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SUPPLEMENT

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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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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IDEALISM IN PRACTICE

...there are two kinds of knowledge, the real and the unreal; the real concerned with eternal verities and primal causes, the unreal with illusory effects.

—H. P. BLAVATSKY

Happy is the man who cultivates the things that are hidden and lets the things that are apparent take care of themselves.

—KUROZUMI KYO

To have the highest ideal placed before oneself and strive incessantly to rise up to it, is the only true concentration recognized by Esoteric Philosophy which deals with the inner world of *noumena*, not the outer shell of *phenomena*.

—DAMODAR K. MAVALANKAR

IN our contemporary civilization the terms "idealism" and "realism" are usually considered antonyms. Too often and too easily the ideal is considered the unreal as against the objective, which is deemed the only reality. Similarly, the idealist has come to mean the man who is impractical, the visionary chasing rainbows, the dreamer building castles in the air, while the man who believes only in the existence of the external world and whose business is to deal with the hard "facts" of sensuous experience is alone considered practical. There is some good reason for this sharp distinction between a pseudo-idealist and a pseudo-realist. For a narrow and utilitarian outlook is as deficient as a vague and sentimental idealism. M. R. Cohen has rightly put it when he warns against "near-sighted positivists who call themselves realists (because they do not see the full reality) and the lazy dreamers who call themselves idealists (because they do not grapple with basic ideas)." However, these are extremes which exaggerate defects. And the antithesis is not fundamentally correct. The fact is that the modern man has yet to learn the true meaning of reality.

Even without considering the philosophical implications of the question, it should not be difficult to perceive that this contrast between the idealist and the realist is not altogether accurate. In actual life the two are so closely related as to be inseparable. Can any building be erected or any bridge constructed without the co-operation of the designer, the architect and the builders? Every monument incorporates the dreams of the designer, the data of the architect and the labour of the actual workmen. Both the idealist and the realist must combine their efforts and are helpless without each other. Neither of them can afford to isolate himself.

And in every man both these aspects exist potentially, and both soon discover each other in men who are sincere and disinterested. The honest "realist" determined to seek and face the full reality will soon be led to the recognition that ideals are both indispensable and powerful factors in the shaping of men's lives. Similarly, a genuine "idealist" will discover that idealism in practice calls for the sternest of disciplines, self-discipline, and for the most impartial evaluation of the objective world.

However, of the two the "ideal" must be given supremacy over the mere "practical," for the ideal precedes its visible manifestation and gives the directive to one's line of conduct. All great men of action whose work has been beneficent and constructive have also been true idealists. This was strikingly so in the case of Gandhiji, whose success in the sphere of practical action can be directly traced to his ideals. He himself recognized this to be so and in one place he has defined human life on that basis. He says that "faith in one's ideals constitutes true life, in fact, it is man's all in all." To him ideals, although boundless and thus seeming to recede farther and farther away as we advance, were nevertheless "closer to us than our very hands and feet because we are more certain of their reality and truth than even our own physical being."

Behind this concept lies the recognition that the "ideal" belongs to the ever-existing, to the sphere of the eternal reality, while the objects of sense are but fleeting shadows and therefore less "real." From this follows the proposition that the idealist is the only truly practical man and that the materialistic realist lives most impractically because divorced from the values of the Eternal Spirit. There is far more to man than his outward and mortal body, and far more to life than material pursuits and worldly interests. Ideas and ideals are mightier because more real than concrete objects, and they it is that rule the world. The acceptance of an ideal can transform an individual and revolutionize a whole world.

Let us then not fight shy of being idealists. Let us set up as high an ideal as we can respond to and strive incessantly to realize it, that is, to

make it *real* to ourselves, so real that it can be incorporated into the very fabric of our being and become the basis for daily life.

And of all ideals none is more dynamic than the "reality" of the oneness of all life and its logical corollary, the Brotherhood of Man. Let the realization of the Brotherhood of Humanity become the ideal in the inner consciousness and let man endeavour to make it "real," and slowly but in all certainty his outward life will reflect it.

As this is being written comes the report of a remarkable pronouncement by the Prime Minister, Shri Jawaharlal Nehru. Delivering the Convocation Address at the University of Delhi, the Prime Minister declared that "if we lose sight of the spiritual element probably the disintegration of society will proceed in spite of all material advance."

This is profoundly true. Awareness of our deeper selves is necessary, as it alone gives true vision. We must behold heavenly ideas and try to shape human affairs in accordance with these ideal patterns. Mere utilitarian projects will not bring understanding or happiness. What appears "impractical" to the materialist, namely, the denial of self, is in reality the most practical; for it opens the mind to a larger dimension which reveals the greater Self and paves the road to peace and good will. Without it all efforts will be vain and result in increasing conflict and confusion.

In sober truth, then, none of us can afford to do without idealism. While walking firmly on this earth, our gaze must travel beyond and above it and contemplate the wonder of the starry firmament. Robert St. John defines the idealist thus:—

> Being an idealist means having a dream of what life on this crazy planet of ours *could* be like, and then seeing how much of that dream in our lifetime can be translated into reality. It means reaching for the stars. Of course, you don't always capture a star. But many times you come back with a bit of star dust in your hands.

May we dream high and bold dreams and translate them into action! May we reach for the stars and return from our flight to the sphere of Eternal Truth with that star dust that will shed its light upon the path of works!

NAMRATĀ

THE COSMIC PHILOSOPHY OF THE BARDIC SCHOOLS

[MYSTERY surrounds the Druids of Britain and of Gaul, some of whose lore was echoed by the Celtic bards, but such are the similarities between what is known of their teachings and of the once universal Wisdom Religion that it is not surprising that Pliny should have called them "*Magi.*" The author of this article, "F.C.," has drawn mostly upon an English and a French source for her data — Rolleston's *Myths and Legends of the Celtic Race* and *Chroniques des Grandes Époques* by Commines. Her suggestion of a connection between the philosophy of the Druids and that of the certainly more ancient Megalithic builders of the so-called Druidical remains like Stonehenge has more to commend it than the hypothetical affinity with the early Hebrews. The charge, moreover, of human sacrifice sometimes levelled against the Druids accords ill with their noble philosophical and ethical teachings. Rejecting the imputation to the Druids of a savage spirit, Mr. W. Arthur Peacock quoted the following from the old Bardic teachings in his article on "Druidism" in our July 1932 issue: —

> The three foundations of piety: active justice, perceptive truth and energetic love. The three necessities of goodness: knowledge, consideration and happiness.

— ED.]

MOST religion and mysticism is fundamentally of Eastern origin, and it is interesting to note how a similar basic conception of truth runs through faiths and philosophies widely separated by time and national idiom. Remembering this, anyone even superficially acquainted with Gnostic thought is little surprised to find traces of the same teaching in the maxims of the ancient Celtic Druids.

When Julius Cæsar landed in Britain he invaded more than a mere temporal kingdom, for his arrival signalized the eventual downfall of the religious system of the Druids.

Britain was the centre and stronghold of this mysterious philosophy of whose origin even less is known than of its practice. It was a cult which at that time dominated Western Europe and it is believed that the wandering Megalithic peoples carried it with them on their varied journeyings, and imposed it on the Celtic tribes whenever the two races came in contact.

Of the Megalithic tribes, too, little is known, but it is possible that they originated in Northern Africa, and it is significant that wherever their monoliths and cromlechs are found scattered over Western Europe, there, in the past, Druidism flourished, and such monuments are rightly identified

with Druidic worship.

The first school of Druidism, it is said, came into being beneath the oaks of Mamre, soon after the death of Abraham, and it is likely that the Bardic philosophy was fundamentally an offshoot of early Hebraic teaching. Oak trees were always held in great reverence by the Druids, and to the Hebrews they seemed to have a similar significance, according to the books of the Old Testament.

Abraham set up his tents under the oak trees on the plain of Mamre, and the early Hebrews obviously attached importance to the tree as a religious and social symbol.

It is recorded that Abraham built a tabernacle beneath an oak tree, and there performed sacerdotal rites; he also planted an oak grove in Beer-Sheba, and raised another altar beneath the oaks of Moreh. Jacob, later in history, hid the renounced gods of his household and the earrings of his family beneath the oaks of Shechem.

Unfortunately, for interest's sake, the Bardic traditions were taught orally, in the Greek tongue, which the Druids had learnt from an early settlement of Greeks in these islands.[1] The Bards committed nothing to writing in their schools, thus surrounding their teaching with an impressive aura of power and mystery. Yet, in spite of the difficult nature of their instruction, fragments of their thought persisted in Wales, where the Bardic Order had more of a continuous existence than in any other part of the country.

Towards the end of the sixteenth century, a Welsh scholar in Glamorgan, Llewellyn Sion, compiled two volumes of Bardic philosophy from knowledge in his possession.

These books, called "*Barddas,*" are full of interesting material, and, although some historians have regarded them with scorn, they cannot be lightly dismissed as of no authentic value, and their account of Druidical philosophy may, indeed, be reasonably correct.

In many ways the Bardic concepts are similar to those of the Gymnosophists and Brahmins of India, the Magi of Persia and the Chaldeans of Assyria.

The Bards believed in an all-powerful Trinity. Their God, Achari, created the world under the administration of three perfect beings: (1) Bramba—Penetration, (2) Breschen—existing motive force, (3) Mahaddin —the great Lord, destructive power.

They believed in a doctrine of a succession of worlds, and recognized

[1]According to Julius Cæsar, the Druids' instruction was entirely oral, but they had a written language for other matters, for which the Greek characters were used.— ED.

two primary existences: God—the force of creative energy—and the principle of destruction, or spiritual death and dissolution. According to their teaching, in the beginning there were two planes of being, God and Annwn, the latter being identified with Chaos, or the great Void.

Organized life came into being when God pronounced the mysterious Word, and then Manred was created, consisting of indivisible particles of matter with the spirit of God contained in each. The Druidic design of existence was illustrated by three concentric circles.

The inner circle was "Abred," the stage of evolution and effort; the second circle typified "Gwynfyd," or Purity, in which life triumphs over the forces of evil and dissolution; the third circle was called "Ceugant," or Infinity; this circle was represented by no visual circle but by rays like those of the sun, which was considered to be the abiding place of God alone.

A form of Catechism used by the Druids in the examinations for Bardic degrees has many interesting points in comparison with similar teaching in other religious philosophies. The Catechism is in the usual style and seems to stress the theme of recurrent life:—

Q. Whence didst thou proceed?

A. I came from the Great World, having my beginning in Annwn.

Q. Where art thou now and how camest thou to what thou art?

A. I am in the Little World, whither I came having traversed the circle of Abred, and now I am a Man, at its termination and extreme limits.

Q. What wert thou before thou didst become a man, in the circle of Abred?

A. I was in Annwn the least possible that was capable of life and the nearest possible to absolute death; and I came in every form and through every form capable of a body and life to the state of man along the circle of Abred, where my condition was severe and grievous during the age of ages, ever since I was parted in Annwn from the dead, by the gift of God, and His great generosity, and His unlimited and endless love.

Q. Through how many different forms didst thou come, and what happened unto thee?

A. Through every form capable of life, in water, in earth, in air. And there happened unto me every severity, every hardship, every evil, and every suffering, and but little was the goodness or Gwynfyd before I became a man.... Gwynfyd cannot be obtained without seeing and knowing everything, but it is not possible to see or to know everything without suffering everything...., And

there can be no full and perfect love that does not produce those things which are necessary to lead to the knowledge that causes Gwynfyd.

The Maxims of the Druids are startling in their blending of savagery and flashes of real insight into the profundities of truth. A belief in ritual human sacrifice and in the possibility of the transmigration of souls was mutable in the faith, but the firm conviction of a joyous immortality was the greatest characteristic of the Druidic religion. So strong was this belief in a continuing after-life that the classical writers recorded with astonishment that the Celt would lend money on the promise of repayment in the next world—and for this reason also his courage in battle was phenomenal.

In so far as one can judge from the slight evidences remaining to us of Druidic teaching, it would seem to hold much to give cause for thought and for the assumption that it originally contained valuable gems of wisdom of a high and inspiring order—although it suffered contamination with the passage of time and was eventually lost in that same obscurity which so successfully protected its original precepts from a fierce and widespread laity!

