowed after a period to become Asketai, Practitioners; this is but an echo of the Indian Shravakas and Shramanas.

In the *Bhagavad-Gita* Arjuna is the ideal Shravaka or Listener. The Master Krishna in the Discourse on Wisdom, the Supreme Secret, once known, which had been lost, advises His Devotee and Friend to seek this Secret Wisdom by service, by strong search and questions, and by humility which implies the correct way of listening; and then Arjuna is promised that the Wise Seers of the Essence of things or *Tattvas* will "communicate" the Supreme Knowledge to him (*Gita*, IV. 34). Previously, in the second lecture,

Krishna hints to Arjuna that the Esoteric Philosophy He is endeavouring to teach is higher and nobler than that which is to be found in the *Vedas* (II. 45) and again in the Fifteenth Discourse the *Vedas* are compared to leaves on the magnificent Tree of Wisdom (XV. 1) —leaves which fall and flutter away, while new and fresh ones come to birth. Once again Krishna warns Arjuna and suggests a right attitude in listening; he has learnt lessons, he is about to hear new teachings (II. 52). Proceeding with His instruction Krishna comes to the end of His preaching and says: "Thus have I made known unto thee this knowledge which is a mystery more secret than secrecy itself; ponder it fully in thy mind; act as seemeth best unto thee" (XVIII. 63). Thus Arjuna is called upon to make his own decision before accepting the instructions and acting them out. The Disciple's answer is also unequivocal: "My delusion is destroyed, I am collected once more; I am free from doubt, firm, and will act according to thy bidding" (XVIII 73). This is not blind following The mind and heart of Arjuna assent because they have assimilated the teachings of the eighteen lectures. Arjuna's duty as a Shravaka is accomplished. He is ready for fighting his own lower animal nature and is sure that he will triumph.

During this month Hindus will celebrate the Natal Day of Krishna —the orthodox in their own ritualistic way, the mystics in theirs—contemplation on the Light of all lights which Krishna is and which burns at the core of the Heart. There are many in the Occident who are students of the philosophy of the *Gita* and there are a few who are the intelligent Devotees who sense the value of the teachings of One who opened the Kali Yuga, 5000 years ago. But perhaps this year a few may like to contemplate on the perfect Shravaka, the patient, humble and resolute Listener, Arjuna, in his attitude to catch the Wisdom of Krishna amidst the din of the battlefield. The blowing of the conches, the loud orders of the captains to their regiments, the neighing of the horses and roarings of the elephants—nothing was allowed to interfere; Arjuna intent on the instructions of Krishna heard all, reflecting hour by hour on what he heard, assimilating what he understood and thus getting ready for divine action.

What Arjuna *saw* when his chariot stood between the two armies made him despondent; what he ***heard*** energized and inspired him to proceed to victory in the greatest of all wars.

Let us cultivate the power to hear.

SHRAVAKA

PARABLE DRAMA

[Many of our readers will remember the thoughtful allegory, "Broadside for Mammon" which **Jack Shepherd** contributed to our March 1951 issue. In this article he gives us another germinal idea—that of "the sacramental nature of Drama," which is indeed a far cry from Drama as an instrument of propaganda.—ED.]

A few years ago, while I was earning a congenial livelihood writing and producing plays, I find that I was scribbling this sort of thing in a diary: "The heart of our civilization is cracking. The remedy is change among individuals—change of heart, of moral character, of values. Mammon rules over the majority of the human race. Only a few people are beyond his grip, the artist-philosophers—the *real* artists whose work is *not* the expression of a proud ego, but a sharing of the universal energy of spirit. As far as I am concerned, the potent force I can identify myself with is Drama. I want a kind of Drama which will enchant and compel, which will convey a rhythmic vitality from stage to audience, a sharing of spirit; a Drama independent of money."

Providence has been kind to me. For two years, in the mixed community of Hongkong, a tiny dot on the coast of a subcontinent where there is no freedom of expression, I have been able to work on just such a Drama form. I have worked on plays of all kinds, grave and gay, but all having an underlying bond—the bond of responsibility towards the sacramental nature of Drama.

We all know that life can be regarded from two view-points, and I would express them here as the biological and the dramatic. It is clear that the dramatic view is that which strikes into the heart and depth of fundamental attitudes among human individuals.

The spiritual power or compulsion generated by the interaction of sincere playing and a sincere play has an effect on hearers, an effect hard to induce in any other form of expression except prayer. Folklore poetry is Drama, spoken or performed liturgy is Drama, and so, in a remarkable and beautiful way, are the parables of Christ.

The parables of Jesus were *not* handy little illustrations to fit into sermons; they were dramatic expressions of universal patterns. As stories their immediate object was to be entertaining in themselves, but their ultimate aim was to stir the conscience of those who heard them. They incarnate types of human conduct, or principles of God's government. They work *through* the imagination and understanding of the audience *to* the conscience. Most important, they depend for effectiveness not only on their own merits, but also on the responsiveness of the hearers.

A striking example is the parable of the Good Samaritan. A quibbling lawyer, trying to be clever, is asking Jesus about the duties of man. Jesus refers him, with beautiful irony, to the Law: Love God, and love your neighbour. "Aha," says the lawyer, "but who *is* my neighbour?" The lawyer, viewing life biologically, could think of a hundred cunning arguments on definition, any one of which would enable him to shuffle around his obligations. But Jesus viewed life dramatically. He presented a Drama. A man is attacked and robbed and left unconscious. A priest and a Levite see him lying there, but they are both busy men, and they feel that it is no business of theirs to tend the sick; so they pass on. Then comes a Samaritan merchant, with no worldly obligations to the unfortunate man at all, but he interrupts his journey and goes to a lot of trouble and expense to help the poor fellow and set him on his feet again—all this with no suggestion of repayment or acknowledgment. "Now," rings out Christ's question, "Priest, Levite, or Samaritan? Which of these was neighbour to the victim?" There is no shuffling possible here. The Drama allows no evasion. The soul has been reached.

Clothe these everlasting truths in modern dress, move the characters among modern settings and problems, and present it as a prayer to modern audiences. Parable Drama. The race needs its dramatists and players. Let's have done with the stupid mumbling, tittering and cigarette-lighting which passes for drama nowadays. Let's be gayly unconcerned with box-offices and gossipy notices. Let's take on trust the Eternal promise that while the Kingdom of God is being sought, the support will come. And let's make some important notes.

We need plays that require none of the theatrical trappings usually considered essential. Arrange it so that the whole production, actors and all, can be packed into a cart and taken anywhere, performed anywhere: in halls, churches, marketplaces. Write so that the holy spirit in the play and the player will command the audience out of its dumb, soporific demand for the usual conventions. Set up one word for guidance in characters of gold: "Simplicity."

Let us have an order of quickened and committed artists, all over the world, abandoning the loveless contracts of business men, and taking the road under the management of God. There are more themes and situations for Drama latent in the world of men than we can possibly exhaust, but if some prospective Parable Dramatist chances to read this and needs a hint or two to strike the spark let me presume to mention something of Parable Drama's progress here in the South of China.

One of our plays concerned a newspaperman in Jerusalem during the fighting, who by a process, as it were, of "*akasha*" finds himself involved in the events of the Cruci-

fixion, in a world strangely modern. The application to the audience is clear. Another dealt with the search for a missing person who is eventually tracked down and discovered to be a leper. The seekers then react in the way the unenlightened world reacts to the problem of suffering, evil and danger. This play aims at sending the audience away thoroughly uncomfortable in conscience, to spend, we hope, a sleepless night.

When I glance again at that old diary of mine I find it written:— "Man faces a whacking great economic crash, with starvation and strife, or an atomic holocaust, or both. There is no question that men must be called upon, everywhere, to repent." Do you think I was wrong? Have international events in the last few years indicated a change for the better? Men and women of the theatre cannot avoid this challenge. A great responsibility is theirs. I think some have realized this, but too often the only result is a kind of well-meant propaganda play.

Parable Drama is *not* propaganda for any cause at all. It is rather a means by which individuals may be identified with the fundamentals of Earth and Heaven.

JACK SHEPHERD

HINDI AND ENGLISH

The Chief Justice of Bombay, Mr. M. C. Chagla, inaugurating on June 29th a conference convened by the Teachers' Association of the University of Bombay, urged that more attention be paid to the synthesis which was Indian culture than to the regional cultures which were its constituent elements. While appreciating the value and importance of these, he saw no reason why they could not be advanced while English was retained as the medium of instruction, even in the regional universities.

Mr. Justice Chagla favoured Hindi as the national language. He did not think that English should never be replaced but he maintained that at present, from the educational point of view, it was not immediately possible to substitute Hindi for English in Bombay and the University of Bombay.

Not only was English today undoubtedly the most important international language, it could not be seriously disputed, he said, that English had a great unifying influence in India, where, for nearly a century, it had been "the language of higher education, the language of administration, and the language of justice."

> Yet today we are asked in all solemnity that we must scrap this language, we must give up all the advantages of that language in order that it may be replaced by other languages.

He warned especially against the aggravation of fissiparous tendencies by the "waves of regionalism" that had swept over the country and by the attempt to do away with English in favour of the regional languages.

FLOWERS FROM A MATHEMATICAL GARDEN

[**Shri H. G. Narahari, M.A., M.Litt.**, shows here how naturally poetry has come to the writers of India from ancient times, welling up even in fields normally as dry as mathematics, as perhaps nowhere else in the world.—ED.]

In many ways has ancient India shown her extraordinary genius; one of these, and by no means the least significant, is her capacity to "drag in poetry where poetry is least expected."[1] It is in India that we find poetry in mathematics and mathematics in religion. Some Aristotelian utterances[2] which read like: "A pie may be produced any number of times," and "The clothes of a boarding-house bed stretched both ways will not meet," combine, no doubt, geometry with smart witticism. But in Greece the combination comes in only casually and is not as widely familiar as it is in India. Yet it was no idle fancy, no inborn and incurable eccentricity that prompted ancient India to adopt such combinations. It has always been a conviction in India that knowledge is ONE and that it is idle to make watertight compartments of art and science, poetry and religion.

Religion and mathematics, at least in India, appear to have a real relationship. The oldest ancestors of whom we may speak with any degree of knowledge are the Vedic people; and it is well known that they were highly civilized. They built houses and cities, dressed themselves gorgeously and wore ornaments of gold and silver. They were a very religious people and adored a large number of gods, not only in words of praise, but also by the performance of elaborate sacrifices. The technique of these sacrifices is given in the texts known as the *Brāhmaṇas*; and it is in these ritualistic treatises that we must seek for the origin of the science of mathematics, especially of geometry and astronomy. For a sacrifice to be made it was considered necessary to have an altar of particular dimensions. It was in an endeavour to meet the need of the construction of such an altar that the science of geometry came into being. Further, sacrifices were performed on definite occasions, and to determine these occasions the movement of planets had to be watched; and here arose the need for astronomy.

As for the poetry we may find in mathematical works, it would not be fair to say that it has been "dragged in" to "hit the mark and radiate

[1] B. C. CHHABRA, "Poetry in Sanskrit Inscriptions." THE ARYAN PATH, September 1951, p. 387.

[2] Cited by ELBERT HUBBARD, *Little Journeys to the Homes of Great Philosophers*, (New York, 1904), p. 80.

joy into the bargain."[3] A relationship between poetry and mathematics appears quite natural when we know that in ancient India, were the subject science, philosophy or literature, poetry was the usual mode of expression. And it should be of interest to note in this connection that almost all the important Sanskrit works on mathematics, the works of Āryabhaṭṭa and Brahmagupta, of Bhāskara and Śrīdhara, of Mahāvīra and Nārāyaṇa, are written in verse only. And if some of these works show some special poetic excellence, it is only because the author is an excellent poet besides being a scientist or a philosopher.

Perhaps the earliest poet-mathematician we know of is the author of the *Vedāṅgajyautiṣa*, composed nearly three millennia ago. In order to show that, among sciences which go by the name of *Vedāṅga* (texts ancillary to the Veda), the highest place belongs to mathematics (*gaṇita*), the author says[4]:—

Yathā śikhā mayūrāṇāṁ
nāgānāṁ maṇayo yathā |
Tadvad vedāṅgaśāstrāṇāṁ
gaṇitaṁ mūrdhani sthitam ||

(Like crests [on the heads] of peacocks, like precious gems [on the hoods] of cobras, so is mathematics situated at the head of the sciences [listed as] *Vedāṅga*.)

Two lovely similes here lend colour to a simple idea which a more prosaic author would have expressed in a way very dull to the ear.

Equally skilled is the 9th-century writer Mahāvīra who, introducing his own *Gaṇitasārasaṅgraha*, a work acclaimed as "in many respects the most scholarly of any to be found in Indian mathematical literature,"[5] says:—

Jaladheriva ratnāni pāṣāṇādiva kāñcanam |
Śukter muktāphalānīva saṅkhyājñānamahodadheḥ ||
Kiñcid uddhṛtya tatsāraṁ vakṣye'haṁ matiśaktitaḥ |

(As gems are picked up from the ocean, gold from the rock and pearls from the shell of the oyster, so do I glean a little from the great ocean of the knowledge of numbers, and speak out in accordance with the power of my intellect.)

The very best of these writers is Bhāskara, who lived in the middle of the 12th century and whose invaluable *Līlāvatī*[6] is really saturated with poetry of the highest excellence. The author himself is quite conscious of this as can be seen from his introductory verse:—

Prītiṁ bhaktajanasya yo janayate vighnaṁ vinighnan smṛtaḥ
Taṁ vṛndāraka vṛndavanditapadaṁ natvā mataṅgānanam |
Pāṭīṁ sadgaṇitasya vacmi caturaprītipradāṁ prasphuṭāṁ
Saṅkṣiptākṣarakomalāmalapadair lālityalīlāvatīm ||

(Having bowed down to the deity,

[3] B. C. CHHABRA, *loc cit.*

[4] *Vedangajyautisa*, verse 4.

[5] DAVID E. SMITH, Introduction to *Ganitasarasangraha*, p. XXIV. (Edited and translated by M. RANGACHARYA, Madras, 1912)

[6] Edited with COLEBROOKE's translation by H. C. BANERJI. (Calcutta, 1893)

whose head is like an elephant's, whose feet are adored by gods, who, when called to mind, relieves his votaries from embarrassment and bestows happiness on his worshippers, I propound this easy process of computation, delightful by its elegance, perspicuous with words concise, soft and correct, and pleasing to the learned.)[7]

Bhāskara's invocatory verse at the beginning of the next chapter is not only a fine picture of Gaṇeśa, the paramount remover of all obstructions, but is probably one of the very best illustrations of alliteration (*anuprāsa*) in the Sanskrit language:—

Līlāgalalulallolakālavyālavilāsine |
Gaṇeśāya namo nīlakamalāmalakāntaye ||

(Salutation to Gaṇeśa, resplendent as a blue and spotless lotus; and delighting in the tremulous motion of the dark serpent, which is perpetually twining within his throat.)[8]

In the anthologies we read a very elegant verse intended as a deterrent to one who is too hopeful:—

Rātrir gamiṣyati bhaviṣyati suprabhātam
bhāsvān udeṣyati hasiṣyati paṅkajaśrīḥ |
Itthaṁ vicintayati kośagate dvirephe
hā hanta hanta nalinīṁ gaja ujjahāra ||

(Night will disappear; dawn will break; the Sun will rise; the lovely lotus will bloom——while the bee sat in the [lotus] bud hoping thus, alas! alas! an elephant tore [from its stalk] the lotus [bud].)

One of the quadratic equations[9] of Bhāskara seems to follow up the theme and even add pathos to the picture:—

Alikuladalamūlaṁ mālatīṁ yātam aṣṭau
nikhilanavamabhāgāś cālinī bhṛngam ekam |
Niśi parimalalubdhaṁ padmamadhye niruddham
pratiraṇati raṇantaṁ brūhi kānte'li-saṅkhyām ||

(The square root of half the number of a swarm of bees has gone to a shrub of jasmine; and so have eight-ninths of the whole swarm: a female is buzzing to one remaining male that is humming within a lotus in which he is confined, having been allured to it by its fragrance at night. Say, lovely woman, the number of bees.)[10]

Bhāskara appears to be a very keen observer of Nature; and the following two verses of his, which contain the figure of speech called *Svabhāvokti* in Sanskrit, give an enchanting portrait of the habits of swans and elephants:—

Jālaṁ haṁsakulasya mūladaśakaṁ
meghāgame mānasam
proḍḍīya sthalapadminīvanamagād
aṣṭāṁśako'mbhas taṭat |
Bāle bālamṛṇālaśālini jale kelikriyā-
lālasam
dṛṣṭaṁ haṁsayugatrayañca sakalāṁ
yūthasya saṅkhyāṁ vada ||[11]

[7] I adopt Colebrooke's translation here.

[8] As translated by Colebrooke.

[9] Chapter III, verse 22; this and two other equations have been appreciated by K. S. NAGARAJAN, THE ARYAN PATH, July 1949.

[10] In this and the following verse I adopt Colebrooke's translation.

[11] Chapter III, verse 20.

(Of a flock of swans,[12] ten times the square root of the number departed for the *Mānasa* Lake on the approach of a cloud, an eighth part went to a forest of *Sthalapadminīs* [*Hibiscus Mutabilis*],[13] three couples were seen engaged in sport on the water abounding with delicate fibres of the lotus. Tell, dear girl, the whole number of the flock.)

Yūthārdhaṁ satribhāgaṁ vanavicaravṛtaṁ kunjarāṇāṁ ca dṛṣṭam
Ṣaḍbhāgaścaiva nadyāṁ pibati ca salilaṁ saptamāṁśena miśraḥ।
Padminyā cāṣṭamāṁśaḥ svanavamasahitaḥ krīḍate sānurāgo
Nāgendro hastinībhis tisṛbhir anugataḥ kā bhaved yūthasaṅkhyā ॥[14]

(Out of a herd of elephants, half, together with a third part of itself was roaming in a forest; a sixth part together with a seventh of itself was drinking water in a river; and an eighth part together with a ninth of itself was playing with lotuses. The leader of the herd was seen accompanied by three females. What was the number of elephants in the herd?)

These are only a few flowers culled at random from an ample and fragrant garden where a less occupied promenader may gather blossoms enough to fill several baskets.

H. G. NARAHARI

COMIC BOOKS

A group of educators and legal experts meeting at Milan early in June deplored what they well called the "scourge" of "comic books." The Conference on Press, Radio and Cinema for Children was sponsored by Unesco. The delegates represented 24 countries, including India and the U.S.A., where the "comics" originated.

That these sensational publications harm the immature minds (whether in child or adult bodies), to which they appeal, is incontestable. Whether or not, as charged by the Conference, they are turning children and adolescents into ruffians and potential criminals, they do leave their mark. Reducing all things to their lowest and most material aspects, they blunt sensibilities and cheapen values, to the detriment of the higher mental powers.

The proposed banning of publications harmful to youth might lead to wider censorship. The suggestion of *The Christian Science Monitor* that educational and civic groups bring pressure to bear on publishers of comic books to raise the level of their wares should first be vigorously applied. The problem is, however, sufficiently serious to justify a special Unesco Committee, not to urge government censorship of such publications, but to arouse public opinion and keep it aware of the menace which the "comics" hold.

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[12] Colebrooke uses the word "geese" which hurts Indian poetic sentiment.

[13] This equivalent is not given by Colebrooke.

[14] Chapter III, verse 6.

JIM LARKIN

FLAME OF IRISH LABOUR IDEALISM

[**Mr. R. M. Fox**, Irish writer on Irish history, travel and industrial problems from the human angle, has contributed several valuable biographical sketches to our pages, including those of Dr. Douglas Hyde, Arthur Griffith and Patrick Gallagher. Here he describes the fearless career of the famous Labour leader, with its dramatic climax in 1913. Larkin's slogan, "An Injury to One Is an Injury to All," anticipated by many years the Universal Declaration of Human Rights, to the implementation of which this slogan may still be able to contribute its mantramic impetus.—ED.]

The Dublin of yesterday was rich in individuality. Here was the poet, W. B. Yeats magnificently proportioned, in his light suit, his finely-shaped head crowned with a grey mane of hair He sauntered leisurely across O'Connell Street pondering his verse while an exasperated garda on point duty held back the straining traffic. Near by in the editorial watch-tower of *The Irish Statesman* sat A.E., the bearded mystic and philosopher, talking in his rich, sonorous prose about every subject from Eastern poetry to Western technique, while in the shadowy background glimmered the shining, heroic figures of his paintings, decorating the walls.

These two men were friends but in some ways their temperaments clashed. Yeats was aristocratic, imperious, contemptuous, Russell (A. E.) was the friend and encourager of all poets. For some time prior to the great Labour upheaval of 1913 in Dublin, there had been an estrangement between them. In that year the poverty-stricken, unskilled labourers of the Dublin tenements—the debris of the city—revolted and claimed the right to a voice in the conditions of their labour. The dictatorial employers of those days—400 of them—banded together and locked out their workers, depriving a third of the population of the city of their livelihood until they should be willing to sign a "document" pledging themselves to have nothing to do with the union of their choice, the union founded and inspired by Jim Larkin, the fiery Labour agitator and pioneer.

Hunger entered the gaunt tenements with their broken, rotting stairways and bare rooms in which families huddled; in many of them more than one family to a room. Without financial resources the Larkinites began their struggle, and Larkin started his "Fiery Cross" campaign. For eight months the Dublin workers starved and suffered. Riots and batonings marked the progress of the dispute. But from the first the Dublin "intelligentsia"—teachers, poets, writers—came out

on the side of the poor. Yeats and Russell were reconciled and resumed their warm friendship on the basis of their common indignation at the sufferings of the defenceless families of the tenement dwellers. James Stephens, Padraic Colum, Maud Gonne, the Countess Markievicz and many others helped the Larkinites by voice and pen. The women worked in the soup kitchen at Liberty Hall, the Union headquarters, supplying meals for the children. A. E. in his "*Open Letter to the Masters of Dublin*" poured bitter scorn on those who boasted that starvation would break the Labour ranks. This was the most widely quoted document of the struggle.

After the epic stand of the hunger legion nothing was ever the same again. The people lost their old submissiveness, their helplessness. They had formed the Citizen Army —a Labour defence force, armed with broomsticks and hurleys—to protect their demonstrations and later this became the kernel of the force which, in 1916, led the National uprising which eventually achieved independence.

Yet Larkin himself had no guns, no equipped military force to oppose the army of police and of soldiery that poured into Dublin to keep the tenement rabble in their place. He relied upon flesh and blood, upon appeals to human solidarity and brotherhood for the success of his campaign. And though the people were batoned and their humble homes smashed up, the victory finally rested with them.

Typical of this 1913 period was the banning of an O'Connell Street meeting by the authorities, a meeting at which Larkin was announced to speak. When the meeting was "proclaimed," a notice was served on Larkin. At a tumultuous gathering, held outside Liberty Hall, Larkin burned the notice publicly and announced that alive or dead he would be in O'Connell Street on the fateful Sunday. After this he went into hiding and the police searched for him in vain, all over the city. When Sunday came O'Connell Street was thick with police in belligerent groups, fingering their batons impatiently and moving on the crowds of curious onlookers who believed that somehow Larkin would miraculously outwit his massed opponents.

They were not disappointed. Larkin had retired to the home of Count Markievicz and with the assistance of Helena Molony, an Abbey Theatre actress, he was made up to look like an old man with a beard. Because of his great height—he was over six feet and well built—he had to bend like an invalid. He travelled by motor accompanied by his "niece" to the Imperial Hotel in O'Connell Street, owned by his leading opponent in the Labour struggle. When he arrived he emerged, leaning on the arm of his "niece." The police officiously made a path through the onlookers to allow this well-to-do old gentleman to reach his hotel.

Once inside he walked straight through to the balcony overlooking the street, raised himself to his full height, tore off his beard and roared defiance to his enemies. An answering roar of enthusiasm met him; and then the police in their anger clubbed every one within reach, driving them backwards and forwards indiscriminately. People returning home, unconnected with the meeting, were felled to the ground. It was estimated that there were at least 500 casualties from this affray; the hospitals were filled with victims and the day became known as "Bloody Sunday."

Of course Larkin was at once arrested and hurried off. But public opinion was roused and, by that single act of defiance for which he paid by weeks in gaol, he succeeded in rallying public opinion, not only in Ireland but in Britain as well, on the side of Irish Labour. Everywhere, even in the most orthodox and conservative circles, it was declared that the attempt to deny the right of workers to organize in their own union was doomed to failure. And so it proved.

In picking out this central incident from Larkin's career I want to emphasize the character of his lifelong crusade. Always he relied upon defiance, upon individuality, upon a sense of justice and indignation which enabled him to triumph over wrong and to arouse enthusiasm in his followers. Looking at Larkin and listening to him they came to believe in their own strength and they developed a feeling of self-reliance which they had never possessed before. It was to the human will and the human spirit that Larkin made his direct appeal.

He was a man of passionate sincerity and rugged poetic eloquence. I often listened to him, framed in the big window of Liberty Hall, one foot up on the sill, his arms holding each side, while a blur of white faces in Beresford Place shone through the gloom. Sometimes a train would thunder across the bridge and passengers, leaning out, would cry "Up Larkin!" as it rumbled by. He would acknowledge this by a wave of the hand and sweep away a stray lock of grey hair which tumbled over one eye.

Larkin was deeply distrustful of rigid doctrine. He did not like "isms" or "ists," even when they seemed to be on his side. By tradition and hard experience he belonged to Labour and he believed that the future of the world rested in the rough hands of labouring folk. To him it seemed that these people stood for comradeship, for world solidarity, for honesty in human and social relations. These men who worked hard for their bread did not want to exploit anyone. They wanted a world in which there was a little more comfort, a little ease, a chance for their children to grow up with sufficient food, clothing, light, air and education. Always he was the spokesman for that view, for it was a part of himself.

When he died, in the bleak, bitter,

blizzard year of 1947, on January 30th, he was about 70 years old and had become a familiar and honoured figure in Dublin. His hair was white but his shoulders were still massive and he was still active in Labour and human causes. From the Dublin hospital where he died, his body was brought to the Union hall where it lay in state till next day. That same evening I was asked to say a few words from Radio Eireann in tribute to this great and noble man.

When the hearse arrived at the hall a tremendous surge of 2,000 people blocked the entrance and a passage had to be forced through. All his life Jim Larkin had exulted in the stir and tumult of crowds and he died as he had lived in the midst of human storm. An endless file of people passed up the narrow stairs to take their last farewell of this tempestuous man. All classes were represented but mostly they were drawn from the tenements. Entering the hall I saw a gloomy, shabby room, hung with black drapings, an open coffin on a dais. Four candles burned, one at each corner, lighting the grim pallid faces of Citizen Army veterans who stood guard over their chief, tranquil at last under their banner of the Starry Plough.

Neither the dinginess of the room nor the confusion of the crowds could take away from the dignity of that figure in the open coffin. He had a look, serene though severe, like a crusading monk in some rigorous, ascetic order. This impression was reinforced by the brown rosary beads—the gift of the Archbishop of Dublin—which lay in his fingers. The skin was stretched tightly over his cheek bones. His firmly-modelled chin and nose gave him still that imperious, dominating look which had so often quelled his enemies and heartened his followers. All that was mortal of Larkin lay there but the light no longer flashed from his eyes and he could no longer smile encouragement to his tenement troops. Hours passed while the people poured through in a steady stream, doing homage to this man who had sought to uplift them, who had fought their battles and overwhelmed their enemies with cascades of fiery, golden, luminous words.

On the final journey to Glasnevin, columns of workers marched in silent ranks, the slush seeping through their boots. Most of them were poorly-clad and ill-shod. But no boots could have kept out that all-penetrating dampness. The cortège moved slowly round the city, halting outside Liberty Hall, the scene of his stormiest battles. Larkin, it seemed, was reluctant to leave the arena. But, eventually, the procession moved up the hill with marching feet churning the rivulets of heaped-up, dirty, melting snow.

Larkin had gone. What remains of all his efforts today? The Dublin workers have their strong union organizations, their sense of independence and a great deal more comfort than in those far-off, unhappy days. But what of his dream of human brotherhood, of Peace gathering all

the nations under its protective cloak, of his great slogan "*An Injury to One is an Injury to All*"? Looking around the world today we cannot see that very much progress has been registered. Yet there is no doubt that the mass of the people everywhere—in Ireland, in Britain, in Europe, in America and in Asia—*do* want peace. They have no desire to fight or to injure anyone. The task which remains is to enable the wish for peace of all these people to be effective in practical expression.

Although the people of the world want peace they can still be frightened, terrorized and stampeded into shouting for war. Could it be possible that a little country like Ireland —which has no conscription and stands aloof from war-making—can point the way? The virile, sensitive, eloquent figure of Larkin may yet give expression to the real wishes and needs of the world.

R. M. Fox

ETHICAL INSIGHT

Prof. John E. Owen, writing in *The Plain View* (Summer 1952 issue) on "Modern Civilization and Ethical Insight," deplores the present-day widespread refusal to recognize the existence of any need for applied ethics in human affairs," the blindness that sees no possible moral significance in the occurrence of two world wars and a major economic depression in one generation.

Humanitarians who see the unity of all human beings and the value of each, and act accordingly, are always in the minority, he writes, and unfortunately general ethical standards tend to be dragged down to the common level of moral insight, which enthrones materialism.

The need is urgent for

> a mature ethic that is clear-sighted in its awareness of universal human needs.. an ethic that transcends the barriers of nation, creed, race and class.

The paramount importance may be granted of such clear unequivocal formulations as shall most fully satisfy man's moral and altruistic feelings, but how shall acceptance be gained for an all-embracing code of life that shall express the spirit of mutual tolerance, charity and brotherly love? What is to make such a formulation "sufficiently compelling to induce men to follow its principles"? There is the crux.

Professor Owen finds neither education, man-made law nor institutional religion giving the needed impetus towards higher ethics. Ancient Asiatic psychology, with its teaching of the fundamental oneness of all beings in their spiritual aspect, and its stress on the responsibility of each to Karma or the unerring Law which ever works to restore harmony by whomsoever disturbed, might well provide the spark required for the fusion of high principles and practice.

THE BUDDHIST DOCTRINE OF ANATTA

[In this essay **Shri Y. Krishan** examines one of the most vehemently debated questions in connection with the Buddha's teachings, *i.e.*, whether there is or is not a permanent Ego in man.—ED.]

The Buddha is usually credited with having denied the existence of a permanent entity, a soul or Atman, which the Upanishads had propounded as the ultimate reality behind all phenomena. He held that all creatures are composed of matter and "mind" consisting of five elements or *Skandhas*: (1) *Rupa* (form), (2) *Vedana* (feeling), (3) *Samjna* (perception), (4) *Samskaras* (mental disposition, the residue of previous action) and (5) *Vijnana* (reason or intelligence). These aggregates, like all objects, are impermanent, being subject to the universal Law of Flux. They are the product of *Avidya* or Ignorance and, being subject to the Law of Causality, have conditional existence only. *Tanha*, or thirst for existence, born of ignorance, is the force which keeps these aggregates together and perpetuates the endless chain of existence in accordance with the *karmas* of each individual. On the attainment of Nirvana by suppressing thirst through knowledge, the chain of migration is arrested and the aggregates fall apart.

Mrs. Rhys Davids writes:—

> The anti-*atta* argument of Buddhism is mainly and consistently directed against the notion of a soul, which was not only a persistent, unchanging blissful, transmigrating, superphenomenal being, but was also a being wherein the supreme Atman or world soul was immanent, one with it, in essence and as a bodily or mental factor issuing its fiat.[1]

And Oldenberg said,

> the speculation of the Brahmins apprehended being in all becoming, that of the Buddhists becoming in all apparent being. In the former case substance without causality, in the latter causality without substance.

This, however, is a grossly erroneous view, arising largely out of the fact that the term "Atman" which was used in the Upanishads to describe the supreme reality underlying the universe, was used by the Buddha to describe the "Self" or "Ego"[2]

In Indian philosophy the psycho-physical world is considered to arise from *Prakriti* or matter. The Upanishads hold that all creatures are composed of spirit (Atman) and a psycho-physical organism[3] (*nama*

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[1] *Buddhist Psychology*, p. 31

[2] The word *Sutra*, likewise, in Buddhist literature had a different connotation from that in Brahmanical literature.

[3] STCHERBATSKY points out in *The Central Conception of Buddhism and the Meaning of the Word "Dharma"* (pp. 69-70) that the Self of the Vedas and the Upanishads is a psycho-physical entity. It was the *Kathopanishad* which postulated the theory of an immortal individual soul which, then being a new idea, enjoyed great popularity. It was the immortality of an individual soul that the Buddhists denounced

rupa). *Nama* stands for mental apparatus and its functions, while *rupa* represents gross matter. In the *Sankhya* philosophy this concept of *nama rupa* is elaborated. *Nama* was called *Suksma Sarira* or *Linga Deha* (incorporeal organism) and *rupa, Sthula Sarira* (gross matter). The Ego or *Ahamkara* formed part of the *Linga Deha*. Indian philosophy also postulated plurality of souls. At death, the *Linga Deha* and the *Purusha* (the Atman of the Sankhya philosophy) transmigrate to another physical body in accordance with the Law of Karma.

The incorporeal *Skandhas* of the Buddhists—feeling, perception, disposition and intelligence—are nothing but psychical elements and their aggregation through the force of dispositions born of Karma and thirst, *tanha*, they called *Atta* (Atman), Self or *Pudgala*. It is the same as *Chitta* in the *Avatamsaka sutra*. It is this self which transmigrates. On suppression of thirst, the cementing force of the constituents of the astral body is destroyed and they therefore fall apart, leading to cessation of existence or becoming.

What the Buddha postulates is the impermanent nature of self or Atman understood as the Ego or *Ahamkara* of the Sankhya philosophy, a material, determinate entity. He does not assert absolute non-existence or Nihilism as some eminent Western writers think. He merely denies the absolute existence of an empirical world—including the empirical self or Ego. He attacks *Satkaya Dristi* or belief in a permanent, substantial individuality.

Said the Master:—

This world, O Kaccna, generally proceeds on a duality, on the "it is" and the "it is not." But, O Kaccna, whoever perceives in truth and wisdom how things pass away in this world, in his eyes there is no "it is" in this world—"Everything is." This is one extreme, O Kaccna. "Everything is not" is another extreme. The truth is the middle. [4]

The things of the world have no absolute existence; they exist relatively only. But does not relative existence suggest that it is the expression of something absolute which transcends duality? Certainly the world is not a mere figment of the imagination. Even if it were, what is the basis of imagination? The Buddha firmly repudiated Ajit's doctrine of Nihilism as "most undesirable."

He (Ajit), foolish man, believes and declares there is no effective action (going on), no resultant action, no indwelling energy. Herein he rejects that which all past Buddhas have declared; all future Buddhas will declare, I even declare—that there is effective action, resultant action, indwelling energy. [5]

O ye mendicants, I am going to point out to you the burden as well as the carrier of the burden: the five states (*Skandhas*) are the burden and the

[4] *Samyutta Nikaya.*

[5] *Anguttara Nikaya.*

Pudgala is the carrier of the burden; he who holds that there is no soul is a man with false notions. [6]

It may be observed that the term *Pudgala* has obviously been loosely used here. It does not bear its usual meaning of individuality or Ego but stands for the underlying reality of all things.

That by *Atman* the Buddha meant merely the transient *Linga Sarira* is clear beyond doubt from the following words:—

Mendicants, in whatever way the different teachers regard the soul, they think it is the five *skandhas* or one of the five. Thus, mendicants, the unlearned, unconverted man who does not associate either with the converted or the holy or understand their law or live according to it—such a man regards the soul either as identical with, or as possessing, or as containing, or as residing in feeling (*Vedana*). By regarding soul in one of these twenty ways, he gets the idea, "I am." Then there are the five organs of sense and mind and qualities and ignorance. From feeling (produced by contact and ignorance), the sensual, unlearned man derives the notions "I am," "I exist," "I shall be," "I shall not be"; "I shall" or "I shall not" have material qualities; "I shall or shall not be without ideas." (And so on of each of the three *Skandhas, i.e.*, perception, disposition and intelligence.) But now, mendicants, the learned disciple of the converted, having the same five organs of sense, has got rid of ignorance and acquired wisdom, and, therefore, by reason of the absence of ignorance and the rise of wisdom, the ideas "I am" (and as above) do not occur to him. [7]

Ashvaghosha writes:—

All so-called illusory phenomena are in truth from the beginning what they are; and their essence is nothing but the one soul. Though ignorant minds that cling to illusory objects cannot understand that all things are in their nature the highest reality (*paramârtha*) all Buddha-Tathâgatas being free from clinging are able to have an insight into the true nature of things....Therefore the mind that is saturated with subjectivity is annihilated, while all things are understood and omniscience is attained. [8]

That the Buddha affirmed nothingness is based on misunderstanding of what he said and the correct import of the answers given by Nagasena to King Milinda. The Buddha in one discourse declared:—

As the flame blown down by the vehemence of the wind goes out, and can be named no more, even so the sage, liberated from individuality, goes out and can be named no more.

Liberation is from individuality and not a disintegration into nothingness.

The chief support to the view that the Buddha preached Nothingness is claimed to be found in the conversation between Nagasena, the Buddhist philosopher, and King Milinda. [9]

[6] WARREN: *Buddhism in Translations*, p. 161.

[7] *Khandavagga*, 5th Sutta.

[8] SUZUKI *Acvaghosha's Discourse on the Awakening of Faith in the Mahayana*, p. 126.

[9] *Milinda-panha*.

On being asked his name by the King, the philosopher replies: "I am known as Nagasena—yet this is only a generally understood term, a designation in common use. For there is no permanent individuality (no soul) involved in the matter."

"You tell me that your brethren in the Order are in the habit of addressing you as Nagasena. Now what is that Nagasena? Do you mean to say that the hair is Nagasena?"

"I do not say that, great King."

"Or the hairs on the body, perhaps?"

"Certainly not."

"Or is it the nails, the teeth, the skin, the flesh, the nerves, or the brain, or any or all these, that is Nagasena?"

And to each of these, he answered, "No."

"Is it the outward form then (*rupa*) that is Nagasena or the sensations (*vedana*) or the ideas (*samjna*) or the synthesis, the constituent elements of character, *sanskaras*, or the consciousness (*vijnana*) that is Nagasena?

And to each of these he answered, "No."

"Then is it all these *skandhas* combined that are Nagasena?"

"No, great King."

"But is there anything outside the five *skandhas* that is Nagasena?"

And he still answered, "No."

It is in the last question and answer that the doctrine of Nothingness is seen.

Again the King asked: "Is there such a thing as soul?"

"None in the highest sense of the term."

"What is it then; is it not like a man sitting in his house and looking out of his five windows?"

With several examples, Nagasena establishes that the living principle within is not like that.

Verily there is no sage to be named after he has been liberated, there is no Nagasena outside the *Skandhas*. There is no individuality when the *Skandhas* which constitute the Ego cease to be aggregates. Individuality belongs to the world of duality, of subject-object consciousness, of becoming. In Nirvana becoming comes to an end and with it ends self-consciousness. The Atman of the Upanishads, on entering Moksha, has no distinct identity in the cosmic unity—Brahman.[10]

That the Buddha did not postulate a doctrine of nothingness is established if we enquire into the nature of Nirvana.

The ideal of Buddhism was to achieve Nirvana or liberation from the chain of birth and death. If everything is annihilated on one's attaining Nirvana, if the highest reality is nothingness, is not the world with all its suffering after all better? Is this universe a projection of nothingness or a mere phantasm?

Certainly the Buddha did not place such an empty ideal before

[10] According to Advaita Philosophy, Atman is one with Brahman, while according to Dvaita, Atman inheres in Brahman inseparably, like quality in a substance.

his disciples. He had rejected speculation on the nature of the supreme reality as being fruitless. All that he definitely asserted was that Nirvana meant extinction of suffering. Of its positive nature, he gave no account. He said:—

There is, O disciples, a state where is neither earth nor water, neither light nor air, neither infinity of space nor infinity of reason, nor absolute void nor the co-extinction of perception, neither this world nor that world—both sun and moon. That, O disciples, I term neither coming, nor going, nor standing, neither death nor birth. It is without basis, without procession, without cessation, that is the end of sorrow. ....There is, O disciples, an unborn, unoriginated, uncreated, unformed. Were there not, O disciples, this unborn, unoriginated, uncreated, unformed, there would be no possible exit from the world of the born, originated, created, formed. [11]

To the question of a monk as to what remained after reaching Nirvana, the Buddha thus replied:—

The question is to be put thus: "Where no more is there earth, or water, or fire, or wind? Where are dissolved both long and short, and large and small, and good and bad? Where are subject and object, wholly remainderless, melted away?" The answer is: "By the undoing of consciousness, wholly remainderless, all is melted away." [12]

Said the Blessed One to King Bimbisara:—

He who knows the nature of his self and understands how his senses act, finds no room for the "I" nor even any ground for its supposition. The world holds to the idea of "I" and from this arises false apprehension. Some say that the "I" endures after death; others say it perishes. Both have fallen into grievous error. For if the "I" be perishable, the fruit people strive for will perish too and then deliverance will be without merit. If, as others say, the "I" does not perish, it must always be identical and unchanging. The moral aims and salvation would be unnecessary, for there would be no use in attempting to change the unchangeable...[13]

It is evident that the Buddha considered Nirvana indescribable by the standards of our finite world, a state beyond the comprehension of logic, which functions in a subject-object relationship.

Nagasena clearly stated that he who had attained Nirvana had gone far beyond the transitory and gained the Real, the highest fruit (or Arhatship).[14] But he also expressed his inability to describe this transcendental state. In discussing the nature of Nirvana, he asked the King if he could show him wind.

The King replied, "That wind exists, I am convinced, though I cannot show it to you."

"Well, just so, O King, does Nirvana exist, though it cannot be shown to you in colour and form."

[11] *Udana.*
[12] *Ibid.*
[13] Quoted from P. L. NARASU: *The Essence of Buddhism*, p. 211.
[14] *Milinda-panha.*

It is to be experienced or realized and not described or explained.

Nagarjuna, who identified Nirvana with *Sunyata*, also held that *Sunyata* was not mere nothingness :—

Sunyata is the synonym of that which has no cause, that which is beyond thought or conception, that which is not produced, that which is not born, that which is without measure. [15]

It is, in short, transcendental Reality.

In the Pali canon, *Amata* (Immortal) is used as a synonym for Nirvana.[16] Certainly nothingness could not be called immortal.

If we now turn to the description in the Upanishads of the state after release or Moksha, as embodied in the discussion between Yajnavalkya and his wife Maitreyi, we find identical thought. Maitreyi observes, "This speech of thine that there is no consciousness after death perplexes me."

Yajnavalkya replies: "I tell thee nothing perplexing, it is quite comprehensible. Where there is duality of existence one can see the other, one can smell the other, one can speak to the other, one can hear the other, one can think of the other, one can apprehend the other. But where everything has turned into Atman, whom shall he see, whom shall he smell, to whom shall he speak, whom shall he hear....How shall he apprehend him through whom he apprehends this universe? How shall he apprehend the apprehender?"

Thus, according to the Upanishads, on attainment of liberation, on the merging of Atman in Brahman, the subject-object consciousness expressing itself in activity, thought, perception, etc., is lost. The Buddhist Nirvana and the Upanishadic Moksha are identical and real. *Sunyata* is to be realized, according to the *Avatamsaka Sutra*, by *abhishyanditta-kayachitta* or dissolution of body and mind. This clinches the doubt as to the identity of the *Atta* of the Buddhists with the *nama rupa* of the Upanishads, and of the Buddhist and Upanishadic concepts of liberation. Later Buddhists like Ashvagosha and Vasubandhu recognized ultimate reality in *Tathata* or Suchness, and *Alyavijnana* or universal consciousness, out of which the empirical world arises. Asanga declared that Nirvana is the Union with the Great Soul of the Universe or Mahatman. [17]

The Atman of the Upanishads was Brahman made finite. It was the underlying, ever-persistent Reality in this universe. The *Atta* (Atman) of the Buddhists connoted the em-

[15] Quoted by RADHAKRISHNAN in *Indian Philosophy*, Vol. I, p. 663.

[16] "It is strange that the word *Amata* (Immortal) which is given as a synonym for *Nibbana* and recurs constantly throughout the canon should not secure more attention from scholars and be sufficient to refute those who regard the Buddha *dhamma* as absolute Nihilism." (*Erawster:* "Dukkha and Sukkha," in *Buddhistic Studies*: Edited by B. C. LAW, p. 292).

[17] RADHAKRISHNAN: *Indian Philosophy*, Vol. I, p. 605.

pirical self or Ego or *Pudgala*[18]—the *nama* of the Upanishads. In the *Milinda-panha*, in fact, the Buddhists revert to the use of the term *nama rupa*. It certainly had only an empirical existence, transient and conditioned. The Buddha merely emphasized *Pudgala Sunyata* as there could be no recognizable parts in the Absolute, uncreated, eternal and unconditioned. Max Müller was correct when he said that Nirvana was not extinction but the completion of being, the Brahman of the Upanishads, the Absolute of Samkara and the Tathata of the Buddhists.[19]

Y. KRISHAN

"DISSOLVE PARTIES"

Shri Vinoba Bhave has offered the following suggestion which we reprint from *Harijan* of 28th June 1952 :—

If the leaders of different political parties have some political sense, they would dissolve their parties and form one party of all the *sevaks* of society. There can be not only more than one point of view but 35 crore points of view. But all that I want is the acceptance of a common programme for the betterment of the people. I admire churning of thoughts (*vichar manthan*), but not conflict in action (*achar gharshan*). The latter creates fire which destroys society. Nature has made India great and we have only to strive for unity to retain it.

Had I placed this *Bhoodan-Yajna* before a conference of intellectuals and leaders a year ago, I am sure all would have ridiculed me by saying that it is impracticable and impossible, for such a thing had never happened before in the whole of human history. I say that God has created us,—you and me, to achieve something new and unprecedented. History of the past is just clay in our hands and it is for us to give any shape to it. So I started my work and now I appeal to all to take up this revolutionary programme of mine. The programme is like an ocean where all rivers meet. If you just help in creating an atmosphere, the rest will be done by that atmosphere itself. Even wingless dry leaves rise high like birds when a powerful storm comes. Thus this programme will give life to the soulless and power to the powerless. People are but a manifestation of God, we will get this faith if we go to them.

[18] It is of interest to note that the term *Pudgala* stood for "matter" in Jainism (*Ibid*, Vol. I, p. 317)

[19] Quoted by Sir H. S. GOUR : *Spirit of Buddhism*, p. 324.

"ARYA"—THE NOBLEMAN

[**Shri S. K. Ramachandra Rao,** Research Assistant in the Department of Social Sciences of the Indian Institute of Science, Bangalore, who wrote in our December 1951 issue on "The Aryan Ideal," is a student of Buddhism as well as of India's Sanskrit heritage. He brings out here the agreement of the Enlightened One with the traditional division of mankind into the noble ones and those who were not noble, though the Buddha specifically ruled out heredity as the criterion of excellence, substituting for it self-cultivation, discipline, enlightenment.—ED.]

The religious disciplines without exception have ever admitted the indispensability of a consistent, integrated and well-directed style of life for both fittingly staying in this world and for passing out of it. In India, this is the major preoccupation of all philosophical schools and spiritual systems. With the repeated assertion of the transience and wickedness of this world, which inexorably has caged us, there is an emphatic urge to make the best of the life pattern that is ours. Whatever the deductions of logic, it is impossible for us to dismiss with a snap of the fingers the actual world, or to forget altogether this body of ours with all its errors and evils. This practical consideration is responsible for the call of our seekers and sages: "Awake, arise, train yourselves for the lasting peace; the world is on fire!" Many indeed have been the systems of training, but the goal is always to combat the vile forces of matter with the aid of a powerful style of life.

Our early forefathers in India divided mankind into *ārya* and *dasyu*. The exact meaning is highly uncertain but it is clear they reserved for their own stock the superior appellation *ārya* and called the darkish natives *dasyus*, with probably a tinge of contempt. One suggested criterion of this difference was: the *āryans* were conscious of their spiritual leanings, while the *dasyus* did not appear to them to be so. There is a vague expression of this contempt for being content and happy with the body in the word "*śiśnadevāh.*" In other words, religiosity was the line of demarcation between nobility (*ārya*) and its negation. Of course this division later came to be pressed into service for baser motives.

This division again came into prominence with Gotama the Buddha. As is chronicled, this child of earthly prosperity felt a strange commotion of the spirit and leaving his home earned his "calm" after struggle and toil. Thereafter he wandered as a recluse, and in his wanderings came to his original home to stand before his indignant father —a fulfilment of earthly nobility—as a begging monk. The father accused the son of having betrayed and shamed the nobility of the family,

and the son asserted that he *was* noble, in fact, nobler than ever, and nobler than all the nobles in the land. The irony is obvious. Gotama never belittled his nobility, he had *earned* it; he never forgot that he was a *buddha*, a *jina*, an *ārya*—that was his life's achievement. He termed his doctrine *ariya-desanā*, and he called his follower the *ariyasāvaka*. There obtains the characteristic expression with reference to the Buddha "the great sage gliding along the noble road" (*ariyē pathe kamamānaṃ mahesiṃ*). Mankind was again divided into *ariya* and *anariya*.

In what then does nobility consist? The *Kaṭha Upanishad* mentions the choice for the individual between the good (*śreyas*) and the pleasant (*preyas*); one who chooses the former is the wise man, the latter, the fool. The pleasures bind us, the good frees us. The real issue is to decide whether to become more worldly or less; herein lies our perdition or our salvation. The same Upanishad observes that many are the choosers of the pleasant, but few the choosers of the good.

The great mass of humanity is yoked into the serfdom of the world, being poor in wisdom; a small band of elect persons are no longer obliged to labour thus, being aristocratic in wisdom.

But shall we take action or non-action to be the mark of nobility or otherwise? The *Bhagavad-Gītā* clarifies the issue. It is impossible for any living person even for a moment not to act; but action without attachment to its fruits, that is to say, action done with no personal longing, is as good as not acting. Action without this insight binds us, whereas action with this insight delivers us. Like using a thorn to remove a thorn, such action supplants all other action. All religion is an attempt to define such insightful action (*vijjācarana*), which makes for knowledge, liberation, the overcoming of all grief and interminable tranquillity of spirit (*nibbāna*).

Proper action leads to its own dissolution. The Jains recognize five stages of such action: It flows (*āsrava*), it binds (*bandha*), it ripens (*saṃvara*), it stops (*nirjarā*) and, finally, it liberates (*moksha*). The greatest devotee of knowledge has not overlooked the importance of action in helping man to achieve the *summum bonum* in life; for Shankara holds that the intellectual search after the Absolute, *nididhyāsa*, must be supplemented by a special action pattern, *upāsanā*. And *upāsanā* has a twofold aim: to lead to insightful knowledge (*samyakdarśana*), and to help on the spirit's progress (*abhyudaya*). The former is necessary till the liberating wisdom dawns, but the latter must continue till the body lives its time out.[1]

But all action implies the setting of the mind in that direction and for this special action pattern which has the purpose of freeing individual existence from the worldly whirlpool

[1] See his Commentary on the *Brahma Sutras*, 4, 1, 12.

the mind must be appropriately set. Not only is this tendency of the mind not given freely by nature; it is even opposed to the established order of nature. The mind finds it extremely uncomfortable—even as a fish finds being lifted out of its watery home and dropped on the dry land. To set the mind in this direction means a struggle against nature, a fight against the world, a vigorous spirit, firm as a rock, spurning all the temptations of the world.

There is a beautiful allegory of the Śākyan ascetic resisting the onslaughts of Māra and coming out victorious (*jina*), discovering the secret of the correct mode of doing away with worldly bonds and rising up as one awakened (*buddha*) from the wide-spread spiritual slumber of the many. He poses the problem of Man *versus* the World and prompts man to success; the world gets weakened when man turns superman (*mahāpurisa*). This superhumanhood is to be *achieved* (*kayirātha*), it never dawns on anyone like manna falling from heaven. One must strive towards that ideal; without effort, the Buddha assures us, nothing is gained but everything is lost. Therefore "Arise, awake, rush towards the saving goal" is the teaching of the Buddha as of the Upanishads.

The derivation of the word *ārya* from the root *ri* (the cultivator) may also be suggested. Originally it might have signified the profession of these people as against hunting practised by the *dasyus*. Perhaps it implied the excellence of farming as struggle against nature, the reaping of the fruit which is normally hidden from man, the acquaintance with a skill and a technique of which the *dasyu* was ignorant and the confidence of an advanced state of mind. By a natural shift of values, it meant strife against the unseen power of worldliness and holding one's own against this "other"; it signified an assertion of Self in the face of all else: "*anyā vāco vimuncatha* !" says the Upanishad.

Self is all this, Self is the only important entity, Self is the only reality. One who saw and lived this truth was a *dhīra*, a *rishi*, an *ārya*, a *brāhmaṇa*—terms connoting greatness and nobility. Others were *bālas*, *mandas*, *avaras*, *ajñas*—in a word, inferiors. From the cultivation of land, the meaning of *ārya* moved to the cultivation of the mind, of the spirit; from the harvest of crops, the aim advanced to the harvest of the *summum bonum* in life; from *anna* the emphasis shifted to *moksha*. With this, man rose from his baser animal nature and blossomed into a spiritual being. Compare, in this context, the indignant Bhāradvāja's pride in his agricultural occupation and the Buddha's rejoinder asserting the superiority of *his* agricultural occupation—self-cultivation, chronicled in the Pāli scriptures.

Here is the test of true nobility. "There is not, Ambaṭṭha, in the highest attainment of knowledge and virtue any talk of birth or family or pride...." (*Dīghanikāya*). But

it consists in the mental culture prompting the action pattern which liberates the agent; in a word, the style of life which helps one rise above the ordinary limitations. This life pattern comprehends the founding of all action—mental or bodily—on *Sīla*, the formation of wisdom and strenuous effort and thus the tangled skein of life is unravelled (*vijaṭaye jaṭaṃ*). The Buddha preaches several "noble states" (*ariyavāsa*) to be attained and sustained by one who seeks to be a noble man, such as absolute renunciation, unagitated will, tranquil mind and body, liberated insight. (*Anguttara nikāya, Dasakanipāta*, 20).

Anuruddha reflects that nobility, it is for one who has few wishes, who is contented, secluded, vigorous in understanding, attentive in mind, settled at heart, and possessed of insight (*Aṭṭhaka nipāta* 30). In this struggle for supreme freedom in life, one must be disciplined even as is a soldier; he has his regulations to obey, his rules of conduct to follow. This discipline it is that preserves him from frittering away his energies and hence the Pāli term *Pāṭimokkha* (Sk. *prātimoksha*), a bond by the restraint of which the monk must needs be controlled (*pāṭimokkha-saṃvarasaṃyuto*). Thus the *ārya* is worthy of respect for he is enlightened and disciplined; he is an example to follow. He shines in the world as a self-lit light, he is as conspicuous as a self-made island. He is the most eloquent enunciation of the *Dhamma*, although he "balances his mind in the Ariyan silence."

S. K. RAMACHANDRA RAO

HUMAN PLANNING

Human Planning is "an ethical, biological organization, the working of which tends to unify man's inner passions and outer (physical) activities in order to regulate and exert his soul and self to contribute to the spontaneous collaboration of groups of people with a view to accomplishing the simultaneous and harmonious advancement in every domain of man's thought and action"—so writes Sris Chandra Chatterjee in *The Calcutta Municipal Gazette*. To this end, he suggests the setting up of a Human Renaissance Public Trust which will serve as a Technical Consultant Agency to give advice upon the planning or re-planning of new and old towns and villages from the architectural-*cum*-cultural point of view. It will also attempt "to effect rational development of Indian national arts without impairing their spiritual fervour and benevolent appeal, by constructing artistic structures in neo-Indian styles of classical architecture." The Trust will co-operate with the Indian Planning Commission so that "the two main streams of life and living" may be judiciously united. Its first undertaking will be thoughtfully to plan and construct a Model Region to be controlled by a spiritual order, so that the creation of an ideal community life may be demonstrated.

G. M.

ALCHEMY IN SHAKESPEARE'S HAMLET

AN ESSAY IN CREATIVE INTERPRETATION

[**Mr. D. S. Savage,** English poet and critic, with several volumes to his credit, including *The Withered Branch* and *Hamlet and the Pirates*, has been engaged for the last several years in an exhaustive study of Hamlet, part of the fruit of which he gives us here.—ED.]

Some seven or eight years ago, Prof. E. M. W. Tillyard demonstrated in his little book, *The Elizabethan World Picture*, how strangely different from our own was the mental structure which the intelligent Elizabethan projected upon the cosmos. His book demonstrated the necessity, on the part of the modern reader, for a positive effort of the historical imagination when confronted with an Elizabethan literary work. In this essay I wish to direct attention to a neglected strand of imagery in Shakespeare's *Hamlet*, a strand which draws its origin from Alchemy which was well understood in the 16th and 17th centuries, but which has lapsed into obsolescence and disrepute. But in Shakespeare's time it was of very general interest. It is sufficient here to point to Ben Jonson's comedy, *The Alchemist*. Alchemical images are scattered throughout Shakespeare's plays and poems; in *Hamlet* they are frequent, and to follow them is to be conducted to the heart of the theme of the play.

Hamlet's continual preoccupation with "baseness" and "nobility" is susceptible of an alchemical interpretation, an individual-spiritual one, since alchemy is concerned with the transmutation of "base metals" to the "noble substance," *i.e.*, gold: a "royal" metal. Its concern is with regeneration.

It is common knowledge that the overt aim of the alchemist was threefold: (1) to find the philosopher's stone by which (2) the transmutation of metals might be accomplished and (3) the elixir of life prepared. It is probable that some alchemists sought literally and practically to manufacture gold; they may even have succeeded; but the true alchemist, the "mage," in pursuing the physical processes of his art was not so much investigating or manipulating material laws and processes; he was performing an exploratory ritual of profound consequence to the interior life. The "base metal" on which he operated was, in its esoteric significance, the lower human nature, and by its transmutation he understood the process of the purification of the lower nature and its elevation towards and integration with the higher self. In the words of C. G. Jung, who claims to have studied its texts with some care, alchemy wished to produce a *corpus subtile*, the transfigured resurrection body....

Chinese alchemy treats of the "diamond body," which is to say, of immortality attained through the transformation of the body.[1]

Alchemical theory made use of the four elements of ancient speculation —earth, water, air and fire—which, however, might be employed either in a physical or a metaphysical sense. In the latter, they were connected with the occult notion of the "subtle body," or rather, *bodies*, each element corresponding to a parallel body, or sheath. There was a fifth element whose discovery is sometimes accredited to the Pythagoreans; this *quintessence*, purer and subtler than fire, and possessed of an orbicular motion, was æther.

All the constant terms of alchemy—"quintessence," "tincture," "salt," "mercury" and "sulphur" are found in the pages of *Hamlet*. The declared aim, in the transmutation of metals, was to find the "quintessential" substance which would "tincture" the base metal to the likeness of gold. Since the metals were held to be formed in the bowels or womb of mother earth through planetary influence—each planet having its affinity with a certain metal—the alchemical aim was to reproduce in the laboratory the conditions governing the organic growth of metals in the mine. The *Tractat Nicolai Flamel* of 1612 says:—

In order to fall into no error, we must observe the manner in which transmutation takes place everywhere in the veins of the Earth. Then transmutation can be effected outside the mines, if we first make the metals spiritual, so that they part themselves into their Sulphur and Mercurio. For all metals are composed of a special Sulphur and *Argentum vivum*, a special quicksilver, which are the seeds of all metals. These two seeds, in turn, are built up out of the four elements. Sulphur, the male seed, is nothing other than fire and air. It is a fixed Sulphur, like fire unalterable, and of metallic nature. But Mercurio, the female seed, is formed from water and earth. The alchemists call it the mother of metals. All imperfect metals come from it, and also the ordinary Gold and Silver.

To "make the metals spiritual" seems to mean nothing other than to penetrate them with fire, with which gold, the noble or royal metal, is held to have a peculiar affinity. It is the sun's metal, as silver, its feminine counterpart, is the moon's. And since in all occult teachings the sun is the physical sign or representation of the divine, it follows that to tincture the four elements concentrated within sulphur and mercury with the quintessence would be to transform them into the similitude of the divine. Once the principle of transmutation has been discovered, we have the key to universal transformation, since sulphur and mercury are the basic constituents of all material substances.

"Gold," affirms Shakespeare's contemporary, the theosophist Jacob Boehme, "is nigh to the divine essentiality, or heavenly corporality." In his pristine integrity, before

[1] *The Integration of the Personality* By C. G. JUNG.

the Fall, Adam's body was tinctured with this divine essentiality; after the Fall,

...man with his outward body lived barely and merely to the time; the precious gold of the heavenly corporality, which tinctured the outward body, had disappeared, and so the outward body stood barely and alone in the life of nature's desire, *viz.*, in the soul's fiery property; understand in the form and property of Mars...*viz.*, the property of God's anger and the dark world....

Regeneration, then, is the restoration of this pristine state, of which Boehme says plainly enough: "And as this is done in man, so likewise it is in the transmutation of metals."[2]

Alchemy is far less rich than heraldry in technical terms, and the text of *Hamlet* is correspondingly poorer in alchemical than in heraldic references; but running through it we find such phrases as: "*sulphurous* and tormenting flames"; "swift as *quicksilver* in courses"; "a piece of uncurrent *gold*"; "dull and *muddy-mettled*"; "here's *metal* more attractive"; "such black and grained spots, as will not leave their *tinct*"; "To draw apart the body he hath kill'd; O'er whom his very madness *like some ore Among a mineral of metals base*, Shows itself pure..."; "*Compounded* it with dust"; "To what *base* uses we may return, Horatio! Why may not imagination trace the *noble dust* of Alexander, till he find it stopping a bung-hole?" Most noteworthy of all is the speech in which occurs the famous phrase, "*quintessence* of dust."

This last point gives us the clue to the alchemical references in *Hamlet*, for if we examine the passages in which the above phrases occur, we find that they refer to what can only be described as a transmutation in reverse. They are used to point a tendency, not towards regeneration, but degeneration. It does so heavily with Hamlet's disposition that this goodly frame, the earth, seems to him a sterile promontory, and this most excellent canopy, the air, a foul and pestilent congregation of vapours, and to him man is a "quintessence" indeed, not of gold, but of base matter, which delights him not. This degenerative process is outlined in the scene which follows that in which Hamlet speaks of having "compounded" the body of Polonius "with dust, whereto 'tis kin."

HAMLET. ...we fat all creatures else to fat us, and we fat ourselves for maggots: Your fat king and your lean beggar is but variable service; two dishes, but to one table: that's the end.

KING. Alas, alas!

HAMLET. A man may fish with the worm that hath eat of a king, and eat of the fish that hath fed of that worm.

KING. What dost thou mean by this?

HAMLET. Nothing, but to show you how a king may go a progress

[2] *The Signature of All Things.* By JACOB BOEHME.

through the guts of a beggar.
(Act IV, Scene III)

This backward transformation of king to beggar, royalty to baseness, gold to dust is taken up again in the graveyard reflections in the Fifth Act.

HAMLET. Dost thou think Alexander looked o' this fashion i' th' earth ?

HORATIO. E'en so.

HAMLET. And smelt so ? pah !

HORATIO. E'en so, my lord.

HAMLET. To what base uses we may return, Horatio ! Why may not imagination trace the noble dust of Alexander, till he find it stopping a bung-hole ?

HORATIO. 'Twere to consider too curiously, to consider so.

HAMLET. No, faith, not a jot; but to follow him thither with modesty enough, and likelihood to lead it; as thus: Alexander died, Alexander was buried, Alexander returneth into dust, the dust is earth, of earth we make loam, and why of that loam whereto he was converted might they not stop a beer-barrel ?

Imperious Cæsar, dead and turned to clay,
Might stop a hole to keep the wind away :
O ! that that earth, which kept the world in awe,
Should patch a wall t'expel the winter's flaw.
(Act V, Scene I)

It is only necessary to add that the process of degeneration shows the unity which underlies the triple theme of generation, regeneration and degeneration which the play explores, and which throws up not only alchemical images cursorily investigated in this article, but a wealth of others which present space forbids to mention.

D. S. SAVAGE

FAMINE OF WATER

The Economic and Social Council of the United Nations was warned by the U.S.A. on May 28th, 1952, that, unless conservation is practised, the world faces the threat of a shortage of usable water, due to the fact, it is claimed, that the demand for water supplies is increasing. We have just witnessed not only the cyclic return of disastrous floods down the Missouri River basin, but also unusual rains which have deteriorated thousands of bales of California cotton, possibly at Indian importers' expense, and, on the other hand, wide-spread droughts all over the world, particularly in Australia and India. The *Gita* teaches that "rain comes from sacrifice." Perhaps our scientists, if they used less of the calculating head and more of the potent heart qualities, would discover that the world's immoral and amoral course is leading inevitably to disaster. The teachings of the Ancient Sages alone give the clue to the cure for all these ailments, by which Nature offers us an opportunity to learn.

T.

NEW BOOKS AND OLD

TOWARDS THE BORDERLAND

The Psychology of the Occult. By D. H. RAWCLIFFE. (Derricke Ridgway, Ltd., London. 551 pp. 1952. 21s)

A book which sets out to expose the "fallacies underlying psychical research" ought to be a challenge to all psychical researchers. But if the truth must be told, there is little that a competent psychical researcher has to learn from Rawcliffe. There are no "fallacies" that he has detected that have not been discussed at least a dozen times over in the recent literature of experimental psychical research and shown to be inoperative. For the layman the book purveys much information about hysterical dissociation and fraud, hallucinations, crystal-gazing, automatic writing, multiple personality, stigmata, dowsing, haunts, poltergeists and the connection between Shamanism and modern Spiritualism.

In dealing with inconvenient spontaneous psychical phenomena, the author is only too prone to that oversimplification which is a disservice to truth in this obscure domain. Consider for instance the chapter devoted to Palladino and compare it with what Dr. E. J. Dingwall, one of the greatest authorities on physical mediumship and professional conjuring in relation to psychical research, says about the American "exposures" in his *Very Peculiar People* (Chapter 5). Rawcliffe's criticism of the American ESP research illustrates the kind of bias laid bare by Dr. S. G. Soal in his Presidential Address to the S. P. R. last year. The Martin-Stribic experiments at the University of Colorado are scarcely discussed; nor are the appraisals of the American research by competent experimental psychologists like Prof. Gardner Murphy and Dr. R. H. Thouless; nor the ESP and PK results obtained by Dr. Thouless himself.

Two chapters are solemnly addressed to the task of showing up the weaknesses of Dr. Soal's experiments with Basil Shackleton and Mrs. Gloria Stewart. Dr. Soal, of course, needs no defence. His results have been discussed from every conceivable angle, not only in journals of psychical research but also in *Nature, The American Scientist, Penguin Science News* and *Philosophy*. In the recent London-Mersem experiments, the questions of auditory hyperacuity and Dr. Soal's own honesty do not arise.

Prof. Julian Huxley, in his stimulating "Foreword" strikes a dissentient note. While advocating a very critical approach to psychical research, he points out that the whole subject demands the most careful attention, especially in relation to the techniques of *Raja-Yoga*, and that we must not succumb to the "nothing-but" fallacy.

Rawcliffe is mistaken in thinking that it is the psychology of belief alone which requires elucidation in psychical research; the psychology of unbelief is today patently in need of elaboration.

C. T. K. CHARI

The Forgotten Language: An Introduction to the Understanding of Dreams, Fairy Tales and Myths. By ERICH FROMM. (Victor Gollancz, Ltd., London. 224 pp. 1952. 16s.)

In a world crying out for unification and a common understanding, the discovery that there already exists a universal language—a natural speech of heart and mind comprehensible to men of all races—is surely a matter of primary importance.

In his absorbingly interesting book *The Forgotten Language*, Erich Fromm writes:

The language of the universal symbol is the one common tongue developed by the human race, a language which it forgot before it succeeded in developing a universal conventional language.

And his interpretations of this tongue suggest that with a fuller knowledge of psychology, man may eventually not only be able to obey the Delphic Oracle in knowing himself, but may also be able to come to understand his brother man.

Mr. Fromm's ideas as to the nature of dreams and myths would appear to be more credible and balanced than those of Freud in his *Interpretation of Dreams*, and in the last part of a most rewarding book, he outlines a significant and convincing alternative to the Freudian theory of the Œdipus myth. His suggestion that a government needs the matriarchal as well as the patriarchal principles if it is to achieve equipoise will also prove evocative to the thoughtful reader.

ESME WYNNE-TYSON

Psychological Commentaries on the Teaching of G. I. Gurdjieff and P. D. Ouspensky. By MAURICE NICOLL. (Vincent Stuart (Publishers) Ltd, London. 3 Vols., 1226 pp. 1952. £4. 4s.)

Whenever a writer has attained a certain degree of eminence and popularity a number of commentaries upon his work appear and the more distinguished the writer, the more numerous do these analytical studies of his work become. The large number of books published during the last 30 years on the subject of Henry James is an example of this. But here we have a three-volume work devoted to two writers, Gurdjieff and Ouspensky, whose names are familiar to only a comparatively small number. What is the explanation of this? There are two justifications for Dr. Maurice Nicoll's lengthy *Commentaries*. The first is that Gurdjieff's and Ouspensky's message to the Western world is of far greater importance than has yet been realized and the second, that it was transmitted orally to their followers rather than by way of their books. What Dr. Nicoll has done has been to impart to his readers a number of ideas in the form in which he received them, that is to say, by means of question and answer. No person is better qualified than he is to discharge this task. For 30 years he was in close contact first with Gurdjieff and then with Ouspensky, closely studying their methods, and during the last 20 years he has been transmitting their ideas orally to his own group of followers.

This account of the genesis of Dr. Nicoll's *Commentaries* is essential to any criticism of it. Without it, a critic would be inclined to regard his tendency to return again and again to subjects already dealt with as an irritating fault. But these are not actually repetitions of which he is guilty, for every teacher knows how essential it is that his hearers should understand certain basic principles of his teaching. Moreover, Dr. Nicoll does not so much repeat as approach from a new direction ideas already dealt with, thereby drawing them together into a closely knit whole.

Readers are likely to come to very different conclusions with regard to the value of the system of knowledge taught by Gurdjieff. Some will resent many of his ideas, others will deem them absurd and yet others will discover in them a quality that they have not found elsewhere. But all readers, whatever their opinion of the subject-matter may be, will agree that Dr. Nicoll possesses two gifts. The first is a profound insight into the mysterious working of the human mind and the second is an unusual clarity of exposition. There could be no better introduction to the ideas of Gurdjieff and Ouspensky than these *Commentaries*. They will remain the standard work on the subject as long as these ideas are of interest to mankind.

KENNETH WALKER

Proceedings of the Scientific and Technical Congress of Radionics and Radiesthesia, London, May 16-18, 1950. (Committee of the Congress, London. Obtainable through Markham House Press, Ltd., London. 202 pp. 1951. 7s. 6d. plus 4½d. postage.)

That the science of our age is definitely in a transition period is shown by the strong tendency in many branches of contemporary scientific thought to push investigations beyond the realm of mere gross matter and to gain insight into the hidden and more refined agents working behind the thick veil of physical appearances. The First British Congress of Radionics and Radiesthesia has admirably succeeded in presenting abundant proof of this revolution in Western science. Their publication of lectures given by eminent scientists on a great many highly interesting subjects fully illustrates the truth of the saying that "many things which have died will know rebirth."

The book evidences the renascence of the ideas of Hippocrates, Paracelsus and Mesmer, among others, on the existence of a vital principle in man and the universe, the etheric body, the astral light, and the fundamental unity of all beings. Radiesthesia, or the study of the sensitivity of human beings to radiation, forms a strong link between physics and true psychology and the lectures recorded show clearly that this "young" science finds wide fields of application in physics, chemistry, medicine, botany, biology, etc.

Cosmic, telluric and specifically chemical radiations can now be detected and recorded visually and "auditively." Electro-magnetic vibrations are shown to be emitted, not only by human beings, but also by "inanimate" objects. Definite biological results are produced in plants and animal tissues when treated with such waves of radiations. The conclusion is reached that "our Thought-Patterns determine what sort of energy reaches us," thus demonstrating that "consciousness is at work at all levels and that every particle at every state of energy has the power to create."

This book is a valuable addition to the scientific record of our times. To complete and illumine the knowledge gained, and to integrate it more fully into a wider concept of scientific truth linked with moral and philosophical values, the perusal of Madame H. P. Blavatsky's works: *Isis Unveiled* and *The Secret Doctrine*, by the scientists concerned, would be more than worth their while.

ARMAND COURTOIS

The Clairvoyant Theory of Perception. By M. M. MONCRIEFF. (Faber and Faber, Ltd., London. 315 pp. 1951. 21s.)

In his Presidential Address to the British S. P. R. in 1913 Henri Bergson suggested that, if the consciousness is independent of the brain and overflows it, psychical researchers would do well to consider the possibility that the function of the brain and nervous system may be eliminative and not productive. The suggestion has proved extremely worth while. Captain Moncrieff has made an ingenious application of it by arguing that, contrary to the prevalent opinion, clairvoyance is the basic and "normal" form of direct perception and cognitive relationship with the "objective qualities" of things and that visual perception, as ordinarily conceived, by means of the eye, is basically clairvoyant though sometimes limited, or even "abnormal," clairvoyance. The Third Part of the book deals with binocular vision and describes some very interesting Pigeon-Cantonnet stereoscopic experiments which, it is claimed, tend to show that the function of the physiological structures in front of the retinæ of the eyes is to restrict the "clairvoyant field of vision" so that ordinary vision appears to conform to the laws of optics and seems subject to the modifications by the intervening "external" and "internal" media.

The theory that visual sensations are "projected" into objects is challenged with penetrating vigour. The challenge is not met by pointing out the lacunæ in Moncrieff's own theory. It has been said that he develops his theory almost exclusively with reference to the eye and neglects the other senses. Room must be found for what some Soviet scientists have called the "interaction of afferent systems." A more serious criticism of the theory is that it seems hopelessly at variance with some established neuro-physiological facts and opinions. If Moncrieff is right, there seems no good reason why stereognosis (appreciation of the shape, relative size, texture, solidity, etc., of objects) should be disturbed in *varying* degrees by lesions of the supramarginal and angular gyri of the brain. Hallucinations and illusions which have always constituted a formidable problem for theories of Direct Perception, are not disposed of by Moncrieff. It is far from clear how he proposes to deal with precognitive clairvoyance. Can we, from a "holistic" point of view, speak of "future" spatio-temporal slices as being integrated into "present occurring wholes"?

Captain Moncrieff has written a stimulating book. We hope that the sequel will not fall short of it.

C. T. K. CHARI

A Psychologist at Work. By E. GRAHAM HOWE. (Faber and Faber, Ltd., London. 179 pp. 1952. 8*s.* 6*d.*)

"Psychologists want you as travellers, each with the passport of your own responsibility, to work your passage in a big way," writes the author, who is himself an example of the truth of this statement. He promises no short or easy way to heal the "spirits" in human personality, from which so many seem to be acutely suffering today. Taking up a number of cases with which he has dealt in his psychiatric practice, Dr. Howe lays down a prescription for making the best of life. Its ingredients are: freedom from tyranny; "liberty of choice; a maximum responsibility for every one in his own sphere, which derives from the practice of decentralization"—and contentment, which means "the essence of the art of happiness, which is to be willing to be contained within your lot and limitations, making the best of it from right inside."

At the end of our sitting in his clinic, where he has been helping us to analyse and understand the problems of neurosis, violence, hatred, "a stiff upper lip," and so on, we feel like saying, as we get up to go, "Thank you very much, doctor, for your valuable assistance in telling us how to make life at our own level more worth while and vital."

G. M.

Mind: A Social Phenomenon. Illustrated by the Growth of Medical Knowledge. By F. S. A. DORAN, M.A., M.D. (Cantab.). (C. A. Watts and Co., Ltd., London. 182 pp. 1952. 10*s.* 6*d.*)

What is the true nature of the human mind? Is it something purely of the spirit, or is it entirely material? This question has been troubling mankind since the dawn of reason and this book is a contribution to our knowledge, based chiefly on the recent discoveries of science. The author argues that mind is an expression of brain function, its contents being chiefly determined by tradition and the beliefs of those about it. In short it would appear that mind is what man, as a social and historical animal, has made it.

A glance at the extensive bibliography shows clearly how very wide is the author's study, ranging from *The Golden Bough* to the works of Freud and Bertrand Russell. In the chapter concerned with the nature of mind the author gives a formidable array of facts and figures, mainly showing the extraordinary complexity of the brain and its remarkable capacity for sensation and response. He says: "The brain can do more than provide an explana-

tion of consciousness; it can also account, to a certain extent, for the richness of human experience." Yet, later he states that

> No sound physiological concept of an "idea" as yet exists; nor does it seem likely that a complete and intimate knowledge of the individual brain will explain æsthetics, morals and ethics

It is difficult to divest oneself of inherent prejudices, and the author may well consider it impossible for a reviewer who is unable to accept a completely materialistic concept of "mind" to give a fair judgment of his book. Yet the impression persists, after reading and rereading, that here is a formidable mountain producing a rather learned mouse. The book is full of fascinating and accurate information, (the part concerning the Egyptians and their first conception of a Universal God, for instance, or, later, the evaluation of the Italian city states) but the reader is left, at the end, no further on the road.

There is an interesting account of the use of scientific instruments, and their capacity to extend man's observations. The author quotes Whitehead, saying "the reason for the intellectual superiority of the present day is not that men have developed finer imaginations, but that they now have better instruments." Some of us have not this faith in the intellectual superiority of the present day, nor the author's apparent conviction of the illusory nature of the Divine Mind.

What we must be grateful for is a clearly written, closely reasoned book which will set us thinking. Also one that contains a good index.

ELIZABETH CROSS

The Place of the Lion. By CHARLES WILLIAMS. 2nd Edition (Faber and Faber, Ltd., London. 206 pp. 1952. 10s. 6*d*.)

It is possible that nothing reveals the unique nature of a Charles Williams novel so clearly as an attempt to review it, for the discovery is instantly made that stock phrases have no relevance whatsoever.

For instance, if one were to state that this book "contains passages of superlative descriptive writing," the reader would inevitably assume that the phrase relates to descriptions of nature—not to such things as "a terrific colossal butterfly" to which countless multi-coloured smaller butterflies soared to keep "a strange assignation" until the whole dazzling host had altogether vanished from sight and knowledge, and the solitary, archetypal, colossal, green and white butterfly "passed upwards towards the roof of the house, settled there for a moment, a glowing splendour upon the red tiles, swept beyond it, and disappeared."

An indication of the "otherness" of this novel is given in the opening pages.

Durrant and Sabot, two young men, at the end of a day in the country, see bobbing lights on poles, and eventually discover that a lioness has escaped from a wild beast show. They join in the search, catch a glimpse of the lioness, and finally enter the garden of a cottage. Soon, they see a man, "pacing as if in slow abstraction." The lioness leaps over a gate, and collides with the man. Their forms and shadows mingle, there is a "tearing human cry," then Durrant and Sabot see the man lying on the ground and over him a *lion*—so gigantic that it "seemed to their dazed senses to be growing larger every moment."

The next night, a young lady—a specialist scholar—is giving a lecture on the various classes of angels, the "hierarchized celsitudes," in whom the Middle Ages believed, when a most repellent smell invades the room. A lady in the audience shrieks hysterically: "The snake! The crowned snake!" Terror maddens everyone and there is a panic rush for the door.

In subsequent chapters, a giant horse appears, an enormous eagle, and so on.

What are these gigantic animals, these invaders from another unimaginable dimension? They are "the vast originals of all life."

These vast originals are not abstractions. They are Powers—the archetypes of the beasts. When "That which is behind them intends to put a new soul into matter it disposes them as it will." By a "peculiar mingling" a child is born. "In the animals they are less mingled, for there each is shown to us in his own becoming shape." The world in which these Powers exist is truly a real world, and to see it is very difficult and very dangerous. The risk, for ordinary humanity, is that their familiar world might be drawn into that other world. These Powers may be the beasts named and controlled by Adam—by power conferred through lordship over his own nature. The revolt of certain of these Powers—their invasion of man's world—is made possible because man is no longer lord of his own nature.

So the "story" of Charles Williams's book is the invasion of the actual world by apocalyptic animals—the vast originals of life. The world of human dimensions can be saved from the dominion of these animals only by one whose spiritual stature is such that he can name and control the beasts—one who is lord of himself.

Knowledge, scholarship, professions of faith, are impotent to repel the invasion of these vast originals. It is said of the abstract lady, whose special subjects were Gnostic traditions, mediæval rituals, Æons and Archangels :—

> She didn't know, she didn't understand. It wasn't her fault; it was the fault of her time, her culture, her education—the pseudo-knowledge that affected all the learned, the pseudo-scepticism that affected all the unlearned, in an age of pretence, and she was only pretending as everyone else did in this lost and imbecile century.

Ordinary people, in the comparatively few references made to them in this book, are unaware of the apocalyptic invasion which threatens—unaware that their familiar world may be drawn into the world of other and hallucinating dimensions to which the vast originals belong. It is true that, on occasions, ordinary mortals are shocked by unprecedented events, but they remain ignorant of the ultimate issue involved.

It might be argued that Charles Williams's vision differs from that of other seers in that its expectation is an annihilating supernatural event; consequently there is no room for any idea of the transfiguration of the familiar world—for the resurrection of all that which seems commonplace to habit-blinded eyes—for that which "is sown in corruption" to be "raised in incorruption"; no revealing of the known, the accepted, the cyclic, as a series of recurrent miracles. All the chief characters belong to a spiritual *élite*, or are potential recruits to that *élite*, or are destined to destruction by surrender to the isolated rebellious power of the Lion or the Crowned Snake.

Towards the end of the book, one of the characters says to Anthony Durrant: "O stop this cultural chat"—and this cry may wake sympathetic echoes in certain readers; because Durrant, his friend Sabot, Damaris Tighe (the young lady who knows everything about "hierarchized celsitudes" frequently use phrases which sound like the passwords of a cult and may, therefore, for some readers, create psychic sensations similar to the physical ones felt in a greenhouse.

Such readers may also find Anthony Durrant too much of a light-weight for the stupendous miracle, which he finally performs, of naming and controlling the beasts—though it should be remembered that he does this through power conferred by the Eagle, frequently a symbol of prophetic power—thereby restoring all to organic unity.

> At each word that he cried, new life gathered and still the litany of command and in-

vocation went on. By the names that were the Ideas he called them, and the Ideas who are the Principles of everlasting creation heard him, the Principles of everlasting creation who are the Cherubim and Seraphim of the Eternal. In their animal manifestations, duly obedient to the single animal who was lord of the animals, they came....They were returning, summoned by the authority of man from their incursion into the world of man.

Possibly some readers will detect a correspondence between these "vast originals of all life" and the Seven Forms of Jacob Boehme. The Seven Forms which are in everything, although one is always uppermost—the Seven Forms which, in harmonious combination, create Eternal Nature and, in discord, temporal nature. The "egoistic" rebellion of one Form creates the chaos of the fallen world: the harmonious functioning of all Forms creates "unity in plurality." Some readers may also detect a correspondence with the first vision of Ezekiel—the vision of the Cherubim—and the culmination of that vision in the Apocalypse.

This is a unique novel and it is therefore inevitable that there will be many conflicting opinions concerning it. It is probable that the best short description of "The Place of the Lion" is given by the author on an incident in it:—

.....the tale took on the sound of some dark myth made visible to mortal and contemporary eyes.

Readers are deeply indebted to Messrs. Faber and Faber who are now issuing in a Standard Edition the seven novels of Charles Williams.

CLAUDE HOUGHTON

CHINA

The Hall of Light: A Study of Early Chinese Kingship. By WILLIAM EDWARD SOOTHILL, edited by LADY HOSIE and G. F. HUDSON. (Lutterworth Library, Vol. XXXVIII, Missionary Research Series No. 18, Lutterworth Press, London. xxii + 289 pp. 1951. 25s.)

This book has already been acclaimed as "the last and greatest work of Professor Soothill," who died in 1935. It was left in an unfinished state, but has now been thoroughly revised and edited by his daughter, Lady Hosie, with the aid of Mr. Geoffrey Hudson, Fellow of All Souls College, Oxford. "Hall of Light" (or Enlightenment) is a translation of the Chinese *Ming T'ang*. This was an ancient royal temple used by the Emperor in person as an observatory, as well as for sacrifices which he only was allowed to conduct. His unique ritual status is also shown by the exclusive right which he possessed of making a calendar. By thus performing the proper ceremonies at the proper seasons, he was able to promote the harmony of the productive forces of Nature, and under the title "Son of Heaven" could act as mediator between the agricultural community and the powers above.

Salient characteristics of the earliest series of Emperors ending with Yü, founder of the Hsia dynasty, are said to have been that they ruled not by force but by *tê* (potency or virtue) and *wu-wei* (passivity or non-assertion); and, as a sort of corollary to this, that each ruler was succeeded, not by his son but by the most meritorious of his subjects. According to another theory, however, the royal dignity alternated regularly between two families, united by cross-cousin marriages.

Although the *Ming T'ang* itself disappeared in the latter part of the Chou dynasty, when the monarchic power was practically extinguished, its essential purposes continued to be served in other holy places such as the Altar of Heaven and the Temple of

Prayer for the Year. Professor Soothill aptly compares it with the Regia in ancient Rome, once the house of the king-priest, which finally became specialized as the home only of the Pontifex Maximus.

A chapter in this book that deserves particular attention is one on the *Li Chi*, "Record of Rites," which is a rich mine for the student of ancient institutions; among other things it contains a list of traditional duties which should be performed by the sovereign and the feudal prince during the twelve months of the year. And the section entitled *Yüeh Ling*, or "Monthly Observances," shows the mimetic nature of the king's priestly functions in his endeavour to link man with the powers of the universe.

Further on, the importance of the calendar is stressed as a unifying force. Under Taoist influence it became an object possessed of magical powers, and was regarded as "a universal sovereign aid against malignant spirits." The vexed question as to the most appropriate Chinese term for God is discussed by Professor Soothill at some length, and he is inclined to admit that the Emperor K'ang Hsi was not far wrong when he declared that *T'ien*, "Heaven," represents "God" in Chinese thought. Finally, a notable feature of this scholarly work is the inclusion of the complete text, as well as translation, of the Hsia Calendar and the Song of the Sky Pacer, one of the oldest known astronomical rhymes in the world.

LIONEL GILES

The Real Tripitaka and Other Pieces. By ARTHUR WALEY. (George Allen and Unwin, Ltd., London. 291 pp. 1952. 18s.)

Perhaps it should be explained at the outset that "Tripitaka" (literally, "Threefold Treasury") does not refer here to the Buddhist Canon, but is an honorary title conferred by the Emperor T'ai Tsung on a celebrated Chinese monk of the 7th century after his pilgrimage to India. It might have been better to stick to the religious designation "Hsüan-tsang" by which he is universally known, though his real name was actually Ch'ên I.

Dr. Waley has already published a partial translation of the *Hsi Yü Chi*, a facetious account of his journey, and now, in response to a widespread demand, he gives us the true story of his whole career. The traveller's own production, the *Hsi Yü Chi* "A Record of the Western Regions," (not to be confused with the fictitious *Hsi Yü Chi*), is mainly of a topographical nature, and has therefore not been drawn upon to any appreciable extent.

Dr. Waley must have encountered many difficulties in piecing his narrative together, but the result is most rewarding; the interest does not flag even when we reach the latter part of Hsüan-tsang's life, which he spent in the Emperor's palace and other places, working with dynamic energy on the translation of his newly acquired Buddhist texts. Throughout the book he is treated with perfect honesty, not by any means as a saint, but with full recognition of his failings as well as his virtues. There was a strong emotional side to his religion, as many episodes tend to prove, and he shared the prevalent belief in magic spells and miraculous happenings. On the other hand, his perseverance and courage carried him through innumerable trials and dangers, so that he finally succeeded in doing exactly what he had set out to accomplish.

This biography takes up only the first half of the book, and the remaining space is used as a sort of rag-bag for a number of unrelated oddments. The first of these deals with the mission of certain Japanese monks to China during the 9th century, and reveals many interesting facts about the Buddhism of that period. All came to regard China as their spiritual home, and one of them, named Ensai, spent most of his life there. We are told that he kept a wife and family, and was drown-

ed in a shipwreck when at last he was on his way back to Japan.

After this come 10 short stories taken from Chinese and Japanese originals, all very weird and uncanny, and Dr. Waley has added three similar contributions of his own. The notes and other scholarly apparatus at the end form a welcome feature that we have now come to expect in all his more serious works.

LIONEL GILES

A History of Chinese Educational Institutions. Vol. I: To the End of the Five Dynasties (A D. 960). By HOWARD S. GALT. (Probsthain's Oriental Series Vol. XXVIII, Arthur Probsthain, London. 400 pp. 1951. 42*s*.)

In a foreword to this important book by the late Dr. Galt, J. Leighton Stuart, President of Yenching University, says that 'the History of Chinese Education is almost the History of China" and goes on to tell how the author was peculiarly fitted for his exacting task of interpreting this theme to Western readers. Dr. Galt had specialized in Education at an American University, and, when living in China, had mastered the language to a high degree, so gaining the capacity to evaluate the many sources studied. Being a Christian Missionary he was well fitted to appreciate the Chinese preoccupation with moral issues and throughout the book we find this emphasis on the spiritual values.

The book, which is essentially for the serious student and a necessity for reference, is in 10 chapters, the first and perhaps the most informative detailing the sources. Later chapters give details of education in the prehistoric periods, and onward through the Dynasties. The author gives full information and differing versions, also some idea of the difficulty of translating the Chinese ideas and descriptions of institutions into intelligible English. In this early chapter it is of general interest to learn that some formal teaching of the literary arts must have begun, probably, as far back as 2000 B. C.

Throughout the many quotations and details from the classics, philosophy and history, we find a constant emphasis on the importance of education in music, poetry, ritual and the military arts. For instance, "To speak of the virtue of the sovereign—if his virtue is complete, education is respected. If education is respected, officials will be upright. If officials are upright, the nation will be governed." A further quotation gives some slight impression of the spiritual outlook:—

> Ancient Chinese thought sought a universal unity and consistency...."The order of heaven and earth: if winter and summer are not according to season there is pestilence; if wind and rain are not regular there is famine. Education is the summer and winter of the people; if education does not follow the right periods society suffers."

There is much for us all to ponder in the Chinese concepts so ably collected and detailed here—the idea of the Superior Man, the attitude towards teachers: "Teachers, chosen from the Superior Men, are the type from which officials and sovereigns are evolved." The high educational ideals held by the Chinese for upward of 2,000 years have had their result in the standard of culture and learning evolved.

It is impossible to do more than to note that the volume gives full details of the administration of education in the various reigns, of schools and universities, of "apprentices" and students. There are some references to the education of women and to respected women scholars, all information being obviously the result of much laborious research. The only criticism possible is that it seems a pity that such a book should have no index. A book that is designed for the scholar, and which will, no doubt, be a permanent source of reference and a mine of quotations, does gain in helpfulness from a full and detailed index. Perhaps one might be incorporated in future editions.

ELIZABETH CROSS

MISCELLANEOUS

Londoners. By MAURICE GORHAM. (Percival Marshall and Co., Ltd., London. 158 pp. Illustrated. 1951. 12*s.* 6*d.*) Received through the courtesy of the British Council.

This is an eminently readable book, very pleasantly written. Dealing as it does with the human element, it will hold the interest of those who know London and those to whom that great metropolis is only a name. There are few who, knowing London well, will not agree with the author that it is "the most fascinating and rewarding city in the world."

This book covers practically every phase of life in the capital and the author gives us many illuminating glimpses of a London that the general run of visitors never sees.

In the chapter on Soho, the author succeeds very effectively in capturing the exoticism of that most romantic of all London's districts. While on the subject of Soho, how many of us know that Dryden resided in Gerrard Street and Bolingbroke in Golden Square, and that William Blake lived above his print-shop in Broad Street, in the days when Soho was considered the fashionable quarter of the town?

With appreciation of his qualities and good-humoured understanding of his weaknesses, Maurice Gorham presents the Londoner to us in all his varied aspects. He pokes gentle fun at him, but we may be sure that the Londoner, with his gift of being able to see a joke on himself, will enjoy the little digs as much as anyone else. Incidentally, for those who used to delight in the Cockney sense of humour, it is sad to hear that, owing to the stress of modern living, the famous Cockney repartee is much less evident than it used to be, and, in the author's words, "the heavy hand of peace has closed London's mouth."

A special word for the illustrations, by Edward Ardizzone, which are so appropriate that they seem as much a part of the book as the subject-matter itself. The very breath of London permeates these clever sketches.

ROSHAN KOTHAWALA

The Developing Unity of Asia. By S. V. PUNTAMBEKAR. (Nagpur University. 508 pp. 1951. Rs. 6/-)

This book comprises the six Rao Bahadur Baburao Dada Kinkhede Lectures delivered in 1948 under the auspices of the Nagpur University. The lecturer has aimed at showing how, through the ages,

> Asian peoples spread and came in contact with one another, what ideas and arts and sciences they spread, what attitudes they adopted towards one another, how they mingled and separated, how they fraternized and quarrelled and how even then they contributed to the developing unity of Asia.

X. Y. Z.

Drink, Drugs and Gambling. By M. K. GANDHI; edited by BHARATAN KUMARAPPA. (Navajivan Publishing House, Ahmedabad. 175 pp. 1952. Rs. 2/8)

This addition to the Navajivan Publishing House's series of collections of Gandhiji's writings on related subjects should strengthen the hands of the reformers by arousing public opinion against these evils. Characteristically he goes straight to the moral issue, declining to weigh revenue considerations against human degradation. Characteristic also is his recognition that temperance education, amelioration of working conditions, the provision of wholesome alternatives to the toddy-shop and the encouraging of constructive activity should supplement prohibition enforcement.

E. M. H.

Your Brain and You. G. N. RIDLEY, B. SC. (Lond.). With a foreword by ALAN M. EDWARDS, M.D., M.R.C.P. (Lond.), D P.H (C. A. Watts and Co., Ltd., London. 209 pp. Illustrated. 1952. 18*s.*)

On the time clock of Evolution modern man is a mere fraction of a second advanced from his cave-dwelling ancestors. Today we have atom bombs and biological warfare, while primitive men 'made do" with rocks and clubs. We have designed mechanical "brains" that can solve abstruse mathematical problems in a matter of minutes, yet our own brains are still in much the same state of development as those of the human species some 500,000 years ago and our greatest thinkers and scientists cannot explain satisfactorily the inter-relation of mind and matter. Surgeons have proved that human behaviour can be changed by brain operations, but they cannot tell us why.

If Mr. Ridley fails to answer the riddle, yet his new book does certainly give us a lucid and interesting account of the most up-to-date information on the brain and its construction. He deals with its growth, structure and peculiarities, the activities of the nervous system, brain operations, faulty brains and other aspects. The work is profusely illustrated with line drawings and photographs

Without in any way detracting from the interest of this book perhaps what it most clearly reveals is the little that we do know about our brains. For example, is thought electrical? As the author states, now that prevision, thought transference and clairvoyance are accepted by many as "realities of human experience," are we to believe that our brains are receptive, through other than the usual receivers, to outside influences of a certain kind? Electrical records of brain activities are used today by surgeons both before and during brain operations. The famous Pasteur did much of his best work with one side of his brain badly damaged, and normal lives have been lived by others after portions of their brain had been removed.

It used to be thought that big brains indicated cleverness and small brains stupidity. But, as Mr. Ridley points out, the lightest recorded brain, of 24 oz., belonged to a thoroughly normal individual, while the heaviest, of 75 oz., belonged to the inmate of a madhouse. He thinks that the human brain will continue to evolve, even if slowly, and the greater knowledge that Man attains to will, perhaps, provide the brain with a stimulus for yet further development.

This is not a text-book in the true sense of the word, but it is a most fascinating account of the working of the brain and gives the latest "news" regarding "Your Brain and You."

A. M. Low

Your Family and the Law. By ROBERT S. W POLLARD. (90 pp. 1952); *From Magic to Modern Medicine: A Brief Sketch of Man's Long Fight Against Disease.* By S. G. BLAXLAND STUBBS. (94 pp. 1952.); *The Polished Ploughshare: How Far Can Science Help the Farmer?* By SYD FOX. (91 pp. 1952.); *This Matter of Mind.* By BRIAN H. KIRMAN. (92 pp. 1952). Thrift Books Nos 13—16. (C. A. Watts and Co. Ltd., London. 1*s.* each).

The Thrift Books continue to propagate themselves. This last crop includes *Your Family and the Law,* in which the Chairman of the Marriage Law Reform Society presents the subject in language anyone can understand. *From Magic to Modern Medicine* covers some interesting history. But when the author panegyrizes the present-day triumphs in medicine, as compared with the old, hampering magical superstitions, the reader should cast his eye back over the numerous now-discredited medical crazes that, in their own day, were assumed to be result-producing beyond all question. He should then firmly ask whether

superstition and "black magic," allegiance to false principles, and tinkering with symptoms instead of causes, have really been banished from modern medicine. *The Polished Ploughshare*, though orthodox, has less assumption in its approach to the question of science's aid to agriculture. It does mention, at least, the opposed views about humus and chemical fertilizers and other controversies. It also mentions an interesting development, the investigation into animal behaviour, the growing recognition that animals are intelligences in their own right, not mere productive machines. *This Matter of Mind* deals more with the physical basis, the effect on mental capacities of brain evolution and social conditions. It considers diet, environment versus heredity, the fallibility of intelligence tests, psycho-analysis and behaviourism, as well as future potentialities from the rationalist point of view.

E. W.

Submission in Suffering and Other Essays in Eastern Thought. By H. H. ROWLEY, D.D., F.A.B. (University of Wales Press, Cardiff. 170 pp. 1951. 12*s.* 6*d.*)

This is a good anthology of quotations on the affinities and the differences between East and West on "Submission in Suffering" and the "Golden Rule," particularly between Islam, Hinduism, Confucianism and Christianity.

Since the dawn of pluralistic thought in the West, the East has been criticized, as by William James, for having neglected the individual aspect of life. Dr. Rowley, himself apparently an advocate of pluralism, points out here indirectly that life is essentially personal and that, behind the outward similarities of thought and practice between many countries and cultures, particularly in the East, many attitudes exist which differ from those of other nations. Says the author:—

> Only the shallow are misled by verbal similarities to the assumption of identity of thought or by similarities of practice to the assumption of the identity of significance.

Of the book's three chapters, the first two seek the underlying differences in relation to "Submission in Suffering," and the "Golden Rule," respectively, both doctrines held to be common to most religions of the East.

The third chapter, on the Chinese philosopher Mo-Ti, is very well written.

The first chapter, however, gives the cardinal thought of the book and here, unfortunately, the author has rushed into statements which are hardly defensible. For instance, from pp. 12 to 22, he has attempted to prove that the Karma doctrine of Indian thought must make a believer in it bear his misfortunes with passivity and submission. He has quoted stray sentences from Dr. Radhakrishnan, which, divorced from their context, produce an effect quite different from that which they were meant to produce. The author does not seem to realize fully the importance of the reorientation which Radhakrishnan has given to this old doctrine. In *The Hindu View of Life* Radhakrishnan states:—

> The cards in the game of life are given to us. We do not select them They are traced to our past Karma, but we can call as we please, lead what suit we will, and as we play, we gain or lose. And there is freedom.

Again, the author, dealing with the Islamic view of suffering, shies at the word "Fate." Man, according to Islam, is a co-worker with God and has, though not absolute freedom, yet definitely some freedom of thought and action, which makes him responsible for his fate.

"Man is free and yet not free," says Al-Ghazzali. Again, Rumi denies emphatically the doctrine of fate as understood by Dr. Rowley. Also the author ignores the many Quranic injunctions in favour of optimism and action. Islam is a religion of *Trust*, not of *Fate*.

ISHRAT HASAN

THE INDIAN INSTITUTE OF CULTURE

[**Dr. Alexander F. Skutch's** paper on "Ahimsa on the Farm," read and discussed at The Indian Institute of Culture, Basavangudi, Bangalore, on January 11th, 1951, appeared in THE ARYAN PATH for March 1951 and as the Institute's Reprint No. 6. In it he considered the ethical principles which should govern the treatment of domestic animals. In the companion paper which we publish here, read and discussed at the Institute on January 21st, 1952, the American naturalist takes up the problem of the ethically acceptable treatment of wild animals. We wish that scientists in general shared Dr. Skutch's reverence for Life and his ethical sensitiveness.—ED.]

WHICH SHALL WE PROTECT?

THOUGHTS ON THE ETHICS OF OUR TREATMENT OF FREE LIFE

This problem of our relations with free animals is greater and more enduring than that of our treatment of domestic animals. I believe that, as civilization advances, men will depend less and less upon the latter as food and as sources of power. For both purposes they are uneconomical. As human population increases, men must make more direct utilization of plants, which, as primary sources of nutriment, provide more food per acre of ground than secondary sources like animals possibly can. Science is learning how to derive an adequate diet from vegetable products alone, and is providing machinery to do the work formerly performed by animals. From the moral point of view this change is desirable, for it is better for us not to have to impose our wills upon other beings. But free creatures we shall always have with us, for to the biologist it appears impossible for man to live in a world in which he is the only species of animal. Hence in order to survive we must learn how to deal with the animate creatures which surround us; and as moral beings we wish, in so far as possible, to deal with them in an ethically acceptable manner. This is also a timely problem in view of the wide-spread and growing interest in the conservation of natural resources.

* * *

In the biological reservation on Barro Colorado Island, some years ago, a little bird called the bananaquit built its nest in an orange tree close beside the main building, which stands in a narrow clearing in the tropical forest and looks across the Panamá Canal and a wide expanse of Gatún Lake to the wooded hills of Eastern Panamá. I devoted a good deal of time to studying the behaviour of the pair of bananaquits. One evening in the dusk, a long, black-and-yellow "mica" climbed up the orange tree and slid out along a branch toward the little covered nest, which then sheltered two nestlings. Knowing this snake as an insatiable robber of birds' nests, I took a stick and killed it.

"I thought you protected wild things," remonstrated Dr. Frank M. Chapman, a leading American ornithologist, author of *My Tropical Air Castle* and numerous other books on wild life.

"I protected the bananaquits," was my reply.

Later, when I built my house at the forest's edge in Costa Rica, I was faced with the same dilemma. By planting fruit trees and shrubbery and maintaining a feeding-shelf, I soon had nesting in my yard a remarkable concentration of birds, most of them inhabitants of the clearings but some primarily forest-dwellers. In 1944, when I made a careful census, at least 52 pairs representing 32 species nested in the slightly less than four acres of garden and shady pasture surrounding the dwelling. But soon the toucans

from the neighbouring forest discovered that this was a rich hunting-ground, and, with huge bills that menaced the distressed parent birds, plucked eggs and young from the nests. Then a squirrel took up residence in the yard, and systematically plundered the nests that had escaped the toucans. Which should I protect, the small nesting birds or the toucans and the squirrels? Did I not owe some protection to the birds which I had deliberately encouraged to nest about my house, and which I wished to study?

This is a problem which faces everyone who takes an interest in wild life or, as Mr. Ashby prefers, "free life." When we see two creatures menacing each other with destruction, which shall we aid—or should we leave them to work out their own destinies without human interference? Too often we decide the question on the spur of the moment, without any guiding principle. Nearly always, when we take sides, it is to defend the creature to which we have devoted most attention. Clearly this is not ethical conduct. The first great maxim of morality is to act according to rule rather than upon impulse; to deal with every other being on principles arising out of the essential relationship it bears to ourselves, rather than to allow our treatment of this being to be influenced by the shifting winds of personal like and dislike. Immanuel Kant taught that we should always act according to a rule which we could wish to become a general law of nature.

Unfortunately, our Occidental civilization has never developed an ethical theory to guide us in our treatment of non-human creatures. The *Old Testament* contains a few precepts for the more humane treatment of domestic animals; and in some remarkable passages in the *Meditations* of the Stoic Emperor Marcus Aurelius, as also in the writings of Plutarch, we find gropings in this direction—but they were hardly more than gropings. The Hindus in ancient times developed higher ideals for the treatment of non-human creatures; and in this aspect Buddhism has had a far wider ethical concept than Christianity. During the reign of Asoka, animal life of all kinds was protected by royal edicts, preserved in inscriptions on pillars and rocks. In present-day India, practice varies from that of the devout Jains, who take pains not to set foot upon an insect or a worm to revoltingly cruel treatment of domestic animals.

I think that we may recognize five alternative principles for our treatment of non-human creatures.

(1) *Regard for human interests only.* This is the principle (or rather, the lack of principle) which has in general underlain man's treatment of his speechless brothers in Occidental countries. Philosophically, it was clearly set forth by Spinoza. Those who follow it hold that other forms of life may be exploited to serve man's interest. Even if this be accepted as a justifiable principle, as currently understood it is far from providing adequate guidance. Most often it is interpreted as meaning economic interests, with a liberal provision for the "sporting" or amusement interests. In addition to these, for men not wholly brutalized there is an æsthetic and an ethical interest.

But even if we give this maxim the narrowest possible interpretation, there is the perennial conflict between immediate profit and long-term advantage. Whereas the economic interest of the present decade may be served best by a system of ruthless exploitation of all non-human forms of life, if we consider the economic welfare of mankind now and in the future, some other principle may prove more satisfactory.

(2) *The principle of "laissez-faire."* Much of our well-meant petting of free animals is almost as disastrous to them as deliberate persecution. Therefore W. H. Hudson, with his intense love of freedom and wild nature, believed that we should allow free creatures to work out their own desti-

nies with a minimum of human interference.

I believe that it is not strictly consistent with this principle to provide a feeding-table for the birds. Thereby we make life easier for them and they become a little less self-reliant, maybe less able to shift for themselves when not under our protection.

(3) *The principle of "ahimsa."* Since this principle of treatment of non-human creatures has been practised chiefly in India, we may use the ancient Sanskrit word, which means "without harm." From the *Bhagavad-Gita* and other writings long antedating the Christian era, we learn that harmlessness toward all creatures was held essential to the attainment of spiritual enlightenment and holiness. The doctrine has persisted down to our own times. Gandhi, perhaps the greatest man of our time spiritually, and politically certainly one of the most important, believed that his long quest for truth would be adversely affected if he deviated from the strict practice of *ahimsa*. Certainly this is the noblest ideal to guide us in our treatment of other living things; but we shall find many perplexities in attempting to apply it.

(4) *The principle of favouring the highest.* According to this principle, we take the part of those creatures which we believe to be "higher" against those that we consider to be "lower." The "highness" may consist merely in greater similarity to ourselves, which by the theory of evolution implies closer genetic relationship. On this ground, we might feel it our duty to defend birds against serpents.

Or we might adopt the great principle of utilitarian ethics, according to which the fundamental rule of moral conduct is to strive to bring about, through our actions, the greatest possible quantity of happiness among all sentient beings, regardless of species, social class, or kinship to ourselves. In this event, we shall favour those creatures which we believe to be most favoured with consciousness and the potentiality of experiencing happiness. I see many reasons for believing that, in general, birds and mammals are capable of experiencing greater happiness than reptiles, fishes, insects, or molluscs; but cannot prove this—any more than I can prove, to a thorough sceptic that you and I are conscious.

Alternatively, we might adopt a more Stoic view and favour the creatures most highly gifted with ethically noble qualities, engaging in social co-operation, labouring to nourish and protect their offspring, at times risking or even losing their lives in the defence of their young. Some will hold that the ethical value of these activities depends upon a subjective accompaniment of consciousness, with its manifestations of effort, free choice and voluntary sacrifice. The insistence upon the subjective element in morality is perhaps debatable and leads us into theoretical difficulties; but the question complicates the application of this principle in our treatment of free life.

Finally, we might consider that those animals which are most intelligent are most worthy of our love and protection. Here we are on more solid ground; for intelligence can be measured, at least roughly. Unhappily, the most intelligent animals—as witness, crows and coyotes—are often the chief competitors of man; so that the adoption of this interpretation would bring us into sharp conflict with the principle of economic interest.

(5) *The principle of harmonious association.* We can best illustrate this by a concrete example. We build a house, surround it with a garden, and attract birds of many kinds which, on the whole, get along peaceably together and with ourselves. If we keep a horse or a cow in an adjoining pasture, it fits harmoniously into the association, offering no intentional harm to the birds, although it may, like ourselves, accidentally trample a ground nest. An adequately trained dog

might also fit comfortably into the group, neither worrying the cow nor chasing the birds. A few chickens might also enter the company without disharmony; they may catch a prematurely emerging nestling fluttering over the ground; but they are not by instinct nest-hunters, and it does not require unusual determination on the part of a sparrow or other small bird to protect her fledglings from them. We provide the birds with food and sites for their nests; they repay us with beauty in sound and colour and protect our shade trees from the ravages of insects. We give the cow and the horse pasturage and other food, care and shelter; they provide us with milk and transportation. Every creature in the association is compatible with every other and there is a mutual exchange of benefits. We dwell in a tiny island of peace and good-will amidst the stormy seas of nature and of man; we enjoy a little taste of Messianic bliss in a world which still welters in the Age of Iron.

But peace can never be perfect or long-enduring in this world of strife and pain. Before long there arrives a hawk to pounce upon the birds which delight us with their song, filling with terror those that it cannot catch. A snake or a squirrel surreptitiously establishes itself in our garden, plundering one by one the nests of the birds; or a marauding cat disturbs the peace. Are we not morally obligated to protect those creatures which we purposely encouraged to settle down close beside us? Are we not wholly justified in removing the one or two which disrupt the harmony of the many? Need we argue the point of superiority or inferiority, of noble or ignoble qualities, before removing the hawk, the cat, the squirrel, or the snake which destroys that atmosphere of peace and mutual trust that we had carefully built up in our immediate surroundings? Whether we remove the culprit by death or deportation will depend largely upon our ability to catch it and our intimate feeling toward it. If we decide upon deportation, we ought not to forget that the deportee may disrupt another fairly harmonious association in the locality where it is released. Yet we should always employ the mildest remedial action compatible with the end in view.

When we forcibly remove the creature that disrupts the concord of the little society that occupies our yard or garden, we follow approved principles of modern jurisprudence. Our treatment of the swindler, the burglar and even the murderer tends to become independent of vindictive feeling and judgments of moral turpitude. It might involve us in grave metaphysical perplexities to try to decide whether the murderer is by absolute standards "worse" than the judge who sentences him to hang. Yet society attempts to preserve such harmony as it has painfully attained, by the removal, temporary or permanent, of disruptive elements; and modern nations tend increasingly to adopt the mildest measures compatible with this end. May we not follow the same principle in the little society over which we rule in our dooryard?

For extensive wilderness areas, the only rational policy is that of *laissez-faire*, or "hands-off." I say this without labouring under any illusions concerning the "peace and harmony of nature." This is a delusion which can persist only so long as our contact with nature is most superficial; it vanishes the moment we look beneath the surface. What we actually find is ceaseless strife, but with a subtle balance of disharmonies which as a rule preserves an unstable equilibrium that prevents utter chaos, and permits life to manifest at least a part of its marvellous hidden potentialities.

When we seek ultimate harmony we must look not to nature but beyond and above it. Yet, when dealing with nature on a large scale, it is prudent to respect such semblance of harmony as we find, for the simple reason that we know too little to improve it. If,

however, we have foolishly begun to meddle, we may find it necessary to continue our intervention, striving to substitute a crude man-made balance for the more delicate natural equilibrium we have upset—as when the destruction of the large predatory animals in the Kaibab Forest made it necessary to reduce the number of the deer that were multiplying far beyond the ability of the range to support them.

In applying the principle of *laissez-faire* to wilderness areas, we act also in accordance with the principle of human interests first; by this policy, whatever values for man the wilderness contains will be best preserved for man's future use.

Where, as in my own case, one's dooryard borders primary forest, it may be necessary to strike some sort of compromise between harmonious association and *laissez-faire*. Thus, in dealing with the free creatures about our homes, where the little society centres about ourselves and is daily influenced by our activities, we may follow our hearts in preserving a harmonious association, having recourse where necessary to measures of control which might be unwise if applied on a large scale to the wilderness, because there they would have incalculable effects upon the "balance of nature."

The principle of favouring the highest will continue, in spite of the baffling uncertainties attending its interpretation, to intrigue those who strive to penetrate the outer husk of living creatures and glimpse the intimacies of the mind. So long as we, like every other living thing, must wrest a living from a competitive world, we cannot lose sight of human interests; but we should not forget that our interests are æsthetic, intellectual and ethical no less than economic, and that by pushing to the limit the tremendous practical advantages which we enjoy over other creatures, we may irreparably damage our own long-term interests no less than theirs.

Of the principles of conduct we have considered, that of *ahimsa*, or harmlessness to all creatures, appears to be the oldest as an expressed principle, and it is spiritually the most satisfying. The very principle of harmlessness may itself lead us reluctantly to harm some creature which disrupts a larger harmony, but even if we cannot see our way to put it into full practice, we might make it our goal. Then we shall approach gradually closer to it as we grow in wisdom and ethical stature.

ALEXANDER F. SKUTCH

TOWARDS THE OPEN SOCIETY

"An open society is one wherein not only thought is free but behaviour is unbound and 'ideational'; that is, capable of responding to the press and pull of ideas"—so says *Freedom First* (127 Mahatma Gandhi Road, Bombay 1), the monthly organ of the Indian Committee for Cultural Freedom. Such a society is the objective of the Movement. And the new bulletin will propagate this objective, realizing as it does that "while it (the Movement) wants the sway of freedom in every segment of life, it feels that the realm of mind that is its heart and home is what it must safeguard with all its might."

M.

ENDS AND SAYINGS

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

Like many other disciples of Gandhiji Mira Behn feels that the country is departing dangerously from his teachings. According to her, we are heading towards a social structure which is not the Swaraj of Gandhiji's dreams, but a mechanized and urbanized order thoroughly unsuitable to India's needs.

Adhering to a central doctrine of Gandhiji's, she wants to see the villages and the villagers of India the base of Indian society. So she has started a small paper, *Bapu Raj Patrika*, addressed directly to the *kisan* (peasant) himself. She believes that if the *kisans* will unite and go to the President and the Prime Minister in a great deputation, they will secure their demand for "Bapu Raj"; should they fail they must resort to *Satyagraha*.

"Bapu Raj" is simply a short name for Gandhiji's "Ideal for a free and happy India." Mira Behn gives its cardinal tenets in her first *Patrika*: self-sufficient villages; a simple Government, with the principal powers resident in the village *Panchayat*; a simple, inexpensive legal system that the poor man can appeal to without meeting delay or exploitation by lawyers; disarmament; absence of big capitalists and *zamindars* (land-owners); good, practical schools that will teach children to be useful and hard-working; and independence of foreign loans.

Mira Behn is doing a great work in addressing the *kisan* upon matters which are familiar and important to him, like the tractor, the bull, cleanliness in the village, natural and artificial manures, etc. Only by beginning upon topics like these can his great, traditional unlettered wisdom be gradually drawn out to consider national problems.

It is right that for the sake of the *kisan* the *Patrika* should be written simply and be free from frightening statistics. But it is to be hoped that Mira Behn, with her education and experience, has not over simplified matters to herself; so that when the intellectuals and the economists ask questions about the exact methods she proposes to use, and about factual data (as, for instance, to support her statement that there will be gotten enough land out of abolished *zamindaris* to permit the return of some cultivated ground to grazing), she will have accurate and satisfactory answers for them. The one thing which idealists cannot afford to have doubted is their practical knowledge.

It is good that Mira Behn has established a monthly organ to let India know of the splendid silent work she has been doing We are sure many will look forward to getting *Bapu Raj Patrika* and thus keeping in touch with Mira Behn's ideas, plan and achievements.

I have been overwhelmed by the thought that in these critical days and years, we must give topmost priority to the development of a sense of unity in India and that anything that may come in the way of unity may perhaps be delayed a little till we have laid that strong foundation.

We have had occasion in the past to praise Pandit Nehru's stand for a secular state and his resistance to communalism. We now must thank him for his breadth of vision in this resistance to provincialism. It has always been a maxim of Indian philosophy that the interests of the part must be sacrificed to the interests of the whole. Unfortunately, when the part is a collectivity, the individuals composing it are glamoured into taking collective selfishness for altruism and self-sacrifice. This narrowness must be transcended in the matter of linguistic

provinces, which was discussed in the House of the People on July 7th, when Jawaharlal Nehru showed once again his steadfast devotion to the essential idea of Indian unity. Whatever feelings friends from one province or another may have about a proposed linguistic State, they must be ready to sacrifice them to avoid the risk of causing bad blood between provinces.

Several propositions of value are advanced in the first issue of *The Indian Rationalist*, (July 1952) the organ of the 2½-year-old Indian Rationalist Association. All open-minded individuals must feel full sympathy with the editorial stand for reason and the rejection of assumed authority over human thought, for the unity of mankind, without distinction of race or caste, and for equality of opportunity. With the proposition also that a fairer economic order would relieve the pressure of both Communist fear and Capitalist greed there can be no quarrel.

Sir Raghunath P. Paranjpye attacks commendably in his contribution the pseudo-sciences of astrology and astronomy, which, as practised and believed in today, are certainly strongholds of superstition.

Superstition must be combated wherever it is found; but religion has no monopoly of it. Nor is superstition the only element in religion. Care is necessary to distinguish between religiosity, which is rightly condemned, and the sense of universal unity and of reverence before the majesty of Nature and of Law and the Incomprehensible that lies behind them, which is the core of true religion. The proper study of mankind *is* man, but the whole man, not all of whom can be reduced to a "common biological denominator."

Prof. J. B. S. Haldane does well to remind the Indian Rationalists of the impossibility of cutting themselves off from the cultural past of their country. But he calls for salvaging "the great contributions which India has made to world ethics, while getting rid of their mythological superstructure." The Rationalists, we suggest, can more usefully devote their efforts not to getting rid of mythology and the great *scientific* truths which it symbolizes, but to discouraging the superstitious approach to mythology which is now so widely prevalent.

We welcome this new monthly and hope that it will have a truly useful career and contribute substantially in freeing the human mind from false knowledge—not only in the realm of religious creeds but also in the sphere of science and philosophy. Science has its dogmas as religious creeds have theirs; fearless search for truth is not the prerogative of the intellectual rationalist only; the mystic's intuition and the poet's intimations of the Spirit contribute greatly to freeing the mind of its passions and prejudices and prides.

Recent varied and severe experience of physical suffering has led the British philosopher Prof. C. E. M. Joad to an interesting psychological comparison between painful and pleasurable sensations and a not so deep philosophical consideration of them in his article "On Pain" in *The New Statesman and Nation* for June 28th. He echoes the Buddha's First Truth, "Sorrow Is," but tries to pass to a palliative, not a cure for sorrow—greater attention by the doctors to the relief of pain—without adequate analysis of its cause. He indeed questions whether pain does us any good; but who has not learned more from the painful than from the pleasurable experiences of life? "Woe to those who live without suffering."

Not only does even physical pain suggest men's seeking within themselves a less ephemeral happiness than physical existence can offer. It also makes most sufferers ask the question "Why?" though not all see that this implies inherent faith in the reign of Law, the Karma of Indian philosophy, which ever operates to restore harmony wherever it has been disturbed.

THE ARYAN PATH

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

—The Voice of the Silence

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"THUS HAVE I HEARD"—

"More devastating than the flood of Noah shall be the flood already raging on."

Thus writes Mikhaïl Naimy, the Syrian mystic, friend and biographer of the famous Kahlil Gibran. His book, *The Book of Mirdad: A Lighthouse and a Haven*, was published in 1948; we had heard about it and now are so fortunate as to possess our own copy—thanks to the author, our esteemed friend. It is printed in Lebanon by the Sadar-Rihani Printing Company of Beirut. The Publisher's Foreword tells the story of this "most unusual book," for such it certainly is. It contains instruction on a variety of subjects. The sayings and the aphorisms are striking and many of them will be treasured by every mystic and every student-practitioner of the spiritual way. Age-old but forgotten truths are here presented in attractive form. Their simplicity is remarkable; yet they carry profound and sublime ideas. As is our wont, we will let the reader judge by quoting a few of the lofty sayings.

What will be the reaction of social butterflies, braggarts and egotists to this saying?

One of the ancient rules for companions was to avoid, so much as possible, the use of the word I in their speech.

And of the sensuous scientist and artist to these?

To pierce the veils you need an eye other than that shaded with lash, lid and brow.

To break the seals you need a lip other than the familiar piece of flesh below your nose.

And there is practical wisdom in this:—

When you observe the clouds riding the South Wind northward, you say they bring rain. Why are you not as wise in measuring the drift of human clouds? Can you see how fast have men become entangled in their nets?

In this age who does not wish for the painless life of freedom! But how many will accept this prescription to secure peace?

So think as if your every thought were to be etched in fire upon the sky for all and everything to see. For so, in truth, it is.

So speak as if the world entire were but a single ear intent on hearing what you say. And so, in truth, it is.

So do as if your every deed were to recoil upon your heads. And so, in truth, it does.

So live as if your God Himself had need of you, His life to live. And so, in truth, He does.

To practise these rules in life one should be a true altruist after the pattern of these verses :—

I say to you, your very flesh and bone are not the bone and flesh of you alone. Innumerable are the hands that dip with you in the same fleshpots of earth and sky whence come your bone and flesh and whither they return.

Nor is the light in your eyes the light of you alone. It is as well the light of all that share the sun with you.

Nor is the house the house of you alone. It is as well the dwelling of your guest, and of the fly, the mouse, the cat and all the creatures that share the house with you.

Beware, therefore, of fences. You but fence in deception and fence out the Truth. And when you turn about to see yourselves within the fence, you find you are face to face with death which is deception by another name.

And the All-Self, the whole, should be the object of our love :—

And whom, or what, is one to love? Is one to choose a certain leaf upon the Tree of Life and pour upon it all one's heart? What of the branch that bears the leaf? What of the stem that holds the branch? What of the bark that shields the stem? What of the roots that feed the bark, the stem, the branches and the leaves? What of the soil embosoming the roots? What of the sun, and sea, and air that fertilize the soil?

And how shall this be done?

When you are able to equip your blood with one Master-Desire that silences and overshadows all desires; and trust one Master-Thought with the discipline; and charge one Master-Will with drilling and commanding then certain you may be of that desire's fulfillment.

We have to acquire the art of true silence and of true worship. How?

This silence I command unto you and not a mere respite for your speech-worn tongues.

Whoever cannot find a temple in his heart, the same can never find his heart in any temple.

SHRAVAKA

MASKS AND FACES

[To convey a lesson with a skill that disarmingly masks purpose is a high achievement of narrative art. The English novelist, **Mr. Claude Houghton,** is a master of this skill, combining deep insight into psychological problems with the art that smuggles the arresting thought past the reader's mental defences. The verdict of his characters here, upon what modern men regard as normal living, recalls the *bon mot* of Montesquieu: "By opening so freely their lunatic asylums to their supposed madmen, men only seek to assure each other that they are not themselves mad."—ED.]

I'm going to tell you how I came to this place. A man told me that he wrote an account of what happened to him before he found himself here—and that it made a difference. So I'll do the same—and see what happens.

....It's a strange place. There's no doubt whatever about that. For the first few weeks, I thought I must have died and turned up in the next world. I like it here. I don't want to go—back.

This place was once a famous country house, which had belonged to the same family for generations. A fine drive with monumental gates: a superb terraced garden: a broad walk with rising meadows beyond. There are several wings to the house. I can tell you about only one—and not much about that.

Extraordinary people here! Most exhilarating! Such a *change*. No small talk! And everything is orderly. It's amazing. And, at night, there's sylvan silence—made musical by the sound of distant waves.

The efficiency of the staff is unbelievable. Not the efficiency you find in a first-class hotel. Quite different! *Everything* is so different that I can't even remember what my name was before I came here. I don't want to remember it. And I don't want to go—back.

There's this, too, and it's important. Since coming here, I haven't any personal affairs. Don't even handle my own money. Never draw a cheque! No visitors—no letters. It's heavenly.

Now, before I tell you about the event which caused me to come to this place, I must give you an idea of the kind of people who are here.

There's an immense lounge on the ground floor—one side of which is practically all windows, with a rapturous view over the terraced garden to the rising meadows beyond. Well, one morning, I noticed a most remarkable-looking man. Never seen such a lit face. There he was, standing by the window, in his own unique world. (Everyone here is in his own unique world—and knows it.) I went to him and asked the time.

He looked at his watch, then said: "It's a quarter past Eternity."

See what I mean? No small talk!

* * *

I've always been a solitary person. I can't speak to anyone unless I'm sure there's affinity between us. So it was pretty near hell for me in the army. But, after I was taken prisoner, it wasn't so bad in a prison camp. All it really involved, for me, was a total withdrawal into the mysterious —unique—inner world that all of us possess, but which most of us deny because it terrifies us.

Of course, we had to work in the prison camp, and most of us worked in a near-by mine. That scared me at first, but I got used to it.

Now, I'm going to tell you something rather odd. (You'll see why later.)

There was a prisoner in this camp who interested me. We'd never spoken. He was rather like me, but that's not why I was interested in him. Not then. It was his eyes. A man with those eyes must have had experiences unknown to the average man. He was in a different part of the camp. Sometimes I saw him on our way to or from the pit-shaft.

Then the event happened which altered the whole of my life—and brought me here.

It was a raw foggy morning. None of us spoke as we walked to the pit-shaft. I felt strange in a way difficult to define. D'you ever get the feeling that things aren't going on as they are ? I felt rather like that.

When we got to the bottom of the shaft, we found the Chief Inspector with several of his subordinates. Every few weeks they " broke up " the working gangs. And that's what they did now. They weren't going to let men get too intimate with each other—or they might plan an escape. (They made us change huts every few weeks for the same reason.) So we were sorted into different groups. I found myself in a group with the man who interested me.

From the bottom of the shaft we had some way to go to reach the coal-face. It seemed to me, on this particular morning, that there was a new smell in the damp air, but no one mentioned it. We groped along, bent double, till we reached the place where we had to work.

I suppose it was about two hours later when I heard a distant sound like an explosion. Then there was a rending roar. I was flung off my feet. Everything round me collapsed.

I must have been stunned, because it was some time before I became aware of surroundings.

I was in a kind of cave—lit by a miner's lamp. A pick was leaning against a protruding rock. There wasn't a sound. Near me was the man with the remarkable eyes—the man who had interested me.

I stared at him. " What happened ? "

" There was an explosion. We're walled in. "

" Will they find us ? "

" Possibly. If they trouble to try, but they may not. Plenty of other prisoners. "

He wasn't afraid! He wasn't pretending not to be afraid. He just *wasn't.*

Then he said:

"Have a cigarette."

"It's stupid to smoke, isn't it? The air won't last, if they don't come soon."

"Yes, it's stupid, but let's have one."

"All right."

We lit cigarettes. Then I looked round the "cave," part of which was luridly lit—part in deep shadow. Then I looked at my companion.

I was going to die here, with this man to whom I'd just spoken for the first time. I could not believe it. There are situations in which nothing is so astounding as a fact.

He stood motionless, with eyes closed, and I realized with a shock how closely he resembled me. With his eyes shut, he might have been my twin brother.

At last, I said: "I can't hear anything."

"We'll see what happens."

Again, a long silence.

I hadn't a guess what he was thinking about. How could I have? And he couldn't have a guess what I was thinking about.

Eventually, he said: "I tell you what. We're probably in for it. So let's tell each other everything about ourselves. All the things we've never told anyone. Know what I mean?"

"I know."

"A kind of secular confession."

"Who'll start?"

"Let's toss for it. You call. If you're wrong, you go first. That all right?"

"That's all right."

He spun a coin. I lost.

"You go first," he said.

Then he added: "Biggest illusion is to believe one is an isolated self-contained being. Someone said: All things think through me—and I through them. We're linked with everyone—and everything—alive. You are everyone: and everyone is you."

Then I began to tell him things I'd told no one. I said nothing about the external facts of my life—nothing about my parents, my education, where I'd been, or the jobs I'd done. I told him everything about my secret interior life—that endless drama, played on a private stage, to an empty house.

I revealed all the antagonistic aspects of myself. I explained how, suddenly, one aspect would strive for supreme ascendancy over my whole being and how—once ascendancy was achieved—my will became paralyzed, and only the monstrous had reality.

I told him my fantasies about women, and my actual relations with them—which were parodies of those fantasies.

I revealed the world of my loneliness—wanderings in tentacular streets—the congealed silence of countless rooms—revealed all the physical loneliness which reflects spiritual isolation.

I repeated the ceaseless arguments that go on, day and night, in my mind. Arguments—probings—speculations—which are an amalgam of my own thoughts and the thoughts I have found in books. I told him about books which had transfixed me like a sword.

And I told him how, endlessly, the different aspects of myself returned. My Rapturous Self, which has glimpsed the Promised Land: My Despairing Self, which is convinced that life is meaningless suffering: My Ambitious Self, which craves success as an addict craves drugs: My Perverted Self, with its host of images: My Resigned Self, which haunts the wings like a ghost and stares at the spectacle on the stage: My Masked Self, which goes daily to a job, and presents what others expect to see: My Child Self, which gazes with wonder at the world. And many other Selves—endlessly returning like steps on a treadmill.

To others I had shown only masks: to this stranger in the "cave," I showed my faces.

I gave him my spiritual autobiography. Revealed all my aspirations, perplexities, temptations: all my victories, defeats, regrets, imaginings: all the miser-hoards of memory. Each Self has its own miser-hoard. I revealed my sense of Guilt, which lies heavier than a tombstone on the heart: I revealed the Rebellion which incites: the Hatred which brands: Lust which consumes: Beauty that bewilders: Wonder that wakes: Peace that spreads ber tion. I revealed my inner co with principalities and pow inevitable to one for whom invisible world exists.

I imagine that what I saic punctuated by silences. Often, ing my long soliloquy, I forgc presence. When I finished, I f hollow as a ghost.

He didn't say anything. I'n tain nothing I'd said had sur him. He merely repeated: ' are everyone: and everyone is

Then he gave me a cigarette

So there we stood, in that g quely lit "cave," smoking.

I felt immense impatience fc to begin *his* confession. I felt until he had revealed himself as wholly as I had revealed n to him, I was infinitely his in And, for some very obscure re his resemblance to me became gressively disturbing.

He finished his cigarette, turi me, and was about to begin hi fession—when I heard a faint s

"Listen!"

Then I heard another sound

I seized the pick—hammer the wall with it.

Then I distinctly heard thre tant raps.

I struck the wall again—times.

A few minutes later, we hea sound of a drill.

Before very long, rescuers re us.

We were separated. The next day, I heard he had been moved to another camp.

A few months later, the war ended.

I never saw him again.

Eventually, I returned to England —found a rather squalid room in a mean street—and got a job.

This involved movement, action. I'd returned to a world from which war had exiled me for over four years. So I had adjustments to make—complicated adjustments at many levels. Above all, I had to present my Public Face to the world. I had to appear—normal.

One night, I woke at about two o'clock, and I can't tell you the horror I felt that, somewhere, was a man—about whom I knew nothing —who knew everything about me. Absolute *horror*. He knew *everything* about me! He might have told others. They might recognize me in the street. But it was terrifying if only *he* knew. Now, there was a spectator at the drama endlessly played on what had once been a private stage.

Can you understand my terror? Don't you know that everything becomes different directly it ceases to be a secret—directly it is *shared*? Remember, I'd hidden nothing from him. Nothing! It was hell to know that he knew! Naked hell!

Then, one of his sentences began to repeat itself in my mind with the monotony of a metronome.

"You are everyone: and everyone is you....You are everyone: and everyone is you....And everyone is you."

My nights became waking nightmares. And, don't forget, every day I had to go to a job. I tell you, it became impossible—simply impossible!

Then something happened—something which still makes me tremble.

I was in the tube at midday, going somewhere or other. The only other person in the long carriage was a man opposite me. A florid-faced person with a paunch and a floral tie. The kind of man you usually see only on Bank Holidays. He was studying the racing edition of a midday paper with blear-eyed immobility.

I watched him. He was not only opposite me physically—he was my opposite in every way. It was impossible to imagine any link between us.

Suddenly, I noticed a change in his expression. It was almost imperceptible, but it became more marked. *Slowly, his features turned into mine!* I felt I was gazing into a mirror!

Directly the train stopped, I stumbled out, then stood on the platform. I don't know how long I stayed there. Train after train appeared, then rattled into obscurity.

Eventually, I went to my room.

Later, lying awake in the darkness, that sentence again revolved in my mind: "You are everyone: and everyone is you."

Nevertheless, the next morning, I went to my job, almost convinced

that what had happened in the tube had been a dream. I must have dozed for a moment and dreamed the whole thing.

When I reached the office, I was told that the managing director wanted to see me. That was unusual —but far more remarkable was his geniality. He gave me a letter, addressed to me, from a firm of lawyers —Clayton and Hilder.

"I know what's in that," he said, "because Clayton telephoned yesterday to ask if you were still working here. An uncle of yours—quite a hermit, I gathered—has left you a considerable sum of money. I tried to tell you this yesterday, but no one knew where you were."

"I'm sorry. I was taken queer in the tube."

"Too bad! Well, you won't have to go on working if you don't want to."

He made me sit down and gave me a cigarette. Everything in his manner implied that he regarded me as a recruit to his world. But, as I studied his confident features, his emphatic movements—as I listened to the resonant incisive voice—noted the instinctive assurance which enclosed him like armour—I knew that I could never enter his world. We were not two men, we were two worlds—light-years apart.

Then—*it* happened again.

His features became mine!

I got up unsteadily—leaned against the table, then heard his voice—coming from an immense distance: "Knocked you out a bit, this good news....Better go for a stroll....Or, better still, have a couple of doubles."

Somehow, I got out of the room and into the street.

Then, *it* happened every day—more and more often! Directly I looked at a man, he became me. I had to give up my job. I was afraid to go out, but I *had* to go out for meals. Every man's face became mine. And every woman's face became mine, subtly changed, but *mine*. Then, one afternoon, in the park, a *child's* face became mine. And I couldn't stand that! No, by the living God, I couldn't stand that!

Then, strange things happened. I found I was no longer in my squalid room in the mean street. I was in a very different room. There was a nurse there, for some reason. Can't think why. And Mr. Clayton, the lawyer, often came to see me. He didn't understand what I said to him. That seemed very queer, because he's a clever man. Then there was a Mr. Fortesque, of Harley Street. He came quite often. Eventually, I signed some paper or other. At least, I think so.

Then, on a marvellous May morning, a car appeared and I was driven to this strange place, which was once a country house. How well I remember driving past the monumental gates—and my first view of the terraced garden and the broad walk and the meadows beyond! *And* the extraordinary people! Amazing, really. And no personal affairs of

any kind. Didn't even have to draw cheques. It was heavenly!

...I wrote all this in the lounge here. Wrote it in no time. When I paused to light a cigarette; the man who had told me that the time was "A quarter past Eternity" came over and asked if I were a poet. I said that, most unfortunately, I was not a poet.

He said he was. He told me one of his poems. This is it:—

All the blinds of the universe are drawn.
God is dead.
(No prayers, by request).

You see what I mean? No small talk!

...I've only one more thing to tell you. It's this: All the people I've spoken to here have only one fear. They're afraid that a day will come when they'll have to go back. They're all afraid of that, especially the poet—who has a face from another world.

"Go back!" he exclaimed. "Go —*back*? Back to chaos—back to pitiless streets! Back to the Babel of meaningless words! Back to the mentally inert; the emotionally dead! Back to the perpetual barrage of hate, fear, envy! Go—back? Back to lying newspapers—poisoned news! Back to the lovers of death! Back to Beauty's sepulchre—from which the stone will never be rolled! Back to the dictatorship of the machines—to the demented yells of those who claim to control the monstrous machines! Go—*back*? Join the universal suicide-pact! Have one's whole being obliterated by the demoniac din of their damned jets! Read horror—hear horror—dream horror—live horror! Back to crucifying isolation! Go—*back*? Rot slowly from the roots! I must stay here, I tell you! I must! I *must*! I'm afraid to go back!"

...And I, too, am afraid....

CLAUDE HOUGHTON

CORPORAL PUNISHMENT NO CURE

Some time back the Lord Chief Justice of England recommended flogging as a method of dealing with crimes of violence, despite the fact that the Departmental Committee appointed by Lord Simon in 1937 to go into all the available evidence about flogging came to the conclusion (as reported by "Critic," the writer of the weekly "London Diary" in *The New Statesman and Nation* of July 12) that "it could find no evidence of any sort from Britain or European countries that flogging worked as a deterrent." This is corroborated by the Secretary of the Howard League for Penal Reform, in a communication to the Editor of the weekly, published in the same issue. Quoting a "statement of the Lord Chancellor, made on 10th June," he says that *floggable crimes* of violence, which he rightly differentiates from crimes of violence as a whole, had decreased from 842 cases in 1947, that is, before the abolition of corporal punishment, to 633 in 1951. The correspondent, therefore, truly observes:—

At best, flogging would be an unconstructive method of dealing with offenders. It is no substitute for character-training—a task which may be long and arduous. It would merely be an easy way out—for the criminal as well as for us.

Indeed, what is required is character-training, not corporal punishment, brotherhood, not the baton.

G. M.

A GANDHIAN ELITE

MARX—PARETO—GANDHIJI

[**Shri M. A. Venkata Rao** compares the contributions of Marx, Pareto and Gandhiji towards human betterment. The essay shows the superiority of Gandhiji's method and stresses the use of his technique of life and labour to build New India. Both New Delhi and Sevagram will benefit from a consideration of this reminder and, let us hope, hasten to give birth to the "Elite"—ED.]

This is an age of the meeting of extremes; a remarkable era of the verification of the Hegelian idea of the dialectic of history, the union of opposites. The most explosive of the clashes of opposites challenging the wisdom of man to synthesize fruitfully is that of the extremes of democracy and aristocracy. If Karl Marx's *Das Kapital* and the impetus which its author gave to the Labour Movement in the middle of the last century drove social and political forces in the direction of extreme democracy in the forms of Communism and Anarchism, these same social forces brought to the fore the necessity for an aristocratic leadership as an advance guard of the proletariat.

There was need for forward-looking minds fired with the vision of a new dawn of liberation for the submerged of all nations, to think out and make the blue prints of the new order, to mobilize forces in its support and to organize groups of leaders who would be ready to assume power at opportune moments. The course of the Russian Revolution showed an aristocracy of revolutionary talent to be necessary, not only for making the revolution but for piloting it to success through the dull processes of day-to-day administration, and also for defending it against reaction, national and international.

The need brings forth the man—not only in the realm of action and history but also in the field of theory. The counterpart of economic democracy pressing for recognition in the present epoch found its theorist in Wilfredo Pareto, an Italian economist prominent in the early decades of the century. He lectured at Lausanne for a time and it is said that Mussolini, the dictator of Italy, had sat in his classes in his early days. Pareto was a scientific economist familiar with mathematical technique. He elaborated a massive socio-economic thesis in which he developed the conception of an *élite* in conscious antagonism to the extremes of Marxism and Bolshevism. He showed remarkable psychological insight by tracing the warping influence of emotion, sentiment and prejudice upon the operation of thought; and he held that the masses had always been governed by groups of people who wielded

power by a clever use of the popular myths current in their time and that these ruling groups were reinforced in each succeeding generation from many spheres, particularly from the economic one.

The rise to sovereignty of the Communist Party in Russia, maintaining itself by spreading ruthless terror, seemed to justify Pareto's contentions. If the Marxian idea of the "classless state" is an extreme, Pareto's conception of the *élite* (inevitably arising in all societies even out of the very ashes of revolution) forms the complementary half-truth supplementing Marxism.