F.C.

DRUIDS. A sacerdotal caste which flourished in Britain and Gaul. They were Initiates who admitted females into their sacred order, and initiated them into the mysteries of their religion. They never entrusted their sacred verses and scriptures to writing, but, like the Brahmans of old, committed them to memory; a feat which, according to the statement of Cæsar, took twenty years to accomplish. Like the Parsis they had no images or statues of their gods. The Celtic religion considered it blasphemy to represent any god, even of a minor character, under a human figure. It would have been well if the Greek and Roman Christians had learnt this lesson from the "pagan" Druids. The three chief commandments of their religion were:—"Obedience to divine laws; concern for the welfare of mankind; suffering with fortitude all the evils of life."—H. P. BLAVATSKY: *The Theosophical Glossary* ("Druids")

FREE WILL

[WE MAY GAIN much from **Shri J. M. Ganguli's** pricking with a fine needle at our notion of our free will. It is too true that we flaunt our slaveries to many forces as our precious personal freedoms. And yet, ought not the glimpse in Shri Ganguli's last paragraph to be pursued otherwise than he does? If we *are* parts of the whole, true reflections of its essence, can we not understand in a deeper light the Sages' insistence that in us also are the freedom and bliss which are the nature of the All? We dwarf the great Cosmic Intelligence, the Demiurgos, sadly if we think that it cannot maintain a harmony out of our million queer strivings, simply by letting the full nature of our choices become manifest. This manifestation is our self-made Karma. No mortal man is master of his fate — but by being its pupil he may become immortal, and realize in himself the freedom of the Whole.— ED.]

WHEN we talk about free will—and that we do quite often, whenever some vagaries in human conduct are to be explained consonantly with some conventional belief—we seldom pause to think what we mean by it. We just take the doctrine as true, because so many people say so, and also because it is an essential prop to some basic religious beliefs. Many people, therefore, are not only disinclined to question the hypothesis of free will, but even consider it improper and irreligious to do so. But does free will really support or does it rather contradict the fundamental tenets of their religions?

Such religions start with the assumption of a God who can answer doubts and give us consolation in grief and distress. To uphold that idea several other assumptions have to be made regarding him and his powers and qualities. Of such assumptions human free will is a very important one; for without it so many ideas and beliefs about God go by the board. He is not simply the Lord and the Creator but is also All-Virtuous, All-Benevolent, All-Merciful; hence, when a man commits a wrong, a sin, and the question is asked, "Why did the All-Virtuous Creator give him that sinful inclination?" there can be no answer unless free will is accepted. The man's will was free, and for what he did of his free choice God cannot be held responsible. Free will is thus essential for supporting faith in such a popular God, or rather for justifying several of the attributes with which we make up a picture of him in our wishful thinking.

"Don't you believe in original sin?" That question throws further light on the frantic effort made by those who want to hold to their idea, or rather to the idea infused into them by some theological doctrinaires. If

there was no original sin, they have no explanation of misery and suffering; for God cannot have caused these. Rather do they say that if he is prayed to he gives comfort and relief to the sufferer. If we ask how they arrive at original sin or the origin of Creation, and the conditions prevailing then, they have no answer except that it is in the scriptures. Must such presumptuous reasoning based on scriptural authority be accepted, even if, when I look around, I see and realize how childish it is for man, who knows hardly anything beyond his immediate present, to dogmatize on conditions in the remotest past?

The confusion and fallacies into which we get entangled are due to our proceeding deductively from an idea about God which was itself conceived and developed as a straw to grasp at when the ocean of life tosses us too roughly. It is surer and more reasonable to go back inductively from the present to the prime cause. For that a close study of the present with an open mind, unprejudiced by any conventional theory or belief, is essential. Our experiences are all of this life, and our inferences and conclusions should rest on them. Though varied they show at least one thing, that into matters which really count free will scarcely enters at all. Our birth and death defy it; Nature contemptuously treads on it, and makes us play any odd part in its own plan, which we do not understand. Tremendous forces, over which I have not the slightest control, wreak ravages, changing and transforming me in a thousand ways, in pursuance of what purpose and subject to what law I cannot imagine, but surely not in obedience to my will. Not only does my physical growth and development, my very existence, depend entirely on outside forces and their operations, but my mind's inclinations and workings also are prompted and generated by them.

Will and inclination have been distinguished. It is said that the will controls inclination. An inclination may come, but it is for me, that is for my will, to decide whether that inclination is to be overcome and suppressed. But experience tells that the intensity of the inclination brings the will round to conformity with it. When it is said that the will can change inclination, it is not considered that the change may be due to a change of mood caused by bodily and external physical effects. When inclination ripens into desire and desire hardens into will, that gradual transformation is hardly perceived, much less acknowledged, because of our always strong egoistic disposition. We seldom pause to ask, How is it that our will, if it is free, changes with changes in physical conditions—changes in weather, season and climate, changes in environment and association—and, very markedly, with age and experience?

Perhaps it would be argued that it is not the will which changes with or depends on those changes, but only the inclination which seeks endorsement from our free will. That is the answer which comes to the question from all authoritative quarters; but the impulsiveness and vehemence with which the answer comes leave cold one who, in spite of having been taught the same tune, quietly looks into the question in the light of varied experience. Impulsiveness suggests absence of reflectiveness and a mere outpouring of what has been taken on trust from others' thoughts; while vehemence is the result of dogmatism, accompanied by impatience at anything that is out of alignment with accepted beliefs and preconceived ideas. But in considering freedom of will one's mind and outlook must also be free from prejudices and preconceived notions.

What is meant and understood by "will"? If it be that which decides our actions, no matter after what consideration or as a result of what sort of discriminating judgment, then it will be seen that this deciding element in an action is, as said above, the creature of external conditions, not necessarily the outward physical changes caused by Nature, but also environmental factors, different upbringing, teaching, social or religious traditions, etc.

When, faced by the same circumstances, two persons will to take different courses, a simple explanation that the individuals had free will, unconditioned and unrestrained by anything, does not carry conviction to a mind that is in quest of the fundamental causes, which may, from behind a screen, determine conduct. Walking through a green valley, one may will to shoot down a beautiful bird for his home museum while another may shudder at his friend and will himself to store deep within his ears the sweet melody that the bird leaves behind in its flight. Here the wills of neither are really free in any sense; they are preconditioned by the individuals' social and environmental pasts. It may be submitted that the one who aims his gun at the bird is free to change his mind. But if he did change it there would be greater force in saying that the change was due to the reaction he saw in his companion than in crediting him with a free will which changed his erstwhile inclination. The only feeble answer will be that the man was not *compelled* to change his mind by his friend's attitude; if he changed, he changed it of his own free will. That is not convincing, because it was obviously the other man's behaviour which told on his inclination, and the intensity of the effect may very well have decided.

The confusion in the insistence on free will is mainly due to misconcep-

tion of what feedom implies. In an absolute sense it should mean complete independence of any exterior cause; but without an exterior cause no impulse can come. Impulses, acts, feelings and, for the matter of that, will, whatever you may mean by it, are all reactions to external events. Interdependence is as inevitable as absolute independence is impossible. To the extent of that interdependence any freedom of will must be restricted. And a further restriction is the condition of the person reacting to the event. Between two such restrictions, which cannot be defined and limited, little is left which deserves the appellation of freedom.

Let us look at the picture of man, and watch him from a distance without drawing him into a discussion about his ways and doings. He is born in pain; he cries in helplessness; he rises and grows in accordance with the faculties he has inherited and been given by education, and according to the conditions he is placed in, without his will having any say in the matter. See how his inclinations, tendencies, desires and impulses obey and follow his physical conditions, his sickness, his weak or good health, the weather and the season, and even the changes from day to night. What he wills to do in winter he does not in summer; what he seeks in daytime he does not think of in the night; in every way he shows that what is called his will is formed by causes and conditions external to him and outside his control. If he becomes an academician or a theologian and gives discourses on free will, that can be traced to various subtle effects and influences having worked outside and also within his physical body, as much as the history of a sailor who says he loves the sea, of a drunkard who says he drinks of his own will, or of a poet who pities me because I do not have the will to write poetry as he has, can be traced to different causes which have worked on them to make them think as they do.

When a man dilates on free will he is actually confining himself within the very low dome of his conceit. If he looks out beyond it he will be amused at his ridiculous fancy. What is he, indeed, in the midst of the tremendous force sweeping in the universe, and of what significance can his play of will be in the plan and structure of the great purpose to which that terrific force is working? For even a twinkling of an eye I cannot steady myself in space, through the cold void of which I am dashed, whereto I do not know. Not for a moment can I hold up the rushing traffic of events and happenings around me to take my breath. I have no control over the working of the machinery inside my body, whose growth, decay and development go on, not to my like or dislike, but to the signs and dictates of laws and effects which I cannot challenge. I cannot keep myself an extra minute longer at my mother's love-warm breast by

postponing my physical growth. Even when I become conscious—or, rather, over-conscious—of my own will, I cannot will to have a moment of ecstasy held in my hand longer than the stern laws of Nature allow. My softest feelings and tenderest sentiments are swept away by them as indifferently as the pangs of misery and the slaps of disappointment. If my will worked, would I allow that? Yet, I am told that I command my feelings and will the actions which provoke and raise them. Strongly gripped in the jaws of yesterday and tomorrow, my little present, wherein I am asked to exercise my will, offers it little scope to function. If I could exercise it within such a slight scope, I would not, for that hurts my sentiment and offends my dignity. To be put into a little cell behind thick bars and then to be graciously told that you could walk about freely, and that when the jailor pushes in dry bread and a jug of water you have the liberty and the free will to chew the bread and to drink the water when you like and in whatever way and order you choose—well, if that gives you satisfaction and establishes you firmly in your convictions, I would not hurt your feelings and mortify your sense of self-importance. But I would rather return with indifference the offer of such a freedom and such a free will to the kind giver, and closing my eyes would resign and submit myself to his power.

Can free will indeed get any nook for its play and shelter in the gigantic rush and bustle of the vast and stupendous world, where the minutest hole and corner are occupied by something or the other which plays ceaselessly in the harmonious working of the surrounding Whole? Any discord rung in by the fancies and frolics of free will will grate against the Wheel of that Whole, and so must be crushed if it ever appears. If man's imagination, which in a dizzy exaltation makes him think that he has the will and the power to control and direct at least the things which affect him, had been directed instead to probing into the depth of the mighty mystery of which he is also a manifestation, he would have derived a more blissful satisfaction from a realization of his own equal importance in Creation with that of any other part, big or small, than he can get from the fanciful idea, pricked at every turn of life, which makes him imagine that he holds and wields a will and power which may shape his own course through the universe. It will be a sight for the gods to see when every man steers his course as he wills, and the Creator looks on frustrated in his plan and purpose!

J. M. GANGULI

MAX MÜLLER

[**Shri B. Natesan** writes with loving appreciation of Max Müller, whose "Sacred Books of the East" opened a new cycle in the history of modern civilization. In making available to the Western world the exhaustless treasury of Oriental thought and practice, Max Müller has won the gratitude of all friends of human brotherhood. We have great pleasure, therefore, in publishing this sketch of his life and work as a tribute to his memory.—ED.]

"WHAT an extraordinary man is Professor Max Müller," wrote Swami Vivekananda after a visit to the Professor's house and the Bodleian in Oxford. "The Professor was kindness itself. He also accompanied us to the Railway Station and all this he did, because as he said 'It is not every day one meets a disciple of Ramakrishna Paramahansa.'"

And for one who had never set foot in India Max Müller's interpretation of the Sage of Dakshineshwar was compact of wisdom and discernment. It was his article in the *Nineteenth Century* that for the first time opened the eyes of Europe, not only to the wisdom of the East, but to the living embodiment of that faith which illumined the darkest recesses of thought and of lore to which the genius of Sri Ramakrishna and his simple utterances bore eloquent testimony.

> And what love he bears towards India [continued the Swami], I wish I had a hundredth part of that love for my own motherland. Endued with an extraordinary and at the same time intensely active mind he has lived and moved in the world of Indian thought for fifty years or more and watched the sharp interchange of light and shade in the interminable forest of Sanskrit literature with deep interest and heartfelt love till they have all sunk into his very soul and coloured his whole being.