It is noteworthy that both of these European theories give scant attention to the moral factor. Marxism assumes that *all* means are justified by its end: Communism. And Pareto does not assign any value to the rôle of ethics as a factor to justify or stabilize the rule of the *élite*. He sees the social process as always witnessing a circulation of the *élite*, fast or slow, the pace quickening in times of revolutionary crisis.

It is in comparison with these ideologies that Indian thinkers see the decided superiority of the Gandhian insight and idea. The practice of Mahatma Gandhi in piloting the Indian Liberation Movement affords glimpses into the real rôle of a leading class, in revolution as well as in normalcy, which rôle is free from the amoral implications of both Marx and Pareto. The Gandhian *élite* mobilizes and leads the sleeping forces of humanity into a new equilibrium, combining dynamism with stability. The Gandhian technique will be found on close examination to be as scientific as that of Marx or Pareto, with the added value of the ethical factor. Perhaps it will afford the key to the discovery of a moral equivalent for civil war, if not for international war. Perhaps also it is as well to note that the reach and vitality of the Gandhian idea was not exhausted in the actual practice and example of its originator. Gandhi was only the first *avatar* or exemplar; new incarnations of the idea in its later developments are needed.

What then are the chief characteristics of the *élite* in the Gandhian system and exposition and how are they superior to those in vogue at the present time? And what chances are there of India producing a true Gandhian *élite* to carry the Indian freedom movement to its full expression in national life and culture, society and polity?

The key to the Gandhian contribution in this matter will perhaps appear if we study the rôle of the *ashrama* in his methods. The Mahatma worked in *ashramas* or retreats, in which he gathered like-minded persons around him. He stood aloof from the day-to-day routine of politics and economics; he saw the procession of life from a side-window. But the external isolation was only a symbol of his inner concentration on essentials. This example of *sanyas* captured the

imagination of the country; here was a leader who lived not for himself but for the people. He had abandoned his personal family-life and had taken upon himself the cares of the nation and all its families. This picture of a dedicated life, with its clear and decisive break with personal ambition, stirred the Indian people to the depths. The example elicited similar sacrificial devotion on the part of others and these formed the nucleus of the Gandhian *élite*.

This is not the whole story; we find similar examples of devotion in European movements, nationalist and socialist. But the distinction of the Gandhian conception lay in its *taking morality seriously*. Gandhi insisted on an open conspiracy and would have no truck with underground and underhand methods or treachery. This cleared the air and won him the trust of friends and foes alike. In fact some thoughtful Britons recognized him as the greatest policeman of the British Empire. All this puts the Gandhian technique in a class by itself.

The amoral methods of Soviet Russia threaten to transform the great Russian Revolution from a liberator of man into his vilest oppressor. But a Gandhian *élite* should know before coming into power the means for remaining uncorrupted by it. This is where many followers of Gandhi now in power have failed to live up to the spirit of the master's teaching. According to the demand of the *ashrama* ideal the spirit of a dedicated life should be continued in the piloting of the revolution. The new rulers should be *ashrama* members in spirit, content with plain living, working without salaries, accepting only the barest necessities and conveniences by way of food, shelter and transportation. If this had been realized in practice the Government of Free India would not have had to suffer loss of prestige.

The Gandhian *élite* would be divided broadly into two groups, one concerning itself with the conduct of Government and the other with social, economic, educational and cultural reconstruction. All would be *ashrama* members in spirit, living on the barest minimum and dedicated to the nation to the uttermost, ready for the uttermost sacrifice at any moment. To the Indian people, such leaders would appear as *karma-yogis*, verifying the insight of their ancient Sages and embodying the promise of a resurrection into the fullness of true national culture.

Intellectually, the Gandhian *élite* would be worlds apart from the Marxian. The Marxian revolutionary advance-guard starts with the dogma of Marxism; Marxism is to be accepted as gospel truth and as revealed doctrine, not to be departed from or even intelligently interpreted. The right of interpreting it belongs exclusively to a governing committee. "Deviationists" will be "liquidated." The contrast between this and Gandhism could not be greater, for in Gandhism the

bond is not dogma, whether on the course of history, the rôle of class, the function of property, the future of the family or the nature of government. In Gandhism, the unifying tie is devotion to truth; truth, non-violence and fellowship freely accepted are the cement of the Gandhian *élite*. The horizon of the mind is not narrowed by preconceived limitations.

No doubt, in political and social matters, truth is elusive and has many aspects requiring exploration along different lines. The *ashrama* is the laboratory where scientific social idealists may explore in fellowship the next step in advance. Already available knowledge can be ransacked and appropriate measures assembled into blue prints ready for translation into practice. The process is one of a free play of minds on facts, guided by a single-minded devotion to social advance, or *sarvodaya*. Differences of opinion are reconciled through exchange of thought and experience and through the extension of thought to cover new facts and new experience. Differences are not put down by force and exclusion. Violence is ruled out even in the pursuit of truth, for no violence is to be offered to ideas or feelings, facts or their proponents.

Trained in this way, the members of the Gandhian *élite* become the precursors of an *open society*; even as the dogmatic and violent methods of the Marxist training render Communist leaders the inevitable makers of a *closed society*, for which the iron curtain becomes a necessary defence. The economics of the spinning-wheel and the psychology of non-violent resistance; the scheme of basic education; the idea of a rural civilization implicit in Gandhi's advocacy of rural economic self-sufficiency; the idea of rule by village *panchayats* or truly democratic units growing from within outwards and expanding naturally; the idea of volunteer workers from all levels of society responding to the call to national service; these are all seed ideas capable of renovating life, social and individual, if given a chance to do so. They do not need to be accepted as cast-iron dogmas. They have only to be accepted experimentally as seed-thoughts to be tested in practice and modified in the light of experience.

The Marxians claim to be "scientific" in their methods, but their science is the science of matter and their art is the art of theology; their *élite*, like monks, have no liberty to think upon and question fundamentals. But the Gandhian *élite* are free to think and study, bound only by the requirements of truth, whose service is perfect freedom. The science and art of this *élite* in the training are related to biology and psychology. In fact, the best of *yoga* is based on psychology and hence the spirit of the *ashrama* is very different from that of the "indoctrination" classes of the Communists, with their dogmatic worship of a Book and their adop-

tion of military discipline for the purpose of insuring solidarity.

Gandhians, therefore, will form groups of dedicated men and women, free from allegiance to mere outward authority and bound only to uphold truth. But Truth to the Mahatma was not simply a body of sacred verses embalmed from Vedic times for devout repetition. It was a living reality, the network of fact and experience, aspiration and fulfilment in human life, revealed to the social servant in contemplation unwarped by passion and selfishness.

Gandhians will become social scientists and develop programmes of reform in the spheres of the family, of rural life, of education, of population policy, of land reform, of politics, of capital-labour relations, of nation-making, of foreign policy and of world peace. The Gandhian *élite* will make their recommendations in these fields and these will differ from the current ones which are coloured by Marxian, capitalist, imperialist, nationalist and "obscurantist" prejudices. Their schemes will issue from lives free from personal commitments and will have the sanction of *satyagraha*; readiness to back theory with a lifetime of service and, if need be, with death.

It is not necessary that the entire body of national leaders in all spheres of life should consist of the *élite* in this Gandhian sense. But all leadership should be chastened through the work and the example, the thought, and the guidance of the true Gandhian *ashrama élite, i.e.*, the *ashrama* should have enough representative members to give a lead to the men in charge in the various practical spheres of life. The people have such reverence for them that they would force their leaders to accept the advice of the *élite* when it is given. The leaven need not be quantitatively great, but it should have organic relations with all the departments of social life and work, reform and reconstruction.

The idea of an *élite* developed in this way will be a natural one for India because of the strong hold that the tradition of *karmayoga* has on the Indian people. This idea is better in every way than its rivals: the advance guard of the proletariat of Marxism or the Fascism into which the Pareto *élite* was developed by Mussolini.

Sociologically, the rôle of the Gandhian leaders will be to harmonize in a creative synthesis the clashing opposites of democracy and aristocracy. The *élite* would lead without exploitation, would work for the welfare of society, *lokasangraha*, would function as the brain and soul of society. This is the contribution that India, with her tradition of *karmayogis*, revived with such transcendent power by Gandhiji in our generation, is called upon to make in the present crisis of civilization.

M. A. VENKATA RAO

THE TEN COMMANDMENTS—AND TODAY

[**Miss Elizabeth Cross,** an English educationist of many years' observant and sympathetic experience, is a frequent and welcome contributor to our pages. She brings to bear upon the consideration of all problems a sturdy common sense, touched with an innate idealism, as in her reaction here to the bearing of the Ten Commandments on modern life and problems.—ED.]

Every now and then there is a revived interest in the Ten Commandments. Sometimes it is due to an outstanding personality in the Church, sometimes it is part of a religious revival, sometimes it seems nothing but a journalistic "stunt." In any case it is taken for granted that all Christians are familiar with the commandments and believe that they form a worthy moral guide. Whenever the commandments are studied and perhaps "interpreted in the light of today" (whatever that may mean !) it is assumed that if only everyone took greater heed of these particular directions and endeavoured to live in strict accordance with them the world would be so much the better. And, indeed, when we consider the commandments with an open mind we are bound to agree that they consist of a set of extremely comprehensive and worthy regulations for almost any society. In fact, if one took each command and tried to trace it to logical conclusions it might be possible for the whole system to show applications to all stages of civilization.

An example of this was given by Pearl Buck, in a book based on the theme: "Thou shalt have none other Gods...." in which she showed the great moral danger of giving extravagant admiration and worship to human beings. In this case the "hero" was a young mountain climber and the frantic admiration of the public was not only bad for the worshippers but almost destroyed their idol. There is, in almost all Western countries, a tendency to this type of idolatry; public figures become excessively popular for often trivial reasons. There is the cult of the film star, the theatrical entertainer, the outstanding performer in some sport, and this public worship grows into a monster. What is of particular danger is that young people, dazzled by the brief success of some such idol, spend much of their time dreaming and wishing for equal fame and luxury and so lose the chance of progress in a more reasonable and worthy manner. There has always been a certain amount of "hero-worship" in all ages, but in the past the heroes (whether of a high or low type) were usually people who had actually done something by very real efforts. They may have been soldiers, explorers, discoverers of new plants or chemicals, but in all cases they had "worked their passage" as it were,

and were not the mere chance result of a well-shaped nose or photogenic eyes!

Thus we can see that idolatry, although non-existent perhaps in the original meaning of the commandment, is very much alive today. There is also a still more dangerous form, because more subtle, which is becoming prevalent. That is for men to assume powers that belong, by ancient right, to the supernatural. Because we have gone so far along the road in chemistry, medicine and general power over natural forces, there has come the temptation to imagine that men can usurp the powers of life and death. This was shown clearly in the 1939 war and its legacies of the concentration camp; some human beings were used for experiments, others were disposed of as so much waste material.

It is interesting to read the commandments and to ponder upon their practical application both to the Jewish tribes who were the first recipients and also to the life of so-called civilized countries today. But what is perhaps more thought-provoking is to consider just why these special commandments were evolved and preserved and whether they can and do cover the peculiar moral faults and difficulties of the present age.

To begin with, it is obvious that the commandments are not merely an expression of the divine will, they are also quite clearly an expression of the philosophy and social wisdom of many ancient leaders. The Jews have always been distinguished for their practical good sense, and their great capacity for dealing with day-to-day problems. (Witness the minute rules given in the Old Testament for the conduct of nearly all daily life, health problems, social behaviour, food laws, etc., all in connection with the special needs of the climate, the temperament of the people and so on.) The Jews had a remarkable streak of religious mysticism, but this never becomes purely contemplative or purely poetic. Almost the whole of their religious teaching is well anchored to the earth, and their very strictness and literal interpretation of the scriptures served to keep the nation together in face of almost overwhelming difficulties.

Yes, the commandments are peculiarly suited to the Jewish people, as well as applicable to other races. They are especially suited in that they emphasize what must be done for survival and what is most strictly forbidden. They foresee certain temptations and dangers to which the Jewish temperament was most prone. They also emphasize certain aspects of social life that were particularly important in times of early history when life was partly pastoral and the nation was little more than a tribe. Thus you get a specific direction concerning old people: "Honour thy father and thy mother...."; that is to say, the old people of the tribe were to be cared for, in them reposed the accumulated wisdom of years of ex-

perience. They were needed in many ways, yet sometimes they might be neglected or exposed to danger during the early days of a nation. A specially weighty direction was needed to preserve their place in the community. Thus we may presume that, on occasions, the Jews were not always inclined to give full reverence to the aged—though today, after years of instruction and belief this has been changed, in their community at any rate. But at the moment, in many Western countries, the reverse is taking place—the value of age and experience is constantly being challenged, not always with good results.

There is, then this directive concerning the older generation, a commandment which we in general accept as natural and proper. The fact that it exists is proof, one feels, of the *need* of it as well as of its propriety. What is striking, however, is that so far as I can remember the Commandments I

ple given: the story of Abraham and Isaac, when God demands the sacrifice of the son, it depends for its effectiveness on the very fact that this would be the supreme sacrifice. No, it is obvious that the Jews loved their children and cared for them as a matter of course, as a matter of nature. There was, even in the tales of jealousy and family quarrels, a strong family bond between all members, but especially between parents and children.

Yet today, it would seem that this is a commandment that is especially needed. It is a cause of great grief and shame to all responsible and decent English men and women that our country is passing through a phase in which cruelty to children is a commonplace. Sometimes the cruelty is of a shocking and degraded nature, sometimes it is a matter of slothful neglect and callous indifference. In any case it is true to say that very large numbers of parents are indifferent to their children. They take no interest in them; they find them a hindrance and a nuisance. If they can shift the responsibility on to others, they will. Many children are deprived of normal and then often their foster

workers and teachers, the children are reasonably clean, clothed and fed (most have school dinners and all have school milk), but in the holidays many tragedies occur. Children are left alone at night, many become verminous, many are cold and dirty, many more roam the streets or are given money to go to the cinema and absorb many harmful ideas.

This does not apply to poor homes only. The school where I work has very few really poor pupils, the majority of the parents earn far more than school teachers and spend more on non-essentials. No, poverty and bad housing are not the causes where I live. The homes are well-built, convenient, with modern sanitation, gardens, stoves, refrigerators and sometimes even television. Yet we have great difficulty in seeing that some of the children are clean and well clothed. Clearly a commandment is missing!

Another missing commandment, so far as England is concerned today, is: "Thou shalt not gamble." There is no trace that gambling, as su[redacted] appealed to the ancient Jews. [redacted]haps they were too level-h[redacted]

however, that gambling has become the weekly, sometimes daily occupation of many of the people. It has been argued that the individual sums spent are small, sometimes as little as two shillings a week, and that the system gives an interest to otherwise dull lives. I feel, after watching and listening to the hundreds of different types of people who gamble regularly (mostly in the Football Pools), that both these arguments are false. Often the weekly sum is considerable and it tends to grow larger till it can ill be spared, and thus gambling makes a dull life still duller. The point is that no life should be dull, everyone can cultivate some interest and some creative talent; but instead of this gamblers pin their faith to mere "luck." One day, they believe, their "luck" will change and be good; the postman will bring them a huge cheque; this hope mak[redacted]effort at work seem simply [redacted]bother to make [redacted] garde[redacted] m[redacted]

times over if we could have got rid of gambling completely.

False values are, of course, the real cause of both our main moral faults of today. The cure? A hard one, but to be found in the New Commandment given by Jesus Christ: "Love one another...."; with that in proper working order everything could come right.

ELIZABETH CROSS

UNITY OF CIVILIZATIONS

The civilizations of the East are, in the West, no different from those of the past; such is the thesis of an article entitled "The West Has Much to Learn from Asia," by Claude Levi-Strauss, Professor at the Ecole des Hautes Etudes, Paris, published in a recent issue of *Courier*. Hence his sound advice that any European seeking to understand the problem of South Asia must first banish from his mind the notion of the "exotic." There is nothing basically new in modern European lower middle class civilization, which is primarily urban and industrial. Descriptions of the Indus Valley, Mohenjodaro and Harappa towns, 4000 to 5000 years old, make one feel that "the most ancient civilizations of the Old World were giving the New World its lineaments." Only, all Western civilization has tended to separate corporeal from spiritual activities as completely as possible, or rather to treat them as two uncommunicating worlds. Ancient Asia has always sensed the interdependence of all beings and the compatibility of varied values even in the sphere of political and social thought. The ideal she has upheld from the time of Asoka, who, as the Director-General of Unesco said in his address to the Indian National Commission, "attained to the concept of a universal comity seeking the good of all created things" to that of Gandhiji has been one of peaceful brotherhood. The political and æsthetic achievements of Akbar stand witness to the continuity of the tradition.

G. M.

JINESHWAR MAHAVIR SWAMI

HIS LIFE AND TEACHINGS

[Convinced as we are that no religion has a monopoly of Truth but that the combined views of all can yield it, after that which is false in each of them has been sifted out, we are glad to present from time to time the teachings of a single religion, as in this study of the great teacher of the Jains. The author, **Shri Shantichand K. Jhaveri,** wrote in our August 1944 issue on a virtue taught in all religions but especially prominently stressed in Jainism and mentioned here, '*Daya*' or Kindness. How greatly it is needed in the world today !—ED]

Jainism is a logical and scientific school of thought. It expounds a theory and offers an analysis and a convincing explanation of existence; also, it expounds the connection and liberation of the only two elements of which this universe is made, namely, *Jiv* (*Ātmā* or Soul) and *Ajiv* (*Pūdgal* or matter). This school of thought, which is rightly believed to be eternal and to have existed from time immemorial throughout endless cycles, was brought to light in this *Avasarpini*, in the early part of the fourth stage of the present period of human existence, by Shri Rishabhdev or Adishwar Swami, the first of the series of 24 *Tirthankars* of the Jains. Shri Rishabhdev, as long as he was a worldly man, taught the people of his time the way of living a worldly life; but when he renounced the world and became an ascetic in order to attain his liberation from his *karmas* (which it is taught that he did attain) he taught the way of the spiritual life. This fact is brought out in ancient Aryan history and supported by the Scriptures.

Twenty-two other *Tirthankars* followed Shri Rishabhdev and promulgated the theories of Jainism. Some Jains hold that the period of the *Rāmāyaṇa* concurs with the time of the 20th *Tirthankar* and that that of the *Mahābhārat* concurs with the time of the 22nd *Tirthankar*. Then comes the later part of the fourth stage of the present period of human existence, the time of Shri Mahavir Swami, the 24th *Tirthankar* of Jains and the founder of the now prevailing philosophy of Jainism.

This was the golden age in the history of Bhārat, which was then at a peak of culture and civilization. Many of the people had a great love of freedom, of knowledge, and of the art of living and a desire to reach the goal of existence. At that time Jainism was not merely an exclusive sect but was loved and could be espoused by members of any of the four castes, *Brahmins*, *Kshatriyas*, *Vaishyas* or *Shudras*. It was a universal religion, with no bar of caste, colour, creed, sex or status.

At that time, about 2,550 years ago, *i.e.*, 598 B.C., Queen Trishalā-dévi, wife of King Siddhārtha of Vaishāli, gave birth to a male child in *Chaitra* (April) on *Sudi* 13 in the city of Kshatriyakund. His birth was ceremoniously celebrated. The child was named Shri Vardhamān-kumār, as his parents became very happy and were blessed with plenty after his birth. Shri Vardhamān-kumār (later to be known as Mahavir Swami) was bold, courageous, strong and handsome, with a radiant personality.

He was well educated. He had a great love for knowledge and achieved proficiency therein, having a keen intellect as well as marvellous spiritual powers. He was greatly loved by his parents, but his soul was eager to be free from worldly affinities, and thirsted for real and Eternal Bliss. He began early to look upon the world from a different angle. He was destined to uplift the whole of humanity; his life was saintly and without attachment. In order not to displease his parents, he married a Princess named Yashodharā and had a daughter by that marriage, named Priyadarshanā.

His parents died when he was 28 years old, and he thought that then the way to the uplifting of his soul was clear; so far he had not renounced the world because of the great love which his parents had had towards him. So at the age of 30, self-instructed and self-inspired, he joined the saintly order and became a *Sādhu*, a monk, after renouncing all his worldly possessions and attachments. Even before that he had been giving away gold in alms for one full year, as was the social and worldly custom.

By that time malpractices had begun to penetrate social, religious and political activities. The purity of religion was becoming marred by false preaching. Violence, hypocrisy, vengeance, blind faith, etc., were creeping in in place of true religious practice. Non-vegetarianism had gained immense popularity. People were made to believe that they could attain liberation by performing false sacrificial ceremonies: by sacrificing in the fire, or otherwise, living creatures, etc. In those days of violence and malpractice, Shri Vardhamān-kumār boldly preached of spiritual *Yagna*, the sacrifice of vices such as anger, vanity, attachment, greed and others; and promulgated the great *Vibhuti* of Non-violence as the chief one and the mother of religion.

After initiation into the saintly order—and taking a lifelong vow to observe the five *Mahāvratas*: Non-violence, Truth, Non-stealing, *Brahmacharya* or Non-waste in thought, word or deed, and Non-possession, Shri Vardhamānkumār experienced ecstasy in his new life. He was convinced that one should destroy all his *karmas* in order to be free from worldly misery and the round of births and deaths; that one should be free from *Rāg* and *Dvésh*—attachment and hatred.

Jainism teaches that it is easy to be free from hatred but very diffi-

cult to be free from attachment; but that one must conquer both and must avoid the feelings of sentimental compassion and disgust, while having spiritual compassion, which desires every being to be free from this ocean of worldly misery and to attain liberation. When that *Vitrāg* stage is reached, then only can one attain liberation, for otherwise one must move in the circle and cycle of *sansār*—the world—and its processes. For the destruction of *karmas*, penances and renunciation are necessary.

Realizing this, Shri Vardhamānkumār began to practise self-discipline and control over physical desires and to observe and perform extremely difficult penances. He, the ever virile man, showed complete peace of mind in the midst of extreme physical pain, bearing it without affectation and with complete mental calm.

While moving about barefooted, without worldly protection, observing his vows and following his path of liberation, he came across Chandkaushik, a glance-poisoning *Nāg*, to whom he preached peace and forbearance and thus brought to his proper senses. He moved in Aryan as well as in non-Aryan countries and bore with the great patience befitting a saint all the troubles created for him by worldly creatures as well as by other beings. He also observed great penances and long fasts. He accepted alms from Sati Chandanbālā and broke his month-long fast when his conditions for accepting alms were fulfilled. Chandanbālā afterwards became one of his chief women disciples.

Thus, observing great penances for about 12 years, Shri Vardhamānkumār at the age of 42 acquired *Kéval-Gnān*, and became omniscient on *Vaishakh Sud* 10, while meditating under a *shāli* tree at Jambhrik. Now he became known as a *Kéval-Gnāni*, possessing all knowledge about all things of all times; and as an *Arihant*, one who had destroyed all his hostile *karmas*. At Apāpā-Nagari, in his famous sermon, he preached his doctrine to the great Brahmin scholars, including Indrabhuti or Shri Gautam Swami and others, and convinced them regarding the theory and principles of Jainism. Shri Gautam Swami became his chief disciple. At that time he formed four categories or groups (*Tirthas*) of his followers, namely *Sādhu*, *Sādhvi*, *Shrāvak* and *Shrāvikā*, and hence he is also called a *Tirthankar*, a founder of *Tirthas*.

The superhuman courage and the dauntless energy shown by Shri Vardhamānkumār in destroying his hostile *karmas* and in becoming free from them, earned him the name of Shri "Mahāvīr" Swami. He preached to the universe that every being had equally the right to live and to uplift his soul. Birth did not make one high or low. Virtue and right action were the real standards for measuring one as high or low. He gave prominence to and minutely and critically analyzed and preached the five *Mahāvratas* mentioned

above. He showed two ways for his followers: (1) complete renunciation, for *Sādhus*; and (2) partial renunciation, for *Shrāvakas*. He explained the importance of forgiveness as "the ornament of the brave." He stressed the necessity of humility, restraint, tolerance, abstinence, resignation, peace, contentment, self-help, diligence, pure and true knowledge, understanding, good behaviour and character for the uplift of one's soul. He preached the avoidance of self-indulgence and of all violent acts, the idea of possession, attachment to worldly beings and false beliefs. The Soul, he taught, becomes spiritually rich by having right belief, knowledge and understanding and by preserving these and acting accordingly.

He further preached that the philosophy if practised, would not only prevent a being from degenerating but uplift it. It was the religion which could not be weighed in gold. It consisted in *Dayā* (kindness) and in following the commandments of Divine Souls, in conversion by change of heart, and in increasing peace and contentment. He taught that six categories of beings, earth, water, air, fire, vegetation and moving creatures, had life and soul in them. Freedom from fear of all these six categories or non-embarrassment regarding them in the strict sense of the term, and not giving them any physical or mental pain of the slightest degree is called Non-violence, which was the chief canon of his preaching.

The idea of worldly possessions is the root of all evil. He logically established the doctrine that only the worship of virtue and divine qualities is acceptable. He warned his followers to be free in time from the illusions of the world, which is as fragile, destructible, fleeting and transitory as are the colours of the evening. He also established with logic, argument and rational elucidations the theory of *karma* and re-birth. Good *karmas*, or acts, are like golden shackles and bad ones are like iron shackles. When these shackles are done away with, the soul becomes free from *karmas* and, attaining *Moksha*, is free for ever from the misery of endless cycles of births and deaths.

Regarding the deep and difficult doctrine of *Ātmā* (Soul) he preached that Soul is the friend of soul. It is not possible to have true compassion for others unless one has compassion for one's own soul. Know the soul and prevent it from doing evil deeds. Soul can destroy the *karmas* that have gathered around it by following the path of asceticism; it then becomes pure and attains *Nirvāṇa*. Each soul can become a God, if it so chooses and energizes itself in that direction.

The soul has two sides—good and bad. If the bad is destroyed, then the good remains. To bring out the good, the *Sādhu* life or ascetic life is necessary. The ascetic life, which is the key-note or corner-stone of Lord Mahavir's teachings, means observing the five *Mahāvratas* and

the eight ways of living in abstinence in their entirety and following his commandments. The observance of such an ascetic life is called self-introspection; it is the search for the Soul within the soul, it is concentration on the Inner Self. Complete asceticism and complete dispassion lead to perfect realization of Soul, to omniscience, to *Moksha*, which is the ideal and goal of Lord Mahavir's teachings. In that way each soul can become a God and attain Liberation.

Alms to the worthy; ascetic and saintly character and behaviour; austere penances and non-violent thinking and attitude—these are the four ways of attaining eternal bliss, which is craved by every soul.

Dayā—kindness—is the root of religion, but Lord Mahavir warned that knowledge was the first requisite; only after knowing fully and truly the difference between *Jīv* and *Ajiv*, soul and matter, was real *Dayā* possible. Lord Mahavir declared that he had friendship with all and animosity with none, and gave the message of peace and love to the universe: "To love all and hate none."

His teachings are known as Jainism. "Jain" means, in a broad and general sense, the conqueror over self, over the senses. One who is beyond attachment and hatred is a Jain. He preached to all conquest over the internal enemies of the soul instead of external, visible enemies.

Moving in different countries, he visited the city of Rājgrihi—capital of Magadh. There he preached his doctrines to and convinced King Shrénik, well known in history as King Bimbisar, and his Queen Chélna. The city of Rājgrihi became the centre and shelter of Jain culture, civilization, literature and religion and King Shrénik became a renowned follower of Lord Mahavir, who at that time by his preaching brought to the right path many other kings, merchants, scholars and others. Thus, after attaining omniscience, Lord Mahavir for full 30 years preached Jainism, the message of Non-violence.

Such is the noble and glorious life and the precious preaching of the great saint Mahavir Swami, the bravest of the brave, a great and powerful soul. Laying aside the splendour of a kingdom, he chose asceticism and preached worldly detachment and universal brotherhood. His teachings are now embodied in 32 *sutras* and he has at present a following of about 2,000,000 people in all parts of the world.

That great Muni, great performer of penances, great observer of renunciation, who glorified the teachings of Non-violence and Truth and established the path of restraint, he whose divine qualities brightened the universe, Lord Mahavir, proved the superb strength of his soul by his ceaseless efforts towards his goal. After completing his life mission, and in the midst of a fast after preaching a public sermon and final renunciation, he breathed his last at Pāvāpuri on the night of *Diwāli* (*Deepā-*

vali), at the age of 72. Thus, 470 years before the Vikram year, he attained his well-deserved and long craved *Moksha*, Liberation, reaching eternal peace and happiness by the royal road shown to us by him.

SHANTICHAND K. JHAVERI

THE YOGI AND THE ARTIST

A Coleridge or a Matthew Arnold writing on poetry is to all a quite natural phenomenon; so also it is when a true painter discusses a painting or a musician scrutinizes another musician or his work, and so on. This is as it should be. For who would put the whip into the hands of a layman to try his lash upon the beautiful works of a Rodin, a Michaelangelo, a Shakespeare? To be a judge one must possess the necessary qualifications, undergo some sort of training, know at least the fundamentals, if not also the finer points of his subject. An expert's opinion is always welcome.

But the question may be raised whether this departmentalism is proof against bigotry and narrow professionalism, whether an occasional breeze of opinion from outside is not wholesome? The argument for this is strengthened when it is pointed out that all art is at bottom one: it is the expression of the Beautiful, the creation of *Rasa* or Delight. And if it be so, who would scorn a sympathetic observation from a Beethoven on a masterly landscape on canvas; who would not receive with open arms from a Keats a eulogy on a painting by Raphael or Michaelangelo!

Since a secret but profound unity binds all the arts together, if one has a clear glimpse of it, one can walk freely from one field to another, gathering a beautiful bouquet of the flowers of music or of painting or of ideas philosophic and grand. And who has this clear vision more than the Yogi? He is not merely in union, *yukta*, with the Divine, the origin and refuge of all that is, that was and that forever shall be, not merely absorbed in a deep and beatific contemplation of the Above; he looks at the same time at this wonderful earth with eager knowledge, tries to mould himself and all that is around him according to the inmost laws of Nature.

The Yogi is an artist. Nay, he is more than an artist. He creates himself. His is the task of continuous self-finding and self-building, holding fast to eternal Truth and Beauty. He is rising. He will give us the true estimation of all things and of all our works, in life or in literature or any other of the creative fields. As he is not bound to the bias of his ego, he is just and generous in his appreciation; as he is not serving any preconceived maxim or convenient theory, he is upholding and uttering the impersonal truth; as he is not anxious to please or displease any, he brings us to a clear atmosphere where the light shines and the darkness is not.

SAMIR KANTA GUPTA

EDMOND HOLMES AND HIS SERVICE TO INDIAN THOUGHT

[In connection with this appreciation of a great Western lover of India, Edmond Holmes, by **Dr. M. Hafiz Syed,** retired Professor of the University of Allahabad we are happy to recall that Mr. Holmes contributed, at the age of 80, a very interesting article to our first volume. Writing in our September 1930 issue on "The Practicality of Buddhism and the Upanishads," he made one more contribution to the bridge between East and West which he had helped to build. He wrote to us in sending that valuable article, prepared at our request: "Here is the paper which you have asked me to write. I have written it to order for the first time in my life....I can honestly say that I mean every word of it."—ED.]

Edmond Gore Alexander Holmes was the son of an Irish landlord and brother of the late Dr. Thomas Rice E. Holmes, author of *Cæsar's Conquest of Gaul* and *A History of the Indian Mutiny*. Edmond Holmes was born in Ireland on July 17th, 1850, but his family moved to England when he was 11 years old. He was educated at the Merchant Taylors' School and St. John's College, Oxford, which stimulated his bent for poetry and toward public service through education. To both of these Holmes devoted himself almost continuously after taking his degree. His first volume of poems appeared in 1876, and he was by then also one of Her Majesty's Inspectors of Schools.

Holmes belonged to that distinguished group of men who, like Matthew Arnold, combined educational work with the pursuit of and a strong personal interest in letters and philosophy. But Holmes surpassed the others in his devotion to education and the pursuit of an ideal. These were his dominating passions. Arnold lives as a poet and as a critic of English national life; Holmes made his mark, and will be remembered, as the author of *What Is and What Might Be*, and as the leading spirit of a movement for freer development in education.

It was Holmes's misfortune that during nearly the whole of his service as an Inspector of Schools the system of "payment by results," with its accompanying "individual examination," was in force. Holmes did not win through it to a freer atmosphere till near the end of his career, and it would seem that his mind was by then so firmly set, partly by the mechanical official system which he had had to administer and partly by his philosophy of self-realization, that when he became Chief Inspector of Elementary Schools he was no longer fresh enough to make much impression on the State system of education from within it, though

the Inspectors whom he influenced have been able to deepen such impression as he made.

From without the State system, however, his influence was very great. He had discovered, before he retired, a little school at Sompting near Worthing, where the mistress proceeded on the lines of free expression, activity in hand-work and dramatization, which methods have now become familiar in most elementary schools—and on this he founded a new gospel of education. His book, *What Is and What Might Be*, became the inspiration of hundreds of teachers who had been chafing under the old repressive system; and a society was started under the title of "New Ideals in Education," which still flourishes and has annual conferences.

It is not surprising that Holmes's official experience, added to his own strongly introspective bent, led him, when he began to speak freely about education, to take a biased and even denunciatory line. In his later writings he never spoke of himself except as having been mistaken when he was Inspector of Schools, or as having done anything but harm in carrying out the examinations prescribed in his time. Dualism, both in the field of philosophy and in that of religion, was anathema to the synthetical mind of Holmes, whose life's pilgrimage, as he tells us in his autobiography, was a quest for the ideal of unity. He found the unity which gave him peace in a philosophy little to be distinguished from Buddhism, about which he wrote one of his self-revealing and yearning volumes. Among his numerous friends in all walks of life there are many who treasure his memory most for his contributions to religious thought as enshrined in his books *The Creed of Christ, The Creed of Buddha, The Secret of the Cross* and *The Secret of Happiness.*

Holmes was also a poet and a "humanist." As the first he was intense but spasmodic, writing at various periods, more especially in early life, series of sonnets of deep feeling and exquisite expression. Though his educational ideas turned towards the future, in poetry he belonged wholly to the older school, with its insistence on form and its use of musical lines and memorable words. An anthology of his poems has been made, and they well deserve revival. They would have attained a wider popularity had it not been for their intense self-concentration and a certain other-worldliness which is out of tune with most modern verse. He was even better in his all too rare critical essays, especially when the subject interested him greatly. His monograph on Walt Whitman, prefixed to a selection of Whitman's verse, is in our opinion the best ever written on the American poet.

But he showed his true nature in the growth of what he calls his "humanism"—his progress to a complete love of his fellow-men as the foundation of all true knowledge, or of any hopeful view of the future. He traces this humanism in his

autobiography: *In Quest of an Ideal*, and illustrates its unfoldment by quotations from his poems.

His strongest passion as a young man was for Nature. In kinship with Nature he found his other self and was released from a false and fettering belief in supernaturalism. In the next stage he sought more deeply in his own spiritual being for the solution of the riddles of the universe and for inward peace. Only at the last were his eyes opened to the essential oneness of all human spirits, and the possibility of emancipation from doubt and trouble through Love—not passionate, or even ideal love, such as he had expressed in his earlier sonnets; but through the simple fundamental love, or sense of identity, between human beings. He found this love expressed most readily in unspoilt children, and attributes this greatest enlightenment of his to his associations in his favourite school in Sussex.

Holmes married in 1880 Florence Mary Syme, the daughter of Captain Syme, R. A.; she died in 1927. He left one son and two daughters. He died at the age of 87.

Since the contact of East and West through England and India, there have been many currents of thought through which each has been influenced by the other. The Western peoples began to take interest in the life and culture of Eastern countries and many of the sacred books of the East were translated into English under the editorship of Max Müller. In our own century a number of European scholars have studied the original texts of the ancient Hindu and Buddhist religions and philosophy and made them accessible to European readers. Most of them have confined themselves to the letter of the sacred scriptures and not paid enough attention to the underlying meanings. Those without a sympathetic insight have failed in understanding the true spirit of Indian culture; and often they have been misled because they have misunderstood the underlying meaning. Only very recently some unbiased and open-minded Western people have begun to take an interest in the spiritual life and thought of ancient India.

Having been acquainted with most of the writers on Buddhism in modern times, I can say without any hesitation, that the late Edmond Holmes occupied a unique position as an interpreter of this system of Indian thought. It was he who fathomed a deeper meaning in the Buddha's wonderful scheme of life and guessed the secret of His mysterious silence. As a deep thinker Holmes had as much right as any Orientalist to attempt the solution of that fascinating problem. He was one of the first to assert that "the teaching of Buddha can in no wise be dissociated from the master current of ancient Indian thought."

He was of the opinion that "the dominant philosophy of ancient India was a spiritual idealism of a singularly pure and exalted type, which found its truest expression in those

Vedic treatises known as the Upanishads." He was fully convinced, in the course of his close and searching studies of Buddhistic and Hindu sacred lore, that the Buddha was deeply influenced by the ideas of more ancient seers and that it was not possible for one to enter into the true spirit of Buddhistic philosophy, or to unravel any of its great enigmas, unless one was fully and genuinely acquainted with the Upanishadic system of thought.

Edmond Holmes was in entire disagreement with the Orientalists who believed that the Buddha was a nihilist and a materialist and had no faith in human immortality. He was one of the first Western thinkers who fearlessly asserted that the Buddha was not a pessimist and that what he saw at the heart of the Universe was not the darkness of annihilation, but the glory of Nirvāṇa.

Some scholars and savants well-versed in Buddhistic lore, some seers and sages who have well-established reputations for inward illumination and deep *yogic* vision, have told me that they looked upon Edmond Holmes's interpretation of the Buddha's philosophy of life as truly sound and convincing. For example, when I sent a copy of *The Creed of Buddha* to Sir Patrick Geddes in 1921 while he was in Palestine, he wrote to me to say that it was the best interpretation of Buddhism that he had ever read. So Holmes rendered a great service to the cause of spiritual culture, as one of those who have ably interpreted the Eastern point of view to Western people.

India, especially, owes a deep debt of gratitude to Holmes for the wonderful manner in which he explained the deeper meaning underlying her philosophies and religions. He read in English translation practically all the important texts of Indian philosophy. There have been and are men among Orientalists in the West more learned than he, but few had the penetrative vision and insight which Holmes had and used in order to understand the underlying meaning and deep significance of the terse aphorisms and treatises in which the age-old Eastern philosophical wisdom is embodied. The proof of this statement, sweeping as it may appear, may be had by studying some of his books, *e.g.*, *All is One*, *Self-Realization* and *The Secret of Happiness*.

He discovered in Indian philosophy a sound basis for practical life. In his characteristically lucid style he expressed the thought that the vision of All had love of the All as its other self; and that the clearer the vision was, the larger was the scope and the purer the flame of love. The man who believes in the reality of the One Supreme without a second, as the Vedantists do, and Its inalienable relation with all human beings as the source of their being, cannot help loving his neighbours, his fellow-men, as himself. When he does this his sense of separateness from other things dies out of his heart and the sense of oneness with

all other beings takes complete possession of him; then his consciousness is universalized and he realizes his highest Self.

Without living in the lives of others one cannot attain true happiness. This is the theme of his book, *The Secret of Happiness*, in which he has applied some Vedantic principles to everyday human life.

It has occurred to few Indian thinkers of any school of philosophy to find in its fundamental principles a working basis for and a sound system of education. We all admit that education is the most civilizing force in human history, and that a sound system of education should be based on a sound philosophy of life. Holmes was one of the earlier of the daring thinkers of the West to pronounce the Western system of education unsound and devitalizing because it was based on the assumption that human nature was corrupt and sinful, and therefore intrinsically evil. Unless this misconception is removed and is replaced by a higher and completely opposite view, there is no hope for mankind to attain its true destiny.

Edmond Holmes exhorted the Western people to revise their conception of human origin and human destiny in the light of ancient Indian philosophy which has taught from time immemorial that man is divine in origin and has divine potentialities. The function of education is to foster growth. To ask education to bring the human being to a sane and healthy maturity and at the same time to teach that human being that he is intrinsically corrupt and evil, is an obviously impracticable proposition. One might as well supply a farmer with the seeds of wild grasses and poisonous weeds, and then ask him to grow a crop of wheat! Growth can and does transform potential good into actual good, but no process of growth can transform what is innately evil into what is finally good.

The time has come, declared Holmes, for us to throw away the though time-honoured false belief that a child is conceived in sin and shaped in iniquity. There is positive proof that the contrary doctrine, the doctrine of man's inherent and potential goodness, is true. This conception is drawn from Indian thought, as Holmes acknowledges in no uncertain terms. Thus, he is a thinker who found immense utility in the application of Indian philosophy to educational problems, a work which any Indian should have been proud to have done.

M. HAFIZ SYED

ed with the pebbles which he seeth at the bottom, he bringeth them up and sheweth them as pearls, and with the applause of his brethren, delighteth he himself.

RICH AND POOR. The man to whom God hath given riches and a mind to employ them aright looketh on his wealth with pleasure, because it affordeth him the means to do good. He rejoiceth therefore in riches, and his joy is blameless. But woe unto him that heapeth up wealth in abundance, and rejoiceth alone in the possession thereof. That thriveth on oppression without feeling...the curse of iniquity pursueth him; he liveth in continual fear. The anxiety of mind and the rapacious desires of his own soul take vengeance upon him for the calamities he hath brought upon others. What are miseries of poverty, in comparison with the gnawings of this man's heart?

Let the poor man comfort himself, yea, rejoice; for he hath many reasons He sitteth down to his morsel in peace; his table is not crowded with flatterers and devourers. Debarred from the luxuries of the rich, he escapeth all their diseases. The bread that he eateth, is it not sweet to his taste? The water he drinketh, is it not pleasant to his thirst? Yea, far more delicious than the richest draughts of the luxurious. His labour preserveth his health and produceth him a repose, to which the downy bed of Sloth is a stranger.

MASTER AND SERVANT. The honour of a servant is his fidelity; be studious of thy master's interests; be diligent in his affairs; and faithful to the trust which he reposeth in thee. And thou who art a master, be just to thy servant, if thou expectest fidelity; be reasonable in thy commands, if thou expectest obedience. The spirit of a *man* is in him; severity and rigour, which create fear, cannot command his love. He shall serve thee faithfully from gratitude; and shall obey thee cheerfully from love; and fail not thou in return to give his diligence and fidelity their just reward.

MONARCHS AND SUBJECTS. The glory of a King is the welfare of his people; his power and dominion reiieth on the hearts of his subjects. His magistrates are just; his ministers are wise....He foundeth his judgments on the principles of mercy; his ears are open to the complaints of his subjects; he restraineth the hand of oppression; and delivereth from its tyranny. His subjects are therefore faithful and firm in his cause; they stand in his defence as a wall of brass. The army of his enemy fleeth before them as chaff before the wind. Security and peace bless the dwellings of his people, and glory and strength encircle his throne for ever.

Under the heading of "Social Duties" we find, for example:—

BENEVOLENCE. As the rose breatheth sweetness from its own nature, so the heart of a benevolent man produceth good works.

JUSTICE. The peace of Society dependeth on justice; the happiness of individuals on the certain enjoyment of their possessions. In thy dealings with men, be impartial and just; and do unto them as thou wouldst they should do unto thee.

CHARITY. He censureth not his neighbour: he believeth not the tales of envy and malevolence. neither repeateth he their slanders—He promoteth in his neighbourhood peace and good-will; and his name is repeated with praise and benedictions.

GRATITUDE. As the branches of a tree return their sap to the root, from whence it arose...so the heart of a grateful man delighteth in returning a benefit received. And if to return it be not in his power, he nourisheth the memory of it in his breast with kindness; he forgetteth it not all the days of his life.

SINCERITY. The tongue of the sincere is rooted in his heart; hypocrisy and deceit have no place in his words. The words of his tongue are the thoughts of his heart. But the heart of the hypocrite is hid in his breast. He maketh his words in the semblance of truth, while the business of his life is only to deceive. He worketh in the dark as a mole, and fancieth he is safe: but he blundereth into light, and is exposed to full view with dirt on his head.

We come now to a section of the book, which was a separate manuscript, discovered a little later. This second portion, however, is but the complement of the other, thus making it a complete system.

Man is considered in general, and the human frame is spoken of thus:—

.. Wherefore of all creatures art thou only erect, but that thou shouldst behold His works; wherefore art thou to behold but that thou mayest admire them; wherefore to admire, but that thou mayest adore them and thy Creator? Knowing thyself then the pride of His creation; the link uniting divinity and matter; behold a part of God himself within thee: remember thine own dignity; nor dare descend to evil or to meanness.

THE SOUL OF MAN. The end of her search is truth: her means to discover it are reason and experience: but are not these weak, uncertain and fallacious? How shall she attain unto it? Perception of thyself; the knowledge of Him who created thee; the sense of the worship thou owest to Him; are not these plain before thy face? and behold, what is more that man needeth to know?

THE PERIOD AND USES OF HUMAN LIFE. Learn to esteem Life as thou ought; then art thou near the pinnacle of wisdom ...he who neglecteth the present moment, throweth away all that he hath....Virtue can add reverence to the bloom of youth; and without it, age plants more wrinkles in the soul than in the forehead. Be virtuous while thou art young, so shall thine age be honoured.

Of "Man—His Infirmities and Their Effects" we read:—

VANITY. The heart of the vain is troubled, while it seemeth content: his cares are greater than his pleasures If he hath done anything worthy of praise...his joy is to proclaim it; his pride is to hear it reported; the desire of such a man defeateth itself: men say not, Behold he hath done it...but, Mark how proud he is of it.

INCONSTANCY. The inconstant one's life is unequal: his motions are irregular: his soul changeth like the weather.. himself knoweth not wherefore he loved, or wherefore he now hateth....

But whose exalted form is this, that hitherward directs its even, its uninterrupted course? whose foot is on the earth, whose head is above the clouds? On his brow sitteth majesty; steadiness is in his port: and in his heart reigneth tranquillity. Though obstacles appear in the way, he disdaigneth not to look upon them: though heaven and earth oppose his passage, he proceedeth. His name is *Resolution:* he cometh from the utmost part of the earth; he seeth happiness afar off before him; his eye discovereth her temple beyond the limits of the pole He walketh up to it, he entereth boldly; and remaineth therein for ever. Establish thy heart, O Man, in that which is right, and then know the greatest of human praise is to be immutable.

WEAKNESS. So blended is weakness in thy nature, O Man, that thou hast not strength either to be good or to be evil entirely: rejoice that thou canst not excel in evil: and let the good that is within thy reach content thee.

THE INSUFFICIENCY OF KNOWLEDGE. If there is anything lovely; if there is anything desirable; if there is anything within the reach of man that is worthy of praise, is it not knowledge? and yet who is it that attaineth unto it? If thou wouldst mount up into the throne of truth, first bow thyself at her footstool: if thou wouldst arrive at the knowledge of her, first inform thyself of thine own ignorance. The way to her is labour; attention is the pilot that must conduct thee into her port: but weary not in the way; for when thou art arrived at her, the toil shall be to thee for pleasure.

MISERY. The greatest of all human ills is sorrow: too much of this thou art born unto; add not unto it by thine own perverseness....

JUDGMENT. The greatest bounties given to man are judgment and will. happy is he who misapplieth them not. Condemn not the judgment of another, because it differeth from thine own; may not even both be in an error? When thou dost good, do it because it is good, not because man esteems it; when thou avoidest evil, flee it because it is evil; not because men speak against it: be honest for love of honesty, and thou shalt be uniformly so: he that doth it without principle is wavering Be willing to commend, and be slow to censure; so shall praise be upon thy virtues, and the eye of Enmity shall be blind to thy imperfections

PRESUMPTION. Presumption is the bane of reason; it is the nurse of error; who is there that judgeth not either too highly of himself, or thinketh too meanly of others? Set not thy judgment above that of all the earth.... Who is he that holds his opinion most obstinately? even he who hath most ignorance; for he also hath most pride.

What are the "Affections of Man hurtful to himself and to others"?

COVETOUSNESS. An immoderate desire of riches is poison lodged in the soul; it contaminates and destroys everything that was good in it ...The covetous serveth his gold; it serveth not him; he possesseth his wealth as the sick doth a fever: it burneth and tortureth him, and will not quit him unto death....

PROFUSION. If there be a vice greater than the hoarding up of riches, it is the employing them to useless purpose. It is more difficult to be well with riches, than to be at ease under the want of them....

REVENGE The root of revenge is the weakness of the soul; the most abject and timorous are the most addicted to it ...The greatest victory man can obtain is over himself; he that disdaineth to feel an injury restorteth it upon him who offered it.

CRUELTY, HATRED, ENVY. Revenge is detestable; what then is cruelty? It possesseth the mischiefs of the other, but it wanteth even the pretence of its provocations.... That thou mayest not be cruel, set thyself too high for hatred: that thou mayest not be inhuman, place thyself above the reach of envy.. .He who rejoiceth in the happiness of another, increaseth it by his own.

HEAVINESS OF HEART. What is the source of sadness, but the feebleness of the soul?... It is not in thy nature to meet the sorrows of fortune unhurt; nor doth reason require it of thee; it is thy duty to bear misfortune like a man, but thou must also feel it like one.

The quaint title of the next division is: "Advantages Man may acquire over his Fellow Creatures."

NOBILITY AND HONOUR. Nobility resideth not but in the soul; nor is there true honour except in virtue....The higher the sun ariseth, the less shadow doth it make; even so the greater is the virtue, the less doth it covet praise, yet cannot it avoid its reward in honours ...

SCIENCE AND LEARNING....To him whom the science of nature delighteth, every object bringeth a proof of his God, everything that proveth it, giveth cause of adoration ... While the planets perform their courses; while the sun remaineth in his place; while the comet wandereth through the liquid air, and returned to its destined road again ... What but Infinite Wisdom could have appointed them their laws? In what science is knowledge, but in the study of nature?

The concluding portion of the volume is taken up with "The Natural Accidents of Man."

PROSPERITY AND ADVERSITY....Be upright in thy whole life; be content in all its changes; so shalt thou make thy profit of all occurrences; so shall everything that happeneth unto thee be the source of praise.

PAIN AND SICKNESS. The Sickness of the body affecteth even the soul: the one cannot be [illegible] health without the other. Pain is of all evils that which is most felt... It is injustice to expect exemption from that thou wert born unto: submit with modesty to the laws of thy condition.

DEATH. As the production of the metal proveth the work of the Alchemist, so is death.. the assay which sheweth the standard of all our actions. Wouldst thou judge of a life, examine the period of it; the end crowneth the attempt; and where dissimulation is no more, the truth appeareth ... Think not the longest life the happiest; that which is best employed, doth man the most honour....

We are informed by this author of far-back days that the whole treatise forms the complete "Economy of Human Life," and assuredly we cannot cavil at its lack of comprehensiveness. Somehow or other, the riddle of life, as it presented itself to those old-time sages and philosophers, does not differ fundamentally from that of today, despite the passage of the centuries—as is abundantly proved by the above key extracts from the book.

JAMES KERR

[illegible]ious Faith and World Culture. [illegible]by A. WILLIAM LOOS. (Prentice-Hall, Inc., New York. 294 pp. $5.00); *Religion in Britain Since* By G. STEPHENS SPINKS, E. L. and JAMES PARKES. (Andrew [illegible]ers, Ltd., London. 256 pp. 1952. [illegible]s.)

These two books are related. Both are the work of more than one writer and one is tempted to ask whether the composite book is on the whole a thing to be encouraged. The larger book, lavishly produced in the American manner, begins with an introduction by the Editor and four essays on "Religious Faith and Contemporary Man" contributed by an American liberal Christian, a psychologist, an English sociologist and a Jewish philosopher of world reputation, Martin Buber. There follow four more essays on "Freedom and Order," all by Americans, and seven on "A World-Embracing Culture," of which one may single out for special commendation a beautiful plea for world brotherhood by Alan Paton, who so sensitively exposed the sore places of racialism in his novel, *Cry, the Beloved Country*, and a fine study on "Prophetic Religion" by the American Rabbi Abba Silver. The conclusion consists of four essays by the Dean of St. Paul's, London, Amiya Chakravarty, Fr. D'Arcy, a distinguished Jesuit of Oxford, and a poem in Spanish (with a translation added) by Gabriela Mistral of Chile.

It will be seen that there is plenty of variety, both of nationality and of creed, and one opens the book with lively anticipation, but one reader must confess to a sense of disappointment. The writers are too assorted, the essays too brief to develop so important a theme with any adequacy. It is impossible to summarize this symposium because it is by no means clear what binds together these writers who vary from the crisp scholasticism of Father D'Arcy to the positivism of the scientist. Martha Lucas, one of the contributors, asks: "What is the great

idea?" The answer is certainly not clear and it is doubtful whether these admirable men and women of good-will could really agree on an answer. A real sense of the value of democracy and a culture dangerously weakened forces men to re-think their religion against the background of a world physically united but still spiritually dispersed. There is always a temptation to make use of religion for relative purposes but this will not do. Culture needs religion in order to achieve depth but it cannot invent appropriate religions. "The spirit bloweth where it listeth." Despite much in it that is worth while, this book of essays does not succeed in doing what Christopher Dawson has so profoundly attempted in his *Religion and Culture*.

The other book is also composite but less ambitious and so more successful. It has more homogeneity and unity of purpose. There are only three writers —Dr. Spinks, Editor of *The Hibbert Journal*, Dr. James Parkes and Dr. E. L. Allen. The subject is Religion in one country, Britain, in one period, the first half of this century. It is a manageable subject and it is excellently handled by such competent authors. Dr. Allen deals with theological development and very clearly shows the transition from the immanentist idealism of the period up to 1914 to the more transcendental religion of today. Dr. Parkes discusses religion in the universities and the development of the ecumenical movement amongst Christians, drawing together various denominations, and the growing social consciousness of the Church, but he also points out the tendency since the 30's of a withdrawal from involvement in world affairs, a new pietism which he attributes to the extreme transcendentalism of the Barthian school of theology which both he and Dr. Allen criticize severely. Dr. Spinks deals more with the historical setting and the religious movements of the time. Religions other than Christianity are dealt with in a final chapter.

The book is one of a series entitled "Twentieth Century Histories." This study illumines the problems faced by the writers of the American symposium. Religion has had to adjust itself to the world of science and technology. Sometimes it has done so too successfully, thus losing its truly religious character, sometimes it has clung to the core of religious experience but has ignored the climate of thought in which it had to live. It is a story of Institutional Religion fighting rear-guard actions and of a population increasingly abstaining from any real adherence to it. While in Britain the masses have caught up the materialism and positivism of the late 19th century, the intellectuals show signs of passing out of this ph[illegible] "The acids of modernity" may [illegible] to be less corrosive than was supposed. Dr. Spinks has som[illegible] to say about the Church and it[illegible] tion to the arts, but this is a[illegible] inadequate chapter. The revival the religious verse drama is a h[illegible] significant feature in the mod[illegible] British landscape. Eliot, Fry, Norman Nicholson and Ronald Duncan are but a few who are giving a new life to religion in relation to drama and poetry. Ultimately it may well be the poets and the artists, the writers and the musicians who give a real soul to world culture where theorists fail. At any rate we can welcome every attempt to talk across the frontiers and to share the experience of the "things that make for our peace."

LEONARD M. SCHIFF

Paracelsus: Magic into Science. By HENRY M. PACHTER. (Henry Schuman, New York. 360 pp. Illustrated. 1951. $4.00)

In this stimulating and scholarly account of "Paracelsus," well documented with foot-notes and appendices, our author portrays the astoundingly versatile personality of Paracelsus, the Luther of Medicine, famous yet hated, persecuted by his yet unprogressive contemporaries, misunderstood by the unenlightened in the following centuries. Posterity has at last vindicated the worth, the fame and the character of Paracelsus. Dr. Pachter, using the historical and scientific approach, evaluates the impressive life of Paracelsus as a heartening example of civil courage; he had the wisdom to oppose and battle continuously against scientific and religious superstitions and the traditional authorities. Our author shows that, although Paracelsus died embittered, misunderstood and in poverty, yet he left to the world a rich legacy in his contributions. In the domain of medical science his outstanding contributions were in the treatment of surgical cases and of mental diseases and his attitude towards the practice of medicine as a sacred calling. Paracelsus was the father of iatro-chemistry, a progenitor of biochemistry and a pre-eminent biologist, but no mechanist.

From a study of this book one interesting fact emerges, which is the development of science from magic. Magic Dr. Pachter considers to consist of "*secret powers* of nature which do not satisfy our notions of cause and effect" and to resemble science in that "it assumes *omnipotence of knowledge.*" Our learned author clearly shows that Science and Magic were not two hostile or inimical forces but that magic "became the midwife of science."

The value of this book, we feel, would have been considerably enhanced if Dr. Pachter had not so summarily dismissed ideas of the "occult" and Paracelsus' belief or otherwise in "metempsychosis." One feels that if Dr. Pachter had investigated Paracelsus's "writings on occult traditions" with the same zeal, caution, earnestness and open-mindedness with which he has investigated other scientific contributions of Paracelsus, we should have had "a whole"—or at least a more complete—picture of Paracelsus as the Prince of Philosophy and an Adept Physician "greater than Celsus."

It would not, however, be wrong to conclude, whilst appreciating Dr. Pachter's illuminating treatise, that such great men as Paracelsus, whether their sphere of activity be scientific, philosophical, religious or intellectual, are men of "true Faith" to whom a spiritual task and a divine mandate have been entrusted which they discharge faithfully, nobly and perfectly to the benefit of mankind and for the amelioration of the suffering of humanity. All reverence and all honour to such men.

L. S. D.

A Life in Reuters. By SIR RODERICK JONES, K.B.E. (Hodder and Stoughton, Ltd., London. 496 pp. 1951. 25s.) Received through the courtesy of the British Council.

This is the story of a great institution by the man best qualified to write it. He had joined the organization in the Transvaal as a young assistant correspondent years before the second Boer War of 1899-1902, undergoing exciting adventures during its course. He spent the years from 1902-1905 at the London headquarters as South African Editor and returned to South Africa in the latter year, aged 27, as head of Reuters in that territory. From there he returned in 1915, on the death of the second Baron de Reuter, whom he succeeded as Chairman and Managing Director. He extricated it from the grave financial difficulties in which it was then involved, energized it, strengthened its net-

work through the world, practically quadrupling its scope and activities. To have a freer hand, he unostentatiously acquired a controlling interest in the organization, but his consistent aim for many years was to relinquish the control to the newspapers of the United Kingdom, who would administer it as a Public Trust, a consummation finally and fully effected in 1941. The newspapers of other Commonwealth countries have subsequently been brought into the scheme.

That this achievement coincided with Sir Roderick's resignation under circumstances which were harassing though they reflected no discredit upon him, was unfortunate. All had gone so smoothly for so many years; and the frontispiece shows Sir Roderick in 1951 as a man at the height of his rare intellectual powers, ten years of whose service had been needlessly lost to Reuters, to his understandably "formidable disappointment."

If Reuters in its later, larger phase is very much the House that Roderick Jones built, Reuters can reciprocally claim a hand in the making of the man. Especially it made it natural for Sir Roderick to meet and know all the right people, including many whom the world calls great; and some of these played not a small part in his early meteoric rise and in the working out of his dreams for Reuters.

If he had loyal friends, however, he was such to many of his subordinates, losing no opportunity to say a good word for or to do a good turn to any who had served him and/or Reuters faithfully. And his own devotion to the accuracy and truth for which his institution traditionally stands undoubtedly strengthened that tradition. His "Farewell Message" to the Reuter Staff struck the note of personal responsibility for faithfulness to it:—

> If I now vacate with deep personal regret the responsible office which for a quarter of a century has been my pride, I do so confident that, in these days of unsteady ethical concepts, you will never allow that tradition and these principles to lose their significance.

E. M. H.

The God That Failed: Six Studies in Communism. By ARTHUR KOESTLER *et al.* (363 pp.); *Aspirations from a Fresh World.* By SHAKUNTALA RAO SHASTRI. (ix + 198 pp.). (Book University Series, Bharatiya Vidya Bhavan, Bombay. 1952. Re. 1/12 each)

The God That Failed is an "exposition" of the political philosophy of Communism by some outstanding intellectuals of the West, Arthur Koestler, Ignezio Silone, André Gide (presented by Enid Starkie), Richard Wright, Louis Fischer and Stephen Spender. Combined with this are their confessions as to why the "god" whom they had worshipped for years with devotion failed them when they, in the course of their quest for Truth, came up against the persistent claims of the eternal values and verities of life. The book was first published in 1950, the present being an Indian edition.

In *Aspirations from a Fresh World* the writer has attempted in 20 short but documented studies, to trace the gradual development of the ideas in the Vedas and the Upanishads. These confirm the author's prefatory statement: "The world envisaged by the ancient seers of India was eternally fresh."

X. Y. Z.

The Road to Happiness: A New Ideology. By C. WICKSTEED ARMSTRONG. (C. A. Watts and Co., Ltd., London. 245 pp. 1951. 17*s.* 6*d.*); *This is Life Eternal: The Case for Immortality.* By ESME WYNNE-TYSON. (224 pp. 1951. 16*s.*); *The Mystery of Death.* By JOSIAH OLDFIELD (172 pp. 1951. 15*s*); (Rider and Co., London.)

The spectacle of the age into which he is born saddens the thoughtful man. Usually he does not find marked discomfort for himself in the conditions of his own life; but he is saddened that so many of his fellow men should be subjected to those conditions and most of all by their apparent acquiescence in or at least resignation to them. So we get our political and social reformers. Among these, Mr. C. Wicksteed Armstrong, author of a number of reflective books, shows by his latest work that he must be included. Mr. Armstrong has positive ideas for a "new ideology." These ideas, stemming in the main from a proposed new Freedom Party, cover a field so wide that one cannot in the space here available attempt to enumerate, much less to discuss them.

Whether Mr. Armstrong's thought in the field is at all times sufficiently deep is arguable; this at least must be agreed to by all: this thinker has been at great pains to fix a datum line before formulating his political and social theories. He has found his *ultima thule*, and declares it as the faith that

> ...one cannot logically hold a belief in the evolution of human happiness without accepting as a first premise the existence of a wholly beneficent Deity.

And this belief in a beneficent Deity involves for the author a belief that man survives bodily death. For this assurance he has "not taken spiritualistic séances or religious dogma as a basis for such belief, but only careful observation of Nature herself, and reasoning from such observation..."

The author's arguments and reflections are cogent: if he would go on from that point and study, more fully than one feels he has done so far, the affirmations of the seers and mystics, he should be able, in any subsequent edition, appreciably to strengthen and enrich those sections of his book.

Survival is wholly the theme of Mrs. Esmé Wynne-Tyson's new book. But for this author also, as for Mr. Armstrong, the question: If a man die, shall he live again? is far less a personal than a public concern; than this question, she avers there can be nothing of more vital moment to mankind,

> because of the difference that must exist in the attitude and behaviour of a man who believes his span of life is limited to threescore years and ten of personal experience, and that of one who believes in a future, or eternal life, wherein he must somehow square accounts with his own conscience, a duty that cannot be avoided by the easy means of extinction.

The current materialistic doctrines "which threaten to dehumanize and finally to destroy mankind" are not embraced from choice and liking, but fundamentally out of forlornness and resentment, through the feeling that one has been thrust into "an accidental and purposeless" universe. Mrs. Wynne-Tyson's plan to help restore faith and cheer is by repeating the great truth that "Eternity is Now." Her book is therefore a symposium of the testimony of a cloud of witnesses; but it is more than a mere array of quotations and excerpts: the author has an acute mind and her comments upon her material constitute in themselves a significantly original and telling work.

For those people who, concerned with the question of death and what comes after, are still dominated by the old conventional theological picture of a heaven of eternal harp-playing and a fire-and-brimstone hell, Dr. Josiah Oldfield's *The Mystery of Death* will be just the book. The author believes firmly in a future life. He does not know what the "next life" will be like, but is confident it will be a "far more wonderful state" than we can now imagine. The Doctor's statements about death and the future state are in general

based upon merely his own observation of life and nature and upon his own hopes and aspirations; he is either unaware of, or indifferent to, the Theosophical position and even the findings of psychical research, and so his book loses appeal for the serious student. Some knowledge of Theosophy, in particular, would have thrown light for him on many questions that he finds insoluble. Take this as an example: "... an imbecile or an idiot has a mass of brain tissue which cannot be reasonably differentiated from the mass of tissue associated with an individual" who may be a genius or a saint. "Why? ... In what does the essential difference consist? And so far no explanatory answer is to be found."

It is, of course, only in materialistic philosophy that there is no answer.

CHARLES J. SEYMOUR

The Covenant: A Novel of the Life of Abraham the Prophet. By ZOFIA KOSSAK. Translated by H. C. STEVENS. (Allan Wingate (Publishers) Ltd., London. 375 pp. 1951. 15*s*.)

This is, indeed, a remarkable and an impressive novel, and we sincerely hope that it will achieve the enduring success that it deserves. While it adheres more or less closely to the Biblical narrative it does far more than this, for the various characters come to life as human beings with whose weaknesses we can sympathize and in whose strength we can rejoice. Perhaps I am wrong, but I imagine that by most people Abraham is primarily remembered as one of the Patriarchs, for which reason his early life is overlooked, so that they rarely recollect that even the Bible story introduces him to us when he was, comparatively speaking, a young man. In this book we can see him seeking and longing for the knowledge of the Supreme and recognize his intense desire for truth. We can follow him in his difficulties in proving faithful to the revelation that is granted him, and in converting his family and his tribe to a belief in Him who was thereafter to be called Adonai and Tetragrammaton and the God of Abraham. A moving story of a truly great man.

E. J. LANGFORD GARSTIN

Glimpses of the Orient. By V. G. NAIR. (Author, Santiniketan, West Bengal. 258 pp. 1952. Rs. 5/-)

This is a sheaf of reprints, selected from the author's numerous contributions to the Indian press, extending over several years. The essays are of a miscellaneous character and deal with some of the great men, places of pilgrimage, literatures and philosophies, etc., of the Orient. Better editing would have made the book more compact and satisfying. The price is rather high.

M.

Your Birthright. By SWAMI RAJESWARANANDAJI. 2nd enlarged edition. (Upanishad Vihar, Kailasagiri, Panagal Post, Chittoor Dist. 136 pp. 1952. Re. 1/-)

This is a collection of notes from the author's diary. Each paragraph is in the nature of a meditation on one or another of the innumerable aspects of the Absolute; hence, it points the way to the Self, the realization of which is one's birthright. A spiritual tonic!

G.

THE INDIAN INSTITUTE OF CULTURE

[Too little is known of the cultures of the smaller nations like the Philippines, and the lecture which we publish here shows how much of interest their cultural patterns sometimes hold. This is a lecture delivered by **Mr N. V. M. Gonzalez**, a writer from the Philippines, at the Indian Institute of Culture, Basavangudi, Bangalore, on May 19th, 1952, under the chairmanship of Lt.-Col. S. V. Chari, the Editor of the Bangalore *Daily Post*.—ED.]

IMAGINATIVE WRITING IN THE PHILIPPINES

Imaginative writing in the Philippines can today be said to have reached a " point of no return." Perhaps this statement can best be explained with the help of a brief exposition of certain facts of geography, history and culture. Our land area, 115,000-odd square miles, represents the habitable surface of thousands of islands, with a population of over 19,000,000, of whom 95% are Christians. During the last 400 years the Philippines drew heavily upon Spain and afterwards upon America for many of their social institutions.

We had under the Spanish régime a successful revolution, rendered less successful by what turned out to be the Philippine-American war of 1900-1904, after which our people had to take willy-nilly to an American public-school system in which English became the medium of instruction. In these last five decades, our people have seen two world wars, the first one quite far removed from us, the second not remote at all. It was, in fact, fought in Bataan and underground.

Our national political experience has included extensive agitation for independence, culminating in the grant of independence in 1946; and excessive dependence on American economic aid programmes, as a result of which our industries are ill-developed and we have a highly developed market for factory goods while our economy has remained largely agricultural. There is a continuous imbalance of forces, the feudal as against the industrial, the primitive as against the modern, the progressive as against the conservative; and for the purposes of art—if art is the form which man produces as his commentary upon the illusions of this world—nothing can seem more interesting; perhaps nothing can be more dramatic.

You probably will ask, what has the Filipino imagination done with all this material? Certainly it has put it into some kind of shape. Our struggles against Spain found expression, on the literary level, in the poems of Francisco Balagtas, who wrote in Tagalog, and in the novels of José Rizal, who wrote in Spanish. Balagtas is regarded as the father of Tagalog poetry. Rizal is even today our foremost novelist.

In moments of national crisis we have not been found wanting in writers eager to explore the problems so that men of action might pursue the required solutions. This was particularly true during the period of propaganda against Spain—and it is a tradition we are trying to keep. Spanish then was the main medium of expression, and it was in that language that José Rizal, then in Europe, where he had gone to study medicine, wrote his two epoch-making novels, *Noli Me Tangere* and *El Filibusterismo*. Dr. Rizal's work has even to this day never been equalled, either in scope or in inspiration, and it has a tremendous influence among our intelligentsia. Both novels deal with life in the Philippines under the Spanish régime when the clergy was at the height of its power, and it is difficult for the modern mind to understand the considerable influence which the books still exert in spite of the fact that the conditions which they portray no longer exist. Perhaps one reason for the influence which Rizal and his novels have upon us is the fact that we as Filipincs find it difficult to separate

the man from his work, and the work from the man.

Rizal is an integrated person, and as such he has become our ideal of manhood. Our writers, the best of them today, writing both in English and in Tagalog, the national language, feel that it is on him that a dedicated life may be patterned. Incidentally, Rizal was one of our first students of Oriental culture and, along with T. Pardo de Tavera, one of those who did what they could in seeking the lines of cultural affinity between India and the Philippines. Serious India-Philippines scholarship began with Rizal's generation, but has shown a lag since.