Friedrich Max Müller was born at Dessau in the Duchy of Anhalt on December 6th, 1823. His father Wilhelm Müller was something of a poet and the famous Mendelssohn was his godfather. But neither poetry nor music claimed his interest. When Max matriculated in 1841, Professor Brockhaus of the University of Leipzig induced him to take up Sanskrit. Bopp at Berlin turned his attention to philology, while Schelling inspired him with a love for metaphysical speculation. But destiny had other plans for him. He came to Paris in 1845 and was soon under the spell of the French scholar Eugene Burnouf, who taught him Zend and started him on the track of enquiry into the science of comparative religion. Burnouf was

interested in research in Buddhism and the Vedas. Stimulated by his ideas Max decided to edit the entire text of the *Rigveda* along with the bulky commentaries of mediæval savants. It was a bold decision for a young scholar of twenty-two who had to live on the money he earned by copying manuscripts for others. But undismayed by hardships and difficulties the young enthusiast set off for England, where he found a fatherly friend and helper in the Prussian Ambassador Von Bunsen, who at one time had himself hoped to be the first editor of the *Rigveda*. When Max in his twenty-third year came to London with the object of publishing the text of the *Rigveda*, Von Bunsen, with Professor H. H. Wilson, was able to prevail on the East India Company to undertake the enormous cost of the publication and to grant the editor an adequate allowance for the duration of the work.[1] Von Bunsen introduced the German scholar to Queen Victoria and Prince Albert and to the Oxford University. The printing of the *Rigveda* at the University Press obliged him to settle down at Oxford, where he spent the rest of his life in study and research. Oxford became the centre of a new culture which was to have far-reaching influence on the thought and fortune of successive generations. For since then Indology has become a fruitful source of study and research in that great centre of learning. The first volume of this monumental work came out in 1849 and the sixth and last volume twenty-five years later in 1874.

The publication of the *Rigveda* was an event of great significance for Europe and India alike. In Europe it opened the gates of a new knowledge very similar to the Renaissance which gave an impulse to the revival of arts and letters under the influence of classical models at the end of the Middle Ages. But the impact in India was instant and profound. And Max Müller was fully aware of its far-reaching effects.

> If I may be permitted to say [he wrote later] that the editing of the *Rigveda* heralded an entirely new era in Sanskrit research in Europe, yet in India it naturally caused an even greater stir. After all this was their (the Hindus') Bible, which so far during the three to four thousand years of its existence had never yet been edited. Attempts were made in various places to set a religious ban on my Veda alleging that it had been written by a *mleccha* with cow's blood. But the book proved

[1] That a trading corporation mainly interested in making money should have been prompted to this act of generosity is easily explained. "At that time," says Mr. Alsdorf, "critical voices were insisting that the outmoded system of governing India by a trading company should be abolished — as was actually done a few years later — in favour of direct administration by the Crown. To the East India Company, struggling to maintain its existence, the edition of the *Rigveda* presented an opportunity to prove the excellence of its administration of India by showing that it furthered also cultural and scientific interests."

> stronger than its enemies; it was indispensable and eventually those who had at first sought to ban it acknowledged it. The late Dr. Haug sent me a detailed account of a Brahmin meeting at Poona at which the Brahmins at first had a non-Brahmin read out my edition of the Veda as they did not want to touch the book, but in the end all of them corrected their manuscripts according to my text which has been fixed at the far distant University of Oxford.

The middle of the nineteenth century witnessed a ferment among the English-educated classes in India due to the impact of Western ideas. The result of the conflict was a kind of reformation identified with the Brahmo Samaj movement founded by Raja Ram Mohan Roy, the pioneer of social and religious reform in earlier years. The reformers were quick to find fault with their age-old customs and urged the adoption of a faith and practice in conformity with their notion of progress dictated by reason and science. That was well enough so far as a few intellectuals were concerned. But a mass appeal to reform must be rooted in the soil and could only be fostered by a frank reference to the culture and traditions of the race. Whether it was Keshub Chandra Sen or Devendranath Tagore, the reformers realized the wisdom of basing their teachings on the rock of their ancient *shastras* and interpreting them in the light of modern thought. Rationalist interpretation of the theistic faith could not take them far; for people still held their ancient heritage in esteem and the reformers invariably found it necessary to refer back to the Vedas and *smritis*. It was here that Max Müller's version of the Veda came in handy. Max Müller himself was fully conscious of this need. He wrote:—

> Just as the question at issue in our case was to restore the authority of the Bible in place of the authority of the Pope and ecclesiastical councils, so too, the question with which the Indians are most concerned is the authority of the Veda: and just as the first printed edition of the New Testament by Erasmus gave a strong impetus to our own reformation so too the first printed edition of the Veda has given the strongest incentive and the most powerful weapon to the founders of the Brahmo Samaj movement in India.

In fact, in a letter congratulating Max Müller on the completion of the huge task on which he was occupied for a quarter of a century, the leaders of the Adi Brahmo Samaj went on to declare:—

> By your edition of the *Rigveda* at a time when Vedic literature owing to a sad fate was almost on the point of dying out in the land of its birth, you have rendered us Hindus a benefaction for which we shall always be deeply grateful to you.

It may be that the Brahmo Samaj, to the best of its lights, was striving to combine the best elements of European culture and religion with what was best in Indian culture and religion. But, as a German writer[2] shrewdly pointed out,

> in the course of time, however, the continued attack of the Western spirit, Europe's claim to cultural superiority and the political subjugation of India resulted in a movement which combined intellectual opposition against the West, cultural self-assertion and a striving for national freedom, and which, realizing the values of India's own past to an ever increasing degree, saw her salvation not in an emulation of Europe but in a return to the pristine ideals of ancient Aryan times.

Herein lies the value of Max Müller's great work. In 1875, a year after the completion of Max Müller's *Rigveda* edition, Dayanand Saraswati founded the Arya Samaj and raised the slogan "Back to the Vedas," expressly rejecting the more recent works of Vedic literature and going back to the *Rigveda* itself. It goes without saying that Max Müller's work played a very important part in stimulating the awakening of cultural, religious and national consciousness. Now that we have shaken off political subjection and are culturally free to shape our ends, we can look back to the pioneer works of men like Max Müller with dispassion and assess their rightful place in the history of Indian thought and religion.

Max Müller's other works in the field of Indology include the famous translation series of the "Sacred Books of the East," in fifty-one volumes, all but three of which appeared under his expert supervision. It is true that Sri Aurobindo and other scholars could not see eye to eye with the Professor's interpretation of certain texts; but similar was the case with Gilbert Murray's version of the Greek Tragedies. But neither Max Müller nor Murray could be outdated. Max Müller continued to be the real interpreter of the Soul of India to the West. And his *Six Systems of Indian Philosophy*, the *Three Lectures on Vedanta*, *Introduction to the Science of Religion* and *History of Ancient Sanskrit Literature* bear the impress of his research and scholarship. In a lighter vein *Chips from a German Workshop* and *India: What Can It Teach Us?* are popular essays of no mean autobiographical interest. This last is a series of lectures held at Cambridge University for candidates of the Indian Civil Service. Here is a German Professor who had never visited India, but had deeply studied its literature and religion,

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[2] L. ALSDORF: *The India Magazine*, No. 2, 1955.

> seeking to arouse in the hearts of young Englishmen, about to go to India as representatives of British foreign rule, love and respect for that country, striving to dispel their prejudices against it and endeavouring to represent it to them as interesting in every respect, thus proving to them that a stay in India need by no means be a "spiritual exile."

Max Müller came to Oxford for research studies in Indology in his twenty-third year and died there as Professor of Comparative Philology in 1900 in his seventy-seventh. India was to him the Wonderland and he longed to visit his adopted country if only to contact the men who spoke the language and philosophy of Yajnavalkya. But he had neither the means nor the time to fulfil his dreams. Or perhaps he felt the same way as Wordsworth felt towards "Yarrow Unvisited":—

> The swan on still St. Mary's lake
> Float double, swan and shadow!
> We will not see them; will not go
> To-day nor yet tomorrow;
> Enough if in our hearts we know
> There's such a place as Yarrow.
>
> Be Yarrow stream unseen, unknown!
> It must, or we shall rue it:
> We have a vision of our own;
> Ah! why should we undo it?

The fact is in his younger days he had not the means to journey to India and later he was tied down to his desk. And then, as he says in his autobiography:—

> The things that interest me in India are not Rajahs or Maharajas, nor even the streets of Bombay, the Towers of Silence, nor the temples of Ellora. I am interested in the few shrotriyas still alive, who know their Veda by heart and who would converse with me and shake hands with me though I am only a *mleccha*.

But Max Müller had his reward in the affection and esteem in which he was held by those whom he valued most and whose appreciation of his services was to him all that he could have wished. That was an honour he prized most—an honour to which no foreigner could have hoped to aspire. The German writer whom I have quoted at length aptly culls this breath-taking incident from one of Max Müller's own records:—

> They [the *shrotriyas*] have asked me to act from the distance as one of the sixteen priests at the performance of the Shraddhas, the funeral sacrifices; they expect me to say Vedic prayers for their departed

fathers. They have even sent me the gifts which are due to the priest, since I am better acquainted with the Veda than their own priests, and they have also sent me the sacred thread of the Brahmin, and I am as proud of it as if it were some splendid decoration.

I shall conclude as I began with the words of Swami Vivekananda. "When are you coming to India?" asked the Swami. "Every heart there would welcome one who has done so much to place the thoughts of their ancestors in the true light." The face of the aged scholar brightened up—there was almost a tear in his eye, says the Swami, a gentle nodding of the head, and slowly the words came out: "I would not return then. You would have to cremate me there."

Such was Max Müller, a Vedantin of Vedantins, who had caught

the real soul of the melody of the Vedanta, in the midst of all its settings of harmonies and discords, the one light that lightens the sects and creeds of the world, the one principle of which all religions are only applications.

B. NATESAN

THE IDEOLOGY OF HUMANITY

VISCOUNT HAILSHAM, in speaking at the Canada Club, London, last November, emphasized the need for adaptability and growth in relationship that alone would preserve the group of nations called the Commonwealth. His comments would apply to any aggregated unit.

"We need to diversify and enrich inter-Commonwealth relationships by new obligations and opportunities undertaken both by the old members between themselves and by the old members with the new."

This is underlined by the recent pact of union between Ghana (in the British Commonwealth) and Guinea (lately independent of France) "as the nucleus of a union of West African States." This relationship brings many new problems, but also new opportunities for co-operation.

Viscount Hailsham also suggested:—

What the world is passionately looking for is some pattern of human behaviour less anarchic than mere nationalism, less offensive than traditional imperialism.

There are too many ideologies in the world. "But there is one ideology too little advocated. It is the ideology of humanism, the gospel of humanity itself."

Mankind pays lip-service to this ideal, but can the problem of working it out be solved, except in relationship to Deity and Nature? A word of advice given by Robert Crosbie in *The Friendly Philosopher* may help here: "Make clean and clear, first, the mental conceptions and perceptions; the rest *will follow naturally*."

AFRICA AND THE FUTURE

[IN the newly liberated regions of Africa, much that is interesting is going on. In this article a young Nigerian teacher offers his reflections on the prevalent mood and on the kind of help India might give them. **Mr. A. Nwankwo Ezeabasili,** of the University College, Ibadan, Nigeria, is interested in both science and the humanities, and believes in bridging the gulf between them.— ED.]

TWO THOUSAND YEARS AGO Cicero wrote: "There is no difference in kind between man and man...in fact there is no human being of any race who, if he finds a guide, cannot attain to virtue."

Those whom Cicero had in mind were not us, the African Negroes, but the ancient Britons who, properly guided, attained to virtue. The absolute truth of this dictum is only beginning to be realized. March 6th, 1957, the date of Ghana's independence, is the beginning of a new era in black Africa. It is the beginning of a revolution which will, by chain reaction, spread to every part of Africa south of the Sahara. There is a great awakening of national consciousness throughout the length and breadth of West Africa. The three-day conference of the RPA (African Regroupment Party) held at Cotonou, French West Africa, this July passed a unanimous motion demanding the immediate independence of Negro Africa from France and the immediate formation of a Negro African Federation, which could then negotiate with France on the basis of equality. In Kenya and the Rhodesias, the situation is complicated by the presence of white settlers, which retards the political progress of those territories. With Nigeria to follow Ghana in 1960 and Sierra Leone some time later, the whole of West Africa will soon be free. And freedom brings in its wake many difficult problems. In West Africa the problems which our leaders have to face spring from our history, right from the days of the slave trade.

The first problem is the remaking of man, the personality of man. We have known suffering in all its three dimensions—physical, mental and spiritual suffering. Other nations simply suffer defeat and colonization, but we have slavery in addition.

Many of our people wondered why we should demand independence when the colonial status is better than the situation in former days when slavery and death was on every doorstep. It took the leaders much time and energy to explain to people, even literate people. It was generally believed that the African cannot rule himself and that he must depend on the European. This view arose out of the type of education one received

in the school. If, for example, one argued in an essay that we were ripe for independence one ran grave risk of expulsion. European teachers, even missionaries, used that opportunity to propagate a superior-race theory. We were said to be the descendants of that Biblical personage Ham whose father cursed him and his children to be the servants of his brothers. One lecturer even boasted that it was impossible for an African to obtain an Honours degree in mathematics. But one of his students left the college in anger, did his M.SC. as a private candidate and is now lecturing in Mathematics, with a Cambridge doctorate.

The present African reaction to this sort of education is that we want the universities and colleges to have African heads; for they will be able to direct better the education of our children.

Another question which is receiving attention in intellectual circles is the use of schools as a bait for catching converts to Christianity. Any pagan who attends school is automatically treated as a convert, and because pagan parents are illiterate they are too afraid and ignorant to press for their constitutional rights. While this was possible in the British days when the government was in the hands of their own fellow Europeans, it does not seem that missionaries will continue to enjoy that privilege unchallenged.

The most illiterate pagan who worships in his own primitive way is, in fact, perfectly right and acting in the best possible manner for himself. He has started an attitude of veneration towards the Creator in the grossly finite way that local tradition has provided him, and I think it would be most unwise to disturb him. It would be wiser to give him sufficient education to enable him to grapple with subtler metaphysics and understand his mistake.

The net effect of this method of conversion is that Christianity has become a rain-bearing cloud bringing material benefits to its adherents. This, in turn, has led to a moral chaos and the ratio of Christians to Moslems and Pagans in the Nigerian Prison is, according to some Government statistics, 13: 9: 4. The Christians, it must be pointed out, have the smallest population in Nigeria. But the Christians' attitude to other religions is very arrogant. I was taught in school that Buddhism is an Eastern superstition and, although it was regarded as sinful to read books on other religions, I managed to smuggle into the college an old copy of the *Gita* sent me by an American pen-friend. It was from that day that I began to think twice. The African intellectual generally drifts to agnosticism or nominal Christianity.

Africa today needs the help of India, not on the material plane, but on

the spiritual. Many who do not like Christianity with its emphasis on dogmas and hell-fire, may yet find Buddhism more relevant. One does not come across good Indian books out here. In no bookshop can you find Gandhi, Tagore, Radhakrishnan or Mulk Raj Anand, but look for the latest book on talismans and you will find it. It is thus charlatans that are India's cultural ambassadors to Africa. They send magic catalogues and threatening letters to the remotest village in Africa. It is regrettable that we cannot pick up your radio broadcasts here.

These vessels of cultural contact—books, radio and films—have in fact been neglected by India because she does not realize how much Africa needs her help. I cite as an example the racial conflict in Africa. Various methods are being proposed in intellectual and political party circles for the liberation of those of our own colour who are under the heels of the white settlers. Some, and they are in the majority, think that the best way would be to form a Federation of West African States which will have a strong army, powerful radio and propaganda to negotiate from strength with the racialists. Others think that the best plan would be to approach the problem at the intellectual level by governing ourselves well and making rapid progress. This would give the *coup de grace* to the already weak theoretical foundation of apartheid. "It is obvious," declared the Action Group Party, the Western Nigeria Government Party, in a recent foreign-policy release, "that the pressure which Nigeria can bring to bear on the task of relieving other Africans from oppression will *increase* in proportion to the growth of our country in population and resources" (italics mine).

Many West Africans are not looking forward with much enthusiasm to membership of the Commonwealth or the French Union. The economic and social ties among the tribes of West Africa from Senegal to the Gulf of Guinea are stronger than any we could possibly have with France or Britain. The territorial partition of West Africa was carried out without regard to ethnical groupings. The Hausas and Fulanis occupy the northern provinces of Ghana, Nigeria and French West Africa; the Yourbas are in both French Dahomey and Nigeria; and the same applies to the Ewes of Ghana and Togoland. Could there be any greater ties than these?

Democracy is taking root for the first time in black Africa. There are sceptics who doubt the value of an adult franchise conferred on adult peasants and illiterate classes, who, it is felt, are in no position to use the vote effectively. Our experience during the recent elections to the Federal and Regional legislatures is that it is women and the "backward peasants" who are most active in exercising their rights. This is a most heartening

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feature of African democracy. The masses have realized the power that has been placed in their hands and have awakened to their rights, and they take democracy seriously.

The human spirit is reviving. Gone are the days when initiative was low, when we expected humanitarians to come to our aid. In Nigeria today you see an optimistic people bustling with vigour and activity. There can be no truer saying than that "Varuna helps those who help themselves." People don't want to wait for their community development at the expense of their regional governments. They carry it out themselves. Community development work offers scope for local leadership and patriotism. In Eastern Nigeria, for example, the spirit of self-help is now at its height in a matter of two years.

From 1955 to 1957 the various communities have built 1,376 miles of road, 11 Bailey bridges, six Ensby bridges, 39 postal agencies, 24 post offices, 139 village halls, 45 maternity homes and innumerable schools, colleges and wells.

It is the extent to which India realizes the role she can play in our legitimate struggles that will be her most precious contribution to our development of the only kind of progress which matters: the flowering of the spirit.

A. NWANKWO EZEABASILI

A NATIONAL LANGUAGE FOR INDIA

"WHAT should be the requirements of a national language?" asked Gandhiji in the course of his presidential address at the second Gujarat Educational Conference, held at Broach, on October 20th, 1917. And he answered that it should be easy to learn for Government officials; usable as a medium of religious, economic and political intercourse throughout India; the speech of the majority of the inhabitants of India; easy to learn for the whole of the country; and that in choosing this language considerations of temporary interest should not count. He then went on to argue that "no other language [could] compete with Hindi in satisfying these five requirements." However, he maintained that

> knowledge of English is necessary to us for the acquisition of modern knowledge, for the study of modern literature, for knowledge of the world.... As things are, we have to learn English even if we do not wish to. English is an international language.

These and other basic thoughts of his on the subject are contained in the timely booklet *Hindi and English in the South*, published recently by Navajivan Publishing House, Ahmedabad, and edited by M. P. Desai.

G.M.

THE DOCTRINE OF KARMA

[**Dr. P. Nagaraja Rao** gives in this article an outline of the doctrine of Karma. He dwells with special warmth upon its moral value, and defends it well against misinterpretation as a form of fatalism.— ED.]

ALL the philosophical systems of India, with the exception of the Cārvaka (the Indian materialistic system), believe in the doctrine of Karma in one form or another. The doctrine is simple in its conception but full of implications. It is a part of the Perennial Philosophy, countenanced by the record of the general spiritual inheritance of man.

Karma is the moral Law of Causation. It declares that man's will is free, and that he is responsible for all his actions. Nothing that man does is private. Bergson writes that what we do depends on what we are; we are in some measure what we do; and thus we are creating ourselves. We are the architects of our fortune and misfortune. "The fault...is in ourselves and not in our stars." Human suffering neither arises of itself nor is it unavoidable. What we sow, we reap. Men do not gather grapes of thorns or figs of thistle, as the Christ bade his disciples note. St. Paul cautions us: "Be not deceived, whatsoever a man soweth, that shall he also reap." The *Bṛhadāraṇyaka Upaniṣad* states that

> a person consists of his desires, and as is his desire, so is his will, and as is his will, so is his deed; and whatever deed he does, that he will reap.[1]

Many of the Indian philosophical systems do not admit the existence of God, but they never demur to the doctrine of Karma. They find the Law of Karma enough for them. Gautama the Buddha gave the Law of Karma great importance. Śaṅkara regards man as superior to the animal world on the ground that he has the power of knowledge and the free will to act as a responsible agent.[2] Man is described as the image of God in Christian theology because, in all creation, man alone has the two qualities of the Lord, namely, intelligence and free will. The doctrine of Karma affirms this responsibility of man. If man is not made responsible for his acts, it is not right to punish him. The old *Garuda Purana* observes:—

> No one gives joy or sorrow.
> That others give us these is an incorrect notion;
> Our own deeds bring us their fruits.
> Body of mine! Repay what you have done!

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[1] IV. 4. 5. *cf.* PLATO: *Laws* (Trs. by A. E. TAYLOR): "For as a man's desires tend, and as is the soul that conceives them, so and such, as a general rule, does every one of us come to be."

[2] *Taittirīya-Upaniṣad-bhāṣya*. Memorial Edition of Śaṅkara's Works, Vol. VI, p. 71.

Moral reprobation and approbation lose all meaning if man is not responsible for his action. But once a man accepts that he is responsible for his actions, he does not feel bitter at the outcome of his deeds. His realization makes possible a spirit of willing acceptance, without railing against God or outcry against divine injustice. Inequalities in status, talent, fortune, etc., can all then be regarded as absolutely just since each gets his reward for his action. Karma leaves no room for bitterness or jealousy of others' possessions. It offers us confidence that we can make what we like of ourselves through effort. There is no dark destiny that governs us blindly and makes sport of us. We are the masters of our fate and the captains of our soul. Such self-confidence helps us to live the good life. It rouses and strengthens a sense of moral responsibility.

It is strange that, in face of the great implications of the doctrine of Karma, the late Professor Keith should have written, "The conception of Karma...is essentially fatalistic, and fatalism is not for a normal mind a good incentive to moral progress."[3] For, in fact, the doctrine states that the universe is not a chance-world. It is moral to the core and is not *a-moral* as some Rationalists think. The moral law that governs the minds and morals of men is reflected in the outer laws of nature. According to the Law of Karma man may have fortitude in reverses, for a good cause can never fail or come to grief. "Never to an evil place goeth the doer of good," says the *Gita*.

The problem of evil has made many reject the existence of God. The critics find that a benevolent and omnipotent God is inconsistent with the existence of evil in the world. If God permits evil in spite of his power to root it, he is malevolent; if evil exists in spite of his goodness, he is impotent. The Law of Karma saves God from this dilemma. He is not the creator of evil. Evil is the result of man's free will to choose either the right or the wrong. Śaṅkara meets the reproach that God is partial in the dispensation of the goods of life and that he is cruel to some (*vaiṣamya* and *nairghṛnya*) by pointing out that it is in accordance with the *karma* of the individuals and not the whim of the Lord:—

> The position of the Lord is to be looked on as analogous to that of *Parjanya*, the Giver of rain: For as *Parjanya* is the common cause of the production of rice, barley, and other plants, while the difference between the various species is due to the various potentialities lying hidden in the respective seeds, so the Lord is the common cause of the creation of gods, men, etc., while the differences between these classes of beings are due to the different merit belonging to the individual souls. Hence the Lord,

[3] A. B. KEITH: *The Religion and Philosophy of the Veda and the Upanishads*, p. 596.

being bound by regards [to merit], cannot be reproached with inequality of dispensation and cruelty.[4]

Thus the problem of evil is no problem for the believer in Karma. It results from wrong exercise of man's free will, and can be overcome by human effort. Evil is not ultimate. It is a challenge and an opportunity for man's moral effort. The doctrine of Karma does not mean a record is maintained in some book and we are punished according to it after our death. The universe itself is moral, and the working out of the moral law is no external judgment dealt out by some external Judge, waiting till we die. The Greek dramatist Euripides, in a fragment of the lost *Melanippe*, writes of the impossibility of this:—

Dream you that man's misdeeds fly up to Heaven
And then some hand inscribes the record of them
Upon God's tablets; and God, reading them,
Deals the world justice? Nay, the vault of Heaven
Could not find room to write the crimes of earth,
Nor God himself avail to punish them:
Justice is here on earth, had ye but eyes.[5]

The doctrine of Karma affirms the dignity of man. Man is not "a lump of flesh and bones, controlled by conditioned reflexes, social pressure and economic laws." He is not powerless to rise above the forces that envelop him. But let us understand the process rightly. Every deed that we do leads to two results. First of all we have the direct consequences of the act, pleasant or painful. Secondly, the act leaves some mental impression, propensities (*vāsanas* or *saṁskāras*), in the soul. The consequences cannot be averted: they are the necessity element in Karma. But the evil tendencies we may resist with moral effort.