You'll find in the Philippines today an active generation of writers, all of whom are imbued with the same sense of nationhood that the writers of Rizal's generation felt. If, however, in the case of Rizal's generation, the writers of the time made their mission felt in spite of their use of a foreign language —Spanish—today this new generation, using English and Tagalog as their means of expression, are finding the expression of their Philippinism—if that's the best word for it—a little difficult. One reason that is apparent is that Philippine life is so varied and, for the writer eager to achieve integrity of personality, so full of temptations. The materialistic spirit is everywhere about us, and when the young Filipino writes today he is at the same time aware of his rent and his food. When he succeeds in creating a work of art even with such practical matters at the back of his mind, it is little short of a miracle, achieved only once or twice in his writing life.

This should not give the idea, however, that there is little creative activity in the Philippines today. As is perhaps also true in this country, the short story is one of the favourite literary forms. The modern Philippine short story began with the generation of writers who, when the Americans came to the country, were hardly born. The first Philippine short story of any importance is said to have been written about 1925 and the writer, Paz Marquez Benitez, has been well remembered by anthologists. The Philippine short story forms a major part of the literary diet of every boy and girl who goes through college. English has been since the 20's the principal medium of expression of the best writers, and it is the short story in English that is considered important.

What about the short story in Tagalog, the national language? There have indeed been very able writers in Tagalog, but they have not been able to keep pace with their colleagues writing in English. The Tagalog short story has tended to be sentimental in both treatment and subject, a defect from which the short story in English suffered in the beginning. Because criticism has not been developed in Tagalog, the writers in this language have not had the incentive to excel themselves. Writers in English have had to improve at every turn of their work, but they have had the advantage of access to English and American literature. Extremely imitative writing was the only kind of output possible for a time; this was true especially during the 20's. Now, in the 50's, it can perhaps be said that the Philippine short story is on its way to becoming more and more original.

An interesting development in the novel occurred when, shortly after the coming of the Americans, writers in Tagalog explored this form. The Tagalog reading public, while not a select one, was vast, especially in those days. The Tagalog novel was then occupied with the national movement for autonomy, and even then there were writers like Lope K. Santos, who, in his novel, *Bauaag at Sikat* (Dawn and Sunrise), attempted to give a critical view of Philippine society. Perhaps it should be said that the Philippine novel, whether in Tagalog, Spanish or English, has always had a social preoccupation. This was true, as has been hinted, of José Rizal's great works. It was true especially of the

writers during the period from 1904 to 1916.

In 1916 the Philippine agitation for autonomy made headway in the enactment by the United States Congress of the Jones Law, which stipulated the conditions under which Philippine independence would be granted. It would have been interesting if the Tagalog novel had pushed its interests further from that point on, but it did not. At the highest point of its development, it provided food for thought and made the people conscious of the values inherent in our life. We were, for example, extremely family-conscious; womenfolk were held in high esteem; and modernism, even in dress, was scorned. It might be said that the Tagalog novel held forth in favour of a Philippine culture of a kind—the product of the exposure of the Malay temperament to Spanish culture and to the Catholic religion. For some years, the novel was sold in the patio of churches, side by side with candles and other religious objects, and it was read avidly.

After the Filipinos gained autonomy and became more politically advanced, the Philippine novel changed its tone. While popular Tagalog literature continued to flourish, the more serious writers took to English as a medium. This was only natural because English had been taught, by this time, practically all over the country. The writer did not usually have a full command of the medium, but he tried nevertheless. Where he became sentimental, he usually succeeded in selling well, and to the grief of Philippine critics there are several titles which are usually mentioned in essays on the subject, which are not novels in the strictest sense of the word. Nevertheless, they indicated the direction toward which the Philippine imaginative mind would go.

In 1940, the Philippine Government organized a nation-wide contest in which handsome prizes were offered for literary works in English, Spanish and Tagalog. A sizable committee of judges selected the most artistic works, and something like 20,000 U. S. dollars—perhaps 45,000 Rupees—were given away. It would have been wonderful had the reading public supported the contests by demanding that the prize-winning works be published, but it did not. To this day, only the works in English—meaning the works which had, theoretically, the smallest audience—have been published. The contests proved—besides the fact that the publishers were no longer interested in Tagalog or Spanish writing—that the English literature produced in the country could attract attention beyond our national boundaries. The Philippine Book Guild, a non-profit publishing organization set up by the English-writing group, found a ready market for its books. Among the works published were: *How My Brother Leon Brought Home a Wife*, a collection of short stories; A. B. Rotor's collection of stories, *The Wound and the Scar*; Zulueta da Costa's volume of poems, *Like the Molave*; and Juan C. Laya's novel, *His Native Soil*. The evaluation of modern Philippine literature must of necessity begin with these books. Needless to say, there has been no publishing of similar importance in either the Spanish or the Tagalog field.

There are a few writers who have appeared since the war, notably Stevan Javellana, who wrote the novel, *Without Seeing the Dawn*, and the author of *The Poems and Prose of Nick Joaquin*. I ought perhaps to mention the recent work in poetry, in which the chief achievement has been that of José Garcia Villa who, since the 30's, has held a high place in Philippine letters, both as a critic and as a poet. It is his criticism of the short story which has led to more serious work in that form and to him many writers owe a debt of gratitude. In poetry, he has acquired a name for himself both at home and in the United States, where he has published two books of poems, *Have Come, Am Here* and *Volume Two*, both of which have won high praise in

New York as well as in London. Many critics in Manila swear by him, but as many critics decry his work as completely idiosyncratic. He is regarded as the inventor of the "comma poem," the principal feature of which is the use of a comma after each word. Described by Edward J. O'Brien in 1934 as "one of the half-dozen short-story writers in the United States who count," Villa is today, in many quarters in New York and London, regarded as a genius. Whatever may be the right critical attitude to take in regard to Villa's work, he represents the one career that has found complete devotion to art, and for this reason at least his position has inspired his countrymen. While many have not read him, his name is on its way to becoming a household word.

This, briefly, is the background of the writing that is going on in the Philippines today. There are as already indicated, only two camps of writers worthy of serious consideration today, those writing in English, and those writing in Tagalog. The Tagalog writers, with understandable pride, feel that they belong to the people, that they write for the people. The English writers, on the other hand, also with understandable pride, regard themselves as writers *of* the people.

How these claims are possible can be made clear. It takes little training to be a Tagalog writer, for the Tagalog is by nature literary. By temperament he is fond of metaphors and given to expressing the simplest views in verse. Every community of, say, 10,000, has its poet, its *makata* or versifier. And indeed the *makata* belongs to the people. He officiates at beauty contests—he is more often than not made to sing the praises of the town's fiesta queen. Once he has gained popularity, he can go beyond the limits of his community to officiate at celebrations in the next town. He may be asked, in fact, to participate in what is known as the *balagtasan*, a poetical contest not unlike an oratorical tilt between two schools or colleges. He may be by profession a barber, a clerk or a doctor of medicine; he may even be a professional writer, in which case, one is likely to read his work in *Liwayway*, a Tagalog weekly with a circulation of 120,000. In the villages, there is no such thing as a back number of *Liwayway*, for the old issue is as avidly read as the new. It is no wonder, therefore, that the Tagalog writer feels his pre-eminence.

His English-writing colleague, however, operates more or less from an ivory tower. Caring very little, if at all, for his reader, he spends his time in whittling out short stories and lyrics, many of which may be obscure but, for him, are quite respectable. More likely than not, he is a student, an "English major," to be more exact. At the back of his mind is the question of what to do after college, but then the answer has been determined for him by his parents. He must, if he is to maintain family prestige, study to be either a lawyer or a doctor. Perhaps he ends up as a clerk, but before that awful day comes, he spends his energies in producing what he thinks is literature.

Many of these young writers have been gifted and, despite handicaps, have produced work that has survived for two decades and is likely to live much longer still. They have written about the countryside, about hungry peasants and usurious landlords, about unscrupulous public officials, about adulterous men, about parents who have been inconsiderate towards their children and about children who have been disloyal to their parents—in short, they have looked about them and have written about the life that they have seen. But they have set their thoughts down on paper in a borrowed tongue; so that, while they have written *of* the people, they have not quite written *for* them.

In a sense, this situation has led them toward the straight and narrow path of art; whereas their Tagalog colleagues have had to think often of the public reaction, the writers in English, often younger and more idealistic people, have had only their art to

bother about. In this way, they have developed the art of the short story, for example, much more than might be expected of writers in that form. In a few more years any one of these young men writing in English today may perhaps become one of the more widely read novelists of our time. That, at any rate, is the hope that each of them nourishes.

The problem which our imaginative writers face, as can be readily seen, is quite a familiar one. Everywhere, writers have had to find their own answers to what is real in their own specific terms. If, at the moment, the writers in English feel a special pre-eminence, it is because they are certain that because of the help which the tradition of British and American literature has given them, they are more accomplished in the use of their instrument. Within the camp of the writers in English, there have been various writers who have thrown caution to the winds and traded artistic integrity for popularity, just as some writers in Tagalog have sacrificed popularity for quality. There is a movement to get the English-writing story-teller to start writing in the national language and the experiments in this direction have been encouraging. During the Japanese Occupation, when writing in English was not generally allowed, many of the young writers turned to Tagalog, and instantly asserted their leadership. Today something of this kind is going on. It must be said, on the other hand, that no writer in Tagalog has switched over to English, a proof perhaps that training in the borrowed language can at least be useful.

We are at the moment preoccupied with acquiring a generation of writers who will keep on writing, regardless of the language in which they may choose to write. It is in this sense that, as I've said earlier, our writing has reached a point where no turning back is possible. It would be interesting, for example, to return to the old dramatic forms such as the lyrical drama or the *zarzuela*, or even to the more current *balagtasan* or poetical tournament; but what is gained in arousing sentimentality will be so much lost in terms of artistic progress. We in the Philippines had the misfortune of being too impressionable, and often after a dead-end in an artistic movement has been reached abroad we still keep shuffling along in it at home.

We have had our fill, for example, of the raw and unrelieved realism of Erskine Caldwell and Steinbeck, of the hard-boiled Hemingway prose so-called. In the best of our writing, an integration is being attempted in which the best possible means are utilized for the attainment of maximum ends. We have found it possible to study Henry James and not be affected by the Jamesian revival now still going on in the United States. The sudden popularity of Henry Green and the eminence of Faulkner we in the Philippines are taking in perhaps with some reserve. If there is any one literary theory that is proving itself to be useful, it is the theory that the writing of literature is an act of discovery, that it is something in the nature of an exploration of a given subject in terms of representations of human experience. This thought has proved to us most helpful in clarifying the moral problems of our society.

I must confess to you that the body of first-rate work is at the moment small, but it is in this direction that the Filipino's imagination is exerting itself. It will in due course solve the problem of the split personality that I have suggested, so pressing on account of the predominant language preferences. Time, of course, is another factor. In a manner of speaking, history has determined the direction which our literature has taken. Perhaps it must be conceded that art ceases to be art if impelled by historical self-consciousness, that its fulness of growth is attained only through some independent artistic experience.

N. V. M. GONZALEZ

ENDS AND SAYINGS

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

"Brotherhood of religions is part of my creed. I will not change it for any." So says Shri P. Chenchiah, Editor of *The Pilgrim*, the quarterly magazine of the Christian Society for the study of Hinduism. And as he would not change his creed, which is at once commendable and cosmopolitan, he has had to resign. For, in his earnest approach to and understanding of Hinduism Christian missions and missionaries apparently saw "a deviation from the rigid line of tradition"—one laid down by the Church, surely, and *not* the spirit of Christ! These zealous Christians "delight in the cesspools of Hinduism and should like to report about the drainage system of the Hindu faith." What a pity! No sincere votary of any faith, if he is to be true to himself and to the spirit of the Founder of his religion, can sit away his life in a pew in his particular church. A time must surely come in his life when he cannot help becoming a pilgrim in quest of Universal Truth. When will the overzealous missionaries, not only of the Christian but also of other faiths, realize and accept wholeheartedly that the Brotherhood of Life and of Religions is a FACT, proved repeatedly by the mystics and honest seekers of all ages?

It was an encouraging picture of the overcoming of prejudice and of triumphantly rising above almost insuperable obstacles that Dr. Jay Saunders Redding, Professor of Literature at the Hampton Institute in the U.S.A., drew in his address at the Indian Institute of Culture, Bangalore, on August 2nd. His subject, "Working Philosophies of American Negro Writers," did not afford an opportunity for surveying the distinguished Negro contribution to culture along other lines. Literature, however, afforded a good approach to the appreciation of the American Negroes' difficulty-strewn path from slavery to freedom and from freedom to progressively less grudging acceptance.

The Negro's previous handicap of being expected to write only in the Negro dialect has been overcome since James Weldon Johnson's publication in 1927 of *God's Trombones*, a collection of poems expressive of the South but without the dialect. There is today an impressive number of well-known Negro writers.

It speaks well for the Negro writers that the bitterness understandably engendered by remembered injustice has been overcome to such an extent that they now think of themselves as Americans first and as Negroes only secondly. But while changing the racial for the national consciousness is, in the circumstances, highly commendable, a further step remains. World unity and peace will be in sight when all remember first that they are *Men*, with all distinctions, of race and nation, creed and sex and station in life, subordinated in their estimation to the great fact of our common humanity. Having won the battle against racial bias, the Negro writers are well fitted to overcome their national bias as U.S.A. citizens and constructively help to create the International State.

Such good-will groups as that of the students of the University of California at Los Angeles who have been touring India for eight weeks to learn about her at first hand and to answer questions about America are cultural ambassadors *par excellence*. The audience of over 250 who came to the

Indian Institute of Culture on August 4th to hear the six young people of the group, who had come to Bangalore, tell about their country and to ask them questions received a very different picture of the United States from any they ever had from films or stories.

The four young men and the two girls described with engaging naturalness and frankness their widely different backgrounds, racial, religious and social, their spare-time efforts in social work and the enthusiasm with which they had earned the money to pay their own expenses while in India, their travel expenses to and from India having been paid by the University Religious Conference. The ways in which they had earned their money for the trip, outside of class hours, including dish-washing, truck-driving, etc., should accelerate the salutary change which has been coming about in the Indian attitude towards manual labour.

The young Americans displayed a high idealism and a good knowledge of America as well as of world problems. Their earnest assurance that with true understanding it is possible to solve all problems; their belief in the power of friendship between people of different countries to contribute something to world unity and peace; and their obvious good-will made a most favourable impression.

Three Indian students shared the platform and participated in the discussion, and the older people in the audience were encouraged to hope that perhaps youth will find a better, friendlier way to solve the almost baffling problems that are its inheritance.

Mr. R. L. Brett discusses an old question once again in *Philosophy* for July 1952: Must poetry have meaning, and what is here the meaning of "meaning"?

His answer, we think, is the one that has always been given. Poetry is not merely "a concord of sweet sounds" that evokes a vague emotional state. If it "suggests infinitely more than mere words can tell" it is not because its words tell us nothing. Poetry has meaning.

But, Mr. Brett points out, the essential meaning of poetry is not confined to the intellectual content of its phrases. A poem differs from a logical proposition in that it is not only a comment on experience, but a part of the reader's experience itself. It becomes such by the creation of a "concrete particular," that is, a whole, a pattern, complete in itself, but standing in relation to the rest of experience in a way to provoke thoughts and ideas.

It is this provoking of thoughts and ideas, of a meditation on Life, so to say, that invests the concrete particular with a universal significance.

The creative writer achieves such a suggestion of significance because with his insight he reduces the apparent chaos of everyday experience to an order.

Mr. Brett makes an important distinction between intellectual comprehension and the understanding that a piece of imaginative literature inspires: the first makes a difference to our knowledge about something external, the second makes *us* different, "enlarges our sensibilities."

The power of literature is that it makes men different; its value to civilization is that it can give men enlarged sensibilities.

The veteran writer and scholar Kaka Kalelkar, did well to question the thesis that the different linguistic regions of India have each a separate culture of their own—the fallacious theory which has been made the basis, for some time past, of arguments for carving out new states on the strength of a common language, as if we have not had enough already of what Gandhiji called the vivisection of the country! Shri Kalelkar called the notion "a myth." For, as he added, "India has one composite culture," a truth

borne out by her agelong history and traditions in literature. It is wrong, as *The Bombay Chronicle* for July 18th says (if not shameful), "to talk of the separate linguistic cultures of India" at a time "when the entire energies of the nation should be bent towards the strengthening of India as one strong culturally cohesive nation."

In unity there is not only strength but also sanity as well as speedy unfoldment of the Self—both individual and collective.

One of the good features of the work of the United Nations Organization is the gathering together from time to time of representatives of unofficial organizations and agencies doing public work in different countries. One such conference was held in July 1951 at Bali, where delegates from many countries gathered. A similar conference is to be held at Manila in the Philippines at the end of October.

Much good work, certainly, is being done by official organizations, especially in democratic welfare states, but there is always a danger of government paternalism weakening the initiative of private citizens and private organizations which have their own valuable contributions to make in social service and in cultural fields. It should be the aim of a truly democratic state to allow the unofficial agencies more and more to participate in the work of public education and cultural uplift. The important place accorded to non-governmental organizations in the UNO's publicity effort should strengthen their hands for other service by heightening their prestige at home.

The Prime Minister of Madras, Shri C. Rajagopalachari, inaugurating the year's session of the Madras Christian College Union on August 7th, declared that it was not those who had really studied science who looked upon the material world as the reality. He pleaded for reverence and awe before the Unknowable, the mystery of which man himself was a part, and which only "light" and not true or deep science claimed to have dispelled. Such an attitude of recognition of the soul in man and of the One of which each was a part was not, he implied, to be brushed aside as old-fashioned and irrelevant.

> The whole world is still as mysterious and as un-understood as it was a thousand years ago—mysterious on the surface, mysterious at the core if you dive deep, and mysterious all through. Therefore let us have awe and reverence in our culture. Any culture that throws away the reverence we should have for the unknown is vulgarity and not culture.

Shri Rajagopalachari seemed to be reaching after the old Ashrama ideal when he advocated bringing into each college and each hostel one or two good men who had absorbed religion in its true sense, and completed the duties of life, whose influence the boys might absorb. In the old days, however, the Guru was the preceptor, imparting not only his influence but also his instruction to his charges. Resident elders without portfolio, so to say, however saintly and benevolent, might not command the respectful emulation of modern youth. Failing them, the boys might, it was suggested by the speaker, make their Principal and Professors their ideal. If these only made of themselves ideals worthy of copying, the problem would be solved!

The Aryan Path

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

—The Voice of the Silence

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"THUS HAVE I HEARD"—

" Character is what God and the angels know of us. "—TOM PAINE

The educationist and the social reformer of today are seeking adequate answers to the questions: How to enable the learner at school and college to fashion his own character deliberately, scientifically? How to educate the citizen so that by himself he is able to recognize his moral responsibilities? How to elevate the political animal to the status of a moral man accountable for his conduct to his own conscience? So-called religious education and moral education have failed as instruments for character-building. Thoreau's question must find an answer: "How can we expect a harvest of thought who have not had a seed-time of character?"

If, as the *Mahabharata* points out, the mark of *Dharma* (Religion, Law, Duty, Property of Man—the Thinker) is good conduct, then organized religions, codes of law, instruction about the performance of duties, have not succeeded. Why? Parents and teachers who try to build the characters of the young, or the adults who desire to mould and reshape their own, do not quite get the significance of a statement of Froude: "You cannot dream yourself into a character; you must hammer and forge yourself one."

Emotions play a major part in human behaviour. They provide the motor power for human actions. They imply motion. They move heavenwards under the impact and influence of the Spirit on the human mind and we have noble aspirations. Lower desires, on the other hand, arise from the response of our sensorium to mundane objects, which now attract, then repel, causing pleasures and pains and ending in, frustration. The Chinese, Mencius, refers to this dual nature of our character: "He who attends to his greater self becomes a great man, and he who attends to his smaller self becomes a small man."

Why are high aspirations necessary for the building of character? How

do low desires affect conduct? What part do Will and resolutions play in the activity of the emotions? What part, Thought and knowledge?

Character-building and the science of conduct are very amorphous subjects in the body of modern knowledge. Its devotees do not know what definite purpose underlies human evolution. Nor do they suspect that laws of Nature are intelligent expressions of sub-mundane and super-mundane intelligences. Devas and Devatas, Powers and Principalities, Angels and Archangels, are not realities to men of modern knowledge as they were to sages and to seers of the ancient world.

Our educationists can never succeed in formulating the method of building character or of assigning true values to human conduct or behaviour till they study the ancient doctrine of the existence of invisible worlds with their denizens and citizens, and the influence of these on human beings—infants and adults alike.

The fundamental teachings of the ancient philosophy are :—

(1) "Everything in the universe, throughout all its kingdoms, is conscious, *i.e.*, endowed with a consciousness of its own kind and on its own plane of perception."

(2) "The universe is worked and guided from within outwards. We see that every external motion, act, gesture, whether voluntary or mechanical, organic or mental, is produced and preceded by internal feeling or emotion, will or volition, and thought or mind. As no outward motion or change, when normal, in man's external body can take place unless provoked by an inward impulse, given through one of the three functions named, so with the external and manifested Universe. The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform."

(3) "These Intelligences are dual in character: being composed of (*a*) the irrational brute energy, inherent in matter, and (*b*) the intelligent soul or cosmic consciousness which directs and guides that energy."

(4) "Man is a compound of the essences of all those celestial Hierarchies, and *may* succeed in making himself, as such, superior, in one sense, to any or all of them."

(5) "Man *will* succeed if he knows himself, *i.e.*, his constitution, visible and invisible, sensuous, psychic and spiritual, and then endeavours to develop his divine aspirations while starving his mundane desires."

To appreciate the great ideals set forth by Bhishma in the *Anushasana Parva* (CIV), the aid of the above teachings becomes essential. Says the *Mahabharata*:—

> Thou shouldst know that conduct is the root of prosperity. Conduct is the enhancer of fame. It is conduct that prolongs life. It is conduct that destroys all calamities and evils. Conduct has been said to be superior to all the branches of knowledge. It is conduct that begets righteousness. Conduct is the most efficacious rite of propitiating the deities.

SHRAVAKA

THE STUDY OF MODERN ARABIC

[**Shri Asaf A. A. Fyzee,** who recently completed several years of service as India's Ambassador to Egypt, makes here a plea for increased study of modern Arabic as a bridge between India and the peoples of the Arabic-speaking countries, as well as with the many other countries where Arabic is understood by a considerable portion of the population. Aside from its practical and commercial value, such a study would definitely lead to more cordial relations among large segments of the Indian people themselves. Interest in one another's language and culture can be a strong uniting bond, a long step towards the unity of all the sons of India itself.—ED.]

The Middle East is nowadays continuously in the news. We have before our eyes the remarkable spectacle of a great race exploited by foreigners and torn by dissensions, a race which is surely and steadily realizing its destiny. In Morocco, Tunis and Algeria, the French settlers have such vested interests that nationalism finds it difficult to rear its head. In Egypt differences have arisen over the Sudan and the Suez Canal between England and the largest Arab State. Israel remains a thorny problem both to the United Nations and the Arab States. The oil situation in Iran has become an acute problem, and the Kashmir affair is looming large over the political horizon both of Pakistan and India. Thus, in the whole of this belt, elements of instability are present and a solution is not easy to find.

However, a common factor in the Middle East is that, by and large, the Arabs have a great regard for the achievements of Indian culture and have great admiration for the personality and statesmanship of Jawaharlal Nehru. It therefore stands to reason that in the fields of commerce and industry, culture, travel and diplomacy, closer relations will be formed between the Arab countries and India in the near future. It remains to consider whether an understanding of the linguistic problem of this area will not improve India's relations with the Arabs as a group. The object of this article is to show the importance of the Arabic language and its geographical distribution with a view to advocating a deeper and wider study of *modern* Arabic.

Geographically, the original home of the Arabic language is Arabia proper, *i. e.*, Saudi Arabia, Hejaz, the Yemen, Hadramaut, Syria, the Lebanon, Iraq, Jordan and Israel. In Africa, the language is spoken and used in Morocco, Algeria, Tunis, Lybia, Egypt, the Sudan, Ethiopia; and in East Africa up to Zanzibar. These countries have a population of nearly 90,000,000.

Apart from Arabia and Africa there are other countries where, although Arabic is not the native

language, it is understood by certain proportions of the population, aggregating very many more than the total population of the Arabic-speaking countries proper. These are Turkey, Iran, Afghanistan, Bahrein in the Persian Gulf; Turkmen, Uzbek and Tadzik in the U.S.S.R.; Pakistan, India, Ceylon and Indonesia.

There are, in addition, other countries which, although far removed from the original home-land of the Arab people, possess a fairly large population of Arabs who have settled there for business purposes and continue to speak and use the language. (For instance, there are about 17-19 Arabic dailies in South America.) These countries are Brazil and Argentina in South America and the U.S.A. There are approximately a million Arabs settled in the U.S.A. and South America.



In order to appreciate the utility of Modern Arabic, it is necessary to have a clear idea of the forms of Arabic. These are three: (1) Classical, (2) Current and (3) Colloquial.

Generally speaking, the language of pre-Islamic times down to the Umayyads is considered to be of the classical period. The current language dates from the times of the Abbasids down to the 19th century; and the modern period from the 19th century to the present time. It is really this language, commonly in use in newspapers, letters and ordinary books from the middle of the 19th century onwards, which I should like to designate as "Modern Arabic."

One of the most interesting phases of Arabic is the large number of dialects which have grown from the classical stem. Unlike Persian, the dialects of classical Arabic differ widely amongst themselves and, indeed, even from the classical tongue. Without making an exhaustive classification of the spoken dialects of Arabic, the following are worthy of special note: (a) Syrian (including the dialect of the Lebanon and Israel); (b) Iraqi, (c) Egyptian, (d) Sudanese, (e) Maghribi (North Africa, including Morocco, Tunis, Algeria and Northern Sahara); (f) Yemenite and (g) Nejdi (Saudi Arabia, including the Empty Quarter).

It will be seen that each of these forms of the language has its own place. The classical tongue can be studied as a linguistic phenomenon of the greatest importance. It is the oldest of the following four Semitic languages: Arabic, Hebrew, Syriac and Ethiopian.

The classical language has a vast literature, and it is thought that some 300,000 manuscripts exist without any possibility of adequate study or publication. Of these, some

150,000 are treasured in the many mosques of Istanbul, and there are large collections in Egypt, in Iran and in India; for instance, the collections of the Royal Asiatic Society of Bengal and the Asafiyah Library, Hyderabad, and the magnificent collections of the Nawabs of Rampur.

European scholars have considered classical Arabic one of the best disciplines for the mind, ranking it next in importance to Latin and Greek, and equally with Sanskrit. Its grammatical complexity, its vast literature and its rich vocabulary give an excellent training to the student and a very sound foundation to the research worker. It is to be distinctly understood that I am not speaking of this form of the language, the importance of which is universally recognized, and it is quite unnecessary for me to put forward any considerations in support of its study. I propose to deal with the current and colloquial forms of speech which, in my opinion, deserve our immediate attention. We need to study Modern Arabic mainly for purposes of trade and commerce, for social life and travel and for diplomatic work.

Situated as India is today, the study of Modern Arabic should be encouraged in India, for, to us, it is the language next in importance to English and French, and of equal importance with Russian and Chinese.

Diplomas should be instituted in Modern Arabic at Aligarh, Bombay, and Calcutta to train students:

(a) to speak *like Arabs* and to understand either the spoken language of Egypt, as being the most useful dialect, or the dialect of Syria, because it is closest to classical Arabic;

(b) to read and write simple letters; and to read and understand the language of the Press.

The essential importance of Modern Arabic is neither religious nor even cultural, but as I have demonstrated above, it is important for trade and commerce, social life and diplomacy: it being the language of some 80 million people, covering an area several times that of India, and the language of religion and culture of the 365,000,000 adherents of the Muslim faith on the face of the earth. It is spoken principally by a race, mainly Arabian, which is extremely friendly to us, holds our civilization in great admiration, and has profound reverence for our political leaders.

A. A. A. FYZEE

AUSTRALIAN POETRY

A CRITICAL SURVEY

[**Shri Dilip Kumar Sen** presents here in interesting outline the rise of poetry in a new environment which at first seemed inauspicious. The gradual triumph of the poetic impulse over the restrictions imposed on the settlers by the new conditions of life in the ancient southern continent has its parallel in North America, where the authentic note of genius was heard only after a long period of readjustment to the environment. But the effect of the environment is limited. To some extent it may foster or may hinder, but the flame of genius is, after all, kindled and sustained from within. In regional as well as in individual and world history, periods of mental and moral rise and decline, periods of burgeoning and periods of quiescence, of activity and of rest, succeed each other in endless succession, as day follows night.—ED.]

Not as the songs of other lands
Her songs shall be
Where dim her purple shore-line stands
Above the sea
As erst she stood, she stands alone;
Her inspiration is her own.

G. ESSEX EVANS (1863-1909),
An Australian Symphony.

To her early immigrants Australia, " the last sea-thing dredged by sailor Time from Space," was most probably " the ghost of a land, by the ghost of a sea." The perimeter of tortured trees, the warm earth's dark deliciousness, the grey gum trees, those " strange Southern acolytes of the eternal Pan," the wind-swept plains, the sapphire-misted mountains, had little interest and hardly any beauty to those expatriates. They regarded Australia as an exotic outpost, obtruded in a faraway part of the world—a place where Nature was unfamiliar, trees seemed the wrong shape, the animals unnatural, the seasons back-to-front. They clung fondly to England and almost forgot their physical separation. J. A. Frowde came to Australia on a visit and found English life over again " all the same—dress, manners, talk, appearance—of our Wimbledon." Henry Kingsley, brother of the celebrated Charles Kingsley, voiced the opinion of the ordinary settler through the mouth of Sam Buckley in his novel *The Recollections of Geoffrey Hamlyn* :—

Don't let me hear all that balderdash about the founding of new empires. Empires take too long in growing for me. What honours, what society has this little colony to give, compared to those open to a fourth-rate gentleman in England ?

Life was full of hardships and intensely dull, but the prospects of quickly made fortunes in this "haggard continent" made it somewhat tolerable. What would have been the reaction of these homesick English gentlemen, if they had read lines like these in their lifetime ?[1]

Dear land of mine, I will not send
One envious thought beyond the foam....

They speak of England still as home
It is not mine

Or

Your London is a vault, a tomb
To those born 'neath Australian skies.

English songbirds could not thrive in the thickets of an alien forest; and most verses written during the early period of Australian poetry can be fittingly described as the "dandruff of Poetry." They were English in subject-matter, in treatment and in outlook. The poets had learned neither to love their own country nor to see it with their own eyes. Barron Field, Lamb's "distant correspondent," chose to describe himself as the "first Austral harmonizer," and published in 1819 a collection of rather puerile verses: *First-Fruits of Australian Poetry*. W. C. Wentworth in his *Australia* expressed the hope that Australia would be a new Britannia. There were poets superior in merit to both Field and Wentworth—poets like Charles Tompson and John Dunmore Lang—but perhaps the soil was not yet ready for the sensitive plant of poetry.

This is brought out by the following extract from a review of Tompson's *Wild Notes from the Lyre of a Native Minstrel* in the *South-Asian Register*, of Sydney, October 1827.

A poet is made up of sensibility and imagination, a constitution of the inner man ill-adapted for the usages of a working-day world. We consider his, therefore, to be a perilous destiny to fulfill, one which none should rashly seek to draw upon himself. In an early state of nature he is not fit to tend sheep and in a more advanced stage of population he is only qualified to tend in the rear of armies, or wait on the idle hours of dissolute and effeminate society.

There were other handicaps too. During the early years of her history Australia had no tradition of literature or of the fine arts. The early settlers almost completely disregarded the rich but strange folklore and the traditions of the aboriginals. Again, the whole outlook of the colony was materialistic—the first printing-press arrived in Sydney in 1788 but no one who could work it was found till 1793. It is amusing to recall here the manner in which an early poet, Michael Massey Robinson, who composed yearly odes at the royal birthday celebrations, was rewarded—he was presented with a pair of milch cows from the government herd in recognition of his merit! On top of all this was the convict taint which infected the spirit of the community with deadening result. Politically, too, the

[1] *Handbook of Australian Literature*. Prepared by REX INGAMELLS, (Jindyworobak, 1949, p. 2)

atmosphere was unfavourable. The different states had a strong feeling of rivalry, a sense of solidarity was lacking in the human groups inhabiting this continent.

But the gold rush completely changed the scene. This unprecedented influx of people from overseas was in itself, however, not conducive to the development of literature, as the majority were concerned, to use the lines of Richard Howitt :—

To buy and sell, their souls they frame,
The worship of the land is gold.

But it certainly did one thing. Those who came lured by gold were not so sure as their predecessors had been of being able to return quickly after a successful career as gold diggers. In many cases they had burnt all their bridges behind them and come to Australia to start life afresh. The very atmosphere was, to them, surcharged with adventure. The horse became an indispensable part of their lives and the wild empty places became dotted with tenements in which the intrepid newcomers roughed it. A new feeling of *camaraderie*, a sense of comradeship, was in the air. Charles Harpur, "the grey forefather of Australian poets," sang of stirring and romantic adventure; while Henry Kendall, who like Harpur was also bush-bred, tinged his verse with a Wordsworthian veneration for Nature. Kendall was not a profound or original thinker, nor had he watched nature with the close scrutiny of Wordsworth, but he had a true and delicate gift of song and fine emotional sensibility. The little things of nature, like bell-birds, had infinite interest for him :—

The silver-voiced bell birds, the darlings of daytime,
They sing in September their songs of the May-time,
When shadows wax strong and the thunderbolts hurtle,
They hide with their fear in the leaves of the myrtle

A typical product of that time was Adam Lindsay Gordon. He came to Australia when he was 20, with echoes of the works of the great poets, from Homer to Swinburne, ringing in his ears. As mounted trooper, a horsebreaker, a steeplechase rider, a livery-stable keeper, Gordon spent most of his Australian life among horses. The rhythm of horse-hoofs seems to beat in most of his metres.[2] The figure of the stockrider in one of his poems is a superb one :—

Firm and upright in his saddle as a soldier upon parade,
Yet graceful too is his seat, for Nature this horseman made,
From childhood a fearless rider, now like a centaur he
And half of his strength is gone when he jumps from the saddle-tree.

There was not yet great literature, perhaps, but the fire of life was there; it needed only a talented midwife to bring forth a native literature. The midwife soon made her appearance in the shape of a weekly paper: the *Sydney Bulletin*, founded in 1880. Its aim was to stimulate among

[2] *Concise Cambridge History of English Literature*. By GEORGE SAMPSON. (Cambridge, England, 1941, p. 323)

Australian writers a love of their own country for its own sake. It published ballads soaked with Australian atmosphere. The bush became the poets' Eldorado. Like an alluvial gold field it was fossicked from end to end for pay dirt.[3] But the bush balladists, at whose head was Gordon, perhaps overdid their inspiration—they took delight in exploiting the indigenous idiom to an extent that eventually became wearisome.

It would be wrong to suppose that the literary activity which the *Sydney Bulletin* aroused was limited to local subjects; on the contrary, it stimulated authorship generally. Poets other than balladists appeared. Victor Daley wove dreams of exquisite fancy. In sharp contrast with him stood two other poets, Andrew Barton Paterson and Henry Lawson. Their best work was easy, vigorous, and racy, of the bush. Bernard O'Dowd has been acclaimed as the most intellectual of all Australian poets, and the symbolic revaluations of life which he embodied in *The Silent Land, Dominions of the Boundary* and *The Seven Deadly Sins* are interesting and often profound. In C. J. Brennan the Celtic nostalgia of an imaginative scholar became transmuted by its affinity with the German Romantics and the French Symbolists.

The modern period of Australian poetry dates from 1932, when Kenneth Slessor published his *Cuckoz Conirey*. He has been described as "fundamentally but livingly metaphysical." Another modern poet is Robert Fitzgerald, who is gifted with a pictorial intellectuality and has probed poetically into the minds of Tasman and Warren Hastings. Judith Wright, with her dark exploration of womanhood and fresh tones in local themes, is in the forefront of the younger poets.

In the '40's appeared a group of poets who were imbued with a new ideal. These poets—James McAuley, Harold Stewart and A. D. Hope—chose for their subjects the great myths of European civilization. But their outlook was challenged by another more powerful group, influenced by Dylan Thomas and other apocalypts. This group has chosen an aboriginal word to designate itself. This word is "Jindyworobak" and means "join." Its aim is to free Australian art from whatever alien influences trammel it and to bring it into contact with native material. As one member of this group remarks:

> We cannot be English or Americans, we can only be Australians and in so far as we succeed in being English or Americans we betray what is inescapably ourselves...we are Australians and that is something fundamentally different.

Ian Mudie, another member, draws attention to the significance of the aboriginal tradition as follows:—

> Deep flows the flood,
> deep under the land.
> Dark is it, and blood
> and eucalypt colour and scent it.

[3] *Some Australian Poets*. By A. J. COOMBES (Sydney, 1938, p. 50)

Deep flows the stream
feeding the totem roots,
deep through the time of dream
in Alcheringa.

This cult of aboriginalism is not something completely new. Harpur long ago wrote a ballad in which he recounted the dastardly murder of an aboriginal and the murderer's subsequent haunted death; and Kendall used aboriginal place names to fine effect. G. G. McCrea wrote, in his earlier days, two poems founded on aboriginal legends; but this modern impulse is more intense and springs out of a deep-seated feeling of nationalism.

Poetry in Australia has taken an interesting turn. The Australian poet is now thrilled and animated by a new sense of assisting at the bringing to birth of a new culture. He regards his country as:

The scroll on which we are to write
Mythologies our own and epics new.

Lovers of literature throughout the world are probably watching with keen interest this grand experiment in the fusion of cultures and are looking forward to "Mythologies...and epics new."

DILIP KUMAR SEN



NATURE CURE

[**Dr. J. M. Jussawalla, N.D., D.O., D.C. (England)**, who is doing much good through his Nature Cure Clinic and his private practice in Bombay, presents here the sound philosophical basis on which rests this rational medical system of therapeutics which takes into account, as psychosomatic medicine generally is coming to do, the importance to bodily health of the mental and emotional attitude.—ED.]

'Why proceed year after year searching, hoping, groping for the artificial remedy, when the natural is at hand?'—DR. ELMER LEE.

Nature Cure is a comprehensive term applied to all methods of treating disease which aim at co-operating with the natural forces and defensive mechanism of the body. It is a distinct system of healing based upon its own philosophy of health and disease. Nature Cure is not a collection of fads and notions, as is popularly supposed. Neither is it a scheme for returning to wild life in the woods. It may be defined as an art, a science, a philosophy and a practice following definite physical, chemical, biological, mental and spiritual laws for the restoration and maintenance of health and the correction of bodily disorders without the use of poisonous drugs.

The natural state of the human body should be that of perfect health. In every living thing—plant, animal or man—there is life. What this mysterious "life" is nobody knows. But the first principle of Nature Cure is that this life-force or life-energy in every living thing always reaches towards perfect health. The body possesses its own inherent "self-curative" forces. Within every living body there are sufficient resources of vitality to overcome temporary disability caused by outer circumstances. As soon as the material and other conditions necessary for its restoration to health are provided, the body immediately carries out its plan of reconstruction, and health follows as a natural corollary. Animals instinctively make use of this vital force when they become ill, and work with Nature towards the natural restoration of their well-being.

There is only one cause of disease, although the disease may manifest itself in various forms and in different degrees of severity. Barring trauma (injury) and surroundings uncongenial to human life, the primary cause of all diseases is violation of Nature's laws. Violation of Nature's laws in thinking, breathing, eating, drinking, dressing, working, resting, as well as in moral, social and sexual conduct, results in certain primary and secondary manifestations of disease.

All diseases are in reality self-purifying efforts on the part of Nature. "Give me fever and I can cure every disease"; so Hippocrates,

called the Father of Medicine, formulated the fundamental law of cure over 2,000 years ago. The same law has been expressed by Dr. Henry Lindlahr, the pillar of the Nature Cure movement, in the following statement: "Every acute disease is the result of a cleansing and healing effort of Nature." Making a general application of this law, we deduce that all diseases, from a simple cold to measles, scarlet fever, diphtheria, smallpox, etc., represent Nature's effort to remove from the system some form of morbid matter, some virus or poison dangerous to health and life.

This profoundly sane teaching would be more generally acceptable if people's minds were not so hypnotized by the "disease germ" idea, which has been disastrously exaggerated and misunderstood by prevailing medical thought. Nature Cure does not neglect the increased knowledge of the human body in modern times nor does it deny the existence of microbes—misnamed "disease germs." But it teaches that these disease germs do not begin the trouble. They appear and flourish only where there is morbid matter. No "infectious disease" can be "caught" unless there is already a "soil" in which the germs can thrive.

Consequently, Nature Cure holds that disease and ill-health of every description can only be really cleared out and got rid of by making way for Nature; by removing as far as possible all that hinders Nature's self-purifying impulse and by raising the tone and condition of the whole system, so that this natural, self-cleansing and reconstructive principle can do its work safely and completely. This is the essence of Nature Cure philosophy and practice: that healing comes from within —the *Vis Medicatrix Naturæ*. The function of the physician is to help to secure conditions, physical and mental, wherein it will manifest more adequately.

The principal tools which Nature Cure uses in maintaining and restoring health are diet, rest, exercise, sunlight and fresh air. Hydrotherapy (water treatment), electrotherapy, massage, corrective manipulations and gymnastics are natural systems of treatment which have been developed to facilitate and accelerate natural healing.

Nature Cure fits every case because it includes everything good in natural healing methods. In stubborn cases Nature Cure is not to be blamed for the slow results. The difficulty lies in the character and advanced stage of the disease and the failure to turn to natural methods soon enough.

Chronic disease is the result of several years of wrong living and thinking, and it cannot be cured in a day or a month. That does not mean that it is incurable, because there is a chance of complete recovery in the natural methods of living and of treatment. Through natural diet the blood will receive its normal constituents in the right propor-

tions. Through hydrotherapy, massage, curative exercises, air and sun baths, the blood is purified and every cell in the human body is made more alive and more active, thus arousing the entire organism to throw off the encumbrances which were clogging the blood channels and causing actual destruction. Osteopathy and Chiropractic must correct the mechanical lesions in the bony structure, the muscles and the ligaments, and thus remove abnormal pressure from the nerves and the blood-vessels.

The mental and emotional attitude must be harmonious and constructive in order to ensure the best work of the great Life Force—the Healing Power—on which depends the purification and regeneration of the human organism.

Results in every case depend in a large degree upon a patient's cooperative effort. So, whether you are ill or well, learn to live *in tune with Nature.*

J. M. JUSSAWALLA

ANCIENT IDEALS IN MODERN LIFE

Dr. S. Radhakrishnan, who presided over the Anniversary Celebration of the Bhandarkar Oriental Research Institute of Poona on August 25th, called the *Mahabharata,* which that Institute is critically editing, "the spirit and sweetness of India." Formally announcing the publication of the 23rd fascicle of the Institute's recension, he predicted that for centuries to come the world would regard that national epic of India as a "great monument for the benefit of mankind." He mentioned as two fruits of *sansar* "the enjoyment of literature" and "conversation with the great." These are properly associated because, through the written record, communion with great minds of the past remains possible to succeeding generations.

The idea of detachment preached in the *Bhagavad-Gita,* part of the *Mahabharata,* was mentioned by Dr. Radhakrishnan at that scholarly gathering as characteristic of the true philosopher. He gave it a wider application the same day at a large public meeting organized by the South Indian Association of Poona, at which he said:—

> If India is to make progress and contribute something to the world, it can be achieved only through comprehension and not negation, through understanding and not exclusion of other peoples in the world.

Grave defects and insufficiencies, he recognized, did mark Communism as well as Democracy, but it was impossible, he said, to ignore a movement which stirred a substantial section of mankind. The world needed "a mutual adjustment of the two systems to usher in universal peace." The ancient Indian scriptures, like the Vedas, preached against mutual exclusion. "The people of India," he declared, "must understand and practise these principles to the advantage of mankind."

HISTORY AND TENETS OF THE WALDENSES

[This study of the beliefs and vicissitudes of the Waldenses complements interestingly the study of their co-sufferers under persecution which **M. M. A. Moyal** contributed to our pages in December 1948 under the title, "History and Tenets of the Albigenses."—ED.]

In the early Middle Ages, it was the expectation of many that the 1,000th anniversary of Jesus' birth would witness the end of the world. All over Christendom, to work their passage to Paradise, thousands of people donated their earthly belongings to the Holy See. Such an accumulation of wealth, and the previous territorial acquisition of 'St. Peter's Patrimony," over which the Popes ruled as temporal rulers, confirmed them in their authoritarian and centralizing tendencies. This authoritarianism accounts for the Great Schism of 1054, which divided Christendom into the Roman Catholic or Western and the Greek Orthodox or Eastern Churches.

As the great wealth and power of the Roman Catholic clergy did not go without a certain element of corruption, many free minds in Western Europe began to question the need for a privileged caste of priests. Such were soon to advocate the liberty of every believer to interpret Holy Writ according to his own conscience so as to return to the humility of the first Christians. Among these champions of freedom of mind, in the face of temporal rulers and priests alike, were Peter de Bruys, who did his most important work at Toulouse; Henry de Cluny, from Le Mans; Arnold, from Brescia, and Pierre Waldo from Lyons. The first three began their preaching in the first half of the 12th century. Pierre Waldo, who began his work in 1173, was the founder of the Waldensian sect, which eventually absorbed the followings of the three previous reformers and took on most of their teachings. Most of the mediæval anti-Catholic sects are extinct, but the Waldensian sect is still in existence. It preceded the establishment of the Protestant Churches by three centuries and a half.



Pierre Waldo was an intensely religious merchant from Lyons. As he was too untutored to understand Latin, he got the New Testament translated into the local vernacular. Striving to live in the spirit of Jesus,

he shared all his great wealth among the poor and began teaching in public the need for voluntary poverty. He soon wondered whether man-made laws had any value before God and reached the conclusion that no man had the right to take life, which is God-given. He seems to have forbidden swearing oaths under any circumstances and rejected as entirely valueless prayers and alms on behalf of the souls of the dead.

Pierre Waldo soon gathered a large following and sent lay preachers, both men and women, of humble birth and untutored like himself, to spread his teachings far and wide, holding that there was no need for a preacher to be consecrated a priest by a Bishop, so long as he was moved to preach by a deep faith.

The Archbishop of Lyons wanted to restrain him from interpreting the Gospels and preaching. Pierre Waldo made light of the interdiction, on the strength of two texts: "Go ye therefore and teach all nations" and "We ought to obey God rather than men." The Waldenses were expelled from Lyons and excommunicated in 1184 at the Council of Verona. Pierre Waldo took the position that he was not to obey a man (the Pope) who was forbidding what Jesus had commanded to be done. He complained that he and his followers were treated by the clergy in exactly the same way as the Apostles had been treated by the Scribes and the Pharisees when the former were expelled from the synagogues for spreading Jesus' teachings.

Pierre Waldo held that it was not that his sect was seceding from Catholicism, but Catholicism from his sect. He termed his followers "the only Primitive Christians, heirs to the original Church" and meant to preserve them from the "successive alterations introduced by Rome in the Evangelical cult."

Nevertheless, the organization of the Waldensian Church, which superseded the simple system of Waldo's life-time, with its annually elected *ministri*, retained many Roman Catholic features as the Anglican Church did.[1] Thus, later Waldensian priests made vows of obedience, chastity and poverty. The community had Bishops, priests or *Barbes* and Deacons, in charge of the material administration of the Church's affairs. Many of the *Barbes* were trained at the religious centre at Milan.

The community was thus divided into laymen or "Believers" and priests or *Barbes* (as all Waldensian priests were subsequently called). Hence the popular nickname attached to the followers of the sect, —*Barbets* (water-spaniels). As the only distinctive sign of their office, priests wore sandals perforated in the shape of a cross.

[1] Quite a few of these features were to be jettisoned under the influence of Calvin, who was to have, four centuries later, considerable influence on the doctrines of the then much persecuted and decimated Waldenses.

Every community had a *Hospice* offering hospitality to itinerant missionaries, where the "Believers" assembled to hear them preach. The service consisted of readings of selected chapters from the New Testament, followed by a sermon, after which the kneeling congregation prayed. After the service, the *Barbes* would hear the voluntary confessions of "Believers," but were not entitled to absolve them, as the sect held that only God could do so. Sinners were made to fast and to pray. Children were baptized by sprinkling.

The tenets held by the Waldenses include the following:—

No good works wrought by man can make amends for his sins, or acquire merit. (This is tantamount to Calvin's dogma of Predestination, though the Waldenses thought of it only as God's foreknowledge.) There is no purgatory.

No priest, no man, can turn the Host into the body of Jesus. (This is a denial of Transubstantiation.)

The sacrifice of the Mass is an abomination.

God's grace does not depend on sacraments; these are only symbolical.

Jesus is the only intercessor; one ought to imitate the Saints, but not invoke them. Their cult is tantamount to idolatry and their images ought to be removed from churches.

Baptism is only a symbol of regeneration; actual regeneration takes place only if and when there is a living faith.

The ordination of the priest is not founded upon Holy Writ.

Confession of sins is only to God; anybody, even a layman, can hear a confession.

Matrimony is dissolved *ipso facto* by adultery.

Every Christian is a Prophet and a King and can make sure through the Holy Scriptures whether he is really taught the Word of God, and he ought to make all the efforts that he can to propagate it. As Prophets and Kings, all Christians are entitled to take part in the government of the Church.

The following are some of the early Waldensian texts: *La Barca*, a poem of 56 stanzas representing man's life as a boat sailing towards the heavenly haven, and the seafarers will reach the goal only if they take Jesus as the pilot and His merits as their only treasure; *Le Novel Sermon* sets out to expose the error of the ways of a mundane world and the need for serving God; *Le Novel Comfort*, in 75 stanzas, seeks to hearten the Believer in his rejection of a mundane life and encourages him to work at his salvation through the Gospels; *La Noble Leyczon* is a poem on the three laws—of Nature, of Moses and of the Gospels; another poem paraphrases the Parable of the Sower, etc.

Besides their great historic and religious interest, the Waldensian books are claimed to have been com-

posed about the end of the 12th century and so to possess a unique philosophical interest, for they were written in the Southern Romance language spoken at that time in the region about Lyons. Nearly all the important texts of the Middle Ages were written in Latin, and, to find an equivalent of the Waldensian texts, the scholar has to go back to the 9th century "Oath of Strasbourg," a mutual security pact made between Charles the Bald of France and Louis the German against their brother and rival, Lothair of Lotharingia. In order that the soldiers of both rulers might understand what it was all about, this pact was couched in the spoken language of both countries.

Waldensian literature, including, besides these books, many sermons of preachers and the voluminous correspondence exchanged between the sect and Luther and Calvin, all written in this vernacular, contains some of the earliest Romance texts. In order to study these, scholars are drawn to the so-called Waldensian Valleys, high and bleak valleys in the heart of the lofty Alps, to which the persecuted sect took about the 14th century. The Waldenses today, perhaps 50,000 strong, form a compact community, still passionately devoted to their forefathers' tenets and speaking both a Romance *patois* and French as well as Italian, though they are Italians by nationality.

This highland community is about all that is left of the many followers the Waldenses boasted in the Middle Ages. Some of the first disciples of Pierre Waldo were itinerant hawkers and weavers and this fact goes to explain how his teachings soon spread like wild-fire over Europe, from Bulgaria to Spain. As early as 1197 King Pierre II of Aragon ordered all his Waldensian subjects beheaded.

These champions of the freedom of conscience in the face of Rome's absolutism were butchered like wild beasts and burnt at the stake in gigantic *autos-da-fé* ("acts of faith"—what irony!). Their pitiless persecution at the hands of the Inquisition constitutes one of the darkest blots on the record of the Roman Catholic Church.

When, in 1209, Pope Innocent III instituted a crusade against both Waldenses and Albigenses, mainly concentrated in the south of France,[2] hundreds of thousands of Northern adventurers, caring far less about the salvation of their souls (which was promised by the Pope) than for the prospect of plundering one of the richest and most civilized regions in Europe, rushed to attack Count Raymond of Toulouse, protector of both these sects. The Crusaders put to the sword whole populations of cities taken by storm. The Crusade lasted for 20 years and cost hundreds of thousands of lives.

The Waldenses' joining hands with the various proponents of the Reformation touched off a second wave of persecutions. The troops of King Francis I of France slaughtered, in

[2] There is a tendency to lump both sects together because they were allied against Rome and suffered from the same persecutions, but the Waldenses did not profess the Manichæan tenets of the Albigenses.

1545, the whole populations of Mérindol and Cabriès, two Waldensian towns in Provence. The accession to the throne of the once Protestant King Henry IV of France brought a respite to the French Waldenses. Like all Protestants in France, under the terms of the Edict of Nantes, they were granted freedom of worship and certain guarantees against the renewal of persecutions.

But their co-religionists in the Duchy of Savoy were to fare far worse. In 1655, the troops of the Duke of Savoy tried to butcher the Waldenses wholesale. They put three Waldensian valleys to the sword; some fortunately were forewarned and escaped. The Protestant states in Europe intervened and secured for the survivors leave to emigrate to Switzerland, Holland, Württemberg and Brandenburg. The Waldenses had to undertake not to seek to return to the Alpine valleys.

But the exile proved too hard on the highlanders who passionately cherished their bleak mountains. They were so homesick that in 1689 they resolved to fight their way back, if need be. Under the leadership of Pastor Arnaud and a French officer, Turel, 800 mountaineers from all over Europe gathered on the borders of Switzerland and Savoy. In one of the most daring and moving feats in history, cutting across the Alps in daily stretches of 40 kilometres, through mountain passes 8 to 10,000 feet high, they got back to their valleys. Both King Louis XIV of France, who had revoked the Edict of Nantes, and Duke Victor Amadeus of Savoy sent their best troops against them. Incredibly enough, that handful of mountaineers, with scant military training, time and again cut to pieces the forces sent against them under the best generals.

Those Waldenses gave to mankind a great and noble lesson, for they proved that there is something stronger than brute strength: the indomitable spirit of free men fighting against hopeless odds for their homes and the spiritual values they held dearer even than life. Their courage eventually earned for them the right to be left at peace in their high valleys, to follow their own ways of life and to worship as they saw fit.

M. A. MOYAL

THROUGH CLOSED, NOT OPEN, EYES

[Readers of THE ARYAN PATH are familiar with the originality of **Shri J. M. Ganguli's** thought and with his knack of giving a new turn to an old key, a turn which opens for the reader the door to a line of thought that stretches sometimes far beyond the world of every day. This time his quest, begun in an almost deserted church, leads him, and us too, nearer to the God that dwelleth not in temples made with hands.—ED.]

It was only five rupees—just a paper scrap on which was stamped an arbitrarily chosen figure—which brought me well over a million that evening.

The little note had somehow slipped out of my pocket in the afternoon and, not knowing where it might have dropped, I thought of turning towards the Convent which had in its grounds a church and an educational institution also, and where I had been some time before. It was then growing dark and the lights were being lit. The road to the Convent was comparatively lonely, all popular, silly city attractions being elsewhere. Just inside the gate was the church, on entering which I always felt a sense of reverence. A place where people come in joy or grief to offer deep thanks for a blessing received, or to lay the story of a cutting anguish or a blinding misery before a sublime Incarnation of Mercy installed in the depths of the heart always plucks some deep-laid chords of emotion, bringing mysterious feelings of reverence.

The porter at the gate looked up, somewhat surprised at my untimely coming, and stood by but I disregarded him. As I came before the church door and looked in there was a sight which I shall not forget. Not all the lights were on inside. The dazzling illumination that irritates the eyes and scatters the thoughts was not there. Perhaps a few candles from the altar were spraying out their rays to harmonize and mingle with the soft glow that was lighting the interior. The hall looked empty at the first glance, but then I noticed a human form at one side, kneeling and resting his head on the back of a chair, which he was also holding. I could see no face, only a kneeling shape, the shoulders bowed, not a limb, not a hair moving, in fear perhaps of distracting the Soul inside.

I instinctively stood motionless and perhaps thoughtless too; for as I looked at that figure there seemed to be slowly stretching out before me the vista of a great, revealing realization, that seemed to be solving, dispelling and straightening out the many doubts, questions, mysteries and uncertainties which often revolve in the mind. It was that motionless emblem of peace, round which there was a striking, soft quietness of absorbed meditation

which halted me at the door and overwhelmingly held my distracted mind by sending a strange sensation through it. I seemed to be following the thin trace of his thoughts in what I could perceive to be his tremendous striving to meet One, Who, he evidently believed, could give all, whereas the world behind could give little.

Perhaps then I was hearing nothing, observing nothing, conscious of no scents, perceiving no one by or near me. There must have been the usual drone of ever-whirling carwheels beyond the gate; there must have been various commonplace things about the place; there were, of course, fragrant flowers in the beds enclosing a little lawn; the silent porter who had let me in was surely wondering over my sudden motionless stand.

I can well think of all that now when I have sat down to collect and re-think the vague though persistent reflections that have been revolving in my mind for days. But at that moment, at the church door that lonely evening, what and how I thought I cannot say. for my mind and all my senses were then pinfocussed on that motionless being who had lost himself in pouring out his thoughts, his feelings, his prayers and his soul's cravings and desires to Someone Whom at that moment I felt more passionately impelled to visualize than perhaps I had ever felt before.

The light of the candles rising from the empty altar could not penetrate the roof to show the way; the walls were hung with pictures but none of these was the reflection of the One I sought; none of the emblems and ceremonial articles which inspire reverence in a congregation had any way-pointing message for me. Yet, as I withdrew my gaze and my thoughts from them to fix them again on the object of my attraction, a new sense, a new feeling seemed to arise within me.

Books and scriptures there are (how many of them, indeed!) to give a shape and a form to that Unknown which yearning souls in distress and agony, and in the chilly blackness shrouding the ruins of all hopes and wishes, pathetically stretch out their hands to grasp. Epics and mythologies elaborate on an imaginatively moulded and colourful Being Who could contain the widest limits of our discontented thoughts and Who could fill the yawning gaps in our mind's picture of things and happenings. We listen to impassioned sermons flowing down from pulpits on the devoted heads of a gathering whose ears are attuned to the harmony of the choir that sings, again and again, "Abide with me." How often, too, do we not wake up at the summoning call from a not too distant mosque, where a West-turned face breaks the lonely stillness of the yet dark and fleeting pre-dawn hour to send up a surrendering appeal to an unseen, misty Listener Who is beyond reach but Who is wakeful at all hours? Does not the ringing of the temple bells

thrill and vibrate some inner chords of the heart at moments when a vague absent-mindedness withdraws our interest from the various common objects which otherwise keep the mind pleasantly attached to them?

And yet, when those moments are gone, I see little before me, perceive little at hand, feel little warmth of a touch in the heart. The great chasm between me and Him, between my poor limits and the Infinity beyond, between my distressing faults and failures and the Perfection encircling them, remains as wide as ever. The recognition of that chasm brings despair and well-nigh extinguishes faith in the mysterious Quest. All those external pushings and pullings, stimulations and superimposings bring some thrills and emotions, longings and illusions but, in the diverting of the mind thus caused, the all-absorbing concentration, the sense-subdued stillness, opening the innermost consciousness which alone can get the vision of and hold the Absolute,—that concentration, that stillness, we do not get.

I can now well see how vain my quest for the Eternal and the Absolute had been while I was keeping my consciousness hung on the mind's wall and was projecting, stretching out and measuring all my impressions from that. The effort to cramp and constrain Infinity into a tiny picture containable within the poor limits of my mind's background, marked by numerous lines thin and thick, of notions and of prejudices, was more misleading than revealing. How, on a mind's surface that was continually ruffled and disturbed by raging desires and impulses, by vanity and self-assertion, could the reflection of the Calm and the Serene be had?

That simple truth strangely fails to strike us when we try to go out with all sorts of what we call our precious knowledge to touch the Sublime, to visualize the Mysterious and to gauge the Infinite. All the preachings and teachings showered on us, since long before we knew what they purported, have left stains and marks which, crossing and overlapping one another, produce hideous figures that at times inspire more awe and confusion than clearness and understanding. Those little things, those shreds of old and new memories and experiences which persist in the mind, give only a distorted, kaleidoscopic view of the surroundings, wherein we remain amused, unmindful of the Reality beyond.

"By space the Universe encompasses me as an atom; by thought I encompass it," said Pascal; but that thought is not the thought that threads through the trivia and the trifles, the incidents and the happenings around us and gets entangled in a close mesh, but that which frees and lifts itself up from these and spreads out in all directions, forgetful of self, forgetful even of its own effort and striving.

Such stimulating thoughts came as I looked back and reflected over the self-absorbed figure in the quiet-

ness and loneliness of the hall that evening. His face was not lifted, his eyes were not open, yet surely he was visualizing what I was far from seeing. His tongue was sealed, but surely his message was reaching Quarters that were far beyond me. Is that, then, the way to approach and see and speak to Him Who comes in our imagination at stray, forgetful moments, but recedes and departs as the "I" in us wakes up?

It is our persisting self-consciousness and our assertive ego which blur the vision of the Absolute by casting a shadow and giving only a sense relative to our framed outlook. It is the wakeful I-sense which prompts us to go out with our own measuring stick to sound the depth of Infinity, and which tempts us to define and describe it in the language that we speak. All the conflicting and confusing relativeness in our thought and imagination and in our judgment and appraisal of things and values is due to our egoism, which is superimposed on the Absoluteness that lies underneath.

Modern materialistic rationalism and physical science have yet not grasped the significance of this superimposition which keeps Truth and the Absolute under the heavy layer of our physical knowledge and experience.

If physical science is reluctantly coming to the confession that there is a limit to which it can go and beyond which things and conditions must remain unknowable, it is because it cannot rid itself of the overwhelming influence of the physical senses, which it has accepted as the only means by which knowledge is acquirable. The subtler thing, which controls the senses even though it gets submerged and apparently is lost to sight when those senses, impelled by growing vanity, rage and storm, is missed and left out of account. The effort to pierce and penetrate that covering will be vain if it is made only outside and by means only of the crude physical senses. To think that crucibles and lenses in the laboratory draw the defining line on the picture of mysterious Nature is to show a lack of appreciation of their use and significance. Their showings should rather be taken as indicating their limitations; they should force it upon our realization that the persisting darkness of the mystery must be illumined by a glow of light from within.

Relativity today assumes an all-important significance in physical science because the sense-dominated mind on which impressions and reactions are received is a limited and relatively developed background. Its expansibility is destroyed by the colourful sense reactions fondly allowed to play ceaselessly upon it. We open and strain our eyes to observe and judge a thing, and yet how often do we find that we get a clearer view and a more balanced judgment when we close our eyes and retire within ourselves to quiet the excited feelings and to erase the jumbled markings of the external

senses! How often do we better receive and understand a speechless message from the depths of the heart than an eloquent grammar-ruled address impressively delivered with elocutionary poses!

It is indeed in despair, after long fruitless effort to glimpse the Absolute through a lattice of sense-controlled relativity, that the sage and the recluse have ever entered the cave to close the eyes and quiet the distractions and restlessness caused by the physical senses, to get a chance to harmonize the mind with the Serenity pervading the universe. The wise Guru who sends his disciple into a mountain fastness for unveiling himself within himself so that the all-feeling sense may dawn in him, has better perceived the essence of knowledge than the Guru who calls his disciple again and again to his teachings and sermons or sends him to libraries and laboratories to read and to experiment. In the outer world are fog and darkness, but the light from within brings out the reflection of the Self, whose footprint on the sands of the Unknown the physicist is seeking to observe. Is not, then, all this which binds my senses a mere multi-shaped manifestation of that Self in diverse ways and forms?



I have to break the spell, to close my eyes and bend my proud head down and, forgetting and disregarding everything, seek communion with the Ethereal Soul, as that noble soul in the church that evening did. That earnest effort and the answering realization come when the self has freed itself from the spell of the senses and cries out "I am He!" At that exhilarating instant the momentary sense of the Absolute enters and the plunge and merging into the Eternal take place.

The Guru that sits in me and points out, at every knock that I get in the world and at every pang of misery, that there is nothing tangible in them, that they are meant only to turn us away from their lure, I had hardly ever listened to. But the silent, motionless figure that I saw that evening has caused a tumult in my mind. What I seek lies indeed in self-absorbed concentration, in vision with closed eyes, in sense-suspended serenity; in the obliteration of my egoistic sense and vanity. The halo round the Yogi, the unique sitting pose of the Buddha, the silent, unconcerned figure on the Cross—they all convey the same message: "Forget yourself by surrendering your all to Me; by being desireless in all you do." Also, praying always for the good of all who harm you or annoy you is the age-old teaching for the same purpose.

J. M. GANGULI

NEW BOOKS AND OLD

INDIANA

MAN AND HIS HISTORY *

Know then thyself, presume not God to scan.
The proper study of mankind is man.

So wrote Alexander Pope; and, hackneyed as his too quotable words have become, and much as they have suffered from the slick and shallow philosophy with which they have been often associated, it is surely true that the study of man—his nature, his development and his doings—is one of the most fascinating and deeply interesting of all the fields of knowledge that are open to us. The enormous popularity of a book like Trevelyan's *Social History of England* is a proof of the interest which history holds; so is the wide appreciation received by much less "popular" studies, such as Toynbee's *Study of History* and Whitehead's *Adventures of Ideas*, and the interest aroused more recently by Professer Butterfield's B.B C. talks on the interpretation of history. History, the story of human life on earth, its struggles, its complexities, its never-ending drama and tragedy, its heroisms and its failures, is a subject which must compel the interest of every new generation, as it grows up in its turn to be the "heir of all the ages."

Yet we are told that in our Indian universities hardly any one wants to study history (or philosophy) nowadays. The demand, it appears, is all for the scientific and technical subjects, and, where history survives at all, it does so not in its own inherent right but because it is "required" as the handmaid of politics and economics. One suspects that even then there is little serious recognition on the part of most students of the fundamental importance of historical understanding to the intelligent pursuit of either of these two subjects; the study of history is merely an unfortunate necessity, imposed upon them by authority. Why should this be, in view of the intrinsic, abiding and always topical interest of the story of human relationships?

One important reason for this neglect is no doubt the deplorable but unquestionable fact that the great majority of university students look upon their studies merely as the avenue to a degree which will help them to obtain some "secure" salaried office. They tend to judge all courses of studies by utilitarian standards, and to select those that seem likely to lead most directly to this goal. The students themselves are not to be blamed for this—they are the victims of a social environment in which education has been prostituted to narrow and unworthy ends and in which only the most independent minds, the fortunate few, can catch and keep a vision of the beauty of truth in its own right and the pursuit of knowledge for its own sake—and for the sake of wisdom, understanding and richer personal and social living. The healing of the universities must be part and parcel of the healing of society by the transformation of standards of value.

But, though this is a major factor in the neglect of historical studies, it seems plain that there is a second factor also in operation, which is more directly under the control of the univer-

* *Prehistoric South India.* By V. R. RAMACHANDRA DIKSHITAR, M.A. (University of Madras. 269 pp. 1951. Rs. 10/-)

sity faculty itself. To put it bluntly, history as it is too often taught is dull and dreary, a dry-as-dust catalogue of remote and apparently meaningless facts. The writer has a vivid recollection of certain afternoons of history classes in the junior-middle-school stage of her career which were not only of absorbing immediate interest, but which so caught the imagination of the ten-year-old as to become, as it were, doorways into the life of long ago, bridges linking the men and women of today with their ancestors in the past. Through those doorways and over those bridges we passed as high-school and university students into a living history rich with contemporary significance. At Cambridge in my time men like Professor Chadwick and Dr. G. G. Coulton, who united profound and accurate scholarship with a sense of the reality and relevance of the human life of pre-historic, proto-historic and mediæval times, drew to their lectures many of us undergraduates who were not "officially" students of the History School, as well as those who were.

It is therefore distressing to have to listen, as I have so often had to do in India, to the complaint from high-school and university students that history is dry, dull and useless, and to know that often the complaint is justified. The high-school teachers of history are the products of our universities; university standards of history teaching leave much to be desired.

These reflections have been set in train by a book which I approached with high hopes of interesting and profitable reading—*Prehistoric South India* by V. R. R. Dikshitar, published by the University of Madras. The book contains the Sir William Meyer Lectures for 1950-51, together with a *résumé*. The first lecture deals with the geological and geographical conditions of South Indian history, the next three with the palæolithic, neolithic and metal ages respectively, and the fifth and sixth with the ethnology and linguistics of South India. The eminence of the author in his own field is not in doubt, his learning is evident, his own interest in his main thesis is clear. Yet I found his book profoundly disappointing, and an analysis of the reasons why I did so may perhaps be some small contribution to the clarification of the aims of university work in history. I write not as a professional historian but as a representative of the ordinary intelligent reading public.

It is widely recognized that a university should have two main functions—research and teaching, the extension and the dissemination of knowledge. It is recognized also that there should be continuous interaction between these two functions in order that both may be maintained at the highest level. The teacher must, in however humble a way, be pursuing his own line of thought and investigation, if his teaching is to carry the stimulus of vigour and originality and not to degenerate into the mere second-hand repetition of other men's findings. The research worker on his side needs the stimulus of other men's minds, the suggestive power of their intelligent sympathy, questions and criticisms; he can, through occasional public lectures and teaching, invite these contributions. But, broadly speaking, the two functions are distinguishable and one expects that a book published under university auspices should contribute something of value to one or the other. The book under review does neither in any satisfactory way. It is neither popular nor scholarly.

By a popular book I do not mean one that is "written down" to the level of a cheap magazine. I mean one that seeks to present the subject in a clear and orderly manner to a seriously interested "layman" who is not conversant with the technical terms employed by specialists. A good popular book, from the university point of view, would be such as can be read with profit by an intelligent student beginner; it is a *teaching* book. But Shri Dikshitar's book is full of technicalities, particularly in the section on geology, many of which are unessential, and

none of which are adequately explained. He assumes in his reader a familiarity with scholarly "jargon" which only a specialist could reasonably be expected to have. This makes heavy going, and creates confusion. In the concluding section of the lecture on the Palæolithic Age, for example, the terms "microlithic" and "mesolithic" are used almost as if they were interchangeable, and neither is even translated into plain English. This is only one example among many. No *clear* picture either of the country or of its people can be derived from these pages. The author obviously has the knowledge from which such a picture *might* have been made; he *might* have revealed in all its fascination the stream of life that has flowed from those remote ages to feed the culture of India down to our own day. It is all the more tantalizing that the picture remains obscured.

The book also fails to present the results of scholarship in a manner satisfying to the critical intellect. Shri Dikshitar's main thesis, if I understand him aright, is that many of the cultural elements which have been regarded as brought into South India by movements of peoples and influences from outside should rightly be regarded as indigenous developments, and that where genuine influence exists, it has been exerted, as often as not, by the outward-going vigour of South Indian culture. South India *initiated* things, she was not the mere passive plaything of external forces.

Such a theory is of great interest and there are weighty considerations which support some of these conclusions. But the author does not present his material or argue his case. He contents himself over and over again with *asserting* his position; he *explains* neither the arguments of his opponents nor the facts which lead him to a different conclusion. He gives the reader no basis upon which he can form any judgment of his own. When, as the result of research, new conclusions are reached, the book that sets them forth should describe fully both the position previously accepted, and the new facts and deductions which form the basis of the new hypothesis. Objections should also be frankly and fully faced, and tentative or incomplete findings indicated as such. This book is largely lacking in these features.

A further factor which is detrimental to the book, both as a popular introduction and as a scholarly statement of the results of research, is the weakness of its expository style. It is wordy and tautological. It abounds in such phrases as "it goes without saying," "it is crystal clear," "mention may be made," "taking a bird's-eye view," "we must not fail to note," etc , etc., most of which are unnecessary and many quite unsuited to their context. The arrangement and paragraphing leave much to be desired. There are sentences scattered through the book from which, after several readings, one fails to extract any satisfactory meaning. It seems a great pity that the script was not edited for publication by some one competent to advise in these matters. The spoken style with its living inflections and the personality behind it, can "carry" many things which are a dead weight on the printed page.

All original work done by Indian scholars in the vast field of Indian history is to be welcomed and encouraged. It is for the universities concerned to see that the highest standards of scholarship are maintained, and that the results of their work are presented in such a way that both historical science and historical understanding may be effectively advanced.

MARJORIE SYKES

Indian Painting in the Punjab Hills : Essays. By W. G. ARCHER (Victoria and Albert Museum Monograph No. 3, His Majesty's Stationery Office, London. 98 pp. Illustrated. 1952. 8s. 6d.) Received through the courtesy of the British Council.

Great credit is due to the Stationery Office for producing this (paper-bound) work, especially at so low a price,

considering that it contains 70 reproductions of Hill paintings, the frontispiece being in colour. Moreover, Mr. Archer (Keeper of the Indian Section of Paintings in the Victoria and Albert Museum) is obviously a real expert who combines historical knowledge and æsthetic appreciation. The treatise which accompanies the illustrations is mostly an intricate attempt to ascribe the pictures to some of the small kingdoms which, in the 17th and 18th centuries, composed the Punjab.

This art is now fairly familiar to us, partly because of the pioneering championship of the late Ananda Coomaraswamy, and, as Mr. Archer notes, how romantic it is! Indeed, as he points out, many of the scenes illustrate incidents in the *Ramayana* and the *Gita Govinda* ("a Sanskrit poem of the 12th century"). With very few exceptions, the persons depicted are drawn in profile. Indeed, the full-face drawings are not truly attractive. The types are almost constant: long-eyed women with prominent snoods and graceful figures, or bearded rajas seated on ornamental chairs and smoking hookahs. It is surprising that the experienced eyes of Mr. Archer can find a definite "portrait" anywhere. For the rest, we see elegant pavilions, finely drawn animals or birds, dainty and extremely formal gardens, musicians, dancers, many-headed demons (*e.g.*, Ravana, known to us through *The Dream of Ravan*, that mysterious book), lovelorn ladies, round hills, beautifully painted trees, lurid skies and attendants with large fans.

Although this Indian art was so much occupied with romantic love, it reveals a delicate and refined life in which music and dancing have rather more place than love-making. Of course it was not practicable to give us these pictures in colour, although its absence considerably reduces their intended effect, for, as Mr. Archer says, colour and even forms were used by these old artists emotionally. Red was a symbol of passion. He states, for example, that

> similar expressive imagery appears... where the open flowers are parallels for the girl's juvenescence and the hawk held tightly in her hand suggests the lover after his return.

If you delight in pictorial art or in records of a vanished civilization, you could not find anywhere a better eight-and-sixpennyworth. It can be obtained from Her Majesty's Stationery Office, York House, Kingsway, London, W.C. 2. By post it costs 8*s.* 10*d.*

CLIFFORD BAX

Indian Hemp : A Social Menace. By DONALD MCI. JOHNSON, M A., M.B., B CH., BARRISTER-AT-LAW; with a Foreword by H. PULLAR-STRECKER, M D. (Christopher Johnson Publishers Ltd., London. 112 pp. 1952. 8*s.* 6*d.*)

Since the war there has been a significant increase in the traffic in dangerous drugs in many West European countries and in America. There were 14 times as many prosecutions in Britain relating to the possession and sale of Indian hemp in 1950 as in 1944, but the traffic in this drug is increasing.

One of the attractions exercised by drugs, which tempts young people to take the first step which can turn them into addicts, is the mystery and exotic charm with which they are invested by popular writers, particularly in the popular Western newspapers and magazines. While popular journalism draws attention to the evil consequences of drugs, there is a tendency to "glamourize" the drug menace. Some papers pay cured drug addicts large sums to write about their experiences.

In an effort to prevent people from taking the apparently harmless first step that can bring them to ruin, governments, international organizations like the UNO, and media of public entertainment like films, radio and television have been spreading accurate information about the consequences of drug addiction. Medical science can do much to cure a drug addict, but only well-informed public opinion can successfully contend with this menace.

Indian hemp, the history, properties and effects of which Dr. Johnson discusses in this book, is not one of the habit-forming drugs, but its effects on those who take it are none the less harmful, physically and mentally. "Indian hemp" is only one of the names it has acquired. It is variously known as marihuana, hashish, and, when in the form of a cigarette, as a "reefer." It is derived from the resin elaborated in the flowering tops of the female hemp plant. As a pure drug, there is, says the author, scarcely any medical use for it.

Briefly, the drug stimulates hilarity and excitement, distortion of sight and vision, sexual fantasies, antagonism and sometimes aggressiveness, abolishes normal inhibitions and eventually produces a dream-like coma. Excessive consumption of alcohol sometimes produces very similar effects, and there is the possibility that if Indian hemp were not classified as illegal, it might lose some of its attraction. This involves a risk however, which the authorities cannot afford to take, and the next best thing is for the romantic myths which now surround Indian hemp to be exploded. This book will help to show it in a true light.

Unfortunately, the author mars his otherwise most interesting and informative study by rather lurid conjectures and suggestions about the launching of drug wars.

SUNDER KABADI

Words from the Vedas. By ABINASH CHANDRA BOSE, M.A., PH.D. (Dubl.) (Republican Era Publishers, Delhi and Khandwa. cii + 250 pp. Rs. 5/-)

A really popular anthology of beautiful *mantras* from the Vedas, the oldest literary monuments of the Indo-Aryans, had long been a desideratum. Principal Bose has supplied it in this handy volume, which is a collection, mostly of single verses, from all four Vedas. It is divided into five sections dealing respectively with the Paths of Devotion, Knowledge, Mysticism, Splendour and Action.

The verses, in Devanagari, are appropriately headed, and lucidly and literally translated, with a running commentary on their poetical beauty and spiritual grandeur. The long Introduction deals with the Vedic religion, monotheism, polytheism, henotheism, etc. The text unfortunately contains many misprints not noticed in the eight-page corrigenda, in spite of which this book will give the general reader an adequate idea of the thought and poetry of the Vedas.

N. A. GORE

Gaudapāda: A Study in Early Advaita. By T. M. P. MAHADEVAN. (Philosophical Series No. 5, University of Madras. 281 pp. 1952. Rs. 9/-)

Gaudapāda is the most prominent pre-Shankara Advaita thinker, the preceptor's preceptor to the great Shankara. The volume is a compact and comprehensive account of Gaudapāda's Advaita as set forth in his *Kārikās*. We have the valuable commentary on the *Kārikās* by Shankara. The distinguished Buddhist scholar V. Bhattacharya has given us a splendid translation into English with copious notes.

Dr. Mahadevan has sought to refute the view that the four chapters of the *Kārikā* are by different authors. Gaudapāda is represented as a true Vedāntin using the Buddhist technique in his arguments for the clear systematization of the Advaita doctrines.

The volume is divided into ten chapters. The first two deal with Gaudapāda and his date. We have a refreshing account of the Upanishadic basis of the *Kārikās*. In Chapter 3 we get a splendid account of the place of reason and revelation in Gaudapāda and generally in Advaita Vedānta. The following three chapters examine the dialectics of Gaudapāda with particular attention to the doctrine of causation and non-origination. Chapter 7 discusses the doctrine of *Māyā* and the

illusory nature of the universe. Chapter 8 deals with the *Sādhana* prescribed by Gaudapāda for the realization of the Self. The last two chapters give us an estimate of Gaudapāda and his place in Advaita Vedānta.

Throughout the volume Dr. Mahadevan has admirably marshalled the arguments in favour of the traditional view that Gaudapāda is not a Buddhist and that his *Kārikās* are the first authoritative formulation of the Advaita system.

Gaudapāda is claimed to be "a lineal descendant of sages like Yājnavalkya, and not of Bauddha teachers like Nāgārjuna and Asaṅga." Against a formidable group of scholars who hold the view that Buddhism and Brahmavada are one and the same, Dr. Mahadevan makes a heroic effort to establish the traditional difference between them. The Bauddhas declare "the indeterminability of all" and the Brahmavādins hold that "the entire universe with the exception of consciousness, is other than either what is real or what is unreal. Thus in Advaita-Vedānta the self which is of the nature of pure consciousness is recognized as the sole reality," and not the Mādhyamika view of "*total unreality*." The Buddhist view is described as involving self-contradiction. Dr. Mahadevan's volume is a valuable contribution towards the study of Advaita Vedānta in English.

P. NAGARAJA RAO

SRI RANGARAMANUJA'S *Prashnopanishad-Bhasya*. Edited by DR. K. C. VARADACHARI and PANDIT D. T. TATACHARYA. (Sri Venkatesvara Oriental Institute, Tirupati. ii+69; viii+68 pp. Rs. 2/12)

The Upanishads, being the basic texts of Indian philosophy, have been variously interpreted by different schools of Vedanta, in the light of and to support their respective tenets. Rangaramanuja expounds lucidly from the Visistadvaita standpoint. His *bhasya* on the *Kena* and the *Katha Upanishads* has already been published by the Institute. In this volume, the first part gives in Devanagari the text of the Upanishad, the *bhasya* and the editor's sub-commentary on the latter. The foot-notes give variant readings but without indication of their source. The second part gives the text of the Upanishad in Roman type and a full English translation of the *bhasya*. The four Indices of the *mantras*, important words, proper nouns and quotations in the *bhasya* are followed by an English Introduction giving a chapter-by-chapter summary of this important Upanishad, one of the oldest. This edition will be very useful for study of the *Prashnopanishad* not only to the followers of Visistadvaita Vedanta but to students of Indian philosophy generally.

N. A. GORE

The Story of the Buddha. By AMIR ALI; illustrated by LEELA SHIVESHWARKAR. (Oxford University Press, Bombay. 134 pp. 1952. Rs. 5/-)

This being intended specially for children, the story is told simply and with arresting interest, which is further heightened by the illustrations in black and white. A photographic reproduction of a fine statue or painting of the Buddha as frontispiece would have been greatly appreciated by the young reader. The writer has drawn upon authentic history as well as legend, but he has handled his material with artistic effect and economy, while the main teachings of the Master have been simply set forth. The price seems rather high.

G. M.

Chanakya and Chandragupta. By A. S P. AYYAR, I.C.S. (V. Ramaswamy Sastrulu and Sons, Madras. 443 pp. 1951. Rs. 4/- or 6s.)

Mr. Justice A. S. P. Ayyar of the Madras High Court has written much to popularize Indian culture and religion. In this historical novel he has given a vivid picture of Chandragupta and his

celebrated Minister Chanakya and their exploits, avoiding conflict with any proved historical facts. Mr. Ayyar has consulted all the original sources in Buddhist, Jain and Hindu literature that deal with the Mauryan Period.

Mr. Ayyar's book is a most readable and vivid picture of a great age in Indian history and a glorious account of the great monarch and his great Minister.

P. NAGARAJA RAO

Studies in Jain Philosophy. By NATHMAL TATIA, D.LITT. (Cal.); with a foreword by MAHAMAHOPADHYAYA GOPINATH KAVIRAJ. (xxxv+327 pp. 1951. Rs. 15/-); *Hastinapur.* By AMAR CHAND. (viii+64 pp. 1952. Rs. 2/4). (Jain Cultural Research Society, Benares)

Jainology has been, for some time at least, a neglected branch of Indology. An earnest student of Indian philosophy has somehow a feeling that Jain philosophy has not so far received the attention it deserves, probably because it lies outside the pale of the orthodox Six *Darshanas*. It is therefore highly gratifying to see Dr. Nathmal Tatia's work, which discloses close and careful study, both extensive and profound. After explaining briefly the Jain attitude in general by way of introduction, the author discusses in successive chapters the four fundamental problems of Jain philosophy, *viz.*, *Jnana*, *Ajnana*, *Karman* and Spiritual Realization. His method of treatment consists in a faithful exposition of doctrines, based upon original texts, coupled with a comparative assessment of the Jain theories in the light of the views held by other schools of Indian philosophy such as Buddhism, Nyaya, Samkhya, Advaita Vedanta, etc. His treatment of the problem of Avidya is especially exhaustive, and is claimed to have made an original and valuable contribution on the subject.

I found the chapter on Jain Yoga especially interesting, as the doctrine of the *Dhyanas* and the different stages of spiritual realization as developed by the Jain thinkers throws a very useful light on some of the difficult concepts in Patanjali's *Yoga-Shastra*. For example, the four stages of *Savitarak*, *Savichar*, etc., described in Patanjali's *Yoga-Shastra* can be properly understood only with reference to the four stages of *Shukla-Dhyana* as described in the Jain works.

The author deserves to be congratulated for having made such a substantial contribution to the study of Jain philosophy and thereby to the literature on Indian philosophy. There is no doubt that for a decade at least this work will maintain its position as a chief work of reference on Jain philosophy.

The Jain Cultural Research Society has also done a valuable service in bringing out the small descriptive pamphlet, *Hastināpur*, by Amar Chand. Hastināpur has stood as a monument to the vicissitudes of Aryan culture, ever since the days of the *Mahabhārata*. While bringing out the historical and archæological glories of this ancient city, our author has given prominence to the Jain tradition and temples. Hastināpur has also been chosen as the site of the new city of the refugees. This booklet will surely be read with great interest by every student of Indian history and culture.

D. G. LONDHEY

The Design of Existence. (S. Jaswant Singh, 15, Kutchery Road, Dehra Dun. 150 pp. Rs. 5/-)

This book is made up of the text of the *Japji* (an important part of the Sikh scriptures) in Gurumukhi but in Devanagari script, an English translation and notes, together with a commentary to unravel the riddle of life, mostly in the light of the teachings of Guru Nanak. The anonymous author has tried to analyze the pattern of life as revealed in the inspired visions of the seers. An unusual philosophical work.

M. G.

The Complete Works of Swami Vivekananda. Vol. VIII. (Mayavati Memorial Edition. Advaita Ashrama, Mayavati, Almora, U.P. 577 pp. 1951. Rs. 6/- and Rs. 7/8)

This volume, which, it is suggested in the Preface, may be the last of the series, contains, besides "Lectures and Discourses" and a section of "Notes of Class Talks and Lectures," writings in prose and verse from Swami Vivekananda's pen, short sections of "Sayings and Utterances," "Questions and Answers" and "Epistles." These last make up half of the book, and many of them are rewarding, though much in this section is of little general interest or permanent value. The earnestness of the writer's devotion and the warmth of his goodwill, however, shine out from the pages.

In his deep feeling for his friends and its frank expression, it is not always easy to recognize the impersonal leader that was his ideal, but he wrote to Sister Nivedita of "having the power to pluck out my own heart with my own hand, if it becomes necessary, 'for the good of many, for the welfare of many,' as Buddha said." The essence of Vedanta, he declared, was "matter changed into spirit by the force of love."

There is but One, seen by the ignorant as matter, by the wise as God And the h story of civilization is the progressive reading of spirit into matter. The ignorant see the person in the non-person. The sage sees the non-person in the person. Through pain and pleasure, joy and sorrow, this is the one lesson we are learning.

E. M. H.

The Wit and Wisdom of Gandhi. Edited by HOMER A. JACK (The Beacon Press, Boston. 232 pp. 1951. $ 3.00)

This carefully selected and edited collection of pithy and pregnant extracts from Gandhiji's voluminous writings deals with a large variety of subjects. The extracts are full of wisdom "for us to live by and not merely to quote," as the editor observes in his Introduction. The proportion of extracts revealing Gandhiji's out-and-out wit is infinitesimally small, but there is subtle humour in passages like this :—

When once a bottle of medicine gets itself introduced into a home, it never thinks of going out, but only goes on drawing other bottles in its train.

Dr. John Haynes Holmes has contributed a short preface. But is it true, as he says, that "Gandhiji's interests were never æsthetic, but rather pragmatic"? For here in Gandhiji's own words we read: "Truth and beauty I crave for, live for and would die for."

A useful Bibliography and a Biographical Chronology are appended. *The Wit and Wisdom of Gandhi* provides an ever-ready guide to what Gandhiji thought about this or that problem.

G. M.

An Indian Outcaste: The Autobiography of an Untouchable. By HAZARI. (The Bannisdale Press, London. 151 pp. 1951. 10*s.* 6*d.*)

The life of an Indian Untouchable has been by no means happy. His disabilities are overwhelming. And if perchance an outcaste fancies, as Hazari did, outsoaring the ancestral occupations, his path is irksome indeed.

Hazari relates with candour and warmth the story of his own struggles and his triumph. Born a sweeper, he realized even in childhood the way of life to which he was born and which he was expected to help in perpetuating. But he challenged its inevitability. His narrative is astonishingly free from malice, even from ironic outbursts, though his soul was constantly chafing under the bondage of Karma. Hazari's life is centred in North India. His father, resigned for himself to a life of squalid distress, showed a marked partiality for the author, who was spared the accustomed toil of his caste.

Apart from the author's personal history, this brief story presents a delightful contrast between the high society of Simla and the tranquil life of the small ancestral village. Hazari is a sensitive writer with no pretensions to literary graces, though he can sometimes depict a scene in eloquent prose.

Over and again the sad revelation would dawn on him that he "had no background and no social rock on which to stand." But Hazari found his saviour in a benevolent Englishman, a Professor in Aligarh University, learnt English and finally breathed the free air of the West. The book leaves an indelible impression of the author's courage and determination. Hazari registers the happy changes in Indian life under Gandhiji's influence but his book is a stern reminder of the scars of Indian society!

MOHANLAL KASHYAP

LITERATURE

Things of Beauty: An Anthology of the Wit and Wisdom of ancient, mediæval and modern thinkers and writers. Vol. I. Edited with a Preface and introductory notes by V. N. BHUSHAN. (Bharatiya Vidya Bhavan, Bombay. 232 pp. 1952. Re. 1/12)

There is a melancholy interest attached to this book. The anthologist, Mr. V. N. Bhushan, is now no more, "dead ere his prime." He was a lifelong votary of beauty, and also a creator of beauty in his turn. The rich contents of this anthology may be deemed a memorial to his own life and work.

In his Preface, Bhushan chimes in with Tennyson's view that Beauty, Truth and Knowledge "are three sisters that dote upon each other, friends to man, living together under the same roof." The selections, accordingly, guide us through the many mansions of the Beautiful, and entertain, fascinate and edify by turns. Garnered from the intellectual treasures of the entire world, the book has an almost global amplitude in its sweep of wisdom and human appeal. Different "forms" of literature are represented—fable, apologue, hymn, epic narrative, epigram, discourse, biographical portrait; there is variety too in the *tone*, the angle from which the reader is approached; and poetry and prose, exhortation and exegesis, prayer and prophecy, all are here. But a purposive unity nevertheless holds the collection together, and one realizes that in a very real sense Æsop, Vedic hymnist, Vyasa, Asoka, Socrates, Seneca, Epictetus, Sa'di, Hobbes, Vivekananda, Tagore, Gandhiji and Shri Aurobindo are contemporaries, beacons lighting up our path yesterday, today and tomorrow. The book can thus be confidently recommended to all serious readers, for it will awaken them to the ideas that, as Bridges said, "advance the spirit in the life of Reason to the Wisdom of God."

K. R. SRINIVASA IYENGAR

An Introduction to Scandinavian Literature from the Earliest Time to Our Day. By ELIAS BREDSDORFF, M.A.; BRITA MORTENSEN, M A., and RONALD POPPERWELL, B.A. (Ejnar Munksgaard, Copenhagen. Cambridge University Press, London. 245 pp. 1951. *27s. 6d.*)

This is the combined production of the staff of the Department of Scandinavian Studies in the University of Cambridge, each specialist treating the literary history of one Scandinavian country. The emphasis is laid on the period from 1700 to the present day, in which readers abroad have undoubtedly most interest. To characterize the literary movements and classify the authors of merit in three countries through this period in under 200 pages

is no mean accomplishment, but these writers have without exception produced a clear account of the various literary developments. It is inevitable that in such a brief survey not a little of the jargon of literary history should be used and labels in bold block capitals affixed. Though the authors claim to have ruthlessly cast aside many authors, there are still some sections of the book which seem to give only an accumulation of names, with but the briefest word or none at all of literary classification. They say further that it is their hope that the book will lead English readers to the original works, but it would have been of value if they had included references to English translations where these could be recommended.

Perhaps the first few pages, dealing with Old Norse literature, are the least satisfactory. It is here that the one or two mistakes in detail are to be found—otherwise the book seems to have been compiled most carefully. This section deals almost entirely with Icelandic mediæval literature, and something of a false impression is given in that the bulk of the literature, the sagas, seems to be regarded as the common property of Norway and Iceland. It is doubtful if these pages were well spent in a book of this size. There is little suggestion in the later part of the book that these mediæval writings were of importance in Scandinavian literary development.

This is, however, only a very small section in the book. The later periods are treated with a nicely balanced circumspection, with enthusiasm and in an easy style, so that large portions of it can be read as a consecutive narrative.

The book is well printed and adequately indexed. The chief fault—one which may go far to reduce the immediate value of the work—lies in the price. In Denmark it is available at under 16*s.*, whereas in England it must be sold at 27*s.* 6*d.* At this price it can scarcely be bought by many students—for whom it has a special interest—much less by the general public whose interest it surely wishes to arouse. It can only be hoped that the book will have a wide library circulation.

PETER G. FOOTE

THE PROFESSION OF POETRY

The Golden Feast: A Perennial Theme in Poetry. By ROY WALKER. (Rockliff Publishing Corp., Ltd., London. 272 pp. 1952. 18*s.*); *Man Answers Death: An Anthology of Poetry.* Edited by CORLISS LAMONT. (Philosophical Library, Inc., New York. 330 pp. 2nd ed., 1952. $4 50); *D. H. Lawrence: Selected Poems.* Edited by JAMES REEVES. (William Heinemann, Ltd., London. 79 pp. 1951. 4*s.*) Received through the courtesy of the British Council; *Poems 1951: The Prize Winning Entries for the Festival of Britain Competition.* (Penguin Books, Harmondsworth. 234 pp. 1951. 2*s.* 6*d.*)

Between birth and death, the cardinal events of terrestrial life, there lies an ambiguous stretch, the sole activity here being the struggle for existence in its thousand and one forms. Food and drink, love and lust, war and peace—all are related to the main problem of the struggle for existence. "Born but to die"—yet how shall man defy or exceed death? How shall we make the best of the life that is ours, how shall we charge with significance the humdrum activities in which we are engaged most of the time? How shall we give a spiritual turn to the means we take to satisfy our animal appetites—how shall we turn eating into a mystic ritual, and lust into love? Above all, how shall we pluck out of the ever-present nettle, Death, the undying flower of Immortality?

These are the questions which have agitated the poets of all times and races, and the answers too surprise us by their remarkable unanimity. In *The Golden Feast*, for example, Mr.

Roy Walker has studied against a world background the history of two recurrent poetic themes—the theme of the Golden Feast, which conceives food for the body as a sacrament, and feeding as a ritual in which all creation participates; and the theme of the Cockaigne legend which conceives food and feeding in terms of a gluttonous orgy debasing body, mind and soul. These two themes, the type and its antithesis, the ideal heaven to aspire to and the false heaven to be abominated, are rooted in human psychology and have exercised a profound influence on the story of civilization. Mr. Walker draws freely from poetry, philosophy, folklore and legend, quotes profusely—many of the extracts being long, self-contained ones—and the ribbon of his own commentary, which holds all together, is at once firm and fascinating, like silk. It is a *tour de force*, for we have here something of a universal conference of writers—Pindar and Pope, Aristophanes and Christopher Fry, Apuleius and Avyaktananda, Rainer Maria Rilke and Rabindranath Tagore, and scores of others besides. And what is the crux of the argument?

> Man was once united with Nature Under some climatic compulsion he began to wound the earth, to tyrannize over animals, to destroy vegetation, to ruin top soil, to uproot himself by travel and seafaring (and now by flying), a restlessness of which was born that fatal short-term attitude of irresponsibility which issues in the vicious extractive "economy" from which we are now suffering, a wastage of primary global resources aggravated by a dangerous multiplication of human numbers and by the spiritual and physical devastation of total war.

The "lost Eden" still allures man from afar—or he sometimes buries the memory by a trip to Cockaigne—but the pull of the ideal presently returns with redoubled force. Will man ever really return to his long-lost Paradise?

Man Answers Death is a purposive anthology—again quarried from the poetic riches of the whole world—in which the poets articulate their reactions to the phenomenon of Death in a variety of tones, ranging from irony and stoical acceptance to defiance and triumphant exceeding of Death. Over 200 poets are here represented by nearly 400 extracts and, apart from English and American poets, the cosmopolitan assembly includes Kalidasa, Bhartrihari, Ilya Ehrenburg, Lermontov, Rilke, Sarojini Naidu, Rabindranath Tagore, the Roumanian Dagobert Runes, the Italian Vincenzo Monti, the German Gustav Falke, and many others. First published in 1936, Mr. Lamont's anthology proved a great solace to the men and women who had to live through the terrible years of the second world war. A new and enlarged edition of this spiritual treasure is welcome, for we have not yet exorcized War or Fear or Hunger or Death from our midst, and the issue between Life and Death is now joined on many fields, and on diverse planes of actuality.

Mr. Lamont has wisely realized that Good is ever the best answer to Evil, and Life the best answer to Death. "The beauty of the poems themselves is, of course, one kind of answer to death and also one kind of consolation," writes Mr. Lamont; and the kind of cure poetry effects in our diseased lives is effected through the beauty—the internal order and harmony—that poetry carries, a drop of nectar to counteract the poisons breeding in life. Although it is divided into various sections, each headed by an apt preface, and although there is abundant variety of mood and articulation in the pieces selected, the totality of impression is a vast affirmation of the Everlasting Yea, an affirmation which fills the chambers of one's memory and gives one the strength to face the many crises in life. Not only a notable but a needed volume, says Mr. Untermeyer in the Introduction; and the tribute is just.

In his novels and his poems, the late D. H. Lawrence was preoccupied with the elemental facts of life, love and death. Terribly self-conscious, he often allowed resentments to rise to fever pitch—and this happened with increasing frequency in the latter part of his life. The bleak circumstances of his

early life, the audacious adventure that was his marriage, his life-long quest for health and happiness, the battles he waged with society and its stratified institutions, these together determined the curve of his extraordinary literary career. His work is unequal, and especially is this true of his poetry. Lawrence is thus one of those poets who gain in significance when read in a Selected Edition, and Mr. James Reeves has done his work of selection with wise discrimination. In his Introduction, he rightly assesses the distinctive qualities of Lawrence's poetry, its insight and force of individuality as also its prolixity and lack of memorability, and finds in the best of Lawrence "the almost unshaped utterance of a keen and vital poetic sensibility, valuing the expression of feeling and mood, rebelling against discipline and control." The greatest poetry, it has been said, is seraphically free from the taint of personality; but Lawrence's poetry is dyed thick with his personality, and that is the reason for its failure as poetry. Nevertheless, in his best poems, he did achieve a correspondence between the idea and the word, the spiral of the experience and the rhythm of the verse. The nature poems—"The Mosquito," "Bat," "Snake," "Kangaroo," "Humming-Bird," "The Blue Jay"—are among his best and, reading them, we are able to see, hear and feel these creatures as also see, hear, and feel Lawrence himself. "Baby Running Barefoot" is admirably evocative, perfect in form and articulation, and the final couplet is perhaps the most beautiful thing that Lawrence ever wrote:—

> Cool as syringa buds in morning hours,
> Or firm and silken as young peony flowers.

The epigrams, on the other hand, have the right mixture of malice and truth, while poems like "The Ship of Death" surge from the depths and have accordingly the accents of prophecy:—

> We are dying, we are dying, so all we can do
> is now to be willing to die, and to build the ship
> of death to carry the soul on the longest journey.

According to Mr. Reeves, "technical perfection without poetic insight—in short, slickness—is the commonest fault of English poetry today." This sounds too sweeping a generalization, but not quite an unwarranted one, as may be illustrated with reference to the pieces included in *Poems 1951*. The Arts Council of Great Britain offered £1,100 of prize-money to encourage the creation of poetry. There were 2,093 entries—among them "a great deal of bad verse, ranging in ineptitude from the expanded cracker-motto to grandiloquent failures to imitate *Paradise Lost*" The judges were Sir Kenneth Clark, Sir Maurice Bowra, Lord David Cecil, John Hayward, George Rylands and Prof. Basil Willey. The eight winning entries are now published with an Introduction by one of the judges, Mr. Hayward. Although the contemporaneity of these eight entries cannot be in question, none of them marks any serious breach with tradition, either in form or in expression. What they lack as a general rule is bite, the burn of poignancy, the accents of sheer memorability.

On the other hand, it is a salutary thought that so impressive a body of distinguished verse could still be written and recognized and published. Clive Sansom's "The Witnesses" is described as "a composite portrait"—a portrait of Jesus Christ—and consists of 33 poems, a panoramic sequence in which the many persons who had come in contact with Jesus in one way or another carry his story from stage to stage till the agony on the Cross. The different items are written in different metres, and each item is a double testimony—revealing both the speaker and a fresh facet of Jesus "The Impertinent Friends" by G. B. Walker is another remarkable achievement, distantly reminding one of Sean O Casey's play, *Within the Gates*. Mr. Walker's Sebastian says in defence of the long poem:—

> At least there'd be some basis for assessment,
> You can't get to grips with a dozen lines.

Here, again, there is ample variety in mood, sentiment and rhythm, and technical ability of a high order. Mr. J. P. Fletcher's "Unprofitable Journey?" is ambiguous and disturbing like its title, and "The Wintry Priesthood," by Mr. Jack R. Clemo, tells the story of the "priest" achieving freedom of movement "in the newness of truth." The remaining entries are collections of lyrics by Robert Conquest, J. C. Grant, Theodore Nicholl and J. A. Redford. Whether as Nature poems or as poems ringing variations on a central theme like Blindness or merely as character-sketches, these are all vividly suggestive, and the colliery-poems by Mr. Redford are sharply edged and disturbing in their effect. In short, *Poems 1951* is a cross-section of contemporary poetic experience, and one rises after reading it quite hopeful about the future of poetry.

K. R. SRINIVASA IYENGAR

Sensa: A Mystery Play in Three Acts. Adapted from *The Idyll of the White Lotus.* By MABEL COLLINS and MAUD HOFFMAN. (Theosophical University Press, Covina, California. 53 pp. 1950. $ 2.50).

This slender volume, excellently got up, will be welcomed by all lovers of allegorical and mystical literature and particularly by those familiar with the original *Idyll of the White Lotus*. This drama, the authors tell us,

> is a story which has been told in all Ages and among every people It is the tragedy of the Soul. Attracted by Desire, the Ruling Element in the lower nature of Man, the Soul stoops to sin, brought to itself by suffering, it turns for help to the redeeming Spirit within, and in the final sacrifice, achieves apotheosis and sheds a blessing on mankind.

The play is shrouded in the myth and magic of ancient Egypt, its characters quaintly distant, yet possessed of an enchanting, eternal quality. Compared to the *Idyll* itself, *Sensa* might seem disappointing to some readers, especially towards the end. The language is uneven and prosaic in parts, occasionally bordering on bathos. ("When thou riseth, thou riseth!"—Act III, Scene I). The dialogue in the early part of the First Act tends to be monotonous and dull. The tension throughout the play is not adequately relieved. But, even as it is, the play can be extremely moving and deeply significant to those whose minds are ready to receive it. Perhaps it is only this "fit audience, though few" to whom the authors have addressed this noble venture. It could, however, appeal to Everyman if acted with dignity and directed with vision and presented either in an atmosphere of austere and sublime simplicity or with a wealth of appropriate scenic and musical effects, and some dancing interludes. Among the characters, the High Priests are very powerfully depicted; so also Seboua and the Lady of the White Lotus. Sensa gradually grows into a heroic and splendid figure even if the transition from a naïve lad into a young neophyte is not clearly shown. Altogether, this is a well-conceived work with real, solid merits and rich dramatic possibilities. It can be commended to the imaginative reader and especially to theatrical companies in colleges and schools.

R. N. IYER

Vivek ane Sadhana. By SHRI KEDARNATH. (Navajivan Publishing House, Ahmedabad. 436 pp. 1951. Rs. 4/-)

This is easily the best book of the year in Gujarati, for its literary merits as well as its sublime contents. The original essays in Marathi have been translated and given a high literary polish under the supervision of Shri Kishorlal Mashruwala. The first edition is exhausted and a revised Gujarati edition is in the press; the Marathi version has been published, and Hindi and English versions are under preparation.

The author is a modern practical mystic with long experience of mystic practices as a Yogi in the Himalayas, and yet, as the President of the Vyavahar Shuddhi Mandal, Bombay, is yet an active supporter of the moral re-

armament movement. Though revered by Ministers and the masses, he never wants anything for himself. His is the method of scientific investigation, ever ready to question any hypothesis on rationalistic grounds. He disbelieves in miracles at any stage, and warns his readers against blind faith either in opinions or individuals. He has a keen sense of humour and an easy style which carries conviction as he argues against the prevalent orthodox ideas about individual salvation, selfishness even in spiritual advancement, individual Karma and rebirth, superstitious beliefs in priests and priestcraft, and idleness in the name of contentment.

His philosophy of the collective salvation of society, of social as against individual Karma, and of the impossibility of "individual salvation" offers contributions to the subject which are original in many ways. He goes beyond the *Loka Sangraha* of the *Bhagavad-Gita* or the *Loka-Kalyan* ideal of Buddhism and the humanistic ideals of Christianity, and establishes a positive philosophy of the service of society through individual progress. He recommends Yoga as a continuous effort for the acquisition of self-control and a nobler sense of duty, diligence and a spirit of service towards humanity. Though a supporter (without being able to read in English) of the doctrine of the evolution of the Universe and of the human species, he is a firm believer in the Supreme Force in life towards which there should be a continuous feeling of gratefulness, humility and respect. Thus equipped, the human being can, through purity and self-control, achieve unison with the universal Force and obtain unlimited strength for securing the progress of humanity.

P. G. SHAH

Man, Creator or Destroyer. By GEORGE MALCOLM STRATTON. (George Allen and Unwin, Ltd., London. 170 pp. 1952. 16*s.*)

The holocaust caused by the two World Wars has set men thinking. Wherein lies our choice? In destruction or creation, in life or death? It is a challenge that we must answer if we do not want to be, in the words of the author, "but leaves whirled and borne aimlessly by gusts of the world's wind."

Man, by his creative energy and the powers of his mind, the imagination and intuition with which he is able to pierce the veils of mystery investing Nature, shows himself "eminent above all else of eminence in this world."

The power of creation is in every person. "It is distinctly human—a spiritual use of his plain human endowment." But in this world of antitheses, the powers of creation are confronted with the powers of destruction, which have now assumed a range and a magnitude unprecedented in the annals of humanity. Mr. Stratton rightly says :—

> ...international violence is now so immense a menace to the whole world that millions of creative minds can do nothing else than invent, discover and organize for destruction. A thousand deep needs go neglected, a thousand great gifts to humanity must remain ungiven.

The remedy lies in ourselves :—

> To direct steadfastly, loyally, all that is in one's self into accord with what is Divine; to hold the person and the well-being of one's neighbour (and today all the world is neighbour) as no whit less important than one's own; and to fashion a world-wide community in which these commands govern its members.

The summing-up of the aims is as fine as the statement of the case in this beautiful brochure.

R. BANGARUSWAMI

The Estate of Man. By MICHAEL ROBERTS. (Faber and Faber, Ltd., London. 156 pp. 1951. 15s.) Received through the courtesy of the British Council.

Michael Roberts died in 1948. Mrs. Roberts has completed this book from his notes. Its theme is

> ...good husbandry, first in material resources, then in man-power, and lastly in our inner powers. In each of these, there is the lyrical side—the grandeur and beauty of the estate—there is horror at the devastation already wrought, and there is apprehension for the future . the resolving factor being the need to live in harmony and equilibrium with nature, which is the essence of good husbandry.

In the chapters dealing with "the economic potential" the world's main crops are surveyed with reference to the rising population; and the conclusion implied is that, while efforts must be made to feed all, family planning being given a chance, the Western race must be conserved at all costs. The author surveys also the extent of cultivable land and the problem of erosion. In the last hundred years, about a fifth of the world's arable land seems to have been destroyed. It must be reclaimed wherever economically possible. Forest conservation is stressed. Sources of energy are surveyed, with the same plea for economic and rational utilization.

Considering psychological resources, "The Reservoir of Talent," the author holds that, the intelligence of a few being responsible for all inventions, the judicious use of talent is imperative, suitable screening and selection being required to prevent waste. He infers, from tests in America, that Chinese and Negroes have a lower level of intelligence than whites.

The strain imposed on nerves by modern civilization, with its high tempo, is dealt with. Regimentation provides security for a while, but dulls critical faculties and creates a demand for compensating excitements. A world sufficiency of food, decent treatment of our nervous systems and discriminating choice of recreations (he praises such as restore a sense of unity with nature) he holds to be essentials for peace.

> The real problem. . .arises from economic geography.
>
> The ideologies ..are rationalizations of deeper impulses of self-preservation. It is with the fear of hunger, and the fear of racial and cultural extinction that we must deal if we want to avoid war.

It is a pity that the author died before the book was completed. In its completed form, it might have been more sequential, with more guarded statements. He expresses himself clearly and his conclusions, though debatable, stimulate thought.

M. V. GOVINDASWAMY

Eastern Science: An Outline of its Scope and Contribution. By H. J. J. WINTER, PH D., M SC., A.INST.P., M R.A S. (The Wisdom of the East Series. John Murray, London. 114 pp. 1952. 4*s.* 6*d.*)

Eastern Science does not claim to be anything more than an outline, but within its limited scope it includes a wide range of knowledge and a useful classified bibliography, helpful to those who wish to pursue the subject further. It is an indication of paths to follow and a clear guide as to how they may be followed, rather than an intensive study of its subject. Like all the volumes in *The Wisdom of the East* series, to which it belongs, it should help to bring about a better understanding between East and West.

It points out that "certain fundamental ideas are common to thinkers of all races—the atomic theory is to be found both in Greek and Jain philosophy." So the ancient learning of the East forms the basis of later, more advanced, Western science, particularly in mathematics, chemical technique, medical discoveries, work in astronomy and astrology, astronomical instruments and hydraulic contrivances. The author recalls the tremendous influence of Arabic thought and learning on

Spain and Western Europe, and is particularly interesting on the subject of India, devoting considerable space to ancient and mediæval times, to the interchange of ideas between India and China during the mediæval period, and to Indian achievement in general. A brief quotation will give some idea of his ability to compress a considerable amount of information into a limited space :—

> The legacy of mediæval Hindu science is not, however, by any means exhausted by the purely mathematical attainments, and we give two further instances of its richness and variety. The medical tradition of Susruta was maintained, as indicated by the leaves of a birch-bark Sanskrit manuscript (the Bower Manuscript) found in Kucha, Chinese Turkestan, in 1889, and dating from the fourth century A.D. Further, the metallurgical achievements displayed in the Iron Pillar of Delhi, pure, malleable, and rustless metal welded to a tapering cylinder, exceeding six tons in weight, and in the pure copper Buddha at Sultanganj made by casting, are achievements which inspire the highest respect; both also date from C A D 400.

This culminates in the chapter on Modern Times in an account of Jai Singh's observatories at Delhi, Jaipur, Ujjain, Benares and Mathura, of his instruments and astronomical tables. A final paragraph contains a salutary reminder of the dangers of materialism in modern technological advance, and recalls the value of the spiritual forces of the East as an antidote to the *malaise* of the West.

G. E. PEARSALL

The Story of Christmas: Its Growth and Development from the Earliest Times. By MICHAEL HARRISON. (Odhams Press, Ltd., London. 304 pp. Illustrated. 1952. 15s.)

Christmas has today become so materialistic, indeed commercialized a season that the study of Mr. Michael Harrison's delightful book not only opens up a veritable mine of historic data and folklore but makes one realize that however much we stand in danger of forgetting the Christian significance of the Feast of the Nativity, countless Yuletide customs practised all over the world still bind us to far older, archetypal images rooted in the Unconscious. Thus the *Christmas tree* which is often erroneously considered to have been imported into England under the influence of the Prince Consort, is traced back through Hanoverian times to the boughs and trees that decorated mediæval towns at festivals and although Mr. Harrison admits that there is no direct reference to candle-decked trees, he points to the repeated appearance of the *light and fire motif* which, through the Yule Log, symbolizes one of our earliest forms of cosmic apprehension—the rebirth of the sun. It might be interesting here to refer also to the illuminated cosmic tree which plays a part in certain versions of the *Grail* legend and may well be connected with Eastern stories.

A particularly fascinating feature of the book are the accounts of plays, mummings, masques and revelries varying from village *junketings* to the *baroque extravaganzas* of the Restoration which followed the era of Puritanical repression in which Christmas Day was officially ordained a day of work.

Geographically Mr. Harrison covers an immense range and he is particularly informative in regard to the light he sheds on the widespread *mysteries*, from their simplest rustic form in the "Crib" and the Epiphany Plays of the Stella (three Kings) to the Classic masterpieces of Lope de Vega. So, too, he gives us an insight into folk customs in the remote valleys of the Pyrenees where there are still vestiges of the ancient feast of the dead, and where Christmas celebrations, on account of the snow, have to wait for *Candlemas*—the ancient feast of the Mother Goddess who here takes the curious form of the Holy Cat (*San Gato*).

It is indeed impossible in so short a space to do justice to the richness and variety of the material treated in this volume, which is rendered all the more attractive by the lively text and the charming illustrations which accompany it.

HANNAH CLOSS

Two Eggs on My Plate. By OLUF REED OLSEN. Translated from the Norwegian by F. H. LYON. (George Allen and Unwin, Ltd., London. 300 pp. Illustrated. 1952. 15*s*)

This book is written in effective reportage. It tells an authentic story of spying and escape in World War II, and will doubtless attract a wide public. One example will suffice to give an idea of the tone and degree of sensitivity maintained throughout:—

> While crossing the street by the Marble Arch, I suddenly caught sight of an airman from the 330th Squadron who had been one of my best comrades up in Iceland....
>
> "What's the matter with you?" I asked. "Have you lost your tongue?" It came out at last: "But in Christ's name—we thought you were dead and buried long ago—weren't you killed in a parachute jump in Norway?"

To those for whom war is "terrifically exciting" and who admire "the sheer bluff" with which enemies outwit each other, *Two Eggs on My Plate* cannot but prove stimulating. To those for whom war is the great human tragedy, however, and who do not regard callousness and deceit as being among the human virtues, it will read as a painful record of physical courage exploited and misapplied, a 20th century testament of the appalling trickery, lying and cruelty, which are dressed up as patriotism when Mars is on the march.

The saddest aspect of this book is that it shows no sign of redemption through suffering, or gleam of wisdom when the peace bells rang. There is no indication that the author or his colleagues, brave men who often narrowly escaped torture and death, regard their exploits as anything more than schoolboy pranks. Theirs is a naive acceptance of violence and cunning pitted against violence and cunning, a blind belief in war as a remedy.

While some may read *Two Eggs on My Plate* with pity and concern and horror, it will doubtless fill the hearts of many politicians and commercial men, skilfully guiding human effort to profit-making preparations for World War III, with good cheer and high hopes of battle for the Olsens of tomorrow.

DENNIS GRAY STOLL

The Book of Idols: Being a Translation from the Arabic of the Kitāb al-Asnām. By HISHAM IBN-AL-KALBI. Translated with Introduction and Notes by NABIH AMIN FARIS. (Princeton Oriental Studies, Volume 14. Princeton University Press, U. S. A.; Oxford University Press, Geoffrey Cumberlege, London. xiii+59 pp. 1952. $2.50, 16*s*)

The importance of Ibn al-Kalbi's little treatise on the idols worshipped by the pagan Arabs before Islam has long been recognized. The original text, preserved in a unique and precious manuscript in the library of the late Ahmad Zaki Pasha of Cairo, was published by its learned owner in 1914; a second edition appeared in 1924. The book has been translated into German, and partly translated into French. This English translation is a very welcome addition to the bibliography of this important subject, and has been clearly and competently made by a distinguished scholar. The translation is well documented and liberally annotated. To the parallel literature should be added the relevant sections in Ibn Habib, *Kitāb al-Muhabbar* (Hyderabad, 1942), al-Shahrastani, *Kitāb al-Milal wa'l-nihal* (a new edition was recently published in Cairo) and Abu 'l-Ma'ali, *Bayan al-adyan* (ed. 'Abbas Iqbal). Mr. Faris's translation is wonderfully printed at the Princeton University Press, and makes a worthy addition to the excellent Princeton Oriental Studies.

A. J. ARBERRY

THE INDIAN INSTITUTE OF CULTURE

[The following paper by **Immanuel Olsvanger** was read and discussed at the Indian Institute of Culture, Basavangudi, Bangalore, on the 15th of November, 1951.—ED]

CONTENTIONS WITH GOD:

SOME ASPECTS OF JEWISH FOLKLORE

Separated by space, we are united in spirit, we Asians. Some Europeans speak of the "Spiritual East." We Asians are of bones and flesh and boiling blood; but we are so endowed by the benign influence of our climes as to be able to read and to absorb the ever-present revelation of the Supreme Being. We are good friends with Him. He dwells within us; we speak of Him in earnest and in joke. Only fools will say: "Impious people! Even when speaking of God, they see fit to jest." Think of the Hassidic Rabbi who, while walking with a friend, saw a Jewish cab driver, in Praying Shawl and Phylacteries, greasing the axles of a wagon.

"What an uncouth man!" exclaimed the friend. "Even while he prays, he greases the axles!"

After a moment's thought, the Rabbi spoke: "What a truly pious man! Even while he greases the axles, he prays!"

The pious Jew is permanently engaged in prayer, oral or mental. In any Jewish townlet one can see the Synagogue beadle going from house to house and hear him chanting: "Arise, ye Jews, dear pious Jews! Arise to praise the Creator!" For so did God love His people, that He followed them into exile! It is the love of the God who constantly dwells (*shokehn*) amongst His children, and who is therefore called "Shekinah." One might translate it "God's Soul" or "the God-Mother," *i.e.*, God in His motherly relations to His children. God made an eternal covenant of Love with Israel. As a reminder of it the Jews put on Phylacteries containing a parchment scroll, on which is written the dogma: "Hear, O Israel, God is One." God, too, according to a *Talmudic* passage, puts on a Phylactery, and in His are written the words: "Who is like unto Thy people Israel, an only nation in the world!"

"God, Israel and the *Thorah* form one Unity," according to the *Zohar*. In a *Midrash*, a collection of utterances of wise Rabbis, are quoted the following words of God: "Of all peoples I loved Israel, of all my creations—Right: accordingly I gave my beloved creation to my beloved People! Israel, in that *ye* do Right, am I exalted." If a man performs the duty of an upright judge even for one hour, the *Talmud* says of him that, together with God, he is a *concreator of the world*. And God, the Dispenser of Justice, does not judge according to His own opinion alone. Not only does He solicit the opinion of His angels, but He receives with due consideration the views of wise men. Once a Rabbi of the *Talmud* encountered the prophet Elijah and asked him: "What does God do?"

"He deliberates on the verdicts of wise men," was the reply.

Once during the Day of Atonement, God even appeared in the Holy of Holies to the High Priest Ismael and said to him: "Ismael, my son, bless me."

The priest said: 'Lord of the Universe, may Thy mercy overcome Thine anger."

A benediction, from whomsoever it proceeds, is always important to its recipient. After a combat of a whole night, in which God was vanquished by the man Jacob, the Lord of the Uni-

verse saw Himself compelled to bless the patriarch, and He named him Israel, the God-fighter. In combat with God, Jacob won an eternal bond of love with Him. That is the inner meaning of the Biblical Jacob narrative.

God being vanquished or His being limited in power does not appear in equal boldness in any other sacred literature. The ancient Indians, it is true, expressed doubt concerning His all-embracing knowledge, in the famous hymn of the *Rigveda*, the hymn of that religious scepticism which alone can bring out real religion :—

> Who knows the secret? Who proclaimed it here?
> Whence, whence this manifold creation came?....
> The most high Seer, that is in the highest heaven,
> He knows it!...Or perchance even He knows not!

Similarly, according to an ancient Hebrew conception, Wisdom is a spring which has an existence separate from God, and to which God alone first perceived the way. Thus Job says in one of his speeches :—

> Whence comes wisdom? Where is the place of understanding ....Only God knew the way to it.. .He prepared it and probed it, and He said to men: "Behold, the fear of God—that is Wisdom."

By revealing wisdom to men, God made it equally accessible to man as to Himself. Thus man can, by means of his human understanding, seek to influence Him, the Almighty. Thus Abraham tried to save Sodom and Gomorrah; and his intercession was rejected, not because of God's superior power, but by the force of impartial right. But He is always ready to accept sincere repentance, as in the case of Nineveh, when Jonah urged upon God that He keep His promise to destroy the city. But on several occasions Moses did succeed in inducing God to abandon His wrath and to show mercy to His people.

And God loved this prophet dearly and, according to the *Talmud*, wept on the day of his death, the story of which is told dramatically in the *Talmud*. The Archangels flatly refused to descend to fetch the soul of Moses. Only Samael, the Chief of the Satans, consented to do so, but he was forced to retire when confronted with the majestic light issuing from Moses' face. Finally, God Himself came down and ordered the soul of Moses to leave her body. The soul emphatically refused: "The body of the purest of men I do not wish to leave." Then God touched His servant lightly on the lips and drew out his soul with a kiss.

Moses occupies a unique place in Jewish legend. Even before the revelation on Mount Sinai, Moses had had some argument with God. He saw God inscribing the words: "Long-suffering is the Lord" and asked: "Lord of the Universe, long-suffering surely only to the righteous?"

God responded: "Also to the sinners."

Said Moses: "But didst not Thou say elsewhere that the sinners should perish?"

And God answered: "Thou wilt yet be reminded of our controversy of today."

When later Israel sinned with the Golden Calf and Moses begged for mercy, God waxed wrathful and said: "Didst thou not once say 'long-suffering only for the Righteous'?"

Whereupon Moses replied: "But did'st Thou not forsooth say 'also for the sinners'?"

Thus God was compelled to allow the plea. Not only does God allow His anger to be appeased, but He seeks out those who can help Him to reverse His unpropitious decisions. Thus, when about to punish Israel, He turned to Isaac: "Isaac, thy children have transgressed," but Isaac replied: "My children? Not *Thy* children? When they accepted the *Thorah*, Thou didst call them *Thy* children, and now that they have sinned they are *mine* and not *Thine*? Consider, O Lord, for how long have they sinned? The span of life is 70 years, and only after the 20th year can a man be held responsible for

his actions; thus they could have sinned only 50 years. Of these they sleep 25, they pray and eat for another 12½, in which time they cannot sin. Thus, they could have sinned only 12½ out of 70 years! Now, if Thou art willing to bear one-half of these sins, I am prepared to bear the rest."

And God had to consent. He has to admit that man created by Him and by Himself described in the *Thorah* as having a heart "evil from his youth" cannot commit an unexpiable sin. "If I sin, what harm do I to Thee, Thou Guardian of man?" is the grave accusation which Job throws in the face of God.

And Cain the fratricide, when challenged by God, "Where is thy brother Abel?" answered, so relates the *Midrash*, "Am *I* my brother's keeper? Dost Thou demand an accounting from *me*? I demand it from *Thee*, for Thou art the Keeper of all creatures. I killed, because Thou didst implant in me the evil impulse, but Thou, Supreme Keeper, why didst Thou not guard him?"

And God could think of no answer. He had promised in the *Thorah* to guard His creatures. He had failed. The *Thorah* is binding for Him as it is for man. His authority is limited by the Law which He himself has given. The following *Talmudic* passage illustrates that limitation. In a legal debate amongst scholars, Rabbi Eliezer disagreed with the others and exclaimed: "If I am right, may Heaven confirm it!"; and a heavenly voice was heard, "It is to be decided in favour of Rabbi Eliezer."

Thereupon one of the scholars exclaimed, "We pay no heed to heavenly voices, for God himself has written in the *Thorah* 'The majority must prevail' and we are in majority against Rabbi Eliezer."

Next day, Rabbi Nathan encountered the prophet Elijah, of whom he asked: "What did God do at that Hour?" and the prophet replied: "Laughter was in His voice and He said: 'My children outvoted me.'"

It may be said that the relationship between God and man is here more intimate than that between father and child. He is both Father and Brother to man. "The Holy One, blessed be His name, designates His people Brothers," says a *Midrash*. "and it is not like brothers who dislike one another, but like Moses and Aaron, who loved one another, and each was happy in the greatness of the other." How elevating this thought of the Brotherhood of God! Francesco d'Assisi proclaimed the Brotherhood of Nature whilst preaching to his "sister birds," his "brother fishes," his "brother wolves." His "holy communion with Nature" led him to the idea of the Brotherhood of Nature. The Rabbis in their holy communion with God arrived at the idea of the "Brotherhood of God." To this conception the saintly hermit of Assisi could not rise.

It is, however, the learned scholars first and foremost that stand thus intimately with God. In some matters the right to influence the decision of the scholars is taken away from Him, especially when they plead for justifiable mercy as against merciless justice. Mercy is the supreme virtue which must animate God as well as man. Even the most important prohibitions, such as that against writing or journeying on the Sabbath, cease to apply to a physician who must travel to the sickbed and write out prescriptions to save the life of a human being, but only in that event.

And God too has to bow to this law. Once, on a Day of Atonement, when God inscribes in the Book of Life the fate of all men, the celebrated Rabbi Levi Isaac of Berditshev reminded God of this law: "Lord of the Universe," he exclaimed, "if Thou intendest to forgive, then affix Thy signature in the Book of Life; but if Thou meanest to condemn, then I, Levi Isaac, Rabbi of Berditshev, forbid Thee to write on this holy day!"

"If Thou wilt bring an unmerciful verdict, we, the righteous and pious, shall proceed to nullify that verdict!"

runs another saying of this somewhat overbold Rabbi. "Boldness is effective even in Heaven," says the *Talmud*. One need only understand how to force the issue as Jacob did.

Once God became embarrassed through the boldness of a Jewish layman. It was in a Roumanian town, whose Governor had inflicted a pernicious law upon the Jews. Now one of the Jews hastened to the Rabbi. "I desire," he said, "to have a suit with God. According to His Holy Writ we are His servants only, and according to the same writ no one has the right to punish the servant of another. Therefore God must render null and void the Governor's law."

The Rabbi replied, "It is the rule that after a case has been presented by both parties, both of them must leave the chamber. Therefore you should now go. But as the departure of the other party, namely, of God, is neither desirable nor possible, for He is Omnipresent and without Him we cannot exist a single moment, it would be unjust to make an exception for Him and allow Him alone to remain. Therefore you may remain"

Then the learned Rabbis consulted the law-books and found that God had been entirely wrong in allowing the Governor to promulgate that pernicious law. They endorsed their verdict and God had to accept it. Three days later, it is said, the troublesome law was repealed. God has to be true to His promises, or He has no right to expect men to be true to theirs.

A certain Jew, appearing after his death before the throne of God, was asked the usual questions: "Hast thou been honest in thy deeds?"

Answered the Jew: "And Thou, O Lord! Hast Thou been honest? The Jews, who adore Thee alone, go through life in poverty, but the Christians, who assign to Thee a wife and a son, enjoy wealth and luxury! Why didst Thou not care for my welfare as Thou didst promise? I should like to see what would be Thy course, if Thou wert in reality burdened with a wife and children and had a God who cared for Thee as Thou carest for us!"

And there was silence on the part of the Lord of the Universe.

"If Thou wert a man, experiencing human suffering, Thou wouldst be more gentle in Thy treatment," is the inner meaning of this jest, a thought genuinely characteristic of the Jewish folk-soul, lying as it does at the root of one of the more powerful creations of the Jewish mentality, namely, at that of Christianity.

Modern Jewish folklore abounds in stories of contentions with and complaints against the Almighty. "God took from me 10,000 roubles and then —my wife," complained a Jew against God before a Rabbi. "How unjust, how unreasonable! One would not have expected such a deed of God; much rather, He should first have taken my wife, the 10,000 roubles afterwards; for then I had got me a new wife with another 10,000 roubles as dowry; and then each of us, both God and I, would have a wife and 10,000 roubles!"

The story goes no further. But if the Rabbi did decide, then God would have surely been obliged to return the money!

Cognate with the dispute with God is the dispute on God's behalf, or—in the Jewish case—on behalf of this people's conception of God. Here is an example: A Christian priest asked a Rabbi with whom he was on friendly terms: "Why do you persist in believing in a 'God of vengeance?' Why not accept our God of Love?"

Answered the Rabbi: "What does the term 'God of vengeance' mean? It means that we cede to Him all acts of vengeance and we practise love! If now, with you Christians, the rôles are reversed, we certainly are not to be blamed."

There is deep truth in this jest. God of Love? God of vengeance? How can our human mind presume to ascribe human traits and virtues to Him, the Infinite? It matters little how we name

Him, but much how He permeates our life. In this respect, I believe, the religion of all of us, in so far as it is not a rote-learned dogma but a genuine experience of God, knotted with all our virtues and vices, passions and meditations, can be called *Henotheism*. Max Müller coined this term to describe the specific form of the ancient Vedic religion: a successive belief in single Supreme Gods.

If we substitute in the place of the Gods the attributes that we ascribe to Him, we shall clearly recognize Henotheism in ourselves. If we, as religious men, are called upon to bear affliction, we pray to God, who is for us in this mood of our souls the All-Loving. But if we feel a wrong done to us by others, and feel offence and anger—a natural feeling which cannot be dogmatized away—we pray to God to punish those who have wronged us. Here we forget that on another occasion we ourselves have appealed to quite another quality of God. As long as we mortals live as we do today, we shall remain Henotheists. Only after every oppression, persecution, hatred has been expunged from human life, will the idea of an avenging God vanish from our mind. This is the time prophesied by Isaiah, when the lion and the lamb shall graze together. The Jew calls that time "the day of the Eternal Sabbath."

The Jewish Nation is, in the words of her prophets, a "servant of God," but God is not Lord and Master, but Father, Husband and Brother, who requires the aid of the servant for the carrying out of the Divine plans. Thus the Sun with all its heat requires the aid of a cold magnifying glass to burn a hole in a piece of paper. This conception is not a "megalomania of a crowd," if the servant of God is actively aware of the responsibility which his servitude places on him. The formula "God, Israel and the *Thorah* form one Unity," was the source of this conviction.

In the various aspects of the Contention with God is to be traced the struggle to acquire this unity, that "sainted longing of the nation after a Higher Betrothal." It is in the nature of things that the struggle assumes various forms according to the stage of spiritual development of the individual. Everybody can at the most become "like to the Spirit whom he comprehends," to use the words of Goethe.

That other Spirit, which we cannot be like, because we cannot comprehend it, the All-Embracer, about whom we do not dare to assert "He is," or "He is not," the All-Sustainer, who shines in the tranquil glow of the rays of the rising sun, who glitters in the "starry sky above us," who looks at us through the shining eyes of our children, and who pervades everything that has life or is life-giving—of Him whose Hand we perceive at work in ourselves with a childlike happy astonishment, we say at every time and in every clime: "Holy, Holy, Holy is the Lord of Hosts: the Fulness of the world is His glory."

IMMANUEL OLSVANGER

ENDS AND SAYINGS

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

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A world state seems today inevitable, according to Dr. H. C. Mookerjee, Governor of West Bengal, but whether it will come into being "through mutual understanding, by force of circumstance or by disaster and futile war" remains to be seen. He was addressing a public meeting at Calcutta on August 25th in the hall of the Sadharan Brahmo-Samaj and Fraternity of Faiths Organization.

The shock of the last great war, he said, had made people realize that a common existence for mankind was inevitable if humanity was to survive. The lesson of human unity, however, is taught not only by shared sufferings. That the globe is an economic unit is being more and more clearly recognized. The appreciation of its cultural unity is the next great step towards "the harmony of the peoples of the earth."

It is certainly more worthy of human dignity to move deliberately towards world unity than to wait for circumstances to cut off retreat and be driven into it by the beaters, suffering and scarcity, like wild elephants into a stockade. Lasting harmony, moreover, cannot be imposed from without. It can come only from a wide-spread moral regeneration that shall put altruism above self-interest, individual or national.

The Present Question Conference, founded in 1945 to study outstanding modern problems, had "Conflicts of Loyalties" as the general theme of its interesting and vital meetings at Oxford from August 2nd to 9th. This eighth of its Conferences was attended by 180 delegates, with visitors from most European countries, Africa, Canada, India and the U.S.A. The conflicts considered included those between national loyalty and party loyalty on the one hand and the world community on the other; between morals and politics; art and authority; self and family; education and indoctrination; and the profit motive and social purpose of industry. All were presented by thoughtful, and in several cases highly distinguished, speakers.

Mr. Heinz Westmann, founder of the Conference, struck an important note in recognizing the fundamental problem for a free and responsible society to be less that of the acquisition of further specialized knowledge than that of communication between specialists themselves and between them and their fellow-men.

Prof. M. Polanyi, in an outstanding address on "Science and Faith," referred to the dominance of science today as so great that psychologists, historians and economists were "striving self-consciously to be scientific." By the sort of proof proper to science, he said, it was easy to prove that justice was the will of the stronger, but this sort of proof had no bearing on the beliefs that sustained us as moral beings, and which must be resolutely held. He said that in the last five years the conviction had arisen that "moral judgment did possess imperative power." That is a phenomenon, happily, that repeats itself from age to age. *The moral imperative is innate in man and no sophistry can permanently overlay it.*

The ironical fact, indeed, had been pointed out by Bertrand Russell, as Dr. J. H. Oldham mentioned in his lecture on "Man and Truth," that "just when the man in the street had begun to believe in science, the man in the laboratory had begun to lose faith."

Dr. S. Radhakrishnan, giving the Convocation Address at the University of Jammu and Kashmir at Srinagar on August 18th, stressed the responsibilities of leadership and the paramount importance of character in those who guided the destinies of the nation. No State, he said, could survive the challenge of history unless its administration was entrusted to leaders "imbued with democratic faith, the buoyant hope for the future and the vision of brotherhood." External invasion was not the only peril which society faced; internal disorder, graft and greed, and also incompetence, constituted a continuous peril and had to be courageously opposed.

Incompetence, devastating as may be its physical and economic results, is in a different category from graft and greed. The latter, being moral defects, if allowed to go unchecked in the national leaders undermine the very foundations of community life, putting a premium on the flouting of the moral law. The leaders of a people are, from their very prominence and power, adjudged by the masses to be "excellent men," worthy of emulation. "The world follows whatever example they set." Heart-searching might well be undertaken by every public servant and every party leader in the light of Dr. Radhakrishnan's warning:—

> Unless the leadership comes up to this vibrating quality of vision, that they are serving a cause greater than their own, unless that kind of enlivening enthusiasm spurs them, the country will fail.

The Royal India, Pakistan and Ceylon Society, which had for years been interpreting to the West the culture of undivided India and Ceylon before the recent political changes made necessary a change in the Society's designation, has had a wide influence, not only through its meetings in London but also through its excellent journal. The Society's recognition of the persisting cultural links between the three present political units and Britain was reflected in the cultural mosaic of the programme of the Summer School held under its auspices at Wadham College, Oxford, from June 27th to July 1st, inclusive. The subjects presented ranged from "Romance and Religion in Indian Painting," "The Indian Sword," "Bengali Poems—Mediæval and Modern" and "The Influence of India in Portuguese Art" to "Modern Pakistani Literature" and "The Language Problem in Pakistan," with lectures on "Historic Houses near Oxford" and "Tribal Life in Baluchistan" and "A Talk on Siam." There were besides a concert of South Indian music and films of India, Ceylon and Everest.

Such meetings are eminently worth while for promoting mutual understanding and world unity.

Shri C. Rajagopalachari, Chief Minister of Madras, inaugurating at Madras on August 22nd the Fourth Conference of District Medical Officers and Superintendents of Hospitals in the State, affirmed his belief that, as truth was one, the science of medicine was one. Therefore the making of every single idea into a separate system was a mistake. Naturopathy, he maintained, was not a system different from the others; every modern doctor practised it. The first article of faith in the modern system was that the natural processes in the body effected the cure. "Doctors supplied deficiency or removed poison and helped Nature to cure itself." There was, however, one difference in favour of the so-called "Indigenous" school:—

> The Indigenous practitioner had in him the essential faith and the firm feeling that the "human body is one and the various organs of the body are not separate and, therefore, the treatment should be unitary." From this fundamental article of faith, modern medicine had, for a time, strayed away.

Happily, it is increasingly being recognized that "the human system" includes more than the physical corpus, and psychosomatic medicine is pointing the way back to the need, stressed

centuries ago by Paracelsus, for consideration of the whole man and for recognizing the part which the emotions and the mental attitude play in bodily disorders and their cure.

The Chief Minister's advice was sound—that the followers of the several systems forget their prejudices, come together, "take out of the common fountain of truth and practise medicine as such."

There is no mirror to compare, for justice and frankness, with the expressed opinion of a sincere and fearless friend. The impressions of present-day India received by Mr. Louis Fischer, Gandhiji's American friend and his understanding and appreciative biographer, as expressed to the Bombay Union of Journalists on August 29th, deserve, therefore, very thoughtful consideration by all Indians.

He recognized the considerable progress made in carrying out the constructive programme—free India, he was convinced, had achieved more, for instance, than Russia had between 1921 and 1925—but he had been disappointed. He felt that India had neglected her villages, "and villages mean the real India."

> I had expected to find a democratic revolution going on in the country and I came to seek that revolution but there has been little change since you gained your freedom.... Revolution does not mean shooting It means drastic changes in the living habits of the people.

India, he said, had yet to achieve "the essence of democracy," which lay in the relations of individuals. We understand Mr. Fischer's finding that Gandhism is dead in India. And yet the values for which Gandhiji stood are still a living power in many hearts and lives. But there is no doubt of the need for India's leaders and her people generally to return to Gandhian principles. Not the least of these was the importance of individual initiative and responsibility. Mr. Fischer's reminder is pertinent, that

> you cannot go on blaming your Government for failing to do everything desirable. In a democracy people work with Government and more without it.

The questions whether India's noble traditions and rich culture were worth preserving and, if so, whether totalitarianism would permit their survival, were put squarely to the new graduates of the Bombay University by its Chancellor, Shri G. S. Bajpai, in his Convocation Address on August 19th. Why, he very pertinently asked, abandon the objective named in the Indian Constitution, to secure to all not only "justice, social, economic and political" but also

> "liberty of thought, expression, belief, faith and worship" as a right sacred to every citizen, because social and economic justice has not already been secured to perfection for all and, in the opinion of some, can be achieved only through violence and chaos?

Choice was necessary between the two types of democracy, that "inspired by the ideals of the people's welfare and working through constitutional and peaceful methods" or "the dictatorship of the proletariat." It was not, Shri Bajpai declared, an academic question whether

> uniformity of thought and behaviour, the casting of each personality in one mould, the acceptance of the State's commands and doctrines without argument and without conviction in ethics, in art, in science and in the entire domain of belief and conduct [would] be a fair price for the blessings of the new and sublimated Marxist society.

The survival of the cultural values of any people is a matter of world concern and certainly the rejection of all of India's literary heritage that cannot be fitted into the frame of dialectical materialism would have far-reaching and disastrous consequences for world culture. A world that has found material objectives and solutions "not enough" is increasingly looking to India for values that can satisfy the questing human mind and heart.

The Aryan Path

CALCUTT CENTRA LIBR UNI

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"—

There is no satisfying lusts even by a shower of gold-pieces. He who knows that lusts have a short taste and bring suffering in their train is wise.

So says the Master Gautama, He who followed in the footprints of His Illustrious Predecessors. This Verse 186 of the *Dhammapada* contains a principle of conduct which modern Psychology ignores. Lust carries within itself the force of greed: lust is ever avaricious. It craves fulfilment repeatedly, for its pleasures are short-lived.