The doctrine of Karma, therefore, is not to be treated as a form of fatalism. A man's actions are, of course, partly determined, but not by any cosmic caprice. They are determined by the dispositions of the self. The ancient sage Yājñavalkya in his *smṛti* points out that Karma does not mean mere fate. He says:—

Fortune comes to a person who is as energetic as a lion, but cowards think that it is a gift of fate; let us overcome this fate by our power and make all possible personal endeavours; no blame will attach to us if our best efforts do not succeed. The truth of the matter is that success in

[4] ŚANKARA'S commentary on the *Vedanta-Sutras*, II. I. 34. Translation by GEORGE THIBAUT. "Sacred Books of the East," Vol. XXXIV, Part I.

Cf. ST. PAUL: *Romans*, XI. 22: "Behold therefore the goodness and serenity of God."

[5] Quoted by S. RADHAKRISHNAN: *The Principal Upanishads*, p. 114.

> life depends on both our present personal endeavours and past deeds, which now appear as Fate or destiny. Just as a chariot cannot move on one wheel, so fate [*daiva*] without personal effort cannot lead to success.[6]

In this way, the doctrine of Karma reconciles freedom and necessity, and does not conflict with progress. It acknowledges no liquidation of moral effort. The effort is carried into the next birth and perfected in a number of lives. Reincarnation is the corollary to the doctrine of Karma.[7] For Karma is not a mere doctrine of retribution: together with reincarnation it makes a picture of spiritual continuity and growth. The *Bhagavad-Gita,* the great scripture of devotion, does not belittle moral effort. In two celebrated verses it exhorts us:—

> Let a man lift himself by himself, let him not degrade himself; for the Self alone is the friend of the Self and the Self alone is the enemy of the Self. For him who has conquered his lower self by the higher Self his self is a friend, but for him who has not possessed his higher Self, his very self will act in enmity like an enemy.[8]

The conditions of life may be determined, but the conditioning agent is free in his acts. The denial of Karma takes the heart out of human effort and lowers man to the level of the machine. Goethe, who knew life abundantly, declared: "He is dead even in this world who has no belief in another."

P. NAGARAJA RAO

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[6] *Yagnavalkya Smrti,* V. 349–51. The translation of the passage is the late Professor Hiriyanna's.

[7] See S. RADHAKRISHNAN: *An Idealist View of Life,* pp. 286–7, for the history of the doctrine.

[8] *Gita,* VI. 5, 6.

ALFRED NOYES (1880–1958)

[OUR READERS need no introduction to **Mr. Derek Stanford**, the well-known literary critic, who has several times graced our pages. In this summing up of the late Alfred Noyes's work he writes gently but discriminatingly of the strengths and weaknesses of one not of the highest order of writers, yet the author of much that is lovable.—ED.]

IN ALFRED NOYES—lecturer, poet and prose-writer, who died in his seventy-eighth year on June 28th, 1958, in the Isle of Wight—there existed two strains of mind seldom discovered together. The first was a vein of popular imagination, responsible for such justly famous lyrics as "The Barrel-Organ," "The Highwayman," "Dick Turpin's Ride," and "A Song of Sherwood," as well as for less felicitous but none the less rousing narrative compositions in the manner of *Drake* (1908) and *Tales of the Mermaid Tavern* (1912). The second strain was one of scientific curiosity, and led to the three-volume epic *The Torch-Bearers* (1922-1930), in which the poet celebrated the great figures of European science: Copernicus, Galileo, Newton and others. It was also, in part, from this vein that he wrote, after entering the Roman Church, two works of unusual apologetic: *The Unknown God* (1934) and *Voltaire* (1936). Here, with a deal of originality, he tried to show how the scientific spirit had reached to certain conclusions consonant with the Christian Nicene Creed. Science, he suggested, was opposed to religion only in so far as it adopted a positivist temper foreign to its true workings. The agnosticism proper to the scientific spirit was essentially one of openness and wonder. Noyes's line of thought was bold and new, and, being outside the Scholastic tradition, was not immediately recognized as valid. Its tactical virtue was that it took up the argument for God's existence at a point where secular philosophy had left it, whereas the more traditional Catholic thinking tended to write off post-Renaissance theories as so many graceless aberrations. Noyes, by a novel insight, was able to indicate affinities between the perennial philosophy and the cogitations of Victorian agnostics. In Chapter Two of *The Unknown God* Noyes demonstrates how Herbert Spencer was forced to posit a First Cause (infinite, absolute and independent) in accordance with the notion of God formulated by the early Christian Fathers. Aristotle had maintained that philosophy begins in wonder, and it was this element, this resonance of surprise and inquiry, which Noyes was equating with the scientific state of mind. It is only when science ceases to wonder and takes to delimiting dogmatism that it conflicts with the religious spirit, which all too often makes the same mistake.

By the majority of casual poetry readers, Noyes is probably best remembered for those pieces which have thrilled innumerable classrooms with their rhythmic refrains and dramatic compulsion. His early poem "The Highwayman" combines these two qualities to a hypnotic degree:—

The wind was a torrent of darkness among the gusty trees.
The moon was a ghostly galleon tossed upon cloudy seas.
The road was a ribbon of moonlight over the purple moor,
And the highwayman came riding—
Riding — riding —
The highwayman came riding, up to the old inn-door.

There are few poems of this century which have served as the basis of a film-script, but "The Highwayman" was one of them. The polychromatic properties of visual imagery and violent action make immediate appeal to the cinematic mind:—

Back, he spurred like a madman, shouting a curse
to the sky,
With the white road smoking behind him and his
rapier brandished high.
Blood-red were his spurs in the golden noon;
wine-red was his velvet coat;
When they shot him down on the highway,
Down like a dog on the highway,
And he lay in his blood on the highway, with a
bunch of lace at his throat.

But in this immediacy there were dangers which only a poem in balladic style, with a strong rhythmic sense, could successfully overcome. Chief of these pitfalls was the poet's proneness to a kind of romantic oversimplification. With a limited theme, as in "The Highwayman," this could result in conservation of strength, in stark, rapid, graphic narration, but where the canvas and cast were larger, as in the long poem *Drake*, the complexity of historical conflict was reduced to the level of a boys' tale by Henty. Noyes, at the time of composing this poem, was writing as a fierce anti-Catholic, and his view of history is as narrowly partisan as that of the pan-Protestant nineteenth-century historian J. A. Froude. Even more so is the lack of psychological subtlety apparent in the *Tales of the Mermaid Tavern*—a description of Elizabethan literary life in its, often vicious, hours of pleasure-seeking. Noyes was well enough informed as a scholar to know that the dramatists and poets of the day were, for the most part, a wild, abandoned crew. This he admitted, but seemed determined to invest them with some idealistic "silver lining." His account of

Marlowe's death in a brawl is very much an instance of this. Instead of the unscrupulous cad of genius, we are shown a spirited, high-minded young man momently undone by a wicked courtesan. Noyes had, one may say, the Public School prefect's view of history.

In pin-pointing Noyes's strength as a poet, we are driven back to his use of rhythm as the means by which he gained his best effects. The changes and refrains of "The Barrel-Organ" display this gift in its simplest expression:—

Come down to Kew in lilac-time, in lilac-time, in lilac-time;
Come down to Kew in lilac-time (it isn't far from London!),
And you shall wander hand in hand with love in summer's wonderland;
Come down to Kew in lilac-time (it isn't far from London!).

These lines are hackneyed in quotation as any "popular favourite" must be; but they have an easy sentimental appeal (and a happy lack of over-niceness) which only a poetry for the people can afford. Half of the attraction of Noyes's rhythm belongs to that of the music-hall in its palmy days before the Great War killed it. The rhythms of English poetry since 1918 have been esoteric. Their beat has been that of a lonely pulse, not of a vast community. And when (as in Eliot's *Sweeney Agonistes*) a poem employs vulgar turns of speech to an emphatically rhythmic end, the intention is clearly ironic and reductive. He is not affirming, but criticizing, the current and swing of ordinary living. But Noyes, like Kipling, posited this, these un-self-conscious conventions of enjoyment. And if he has not Kipling's artistry—his felicity of phrase and firm hold on the colloquial—his verse still retains a public inflection, an accent of the crowd, not the solitary person:—

So it's Jeremiah, Jeremiah
What have you to say
When you meet the garland girls
Tripping on their way?
All around my gala hat
I wear a wreath of roses
(A long and lonely year it is
I've waited for the May!)
If any one should ask you
The reason why I wear it is—
My own love, my true love, is coming home to-day.

We find it in James Thomson's "Sunday up the River" and "Sunday at Hampstead." In terms of artistic mastery, this popular rhythmic speech of Noyes occupies a place between that of George Sims's Cockney ballads

and Kipling's more memorable use of the demotic. With the all-too-infrequent exception of such a piece as MacNeice's "Bagpipe Music," modern poetry lacks this note. (Most of Auden's attempts in this vein—"Refuge Blues," for example—strike one now as meretricious, their relationship to colloquial rhythm suggesting that of the modern dance lyric to the lyric of the music-hall song.)

Noyes's most ambitious work is undoubtedly his *Torch-Bearers*, but few contemporary critics would consider it his best. The medium he chose for this long celebration of scientific research was blank verse, a measure he never handled so well as rhymed verse with a lilting lyric metre. Sometimes his employment of it is rough, sometimes flat, and sometimes diffuse.—Here, as a representative passage, is the opening of the poem; Noyes's first impression of the great Observatory on Mount Wilson near Pasadena:—

> At noon, upon the mountain's purple height,
> Above the pinewoods and the clouds it shone
> No larger than the small white dome of shell
> Left by the fledgling wren when wings are born.
> By night it joined the company of heaven
> And, with its constant light, became a star.

Readers of the "Pylon Poets" of the thirties will remark the absence of imagery derived from machinery, science and engineering. The Observatory is described in terms of the facts of natural history (*e.g.*, the dome like the wren's empty egg). But, with its ornate non-stream-lined description, much of the poem suggests a research laboratory housed in a building with neo-Gothic battlements. Most of us nowadays acquaint ourselves with science through its popularizing literature; and we can, if we choose, regard *The Torch-Bearers* as an impressive feat of such wonder-baiting journalism in verse. Wordsworth certainly envisaged a time when science, familiarized by usage and reference, should—in the transfiguration of the poet—become a "dear and genuine inmate of the household of man." Perhaps that time has not yet come. Perhaps the daily reference to atomic science, with its vast destructive possibilities, makes it not a friendly but an alien element to the human imagination. However we may look upon the relationship between poetry and science, Noyes's poem stands as a large-scale venture in proclaiming a close *liaison* between them. Those who do not think it succeeds can at least point to no superior endeavour.

DEREK STANFORD

NEW BOOKS AND OLD

"A TREASURY OF ASIAN LITERATURE"*

THIS anthology is drawn from standard translations of the classical literatures of Arabia, Iran, India, China and Japan. It is divided into four sections, not by region but by category—Story: subdivided into Parable, Prose Fiction and Epic; Drama; Song: with subsections entitled "Of Man and Nature," "Of Man and God" and "Of Sacred and Profane Love"; Scripture: Confucian, Taoist, Hindu, Buddhist and Islamic. A feature of the collection is the length of some of its extracts. It includes, for instance, the whole of the first edition of FitzGerald's *The Rubaiyat of Omar Khayyam*, and an episode from Arthur Waley's famous translation of Lady Murasaki's *The Tale of Genji* running to more than thirty pages.