The ordinary kind of lust is described in the *Gita* (XVIII. 38) as *rajasic*—mobile, seeking satisfaction of a craving and, as soon as it is satisfied, asking for more. Its pleasure arises "from the connection of the senses with their objects which in the beginning is sweet as the waters of life but at the end like poison." Furthermore, repeated indulgence tends to draw it downward to a grosser materiality. It becomes more and more dull and dark and tends "both in the beginning and the end to stupefy the soul."

The modern psychotherapist, to whatever school he belongs, not knowing what lust is, whence it arises or how it can be controlled, sometimes tends to the dangerous belief that indulgence will cure by producing satiety. Modern Psychology well knows that man is dual—human and animal. But the origins of human-ness and animality are traced to a wrong source called the mind, and that mind once again has remained *terra incognita* because its nature and its powers are not adequately understood.

Above all, the part played by the emotions is not comprehended. Their relation, on the one hand, with the senses and the organs and, on the other, with the mind—the sixth sense and therefore material—is one factor. Then, the relation between the functions of this combination and the higher mind, Man, the real Thinker, is the other. Un-

less these relations are recognized the true prescription for the control of lust, be it of sex and the body, or of anger and greed of the mind, will not be discovered.

The profound teaching is presented in these very simple words of the Mahayana tradition :—

Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mara. It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart.

How, then, is man to control the force of lust, which, satisfied, develops greed and grosser types of concupiscence, and, when opposed, becomes irritated and wrathful? From passion proceed anger and avarice and thus in this world men and women are ever face to face with the three gates of hell. (*Bhagavad-Gita*, XVI. 21)

The person desirous of controlling his animal tendencies has to clear his consciousness and fix in his understanding the truth that it is not by gratification or by satiety that he will be able to rise above those tendencies. He must also gain the conviction, born of knowledge, that he need not and should not remain a prey to his animalism—whatever its name and form. Next, that the Controller is within him, nay, is himself. One or two experiments in perceiving that he himself is other than and superior to his animal tendencies will bring him real confidence. Once a man gains the faith, rooted in knowledge, that he is the master and controller of his animalism, the rest will be easy. Of course, effort will be needed to control the enemy seen and to gain the final victory over him. But well begun is half done, and the initial perception of his own superior nature as the Controller is the preliminary step.

There is one more thing which he who is afflicted with animalism must learn, if he wants to conquer it. Western Psychology classifies mental states which are joined to emotional ones. The Psychology of the *Gita* and the ancient Sages also classifies the *moral* states, treating the mental states as effects produced by moral conditions. The old-world Psychology lays bare unsuspected bases of error; it discloses the most subtle forms of self-delusion; it marks out the true course so painstakingly that the dullest mind cannot fail to gain a clear perception of the way to gain the victory over animalism. The Will to fight and to succeed will open the ways to knowledge and with this Will as bow and arrow a person can successfully take aim and hit the mark. Otherwise? What happens to the mentally lazy and morally blind? Says the *Dhammapada* of the Master Gautama Buddha (Verse 240):—

As rust springing from iron eats into its own source, so do their own deeds bring transgressors to an evil end.

SHRAVAKA

UNITY AND HARMONY IN SANSKRIT LITERATURE

[We publish here the summary, prepared by the lecturer, of the very interesting address on this subject delivered at the Indian Institute of Culture, Basavangudi, Bangalore, on August 26th, under the chairmanship of Principal K. Sampathagiri Rao of the National College, Bangalore. The lecturer, **Shri K. Balasubramania Aiyar,** Member of the Legislative Council, is a Secretary of the Kuppuswami Sastri Research Institute, Madras, and a well-known Sanskrit scholar. The message of unity and harmony which Sanskrit literature conveys, as is well brought out here, is one of which our modern world stands in most urgent need.—ED.]

In this lecture on "Unity and Harmony in Sanskrit Literature," my only attempt will be to share a few rambling thoughts with you. In one scene, Shakespeare shows us Hamlet, the Prince of Denmark, walking, reading a book. Polonius meets him and asks, "What do you read, my lord?"

And Hamlet answers: "Words, words, words."

Evidently not satisfied with this answer, Polonius further asks, "What is the matter...that you read?"

Now it may be true that some books we read are "words, words, words." But no great literature is merely words.

The English word "literature" is derived from the Latin *litera* (letter). But the word for literature in Sanskrit is much more expressive and significant. It is *Sāhitya* or the state of union.

Bhamaha, the great Indian rhetorician, expands this as the union of *Śabda* and *Artha*, namely, word and sense united together, where the harmony consists in enhancing the beauty of the *rasa* or æsthetic sentiment of the composition. It is a complete harmony and commensurateness between the expression and that which is expressed, between form and content.

Another great Indian *Alaṅkārika*, Kunthaka, has described it thus: "*Sāhitya* is the harmony between one word and another in the expression and between one idea and another in the expressed."

The great Vaishnavite saint, Pārāśarabhatta, similarly speaks of the *Soubhrātra* (brotherliness) between the words and the brotherliness between the ideas and prays to Lakshmī to vouchsafe to him this boon of literature. Hence the finest poetry consists in the perfect union or complete understanding that subsists between the word and the sense. Metaphorically, this has been sometimes described as the marriage of word and sense. Wilfred Meynell,

in his biographical note to Francis Thompson's poems, writes: "'Sister's Songs' is a poem to be read aloud, for sound and sense herein celebrate their divine nuptials."

Kālidāsa likens the union of Shiva and Pārvatī in the *Ardhanārīśvara* form to this union of *Vāk* and *Artha*, word and sense. In *Raghuvaṁśa* (I.1) it is said, "For the correct understanding of words and their meaning; I bow to Pārvatī and Parameśwara, who are the parents of the universe and are associated together like words and their sense." It is not the ordinary union of sound and sense, which consists in a word having a meaning and denoting it. It is a union *par excellence*, in which, apart from the ordinary meaning of the words and sentences of a literary piece, there is a suggestion of a noble emotion or idea which enhances the beauty of the composition and creates a profound æsthetic joy in the heart of the hearer or the reader. This has been called *Dhvani* in Sanskrit Rhetoric. The genius of great poets like Vālmīki, Vyāsa and Kālidāsa consists in this *Dhvani*, namely, the peculiar unity and harmony of sound and sense. The Sanskrit language is so constructed that the Sanskrit words have three *Śaktis*, namely, *Abhidhā* or the well-accepted meaning of the word; the secondary significance, called *Lakshaṇā*; and the third, the most important, the *Dhvani* or suggested meaning. I can illustrate the *Dhvani Śakti* by a beautiful *śloka* found in the *Kumārasaṁbhava* of Kālidāsa, in which he goes into ecstasies over the beauty of the voice of Pārvatī.

The *Dhvani* of the words *Anyapushtā* and *Abhijāta* suggests to the reader the fine idea involved in the verse. The poet suggests that the beauty of the voice is not merely the sweetness of the sound but is also the outward expression of the beauty of the soul. Thus: "When she of sweet voice spake, radiating nectar, as it were, even the notes of the cuckoo appeared harsh to the listener, like the sound of a harp untuned." Many more examples can be given from Sanskrit literature but I shall resist that temptation for want of time.

There are three aspects of unity and harmony in Sanskrit literature, which I want to stress: (1) Unity and harmony of word and sense, (2) unity and harmony between man and Nature, (3) unity and harmony between Nature and God. Indian poets have often pictured to us, by their beautiful descriptions, the unity and harmony of feeling, emotion and sensation that exists between man and objects of Nature such as flowers, creepers, plants, trees, animals, and even inanimate things like clouds, rivers, mountains, etc. The poet Wordsworth says:—

Thanks to the human heart by which we live,
Thanks to its tenderness, its joys, and fears.
To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears

The finest description and realization of this unity of human beings with Nature will be found in Kālidāsa's *Śākuntala*. The heroine Śa-

kuntalā is a child of Nature, reared from her infancy, as her very name implies, by the beautiful birds of the forest. She, the abandoned child of an *apsarā* of heaven, is picked up by the great sage Kaṇva and brought up by him in the atmosphere of his *tapovana*. She lives and moves and has her being amongst the creepers, plants and trees of the forest and grows as a companion of the gentle deer and of the lamb. She loves the creepers and delights in tending the plants and watering them and revels in the enjoyment of the forest scenery. When she goes to join her husband, Dushyanta, everything in the hermitage is moved with the grief of separation from her. The sage Kaṇva calls on the trees of the hermitage to bid farewell to Śakuntalā who is going away to join her husband in the city, and he utters a beautiful verse describing the affection and friendship that subsist between Śakuntalā and the creepers, plants and trees of the forest. It seems that Śakuntalā would not drink water before she had watered the plants. Even though fond of ornaments, on account of her affection for the creepers she would not pluck the flowers from them and she celebrated her own festival when the trees showed their first sprouts in the spring. Such is her attunement of heart with Nature, that Kālidāsa speaks of the trees having given her presents on the occasion of her going to her husband, in the shape of beautiful flowers and red gums for lac-dye for her feet.

Kaṇva likes to call the trees the nearest and dearest relatives of Śakuntalā and to fancy that the trees replied to him in the beautiful sound of the cuckoo. Before parting from the hermitage, Kālidāsa says, she takes leave of the *vana-jyotsnā* creeper, which has just twined itself on the branch of the mango tree. Kaṇva is moved with the same feeling of satisfaction at Śakuntalā's joining her husband as at the creeper approaching the mango tree. This poetic fancy of the oneness of man with Nature is sustained by the conviction of the Sanskrit poets of the truth of the one Spirit which pervades all creation, and exists as much in the objects of Nature as in the human mind.

John Ruskin, in his *Modern Painters*, Vol. III, refers to this as the "Pathetic fallacy." He says

> this fallacy is of two principal kinds. ...it is the fallacy of wilful fancy, which involves no real expectation that it will be believed; or else it is a fallacy caused by an excited state of the feelings, making us, for the time, more or less irrational.

By way of illustration, he quotes these lines from Alton Locke:—

> They rowed her in across the rolling foam—
> The cruel, crawling foam.

The foam is not cruel, neither does it crawl. The state of mind which attributes to it these characters of a living creature is one in which the reason is unhinged by grief. All violent feelings have the same effect. They produce in us a falseness in all our impressions of external things,

which I would generally characterize as the "Pathetic fallacy."

Indian poets have taken a different view. They see no fallacy nor anything pathetic in the attribution of human feelings to objects of Nature and in the realization of the unity and harmony of the sentient and the non-sentient. They feel as Wordsworth felt when he wrote of

> ...that serene and blessed mood
> In which the affections gently lead us on,—
> Until, the breath of this corporeal frame
> And even the motion of our human blood
> Almost suspended, we are laid asleep
> In body, and become a living soul;
> While with an eye made quiet by the power
> Of harmony, and the deep power of joy,
> We see into the life of things.

And again when he says:—

> ...And I have felt
> A presence that disturbs me with the joy
> Of elevated thoughts; a sense sublime
> Of something far more deeply interfused,
> Whose dwelling is the light of setting suns,
> And the round ocean and the living air
> And the blue sky, and in the mind of man;
> A motion and a spirit, that impels
> All thinking things, all objects of all thought,
> And rolls through all things....

In the *Meghasandeśa*, Kālidāsa poses this very question and answers that the love-laden soul will see no difference between sentient and non-sentient beings and he therefore takes as the text of his poem the sending of a message with a cloud by the Yakśha during the period of his separation from his beloved from his temporary residence on Mount Rāmagiri, in Central India, to the distant city of Alakā in the Himālayas, where his beloved resides. The poem is a priceless one of exquisite poetic fancy, in which the utter self-abnegation of the lover is finely depicted. The pleasure-loving Yaksha, in the profound grief of separation, indulges in one long drawn out "Pathetic fallacy," according to Ruskin, and describes the delights which the cloud will enjoy among the rivers and the mountains, the trees and the creepers.

As already pointed out, Indian poets have never doubted this truth of unity and harmony; and Vyāsa in the *Śrīmad Bhāgavata* refers to a clear outward expression of this unity. Describing the cosmic nature of the heart of that self-realized Soul, Śuka, the son of Vyāsa, it is said that, when in his grief at separation from Śuka, who was of the tender age of five, Vyāsa followed the running boy calling aloud, "My son! My son!" the whole forest resounded as if in response: "Son! Son! Son!" Vyāsa explains it as due to the *Sarvabhūta-hṛdaya* of Śuka.

Truly has Shakespeare said:—

> The poet's eye, in a fine frenzy rolling,
> Doth glance from heaven to earth, from earth to heaven,
> And, as imagination bodies forth
> The forms of things unknown, the poet's pen
> Turns them to shapes, and gives to airy nothing
> A local habitation and a name

Similarly, Sanskrit literature speaks of the unity and harmony of Nature with the Godhead. The Sanskrit writers see the power of God in the awful silence of the mountain peaks, in the wonderful glow of the dawn and in the glorious colours of the sunset. Indian civilization has reared lofty temples which reach the skies as houses of God, and erected them on the tops of hills and in the dales.

The Ṛshi of a Vedic hymn in praise of the Dawn pictures the

Dawn in this manner (*Indian Wisdom* by M. Williams):—

Hail, ruddy Ushas, golden goddess, borne
Upon thy shining car, thou comest like
A lovely maiden by her mother decked,
Disclosing coyly all thy hidden graces
To our admiring eyes; or like a wife
Unveiling to her lord, with conscious pride,
Beauties which as he gazes lovingly
Seem fresher, fairer each succeeding morn
Through years on years thou hast lived on and yet
Thou art ever young.

Kālidāsa refers to the Himālayas as *Devātma*. In fact, the form of Shiva has been conjured up from the scene of the great mountain bearing the dark clouds resembling Shiva's matted locks on its peaks, white with snow resembling the ash-smeared body of Shiva, with the Gangā rolling down its slopes, its peaks reaching up to the skies, with the sun and the moon shining on them.

In the 13th *sarga* of *Raghuvaṁśa*, Rāma sees the blue ocean as resembling the blue form of Vishnu. The great Swami Vivekananda once, when asked by an American lady why Vishnu was painted blue, answered, "Blue is the colour of infinity; look at the blue sky and the blue ocean."

Again, Kālidāsa likens the mingling of the white waters of the Gangā with the dark blue waters of the Yamunā to the broad breast of Shiva on which the dark-coloured snakes co-exist with the white ashes smeared on his body.

In the *Kumārasaṁbhava* we find the same phenomenon in the fine description of Pārvatī doing penance on the slopes of the Himālayas, when the drops of rain fall upon her forehead and eyelashes. The description of the trickling down of the water from her eyelashes to her breasts, and further down to her thighs and feet, conjures up before our mind's eye the scene of water falling from the peaks to the slopes of the Himālayas and finally running down the vales. Pārvatī is the daughter of the Mountain and her unity and harmony with the Mountain are beautifully expressed in this verse of Kālidāsa.

K. BALASUBRAMANIA AIYAR

ONE WORLD GOVERNMENT

Rousseau's theory of the social contract lost its early vogue, but not before the patriarch of modern Constitutions, that of the U S.A., opened with the words: "We the people of the United States...do ordain and establish this Constitution." "We, the peoples of the United Nations," introducing the Preamble to its Charter, represented a step towards regaining the fundamental concept of sovereignty as vested ultimately in the individual.

Mr. Morikatsu Inagaki (Central P. O. Box 324, Tokyo, Japan) concludes, with a clear statement of that proposition, his admirable chart dealing with the question "Is *One* World Government Possible?"—a chart prepared for the Second London Parliamentary Conference on World Government, September 1952. He writes:—

> Sovereignty cannot be transferred from national governments to a federal government because there is no such thing as "national sovereignty." It is always the execution of the will of the individuals, through their instruments of execution called governments. No expression can be so widely misleading as the term "national sovereignty."

Proposals for concerted action on matters of world concern have been repeatedly blocked by particular nations' jealousy of their "sovereignty," so Mr. Inagaki's warning is pertinent that, as long as the term is used, it will "stand as an obstacle to the understanding of federation on an international scale."

THE CHRISTIAN TRADITION AND THE MESSAGE OF JESUS

[**Dr. Hermann Goetz,** the Curator of the Baroda Art Museum and an essayist and art critic of discernment, contrasts here the message of Jesus, or pure Christianity, with the "Churchianity" which so often passes for it. "Churchianity" puts forward dogmas and exclusive claims which are foreign to the message of the Christ. It is separative in its tendency, whereas that message, which surely better deserves the name "Christianity," is a universal one, in harmony with the teachings of all the great prophets and reformers, as distinguished from those of the priests who profess to be their followers while denying the spirit of their message.—ED.]

Nothing has been open to so many and so contradictory interpretations as the message of Jesus the Christ. Soon after his death the small band of his followers threatened to be lost in the multitude of sects shooting up in the intellectual turmoil of Imperial Rome. For in a supernational empire the old nature cults had lost their authority and in the rationalism of a city society they had lost their meaning. St. Paul saved Christianity but did so by impressing on it his own very personal and even arbitrary interpretation. Soon there evolved differing traditions concerning the very words of the founder, part of which tried only to be faithful, whereas others spun Jesus's sayings out according to the interpretation of this or that sect.

Thereafter Christianity developed into the most successful new ideology reshaping and co-ordinating the many currents of the dying antique world; but in order that it might fulfil this rôle its ethics were subordinated to a mass organization and its ritualistic needs, its imagery was transformed into a substitute for the heathen myths and its theology was cramped into the terminology of Platonic, Aristotelian and Stoic philosophy. The final product of this transformation again was squeezed into the primitive, magic-obsessed minds of the Teutonic barbarians and of the Syrian, Egyptian and North African fellahin taking over the cultural heritage of the collapsing empire. Thus from the scientific point of view Mediæval Christianity represented a child-like and narrow, magic-animistic world, though saturated with profound symbolic meaning and general human wisdom. Beginning with the Renaissance this world picture broke up, also that human wisdom and at last even the very message of Christ embedded therein was discredited. Since then, the quest for Christ's message has never ended; interpretation has followed upon interpretation, without end and likewise without conclusive result.

For through all these vicissitudes the Gospels have never ceased to cast their spell over whosoever has made their acquaintance. Men might bitterly disagree on the philosophy of the Gospels. But they could never ignore the appeal of the ethical message conveyed therein. Even less could they free themselves from the spell of the magnetic personality of Jesus, of the tragedy that had been the life of him who called himself the Messiah, the Christ, the Saviour, the Son of his Father. Confused as the tradition is, the uniqueness of this personality, of its message, of its tragedy, shines through every line of the Gospels. However much subsequent generations may have tampered with this tradition, they could neither have invented nor utterly distorted the picture of a person and a message that stand fundamentally isolated in their time, and that also the modern critic cannot help accepting as one of the loftiest, if not the loftiest within the reach of mankind.

But as soon as we try to define that general impression, we fail. Jesus's life, acts and sayings appear full of contradictions. It is evident that already the Evangelists had felt helpless, though they had obviously tried to offer a truthful account, some more pragmatically, like St. Mark and St. Matthew, others relying on an already digested interpretation, like St. Luke and St. John. All were confronted with the task of co-ordinating the material, of bringing sense and logic into it. We feel the various trends of reaction. The miracle worker or the social revolutionary who taught that "many that are first shall be last; and the last shall be first," that "the meek...shall inherit the earth" and "they which are persecuted for righteousness' sake...the kingdom of Heaven," and that publicans and harlots might enter the kingdom of God before the rich and righteous ones. Or the Messiah of the line of David, the Anointed One, foretold by the prophets. Or the Son of God proclaimed by St. John the Baptist, the son of the Virgin, born and grown up amidst miracles like the Buddha of the Mahayana and the Child Krishna. At last, the word became flesh, the divine *avatāra*, "the way, the truth and the life," but by whom "no man cometh unto the Father."

These interpretations of individuals and of schools account for many contradictions in the Gospels, but only for a fraction. For though there are many facts, many sayings, which are repeated in all four orthodox Gospels, and have all the appearance of being genuine when we try to co-ordinate them, we are faced with a hopeless confusion, even with contradictions. Many theologians have tried to discover the key, some building up a syncretistic, some an eschatological, others a purely ethical and others again a rationalistic interpretation.

What is the truth? Our personal attitude towards Christianity hinges

on this question. The hearts of millions today are attached to the words of Christ, but their intellects have been estranged by the theologies built up on those words. The gulf between science and religion springs from the conflict between what, on all the principles of critical research, we accept as truth, and the systems which have been constructed, in a traditional, allegorical or rationalistic spirit, on a co-ordination of all the traditional sayings of Jesus, accepted as equally authoritative and equally important. This conflict is at the root of the half-heartedness which today demoralizes Christianity. A religion which is built on *irrational blind belief* is dishonest; and a dishonest belief will never survive a great cultural crisis like that in which we are living at present.

But, we may ask, is that which we are accustomed to call Christianity, really Jesus's message? There are only two passages in the Bible which Jesus has expressly described as authoritative statements of his teachings, *viz.*, his definition of the great commandment, given to the Pharisees (St. Matthew, 22 : 36; St. Mark, 12 : 29; St. Luke, 10 : 26), and "the Prayer of the Lord" (St. Matthew, 6 : 9; St. Luke, 11 : 2). They contain absolutely nothing that conflicts with our modern scientific ideas, nothing that conflicts with the best in any of the other great religions of mankind. But if these might be the only exact formulations of Jesus's teachings, how have we to explain his other discourses and sermons? For they, too, appear genuine. The whole problem hinges on the question whether Jesus could always preach in such an authoritative form that his words may be accepted as teachings in the absolute sense, valid without qualifications, without taking into account the circumstances of the moment.

This absolute acceptance is the average theological approach. In trying to understand any poet, artist, philosopher or sage, we normally make allowance for his character, his life circumstances, his moods, his personal experiences, the development of his personality and his ideas, and thus do not attribute the same importance to every saying or other form of expression. If, however, anyone believes that Christ was the one, unique Son of God incarnated to save mankind, he has likewise to accept the inevitable implication that, as Jesus had to bear all the burden of mankind, he had to find not only a public able to understand him, but even a public willing to listen at all to him, the little, unknown Galilean. His message is too lofty for many even today. What then of his time, agitated by violent nationalism, ritualism, idolatry and scepticism? Endlessly repeated through the Gospels we find the statement that the public did not understand Jesus, nay, that even his own followers did not understand him. Numerous are Jesus's words about those who have eyes and see not, who have ears and hear not, about those who love darkness rather

than light when light is come into the world.

If, then, Jesus had all his life to struggle with non-comprehension and if he nevertheless was anxious to spread his message, would it not be natural to conclude that he must have tried to adjust himself to the level of his public, and to find familiar forms of expression and concepts which could be carriers of his unique experience? If we accept such a consideration, even as a possibility, we can interpret the majority of Jesus's words no more as infallible, absolute dogmas, but merely as publicity, a message adjusted to the intellectual capacities and accustomed ideologies of his listeners. Then, however, we cannot treat them as absolute constituent elements of a Christian theology but merely as supplementary sayings which have to be interpreted in the light of the respective circumstances in which they were uttered. Such an interpretation, of course, has to be cautious. We cannot simply reject as spurious any sayings that do not fit into our own concepts. We have first to find out what had been Jesus's fundamental teachings. And next we have to discover Jesus's changing relations with his public, the development of his own personality under this impact and finally his adjustment to the outlook of that public.

Such an approach is the key to the tragedy of Jesus's life. For the development of the heretic Galilean preacher into the Messiah, the Lamb of God offered for the sins of mankind, follows a very definite psychological pattern. And the figure of a Jesus who at last surrendered himself voluntarily, though in fear and trembling, to a horrible death in the vague hope that then, perhaps, his message might at last be understood, is greater and more convincing than the human sacrifice accepting a ritual death in an unquestioned act of atonement. For it means a greater expression of love, a greater sacrifice and likewise a more human destiny fulfilled. "Greater love hath no man than this, that a man lay down his life for his friends."

What, then, had been Jesus's essential message? One answer is Jesus's own definition in reply to the question: "Which is the first commandment of all?"

"And Jesus answered him: 'The first of all the commandments is... Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind and with all thy strength....And the second is like....Thou shalt love thy neighbour as thyself.'"

Now a definition preserved in three practically identical versions is something very succinct, comprising everything essential, permitting perhaps of elaborations, but not of additions and alterations.

And the second is "the Prayer of the Lord." Jesus had taught his followers only this one prayer, not to be repeated carelessly as a formality, but to be absorbed, experienced in solitude, in fullest concentration, in relationship to all our life. But this,

too, contains nothing of traditional Christian theology; instead, it is a psychologica education with the purpose of bringing man into harmony with God, with the universe, with mankind, into the profoundest experience, the highest wisdom. "The Prayer of the Lord," therefore, is more than a definition; it is the nucleus of a theology and it is worth our while to pay some attention to what it contains, and what it does not contain.

God is not defined, except by the one expression "Our Father...in Heaven," *i.e.*, an all-comprising cosmic force (maybe, even, the integral field of energy of modern physics), creating, life-giving, loving. He is personal, in so far as the innermost life-force in man (which is a personal in the everyday sense) is consubstantial with Him ("child and father"). But God is not anthropomorphous, for He is spirit. Now this concept is identical with both the teachings of the Rishis of the Upanishads (*Jīvātman* and *Paramātman*) and again with the latest conclusions of science (Einstein, Eddington, Jeans, Stromberg, etc.). "Hallowed be Thy name." If this be not taken as a mere ritualistic formula—an idea loathsome to Jesus—it can only mean the respect and love for all that are implied in God's epithet of Heavenly Father; love for all, for every creative urge and every creative achievement, from the growing grass to the child and its mother, every vision, every thought, every act in search of Truth. For Jesus promises to send the Holy Ghost which is "the Spirit of truth." (This seems to be in harmony with Albert Schweitzer's definition of ethics as "respect for life.")

"Thy kingdom come," then, cannot refer to any church, an idea originally not in Jesus's mind—even if we accept the isolated and spurious blessing for St. Peter. The "kingdom" can only be the sphere of creative life, of open-mindedness and receptivity (whosoever shall not receive the kingdom of God as a little child "shall in no wise enter therein"), of understanding, love, growth, creation. This "kingdom" is the actual crux of Jesus's message. "God is not the God of the dead, but of the living." And life is something always growing, changing, creating, nothing permanent, nothing established, nothing to be caught in forms and formulas. Real life even needs physical death, for death means the recreation of the growth process though in new forms, whereas "eternal" existence would be eternal death, ossification, petrifaction. Eternal life can be only in the cosmic process as a whole, in God. The very acceptance of the "Kingdom of God" implies the acceptance of change and of death. "Whosoever will save his life, shall lose it; and whosoever will lose his life for my sake shall find it."

"Thy will be done in earth, as it is in heaven," does not, therefore, imply submission to an inexorable fate. It is a positive identification

of one's own life experience and life hopes with the working of the living cosmos, a positive acceptance of all good things as creative opportunities, of evil as a challenge. For evil is the necessary force of death, destroying whatever has ceased to be creative, whatever has become a hindrance to the growth of life, however glorious its dead monuments may appear; or it is the force stimulating all forces of life which had slackened in the seductive slumber of easy-going existence.

Therefore, "Give us this day our daily bread." This restricts providential care to the very day of our prayer, as the parables of the fowls of the air and of the lilies of the field likewise proclaim. For it is the many walls of self-protection, of precautions for tomorrow, of a thousand defences against possible dangers—of which the first is that of lack of subsistence—which choke man's capacities, his creative inspiration, his understanding and love for other beings, all the wealth of life experience open to those who are as "little children." Because "where your treasure is, there will your heart be also, therefore, lay not up for yourselves treasures upon earth."

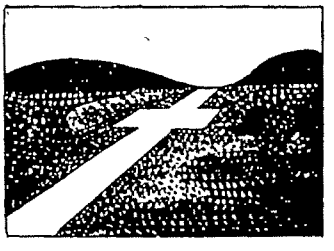
"And forgive us our debts as we forgive our debtors." Because we fear, we regard every wrong really or apparently done to us as a breach in our walls of self-defence; we feel weak and humiliated. And we generate new evil in hitting back, forgetting that often enough our adversary had acted out of mere ignorance, clumsiness or the same fear which is possessing us. For the fear-obsessed can feel safe only when no potential enemy is left, *i.e.*, when he has destroyed or broken all other life around himself. The first step towards a creative life is to accept and understand the life and the weaknesses also of others, by realizing that they commit exactly the same mistakes as ourselves.

With this "the Prayer of the Lord" touches the very problem of sin: "And lead us not into temptation, but deliver us from evil." How could the very force of life lead us into temptation? The end of the prayer explains this paradox: "For *thine* is the kingdom, and the power, and the glory, for ever." The temptation lies in the creative capacities given to us, individually as well as collectively, *e.g.*, as races, nations, civilizations; the evil is that we regard them as our own merits, our achievements, as our right and property, our successes as our own glory, forgetting that they form no more than a tiny spark in the creative process of the universe, subordinate to its more prominent trends; that our own successes may be no more than a sparkling bubble of foam on the waves of time, and that our failures may prove fruitful beyond our life and knowledge. In the last instance our life and our work are important only in so far as they are a creative part in the creative world process.

This is a message of utter simplicity and clarity, laid down with per-

fect logic and correct psychology. But it is also a message upsetting all the ordinary reactions of man, his fear of life, his greed, his envy, his vanity. Like Jesus's definition of the first commandment, it contains nothing of our accepted Christian theology. No description of God, of the Trinity, of angels, or of hell, no word about Christ the Saviour, of salvation by Christ's death, of the Day of Judgment, absolutely nothing of all those details that once antagonized many Christians and drove them to other religions and that today bring them in conflict with science. Instead, there is a statement of psychological relationships in harmony with what the greatest saints of Islam, Hinduism, Buddhism, Taoism have taught us, what, in cruder form, the old nature religions had already experienced. It simply adjusts man to the universe and to his fellow creatures, but is not concerned with any of the old magic and animistic urges of mankind, nor with the archetypal images in which man always had sought consolation. Jesus's message proper contains absolutely nothing conflicting with modern science, it is more in harmony with it, in contrast to official church theology.

HERMANN GOETZ



BERNARD LEACH

BRITAIN'S MASTER POTTER

[This essay by **Mr. Denys Val Baker,** who is a British novelist with the editing of several literary journals to his credit, will be encouraging to many who deplore the shackles laid by mechanization and mass production methods upon the creative spirit of man. For Bernard Leach has completed William Morris's demonstration that utility and beauty could still be combined in modern days in objects of daily use. He has proved that hand-production, besides serving as an outlet for the creative impulse and giving æsthetic satisfaction to both maker and user, can be made to pay. He has shown, moreover, that it can make a profit not only for the organizer of the enterprise but also for the participants in a "'we job' instead of an 'I job,'" that would have rejoiced Morris's heart. Hand-workers in India and other countries can take encouragement and perhaps pattern from Bernard Leach's success.—ED.]

In a few weeks' time a tall, grey-haired, keen-eyed man in his late sixties will leave the sunlit beaches and straggling streets of St. Ives, Cornwall, on a journey almost to the other side of the world. Behind him he will leave perhaps the most famous pottery in Britain, which during its 30 years of existence has turned out not only some of the best pots but also some of the best potters in the Western world. Ahead of him will lie a fascinating period of re-contact, of taking up the threads of a former close association between the potter's craft of the East and that of the West.

It will not be Bernard Leach's first visit to Japan. He spent his childhood there, in the care of grandparents. Later he came to England and studied painting under Henry Tonks at the Slade School of Art, besides being trained in etching by Frank Brangwyn. But the strange spell of the East was upon him still and, when he was 21 and newly married, he went back to Japan "to find out for myself what this strange Eastern art, and the life behind it, meant."

In Japan Leach found a world where the artist was recognized and accorded a dignity he seldom attains in this country. He found a country where there were not only numerous highly trained craftsmen—many of them attached to the Court—but where also the traditional country crafts were a natural part of the life of the peasants. Prominent among these crafts were weaving, lacquering and pottery.

Then, at a party of artists in 1911, Leach for the first time saw pots being fired, after being painted by the guests, including himself. He was so fascinated with this medium, which seemed to him to offer such an exciting combination of the

imagination of the artist with the practicality of the craftsman, that he determined to become a potter.

In Japan there are various schools of potters, each headed by a master. Leach was fortunate enough to be introduced to Ogata Kenzan, sixth in succession to the founder of one of the most famous Japanese lines of potters, and he became his sole pupil. From Kenzan he learned all the traditional knowledge and recipes, with which passes mastership. For nine years, latterly in company with a brilliant young Japanese artist, Tomimoto, he served an exacting but inspiring apprenticeship. It was an exciting period, too, for both Leach and Tomimoto were mentally and culturally far removed from their master. They were young and flexible, ever searching for new ideas. They had little knowledge of craft movements in other countries, and therefore were bound by no set guide to thought and prowess. They were determined to avoid mere imitation of old styles. They searched constantly for new forms and patterns, and in so doing bought their experience expensively—but, as Leach says, "What we learned thereby we really knew."

In 1920, accompanied by a young Japanese potter, Hamada, Bernard Leach returned to Britain, determined to found a pottery of his own which would in some way fuse the æsthetic ideas of his Japanese training with the natural traditions of British pottery. He had heard of the development, in Cornwall, of the St. Ives Handicraft Guild, and it was finally in partnership with the Guild's founder, Mr. Horne, that Leach and Hamada started their pottery at St. Ives.

From its very inception, the Leach Pottery was an *artist's* pottery. Leach has written:—

> For some years our main revenue came from enthusiasts in London and Tokyo. We worked hard, but with the irregularity of mood. We destroyed pots, as artists do paintings and drawings, when they exhibited shortcomings to our own eyes. We only turned out two to three thousand pots a year between four or five of us, and of these not more than 10 per cent. passed muster for shows. Kiln losses in those days were quite high—20 per cent. at least. The best pots had to be fairly expensive. What was left over was either sold locally or went out on that usually unsatisfactory arrangement of "sale or return" to craft shops up and down the country. Nevertheless, our work became known, students arrived, critics were kind, my Japanese friends held repeated exhibitions of my pots and drawings and sent all the proceeds to help establish our new pottery at St. Ives.

The background of thought behind the new undertaking was that of the artist turned craftsman; or, at least, that of the educated and thinking man perceiving the largely unconscious beauty of material, workmanship and general approach which had preceded the industrial revolution, and desiring to recapture some of the lost values through the work of his own hands. It was, in

effect, a continuation of the great tradition of men like Ruskin and William Morris.

In those early years Leach's pots were shown at many national and international exhibitions; between 1920 and 1931 there were about seven "one-man" shows in London. While these were moderately successful, it became increasingly clear to Leach that it was not enough to make and exhibit expensive personal pottery—that the solutions to the contemporary problems of the craftsman were "not likely to be discovered in the expensive precincts of Bond Street—that springboard of virtuoso and showman."

The next step, then, was to balance the artist's pots, made simply for their own sake, with a basic production of what is called domestic ware, *i.e.*, teapots, porringers, egg-bakers, pitchers, soup bowls, beakers, etc. These were generally made in the English slip-ware technique, using chocolate-coloured clay obtained from Fremington in North Devon. So popular did these domestic lines prove that sometimes the kilns at the St. Ives pottery would be fired half a dozen times without a break. Originally these brick kilns were fired with wood, but in 1937 oil-firing was installed, and today there is also an electric kiln.

During the 1930's, though Hamada had returned to Japan, the Leach pottery developed considerably under the general direction of Bernard Leach, now aided by his sons David and Michael and several other young potters, among them Michael Cardew and Harry Davis, both of whom have since established highly successful potteries of their own. In 1938, the pottery took on its first two local apprentices, a good move which has been carried on. (Indeed, today there is a waiting list of nearly 400.)

The future looked bright, but the war brought its setback. One night in January 1941, a parachuted landmine, intended for an airfield several miles away, fell in the garden of the pottery. It blew down a cottage, shook or sucked off slate roofs, glass, doors, etc., and broke pots worth about £2,000.

Personal injury was light—what to do next was the problem. With difficulty we hired canvas to cover the pottery proper, but the house was condemned by St. Ives, Plymouth and Bristol (three times). Not only that, but we were blamed for the happening by local people, and were not permitted to protest in the press that the pottery had *not* been signalling to German planes by kiln-fires!

Eventually our Member of Parliament took the case up, and it was fairly and sympathetically reviewed by the Board of Trade, after three years' uncertainty, during which we had lost all but one of our workers to the Forces. Repairs were thorough, and we were even granted a special licence to make and sell outside "utility" regulations, and to employ seven workers—if we could find them! We did—twelve in all at different times—but only two or three partially trained, so production lagged.

But after the war, with the increased demand for craft products, the fortunes of the Leach Pottery soon revived. Today it is an economically successful business, with a large home and export trade, employing up to 20 people. But a business with a difference, for pottery is a very individual affair: the worker works with his hands, in close contact all the time with his craft.

As might be expected, too, in an enterprise directed by a man of Bernard Leach's vision, there is not the normal atmosphere of a business, with a "boss" and "employees."

At the Leach Pottery we have aimed at a high common denominator of belief, and in the sharing of responsibility and profits. By accepting the Cornish motto "one and all," and by making the workshop a "we job" instead of an "I job," we appear to have solved our main economic problem as hand-workers in a machine age. We have found out that it is still possible for a varied group of people to find and give real satisfaction because they believe in their work and in each other.

To me the most surprising part of the experience is the realization that, given a reasonable degree of unselfishness, divergence of æsthetic judgment has not wrecked this effort. When it comes to an appraisal of various attempts to put a handle on a jug, for example—right in line and volume, apart from purpose—unity of common assent is far less difficult to obtain than might have been expected.

If you look at a Leach pot or, better still, at a variety of Leach pots, the truth of this statement can be seen. There is a subtle unity underlying the styles, no matter how different they may seem at first glance. In the way of the true master, Bernard Leach has communicated his years of knowledge and wisdom, in the potter's craft, to those who have come to be his pupils and to work with him.

Today this gifted leader of English craftsmen prepares for yet another return visit to the East. The last time he went back to Japan was in 1934, when he spent a year visiting various centres of pottery and working with leading Japanese potters. During that visit he helped his Japanese fellow craftsmen to gather the funds and materials for the establishment of the National Museum of Folk Art in Tokyo.

Here in Britain there is still no such centre, though there is now a British Craft Centre in London, which Bernard Leach helped to form. He is tirelessly active in the cause of such ventures, and was also one of the founders of the important Penwith Society of Arts in Cornwall. Until recently he taught pottery at the Penzance Art School, and is in great demand as a lecturer. He recently returned from a lecturing visit to the United States of America, where he found much to interest him in the efforts of the new schools of American potters.

Wherever he goes, Bernard Leach's keen and learned mind absorbs new facts and ideas: much of this knowledge he has expressed in *A Potter's*

Book, published in 1940, and in *A Potter's Portfolio*, issued in 1951. But he would be the first to testify that, for a potter, a book can be only a second-hand means of expressing his ideas. Beyond a point, he says, it is unnecessary and unwise to use words—they are poor substitutes, halting lamely behind what the potter actually does in his proper medium, clay.

The hand is the prime tool and it expresses human feelings intimately; the machine serves for quantity, cheapness and, at best, a marvellous efficiency, but it turns man into a modern slave unless it is counterbalanced by work which springs from the heart and gives form to the human imagination.

That is the creed of Bernard Leach, master potter: and in it may well lie the only hope for the survival of our modern civilization.

DENYS VAL BAKER

PENAL REFORM

The summary in *The Hindu* of September 25th of the voluminous Report of the Madras Jail Reforms Committee mentions several commendable recommendations relating to structural, administrative, dietary and prisoners' wage reforms, the segregation of juvenile and first offenders, etc. There is, however, a hint of defeatism in the Committee's remark that "jails rarely reform and so imprisonment should be resorted to only if other alternatives are not suitable." Jails *should* reform; that is their primary job. If that basic concept is grasped, prison officials of the right type, firm but humane; proper education, including vocational training; the availability of cultural and ennobling literature and other recreational opportunities, including athletic competitions which develop the team spirit; moral instruction free from cant and appealing to the nobility innate in every man—these can do much. *Bhajan* singing may be useful but certainly the paid teachers of particular religions recommended by the Committee seem inconsonant with the requirements of a secular State.

Fines to suit the status of the culprit as well as the nature of the crime, as recommended, however fraught with complications, might well gain in their deterrent effect, if impartially imposed. The Committee's recommendation, moreover, of added support to and activity of the Discharged Prisoners' Aid Society is sound. Special attention is needed to prevent the stigma of former imprisonment handicapping a released convict attempting to go straight.

The recommendation that "whipping for grave offences should be retained" is reactionary and most regrettable. A single infliction of this savage penalty seems well calculated to undo years of constructive effort at moral rehabilitation, not for the victim alone but also for many of his fellow prisoners. Certainly this barbarous punishment will go the way of the death sentence when the Committee's most important single finding, one in which we very heartily concur, is implemented, namely, that it is time a competent committee undertook "revision of the Indian Penal Code to bring it into line with modern conceptions of crime and treatment of criminals."

THE LAWS OF CULTURE

[In this article **Shri P. Kodanda Rao, M. A.,** of the Servants of India Society, shows the fallacy of assuming a hard-and-fast division of humanity on cultural lines. This point was made also by the Indian Institute of Culture, Basavangudi, Bangalore, in its paper submitted to the same New Delhi conference to which the writer refers here, on "The Concept of Man and the Philosophy of Education in East and West" (published in our January 1952 issue and as the Institute's Reprint No. 8). The fundamental, spiritual unity of mankind is one of our deepest convictions and we should go so far as to say that all differences between even individual members of the human family are superficial or temporary—sometimes both.—ED.]

"East and West can each preserve its own genius without becoming encased in a sterile hostility." This was the first sentence in the Basic Document prepared by the Unesco Secretariat (UNESCO / CUA / 28, Paris, 3 August, 1951) for discussion at the conference held in New Delhi in December 1951 to discuss the cultural relations between the East and the West. The Document referred to the

disquiet and perplexity prevailing among the two great civilizations of yesterday, ready to give birth to the one civilization of tomorrow but cowering under the threat of a world crisis far beyond their capacity to control.

It said that to ensure peace efforts should be made to bring about mutual understanding between the two, "in preparation for that future civilization which should be the common property of all men." It posed the question whether a synthesis was possible. It granted that there was some truth in the traditional opposition between the two, but pointed out that they already had much in common between them and that each owed something to the other, and urged that each should supplement the other more in the future without losing its own identity and values. Keyserling and Schweitzer would reconcile the two by "Westernizing the East," René Guénon would "Easternize the West," while Rabindranath Tagore and Radhakrishnan would synthesize the two.

These several solutions are significant only if the postulate be valid that there *are two* civilizations, the Eastern and the Western, each with its distinct and distinguishable culture pattern through the ages. But is the postulate itself valid ?

Culture or civilization comprehends the whole gamut of human activities and not only a sector thereof, like fine art, good literature and refined manners. If it referred only to the latter, there could hardly be any conflict between the two civilizations involving mutual destruction, political, economic or military.

When culture is divided into Eastern and Western, the *differences* between the two are emphasized, not their resemblances. When we classify living things into animals and plants, we have in mind their differences and not their common factor as living beings. Similarly it is postulated that Eastern civilization has a pattern of culture common to all Easterners, and Western civilization a pattern common to all Westerners, and different from the Eastern one. A well-known American professor even advanced the view that the schism had taken place at the very dawn of civilization, and that the pattern of each then set had governed its subsequent development with an iron hand.

Very often, Western civilization is also called European civilization, white civilization or modern civilization. Now, *west* refers to a cardinal point, *Europe* to a geographical area, *white* to a racial character, and *modern* to the time factor. By contrast, Eastern civilization is presumed to be Asiatic, non-white and ancient. And yet we speak of the civilizations of Greece and Rome as Western though ancient! In the same geographical area, like South Africa, Western civilization is said to be characteristic of the white race as distinguished from that of the non-whites, but the Unesco findings indicate no correlation between race and civilization.

A pattern is distinguished by its constants. What are the constants of Eastern and Western civilizations coeval with them? The Unesco Basic Document suggested that the essential characteristic of Western civilization was Science, and of Eastern civilization, Spirituality. It proceeded at once to say that, as a matter of fact, the East had Science and the West had Spirituality! It did not, however, define Science and Spirituality or explain how it assessed them in each of the civilizations.

Christianity, industrialism, democracy, the freedom of women, technological inventions like phonographs, telephones, sewing machines and electric lamps, and institutions like the Salvation Army, the YMCA, trade unions and Hollywood, are said to distinguish Western civilization from Eastern. But a little examination shows that none of these has been coeval, coextensive, and conterminous with Western civilization. Western civilization is much older than Christianity; it was pagan before Christ. Many Eastern people are Christians, and some of them were such even before the West. Similarly, Western civilization is older than industrialism, democracy, the telephone and Hollywood. These culture-traits do not now characterize all or most of the people of the West exclusively, and never have done so. If Western civilization was Western because of these, what was it before each of them? Eastern?

A group consists of individuals and is such only to the extent that they have things in common. A

number of individuals who have, say, Christianity in common and constitute a Christian group, do not necessarily form a racial group. A group of United States citizens may have only the American nationality in common, and no other culture-trait. The group which has the English language in common consists of the nationals of England, Canada, Australia and America and some of practically all other nations in different proportions.

No single culture-trait has been characteristic of the East or the West exclusively and through the ages. The concept of a Western civilization and an Eastern civilization is, therefore, invalid. There are no two great civilizations to start with. The question of their relations and the need to reconcile them does not, therefore, arise. The proposal to do so makes as much sense as, say, a proposal to reconcile the difference between London and Saturday!

Culture consists of an ever-increasing number of culture-traits, like Christianity and Buddhism, the wheel and the plough, the telegraph and the newspaper, handicrafts and mass production, untouchability and lynching, fundamentalism and evolution, vivisection and Vedānta. None of these is either Eastern or Western in origin or diffusion, invention or imitation. *Each was invented by an individual some time and somewhere, and diffused, fast or slowly, to other individuals, far or near.* Christianity was created by an individual in Jerusalem about 2,000 years ago. From him it spread to his disciples, who carried the message in all directions with varying speed to other individuals, so that by today it has spread more or less all over the world. Christianity radiated, as it were, from the centre of origin in time and place to the circumference during the centuries. It has nothing to do with East or West, Europe or Asia, white or black, modern or ancient, male or female.

Nor has the electric bulb anything to do with Western, or European, or white, or modern, or even American, civilization. It was invented by an individual, Thomas Alva Edison, in a laboratory in the U.S.A. And from the individual inventor it spread to other individuals in all directions and with varying speeds. It was not American, because the millions of Americans who were his contemporaries did not invent it jointly with him. Among those who subsequently used his invention were Americans and non-Americans, men and women, rich and poor, theists and atheists, employers and employees, none of whom had any part in the invention. Nor did Edison invent it because he was an American or was deaf, or had sold newspapers in his earlier days. Invented by an individual at a particular place and a particular time, the electric bulb spread to other individuals all over the world and is still spreading.

Each culture-trait divides humanity at any given moment into two groups: the group of individuals who have accepted it and the group who

have not yet done so, but not into East and West or North and South. Christianity is a culture-trait which divides the people of the world into Christians and non-Christians. The electric bulb divides humanity into two groups: those who use it and those who do not use it at any particular time. But the two sets of groups do not coincide. The Christian group is not necessarily, much less exclusively, the group with the electric bulb. The groups cut across, even as do the classifications in a census. Though the individuals enumerated are the same, the numbers in the respective groups vary according to the classification. The age-group will not coincide with the sex-group or the professional group or any other grouping. In short, each culture-trait group cuts across other groups.

Each individual is simultaneously a member of as many groups as he has culture-traits. The same individual may be a member of the Christian group, a trade union, a cricket group, the Chinese National group, a democratic group and other groups at the same time. And each culture trait encompasses a varying number of individuals. The Rotary is a smaller group than the Christian; the Christian group is smaller than the group which uses the friction-match or consumes rice.

All culture-traits do not have the same range and rate of diffusion, even when diffusion is not restricted by external factors. For instance, given the same freedom of diffusion, the friction-match has a wider and quicker diffusion than, say, the plays of George Bernard Shaw. The diffusion-potential seems to vary with the nature of the culture-trait.

Culture-traits may be divided into three broad categories: the Physical Sciences, the Social Sciences and the Fine Arts. Culture-traits of the first category have, as it were, a maximum diffusion-potential because they have maximum objective validity. Two and two make four for all in time and space. The friction-match has a maximum of objective validity and therefore a maximum diffusion-potential; it has become practically universal. On the other hand, a culture-trait of the Fine Arts category has a minimum diffusion-potential, because, while tastes have a maximum of subjective validity, they have a minimum of objective validity.

The diffusion-potential of culture-traits of the Social Sciences category is greater than that of culture-traits of the Fine Arts, but less than that of those of the Physical Sciences, because their validity is partly objective and partly subjective. Given the same set of objective statistics, the subjective evaluation may vary with each individual, as in politics and economics.

Culture consists of material traits like the electric bulb, and non-material ones like Vedānta. The former can be *owned*, but not the latter.

Conflicts of culture are largely due to claims to exclusive ownership

of culture-traits, as when people speak of "my" language and "your" language. While material culture, like property, can be owned exclusively by an individual, a corporation or a nation, non-material culture, like ideas, cannot be owned. No language, for instance, *belongs* to anybody exclusively. Anybody can learn any language. But a car can be owned exclusively. The professor who freely shares his knowledge with his students will not share his salary with them; he is none the poorer for sharing his knowledge, but he would be poorer if he shared his salary.

While, therefore, there can be conflicts between individuals and groups regarding ownership of property, there is no justification for conflicts regarding non-material culture-traits like religions, languages, customs and manners, arts and literatures, sciences and philosophies. Nevertheless, there are many conflicts of this kind because of the extension of the idea of ownership to such non-ownable culture-traits. For instance, the English language is presumed to belong to the British, and, therefore, Indians are urged to boycott it. But, does English belong to the British in any sense? No Britisher is born with the English language; he learns it after birth. So does a non-Britisher. If one had to be born in England and be a British national to speak English, no non-Britisher would be able to acquire it. Similarly, Vedānta is not an Indian philosophy; it is a philosophy which anybody may learn who cares to do so.

In schools and colleges all over the world and in all ages those who know the sciences, arts and technology, have taught them to those who at the moment did not know them. Knowledge has no nationality, race or region; there is no European Science and Asiatic Spirituality. There is and there can be no conflict between the electric bulb and Vedānta because the former is "Western" and the latter is "Eastern." Moral values also are universal, and are not correlated with "East" or "West." In short, no culture-trait is "foreign" or "alien" to anybody, though it may be "new." Each individual is unique, because of culture, because of his unique combination of culture-traits.

P. KODANDA RAO

BON—THE PRE-BUDDHIST RELIGION OF TIBET

[**Dr. R. de Nebesky-Wojkowitz,** Research Associate of the Museum of Ethnology in Vienna, who studied Oriental Philology and Ethnography at the Universities of Berlin, Vienna and London, has specialized in Himalayan and Central Asian cultures. For the past two years he has been engaged in research in the Indo-Tibetan borderland, studying there the various tribal cultures and early Buddhist as well as pre-Buddhist Tibetan beliefs and collecting for his Museum ethnographical objects of the Lepcha and Tibetan cultures. He is therefore well fitted to write this article, which we are publishing in two instalments. He mentions in connection with the similarity of certain Buddhist magical ceremonies to those of the Bons that these are performed especially by lamas of the school which did not accept the reform of the great 14th century teacher Tsong kha pa.—ED.]

I.—TIBETAN BUDDHISM AND BON ORIGINS

The double marriage of the Tibetan King Srong btsan sgam po (629-650 A.D.) to the Nepalese Princess Bhrikuti and to Wen-ch'eng, daughter of the Chinese emperor Tai-tsang, gave an impetus to one of the greatest religious struggles which Central Asia had ever experienced. Both Bhrikuti and Wen-ch'eng were Buddhists and, on their initiative, King Srong btsan sgam po decided to call Buddhist monks into his country to spread Lord Buddha's peaceful teachings among the wild and unruly inhabitants of the Land of Snow, who were professing at that time a primitive, Shamanistic faith known by the name of Bon. As a result of the intensified contact with Tibet's more highly advanced southern and eastern neighbours, the first important reforms were carried out in Tibet by its progressive minded ruler. A new system of administration was established, by which was achieved greater centralization of the country, up till then only a conglomeration of more or less independent petty kingdoms. Tibetan writing was formed after the model of the Indian North Gupta script and Chinese workmen were invited to Tibet to teach the manufacture of paper; at the same time, the foundations were laid for the development of indigenous Tibetan arts and crafts.

While comparatively quick progress was thus made in raising the cultural level of the country, the Buddhist religion, in whose wake all these reforms were coming, met with numerous obstacles in its attempts to broadcast its teachings in the Land of Snow. In Srong btsan sgam po's time, it found but few adherents, mostly among members of the royal court, while the masses of

the country's population continued to profess the aboriginal Bon faith. Greater progress towards spreading Buddhism was made under King Khri srong sde btsan (743-789 A.D.), who called a number of famous Buddhist teachers to Tibet, the most prominent among them being the famous Tantrist Padmasambhava. The intensified work of the Buddhist missionaries was, however, met by an equally growing resistance from the side of the priests of the Bon faith, who, realizing that their predominance was endangered, began to plot with discontented groups of the Tibetan gentry for the overthrow of the pro-Buddhist royalty.

The conflict between the two opposing parties flared up with full force when King Ral pa chan, a devout Buddhist, was murdered in 839 A.D. by his brother gLang dar ma, who enjoyed the full support of the Bon priesthood and their allies. The reign of gLang dar ma lasted only three years, but it brought Tibetan Buddhism to the brink of annihilation. Under the King's orders thousands of valuable Buddhist scriptures were destroyed, the monks were killed or expelled from their temples and the latter were desecrated and often converted into Bon sanctuaries. At last a Buddhist monk, disguised in the garb of a Bon sorcerer, killed the King and thus turned the tide. Buddhism came to power again and from then on the Bon religion began to lose ground steadily. Today only a few areas, mostly in the border provinces of Tibet, exist in which adherents of this ancient Tibetan faith can still be found.

The greater part of the present day Bon priesthood distinguishes itself scarcely at all by its teachings, rites or even by its ecclesiastical garb from the Tibetan Buddhist clergy. Shortly after the first Buddhist missionaries had started their work in Tibet, the Bon priests began to accept those elements of the Buddhist tradition which appeared to them suitable for their own purposes. Thus, using the script which the propagators of Buddhism had introduced, they put into writing some of their own oral tradition but, to a still greater extent, they formed their own religious literature by imitating the style of Buddhist scriptures, often only changing the text by substituting for the Buddhist expressions words of their own terminology.

On the other hand, Tibetan Buddhism itself, seeking quicker diffusion among the rather conservative inhabitants of the country, compromised in many ways by incorporating into its own religious system many of its old, deeply rooted Bon practices; thus the greater part of the magical ceremonies performed nowadays by the lamas—and especially by those who did not accept the religious teachings of the great Tibetan reformer Tsong kha pa (1359-1419 A.D.) can be traced back to the most ancient beliefs of Central Asia. In this way, many of the old Bon gods were received into the pa

theon of Tibetan Buddhism under the explanation that these deities had tried at first to bar the way into Tibet to the propagators of Lord Buddha's creed, who, however, had conquered those evil spirits easily and released them only after binding them by a solemn oath to become from now on protectors of Tibetan Buddhism. Similarly, the adherents of the Bon faith made many a Buddhist deity their own, even going so far as to claim that gShen rab mi bo, the legendary great teacher of the Bon doctrines, was a reincarnation of Buddha Shakyamuni himself. A short note on this prominent Bon personality might not be out of place here.

gShen rab mi bo is said to have been born in the West Tibetan borderland, at a place called Ol mo lung rings, in the country of Zhang-zhung (corresponding to the province of Gu ge). In the company of his numerous wives, he led a life of luxury, till the day when he suddenly decided to become an ascetic. nspired by the Bon deities, he succeeded rapidly in obtaining supernatural powers which even enabled him, among other things, to turn at will into the Khyung rung bird, the horned Garuda of Bon mythology. His spiritual training having terminated, he received a mystic baptism in the presence of numerous supernatural beings and became thus the 18th great teacher of the Bon doctrine. The mighty gShen lha h.od dkar, the Bon "god of the white light," acted as his tutelary deity and, by uniting himself with the goddess Sa grig er sangs, gShen rab mi bo came subsequently into possession of additional supernatural powers. From then on, the legends have it, he is supposed to have undertaken extensive travels, in the course of which he converted 12 countries to the Bon faith; later, he visited the world of the water spirits to broadcast his teachings there also and, having accomplished this task as well, he ultimately returned to the sphere of men, where he died at the age of 92.

To attempt a reconstruction of the form in which the Bon religion must have existed prior to the introduction of Buddhism into Tibet is a most arduous task, one which still awaits accomplishment. A study of this ancient Tibetan belief by recording the teachings and religious practices of the present-day Bon clergy does not lead very far since, in greater part, their religious life is only a replica of that of the lamas and there are only a few elements which distinguish the Bon priests from the latter, such as their heretical, anti-clockwise way of circumambulating sacred objects or their use of the *mantram—Om matri mu ye sa le du* in contradistinction to the well-known Buddhist formula *Om maṇi padme hūm.*

Also, the translating of Bon books has so far not achieved very satisfactory results, as most of them have been found to be adaptations of Buddhist scriptures. This work, however, has not yet been carried

very far and important results can therefore still be expected. Up till now only a few Bon texts have been examined by scholars. For example, the great collection of Bon works, comprising some 300 handwritten volumes, which is said to form a heretical counterpart to the Buddhist collections of sacred scriptures known as the Kangyur and the Tengyur, has unfortunately not yet been analyzed, in spite of the fact that a complete set of these rare texts is in the possession of a well-known research institution, the University of Chengtu in Western China.

The study of the practices of the so-called *Bon nag* or "black Bon" —unorganized sorcerers engaged primarily in the performance of black magic, in contradistinction to the previously described Buddhist-influenced Bon clergy, which is known as the *Bon dkar* or "white Bon"— —has provided much valuable information. Unfortunately, however, adherents of the *Bon nag* have become rather rare and thus research in this interesting field has not yet progressed very far.

Another way of gathering information about the original Bon faith is by thoroughly analyzing the various components of the extremely complicated religious system known as Tibetan Buddhism. This task would be an easy one, if it were only a question of separating the elements of the ancient Tibetan faith from the pure teachings of original Buddhism; the case is, however, much more complicated. The Buddhist religion which reached Tibet only about 1200 years after the death of its founder was in a decadent form, full of Tantric teachings and primitive Indian beliefs, accepting subsequently not only various rites of the Bon sorcerers, but apparently assimilating even some theories of the Manichæans and the Nestorian Christians, with whom the Tibetans came into contact in Khotan, an area which was under Tibetan military occupation during the 8th century.

So far, research in the various previously mentioned fields of Tibetan studies has not solved the question of how and where the Bon faith originated. Bon texts mention repeatedly that the western borderlands of Tibet and especially the land of sTag gzig—under which term the provinces of Eastern Persia are understood—were the region from which the Bon beliefs spread all over Tibet, an allegation which apparently contains some truth. Analysis of the various Bon beliefs and practices, however, links the aboriginal Tibetan faith above all with the ancient primitive system of sorcery prevalent in the Siberian region under the name of Shamanism; a few examples, showing this similarity, should be given here.

Just like the Shamans of Siberia, the sorcerers of the "black Bon" are able to despatch their own soul, to guide the spirit of a dead man to the heavenly regions or to free it from the power of a demon who had intercepted it on its way to the

other world; or the Bon magician, like the Shaman, might at night, during a trance, even lend his body to the spirit of the departed, so that he might converse with the surviving members of his family.

Ritual trances, in which a deity regularly takes possession of a medium, have become a very important part of the religious life of Tibetan Buddhism. The deities which manifest themselves on such occasions are the *Srung ma* or guardian gods of the Tibetan Buddhist church; most of them are converted deities of the Bon, who are said to act now as protectors of Lord Buddha's creed and who, in the course of the trance, deliver prophecies through the mouth of the person of whom they have taken possession. Best known among the numerous religious mediums of Tibet is the oracle-lama of the gNas chhung Monastery, who acts as the State Oracle of the Tibetan Government. Before any important decision either in the religious or political life of the Land of Snow is taken, the State Oracle is always consulted first. The deity which visits the gNas chhung medium, is the three-headed and six-handed dPe har, an aboriginal Tibetan god, who rides the "white lion with the turquoise locks," symbolic of the glaciers and the greenish streams which flow from them.

R. DE NEBESKY-WOJKOWITZ

THINKING TOGETHER

The line of thinking which lay behind the recent foundation at San Francisco of the Institute of Philosophical Research, directed by Dr. Mortimer J. Adler, is indicated in a remarkable short document entitled "A Dialectic for the 20th Century."

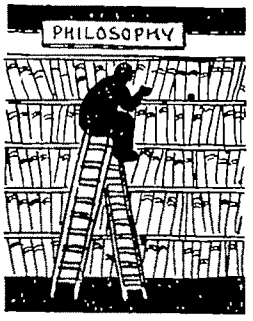
Struck by the confusion resulting from conflicting ideologies with vocabularies incomprehensible outside the groups which respectively hold them, those responsible for this Institute have set themselves a gigantic task, comparable to the effort of the French Encyclopædists of two centuries ago. The intellectual community which they seek implies not unanimity but understanding of each other's divergent views with their presuppositions and implications and of the relation of each theory to all the rest.

The desirability of such a meeting of minds, as distinguished from a superficial and sterile conformity, is as obvious as the range of the project is spatially and temporally vast. Nothing short of a survey of the whole field of contemporary learning and of the relevant aspects of earlier inquiry is seen as necessary to the re-establishment in our century of such a "capacious universe of discourse" as shall enable men to think together to the extent of being able to understand each other's thought. One hopes that the relevance to modern thinking of ancient Indian thought, as in the fields of philosophy, psychology and ethics, will not be overlooked by the Foundation only because today so commonly ignored.

Not the smallest service of this ambitious project's success in any measure will be the check which it must give to irresponsible and uncritical thinking. In assisting mankind to become a brotherhood intellectually, the Institute of Philosophical Research will, moreover, be laying the foundation for a mutual good-will which should be all the stronger for not having emotion as its principal ingredient.

NEW BOOKS AND OLD

PHILOSOPHY



Nietzsche : Philosopher, Psychologist, Antichrist. By WALTER A. KAUFMANN. (Princeton University Press, Princeton, N. J., U.S.A.; Geoffrey Cumberlege, Oxford University Press, London. 409 pp. 1950. $6.00 or 40*s*)

It is an odd fact that all the best (as well as a few of the worst) books on Nietzsche in English have been written by Americans. W. M. Salter's *Nietzsche : The Thinker* (Palmer and Hayward, 1917) was at least serious; G. A. Morgan's *What Nietzsche Means* (Harvard, 1941) was a masterpiece of fidelity and lucidity. Now comes W. A. Kaufmann's *Nietzsche : Philosopher, Psychologist, Antichrist,* the objectives of which are two—first, to demolish the innumerable legends woven about Nietzsche over the past 60 years by propagandists of various creeds and, secondly, to present a new "comprehensive reconstruction" of his thought.

The first of these objectives Professor Kaufmann has achieved admirably. His scholarly study, supplemented by translations of Nietzsche's best poems and a thorough bibliography, should put an end to the epoch of caricature. After all, it is only needful to know what Nietzsche wrote in order to realize how little he had in common with the effigy erected by German nationalists and burned by Bertrand Russell. Whether he has succeeded equally in his second undertaking is rather more questionable. I myself rate his interpretation lower than Professor Morgan's.

Nietzsche was, before all else, an experimental thinker. "I have always put my whole life and personality into my books," he wrote, "I know nothing of purely intellectual problems." Professor Kaufmann, in his laudable anxiety to vindicate Nietzsche's title to "a place in the grand tradition of Western thought," tends to minimize this experimental factor. Yet not only Nietzsche, but almost every major philosopher is incomprehensible apart from it—the "objective thinker" being a chimera of the common rooms. It might be better, as Karl Jaspers has suggested, to use Nietzsche's approach as a key to the grand tradition itself.

Nietzsche's entire being was involved in the quest for truth—a truth to live by. It was this that drove him to call in question every accepted judgment, even the apparently best-established; and the decisive event in his life was the conclusion which he eventually reached, that "there is no such thing as truth": in other words, that the only "reality" we know or ever can know is a reality "interpreted" by our own fundamental urge to survival or to the acquisition of power. To Nietzsche, this conclusion spelt the defeat of his deepest desire, and blank despair. It was out of that despair that he emerged reborn, as the prophet of *Thus Spake Zarathustra.*

How did he emerge? Briefly, through his realization that even his will to truth was nothing more than a faculty implanted and developed by generations of moral discipline; and that to condemn the nature of things for its

refusal to gratify that will was simply an all-too-human presumption. Since, however, this very realization involved an act of detachment, the will to truth was found to be justified after all—as the means to man's self-transcendence (*Selbstüberwindung*). Reintegrated into nature, Nietzsche was reintegrated himself; and the spontaneity of the consciously reintegrated is what he both exemplifies and proclaims in his great poem.

Professor Kaufmann's analysis of several of Nietzsche's cardinal conceptions, such as the "Will to Power" and "sublimation," could hardly be bettered; he grasps the dialectical character of Nietzsche's philosophy; and, although he underrates the influence on him of Wagner and Schopenhauer, he performs a really valuable service in tracing his affinities with Socrates, Plato and, above all, Hegel. But his interpretation has two serious defects. In the first place, he neither expounds nor criticizes Nietzsche's epistemology —and no reconstruction can be truly comprehensive that ignores the arguments that led Nietzsche to his radical scepticism. In the second place, he misapprehends the nature of the "new" Good proclaimed in *Zarathustra*: contending that Nietzsche reaffirmed the supremacy of reason, whereas what he actually stressed was its instrumentality—not, indeed, to impulse (as often alleged), but to the total Self. It was precisely his working out of the historical, philosophical and religious implications of this Good that Nietzsche signified by the "transvaluation of all values" (*Umwertung aller Werte*). Owing to his misapprehension, Professor Kaufmann is reduced to defining the transvaluation as a mere negation of current morality.

There is some justification for this view. Embittered by the incomprehension of his gospel (like many mystics in the first flush of their illumination, he had confidently expected an immediate response), and convinced that the salvation of Europe depended on its acceptance, Nietzsche undoubtedly did relapse into loathing and desperation, and his later polemics are coloured by a sheer lust for the destruction of the existing order. Nevertheless, Professor Kaufmann's emphasis on these polemics obscures the fundamental challenge of Nietzsche's philosophy.

For—and this is what constitutes his unique distinction—even after he had overcome his despair of truth, Nietzsche never repudiated the reasoning that had led him to it. Consequently, even his own gospel was advanced, not as a revelation, but as a personal interpretation of reality. "I am a seer," he once confessed, "but my own consciousness casts an inexorable light upon my vision, and I myself am the doubter."

He believed that once scepticism had reached its term in nihilism, it would never again be possible for a prophet to claim possession of "the truth." Whether mankind would degenerate through its disbelief, therefore, or generate a new and superior culture, depended ultimately upon whether or not its leaders could positively rejoice in the thought that they themselves had projected whatever meaning the universe contained. This was the problem which he devoted himself to solving, in the only way in which it could be solved—by personal experiment; and it is by this, in the last resort, that his significance has to be assessed.

F. A. LEA

The Great Philosophers : The Eastern World. By E. W. F. TOMLIN. (Skeffington and Son, Ltd., London. 299 pp. 1952. 18*s*)

Readers of Mr. Tomlin's earlier book, *The Great Philosophers : The Western World*, will know that for him philosophy is essentially a means to wisdom; not for him the "disembodied intellects" brooding over abstractions. In the present volume he remarks how the great Oriental thinkers persistently "dwell on common themes" and "never lose sight of the fundamental

problem, namely that which concerns life's meaning and purpose....In the Orient it is impossible to be a philosopher without being also a sage." He makes short work, moreover, of that distinction between religion and philosophy dear to Western academic minds but almost foreign to Hindu thought.

Few religions are self-enclosed. All great faiths interpenetrate Church may persecute church...but the impulse behind every faith is identical....Religion [is] not the competitor or even the extension of philosophy, but the basic element in the Perennial Philosophy.

It is from this standpoint that Mr. Tomlin—treating his readers neither as fools nor as specialists—explores the history of Eastern thought from the Egyptians, the Babylonians and the Hebrew prophets and poets, through Zoroaster and the great Indian and Chinese thinkers, to Mohammed. While few can have expressed more sensitively the great debt of the West to the East, Mr. Tomlin sees the perfection of the drama of love as being achieved only in the Christian Revelation.

The major difference between Eastern and Western thought, regarded very broadly, resides simply in that which happened to Eastern thought when, as a result of the Christian Revelation, a new spiritual principle entered the natural sphere for the purpose of transforming it.

He is aware, however, that the doctrine of the Incarnation, of Word-made-Flesh, of Spirit choosing to inhabit Matter, has been accompanied in Western social life by a *Sturm und Drang* foreign to the East. "We may hope that the much-heralded 'awakening of the East' will not prove to be an awakening from a private dream of bliss to somebody else's nightmare."

Lastly, he believes that some *rapprochement* between Eastern and Western thought is possible. He sees a point of contact between the faith of a man like Kierkegaard and those many Eastern thinkers who have preached the possibility of "divine connection"; and he cites the importance to Western minds of the *Gita*, "with its emphasis on *Bhakti*, or devotion to a personal God." He concludes:—

For it is in the revelation of Sri Krishna to Arjuna that we find the noblest message ever to have issued from the Oriental world: the summons to face the future and its perils with humility, with awe, even with a touch of anguish, but without fear.

J. P. HOGAN

Spinoza Dictionary. Edited by DAGOBERT D. RUNES; with a Foreword by ALBERT EINSTEIN. (Philosophical Library, Inc., New York. xiv+309 pp. 1951. $5.00)

This is a fresh addition to the ever-growing Spinoza literature launched by the "Back to Spinoza" cry in the first quarter of this century and reinforced by the historic event in 1932, on the tercentenary of his birth, of his being "publicly taken back into the Jewish fold by a duly representative assembly at the Hebrew University in Jerusalem." History never allows us to forget that the Jews cast him out of their ranks when he was only 26. But, with the passage of time that makes history, his way of viewing the world *sub specie æternitatis* has become recognized as a classic inheritance which men cannot willingly let die. If the philosopher is, as Plato has taught us, "the spectator of all time and all existence" and time is but "the moving image of eternity," Spinoza has, in and through the philosophic motivation of his "love to a thing which is eternal and infinite," effected a transvaluation of Philosophy as a meditation upon Death into a meditation upon Life Eternal. A "free man," to quote his memorable words, "thinks of nothing less than of death; and his wisdom is a meditation not on death but on life."

In Spinoza the Indian mind discovers an unflagging interest. For to the Oriental, specifically the Indian, mind a life dedicated to Truth and consecrated by suffering for its sake, has a perennial attraction. Further, a philosophy which is inspired by the recognition of the sorrows of life, and which

finds in intensive knowledge or wisdom the only sheet-anchor, appeals to him irresistibly. Finally, "an intellectual love of God," attuned to a blessedness that is "unmingled with any sorrow," as the Indian thinkers would say, and which looks upon the highest knowledge or truth as the only path to that blessedness, must needs be welcomed as distinctly Oriental in conception.

What is most remarkable is Spinoza's discourse on falsity and truth, particularly the concluding reflection, wherein he seems to echo the age-old version of Truth sponsored by Indian thought. Says Spinoza:—

> ....it follows, therefore, that truth at once reveals itself and also what is false, because truth is made clear through truth, that is through itself, and through it also is falsity made clear; but falsity is never revealed and made manifest through itself. So that any one who is in possession of the truth cannot doubt that he possesses it, while one who is sunk in falsity or in error can well suppose that he has got at the truth; just as some one who is dreaming can well think that he is awake, but one who is actually awake can never think that he is dreaming. These remarks also explain to some extent what we said about God being the Truth, or that *the Truth is God Himself.*

With no loss of meaning every line of this illuminating extract could be attributed to any of the master-minds of India through the ages, to Shankaracharya in particular. The somewhat oracular utterance on Truth in the last line finds its best confirmation from Mahatma Gandhi, the legatee of Indian thought and culture, who wrote:—

> I often describe my religion as the Religion of truth. Of late instead of saying God is Truth, I have been saying Truth is God, in order more fully to define my religion ... Denial of God we have known. Denial of truth we have not known.

Similarly Indian in tone and conception is the oft-quoted dictum of Spinoza's *Ethics* (Bk. V): "Blessedness is not the reward of virtue, but virtue itself." It recalls inevitably the Vedantic, specifically Shankarite, prescription of cultivated apathy towards enjoyment of the fruits of one's labour as a philosophical prerequisite to the study of Vedanta.

Another priceless legacy from Spinoza is his conception of "Peace": "not mere absence of war, but.. a virtue that springs from force of character." That "Peace" is not a privative but a positive concept, arguing back to an inward tranquillity born of the steadfastness of will. The derivative meaning of the word "*Shāntiḥ,*" which is the Sanskrit equivalent of the English word "Peace," confirms our construction of it in this positive sense. The root "*Sham*" (to control the inner sense), from which the word *Shāntaḥ* is derived, may usefully be contrasted with the root *Dam* (to control the external senses) from which the word *Dāntaḥ* is derived. The etymological construction of the word, supplemented by a psychological and radical treatment of it, ensures the right appraisal of "Peace"—an appraisal which seems to have impelled the United Nations Organization to the redemptive remaking of the war-weary world through the Unesco with its recognition that "since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed" and that "peace must therefore be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind."

On the question of citizenship, its rights and obligations, Spinoza has some instructive remarks to make. "A State is a society established with laws and the power of preserving itself" while "those who live under its protection are called citizens." For the State, as much as for the individual citizen, "the effort for self-preservation is the first and only foundation of virtue."

That a statement of such foundational importance has a truly Oriental touch about it, no one can deny. It is this effort of self-preservation, in Spinoza as well as in Indian philosophical thought, that finds its consummation in the blessedness of self-realization or "self-recognition"—not in the formal definition of God as Substance but in the intellectual love of the mind towards God, with which Spinoza closes his system.

SAROJ KUMAR DAS

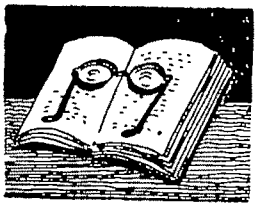
Humanistic Ethics. By GARDNER WILLIAMS. (Philosophical Library, Inc., New York. xii+293 pp. 1951. $3.75)

One important phase of contemporary thought is the revival of Humanism, particularly as a result of the attacks on supernaturalism by the philosophers of both Communism and Democracy. According to them the centre of interest of all philosophy is man and the chief values are the human ones There are many forms of Humanism, depending on how man is understood. The standpoint of Professor Williams is that of Naturalistic Humanism; for him, man as an individual is primary and as a member of society, secondary. Emphasis on the primacy of the individual, not only in politics but also in ethics, is a good antidote to totalitarian philosophies, though extreme forms of either individualism or socialism are unjustifiable.

Professor William's book is provocative. It is true that there is no satisfaction in the abstract but only the satisfaction of the individual. But from such a factual statement as "Each man seeks his satisfaction" how are we to derive the statement that "Each man *ought* to seek his satisfaction"? This common criticism of Hedonism, from Mill onwards, Professor Williams has not answered. Again, if "ought" is relative to each individual, no way can be found to resolve the ethical conflicts within the individual and between individuals.

This book, however, deserves the serious consideration of ethical thinkers; it helps the re-thinking of ethical issues from the standpoint of man as an individual.

P. T. RAJU



ANTHROPOLOGY

The Book of the Jaguar Priest: A Translation of the Book of Chilam Balam of Tizimin. With a Commentary by MAUD WORCESTER MAKEMSON. (Henry Schuman, New York 238 pp. 1950 $3.50)

To students of prehistoric lore, this is a rich account, emanating from Maya Indians, of their "legendary history, customs, prophecies and religion" and of their fortitude under conquest by the "bearded adventurers," the European conquerors whom the Jaguar priest termed "strutting turkey-cocks."

The destruction of the Maya civilization and manuscripts was a tragedy in cultural history; by 1593 there were few tribal elders left who could decipher the Maya records and the education of children in the ancient lore was prohibited.

It was at this stage that, in the "Books of Chilam Balam," the Mayas recorded the wealth of their culture and their way of life in a wonderful testament, conceived in cultural frustration and wrapped in secrecy.

The most important chapters of the commentary are those relating to the "Gods and the Calendar" and "The Count of Katuns." An annotated translation, a very useful bibliography and an index complete the monograph of 238 pages.

In India, there is a school of thought holding that the Maya civilization was an offshoot of ancient Indian culture. But this volume, we are afraid, does not provide any sound facts that will warrant the hypothesis of a primitive culture-contact between the Indian and the Maya civilizations.

The Maya calendar, we are told, "constituted the framework of the Maya religion and one cannot be understood apart from the other." It may be observed without fear of contradiction that the very foundation of the Maya civilization rests on its wonderful independent establishment of the calendar in a perfected form. In one respect only, the translator writes, the Maya calendar resembled the Egyptian :—

> ... each considered the year to be composed of 360 + 5 days. In the Egyptian calendar, the 360 days were divided into twelve 30's, whereas in the Maya one, the division was into 20's.

We commend this remarkable monograph to the world of arts and letters.

CHARULAL MUKHERJEA

The Life-Giving Myth and Other Essays. By A. M. HOCART; edited, with an Introduction, by LORD RAGLAN. (Methuen and Co, Ltd, London. 252 pp. 1952. 15s.)

To borrow an apt compound word from the Fijians, this is no "watery-souled" collection of essays. The late A. M. Hocart was an anthropologist of independent and forthright mind, and he did not hesitate to call a time-honoured tradition a habit whenever it seemed such to him. The striking qualities revealed in these essays, brought together so adeptly by Lord Raglan, are world-wide knowledge, intellectual honesty and dry humour.

The style is full of axioms made fresh by the author's shrewd view-point. In the essay "Are Savages Custom-bound?" he dispels any superior preconceptions with his :—

> If we think that the savage is a greater slave of custom than we are, it is because we see the mote in the other man's eye, but not the beam in our own.

As an anthropologist, Hocart digs deep into his amazing collection of human credulities on every subject from cabbages to kings.

In dealing with "Snobbery" he allows himself some bold and witty generalizations. Americans, he declares, "know money; they don't know you." This reverence for wealth, or for creating an impression of it, he attributes to the huge fluid population of the United States. He argues that in more settled communities social status tends to depend on private merit or birth.

We are not wholly convinced by his argument that it is because reformers ignore the force of snobbery that they fail. He maintains that utilitarian publicists have wasted a great deal of time trying to prove that war always results in loss and not in gain. His thesis is that nations, like individuals, care most for the *status* which victory and possessions bring them. He refers to Great Britain as "a society-leader among nations," taking pride in her colonies as a hostess takes pride in having a country residence as well as a town house!

It is one of the main theses of the book that all ritual consists in investing some person or thing with power to confer life, health, wealth and fertility. Hocart develops it with skill and relentless devotion to example.

Indians do not escape a good anthropological shaking at the author's hands. For instance, he claims that "Hinduism works with snobbery, not against it."

The anthropologist is, of course, not infallible. One regrets Hocart's readiness to assume that the Greek myths influenced the *Ramayana* and the *Puranas*. His contention that the "best people" of Hinduism would revert to *suttee* when the British withdrew force, has been proved manifestly untrue by the event since the essay was written. But the merits of this book far outweigh any minor shortcomings. Hocart makes lively and challenging reading, and no one who cares for truth rather than superstition will wish to carp.

DENNIS GRAY STOLL

Prelude to History : A Study of Human Origins and Palæolithic Savagery.

By ADRIAN COATES, M.A.; Foreword by GLYN E. DANIEL. (Methuen and Co., Ltd., London. 289 pp. Illustrated. 1951. 22*s*.6*d*.)

In this study of human origins and Palæolithic savagery the author, who describes himself as a non-professional archæologist, has provided the general reader with a coherent story based on the results of the latest researches, references to which occur both in the bibliography and in the notes appended to each chapter. It must not, however, be supposed that the book is merely a summary of existing knowledge, for the author makes many shrewd suggestions and occasionally arrives at penetrating conclusions. There is throughout the volume a refusal to accept some of the wilder conclusions of over-enthusiastic field-workers, such as the claim made at first for a Middle Pleistocene origin for some of the fossil material discovered in East Africa. It is interesting to note that since the book was published the Oldoway skeleton, as the author predicted, has been attributed to a very late stage of the Upper Palæolithic.

The book begins with a thought-provoking chapter on the relation of Palæolithic studies to human history in general. As Dr. Glyn Daniel states in his foreword, "Here emerges not only Mr. Coates the prehistorian, but Mr. Coates the philosopher, and the student of the method, content and aims of history and archæology." Since there is a paucity of good books on the methodology of prehistoric archæology, this serves an extremely useful purpose. The first chapter, on "The Framework of Territorial Change," states what is known and conjectured about the geological basis of human geography and paves the way for later chapters on the evolution of mankind and the various ages into which, for convenience' sake, prehistoric times are divided.

The general development of the Upper Palæolithic industries in Europe and elsewhere from their earliest Chatelperronian phase to the later development of distinct cultures is next surveyed. Special attention is paid to the "Gravettian" culture of South Russia and to the later phases of Palæolithic culture in the classical regions of France and Spain, culminating in the industry and art of Magdalenian times. The book concludes with chapters on "Primitive Mind," "Primitive Society," and "Palæolithic Man and His Modern Successors." Readers desirous of a handy volume relating to India should consult Stuart Piggott's *Prehistoric India* (1950).

C. COLLIN DAVIES

Prehistoric Ireland. By JOSEPH RAFTERY, M.A. (N.U.I.), DR. PHIL. (MARBURG), M.R.I.A. (B. T. Batsford Ltd., London. 228 pp. Illustrated. 1951. 16*s*.)

In this well-produced and profusely illustrated book intended for the general reader, Dr. Raftery has given an account of the prehistory of Ireland, based on the findings of archæology. No use has been made of traditional data; all his conclusions are interpretations of material remains. After some remarks on the ice age, the author deals with the changes in climate and in land level since 6,500 B.C., which have resulted in the peat-bogs and raised beaches so characteristic of present-day Ireland.

Dr. Raftery then outlines his system of chronology and gives the evidence on which his dating is based. This is followed by a description of modern excavation techniques, including four photographs of work in progress at various sites. The different types of field monuments are next considered, under the headings: monuments of the living, monuments of the dead, and ceremonial monuments

The remainder of the book is taken up with a review of Ireland in the middle and new Stone, early and late Bronze, and early Iron Ages of

prehistory. Numerous and excellent photographs of the artefacts and monuments combine with the lucid text to make clear exactly what has been discovered. A brave attempt is made to interpret these material findings and so to give a coherent picture of life in Ireland in those far-off days. It is here that the weakness, not of Dr. Raftery but of the archæological method, becomes apparent. To take one example: from burial customs we can try to estimate the underlying religious beliefs, but any such attempt is guesswork.

Dr. Raftery deserves congratulations for getting the utmost from an ineffective method, and Messrs. Batsford for the excellent quality of the photographs and the paper.

C. A. WINYARD

Masked Gods: Navaho and Pueblo Ceremonialism. By FRANK WATERS. (University of New Mexico Press, Albuquerque, N.M. 438 pp. 1950. $6.50)

The troubled mind of man has ever sought stability in a sphere which lies beyond this eternally changing and evanescent world. This is the one basic motive behind all philosophical speculation, behind all religion, behind those myths and fables which universally represent man as a degeneration of the glorious being he once was. Man's verdict upon himself is that, in some form or other, he is a divine being, in this world but not of it, the glorious child of immortality; and this verdict has been reached by man at all levels of civilization.

In presenting a thorough and scholarly account of the American Indian version of this verdict and the ceremonialism and symbolism in which it is clothed, Frank Waters has rendered a very great service to world cultural thought and to the American Indians themselves, who have suffered so long the handicaps of misunderstanding and misrepresentation.

It is interesting to discover, however, that for this they are themselves partly to blame. For the tradition of strict secrecy about their ceremonialism has led to the victimization of visiting anthropologists as well as of their informants. But there is an explanation. Pueblo secrecy derives directly from the ceremonialism itself. Believing that all outward physical forms have inner psychical forms, it follows that reproductions will also carry away a part of the psychical entity and that even to talk of this power is to lessen it. By refraining from unnecessary violations the author's account avoids this pitfall and serves to complement the work of the ethnologists to whom the general reader has long been indebted for captivating glimpses into American Indian thought.

Dividing his book into three parts, the author has given a brief history of the Navahos and Pueblos, an interpretative analysis of their ceremonialism, and a discussion of the reflection of their religious ideology in their secular life and character, reviewing also the relation between these people, intuitive by nature, and the rational Americans.

The American Indian regards life as a mystery play.

> Its players are cosmic principles wearing the mortal masks of mountain and man. We have only to lift the masks which cloak us to find at last the immortal gods who walk in our image across the stage.

The author has sought to link up this thought with Taoist and Buddhist philosophy, but he seems to have overlooked the basic and simple thought of the Upanishads with which it more readily finds analogy.

IRENE R. RAY

The Kamar. By S. C. DUBE; with a Foreword by CHRISTOPH VON FURER-HAIMENDORF, PH. D. (Published for the Ethnographic and Folk Culture Society, U. P., by the Universal Publishers, Ltd., Lucknow. xii + 216 pp. 1951. Rs. 12/8)

This monograph is the doctoral thesis of the author, a former Lecturer in Anthropology at Lucknow University, now in charge of the subject at the Osmania University, Hyderabad. Although he is "only at the beginning of his career as a field-anthropologist," Dr. Dube's venture is not amateurish, for he has already passed the portals of cultural anthropology by collecting the folk-songs of the Kamars and publishing "brief accounts of their life and living" and is at present carrying on research among the Chaukutia Bhunjias of Chhattisgarh.

With an engaging frankness Dr. Fürer-Haimendorf notes in the Foreword that "it is a straight monograph in the traditional style" and rightly holds this to be "indeed the soundest approach to a first study of any primitive community."

Those who have read the colourful accounts of the tribes of Orissa by Dr. Verrier Elwin from special and characteristic angles may regret that such orthodox encyclopædic accounts (like those of Sarat Chandra Roy—to compare great things with small) lack in variety and sustained interest. They will, nevertheless, in this infancy of Indian anthropology, welcome a comprehensive though rather short account of a hitherto little known jungle tribe (cavemen, to be specific), who, in the words of Dr. Fürer-Haimendorf, "in so far as their economy is concerned ...have never advanced beyond the stage reached by early Neolithic men."

Dr. Dube's credit lies in removing the veil of obscurity from these people, (numbering 9 244 according to the Census of 1931) in the Raipur district of the Central Provinces, lying culturally between primitive food-gatherers and early agriculturists, of whom scrappy accounts could be read in John Ball's *Jungle Life in India* (1876), Grigson's *The Aboriginal Problem in the Central Provinces and Berar* and Russell and Hiralal's *The Tribes and Castes of the Central Provinces*. Although one looks in vain for further details, which the plodding ethnologist is never tired of recording for the sake of science and truth (even at the expense, at times, of literary qualities), the author makes up for their absence by the lucidity of his presentation and his sympathetic insight into the life of these tribals who, in the words of Disraeli to Queen Victoria, look like the "blank page between the Old and the New Testament." For these true autochthones of the Indian soil have lost all traces of the older Austro-Asiatic languages and, although they have no inherited taboo on cow-killing, have become so much Hinduized that cow-killing is now an offence with them. None live in caves now; in religion and ritual they are being Hinduized and walking cheek by jowl with other tribals of a higher level of culture, yet they retain their hatred for schools, their original feeling of tribal superiority and their love of home, with a rare aloofness from modernism.

Chapter VII of the book, dealing with culture-contacts, and Chapter VIII, concerning problems of tribal adjustment, provide interesting sidelights on the much-dreamt-of fusion of the tribals into the synthesis towards which India is moving. Dr. Dube earns our thanks by drawing public attention to the shattered economy and the oppression of the forest officials and the inevitable money-lender. Many of the chapters are rather meagre in details; the folk-songs deserved better attention; but the pretty illustrations, the useful appendices and the genealogies compensate to some extent.

As a pioneering venture, Dr. Dube's work on the Kamar is indeed a noteworthy contribution to ethnology and we hope that his future as a scientist on Man (the most neglected of zoological specimens) is assured.

CHARULAL MUKHERJEA



The Bridge of Life: From Reality to Mystery. By AUGUSTO PI SUÑER, M. D. (The Macmillan Company, New York. 270 pp. 1951)

A book quite out of the ordinary. Dr. Pi Suñer, a Spaniard, and a well-known figure in the world of medicine, has here produced an English version of lectures given originally at the University of Caracas. The Spanish title—which Dr. Pi Suñer renders as "Beginning and End of Biology"—has now suffered a significant change into "The Bridge of Life: From Reality to Mystery." Biology, the "Bridge of Life," begins with "Reality" (physics) and ends in "Mystery" (metaphysics): such is Dr. Pi Suñer's thesis. As hardheaded a biologist as any, and at the moment Director of the Institute of Experimental Medicine in the University of Caracas, Dr. Pi Suñer has also taken deep draughts from the Pierian spring, he is at home in poetry and philosophy, and quotes from Shakespeare's *Sonnets* or from an Andalusian folksong with the same ready aptness as he cites from a medical or biological authority. By easy stages he takes us along the narrow path of the known, and wistfully points at the no-man's lands and unchartered seas that lie on either side of the path.

In so far as Dr. Pi Suñer's book is a layman's guide to modern biology, it is most informative and enlightening. He grips the reader's attention when he expounds the nature of the cell, or discourses on enzymes and diastates, on heredity and environment, on parasitism and symbiosis, but every now and then the discussion touches or intersects the regions of scientific or philosophical speculation. What is the real origin of Life? What is Time? To what end is all this endless flow of matter, energy and life? "Life itself is Time," says Dr. Pi Suñer, and neither is static; and as for Life, there is no scientific explanation of its origin. If Life, then, had no actual beginning, could it have any definite end? Dr. Pi Suñer, while keenly aware of these conundrums, does not offer any merely metaphysical explanation. "Life leads inexorably towards death, in both animal and man," he says in an eloquent passage.

> In the latter, however, consciousness bestrides existence, and thus man knows the life he is leading. This knowledge of being, of an existence between inexistence which had no beginning and death which will have no ending, of a moment of being in the nothingness 'existing for death,' an inseparable factor of existence, is resolved into the anguish of knowledge.

Yet, from this very "anguish" of the lower knowledge can surge up the higher Vedantic illumination of: "That Thou Art." But such an experience can come only to the saint:—

> something given
> And taken, in a lifetime's death in love,
> Ardour and selflessness and self-surrender.

K. R. SRINIVASA IYENGAR.

Indian Metal Sculpture. By CHINTAMONI KAR. (Alec Tiranti, Ltd., London. 46 pp. 61 plates. 1952. 7s. 6d.); *Religious Dances in the Christian Church and in Popular Medicine.* By E. LOUIS BACKMAN. Translated by E. CLASSEN. (George Allen and Unwin, Ltd., London. 364 pp. Illustrated. 1952. 35s.)

We Europeans know little about Indian art and almost nothing about India's "metal sculpture." Mr. Chintamoni Kar has given us a small, delightfully written book on the subject and has included 61 illustrations. We should give thanks to his enterprising publisher.

It seems that figure-sculpture in various metals was practised in India from a very distant age, but much of it has been lost through the violence of Muslim fanatics. V. A. Smith, for example, writes:—

> The more energetic Muslim sovereigns usually prided themselves on making as clean a sweep as possible of the buildings and art work of the Hindu idolators, who had become their subjects. In pursuance of that policy during the course of five centuries (1200-1700), immense areas were absolutely denuded of all Hindu buildings and of course, at the same time, of all works of art connected with those buildings.

The author of this book enlightens the European (brought up in the ancient Greek tradition) by saying:—

> This ideal of the harmonious embodiment of nature in human form did not result from an aversion of the sculptor to flesh or to the natural sensuous appeal in the human figure. It was adopted deliberately in an attempt to fuse the material form with the spiritual and cosmic world. With every aspect of human emotion translated into an æsthetic order, there was very little vulgarity in Indian sculpture. Even the representation of erotic subjects, in some periods of Indian figure-art, was not attempted for sensual reasons, it only provided excellent sculptural opportunities.

We know that the Buddha taught the necessity of considerable austerity for those who wished to become more spiritual; but in India and in most of the ancient world nobody regarded sex as the principal enemy of the soul. The sexual instinct was considered, on the contrary, as an element of natural religion.

Religious Dances is somewhat disappointing because it ignores the symbolic dances of the East. In fact, the book (extremely learned) concentrates upon the dancing in Christian countries. The book comes from a Swedish professor. He treats mostly of the epidemics of religious dancing, some of it taking place in churches; and he attributes much of it to the effect of ergot, a parasitic fungus upon cereals. He tells us that this religious dancing was thought to have curative value in expelling the devils who were believed to possess sick persons. Backman's work is as minutely documented as *The Golden Bough*, but it would have been a great deal more interesting if it had analyzed the dances of India. The price of the book may seem high: still, it contains a large number of illustrations.

CLIFFORD BAX

Zimbabwe Cavalcade: Rhodesia's Romance. By B. G. PAVER. (Central News Agency, Ltd., South Africa. Gordon and Gotch, London Distributors. viii+164 pp. Maps and Illustrations. 1950. 20s.)

This book, with a free sprinkling of "mystery" and "romance" over its pages, is not intended for the serious student or specialist. Its purpose is apparently to "find the story behind three great African mysteries," the gold of Rhodesia, and the ruins of Zimbabwe and Inyanga. Those who have not heard any of it will find the historical part interesting, provided they are not repelled by expressions like "the throbbing arteries of the 'hot-Heart of Africa!'" In his assessment of the controversy between the upholders of what he calls the Ancient and Mediæval Theories, the author has tried to be impartial. But one is left with the impression that he would like to believe in the "Ancient Theory," for Hatshepsut, Sheba, and Solomon suggest a "mystery" and "romance" that is lacking in the stone-cold factual approach of modern archæology.

The trouble about Zimbabwe has been that almost from the first it was invested with an aura of fabulous and quite unprovable antiquity, and linked with names like Solomon and Ophir—all without a shred of solid evidence. To the uncritical mind which must,

have its monuments as old as possible, the inescapable and incontrovertible facts revealed by archæology were highly unpalatable, and so the "Ancient Theory" continues to flourish. No dispassionate reader of MacIver, Caton-Thompson, and Schofield (particularly Schofield's "Survey of the Recent Prehistory of Southern Rhodesia" in the *South African Journal of Science*, XXXVIII, 81-111, which Mr. Paver does not include in his bibliography) can but accept a mediæval date for the ruins.

Mr. Paver has rather spoilt the effect of his narrative by an apparent uncertainty about some of the names which he mentions. He gives us, for instance, both "Sumer" and "Sumner" and "Sumnerian." "Sabaean" he writes indifferently "Sabean" and "Sabaen," choosing "Sabean" for the Index. (The use of "South Arabian" would have saved him from these errors). "Azania" appears in the Index as "Anzania."

It is perhaps somewhat ungrateful and ungenerous to thus speak of what is evidently a labour of love, written with the best intentions—to interest the people of South-east Africa in their great heritage, the greatness of which is in no way diminished by the attribution of its origin to A.D. instead of B.C. The purpose of the book will probably be achieved so far as those are concerned who want a little light reading about Rhodesian archæology, and are not too critical of method.

G. W. B. HUNTINGFORD

Eight Decisive Books of Antiquity. By F. R. HOARE. (Sheed and Ward, Ltd., London and New York. 247 pp. 1952. 16s.)

Creasy's *Fifteen Decisive Battles of the World* suggested to the author a survey of world history from the standpoint not of force but of ideas. He projected three volumes, but he died before the publication of the first, the present volume, which deals with the pre-Christian era. The later volumes were to have dealt with St. Augustine, Muhammad, Machiavelli, Locke, Rousseau, Hegel, Darwin and Karl Marx among others. Apart from its main theme, the book is significant in the rally of spiritual forces now under way in the West against the demoralizing fascination of Marxism, Freudianism and Pragmatism.

The work traces the shaping of society and state by creative ideas enshrined in the Books of great men in Babylon, Egypt, Israel, Greece, India and China. Greece in the absence of a single Book is shown moulded by Homer, Plato and Aristotle, the last two influencing subsequent eras as well. The Laws of Hammurabi gave to Babylon the framework for a world city, with a cosmopolitan society emerging from status into contract and freed from theocratic control. The Egyptian Book of the Dead governed the present on the pattern of a future life, with a ritual that rose to great heights of mysticism and metaphysics in the worship of *Re* and *Osiris*. "Thou art the One God...self-begotten...unknowable." "Thou art in me and I am in Thee."

The Jews owe their unique sense of national unity and a national mission (sustaining them through centuries of disastrous vicissitudes) to their Books of Moses. The treatment of Greece is the best in the book, while that of India and China is a lapse from the standards of scholarship. Miss Mayo is taken as the "much abused but never refuted" authority on Manu and Confucius is characterized as "unoriginal, with stupid pride, uninspiring, shallow, pedantic," etc. The core of Manu's Code, the idea of a planned society viewed as a spiritual organism, and the doctrine of the Golden Mean in Confucius are lost on the author. The undiscussed standpoint of Roman Catholic theology from which the work is written limits the value of the treatment.

M. A. VENKATA RAO

Radhakrishnan: An Anthology. Edited by A. N. MARLOW. (George Allen and Unwin, Ltd., London. 148 pp. 1952. 9s.6d.)

This volume represents an attempt by an admirer and friend to present concisely the thought and message of Dr. Radhakrishnan, who combines in himself the rôles of philosopher, statesman and educationist.

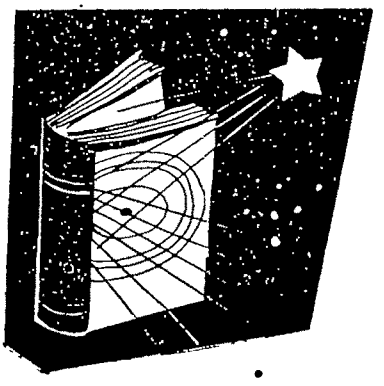
This anthology is representative of the writings of Dr. Radhakrishnan, which include some 20 books on Indian thought and culture and their influence on world thought. He pleads the need for a "universal religion of spirit," which begins within man's own soul and works outward through all relations with men and nature. In Dr. Radhakrishnan's own words :—

> The need of the world today is for a religion of the Spirit which will give a purpose to life, which will not demand any evasion or ambiguity, which will reconcile the ideal and the real, the poetry and the prose of life, which will speak to the profound realities of our own nature and satisfy the whole of our being, our critical intelligence and our active desire. (*Contemporary Indian Philosophers*, pp. 265-266)

The extracts are arranged under various appropriate captions, such as "The Aim of Philosophy," "The Nature of Reality," "True Knowledge," "The Personal God," "Life and Evolution," and "Indian Thought." A large number of the extracts are from Dr. Radhakrishnan's own volumes on Indian philosophy. The passages from *Eastern Religions and Western Thought* are charged with significance, —here is readable righteousness and not dull sermonizing. The volume also includes a short collection of characteristic epigrams.

One misses in this volume Dr. Radhakrishnan's thoughts on education; in his Convocation Addresses at different universities and in the Report of the University Commission, of which he was the Secretary, we get the aim and purpose of education most impressively stated. The volume, nevertheless, succeeds well in introducing Dr. Radhakrishnan's writings to the general reader.

P. NAGARAJA RAO



CORRESPONDENCE

"THE STUDY OF LANGUAGES"

[We bring together here a few reactions to Shri S. R. Tikekar's important article under the above title in THE ARYAN PATH for June 1952.—ED]

I

Shri S. R. Tikekar's article on "The Study of Languages" illustrates a recent tendency among our intellectuals which may be termed revisionism. On several problems, the views of foremost nationalists are now different from—in some cases the opposite of—what they were before our attainment of independence.

That Hindi must be our national and official language, and not English, has been the slogan of nationalist India for several decades. We are now faced with the fact that, outside Uttar Pradesh and Bihar, those who know correct English are more than those who know correct Hindi. Yet, outside those two States, more people have a smattering of Hindi than of English. Probably it is this which suggests to Shri Tikekar the idea of making English the official language and Hindi the national or the bazaar language.

There is some point in the distinction which he has drawn between the national language and the official language. But he carries the distinction too far when he says that the one should be Hindi and the other English. There is no precedent for having the national and the official languages differ so widely. It is obviously advantageous that the official language should be the national language itself in its standardized, developed form.

Which, then, should that language be in India? Even in free India there remains a fundamental objection to making English the national language, namely, that to the masses it is a strange language. Comparatively, Hindi with a Sanskritized vocabulary is much nearer to the masses, perhaps even in South India. A democracy must talk in the language of the people; and if people have no common language, the next best is a national language that is nearest to their own regional languages. So far as the masses are concerned, if the adoption of Hindi is an imposition, the continuation of English is still a greater imposition. The adoption of Hindi imposes a hardship on the educated class of the present day only. It will not do so for the next generation of the educated, if Hindi is taught to boys *in the same way* and *to the same extent* that English was taught to our generation.

The argument that Hindi is an undeveloped language with an inadequate vocabulary would have been strong, and even formidable, but for the fact that Hindi has the advantage of having Sanskrit as a rich source of words. One may or may not agree with Dr. Raghuvir's technical terminology; but he has demonstrated the immense possibilities of the Sanskrit language for coining new words to convey new concepts. Certainly laws can safely be made in Sanskritized Hindi.

It is true that

> one great merit of accepting English as the official language is... the equality of opportunity to all Indians alike in the field of public service With Hindi as the official language there is a distinct advantage in favour of those whose mother tongue it is.

But this advantage will be enjoyed by the Hindi-speaking persons of today only during a transitional period. In future their own language will not offer a special advantage to the Uttar Pradeshians because even the Tamilians will have made Hindi their own.

During the transitional period, the interests of the non-Hindi-speaking

people can be safeguarded by fixing the existing percentage of Uttar Pradeshians in the services of the Central Government as their maximum percentage during the next 20 years.

Shri Tikekar raises a fundamental issue when he says that "languages have not so far grown anywhere according to plan." The same social forces, however, which are bringing planning into vogue in the economic sphere are also doing so in others, including the linguistic sphere. The very complexity of the problem of the national language and the official language calls for State intervention and planning.

Society has always been limiting individual freedom in the matter of language. Every language has a grammar, through which society regulates an individual's language. The language policy of the Government is but another way by which society might regulate and direct the language of individuals. It appears to me that those who advocate the continuance of English as the official language should instead insist on all the necessary aid from the Union Government to different States for bringing it about in the next 15 years that our graduates should be *exactly* as well versed in Hindi as we are today in English. If the Government cannot afford this, owing to financial stringency, it is necessary to extend the period of transition from 15 to 20, or even 25 years.

Shri Shivaji College, P. J. JAGIRDAR
Amravati.

II

Mr. Tikekar deserves thanks for publishing in your journal his thesis on Hindi as the national language and on the use of English.

The late Mr. Vishnushastri Chiplunkar was not a particular friend of the English people but he has extolled the English tongue. Bereft of their knowledge of English literature, where would our leaders stand as regards their outlook on the present-day world? Where would our educated people themselves stand?

Another point: There is no doubt that linguistic provinces (States) will be formed. Their language will be the local language. Hindi cannot become the official language in such States. Any attempt to force it upon them would be resented. In non-Hindi areas a modest course in Hindi should be taught in the schools.

Nor is there any doubt that there should be one language for the whole of the country, to be called the national language, and that it should be Hindi with the Devanagari script. Living as I do in Madhya Bharat, I see Punjabi and Sindhi women and children exchanging thoughts in Hindi with local people. It is a pleasure to see that there is a tongue which can be understood by so many different people.

There is, however, a bad aspect to the emphasis on Hindi which should be remedied—the fact that it has resulted in the neglect of English. We should see to it that English does not become a dead language in this country as Sanskrit has become. The literature in Sanskrit has become a sealed book. English literature would also become a sealed book. I would, therefore, submit that in all our high schools and colleges a high standard of English must be made compulsory.

It should be made clear by the Government that it does not intend to debar the use of the English language from the offices, the courts, etc. This would assure to all a natural and healthy avenue of expression. The commitment in the Constitution should be suitably amended. The welfare of the country is more important than the Constitution, which can be changed.

Fortunately, our leaders are becoming more sober and Mr. Tikekar's thesis has come at an opportune time. In conclusion, may I be allowed to say that we know the present-day world and the present-day world knows us through the medium of English? Let us not set up an Iron Curtain.

B. S. APTE

Indore.

III

I have read with keen interest the thought-provoking and bold statement of views on a very delicate All-India problem by Shri Tikekar in your journal. I agree in general with his concluding remarks:

> For establishing equality of opportunity among all Indians, for raising our own mother tongue to a higher position, for enriching our literature, for taking full advantage of the contact with an international language, for enabling young Indians to be abreast of a fast advancing world in all human affairs.. we can do nothing better than retaining English....

As a humble student of history, however, I should like to add :—

Though I do not fully agree with Shri S. R. Tikekar that English should remain indefinitely the national language of India, I do feel that any expediting of the process with imperialistic ardour is bound to harm the future of Hindi as well as that of India as a whole.

A language cannot be "forced" as a plant can be by the horticulturist. The Hindi of the common people should be enriched by the willing contributions of all the peoples of India. But it would grow wild unless an Indian Academy composed mainly of Hindi scholars were to exercise a vigilant censorship over this growing literature in Hindi. No child is born with a beard, and no language comes into being fairly mature. Hindi poetry is very rich but its prose lags miles behind that in some of the other modern Indian languages. So far as literary prose is concerned, Marathi had the earliest start, among the prosaic and utilitarian people of Maharashtra in the last quarter of the 13th century. Before the foundation of the British Empire Marathi prose had passed through all the phases of development through which Hindi must pass in this century. The chaste Marathi prose style of Peshwa Balaji Baji Rao was not equalled in Bengal till the time of Ishwar Chandra Vidyasagar and Bankim Chandra; but this constitutes no case for claiming that Marathi should replace English in modern India.

The English language and the English Constitution are indispensable in a free democratic world. If Bengali is perhaps today the best developed Indian language of the Aryan group, it is because the educated Bengalees successfully mastered the genius of English literature and language. So, what Shri Tikekar says about the place of English in the modern political set-up deserves careful notice. Most of the foreign embassies of India today are manned by South Indians. This is not due to partiality to them; nor to their being more at home in English. It is because their familiarity with English has made them more conversant with the affairs of the outside world; and above all has given them a mental make-up capable of holding its own in diplomacy against the outside world.

At present we are under the necessity of having our technicians and scientists trained abroad for at least 40 years; so, we ought to train them through the medium of English, at home and abroad. The humanities may be left to take care of themselves and to shorten the ultimate tenure of English on Asiatic soil. Otherwise Hindi or Sanskrit would surely take us back to the Age of Aryavarta in science.

It should be frankly admitted by all that Hindi is the only language suited to the political genius of a Federal Republic of India. It is so because, unlike other modern Indian languages, which are of the "unitary type," Hindi has been, throughout its growth, a federation of the languages and dialects of Northern India, and the North and the South can meet only on the platform of Hindi, next to English. So, a sincere attempt must be made to enrich Hindi as our own language—without neglecting English, which is our only weapon for political defence, and for a cultural and spiritual offensive.

K. R. QANUNGO
Department of History,
University of Lucknow.

ENDS AND SAYINGS

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

The joint letter of 26 prominent scientists and educationists to the Indian Prime Minister and the Education Minister, released to the press on September 7th, warning against undue haste in the transition from English to Hindi in Indian education deserves very serious attention. Dr. C. V. Raman, Dr. H. J. Bhabha, the present Vice-Chancellor and two ex-Vice-Chancellors of the Bombay University, and others alleged that standards in all subjects had already suffered from the lowering of the standard of English in the schools; and that the extent of the tendency in certain States and of some representatives on university bodies to hurry the transition from English to Hindi was fraught with grave danger to academic standards.

They recognized that English would in time have to be replaced as the medium of instruction but urged that, without a good knowledge of English, no number of translations would ever completely meet the needs of all university subjects. They warned that if the study of English is killed in our country with an almost indecent haste, the work of a century perhaps on the whole good rather than bad, will be undone in a few years and this will seriously affect the quality of our education.

Mrs. Naomi Mitchison, one of a group of British writers recently guests of the Soviet Writers' Union in Moscow, reports her impressions of "Writers in the U S S.R." in *The New Statesman and Nation* for September 6th.

She finds the Russian writer not only in a very favourable economic position but also in the desirable close touch with the reading public and its reactions which the absence of a class barrier helps to make possible. There is "constant movement, constant change of creative line."

She admits that "there is certainly not complete freedom of publication in the Soviet Union," though she apparently did not get the dismal effect of over-emphasis on propaganda which the English-language journal, *Soviet Literature*, conveys. There could not, for example, today be published in Russia, she recognizes, the statement that "the over-hasty collectivization of the land," with its "extremely painful results," was a major political mistake, if such it was. But she believes the time may come "when it can be said, and perhaps said greatly and nobly, and by a Russian," provided Russia can be left alone to pursue her internal destiny.

"The good," moreover, a Russian woman novelist told her, "must always win." Ancient Indian dramatists freely accepted that obligation; and its acceptance by modern writers generally, in freeing the stream of literature of much decadent and despairing writing, would not impoverish culture and should raise the moral tone.

Where also other countries might with especial profit take a leaf from Soviet practice is in what children read —and do not read.

Children and adolescents do not stuff themselves with comics and westerns and pulp books and women's magazines. The Russian child gets decent mental feeding including plenty of fairy tales, his own and translations —I saw beautifully produced, and cheap, translations of Hans Andersen and the Just-So Stories—plenty of adventure—I saw Mark Twain, Stevenson, Mayne Reid, among others —and plenty of Russian classics, including poetry.

Undernourishment in youth, and especially unwholesome food, are bound to leave their permanent mark on their victims' physical bodies. It is high time the effect of their mental counter-

parts upon the mind and character of youth throughout the world was recognized and guarded against.

Mr. Louis Fischer answers encouragingly the question "How Much Freedom in Yugoslavia?" in *The Saturday Review* of August 16th. He found there no literary dictator, no censorship of books. Book publishing, until 1951 a State monopoly, was then, like all industrial and commercial enterprises and even the railways, turned over to the employees. Each publishing house is directed by a Workers' Council elected by all the establishment's workers and managed by a specialist whom the Council hires. The greatest variety of books is published and sold—idealistic, materialistic, religious, mystical, etc, though scientific works predominate. Mr. Fischer heard it doubted whether an attack on Marxism would be published, but was told that the decision would depend wholly on the publishers. In fiction a gratifying number of leading writers, of Russia, England, the U S A. and several other countries, newly translated into Serbo-Croat, are displayed in the shops.

Most encouraging of all is Mr. Fischer's report that "lively literary controversies shake the Yugoslav air." The veteran Communist Editor of one literary fortnightly, *Svedochananstva* (Testimony), told Mr. Fischer: "We are in a state of permanent civil war with the fortnightly *Literary Journal.*" The *casus belli*? Whether literature might be subjective, pessimistic or optimistic, as the author pleased, or should reflect social life. Whether politics might or might not intrude into fiction was also publicly argued by critics. A play condemned by the Serbian Minister of Education and shut down had been reopened five days later, after an article, "The Right to Laugh," condemning the Minister's criticism, had appeared in *Testimony*; and books on both sides of a controversial question appear in the book stores side by side. Apparent unanimity in views and tastes is a danger sign in these days of totalitarian encroachment and these reports of literary give and take are healthy signs.

The spiritual indebtedness of Italy to the great Indian poet Rabindranath Tagore is acknowledged by the Italian educationist Signor Enrico Pappacena of the University of Bari, the author of more than one study of ancient Indian literature, in his article, "Tagore and Italy" in *East and West* for July. While Tagore's works have deeply influenced the few rather than superficially the many; "his message of Truth," he says, "has helped to make Italy aware of her own spiritual ills"—prominent among which, he suggests, are the divorce between life and both religion and poetry. He has, according to the writer, helped the Italians "to find once more the inner warmth" in spiritual principles which had "become for the West, cold, distant sidereal abstractions."

Tagore, Signor Pappacena writes, has also taught more effectively than had any European Virgil "the notion of reincarnation." "Tagore has enlightened our minds, making us feel that the Gospels do not exclude, but rather include as implicit, the notion of rebirths."

"If in Italy today there are some who speak of the Spirit and are really inspired by it; if we have idealists already able to arouse enthusiasms that are no mere illusions fated to evaporate when brought into contact with the serious duties of life; if many have already clearly realized that mutual trust is the essential basis for mutual economic relations and that this trust must be based on mutual comprehension founded on a real spiritual experience; if we have already some excellent writers (not those now in vogue) who are creating works inspired by a conception of the world as a spiritual experience to be lived; if we can still hope that Italy will revive, cured . by a real understanding of the laws of the Spirit, we owe this in a large measure to Tagore.

A new world union was established as the result of the First World Congress on Humanism and Ethical Culture, held in Amsterdam in August. Dele-

gates and visitors represented groups or individual sympathizers from four continents and many who attended were impressed with the earnestness that characterized the meetings. The general trend of the proceedings brings vividly to mind a passage by William Quan Judge in which that student of Oriental philosophy and particularly of the subject of cycles wrote :—

> We implicitly believe that in this curve of the cycle the final authority is man himself. ....The grand clock of the universe points to another hour and now Man must seize the key in his own hands and himself—as a whole —open the door.

This conviction was echoed in essence by the deliberations of the Congress. The basis for all action should be respect for man and the promotion of the interests of man and his rights as a human being.

The President, Dr. Julian Huxley, called for a new creed—one in accordance with science (defined by an American delegate as an attitude and method involving observation, experiment, rational analysis and tentative conclusions). Dr. Huxley envisaged man, although a product of evolution, as carrying the process to new levels, "guiding change by means of conscious purpose in the light of rational experience."

Others again felt the need of defining man. What was the nature of this being in whom alone there was hope for humanity? The vastness of the task ahead and the urgency of the times were felt to make imperative an international organization which will concern itself with the needs and interests of the great mass of mankind everywhere.

Another example of the copying by the victors of the evils which they have fought seems to be foreshadowed, though not yet fully exemplified, in the "detention centres" reported to have been provided, mostly in desert areas, in the U.S.A. Under the caption "Concentration Camps in the U.S.?" Charles R. Allen, Jr., writes in *The New Statesman and Nation* of September 13th of the provision in the Internal Security Act of 1950 (the McCarran Act), passed over President Truman's veto, under which such "places of detention" might be used. This section of the Act does not direct the creation of such centres but it does authorize the Attorney-General of the United States, when, under certain conditions, an "internal security emergency" is declared by the President or by Congress, to apprehend and detain

> in such places of detention as may be prescribed by him...all persons as to whom there is reasonable ground to believe that such persons *probably* [writer's italics] will engage in or *probably* will conspire with others to engage in acts of espionage and sabotage.

Indians deploring the apparent necessity of their own "preventive detention" measures, under the pressure of present threats to national security, cannot point the finger of scorn; but there are many Indians, as well as Americans, no doubt, who will deeply regret this advance preparation on a grand scale, by a long-established and powerful democracy, to copy, in principle if not in inhuman practice, the Nazi "thought-control" technique. Thrift and precautionary zeal may have dictated the renovating of old army and air-force camps, prisoners-of-war camps and—unhappy chapter in America's record—the former Japanese Relocation Centres, while this could be done relatively cheaply and at leisure. The preparation, however, of such bleak accommodation for tens of thousands who may in the future be "detained" without trial and on mere suspicion is not calculated to strengthen confidence in the United States' commitment to democratic procedures.

The Aryan Path

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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

VOL. XXIII DECEMBER 1952 No. 12

"THUS HAVE I HEARD"—

At the end of this month Christendom will celebrate the Nativity of its Master. It is not the day of the birth of Jesus. It is the day selected some centuries after his crucifixion. It was selected because it was a well known festival of the entire world of the wise pagans. In course of years the day has been solemnized and as the calendar now in greatest use in the secular world is the Christian one, the festival of Christmas has assumed some significance with non-Christian peoples also.

In the ancient world, this festival of the Winter Solstice pointed, among other things, to the power of renovation of Living Nature. It is appropriate that mystically inclined people try to use the subtle and mostly unknown but real influence of the psychic aspect of this Season. The period during which the Sun begins to move northwards was recognized as beneficent for making the spiritual resolution—to be born again. In the language of the Apostle Paul to the Ephesians (Chapter IV), we all must attempt to "put off concerning the former conversation the old man which is corrupt" (22) to "be renewed in the spirit of your mind" (23) and to "put on the new man which after God is created in righteousness and true holiness." (24)

The Birth of the New Man is spoken of by Paul in explaining the teaching of Jesus to Nicodemus—the need "to be born again." The carnal man should be starved—not an easy task to be accomplished merely by a resolve however solemn. The resolve is only the beginning, the attainment is far away. Between the resolve and the attainment lies hard work to —"be renewed in the spirit of your mind." This is an excellent phrase with a philosophical background and a practical intent. We must cease to concern ourselves with and to converse about the old man, "corrupt according to the deceitful lusts," and purify and elevate the mind, looking at the spirit of the mind.

The mind of the carnal man is deceitful and lusty—hypocritical and concupiscent. When the spirit of the mind is invoked, the very first result is the recognition that the New Man is created in the Divine Image, full of "righteousness and true holiness." (24)

The man who resolves to recreate himself must learn to recognize the truly beneficent power hidden within his mind. That power is of the Supreme Spirit, of which every human being is an aspect. Once that is recognized, the Divinity within each, which each one is, begins to shape the mind. The mind must be trained to co-operate with it. Therefore the initial step is to destroy the devil who has been allowed to occupy a place in the mind. (27) St. Paul names the aspects of that devil in us—Lie, Wrath, Theft, Corrupt Communication, Bitterness, Clamour, Malice. These will not go only because we say to the author of their being—"Get thee behind me." The subtle power of temptation assails us only when we aspire to be as one newly born. When the good resolve is taken then the forces of the earth jeer, "Look at this fellow, he has got religion." But with the resolve, the aspirant's New Life begins and he is tempted. He has before him the model in Those who have completely overcome temptations. Christ overcame Satan, Buddha Mara, Zoroaster Ahriman. They have pointed the Way, by precept and by example. Paul says to the Ephesians, "Grieve not the holy Spirit of God" (30) but "be ye kind one to another, tender-hearted, forgiving one another." (32). This endeavour will, in the progress of time, bring forth the New Man. The animal cannot become Divine; it has to become human; the human can become Divine. The wicked cannot become spiritual; they have to become good; the good can become spiritual. The selfish cannot become selfless; they have to become unselfish; the unselfish can become selfless. But none can become good without knowledge. All people, even the wicked, believe in good; but it is blind belief. Knowledge reveals what is good and why. It creates in us Faith in the Good and real Faith is enlightened. But what kind of knowledge? There is knowledge terrestrial and demoniacal. Satan is learned and has a lore of his own for his votaries. Celestial Wisdom, the true and eternal Gnosis, is different—of which Paul says, "none of the princes of the world knew" anything (I Corinth. ii, 8), nor do the *archons* of modern science. Pontius Pilate, the man of worldly knowledge, saw "the crown of thorns" and jestingly said of Jesus, "Look at this man." The devotee of Celestial Wisdom, the Kingly Science, sees in the Crown of Thorns the Power to suffer and to sacrifice; sees in Jesus not the King of the Jews to be scoffed at but the Word become Flesh, and so exclaims—"Behold the Man."

The Good Resolve of Christmas or Makara Sankranti or the Winter Solstice should enable us to apprehend the nature of the Great Sacrifice of the Noble Enlightened Ones. To perceive it means a step forward on the Path of Good, towards the Spiritual. Let us take it.

SHRAVAKA

THE TRAGEDY OF THE MISUNDERSTOOD MESSIAH

[Our esteemed contributor, **Dr. Hermann Goetz,** Curator of the Baroda Museum, does well to apply the test of conformity with Jesus's injunction, to love God and one's neighbour, to those who would call themselves Christians, as well as to see in him one of many great and selfless teachers and reformers. That Christianity has borrowed wholesale from other religions can be easily demonstrated, though how much of the deliberate borrowing can justly be laid at Jesus's door instead of ascribed to those who followed him may be questioned. The legend of the solar deity had certainly existed long centuries before the Christian era, and the conformity of the life of Jesus to the pattern set is so close as strongly to indicate the allegorical character of the Gospel accounts, an allegory which, it has been suggested, applies not only to the solar gods but also to the trials, sufferings and final victory of the candidate for Initiation into the Mysteries. Be that as it may, the message of Jesus is in harmony with that of his great predecessors, though adapted to his era and to his audience. The echoes of the Buddha's teaching, for example, seem very clear.—ED.]

Through all his life Jesus could rely on a little band of loyal disciples, and on individual followers in many places. His miracles and his sermons attracted vast crowds. But with all this he was, like all great mystics, a lonely man. Like a mother who understands her children and is loved and respected but not understood by them, his heart went out to the many, the poor and sick and wretched. But if he could find only curiosity or admiration he had to be grateful, also for loyalty and love. Understanding he could not find, and he had at last to be content if he could find at least blind, unquestioning faith. Ultimately he was a lonely man, except in the communion with his Divine Father. His message was not understood.

The intellectual background of his time stood in his way. The principal obsession of his contemporaries was a fanatic nationalism, very similar to modern National Socialism, and ultimately doomed to end in a similar disaster. The second force was the self-righteous ritualism and legalism of the Pharisees. The third trend was the rationalistic scepticism of the semi-Hellenized but often likewise nationalist Sadducees. And in this background there was also the superstition, magic and wild speculation of the Syrian, Egyptian and Hellenistic nature cults, in the process of degenerating into an institutional orthodoxy and vague syncretism in the midst of an urban world civilization. None of these intellectual trends was capable of understanding even a little of a message so utterly disregarding all exterior

forms, rites, classes, nationalities.

True, Jesus's teachings were not quite novel. Prophets like Isaiah had long ago tried to instil a supernational, ethical spirit into the Jewish state religion. But in his own time Jesus was the one who dared all the consequences of fulfilling the Law and throwing the traditional ballast overboard. For his time he was an extreme revolutionary.

But how was he to find an understanding public? The intellectuals did not accept the obscure revolutionary rabbi from Galilee. Whether Pharisees or Sadducees, they had a vested interest in the existing social, though not in the political, order. The masses were obsessed by superstition or even mere sensationalism, or expected a social revolution, with or without a nationalist revival.

We have every reason to surmise that after the 40 days' retreat in the desert Jesus's fundamental ideas, as formulated in "the Lord's Prayer" had already been formed. But we know very little of his early activities. The response must have been very poor, not only in his native town. Thereafter we find Jesus working miracles, most of which can be well understood if we keep in mind the freeing and soothing spell which such a personality must have cast on the minds of people ridden by traditions and superstitions, even if they could only vaguely feel the mysterious force emanating from this strange rabbi. The usual popular exaggeration turned those events into the miracle stories we know, in which the laws of nature seem upset. But Jesus soon realized that the one essential miracle he could hardly achieve. He could heal sick bodies, minds and souls; but the truth which he tried to drive home just fell on deaf ears. Not that there were not many people who were willing to hear him. He found many followers amongst the neglected masses and some even amongst the upper class. But whatever he said was distorted into some conventional idea, fell back into some traditional pattern.

Thus Jesus had recourse to a more impressive method, *i.e.*, to overstatement. If the formulation of his teachings were driven to the utmost extreme, they could no more be misunderstood. This was the method of the famous "Sermon on the Mount." Indeed, as a set of ethic commandments it was now understood. But their paradox formulation looked rather like some crazy asceticism of self-humiliation, with which also his listeners did not know what to do. For the loving spirit behind these commandments failed to enter their minds. These people were all children of the Heavenly Father like himself, but the Spirit of Truth did not come down on them. Was it that he alone had understood the Father in Heaven?

It almost looks as if Jesus's self-confidence was temporarily shaken. He spoke of "the stone which the builders rejected" and, like every Jew of his time, he searched the scriptures for a confirmation of his

message. He did not doubt the truth of his own experience. But what was his mission? John, the great Essene preacher, had acclaimed him on the bank of the Jordan as he "who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose." And the next day he had exclaimed on seeing him: "Behold the Lamb of God, which taketh away the sins of the world." Lamb of God, the sacrificial lamb of the temple ritual! Where had this been written? "He is brought as a lamb to the slaughter." Thus the prophet Isaiah had spoken of the Messiah, the long-awaited Saviour of the Jewish people. "He is despised and rejected of men." His own experience! "He hath borne our griefs and carried our sorrows." Of how many had he borne the sorrows! "Hear ye and understand not." This was his experience with his preaching. "The spirit of the Lord shall rest upon him." Indeed, that was his life since he had met the Baptist. "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth." The Sermon on the Mount! He was alone, because he was the Chosen One, the Son of the Virgin, the Saviour! The others, too, were children of the Heavenly Father, but He, the Son, had to drag them with him. Therefore, he had to be sacrificed as the "Just One," the "Lamb of God," how, he did not yet know himself.

Step by step Jesus identified himself thus with the just Messiah foretold by Isaiah, shaped his life on the pattern of that prototype. He adopted the eschatological language of the prophets foretelling the coming cataclysm. A man of his sensitiveness must have felt that the progressing disintegration of the heathen world had to land in chaos, and that the social injustice, canalized and deflected by vested interests and cynical intellectuals into a hysteric nationalism, some day would end in a terrible explosion. In fact, it was not difficult to foretell this. For social unrest was in the air, and minor revolts and their bloody suppression were almost the order of the day. Now Jesus developed that majestic, grandiose and yet so loving language which the Gospel of St. John has commemorated. "I and my Father are One." "I am the way, the truth and the life: no man cometh into the Father but by me." "A new commandment I give unto you; that ye love one another; as I have loved you, that ye also love one another." And he began to teach them that the son of man must suffer many things. "Greater love hath no man than this, that a man lay down his life for his friends."

His attacks had attracted the hatred of the ruling class. Nevertheless he had first avoided being dragged into the political troubles. Revolutionaries had already thought of making him the worldly Messiah. He had fled. But the growing tension with the Pharisees made him more and more an outlaw, turning

up by surprise and disappearing without vestiges. "The foxes have holes and the birds of the air have nests, but the son of man hath not where to lay his head." Then his expulsion of the vendors from the temple had caused a scandal.

Now he accepted even the revolutionary rôle In all the attire of the Isaianic Messiah he entered Jerusalem, on an ass, surrounded by jubilant crowds. "Hosanna! Blessed be the King!" But this was his very failure. What they acclaimed again was a political leader of the national revolt against the Romans, not the Just One, the King of Righteousness. Since long he had felt that he was inevitably steering towards a catastrophe and had suffered from depression. "Now is my soul troubled....Father, save me from this hour. But for this cause came I unto this hour. Father, glorify Thy name!"

Now the hour had struck. If the message of the true Messiah, the message of the children of a loving god, was to find any chance of being understood, he had to demonstrate it by acting as the Righteous One, "brought as a lamb to the slaughter." Thus at the Last Supper he instituted a sacrament like those which other cults had and which might perpetrate his message; left the uproarious town and retired to the garden of Gethsemane, his apostles not yet realizing where all this would end. Here he was arrested, then condemned as a rebel, insulted by the disappointed and furious mob and at last was delivered to the torture of the cross. And he submitted, asserting his rôle of Messiah with a gesture of non-violence, of love and compassion even under torture: "Father, forgive them, for they do not know what they do," in compassion for the masses and forgiving the weakness of his followers who had both defended and denied him in the hour of crisis.

And yet it was a heroic self-sacrifice. "My God, my God, why hast thou forsaken me!" In these words on the cross there is contained all the despair and hope of Jesus. For it is the beginning of the 22nd Psalm: But that Psalm ends: "A seed shall serve him, it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this." A seed merely for future generations! It shows that even in this supreme hour Jesus was not sure that even this last horrible sacrifice would save his message. But he took the risk, and died. "Into Thine hands I commend my spirit."

We need not go into the later history. Christ's death and resurrection have been explained on a strictly medical basis as a traumatic catalepsis and a subsequent temporary recovery before ultimate death. Undue importance has been given to this question. But the self-sacrifice of Jesus as a voluntary act of love, in the face of the most uncertain success of such a sacrifice,

is a much greater miracle. We know of only one similar case, the Muslim Sūfī al-Hallāj, though many martyrs of all religions and all sects have committed the same act. But hardly ever do we find that conjunction of tragic and heroic circumstances.

But with his death on the cross Jesus had committed the last act of adjustment to popular imagery. Isaiah had been vague as to the sufferings of the Messiah. But Psalm 22 takes part of its imagery from the mysteries of the old Phœnician and Canaanite nature cults. For the young god dying on the tree of sacrifice was "Our Lord" Adonai (Adonis), son and lover of the great nature goddess Astarte. And Jesus, the Messiah, the sacrificial lamb, died, likewise young, according to the pattern of the god sacrificed for the salvation of mankind.

And he must have been aware of this symbolism. For the sacraments which he instituted at the Last Supper are the symbols of the dying and reborn vegetation god; on that occasion Jesus ate with his apostles the sacrificial lamb, his own symbolic prototype. But the sacrament that he instituted was of bread and wine, wine the symbol of blood and the spirit, of Adonis, Tammuz, Dionysos. Jesus must have known the sacramental customs. With the institution of this sacrament and his death on the "tree" he took the last step in a growing adjustment from an ethical message founded on a mystic experience beyond all those religious symbols, to a new cult based on the age-old pattern of religious archetypes. Not that he resumed a heathen cult practice, but he who had used so many nature phenomena for parables of the life divine, had surely been sensitive to symbols expressing both his message of the creative life and the fruitful rebirth from the death which he already saw before him. "Verily, verily, I say unto you: Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

But this archetype of the reborn vegetation god was now transfigured from the symbolism of material nature to the symbolism of the Spirit. And with it the complementary archetype of the earth goddess came back, his mother Mary, the Virgin chosen by the Lord, now transformed into another Queen of Heaven, a queen not of fertility, but of purity of the heart. And therewith Christ's message was reintegrated in that imagery which alone the masses can understand, raising it to a higher, purer level.

The tragedy of Jesus Christ, the tragedy of not being understood and of a heroic struggle to the bitter end against the failure of his hearers to comprehend, reveals two aspects of Christ's message. One is the pure experience of the great mystic: "Thou shalt love the Lord Thy God with all thy heart, and with all thy soul, and with all thy mind." In this Jesus is in accord with all the great mystics of all religions and all nations. Measured by this standard,

Buddha (notwithstanding his refusal to define Nirvāṇa), Chaitanya, Tukārām and Mīrā Bāi, or Lao-tse and Chuang-tse, or al-Hallāj, Jalāl-ud-dīn Rūmī, Attār, Bībī Rabia, and many others are much more of his kind than many Christian or other religionists who have regarded it as their duty to harass and persecute people in the name of what they have believed to be orthodoxy.

The other aspect is Jesus's growing adjustment to the ideologies of his public: first his paradoxes, which should be taken as no more than such; then his self-identification with the Messiah of Isaiah, the Lamb of God offered as a sacrifice for the sins of mankind; and at last with the Syrian nature god dying on the tree whose symbols had been bread and wine. It was this last adjustment which made Christ's message acceptable to the masses, which made it a world religion. But this imagery was accidental. If Jesus had been born in India, he would have been forced to speak through the traditional imagery of India. If he had been born in China, he would have found a Chinese form of expression. Fundamentally it is irrelevant.

And yet it is not irrelevant. For in all their many national and historical varieties the archetypes of the great religions are identical: God the Father, God the Child, the Mother Goddess, the Virigin Goddess. For these are the archetypes of human interrelations, and thus also archetypes of the emotional relationship between man and the universe, *i.e.*, God. In selecting the Father type, Jesus had merely followed the patriarchal society pattern of his time and his country. Nevertheless, the "Prayer of the Lord" deals merely with the relationship between man and God, man and the universe, man and man. The special imagery which Jesus at last adopted was merely a vehicle for this relationship and for his rôle as its prophet. What he was highly concerned with was the underlying spirit, the spirit of life, the spirit of love, the spirit of truth.

A genuine follower of the Christ, therefore, is not he who accepts the traditional imagery of Christianity, but he who, in whatever religious framework, can love God with all his heart and all his soul, and all his mind, and his neighbour as himself. And a heathen is not he who has grown up in any other religious tradition, but he who kills the true Spirit with ritualism, formalism, nationalism, institutionalism; everyone to whom exterior forms seem more important than the Spirit. He is the idolater, the heathen, and he, too, is found all the world over.

HERMANN GOETZ

MODERN ESAUS

[**Dr. Alexander F. Skutch** is a naturalist with a reverence for life, an independent thinker who refuses to accept unchallenged the philosophic shibboleths of many of his *confrères*. Several of his thoughtful essays have appeared in our pages. He challenges here the materialistic assumptions which ignore all evidence but that of the senses and which have not even logic to commend them. Accepting these assumptions, the man of today not only denies his human dignity but recklessly barters away the mutually helpful sympathy with the other parts of the "transcendent Unity" which should be his.—ED.]

Then Jacob gave Esau bread and a pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.
(*Genesis*, 25 : 34.)

Scientists and those philosophers who follow the "naturalistic" tradition attempt to explain the universe on the basis of sensuous experience alone. The examination of the world by means of the senses leads finally to the notion that all bodies are composed of minute particles called atoms, although these atoms have never been directly seen, heard, or felt. Because their existence was postulated solely to explain certain empirical data, it was unnecessary to attribute to them qualities other than those required to account for such phenomena. Thus the initial assumptions of science and the "positive" philosophy built upon them rule out the possibility of ideal or spiritual qualities in the basic stuff of the cosmos. This dismissal of non-sensuous attributes is a necessary outcome of the decision to explain the universe wholly on the basis of the information conveyed to us by our sensory organs; but the choice of these particular features of experience is itself somewhat arbitrary. It lightly dismisses other elements in our total experience that are no less real to us.

The "naturalists" claim a continuity in their tradition which they sometimes deny to the idealistic or religious interpretation of the world. They overlook the fact that the atom of Democritus and Leucippus differs from the atom as at present conceived, as much as the Jehovah of the Old Testament from the Brahman of the Vedanta. Indeed, the two kinds of atoms have nothing in common except the name. If the indivisible atom of Democritus has extension it would seem to have structure; yet we cannot conceive of a structured body unless it is made up of parts, which is contrary to the hypothesis. If it is divisible, then we either fall into an infinite regress or end up with an extended, indivisible particle, which, although smaller than the atom, confronts us with those very baffling aspects that we tried to

avoid by postulating its divisibility. The modern atom is said to be composed, among other things, of electrons, which combine the attributes of a particle and a wave. This hybrid entity quite baffles our conception.

Starting with these inconceivable ultimate particles, the scientist attempts to build up conceptually the complex world of everyday experience. He finds it impossible to explain all the manifold properties of molecules from the electrical properties of their constituent atoms. He cannot tell us how life arose from inorganic matter. He is equally at a loss to explain how consciousness in its varied aspects is engendered by the observable chemical and structural characteristics of living bodies. Still, he assumes that life and spirit are created solely by the aggregation and interplay of the ultimate particles whose properties he initially postulated merely to explain certain physical observations.

At no step in his conceptual synthesis was it permissible for him to ascribe to his constituent materials qualities which he did not originally attribute to them in order to explain those electrical, chemical and mechanical phenomena which led him to infer their existence. To have endowed these fundamental building materials with additional attributes at some point in his argument would have made him unfaithful to his initial assumptions and logically inconsistent. Thus the current scientific interpretation of the universe has the virtue of consistency but explains little except the electrical, chemical and mechanical phenomena that it was invented to elucidate. It is an excellent example of a clever *ad hoc* explanation.

The naturalistic philosopher cannot, without making himself absurd, deny the existence of certain subjective facts—of consciousness, with its modifications of will, purpose, joy, love and the like. Since these are not admitted to exist as properties of the materials assumed to be the original and only building-blocks of the universe, he is forced to regard them as accidents—transient, inexplicable derivatives of the primitive world-stuff rather than essential constituents of the universe. There is logically no other course open to him without a radical revision of his initial postulates.

As a consequence of this unsatisfactory interpretation of the cosmos, the naturalistic philosopher cries out that man, with all his sensibilities, hopes and ideals, is alone in a terrifyingly vast and appallingly indifferent universe, to which his purposes are utterly foreign, from which his aspirations can receive no support. A system of explanation which pretends to be rational and consistent concludes by admitting an effect—the hopes and aspirations of man—which was not even by implication present in the cause—electrical vibrations. Either an effect is implicitly present in its causal antecedents, or some wholly new creation has at some point surreptitiously intruded into the formative process.

A cause inadequate to its effect is at best one of several contributing factors.

In order to explain the characteristics of space and the outlines of things, the geometer selects certain simple elements, such as the point and the line, and makes a few basic assumptions concerning their nature. With his initial definitions and axioms he is amazingly successful in understanding the properties of plane surfaces and the shapes of regular solids, but he can tell us nothing of their mass, their colours, or their manifold other properties. If on the strength of his success in explaining the forms of things he were to declare roundly that their masses and colours were wholly a result of their geometric properties, although admitting that the present imperfect state of geometry prevents his presenting detailed proof of this assertion, he would be in precisely the same position as the scientist or the philosopher who proclaims that all our mental experiences are functions of the material composition of our bodies.

We should not hesitate to laugh out of court the geometer who made so extravagant a claim; yet half the world solemnly accepts the corresponding boast of the scientists and the naturalistic philosophers. Our thinking is immature until we realize that we shall get out of any system of explanation only constructs pertinent to the same order of being as the elements which we admitted as the foundation of this system, and shall never be able to account for facts of a radically distinct category. All our systems of explanation are perhaps more successful in revealing the nature and limitations of human thought than the character of ultimate reality.

The fundamental error in the scientific-naturalistic explanation of the world is prejudice in the selection of its data. The primary fact of experience is not a material external world but consciousness itself. Leaving aside the testimony of purely Idealistic systems, we may recall that Descartes, a Dualist, admitted the existence of matter on faith—he was certain that God was too good consistently to deceive men by means of their senses; and Santayana, a Materialist, reached the conviction that matter exists through "animal faith."

When we examine consciousness attentively, we find that it contains modifications of two sorts, some of which appear to be present in it immediately, so that it is impossible for us to exclude them, while others seem to reach it through the mediation of certain external organs; these we can shut out with greater or less ease.

The immediate modifications of consciousness seem to be more essentially parts of its being, for they persist through all the changes in our external conditions. Chief among these are will or purpose, which is the very pressure of life itself, and that which for want of a better term, we may call the mystic impulse, the

yearning for identification with a comprehensive whole. This impulse is often obscured by the passions engendered in the mind by the struggle to preserve separate bodily existence in a competitive world—by anger, hate, envy and avarice—but it seems always to lurk in the depths of the spirit, and to become manifest when these violent emotions are quiescent.

The organs of sense appear to have developed in accordance with the rule of parsimony, which governs adaptive evolution, and to be on the whole not much more ample in range or acute in distinguishing details than they need be in order to guide their possessors along the treacherous path of life. Our whole sensory equipment reveals to us only a small fraction of the many classes of vibrations to which our bodies are exposed. Certain kinds of radiation penetrate us through and through without causing the least sensation.

In view of this economy in the organization of our sensory equipment, it is not surprising that we possess no special organs to convey to us that of which we are immediately aware. Their presence would result in a duplication of function inconsistent with the whole scheme of organization of our sensory system. What need have we of special organs to reveal to us those aspects of reality which are presented directly to the mind because they are also fundamental constituents of our own inmost being?