India receives a fair share of the available space, with Sir Edwin Arnold's metrical version of *"Sāvitrī,"* an episode from the *Mahabharata*; a large extract from the same translator's version of the *Bhagavad-Gita*; the whole of Monier-Williams's translation of Kalidasa's *Shakuntala*; an abridged version of George Keyt's rendering of the *Gita Govinda*; several chapters of Max Müller's *Dhammapada*; and a few stories from Lanman's *Panchatantra*. It is, however, to be regretted that room could not be found in the "Song" section for a short representative selection of Hindu mediæval devotional lyrics. Nicol Macnicol's fine translations in the style of the metrical psalms of his native Scotland (*Psalms of the Marāthā Saints*, Calcutta) and Tagore's translations of Kabir would have provided an excellent sample of a very important and beautiful branch of Indian literature which is here quite unrepresented. But in view of the limitations of space there is no real ground for complaint in Mr. Yohannan's selections from Indian literature.

It is evident that India has been less well served by English-speaking translators than most other regions of Asia. Nobody in this generation has been able to do for Indian literature what Arthur Waley has done for that of the Far East, or even what Professor A. J. Arberry has done for the literature of Islam. The efforts of Sir Edwin Arnold were meritorious in their day and here and there rise to true poetry, but, with their deliberate archaisms and involved constructions, they are of an age and not for all time. Monier Williams's *Shakuntala* is faithful to the words of the original, but completely uninspired, and fails to convey much of the play's poetic quality on the one hand and the liveliness of some of its dialogue on the other. Perhaps the best translation from Indian literature in this book is George Keyt's *Gita Govinda*, but this contains several annoying infelicities (*e.g.*, "Make pleasant conversation now and make complacent speech like drops of nectar falling from your face, the moon"—p. 331), and fails to give any inkling of the incredible mellifluousness of the original. However, if none of the Indian translations rises to the level of FitzGerald's version of *Omar Khayyam*, none descends to the bathos of James Atkinson's translation of Firdausi, which was written in rhymed heroic couplets at a time when this standard metre of the eighteenth century was

* *A Treasury of Asian Literature.* Edited with an Introduction and Commentaries by JOHN D. YOHANNAN. (Phoenix House, Ltd., London. xx + 487 pp. 1958. 30s.)

already becoming dated. The modern reader is left completely cold by such attempts at conveying the pathetic as:—

> Now keener anguish rack'd
> the father's mind,
> Reft of his son, a murderer
> of his kind;
> His guilty sword distained
> with filial gore,
> He beat his burning breast,
> his hair he tore....

Only very dimly do the glories of Persia's national epic penetrate this obfuscating verbiage. A new translation of the *Shahnamah*, or at least of its finest episodes, is very badly needed, to convey something of the splendour of one of the greatest works of the world's literature to the English-speaking peoples.

No doubt some purists will question the utility of this book, declaring that it is impossible to convey any sound impression of the literatures of Asia in so short a compass, and that it is almost sacrilegious to try to do so. We do not agree with this verdict. All efforts at popularization, however elementary, serve a useful purpose if they are honest and scholarly. This volume, giving as it does lengthy extracts from standard translations, amply fulfils both requirements.

Many of the readers of Mr. Yohannan's anthology will previously have read no more of Asian literature than FitzGerald's *Omar Khayyam*, and many of the works from which extracts are given they will not even have heard of. If Mr. Yohannan, in the space at his disposal, can give no more than a vague and general impression of the literatures of Asia he does at least show that they contain much that is valid for the contemporary world; that they are as varied in form and content as is human nature itself; and that the men and women of ancient and mediæval Asia had experiences which the modern man of the West can, at least in some measure, share. Hence Mr. Yohannan deserves the sincere thanks of all who love literature and who work for mutual understanding between East and West.

A. L. BASHAM

This is My Philosophy: Twenty of the World's Outstanding Thinkers Reveal the Deepest Meanings They Have Found in Life. Edited by WHIT BURNETT. (George Allen and Unwin, Ltd., London. xix + 378 pp. 1958. 25*s*.)

There could be no more difficult work on which to pass judgment than this from the pens of "Twenty of the World's Outstanding Thinkers," for there is no common feature in their various contributions on which a judgment can be based. Reading this book is like listening to disjointed snippets of clever conversation at a literary cocktail party and failing to hear the end of any of the remarks. The only feature which these brilliant conversationalists seem to have in common is that they are all men of mature years; their ages when added together come to 1422 years and this means that their average age is over seventy!

Each contributor has written on the subject in which he happens to be most deeply interested, and this being so the topics discussed are continually changing. Few of the writers are professional philosophers; one is an architect, another a psychologist, another a biologist, another a theologian and another is a medical missionary; and all of them have attained the very highest level of eminence in their respective professions. Three of this very mixed team are writers and two are nuclear physicists, so that we need feel no surprise that the team rarely plays together as a whole, but almost always as independent players.

It has often been remarked that books on philosophy tell us more about

the character of the philosophers in question than about the subject with which they are dealing, and this statement applies with particular force to the book which is being reviewed. All of these men are well known to us and each makes his characteristic contribution to this symposium and in his customary style. Lloyd Wright, the architect, writes with characteristic fire and ebullience; Bertrand Russell with his usual dignified and restrained pessimism. Albert Schweitzer with kindliness and modesty; J. B. S. Haldane with implicit confidence in science and Jean-Paul Sartre—the youngest of the team —with the quiet resignation of a man who has by now been thoroughly conditioned to living in a condemned cell.

In order to read a book of this nature with any comfort one must choose one's author for the day, read what he has to say and then close the book until the morrow. The process is then repeated. Reading in this manner, we may avoid confusion and learn much from this book, for there is no doubt that Mr. Burnett, the editor, has collected an astonishing galaxy of talent. The following are the contributors: Bertrand Russell, J. B. S. Haldane, Aldous Huxley, J. Robert Oppenheimer, Frank Lloyd Wright, Karl Jaspers, Jean-Paul Sartre, Jacques Maritain, William Ernest Hocking, Salvador de Madariaga, Lewis Mumford, Albert Schweitzer, G. M. Trevelyan, Carl Gustav Jung, Pitirim A. Sorokin, Werner Heisenberg, Ignazio Silone, Reinhold Niebuhr, Gabriel Marcel, S. Radhakrishnan.

KENNETH WALKER

Philosophy and Psychology in the Abhidharma. By H. V. GUENTHER. (Buddha Vihara, Risaldar Park, Lucknow. 405 pp. 1957. Rs. 10.00)

For students of psychology, Buddhism presents an excellent field of inquiry: centring its attention on man, his mind and its potentialities, it is essentially psychological in its orientation. But comparatively little exploration into this aspect has hitherto been attempted, and it is happy therefore that a well-known scholar has given us a treatise on this subject. Dr. Guenther has been a lifelong student of Buddhist subtleties, with a talent for research; and a work from his pen certainly commands our attention.

A cursory glance at the book is enough to convince the reader of the author's erudition and equipment. The material for this book has been drawn from Pali, Sanskrit and Tibetan sources; the book purports to present a connected account of the Abhidharma metaphysics as preserved in the Pali tradition, as well as in the works of Vasubandhu and Asaṅga. The psychological conceptions of the Theravāda, Vijñānavāda and Vaibhāṣika schools have been explained in detail, and with illustrations. The normal functional aspects of mind and the supernormal meditative processes have come up for detailed discussion.

For the arguments of the Theravādins, however, the author appears to have relied exclusively on the *Atthasālinī*. One is surprised that such important Abhidharma tracts as *Paṭṭhāna, Vibhaṅga, Kathāvatthu* and *Milindapañhaṁ* have not been consulted or referred to. This omission has engendered a certain confusion in the exposition of the Pali standpoint. For instance, from the author's accounts of *ekaggatā* and *sati* (pp. 89 and 100) one hardly makes out the distinction between them. And in explaining *hrī* as self-respect and decorum (p. 114 fn.), the author ignores its real psychological import: it means an *indecision* in regard to the performance of an action involving a conflict between desire and approval (*cf.* Ledi Sayadaw's *Vibassanādīpanī*). A more serious error has

crept in as regards *diṭṭhimāna* (p. 128): it is certainly not "opinionatedness" or conceit; the concept signifies ego-involvement and over-estimation of positively cathected objects. In the Abhidharma we do not consider objects and events in their conventional connotations; we treat them in terms of abstract processes and ultimate constituent factors.

But this does not take away the essential merit of the book. Here for the first time we have a comprehensive attempt at a comparative study of the major Abhidharma schools. It is indeed pleasant to note that, although as philosophical disciplines the various schools of Buddhism differ widely, there is such a remarkable agreement between them as regards the psychological conceptions. The author's treatment of the Path from the standpoints of Theravāda, Vaibhāṣika and Vijñānavāda (Ch. V) brings out this major truth lucidly. The author places the students of Buddhist psychology under a deep debt of gratitude by the rich collection of valuable references from multitudinous sources: I have personally profited immensely therefrom. Dr. Guenther's book marks an improvement over that of Mrs. Rhys Davids, and reminds us of the brilliant treatise of Lama Anagarika Govinda. That this is a definite contribution to the subject is indubitable; with a greater sympathy for the Theravāda tracts (I mention this in reaction to the author's remarks on p. 270, footnote 1), it could have gained in richness and precision. Let us hope that the eminent author will answer this need soon. It must, however, be mentioned that the get-up of the book is rather poor, with numerous printing errors. Such an excellent work as this deserved a much better physical form.

S. K. RAMACHANDRA RAO

The Ancient Library of Qumrân: And Modern Biblical Studies. The Haskell Lectures 1956-57. By FRANK MOORE CROSS, JR. (Gerald Duckworth and Company, Ltd., London. xvi + 196 pp. Illustrated. 1958. 21*s*.)

It is less than a dozen years since the chance stone-throw of a Bedouin shepherd opened up one of the most remarkable archæological discoveries of all time. Already hundreds of books and articles have been written about the Dead Sea Scrolls, and countless deductions drawn and argued. Of the greater part of all this the value is doubtful, but not of this excellent study by Professor Cross of Harvard Divinity School. Here we have a considered and up-to-date account written by one of the chosen team of experts now at work on the site. He has good reason to sound a word of caution, for he knows how little of the total task has been achieved and how much remains to be done. It is not yet time to draw firm conclusions, but at a moment when Qumrân studies are entering on a new phase, it is possible to trace the outlines of the patterns beginning to emerge.

Here, then, we have an authoritative account of the discovery of the ancient library, long buried in the desert, and of the Essene community which left it behind as they fled from the Roman armies. Already sufficient material has been ordered and interpreted to give firm opinions about this Jewish sect and to indicate the importance of its literature for the text of the Old Testament and for the study of Christian origins.

In view of the many hasty and ill-considered judgments on the relation of the Scrolls to Christianity, we can be grateful for the full treatment in the final chapter, and the new light thrown on the New Testament background by the language, doctrines and institutions of the Essene community. Professor

Cross is careful never to go beyond what the evidence allows, but he is able to show, on the one hand, that there is good hope for the solution of many of the cruxes of New Testament study, *e.g.*, the date of the crucifixion; and on the other hand that there is no reason for fears that the foundations of the faith are being shaken. This is underlined in a moving postscript on the Essene faith and the Christian Gospel which distinguishes *idea* from *event* and so exposes the proper ground of the Christian claim to uniqueness.

MARCUS WARD

Our Universe. Translated from the original Bengali of RABINDRANATH TAGORE by INDU DUTT. (Meridian Books, London. 106 pp. 1958. 12*s.* 6*d.*)

Rabindranath Tagore was a poet to the depth of his being. Whatever he wrote was permeated with poetry. Even when he wrote on subjects dry as dust, his writings pulsated with the rhythm of poetry. He had that infinite sense of wonder which stopped at nothing. This made him versatile. All the same, his way of looking at things was all his own. It was this quality combined with the breadth of outlook which made him tower like the Himalayas among his contemporaries of the Indian renaissance.

Translating him into any Western language is an arduous and thankless task. The qualities which characterize Indian languages tend to fall flat with Western readers. The imagery, the style and the philosophy, which integrate our languages, are different from those which distinguish Western languages. Indu Dutt is to be congratulated for achieving a remarkable success in translating in a style which is native to English and yet retains the charm of the original. Her task was an unusually difficult one. *Our Universe* is not a literary book in the usual sense of the term. It is the description of a poet's discovery of science for himself, which discovery he wants to convey to a new generation.