Thus, when we decide to build our system of nature solely upon an empirical foundation, *i.e.*, upon the evidence of our five special senses, we make an arbitrary selection among the whole content of consciousness. Nay more, we give preference to those forms of awareness that are most likely to lead us astray. For a smattering of anatomy and physiology makes it clear that the signals which reach the eyes, the ears and other sense-organs are received by an elaborate apparatus which must radically transform them in transmittal to the brain. There is no reason to postulate close resemblance between a modification of consciousness and the corresponding event in the external world.

Our senses, then, report to us a few special facets of a bewilderingly complex world, and do this with a degree of transformation or distortion that we are unable to assess. Is it likely that they will provide us with a truer or more adequate representation of the nature of reality than the intimations which the mind receives immediately, with no elaborate cellular structures separating it from their source?

As Eddington proposed, let us admit the equal significance of all the contents of consciousness, which are the only possible foundation for any view of the universe, whether Materialist or Idealist. No other course seems likely to yield reliable results. When we give due attention to all the facts of experience, we find, among others, purpose. The human mind has no more constant

attribute. Whence comes this pervasive purpose? Is it conceivable that it could be engendered by the chance concatenation of vibrating particles, themselves wholly devoid of purpose?

If we claim that the purposiveness indubitably present in the human mind is something wholly absent from the surrounding world, we violate that principle of continuity upon which the naturalistic tradition so strongly insists. We must either assign to the mind an origin distinct from that of the natural world, or admit in the effect something utterly foreign to the cause. Some of us are so strongly attached to the principle of continuity that we wish to apply it more consistently than the Materialists. To us it seems evident that the purposiveness that inspires our lives is only a particular expression of the purposiveness pervading the universe.

The same conclusion is forced upon us by another line of thought. Let us suppose that a man intends to write a book and, having meagre means, has to produce the food he will need while engaged in literary composition. He digs a plot of ground and sows the seeds. These are purposeful occupations, in the narrow sense that he deliberately performs an operation while visualizing the desired result. The germination of the seeds and the growth of the plants are not purposeful in the same sense; they are processes independent of the man's volition and apparently involve no deliberate intention on the part of the vegetables. Harvesting the produce, cooking and eating the food, are also purposeful activities in the narrow sense, although the last may be a purely instinctive act. But the digestion of the food and all the subsequent complex metabolic processes are carried on independently of the man's volition and in a manner he can scarcely conceive. Writing the book is again a purposeful activity, although all the original thoughts it contains come into the author's mind quite spontaneously and are practically independent of his volition. If we define a purposeful act as one whose final product we have in view, how could the creation of an original thought be purposeful? In so far as it is novel, we cannot foresee what it will be.

In the whole enterprise which engages our author, certain activities are carried out in obedience to his conscious will and with definite ends in mind. Certain others are independent of his will and not purposeful in the narrow sense: these include all his truly novel inspirations, to say nothing of the growth of the vegetables, the rainfall, the sunshine and other natural factors upon which this growth depends. All the coarser operations would commonly be called purposeful; none of the subtler and more delicate processes are purposeful in the conventional meaning of the word. The distinction between purposeful and non-purposeful activities may be superficially useful; but if we maintain that it is funda-

mental, we break up all of our larger enterprises in such a fashion that the parts are individually futile. Purposeful actions can be performed only with the co-operation of non-purposeful processes, and by this division life is shattered into segments individually ineffectual and meaningless.

The only escape from this theoretically untenable and practically disastrous fragmentation of life is to recognize a purpose pervading the whole continuum of which our conscious lives are a minute portion, and of which our more definite purposes are particular instances. We might look upon our more sharply defined purposes as crystals immersed in a solution of universal purposiveness. The vital purposes of the lower animals and vegetables would appear to be less clearly outlined crystals of the same salt. These crystals, great and small, could not be supported save in an ambient permeated with purpose.

Today on every side we hear the cries, now wistful, now despairing, now boastful or exultant: "Man stands alone!" "Vain is our hunger for cosmic support." "Humanity is the only branch of the animal kingdom with a future, all the others are evolutionary blind alleys." "Nothing non-human is worthy of our worship." This view of the universe and our place in it is the offspring of a pathetic blindness wedded to a colossal egotism. It is the result of refusing to admit as valid the testimony of any part of our total experience that does not seem compatible with principles of explanation deliberately selected to clarify only a particular segment of that experience.

It is an outcome of stubbornly refusing to see the deep resemblances between ourselves and the creatures of other kinds that surround us, or of stupidly believing that to recognize such similarities is to degrade ourselves. It is a result of looking only outward and rejecting the testimony within us, of childishly assuming that five special senses can reveal the whole of reality to our groping minds. Those cries of terror and distress are not the lamentations of men who have resolutely examined every avenue open to them before admitting that they can go no farther; they are the frightened cries of straying children who feel themselves irremediably cut off from home because the first street they happened to enter turned out to be a *cul-de-sac*.

Why, then, do we cling so stubbornly to a view of the world obviously constructed without full regard to the total testimony of our experience, a view that does so much violence to our nature? Is it not merely because this view is intimately associated with a science and technology which give us wealth, power and creature comforts, albeit at the price of an intellectual disorientation that threatens to wreck the whole vast structure which they have so laboriously reared? Are we not modern Esaus, deliberately sell-

ing our spiritual birthright to these clever Materialistic Jacobs in return for a bowl of pottage?

I have been thus severe with the Materialistic interpretation of the universe because at present it is the more aggressively dogmatic, and has such disastrous practical consequences. But pure Idealism is equally unsatisfactory. Each of these systems of explanation begins by concentrating upon one part of our whole experience, then finds itself unable to present a generally acceptable account of the other part. In the present state of our knowledge, the modest thinker will be a Dualist, even if a Dualistic philosophy is somewhat of a patchwork, like a house built half of stone and half of wood. Certainly we should all prefer to dwell in a conceptual edifice solidly constructed in a single piece, like a building of reinforced concrete, proof against the earthquakes of doubt and the gnawing termites of criticism.

But until the Materialist can tell us, far more convincingly than he has hitherto done, how life and, above all, mind are generated from the vibrations of electrons and atoms; or until the Idealist can account more cogently for the existence of a common external world, neither side in the perennial philosophic debate can claim to have established its point. If forced by the intensification of hostilities to abandon my neutrality and declare myself roundly for one party or the other, I should cast my lot with the Idealists—although I should not feel quite comfortable with them—because mind is known to me as an immediate datum, while I postulate the existence of matter merely upon animal faith, or something very like it. And if it is argued against me that mind, as I have direct intuition of it, is a puny thing to be assigned a status symmetric with that of the ponderous material universe, I reply that, whatever the universe may be in itself, as known to me it can never exceed the capacity of the knowing mind. The mind is equal in stature to everything it knows.

But Dualism, although attractive to some of us because of its rugged honesty, is at best a half-way house on the long road to ultimate wisdom. If we admit that mind is aware of material things, yet shares no common property with them, we must postulate some form of parallelism or a pre-established harmony, or divine intervention in every instance of cognition of the external world, no less than every time our volition results in changes therein. This seems an unnecessarily ponderous machinery of explanation, and apparently has few adherents at the present day. If, however, we concede that mind and matter interact directly, we must also allow that they possess properties in common; for entities which share not a single attribute cannot possibly influence each other. If mind and matter interact, they must both be manifestations or derivatives of some ultimate reality whose nature still baffles our understanding. A Dualistic interpretation of the experienced world points unmistakably to a transcendent Unity.

ALEXANDER F. SKUTCH

LOGICAL THOUGHT AND MATERIALISM

[**Mr. Charles J. Seymour,** author of *The White Light* and other works in the field of Psychical Research, Spiritualism, etc., presents here a simple but, he believes, a sound and valid analogy to bring out the inadequacy of Materialism in general and, in particular, the Communist ideology which rests upon Dialectical Materialism, to account for all the facts. The tacit exemption of any portion of the temporal process from the reign of law must eventually, in the eyes of thoughtful men, discredit any system built on such exemption. To ignore the causal relationship between observable phenomena and the forces of which they are the manifestation is to take the position of Topsy in *Uncle Tom's Cabin*, who disclaimed any parents, declaring that she " just growed. "—ED.]

One who has a clear mental picture of world conditions in the past two centuries (to go back no farther) has no difficulty in understanding how the phenomenon of Communism arose. Given a certain philosophical and cultural background for the Industrial Revolution of that period, the Dialectical Materialism of which militant Communism is the expression was a quite inevitable outcome.

When Marx and his school propounded their theories they were seen by a great many people of those times to be self-evidently right in their description of the kind of effects that must flow from these and those specified economic causes. For instance—taking as an illustration one of the most obvious of those causes—the invention of the steam-engine could not fail substantially to alter the course of men's lives everywhere ; the new discovery must raise the tempo, affect and modify in a thousand ways men's interactions one with another. Particularly, arising from the changed conditions, a pronounced effect must be the setting up of an intensified dynamic relationship between master and man. So much new power must now fall into the hands of the " master class " that, " human nature being what it is," an increase in the extent to which Labour had always been exploited was certain.

This happened, of course : there *was* more exploitation.

The further industrial and economic developments which ensued, once the idea of the use of mechanical power on a large and still larger scale had been accepted, increased the tendency towards exploitation and (in the Marxian terminology) fostered the growth of the Proletariat.

This view of the historical process was, as far as the *immediate effects* on social life were concerned, an accurate one.

But in Marxism there is a fallacy which will prevent its becoming an ultimate, conclusive and comprehensive doctrine. This fallacy lies in the belief that the process of new

economic-discovery/labour-exploitation is an inalienable and inevitable one—a law, as it were, of the universe: a state of affairs that *must* come about in human relationships.

Such a belief could only have been held against that "certain philosophical and cultural background" to life of which I have spoken.

This background was provided by the materialistic philosophy which had gained so much ground at the onset of the era of the industrial revolution, due to the stage which physical science had then reached. "Science shows that man must behave thus and thus," said the Marxists, in effect. "You will get particularly plain evidence, now, that he *does* so behave. You will have outstanding evidence that blind forces (economic forces, as they happen to be at the moment) absolutely shape and govern his life, determine his thoughts and acts. There must be oppression by the power-wielders, because this is in human nature, which functions automatically, with self-preservation, self-interest, as its first law. At the same time there will necessarily be resistance by the exploited class—for this, no less, is in human nature. And so it must always be. Science shows that man is a machine, like the world itself. We can therefore speak with complete confidence of the point being reached where the dispossessed will in turn dispossess the possessors—that is, of an eventual world-dictatorship by the Proletariat."

The convictions of the doctrinaire Communist rest upon that. A revolt by the have-nots must come about because you *cannot* abrogate the law of cause and effect. They hold this belief with fanatical intensity.

....One pauses awhile and considers what fanaticism implies. It betokens a fear in the fanatic that what he so violently declares to be true may not be true.

Hence we see the reason for the physical force which the Communists seek to exert over their fellow men. The doctrine of inescapable world-revolution must *not* be proved false. They will hold man in such subjection that he *remains* a "determined" creature who *must* react to economic circumstances as their high priests have declared he must. In short, they intend themselves to make their theories come true.

It happens, however, that there are influences in the world which are gradually penetrating beneath the lid of the closed box, no matter how tightly it is nailed down.

For it is a fact that man is not merely "economic man." Man is a spirit, a free *soul*, whatever may be done to his body and his mind.

Therefore Communism—doctrinaire Communism—can never become universal because right at its core there is a fundamental falsity: it is ignorant of the true nature of man.

To the extent that mankind can be shown that the materialistic doctrine itself is a false one, the retreat of Communism will be hastened.

Men of these times are beginning to doubt the inviolability of the materialists' dicta—just as, in a former epoch, men began, under the impact of 17th-18th century mechanistic science, to doubt that the universe has a spiritual basis.

There is a gradual awakening to spiritual values (a part of which is attributable to science itself, with its latter-day "point-events" terminology and its objections to substance). And it is clearly to be seen that this awakening is now running counter to the desire to exploit. As the enlightenment proceeds it will not be possible in the future to diagnose human social relationships in the old hard-and-fast "economic interpretation of history" terms. Dialectical Materialism, therefore, merely describes *one phase* in the evolution of man.

Anything one can do to increase today's doubts concerning the validity of the Materialist position is a step in the right direction.

Now it is the proud claim of the Materialists that their philosophy is the outcome of logical and adequate thought, while those who "believe in spirit" are wishful thinkers or half-thinkers.

This can be challenged—and I feel challenged even upon the Materialists' own "rationalistic" ground.

Some time ago, in an attempt to examine their claim in my own way, I sketched out the following, as an analogy:—

A man and his two sons go out into their garden, and there they find that a rubber ball is just bouncing into the air from the lawn.

The younger of the boys, Tommy, a small child, runs up to try to catch the ball on its next bounce, but fails to do so.

The other boy, John, older by some years, cries: "Look out! I see where the ball is going to bounce next. It will go straight through the glass of our greenhouse!"

He has judged correctly: this happens.

The father thinks: "John reasoned aright about the direction of the next bounce." But his thought proceeds: "But how about the ball itself? And how did it get here?" And of course he decides: "Somebody is responsible for its being a ball and for its being in our garden."

Tommy, the infant, is too young to know enough about the behaviour of moving balls to be able to tell the next direction of this one when it leaves the ground.

John has been able to estimate the direction correctly because experience has taught him that a ball of this kind and size, hitting ground that has these and those features, with such and such force, must rebound in a particular manner and direction.

The most mature mind, the father's, has turned to the question of the *origin* of the ball and how it came to be in the garden and to be bouncing at all.

The "going into the garden" represents our birth into this world,

when we become aware of the forces of nature.

The ball represents those forces—the physical universe with which we are confronted, or, to simplify the concept, say the unit of the physical universe, the atom.

Little "Tommy" stands for the "natural man," the great bulk of mankind who take the phenomena of life, of the world, for granted, without philosophical questioning, who concern themselves with nothing that has to do with the ball apart from the simple fact that a visible object is moving and doing certain things.

"John," the second son, is at the stage the Materialists have reached; they have studied the "ball," have found out what it is made of and what is in it (the rubber and air-cushion representing, of course, the physical and chemical activities and processes of the world) and because of this knowledge they are able to forecast what the ball will do next.

"John," if asked, might say something like: "I was able to tell little Tommy which way the ball would go next because of my experience of balls, which he lacks. Tommy would think that the next direction of movement was unpredictable, all being 'accident.' But I, of course, know that there was no accident: the ball *had* to go where it did. I could say where the ball would go because I know the nature of the forces that are locked in it and what must happen when they impinge upon the kind of ground that I saw beneath."

This is correct thinking.

But consider the next stage and I suggest that it should be well marked —*for this is the point at which the Materialists stand.* "John" (the Materialist) goes on to say that, although there is no accident about anything to do with the ball after he becomes aware of it in the garden, about everything that had to do with the ball (that is to say, the ultimate elements of the physical universe) before it appeared there *is* accident.

Naturally the father in my analogy, if John actually said this, would tell the lad not to be foolish. For if there is demonstrably "no accident" from a certain stage—the observable stage of the ball's history and progress—it is illogical to say that all has been accident in connection with the ball *prior* to the observed stage, right from the beginning, including its becoming a ball at all.

The father will ask John: "Have you ever had experience in your ordinary life of anything that 'just came'? Of course you have not. Well, then, do not suppose that the things that happen within your experience are unique. It is manifest that we are confronted with Law, with an orderly system; why should you suppose discontinuity anywhere? If you do so suppose, you must see that you are abandoning thought and becoming superstitious!"

Have not the Materialists done this—abrogated the rules of thought by which they stand absolutely?

They think correctly, logically, onwards from the point where the "ball" comes within their field of observation, but they cease to think (or, rather, they withhold their thought) concerning it prior to that stage. Where is the "thorough thinking"?...

* * * *

That is a simple piece of writing —an "infantile piece," I have no doubt some Materialists would declare if confronted with it.

Yet does it not state the position correctly?

It seems to me that the Materialist remains such because he is unable or unwilling to step out of the "frame of reference" within which Victorian science (properly and necessarily so, one readily sees, for its special and authentic workaday purposes) functioned, and into the new frame which Quantum Physics first foreshadowed.

CHARLES J. SEYMOUR

FUNDAMENTAL EDUCATION

Fundamental education is not merely a literacy campaign; it considers life as a unit in order to improve it. Therefore, it tries to better the conditions for healthy living; to promote a fuller and more integrated life; to organize economic life on co-operative lines for more efficient agriculture and more productive and useful cottage crafts; to enable people to acquire literacy and maintain it and to express themselves artistically and culturally; and generally to lead an ordered and disciplined life.

Such at least are the objectives which the Mass Education Council of Burma has put before itself, as mentioned in Unesco's recently published *Report of the Mission to Burma*. In this manner it is proposed to bring education into workshops as well as homes, into recreation as well as work, to children as well as to young people and adults. The six-month programme covers courses in community living and the cultivation of social habits throughout the period; the principles and technique of adult education (40 hours); the culture and music of the country (60 hours); citizenship and the constitution of Burma (38 hours); rural uplift—reconstruction and village-planning (24 hours); world history and current affairs (46 hours); rural economics, animal husbandry and co-operation (35 hours); home crafts (82 hours); health and hygiene (50 hours); social services (53 hours); the working of Governmental Departments (14 hours); publicity and broadcasting methods (24 hours); and physical training and village games (throughout the period).

Each education team is to be composed of a leader, a literacy teacher, a woman home agent, a nurse, a recreation director, a teacher of practical agriculture and related activities, a cottage-industries instructor, a carpenter and an audio-visual mobile unit operator. The teams will try to organize responsible committees and encourage villagers to become leaders and take over work on their departure. The villages, further, are to try to obtain their own tools and equipment and construct their own workshops, sports grounds, theatres, class and lecture rooms and other facilities. From central villages as headquarters teams will go out to near-by villages. Women will be associated with the popular education movement, as it has been found from experience that their exclusion notably limits the effectiveness of any such effort.

BON—THE PRE-BUDDHIST RELIGION OF TIBET

[**Dr. R. de Nebesky-Wojkowitz,** Research Associate of the Museum of Ethnology in Vienna, who studied Oriental Philology and Ethnography at the Universities of Berlin, Vienna and London, has specialized in Himalayan and Central Asian cultures. For the past two years he has been engaged in research in the Indo-Tibetan borderland, studying there the various tribal cultures and early Buddhist as well as pre-Buddhist Tibetan beliefs and collecting for his Museum ethnographical subjects of the Lepcha and Tibetan cultures. He is therefore well fitted to write this article, which we are publishing in two instalments. He mentions in connection with the similarity of certain Buddhist magical ceremonies with those of the Bons that these are performed especially by lamas of the school which did not accept the great 14th century teacher, Tsong kha pa.—ED.]

II.—BON BELIEFS AND PRACTICES

An element common to Shamanism and the Bon religion is a tambourine-like type of drum, the most important implement of the Shamans, which is found with the *Bon nag* as well. The latter, like the Shamans, use it not only as a musical instrument, but also for various forms of divination. One of these methods is to determine, with the help of the drum, which demon is responsible for the illness of a man. After an elaborate rite, during which the Bon deities are invoked, offerings are made, incense is burnt and *mantras* are recited, a number of seeds—each representing one particular demon or a whole class of spirits—are consecrated and then laid on the drum-skin. Now a second drum is beaten rhythmically; the seeds begin to jump, and that seed which jumps highest will thus indicate which supernatural being is responsible for the patient's sufferings.

A very peculiar method of predicting the future, known to Bon magicians and Shamans alike, is the so-called scapulimancy, or prophesying by observing the cracks which originate on the surface of a freshly calcined shoulder-blade of a sheep. Some of the Tibetan sources claim that in special cases the shoulder-blade of a man has been used. Further parallels between Shamanism and Bon are belief in the existence of personal protective deities which compel a man to become a sorcerer and persecute him with illness and epileptic fits until he agrees to accept this office, or the use of coloured thread for divinatory purposes, etc.

One of the typical Bon customs which has found its way into Tibetan Buddhism is the so-called

gLud or scapegoat ceremony, which is performed for transferring to a substitute the evil forces endangering the life of a person. Nowadays, an effigy of dough is generally used as the scapegoat, but more frequently, in former times, a member of the lower classes undertook for a rich reward the playing of this rather risky rôle.

Dough effigies, produced with carved wooden moulds, have also partly replaced the animal sacrifices which were in vogue during the ancient Bon era; Chinese and Tibetan sources mention that, prior to the introduction of Buddhism, the Bon sorcerers used to perform annually a great ceremony, during which hecatombs of animals and even human beings were offered to the gods.

These old texts also name a number of interesting Bon ceremonies, details of which have not been preserved down to our times, *e.g.*, the "great rite of cleaning heaven," performed jointly by 12 Bon magicians, or special funeral ceremonies. The latter are mentioned in historical works in connection with the death of the Tibetan king, Gri gum btsan po, who had died in a duel; none of the Bon priests in the central provinces of Tibet knew how to perform the complicated funeral rites necessary in this particular case, and so three Bon sorcerers had to be called in from Kashmir, from the country of hBru zha (Gilgit) and from Zhang-zhung. They are said to have been powerful magicians who could fly on their drums—another Shamanistic feature—and to have been able to cut iron with the help of feathers.

A magical practice in which Bon priests are said to excel is the constructing of *mDos* or thread-crosses, complicated geometrical figures made of wood and coloured thread. The *mDos*, which nowadays play a very important part in many Lamaist ceremonies, are in some cases small sticks, bound crosswise, with the ends connected with thread, while on other occasions extremely complicated structures, some 15-20 ft. tall, are erected, for the manufacture of which miles of thread have to be used. The purpose of constructing these queer-shaped magical instruments is to build a "palace of thread," to be offered as a temporary residence to one or another of the many spirits believed to inhabit the earth, heaven and the seas. Simultaneously, the thread-cross acts also as a trap, in which the evil forces filling the air become entangled to be later destroyed, once the *mDos* is burned or broken to pieces. Thread-crosses are, therefore, even nowadays erected near sanctuaries or on the outskirts of settlements to protect the abodes of gods and men from the attacks of ferocious spirits.

The *mDos* are also used for mastering the forces which rule over snow, rain, wind and hail. Weather-making is one of the most important fields of Tibetan magic one in which again the adherents of the Bon faith are claimed to be specially proficient. Many a rural area of Tibet possesses

such a weather-maker—generally a magician experienced in the art of "black Bon"—whose task it is to ward off hail, which might ruin the crops, and to cause rainfall in times of drought. Even the Tibetan Government has two weather-makers in its employ who have to keep the hail from falling on the golden roofs of the Potala Palace or on the "Jewel Park," the summer residence of the Dalai Lama, as such an occurrence is considered to portend evil.

Hosts of mild deities, but also countless malevolent spirits, are invoked during the Bon ceremonies. The religious texts of this old Tibetan belief claim that the Bon pantheon comprises not less than 18 great religious teachers, 18 principal gods and goddesses, 20 great saints, 70,000 minor deities and countless numbers of spirits. It is impossible to give here a more detailed picture of this pantheon, but at least a few of these supernatural beings should be named.

One of the most frequently depicted of the Bon deities is *sTag lha me hbar* "the tiger-god of glowing fire," who is believed to possess a human body, but to have the head of a tiger, with ferociously gleaming eyes and a gaping mouth, from which rows of sharp fangs are protruding. He wears a crown of skulls, a necklace of freshly severed human heads, and a loin cloth of tiger skin. In the right hand *sTag lha me hbar* brandishes a flaming club, his left hand grasps a sword and with his feet he crushes to the dust the enemies of the Bon teachings.

Of the numerous classes of spirits which the Bon sect venerates and which have in many instances been incorporated into the pantheon of Tibetan Buddhism, two important groups of supernatural beings which are closely related to each other should be mentioned. These are the animal-headed *Sa bdag* or "masters of the earth" and the *kLu*, snake-headed spirits inhabiting primarily the springs, rivers, lakes and seas, but also some parts of the earth and the space above it, and who show otherwise a great similarity to the Nagas of Indian mythology. The *kLu*, if living on the earth, are believed to choose sometimes rather peculiar abodes such as "... black rocks which look like the head of a crow; graves which are similar to the snout of a wild boar; hillocks having the form of a lying ox; cliffs similar to the neck of a camel; mountains possessing the form of a bull's piercing horn..." There is scarcely any place which is not the property of these spirits and should man disturb them during agricultural work or by polluting their residence, they might punish the culprit by causing calamities and striking him with diseases, the most dreaded among these being the *kLu nad* or leprosy.

Religious mask-dances are another ancient custom which became incorporated into Tibetan Buddhism. Since times immemorial religious dances were held towards the winter's end in which priests, dressed

in gorgeous garments and wearing fearsome masks, performed a mystery-play depicting the victorious fight of the benevolent deities against the innumerable evil spirits which are believed to roam over the vast expanses of the Land of Snow, the priests thus symbolizing by their dance the approaching victory of spring over the dark forces of the long and severe Tibetan winter. Buddhism only changed the meaning and symbolism of these dances, which from now on were to depict the victory of Buddha's creed over its adversaries. To this day, however, the ritual dance of the *Zhva nag*, the black-hat magicians, forms one of the main parts of these Tibetan mystery-plays.

The sorcerers of the *Bon nag* are believed to be able to take a person's life by destroying his effigy or by placing a slip of paper on which the man's name is written in a horn filled with various poisonous plants, etc. The Tibetan chronicles contain many interesting accounts of black-magic practices. Thus the death of King Gri gum btsan po, whose tragic end we have mentioned, is said to have been due to the magical manipulations of one of his Ministers, with whom he had to fight a duel. The Minister had induced his royal adversary to wear during the combat a turban of black silk, with a mirror in front. On his left shoulder, the King placed a dead mouse and on the right one the carcass of a fox, while a yak-bull bearing a sack full of ashes on its back was held at his side, as Gri gum btsan po believed that he would be able to gain an easy victory with the help of these magical objects. What happened, however, was that the Minister pronounced a few powerful *mantras*, whereupon the sack on the yak's back burst, filling the King's eyes with ashes. Frightened, Gri gum btsan po's two personal protective deities, which were residing on both his shoulders, escaped through the dead mouse and the dead fox. Blinded and powerless, the King brandished his sword wildly above the head, thus cutting the "heavenly rope," which is said to have connected all the early Tibetan Kings with the heavenly sphere and by means of which they were said to be able to ascend to the other world, once their life-span had come to an end. The severing of the "heavenly rope" sealed the King's fate and the Minister, quickly taking his chance, killed his opponent by shooting an arrow into the mirror, which Gri gum btsan po was wearing on his forehead.

Also, the death of the famous Tibetan ruler Khri srong sde btsan was caused by black magic. The King's wife, having decided to kill her husband, engaged three Bon sorcerers to carry out the evil deed. In this they easily succeeded. Having first painted a magical design on a robe which the King had worn, they then burnt it ceremonially, while pronouncing horrible curses and magical formulæ, with the result that their victim died within a few days.

Summing up, we come to the conclusion that comprehensive, deep-going research into the various problems here outlined would certainly result in a considerable augmentation of our now scanty knowledge of the earliest Central Asian beliefs. We see also that this work must not be limited to a detailed study of the Bon faith, but that the various threads connecting the pre-Buddhist faith of Tibet with other ancient beliefs of the neighbouring regions of Asia should also be taken up, as only a comparative study of all these early religious forms will yield correct and complete results. Considering, however, the extremely small number of scholars who are active in this field of Oriental studies, while on the other hand the old traditions are rapidly vanishing, it is unfortunately rather doubtful whether this work will ever be brought to a successful conclusion.

R. DE NEBESKY-WOJKOWITZ

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NEW BOOKS AND OLD

INDIANA

THE "RAMAYAṆA" *

"So long as mountains and rivers have place on the earth, the story of the *Ramayana* will be told in the world."

This is neither the exaggeration of an author's hope nor the expression of racial vanity: it is a prophetic utterance amply borne out by the experience of the last 2000 years. Valmiki, the *adi-kavi*, first among our poets, was Rishi, mystic and creator in one. His *Ramayana* has come down to us, if not exactly in the form in which he indited it, at least in a manageable mass of 24,000 couplets that, for all its apparent cumbersomeness, does not quite hide or obscure the pure gold of the original. There are accretions, even a few excrescent ones perhaps, but the admirers of the epic wisely ignore them; there are episodes and digressions without number, but the reader skips them, or loves them as sub-epics and returns to them again and again.

As regards the main story of Rama and Sita, their wanderings, the campaign in Lanka and the reunion of all in Ayodhya, it sweeps through our consciousness with a force all its own. Like the very greatest poets—Homer and Vyasa—Valmiki gives way neither to false sentiment nor to woolly wording. The truth, the whole truth, and nothing but the truth is the sole aim of the epic poet, and hence not a detail is omitted, nor is a single detail quite out of place. Simile follows simile, image is piled upon image, but the contact with reality never snaps.

The interest is centred in the men and women—like gods or goddesses they may be, but they never cease to be human beings, recognizable as such. Perfection in the epic world is never really perfect—and thus not Rama himself is quite perfect. Sita loses her temper; Lakshman has his weaknesses; Kaushalya is the great Queen-Mother, but a woman too; Bharat perhaps comes nearest to ideal perfection. Since nobody is altogether and in every way perfect, ethical judgments are not overdone. There is plenty of give and take, forget and forgive. Lakshman blows hot, but soon subsides to the freezing point; Sita rages, she repents, she reconciles herself to her fate. It is a wonderful world—and it is an irresistible and unforgettable story. And it is almost in our Indian blood. For we are devotees of Valmiki even when we haven't read a single verse of his. The situations in the epic, the trials, the ardours, are as much a matter of everyday experience to us as are the names we bear—Rama, Sita, Lakshman, Janaki, Raghuvir, Kaushalya, familiar names all over India. It is as children that we learn these stories from the best of teachers, our grandparents, and hence they are as dear to us and as vital to our good health as is our heart's blood.

Sophistication and subtle scholarship no doubt read meanings into the *Ramayana*. "Symbolically Rama and Ravana represent the forces of light and darkness operating in the human heart, as

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* *The Ramayana of Valmiki: I—Bala Kanda* and *Ayodhya Kanda* Translated by HARI PRASAD SHASTRI. (Shanti Sadan, 29 Chepstow Villas, London, W 11 430 pp. 1952. 15s. 6d.)

The Holy Lake of the Acts of Rama: A New Translation of Tulasi Das's "Ramacharitamanasa." By W DOUGLAS P HILL. (Geoffrey Cumberlege, Oxford University Press, Indian Branch. 538 pp. 1952. Rs. 15/-)

well as in the world," writes Professor Shastri in his Introduction.

> Truth, benevolence, mercy and righteousness are the forces of Light which are opposed by greed, lust, love of pleasure and power, anger and egoity The real triumph of man means conquest of the forces of darkness

Again, the four brothers, Rama, Bharat, Lakshman and Shatrughna, may be supposed to typify the various pathways to Realization. Valmiki's own *Yoga Vasishtha* may be expected to throw some light on the "inner meaning" of the epic. Nevertheless, for the "common reader," the unvarnished story itself carries sufficient meaning, and offers all the strength and solace, and effects all the katharsis and purification, he may possibly need. What can be more instinct with the true spirit of tragedy than the events narrated in the *Ayodhya Kanda*, the intended coronation turning into an occasion for lamentation? Has ever any upright young man had to face a situation so trying as that into which Bharat walked when he returned to Ayodhya from his uncle's house? Professor Shastri's English prose version of the first two Books of the *Ramayana* deserves to be widely welcomed because it reads very well and carries also something of the momentum and beauty of the original. It is produced too in a worthy format, and one eagerly looks forward to the day when Professor Shastri will be able to complete this truly meritorious undertaking.

While the *Ramayana* of Valmiki is the source, the fountainhead, and the unplumbed and expansive mountain lake, many are the rivers that take their origin in it to flow in diverse directions to the sea. The *Ramayana* has inspired poets in the various parts of India to attempt recensions of the parent epic in the local languages, and these have become classics in their own right. There is Kamban's *Ramayana* in Tamil, Nagachandra's *Pampa Ramayana* in Kannada, somewhat coloured with Jainism; two Telugu versions, Ranganatha's *Ramayana* and the *Bhaskara-Ramayana*, and the *Ramacharitam* in Malayalam. In North India, of course, Tulasi Das's *Ramacharitamanasa*—which Mr. Hill translates as *The Holy Lake of the Acts of Rama*—holds undisputed sway in the hearts of the people. Mr. Hill has now placed non-Hindi-speaking people under a great debt by his English prose rendering of the entire poem.

Tulasi Das's Rama is meant to be a pattern of perfection: he is not more god-like than Valmiki's, but he has certainly no mere human frailties. Again, Sita is supposed to enter the fire before molestation by Ravana, and thus all the heroic to-do at Lanka by Hanuman and later by Rama's armies was to recover only a substitute shadow-Sita, reminding us of the similar Euripidean version of the Homeric story. Tulasi Das is, besides, given to underlining the ethical import, almost in and out of season. Where Valmiki is content to describe, Tulasi Das cannot resist the temptation to lay the ethical lash on the appropriate back. To give a single instance, the spectacle of Kaikeyi lying prone on the floor is described as follows by Valmiki:—

> She lay like an *apsara* fallen on the earth when her merit is exhausted, or like a snapped garland, or a doe ensnared by the hunter, or like a young elephant wounded by a poisonous arrow. Standing over her like an immense tusker, the Monarch regarded her with affection. Gently caressing her, apprehensive yet propelled by desire, the King addressed his lotus-eyed Queen....

There is some judgment implied in some of the words, but one is at first conscious only of the splendour of the imagery, the tenseness of the drama. The same situation is rendered thus by Tulasi Das:—

> She lay on the ground, clad in old coarse garments, and had thrown off all the adornments of her person. How well her wretched attire matched her wretched thoughts, as though destiny were proclaiming her widowhood! The King approached her and spoke to her tenderly....

It is clear that in this rendering sophistication has set in completely. It was no more possible for a 16th-century poet to write like Valmiki than it

is even for the best of our Vice-Chancellors to talk like Yāgnavalkya. Civilization has its advantages, but the flaming candour, the radiant simplicity, the unadorned majesty of the Heroic Age is inevitably lost in it. Tulasi Das's *Ramacharitamanasa* is a popular devotional classic, a promise of salvation to the lowliest and the most wretched if only they will surrender to the name of Rama, the Blessed Lord.

Mr. Hill's biographical and critical Introduction and detailed Appendix, giving all relevant information about the technical terms and the various characters in the poem, should prove most helpful to the reader.

K. R. SRINIVASA IYENGAR

The Perfection of Wisdom: The Career of the Predestined Buddhas: A Selection of Mahāyāna Scriptures translated from the Sanskrit By E. J. THOMAS (Wisdom of the East Series, John Murray, London. 90 pp. 1952. 4*s.* 6*d*)

This latest book in The Wisdom of the East Series consists of translations from Mahayana *sutras*. I must confess that Buddhist scriptures very seldom have any charm, even for me. They deal so much with metaphysical abstractions, and, though we realize that many Sanskrit words are practically untranslatable, we Europeans remain in a mist if these words are merely left in their original form. It may be that Indian listeners to a sage absorb something of his radiant personality and are not teased by metaphysics even more abstract than those of Hegel or wearied by repetitions of a single conception.

The seventh chapter

starts from the same principle as that which faced the earlier Buddhists, whether a released person can be said to exist after death As such a being is freed from everything belonging to the world of sense, there is nothing by which he can be described His existence in any terms that apply to the world of sense is indescribable. This principle is here applied to all individual things, and they are called void. But the result is not nihilism, for behind everything phenomenal is the ultimately real, the summit of reality, suchness, existence as such, without any qualification. The Tathagatas are Suchness, the only reality.

This note by Dr. Thomas is perhaps the clearest passage in an extremely baffling book. Let us hope that Indian readers will derive more nourishment from the *sutras* than Europeans are likely to get.

CLIFFORD BAX

History and Doctrines of the Ājīvikas: A Vanished Indian Religion. By A. L. BASHAM, with a Foreword by L. D. BARNETT. (Luzac and Co., Ltd., London. 304 pp. Illustrated. 1951. 42*s.*)

The 6th century before the birth of Christ was an age of great religious and intellectual ferment. It was the time of Pythagoras in Greece, of the prophets Ezekiel and Jeremiah in Israel, Zoroaster in Persia, and Confucius in China. In Northern India it witnessed the rise of three heretical sects whose respective founders were Gautama the Buddha, Mahavira the Jain, and Gosala the Ājīvika. The teachings of these reformers were protests against orthodox Brahmanism with its caste system and ritual sacrifice, and especially its exclusiveness, which debarred non-Brahmans from becoming ascetics. Scholarly accounts of Buddhism and Jainism are to be found in English, but, with the exception of Hoernle's article in Hastings's *Encyclopædia of Religion and Ethics* and Dr. B. Barua's article in the *Journal of the Department of Letters*, Calcutta University (1920), the Ājīvikas have hitherto attracted little attention. Dr. Basham is fully aware of the difficulties which confront the historian of the Ājīvikas—the fragmentary and scattered references upon which he has to depend and the constant need to discount the *odium theologicum* of the Buddhist and Jain accounts. He also frankly acknowledges that great lacunæ and serious uncertainties still exist. Dr. Basham has successfully overcome these difficulties and has presented us with the first de-

tailed and scholarly monograph on this obscure sect.

Makkhali Gosala, the founder of Ājīvikism, protested against the doctrine of *karma* with its limited free will, and advocated in its place the principle of *niyati*, a sort of crude fatalism akin to predestination. According to Gosala, no action in this life could affect one's future births; no human effort could alter one's destiny. In the words of Dr. Basham's paraphrase: "Just as a ball of thread will, when thrown, unwind to its full length, so fool and wise alike will take their course, and make an end of sorrow."

Dr. Basham's chapters contain scholarly discussions on the origin, nature and date of the early Ājīvika community; its initiation ceremonies, the custom of nudity, and the severe penances practised by the Ājīvika ascetics. It is interesting to note that after the Maurya Age the Ājīvikas, although mentioned in Sanskrit literature, never appear in Northern India as serious rivals to the greater sects. In Southern India, however, they survived to the 15th century.

C. COLLIN DAVIES

Early Gaṅgas of Talakāḍ. By S. SRIKANTHA SASTRI, with facsimiles of the Hebbaṭa plates of Durvinīta and a synchronistic table. (Bangalore. 56 pp. 1952. Rs. 2/8 or 5s.)

The brochure is a reprint of the so-called "exhaustive, erudite, historical and critical note" that appeared in instalments, under the caption "Hebbaṭa Grant of Durvinīta" in the *Quarterly Journal of the Mythic Society*, Bangalore, Vols XXXVI (1945-46) to XLI (1950-51). The author not having stated this fact, the impression is created that the booklet is a new publication. Except a page of Foreword and another of Errata, there is nothing new to justify the altered title. The list of errata, by the way, admits of a number of additions.

The disquisition is meant not so much for the general reader as for the specialist, well-acquainted with the Rice-Fleet controversy over the Gaṅgas of, say, ancient Mysore. The "note" begins with the author's transcript, in the Roman and Kannada scripts, of the text of the Hebbaṭa plates, followed by his free translation of it. The original, which is in Sanskrit mingled with Kannada, abounds in mistakes. The author has partially succeeded in correcting these.

In the subsequent pages, the author notices a number of similar Gaṅga records, spurious and genuine, and tries to disentangle the web of the Gaṅga chronology, which has been baffling two generations of scholars. The present author attaches a special significance to the astronomical details mentioned in the Hebbaṭa charter, and with the help thereof places the reign of Durvinīta, one of the most powerful and enlightened Gaṅga rulers, between 491 and 535 of the Christian era. According to Rice's calculation, this period was 482-517. Some scholars, relying on certain synchronisms, favour a later date. M. V. Krishna Rao, in his *Gaṅgas of Talakad* (Madras, 1936), for instance, indicates 540-600, and A. R. Baji in the March 1952, *Indian Historical Quarterly*, favours 600-655. Needless to say that the rest of the Gaṅga chronology is pushed backward or forward according to divergent views. The question is still open, and the merit of this essay is that it marshals the known facts and provides fresh arguments.

B. CH. CHHABRA

Badruddin Tyabji: A Biography. By HUSAIN B. TYABJI. (Thacker and Co., Ltd., Bombay. 410 pp. 1952. Rs. 12/8)

There was a time when the name of Badruddin Tyabji was known to every household in Bombay, and there was hardly an educated Indian who had not heard of it. The comparative ob-

security of his name among the present generation is a sad commentary on the mutability of fame. For this reason, a full-length biography of the great Indian Muslim leader of the Victorian age was long overdue, and one cannot be too thankful to Mr. Husain Tyabji for bringing out this volume. As the author himself is fully conscious, a son is not likely to be the best biographer, but if no one else came forward to undertake this necessary task it is well that a son should have shouldered the responsibility On the whole it is a good biography: interestingly written, full of facts and figures. It brings out in bold colours a striking personality who could have left a deeper impress on his country than he actually did.

Badruddin's father, Tyab Ali, started life as a humble hawker, but he rose to be a merchant prince who could afford to have his children maintained and educated in England for years, so that his eldest son, Camruddin, was the first Indian solicitor, as Badruddin was the first Indian barrister Through his sons and daughters Tyab Ali has given India a large number of highly placed officials and leaders, Badruddin and Sir Akbar Hydari being undoubtedly the greatest among them. The biographer notes in an Appendix that "Fifty-six (of Tyab Ali's progeny) have been or are being educated in England, and, excluding them, eighty-six have gone to England and other distant parts of the world for commerce or travel."

On his return from England, Badruddin had the choice of devoting himself to his legal profession or throwing himself into public life. He chose the former, though he was not unwilling to devote himself to public work as time permitted As the founder of the Anjuman-i-Islam he rendered yeoman service to the Muslims of Bombay. His presidentship of the Indian National Congress as early as at its 3rd session—and it could have been even earlier—speaks for his standing in the country at large But, on the whole, the biography leaves the impression that the first and most passionate love of Badruddin was for his profession, and that his participation in public life was a matter of leisure and convenience. This perhaps explains why he did not have the hold on the public of Bombay or of India that some of his contemporaries, like Ranade, Telang and Pherozeshah Mehta had.

Chapter XXVII, "Memorial," makes rather unpleasant reading, for the author does not conceal his bitterness that no concrete form of commemoration followed the Memorial Meeting; he attributes this to the jealousy of one great leader, but it is difficult to believe that one man's jealousy could have triumphed over the will of the public, if it had been really keen to commemorate Badruddin Tyabji's services.

Though Badruddin played a comparatively secondary rôle in the public life of India, no historian can afford to overlook the quality of his contributions to public life. His guiding principle was "undaunted and fearless advocacy—but also undoubted and unimpeachable loyalty to the throne." That he was not prepared to play second fiddle to Britons is well brought out by his retort to an Englishman who made nasty remarks about his presence at the dining table during a voyage: "I assure you, Sir, however distasteful my presence may be to you, your presence is still more distasteful to me."

On another occasion he paid a courtesy call on an English judge, whose tactless remark, "What can I do for you? I have not much time," drew the curt retort: "Neither have I," and he walked out.

Above all, he was a useful foil to Sir Syed Ahmed's leadership of the Muslims. Badruddin's ideas were of the right type, but Syed Ahmed made his life a mission and won, to the disaster of India. Indian history might have been different if Badruddin had cared to make political life his mission and had given his time to the advancement of the Muslims as Indians instead

of focusing most of his effort on becoming "a great judge."

Badruddin was a man of commanding personality but he had a quick temper which he had to restrain even on the Bench by keeping before him little slips of paper bearing captions like "Repress your anger." "Be patient," "Be cool and calm." It was only in later life that he could unbend even before his children, who were apt to look upon him with too much of fear.

The book throws an interesting sidelight on the Bombay of the 19th century. It is an interesting book to read and very instructive to the historian of Indian freedom, for Badruddin did play an important, though not a decisive, part in the events which ultimately led to the division as well as the freedom of India. Mr. Husain Tyabji deserves to be thanked for performing a task which, in the interest of justice and truth, had to be performed.

A. R. WADIA

My India. By JIM CORBETT. (Geoffrey Cumberlege, London. Oxford University Press. 190 pp. 1952. 10s. 6*d*)

Mr. Corbett's first book, *Man-eaters of Kumaon*, quickly achieved the eminence of a best seller and it has been prescribed as a text-book in some of the Indian universities. It was followed by *The Man-eating Leopard of Rudraprayag*, a book in a similar vein which did not quite repeat the success of the earlier book. Jungle life, hazard, adventure, heroism, humanity—out of these Kipling had concocted some of his most thrilling and moving stories. Mr. Corbett is not a creative artist like Kipling; on the other hand, since truth is, after all, stranger than fiction, his books have a certain advantage over Kipling's fascinating yarns.

Unlike the general run of present-day Englishmen who come to India for a career, fly to and fro twice a year, and fabricate little artificial Englands during their brief periods of stay, Mr. Corbett, like many of the Englishmen of an earlier generation, freely mingled with the people and more or less identified himself with them. In his new book, *My India*, he takes us to the heart of his discovery of India during the many decades he lived here as a boy, as a Railway official, and as a soldier who ultimately rose to the rank of Lieutenant-Colonel. He is now 77, and lives at Nairobi in Kenya; but the memories vividly recaptured in *My India* prove that he is not really divorced from the land that gave him nurture and helped him to fulfil his destiny in boyhood, youth and the long years of his active service

Mr. Corbett's India is only a fragment of this subcontinent, an ellipse, with Naini Tal and Mokameh Ghat for its focal points; his adventures among flora, fauna and humanity run according to a pattern; and there are hasty generalizations and complacent asseverations. Nevertheless, *My India* is full of anecdotes that amuse or grip the reader. Although Mr. Corbett has killed many a man-eater in his time, he respects the denizens of the jungle and thinks that a tiger is "a large-hearted gentleman with boundless courage"; and, although he helped to track down Sultana, "the Indian Robin Hood," he cannot withhold "a great measure of admiration of the little man." It is this genius for generous understanding that sets the tone of Mr. Corbett's latest—and most ambitious—work, thus making it a valuable, if also a partial, portrait of the land and people of India.

K. R. SRINIVASA IYENGAR

Zohra. By ZEENUTH FUTEHALLY. (Hind Kitabs, Ltd., Bombay. 318 pp. 1951. Rs. 4/12; cloth-bound Rs. 6/8)

Zohra is an absorbing novel depicting the life of an ancient, aristocratic Muslim family of Hyderabad, with a sureness of touch which could only have proceeded from the pen of one born and bred in the fast disappearing social order which flourished in the Deccan not very long ago. The author

has not only drawn a fascinating picture of a wealthy and cultured family with the quiet dignity, old-world charm and glamour of romance inseparable from the traditional Muslim way of life, but has made it throb and pulsate with characters which will long haunt the memory. Though doomed to death in the story, Zohra, the heroine, is fated not to die in the imagination of the reader, for does she not represent the storm-tossed soul, harking back to the security of age-long traditions, while it is pushed forward by its own natural urge to the freedom in which alone it can find fulfilment?

From the time the reader is introduced to the little girl, "swinging heedlessly, eyes aglow and hair dishevelled" in the high-walled garden of her father's house, until Zohra's restless soul finds peace after the last meeting with Hamid, there is not a thought or an action of hers with which the reader is not in full sympathy. Her loyalty to her husband, Bashir, her generosity to her sister-in-law, Safia, and her love for her brother-in-law, Hamid, which has not the slightest tinge of sensuality in its composition, raise her far above the common run of heroines of fiction.

Coquettish and impulsive Safia and vain and self-centred Mehrunnissa, serve as foils to Zohra. The contrast between the two brothers, Bashir, stolid, materialistic and almost selfish and Hamid high-strung, care-free and generous to a fault, has been drawn with an unfaltering hand.

Now and again, the reader gets a glimpse of the movement for India's political freedom under the guidance of Mahatma Gandhi which, though too far removed from the normal life of Hyderabad to disturb its serenity, strikes a responsive chord in the hearts of Zohra and Hamid. We are grateful to Zeenuth Futehally for *Zohra* and hopeful of more favours from the author's pen.

KAMALA S. DONGERKERY

Dairying in India. By JAMES N. WARNER, M SC. Animal Husbandry Manuals, issued by the Indian Council of Agricultural Research. (Macmillan and Co., Ltd., Calcutta. 380 pp. 1951. 25s.)

In his Introduction to this valuable book, Mr. Sam Higginbottom says that "the cow and her products have an importance in India far beyond that in most countries." The reason for this is easily apparent when we consider the facts as stated in the first paragraph of Mr. Warner's work:—

> India is an agricultural country in which between 85 and 90 per cent of the people, numbering close to 400,000,000, live in rural areas. One of the major aspects of the economy of our rural people is the importance of the zebu and the buffalo as producers of draught power and milk. Lord Linlithgow, former Viceroy of India, explained this very clearly by saying, "The cow and the working bullock bear on their patient backs the whole structure of Indian agriculture.

This book is a college text-book and a field manual, the second in a series of manuals of the Indian Council of Agricultural Research on subjects relating to animal husbandry. It is a careful scientific study, opening with a clear chapter on dairy farming in its relation to the agriculture of the country. Subsequently it deals with the management of dairy cattle in health and disease; with the whole organic machinery of milk secretion; with the constituents of milk and its nutritive value; with dairy chemistry and bacteriology and engineering and the common dairy processes—all gone into with admirable precision and detail. It does not omit to deal with the economics of dairying and with dairy book-keeping and the marketing of dairy products. And it finishes off with a consideration of the goat, the sheep, the camel and the ass as milk producers.

It is not within my capacity to review this book. In any case it seems to me best to give a view of it.

JOHN STEWART COLLIS

Unknown India: A Pilgrimage into a Forgotten World. By WALTHER EIDLITZ. (Rider and Co., London. 192 pp. 1952. 16s.)

Unknown India? Yes, unknown to tourists, traders and tiger-hunters; but known, nay, truly known, and that too for ages, to all who are earnest in their inquiry and their efforts to get a glimpse of the untold treasures of her immortal spirit, enshrined in her catholic and classical literary creations such as the *Bhagavad-Gita*, the *Bhagavat*, the *Padma Purana* and the *Ishopanishad*.

The writer, urged to the kingly quest of the soul, left his native Austria to come to India before the Second World War. During his stay of 9 years (6 of them spent in concentration camps) he first met "Shri," a spiritual teacher living in Nasik, who introduced him to the "Song Celestial" of the Divine Charioteer, Krishna. His study and strivings under "Shri" were cut short by his internment as an enemy alien but in the camp he came across another devotee of Krishna, Sadananda, a German disciple of Bhakti-Siddhanta Sarasvati.

Thus the writer's instruction and initiation into the secrets of the Self were continued, the difficult life in the camp serving, as it were, as a foil to his spiritual practices. But he remained undaunted. Sadananda turned out to be in a sense, complementary to "Shri." For, whereas that earlier teacher had led Eidlitz along the Path of Knowledge, Sadananda conducted him on the Path of Devotion.

The book is an honest account, with no trimmings, of his companionship with his two teachers, interlarded with homely descriptions of life in the concentration camp and of his visits to Nainital and Almora *en route* to Mount Kailas and Manasarowar, though after all he did not reach his destination. He seems to have discovered, instead, the true "Manasarowar" (Lake of the Mind—the infinite and eternal) in himself, so that he was able to radiate its light upon others on his return to the West after the war. *Unknown India* is a story of Eternal India. There are one or two minor inaccuracies in information but these do not detract materially from the value of the book.

G. M.

Choral Speech for Schools, Colleges and Festivals. Collated and edited by CHRISTABEL BURNISTON and OLIVER C. DE C. ELLIS (The Poetry Lovers' Fellowship, 107 Palace Road, London, S.W. 2. 120 pp. 1952. 5s)

Some poems lend themselves felicitously to what Sir Kenneth Barnes calls in his Preface "the magic of choral speech." Some 60 such are published here, with directions for choral speaking which, even for the armchair reader, make the poems sing; and many more are listed.

Mr. Oliver Ellis's introductory essay on "The Essentials of Poetry" reveals great possibilities of "magic and music" in verse rendering even by a single voice. While also technically informative, as on cadence, stress and pause, this essay emphasizes the reader's responsibility "to transmit the thought, beautifully." This demands that he study the passage, as an actor studies his part, and make his speech worthy of the words. This is a stimulating and suggestive book, with profound implications as to the too-long-ignored power of sound.

E. M. H.

The Mystics of Spain. By E. ALLISON PEERS. Ethical and Religious Classics of the East and West No. 5. (George Allen and Unwin, Ltd., London. 130 pp 1951. 9s. 6d.)

There could be no better guide to the Golden Age of Spanish mysticism than Prof. Allison Peers. As translator of the complete works of St. Teresa and St John of the Cross and the author of studies of many other Spanish mystics he is supremely qualified for his task. The bulk of his small book consists of extracts from the writings of these mystics, beginning with those of Ramon Lull in the 13th century and ending with St. John of the Cross in the 16th. Between these two, 13 other mystics and contemplatives are represented, the majority of whom will be unknown to most readers and whose works will be hard to come by. It is this which gives the book its particular value.

Throughout of course, the teaching is within the framework of Christian belief, though it is interesting to note that Lull drew upon the Sufis for his exquisite poem of devotion, the little *Book of the Lover and the Beloved.* But the teachings of mystics, whether on prayer or meditation, on the ways of silence or the heavenly life, are never bound by doctrine. They flower out of experience and breathe, even in prose, the poetry of love. The love of these mystics is, as Professor Peers writes, "active, ardent, militant, as befitted an ardent and militant race" exalted by the success of its centuries-old crusade against the Moors. But it is both seraphic and homely, too and intensely personal. Professor Peers gives some excellent reasons for the unparalleled flowering of the mystical spirit in Spain during two centuries, but is less successful in explaining why practically no original mystical work has appeared in Spain since. Can it be that the Roman Church, in triumphing over the Moslems, has stifled the spirit which it claimed to free and has sought to guard?

H. I'A. FAUSSET

Report on Southern Africa. By BASIL DAVIDSON. (Jonathan Cape, Ltd., London. 285 pp. with map. 1952. 16s.)

Mr. Davidson visited South Africa in the summer of 1951, and his survey of the evils attendant upon "white supremacy" took him into the British Protectorates and Southern and Northern Rhodesia as well as the countries of the Union. His book comes most opportunely at a time when Nationalist intransigence and extremism have provoked a crisis whose consequences are being watched by millions throughout the world.

One can recommend wholeheartedly this account of the injustice and misery which spring perennially from imperialism and exploitation. Mr. Davidson is not merely a compelling writer—as one would expect a member of the *New Statesman* staff to be—but he has the capacity not to let his indignation confuse the lucidity of his inquiries and observations. He is uncompromising in his condemnation of the Union Nationalists "who with dogged determination drive in the nails of racial persecution"; but he is not blind to the shortcomings of an Opposition "weakened fatally by the ambiguous nature of its own beliefs and interests." He is convinced that the people of the Protectorates prefer British to Union rule; but he is by no means insensitive to the weakness of British policy in its failure or refusal to develop the land and the people.

He pins his faith in the industrial development of Africa; and he thinks that the system of helotry possible in pre-industrial conditions will not be possible much longer. One hopes profoundly that he is right—in spite of the fact that an independence won at the cost of urbanization and industrialism cannot, as we in the West well know, be an unmixed blessing.

J. P. HOGAN

Useless Musings: Being a Series of Forty-five Essays on Subjects of Varied Interest By A S WADIA, M.A. (J. M. Dent and Sons, Ltd., London. 202 + xii pp. 1952. 12s. 6d.)

Except for a few essays, this volume was written before 1927, and suffers accordingly from factual outdatedness. A very harsh criticism of "The Bengal School of Painting," which reads too much like a diatribe against a delicate lotus for not playing its part in "the great outer world of push and progress," loses its force of argument by making no mention of the genius of Jamini Roy. The "Epistle Dedicatory" to the founder of the Boy Scouts is followed some 50 pages later by an essay, "Play the Game," in which the author pays sugar-coated compliments to the sporting instincts of the British imperialists in India.

By welcome contrast, other essays in the volume are original in thought and unusually forthright. "The Malady of the Ideal" and "The Sexual in Life and Art," are almost provoking, certainly courageous. The essay on "The Five Fears of Life": death, failure, poverty, disease and public opinion, touches the fringe of the robe of wisdom.

Like Byron, who "museless mused the twilight hours away," A. S. Wadia is an uneven master of his art. He describes his ideal essayist as one who is

> a wilful creature, incorrigibly eccentric and extravagant in the choice of his subjects, though exemplarily concentric and economic in the mode of his expression.

If he had found the ideal editor to choose the mountains and exclude the mole-hills of his prolific pen, there is little doubt that he could have made this volume of essays worthy of G. K. Chesterton, for whom he has much admiration. As it is one never knows whether a Himalaya of delight or a foot-hill of disappointment awaits one over the next page.

DENNIS GRAY STOLI

The Kind and the Foolish: Short Tales of Myth, Magic and Miracle. By LAURENCE HOUSMAN (Jonathan Cape, London. 240 pp. 1952. 12s. 6d.)

The three "M's" of Mr. Housman's subtitle might be looked on as referring to any story that extends its domain beyond the rational. The child's fairy-tale, the holy legend, the ritual of pagan tribes are alike eligible. In point of fact, Mr. Housman, graduating, as he tells us, from the fairy-tale, moved on to stories of a "truer value", and it is in the second of the three categories, involving belief in a godhead behind the miraculous, that most of these 30 collected tales are placed. Presented in a limpid, often lovely, narrative style, they tell of faith among simple people that may transcend the force of nature or, as a religious belief, do battle with the devil and his works.

Bible legend supplies the basis or the analogy for many of them; in the early days of Christianity (though a certain gentle vagueness characterizes place and time) acts of adoration are performed, hermits face temptation, a monk attains to sainthood, or a love child is born in conditions that evoke the familiar stable. But there are other mystical forms too, gods who stand perhaps for the imperfect beliefs in a seemingly man-directed world, comedy figures who argue a twisted philosophy and may be caught in some system of rewards and punishments beyond their comprehension.

Mr. Housman is most successful in those tales whose brevity makes for a compact and unified statement. The longer pieces, such as "Damien the Worshipper," tend to drag into a monotony of super-rational chronicle. In studies of this type the mood and the flicker of light are everything, for the faith shines in them. At his best, Mr. Housman knows how to convey this with considerable grace.

SYLVA NORMAN

The Devil in Massachusetts. A Modern Enquiry into the Salem Witch Trials. By MARION L. STARKEY. Robert Hale, Ltd., London. 269 pp. Illustrated. 1952. 16s.

The author has been at considerable pains to present the reader with a detailed and accurate account of the last of the great panics on the subject of witchcraft, and we are glad to be able to add that the "pains" are hers alone, for the resultant work is essentially readable and none need be deterred by the statement of the publishers that "it stands alone in applying modern psychiatric knowledge to the witchcraft hysteria," or the author's remark that she has "tried to review the records in the light of the findings of modern psychology, particularly of the Freudian school" for a little later she adds, most truly, that she has "by no means written anything like a psychological monograph."

To all familiar with the tragic history of witchcraft, as revealed in the monstrous trials, and with the closely allied field of heresy hunting, the phenomena of hysteria are painfully clear, not merely among the unfortunate victims in many instances, but even more so among their accusers, their judges are, it would almost seem, all those in any way connected with the proceedings. And it is indeed sad to reflect that the author is probably correct in supposing that "although this particular delusion, at least in the form of large scale public enterprise has vanished from the western world the urge to hunt 'witches'... has been revived on a colossal scale by replacing the mediæval idea of malign witchcraft by pseudo-scientific concepts like "race," "nationality," and by substituting for theological dissension a whole complex of warring ideologies."

As regards the history of the Salem witches, the facts themselves are, of course, nothing new; but we are inclined to agree with Charles Williams (*Witchcraft*) that it "deserves to be noticed separately, not so much because of its process as because of its end." For the Salem children were among the last whose revolting testimony was to be admitted, at least in this particular field, although in more recent years and in the modern form of "witch hunting" to which allusion has been made children have once more been encouraged to denounce their elders and even their parents, and often on grounds which, though different, have been no less flimsy.

E. J. LANGFORD CARSTY

The Infinite Way. By JOEL S. GOLDSMITH; with an Introduction by JOHN VAN DRUTEN. (George Allen and Unwin, Ltd., London. 146 pp. 1952. 8s. 6d.)

Civilization today is one of material re-formation, but signs of an inner renaissance are not lacking, as witness the growing interest in books on the theme of "the kingdom of God is within you." This book is Christian in inspiration, with emphasis on healing. The following extract shows its quality.

> There is but one Life and this is the life of all being, of every individual. You individualize this eternal Life and it is no less God in one than in another.
>
> There is but one Mind, God: you do not pray to establish contact with some far-off Mind but realize the omnipresence of divine Mind as your mind, and let go of the seeming problem.

Yet, unless outlines are filled in, even fundamental truths become empty. In soaring to spirit, unless, paradoxically, we keep firm on earth, we mistake a state of psychic peace, or the Open Way of blissful absorption, for the Spiritual Path. This book perhaps emphasizes the smoothing away of difficulties. There is another side. W. Q. Judge has written:

> If you are striving for light and illumination, remember this, that your cares will increase, your trials thicken, your family make new demands upon you. He who can understand and pass through these patiently, wisely, bravely, may hope.

E. W.

Education and the Spirit of the Age. By SIR RICHARD LIVINGSTONE. (Clarendon Press, Oxford; Oxford University Press, London. viii+174 pp. 1952. 7s. 6d.)

This book of lectures given at Queen's University, Kingston, Canada, by the former President of Corpus Christi College, Oxford, has two main theses: Chapters II to V deal with the need for a philosophy of life; Chapters VI and VII criticize the analytic attitude and method which dominate modern thinking, and put forward the need for a poetic or creative faculty.

The eminent author, himself obviously a fine product of Christian ethics and Greek thought, states clearly that our generation suffers from

> intellectual and spiritual disorder, and in its train, a creeping paralysis of moral standards . . . It affects international relations as well as individual life.

He adds that this is not the first time that new ways of thought have shattered current views of life. Notably there were the 5th century B.C. in Greece, and the Renaissance in Europe. He shows how a study of history and the history of philosophy can help us in our problems today.

What is particularly striking is his emphasis on the need for religious education, and how sadly lacking this is in the higher stages of school and university, which suffer increasingly from specialization. He suggests that some study of religion and/or philosophy should be an element in all university education, and commends the Report of the Indian Universities Commission (1948-9) which suggests: (1) That all educational institutions start work with a few minutes for silent meditation, (2) that lives of the great religious leaders be taught, (3) that selections of a universalist character from the Scriptures of the world be taught and, (4) that the central problems of the philosophy of religion be considered.

Although this book demands thoughtful reading it is so well and clearly written that it is truly enjoyable. The "Contents" are helpfully set out so that rereading or special study is simplified. It strikes a very necessary blow in behalf of truly liberal education at a time when "scientific specialization" is rushing us to international disaster.

ELIZABETH CROSS

Which Way Lies Hope? An Examination of Capitalism, Communism, Socialism and Gandhiji's Programme. By RICHARD B. GREGG. (Navajivan Publishing House, Ahmedabad. v+82 pp. 1952. Re. 1/4)

The subtitle, while definitive, inadequately indicates the balance and penetration which make the author's analysis so convincing. He presents India's economic problems against the background, not only of the conflicting political ideologies with their respective economic applications, but also of soil erosion and exhaustion, of shrinking food production and growing population, etc. His rejection of the "warped and dwarfed" alleged democracy of the alternative solutions is as cogently reasoned as his case for Gandhiji's programme, with few reservations or extensions; the appeal is to facts and their implications; most of the findings seem irrefutable.

The summary of the dangers faced by India includes, besides those commonly recognized, the overvaluation of size in organizations, political, industrial and other, the tendency to exempt large groups from the moral obligations of individuals and to ignore the integral relation between ends and means; and the loss of faith by the intelligentsia in the power of spiritual unity. The author pleads for spontaneous cooperation and the small administrative and industrial units which foster it. His proposals are practically based and deserve thoughtful consideration by Indian and other leaders.

E. M. H.

ENDS AND SAYINGS

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

At two recent meetings of the Indian Institute of Culture, Basavangudi, Bangalore, papers on Homœopathy and Ayurveda were read and discussed.

In the paper on "The Philosophy of Homœopathy," discussed on October 30th, Dr. A. va Benjamin, M.B., CH.M., F.F.HOM., of London showed that Homœopathy met to a very large extent the requirements of an integral philosophy of medicine as well as a method of therapy. Treatment with a remedy which would produce in a healthy person symptoms similar to those portrayed by the patient, or the principle of *similia similibus curantur* dated back to antiquity though Dr. Hahnemann had been first in modern times to apply it. Hahnemann considered disease as that which, producing a change in the inner man, caused alteration in health in the outer; the disease included both. To suppress the outer symptoms was to remove the very indications of the cure.

Dr. A. R. A. Acharya and Dr. Ramaswamy, both Homœopaths, took up respectively the varying susceptibility to disease and the vital forces which effected their own cure if the obstacles to their free flow were removed and which were closely related to the mind. Shrimati Sumati Taranath, an Ayurvedic practitioner, brought out suggestive parallels between Homœopathy and Ayurveda, especially along the lines of diagnosis and the treatment of the patient rather than the disease, and the fact that the treatment had to be both mental and bodily.

On November 8th, Dr. A. Lakshmipathi, M.B. and C.M., of Madras, read his paper on "The Contribution of Ayurveda to Indian Culture," some eminent Ayurvedists and Dr. M. V. Govindaswamy, Superintendent of the Mental Hospital, Bangalore, participating in the ensuing discussion. Dr. Lakshmipathi related the bodily constituents *vata*, *pitta* and *kapha*, which have to be maintained in equilibrium to ensure health, to the nervous, digestive and lymphatic systems, respectively. These were vitiated by wrong living and diet, which in turn were due to errors of the mind. The rules of Ayurveda had not in early days been known only to the *Vaidyas* (doctors), they had been part of the educational system. They included all aspects of life, including the great goal of *paramartha* sought along the fourfold path of *Dharma*, *Artha*, *Kama* and *Moksha*. Dr. Lakshmipathi dealt not only with the physics and chemistry of Ayurveda, but also, with physiology and pathology and with hygiene. Dr. Govindaswamy mentioned the great fund of psychosomatic knowledge possessed by Ayurveda, which could, he said, be of great use to Western medicine today.

Prof. J. B. S. Haldane, who visited India last year, addressed London University students on October 21st on India's culture, past and present. Tolerance and continuity had, he said, characterized India's many-sided evolution ever since the Aryan conquest. He mentioned the "genuine pacifism" of present-day India as well as the position of looking "both to the past and to the future" which was taken by the group, including both capitalists and Communists, of which Mr. Nehru was a conspicuous representative. It was opposed by those who wanted a complete break with the past as well as by those advocating a complete return to it. The latter trend, with its anti-

Muslim character, Professor Haldane warned, "would lead to terrible bloodshed if it prevailed." He suggested that Gandhiji's efforts for Hindu-Muslim unity and for social reform might "in the long-term view" be even more important than his leadership of the struggle against foreign rule.

He saw in the greater freedom of speech on many topics allowed today in India than in Britain, as also in Mr Nehru's Gandhi-like abstention from jailers of his audiences, evidences of India's Prime Minister's having in some degree the "heroic magnitude of mind that had characterized Gandhiji himself.

On the scientific front, India was making progress along very many lines, if "inevitably uneven" progress. Science was vigorously prosecuted and modern India had produced "first-rate scientists and mathematicians"—like Dr. C. V Raman Dr. Meghnad Saha and the late Shri Ramanujam who had made "some of the most original contributions to pure mathematics in this century."

Encouragingly, Professor Haldane found Indian films well above those of Hollywood in ethical standards and free from any political or social propaganda. He even thought it not unlikely that a decade hence India might be producing the world's greatest films.

The continuing spectacular success of Shri Vinoba Bhave's Land-Gifts Mission, the potentialities of which for peaceful economic revolution were hailed in these pages in December 1951 (p. 573), makes Shri Pyarelal's article on "Gandhiji's Doctrine of Trusteeship" (*Harijan*, 25th October 1952) both timely and significant. He recalls that in a discussion during his imprisonment in 1942 Gandhiji maintained that expropriation would yield only the capitalists' wealth, whereas converting them to trusteeship would make available also their talents and abilities, "their know-how," and, we might add, their good-will. He was sure that their possible initial reluctance could be overcome by the pressure of public opinion, backed by peaceful non-co-operation, without appeal to violence.

Trusteeship, under a formula approved by Gandhiji, "is based on the faith that human nature is never beyond redemption." But, while it "gives the present owning class a chance of reforming itself," it does not exclude "legislative regulation of the ownership and use of wealth," the fixing of a maximum income allowable and the basing of the character of production upon economic necessity.

It is not surprising that the success of Shri Vinoba Bhave's appeal for "living gifts of land for the landless poor should be hailed as the beginning of the "thorough social awakening" prophesied by Gandhiji. It may well prove indeed, as Shri Pyarelal believes, the "spearhead of a non-violent revolution whose implications reach far and wide."

It seems hopeful, from the reflections in *The Times Weekly Review* (London) of 25th September on the "Christian Attitude to Money," that other fields too may be ready to receive the seed of Gandhiji's Trusteeship doctrine, once the example is convincingly set. For these bring out how little the Bible makes of worldly gain as compared with spiritual progress, to which trust in riches represents a handicap. The very idea of money being a trust is presented in the article. It is certainly implicit in Christ's calling on the rich young man to sell what he had and give to the poor before coming and following him.

Plato's attitude to art in the *Republic*, as analyzed by Mr. D. E. Grey of the University of Otago, New Zealand, in the October *Philosophy*'s leading article, offers a corrective to the decadent and erotic elements in modern art. His relegation of art to a subordinate place in his ideal State, which has puzzled many, is ascribed by Mr. Grey to no lack of aesthetic sympathy,