Tagore was a great educationalist. Although brought up on a literary tradition he perceived early in life that one could not ignore science in this modern age. He sought, therefore, the knowledge for himself. Having acquired it, he sought to pass it on. The result was *Our Universe*. It is more than an ordinary description of the universe for popular use. In describing scientific ideas he invests them with a poet's tenderness of feeling. Take for instance his way of describing the composition of light:—

> Man has not only looked upon light as the conveyor of the stars' existence, he has also managed to find out the substances that mingle in its composition, tearing them as it were from the very heart of light.

Scientists and laymen alike can derive pleasure from reading this charming book.

SUNDER KABADI

Thoughts and Aphorisms. By SRI AUROBINDO. (Sri Aurobindo Ashram, Pondicherry. 89 pp. 1958. Rs. 2.00)

Sri Aurobindo, a Rishi of our own times, has given us quintessential metaphysics in *The Life Divine* and nectarean poetry in *Savitri*. He has also thrown off sparks of creative thought that blaze the trail and guide us along the pathways of the Spirit. *Bases of Yoga* was one such collection; and *Thoughts and Aphorisms* is another. It is a series of constellations rather than a blazing Sun; and while the dazzle is seemingly intermittent, the result is steady illumination.

The book is divided into three Parts: *Jnana* (Knowledge), *Karma* (Works),

and *Bhakti* (Devotion). "They say," writes Sri Aurobindo, "that the Gospels are forgeries and Krishna, a creation of the poets. Thank God then for the forgeries and bow down before the inventors." Isn't the Crucifixion "a greater truth than the death of Cæsar"? While exhorting us to feel and love the God of Beauty and Good in the Ugly and the Evil as well, Sri Aurobindo also wants us to shun all "lowness, narrowness, and shallowness in religion, thought, and experience." Our goal should be the Superman

> who can rise above this matter-regarding broken mental human unit and possess himself universalized and deified in a divine force, a divine love and joy and a divine knowledge.

Right knowledge leads to right action. The *Karmayogin* tries to reach Beatitude, "Supreme Good." One should be wary and tread one's path carefully, all the while dedicating all service to God. The last step is the bliss of God-love, the glory of surrender to the Divine. Right action weds true knowledge, and pure devotion is born; and God himself comes to us to bear us in his loving embrace.

This slender book of less than 100 pages cannot be summarized or commented upon: as well count or analyze the stars in heaven! But start anywhere, probe deeper and deeper, and the still centre must be reached at last.

PREMA NANDAKUMAR

India Changes! By TAYA ZINKIN. (Chatto and Windus, London. xii + 233 pp. 1958. 25*s*.)

From time immemorial travellers and commentators have found in Indian diversity what they sought. During the period of British occupation of India, such visitors multiplied. The result was not very happy. In books produced by them a new myth was created. It was the myth of subhuman India, an India incapable of doing anything — an indolent India. As for the future, well, there was no future for India. A small minority of visitors, however, did take a different and more realistic view. But their voices were subdued and lost in the drum-beatings of Katherine Mayos and Beverley Nicholses.

Since Indian Independence a new phase has begun. All the traditional picturesqueness and subhumanity of India is still there to be found at will. But travellers are not interested in it any more! They have discovered something else. Incredible as it may seem, they have discovered that India has a future. Consequently, contemporary writings on India tend to be forecasts of the future. There is also another twist. All such forecasts are made solely in the context of cold war. As such they are preoccupied with the problem of India becoming Communist. India by herself has almost ceased to matter for cold war protagonists except as a possible partner on one side or the other.

It is, therefore, with some relief that one turns to Mrs. Taya Zinkin's book. She has lived for a long time in India. She has tried her best to understand the people. She has a perceptive mind and a lively style which combine to make for enjoyable reading. Yet *India Changes!* is a disturbing book. With all her wit Mrs. Zinkin fails to convince us. Her wild generalizations consume each other. After reading the book one is left with the impression that it is a mere collection of essays lacking cohesion.

The most serious objection to her book, however, is her peculiar approach to problems. It is remarkable that the only people who are not criticized by Mrs. Zinkin are the top-ranking civil servants. They are not only singled out for reiterated praise but, according to her, the only hope of achieving any-

thing lies in them. Her view of Indian problems is very much the view of a top-grade bureaucracy. Although she has travelled widely in India and lived in the villages, in the last analysis she measures changes in India by what happens at fashionable parties in Delhi:—

> Only ten years ago, the educated modern Indian kept his religion hidden in a corner of his life; today he casually and openly goes to the temple and he fasts; he is no longer on the defensive. Then he always ate with knife and fork; now, if he feels like it, he eats with his fingers. The extraordinary strain that keeping up with the West must have been is startlingly evident at parties in Delhi, where old friends describe their latest trip to the great South Indian temples. Before the war they would have vacationed at France's Cote d'Azur or England's Lake District.

At times Mrs. Zinkin is so carried away by her own notions and style that she loses all sense of proportion or reality. Here is a typical example:—

> Electricity! Imagine a village that has never had electricity! What a revolution in the phenomenon which hums along the wires, shines in the little bulb that keeps the night at bay, and brings water to the earth's surface as if by magic, thus relieving bullocks and giving women free time! Electricity is the spirit of the loom, the grinder of the grain, the bringer of news, the enemy of fear and darkness.

It is characteristic of Mrs. Zinkin's confused sense of values that she sings of a religious revival in high society and of the withering away of religion in village society in the same breath. Mrs. Zinkin protests too much.

SUNDER KABADI

The Broken Mirror: A Collection of Writings from Contemporary Poland. Edited by PAWEL MAYEWSKI. Introduction by LIONEL TRILLING. (Random House, Inc., New York. 209 pp. 1958. $3.50)

For twenty years after World War I, a resurrected Poland lived an uneasy life; and for another twenty years, Poland has suffered the ravages of total war, territorial reshuffling, Communist domination and Stalinist regimentation. After Stalin's death there has doubtless been some renewal of life, and this is reflected also in literature. Mickiewicz is of the dim past, even Sienkiewicz belongs to yesterday. But how about the condition of letters in present-day Poland? We are free to take *The Broken Mirror* as an answer to this question. The Stalinist pressure has been providentially withdrawn, but not yet the habit of submitting to external pressure—as sometimes the body remains bent nearly double even though the load is lifted. Even when freedom comes, people are often afraid of the responsibilities of freedom. How comfortable is conformity, how peaceful is sleep—and death!

In the seven significant pieces of fiction, drama and critical or biographical prose here brought together, we can observe the first fumblings of an awakening literary consciousness, hear the groans and sighs of regret, the hisses and grunts of protest, and even the tentative affirmations of a new faith in freedom. Tadeusz Rozewicz, the poet, writes with great power on the "lost" generation, the reign of death, the crash of values: "all of us post-war people . . . we all have been poisoned: the dead and the living." Wait, then, for the Phœnix-hour, when simple fellow-feeling will be possible, when brother can embrace brother—not have to play Cain to Abel. Kazimierz Brandys's "The Defence of Granada" is, in fact, a probe into the recent past. The damage has been great, yet "after the greatest losses there always remains a thing greater than any of them—a thing that is continually reborn and is never lost." Zbigniew Herbert's "The Philosophers' Den" is a dramatic presentation of the last days of Socrates with a Marxian slant, and so the real

aim of the play is to throw light on contemporary problems of belief and conduct. Wiktor Woroszylski regrets, not the Revolution, but the subsequent recession, the loss of faith, the tame surrender to "the pressure of a pseudo-Party scholasticism," the soulless regimentation, the "emotional atrophy" of the Stalinist days. Pawel Hertz, however, argues that not the *régime* but the individual writer was to blame: "there was no danger of any kind for the artist ... no danger except silence." If the writer is denied freedom of thought and expression, he could at least preserve a dignified silence instead of lustily parroting the official cry. The last two selections are also preoccupied in their different ways with the Polish writer's predicament today. One thing is clear: the bleak winter is over for good, and the first leaves of spring are becoming visible at last.

K. R. SRINIVASA IYENGAR

An Analysis of Knowing. By JOHN HARTLAND-SWANN. (George Allen and Unwin, Ltd., London. 141 pp. 1958. 15*s*.)

Anyone given to puzzling, with Alice in Wonderland, why "I say what I mean" is not the same thing as "I mean what I say" will be truly fascinated by Mr. Hartland-Swann's discussion of the verb "to know." The reviewer's difficulty is that she is robbed of all decisions. If I say the thesis is resourceful or well argued or surprisingly lucid, considering that it deals in abstract philosophy — if I say anything at all more than "it seems to me" or "I am inclined to think" — I shall, by implication, be prefixing any such statement with "I know." I shall therefore be doomed to thrash out the question of whether I know *that* or I know *how* the book is what I say it is; and whether these are but two aspects of the same kind of knowing; and I shall be challenged as to how far I am justified, logically, in making an "I know" statement at all.

We may claim to know, the author shows us, when we only believe in accordance with the partial evidence or the dominant opinion; we can know through experience or through trusting the experiments of others, and rashly conclude that knowledge of the past includes that of the future. We get into peculiar difficulties when it comes to knowing a person; for this seems to indicate a variety of recognitions and relationships not always interdependent. Finally, Mr. Hartland-Swann arrives at the most teasing, long-standing problem of all knowing: Do we know that objects exist in the world apart from our perceptions? I say "finally," because his ultimate discussion: Do we know that other people have minds? seems to be answered by Shelley — "speech created thought" — just as thought may emerge in writing. But *I know* such arguments are not close enough for philosophy, even though Mr. Hartland-Swann mercifully prefers "common-sense" views to the quibbles of those philosophers who deal only in "sense-data" and will not admit the existence of a table.

SYLVA NORMAN

Methodology of the Major Bhāsyas on the Brahma-sūtra. By P. D. CHANDRATRE. (S. B. Garda College Research Publication, Navsari. 248 pp. 1958. Rs. 6.00)

This is an abridged form of the author's PH.D. thesis accepted by the Gujarat University, and, in the author's own words, the thesis developed is:—

> ...the key to their methodology lies in the proper evaluation of their basic position that realization of the highest reality is identical

with integrated self-experience, and the way to such experience lies through the guidance of the ancient and indigenous tradition of mystics and intuitive philosophers, and not through intricacies of logic and mutually interdependent arguments. In order to substantiate this thesis I have given the exposition of the various constituents of *Vada,* the outward form of the method of the Bhasyas and attempted to set these constituents in their proper place.

It is a questionable proposition that the *Bhāṣyas* follow the methodology of *Vāda* as explained in the Nyāya system. Even granting it, we fail to see how an account of *Vāda* methods on the one hand, and the exposition of differences between *Bhāṣyakāras* (the authors of *Bhāṣyas*) on the nature and number of *pramānas* on the other, can substantiate the thesis. There is some confusion in trying to rate one *Bhāṣyakāra* higher than another after admitting the commonness of their methodology. One looks in vain here for an indication of the influence of Buddhist thought on the methodology of Śaṅkara. One misses altogether the historical outlook which would account for the growing importance of polemics and formalism in the works of later *Bhāṣyakāras.* There is nothing much here presented for the first time and the claim on top of it all that the method adopted by the *Bhāṣyakāras* "serves the purpose of an ideal philosophical method" is disconcerting. One wishes that more were said about the title of the book than elementary things about Nyāya and other *darśanas,* with which several chapters are replete. None the less, the book will be found useful by students of Vedānta for the well-arranged material from original sources on the subject of *pramānas.*

K. KRISHNAMOORTHY

Meister Eckhart: Selected Treatises and Sermons. Translated from Latin and German with an Introduction and Notes by JAMES M. CLARK and JOHN V. SKINNER. (Faber and Faber, London. 267 pp. 1958. 21*s.*)

Meister Eckhart is commonly recognized as one of the greatest of all mystical teachers on account of the boldness and profundity of his thought and the vividness with which it is expressed. Yet hitherto the knowledge of his authentic teaching on the part of English students has been imperfect. As a result of the work of German scholars it is now known that Pfeiffer's edition of the German sermons and treatises (published in 1857 and translated into English in 1924) is defective, containing much that is spurious or doubtful. It is the great value of the book under review that it gives us a selection of material which can be thoroughly relied upon, including a translation, now made for the first time in English, of eight Latin sermons and extensive extracts from two Latin commentaries.

In recent years attempts have been made by Roman Catholic writers to show that the Papal condemnation of propositions drawn from Eckhart's writings was based on misunderstanding, and that Eckhart was in fact entirely orthodox in his outlook. The Latin sermons and treatises, addressed to learned theologians, are certainly lacking in the qualities of challenge and paradox so often found in the German writings. The Eckhart they reveal is far more the scholastic theologian than the mystic. The mysticism of Eckhart, which is the ground of his living interest, is far more clearly represented in the German works.

The present volume contains three German sermons and three German treatises: "Talks of Instruction," the "Book of Divine Consolation" and "On Detachment." (The student should also consult Professor Clark's anthology of the German sermons published by Nelson in 1957.) The Latin writings included here contain nothing of Eckhart's

characteristic doctrines — so abundantly represented in the anthology — of the identification of the soul with the only-begotten Son of God in the mystic union, and the uncreated essence of the soul. Yet even here there are occasional glimpses of the truths familiar to the mystic. Thus Eckhart declares that "God is in the innermost depths of every being" (p. 208) and that "the essence of the soul is remote from the kingdom of this world, since it is in another world . . . above intellect and will" (p. 195).

SIDNEY SPENCER

Slavery. By C. W. W. GREENIDGE. (George Allen and Unwin, Ltd., London. 235 pp. 1958. 21*s*.)

The author, Secretary and Director of the Anti-Slavery Society of the U.K. and a member of the U.N. Committee of Experts, is often asked whether there are still slaves and whether there is need for his work. In this book, he gives the answer with horrifying precision and clarity. He writes to set out the facts in the hope that his readers will be moved to support the anti-slavery movement.

The facts are that, apart from all the secondary and metaphorical uses of "slave," human bondage in its four main classical forms is a pressing problem in *our* world. Chattel slavery is rife in Arabia. Debt bondage and peonage exist in Asia and South America, respectively. In Africa non-consenting women are sold into marriage. In the Far East children are sold by their parents to be exploited as drudges or worse. These facts are set out objectively and the evidence given. One of the saddest chapters describes how in Islam, with such a potential of freedom, the sacred pilgrimage itself is being used by slave traders.

Having surveyed the facts, which make their own case for his plea, Mr. Greenidge looks back to the history of the fight against slavery from the seventeenth-century charities for the Christian victims of the Barbary Corsairs to proposals even now before the United Nations.

> The immediate need, as with other forms of slavery, is to secure the passing of necessary legislation wherever this is lacking, and, most important, the setting up of efficient machinery of protection. It is a melancholy fact that even this may prove insufficient until economic conditions are sufficiently improved to make the practice less necessary. But the very act of attempting to stamp it out draws attention to the economic problem and promotes a more humane, and productive, solution of it. It is certain that without vigorous measures, even if material standards of living go up, no custom that has struck deep roots in a society is likely to be broken. (p. 116)

The implications of this are considered in a final chapter: "What Remains to be Done." There are appendices giving the full text of the Brussels document of 1890; the Slavery Convention of the League of Nations, 1926; and the Supplementary Convention on the Abolition of Slavery, the Slave Trade, and Institutions and Practices Similar to Slavery of the United Nations which thirty-two member states had signed up to the end of 1956.

No one can read this book and remain under the illusion that slavery belongs to the bad old days. The way forward calls not only for governmental action but for that of individual men and women who have no right to *enjoy* their freedom while these conditions remain.

MARCUS WARD

A LETTER FROM LONDON

[**Shri Sunder Kabadi** writes gravely in this letter. Many all over the world will grieve at Britain's also falling under the moral shadow to which modern civilization's courses in our present cycle have led. It is not that good men or right ideas have altogether departed from our world: they must be brought to bear. The natural leaders of the masses — those that can lead their thinking, not necessarily the possessors of wealth or power — have either become corrupt themselves or allowed themselves to be brushed aside from their post of guard.—ED.]

London, November 20th, 1958

FOR a considerable time now thoughtful sections of the public have been greatly distressed by the steady increase in crime of all kinds, especially among the young. The attacks upon coloured people in Nottingham and London by hooligans showed that the spirit of lawlessness was taking new and even more unpleasant forms.

An equal measure of anxiety has been felt in regard to the extension of prostitution and accumulating evidence that large numbers of young men were living on the immoral earnings of women and very young girls. But probably what has most shocked most people is the disclosure of a great increase in drunkenness. Mr. R. A. Butler, the Home Secretary, has appointed a committee of inquiry.

What the committee appointed by the Home Secretary will mainly consider will be the rise in prosecutions for drunkenness, but that is only one aspect of a larger evil. That evil is the general increase in the consumption of intoxicating liquor among all classes, especially by young boys and girls. Until just before the war it was a rare thing to see a young girl in a public house, and few girls would go into a public house unless escorted by a man. Today girls walk into public houses alone as they would enter a teashop. Moreover, groups of girls resort to public houses to spend hours drinking together.

It is quite common now to meet girls of seventeen or eighteen who could tell you of all the public houses in a large area or along some main road from the heart of London to a village outside.

It is easy to identify some of the causes of increased drunkenness. The main cause is the higher wages earned by the mass of people, especially young people. Young boys and girls leave school to start on from £ 5 a week to £ 10 a week. One would suppose that the parents would exercise some control upon the use of money by their teenage children, but they do not even call upon them to pay more than a nominal sum for their board and lodging at home. The apparent reason is that the parents themselves are earning high wages. A more subtle factor is a curious mentality in the older people which has developed, and that is the idea that they should not interfere with the free use of their money by the young people.

That is a direct consequence of the education in the schools. In the schools the children are educated upon the principle that they should be allowed to do as they please, even in the choice of the subjects that they should study, and it is inculcated into the parents that the same freedom should be given to the children at home. It is now openly admitted that parents have become afraid of their children and shrink from inflicting any form of punishment for wrong-doing.

At the same time, as cases in the courts show, there is evidence of children being treated with savage brutality by their parents. Little or nothing is, of course, heard of the millions of good and happy children, enjoying the love

and care of good parents.

Mr. Butler has expressed a view, which is strongly held in very wide circles, and that is that the present state of things will not be altered until the use of the cane is restored in schools. Prompt and sharp punishment for misdeeds in schools, they contend, is the only means by which boys and girls can be taught respect for the law and consideration for others.

What is wanted is not merely respect for the laws but also consideration for others, which has been described as the first mark of culture. No society could possibly afford a vast police force for the enforcement of a multitude of laws. Moreover, people who suffer injuries cannot always find the time or the means to resort to the courts of justice.

The decline in honesty in the past twenty-five years is incredible. There was a time in this country within the memory of all people over fifty years of age when personal property called for only the minimum amount of care. Today it is the mere truth to say that one can hardly take one's eye off any personal property without immediately losing it. Everywhere, apparently, there are people ready to lay hands upon any unattended property.

Integrity in monetary transactions was the distinguishing characteristic of life in this country twenty-five years ago. Today trickery is wide-spread. What is most disconcerting is the decline of standards of integrity and conscientiousness in the professions. It is no longer possible to trust to the observance of any standards of professional conduct in any profession. Adherence to such standards is the rare exception and by no means the rule.

There appears to be a general conviction that it is possible to get out of any situation by merely telling a lie. One is met at every turn in every grade of society by the regular and systematic use of falsehood. The most obvious and flagrant fabrications are put forward in order to explain away failures to perform an obligation, inefficiency or fraud. In short, it is believed that one could get away with almost anything by merely telling a lie.

All this is not explained away by the system of teaching in schools or the abolition of punishment in schools. The source of the corruption in British society lies at the top — among the leaders in every sphere of the life of the community. There is no regard for the truth anywhere. In days gone by it was the rule that, whether in religion, politics or any other matter, persuasion should be sought upon the basis of an accurate statement of facts, the use of sound reasoning and the exercise of eloquence — that is to say, by an appeal to high moral principles. All that has been supplanted by a single device — propaganda. And propaganda, as it is understood and practised today, is the skilful employment of varying degrees of falsehood.

The Churches, instead of combating this evil, are resorting to it in order to attain their objective, which is the mere increase in numbers of their followers. The Archbishop of Canterbury has just provided an example of the kind of propaganda by means of which the Churches are seeking to combat the decline in religious beliefs. On Sunday, November 16th, the Archbishop said in his sermon at Hatfield:—

> Today there are two moral orders, unrelated to each other and often in direct conflict. They are the moral order of the Christian faith and the order of the world founded on confessed agnosticism and selfish interest.

Dr. Alec R. Vidler, of King's College, Cambridge, has, in a letter to the London *Times*, answered the Archbishop by pointing out that he has known many confessed agnostics, and he has not found that they are in general more selfish than Christians. He makes the acid comment:—

> I am sorry that the Archbishop's experience

has in this respect been less happy than mine, though it has no doubt been more useful for purposes of Christian propaganda.

The growing social and moral evils which now afflict the British people will not be mastered until and unless examples of high standards of truthfulness and honesty are set by people in the upper ranks. One clear source of popular corruption is the systematic use of falsehood in politics. Democracy is corrupting itself.

SUNDER KABADI

LEAVES FROM A PARIS DIARY

[**Shri Baldoon Dhingra** writes this month of a physician's unusual but interesting ideas. In using the word *prana*, to indicate his friend's conception, Shri Dhingra has already suggested a parallel with Indian thought. Theosophy has much to say on *prana*, the vital principle whose condition gives life and health or the reverse.—ED.]

I HAD A TALK the other day with the French physician about whom I once wrote in these "Leaves." The Doctor prefers to remain anonymous — he actually took me to task for having mentioned him the first time. Doctor X is mainly concerned about propagating the positive approach to health and right living rather than seeking any publicity for himself. He firmly believes he is at the most a humble instrument of the divine.

Dr. X insists at all times that right education and right health are today of inestimable importance. It is for this reason that the other day Dr. X joyfully, almost excitedly, drew my attention to a passage from a recent speech by Shri Jawaharlal Nehru:—

> It is clear that in the last analysis, it is the quality of the human being that counts. It is man that builds up the wealth of the nation, as well as its cultural progress. Hence education and health are of high importance so as to produce that quality in human beings.

Dr. X much prefers to call his own system (for he is a fruitarian and vegetarian) the way of non-violence. I asked him what he meant by the medicine of non-violence. According to him, the medicine of non-violence is a synthesis of all therapeutics. It produces a soothing effect on the sick organism and by natural processes helps to bring vital harmony and equilibrium to the whole system.

Dr. X next talked about what he calls oscillo-therapy and reminded me that we in India have known from the mists of time about the great power of *prana*. This is the vibratory manifestation of every form of energy. Modern scientific research shows that matter becomes an electric or electromagnetic *prana*. This energy always deals with corpuscles, or electro-magnetic vibrations, and acts in such a way as to bring about a harmonious relationship in the patient's mind and body. It does not shock one particular part to cure another. Thus it has a high moral purpose and its object both from the outside and the inside is educative — an education for mental health. Dr. X hopes that some day there will be a World Centre of such healing, and where better than in India, where Gandhiji experimented and himself practised "non-violent" medicine?

But Dr. X told me this does not mean there should only be one type of medical treatment in the world, for he recognizes that there are people of all kinds with their prejudices and preferences. What he would like, however, is to make it possible for people all over the world to have readily available the necessary facilities to choose the kind of treatment they want. Perhaps the WHO may initiate such a venture. But Dr. X is convinced that a "Centre of Non-Violent Medicine" should be created,

in India, where all forms of belief and attitudes are not only tolerated but encouraged to grow and flourish. I am not certain how Dr. X's proposal will succeed, but I have seldom met a man who has so much faith and idealism. And, what is more, Dr. X has no desire whatever to be its creator or founder or director.

When I saw Fabbri's *La Bonne Soupe*, a play full of sex and savoury speech, I was amused by the clever handling of dialogue and *décor*, though I came away a little wearied because there was so much ado about nothing. But then I quite realized that much of contemporary French entertainment is meant to provide stuff for argument. The French theatre is a theatre of ideas, and the French literary mind accepts this in full willingness. Therefore, it does not let a play or a film get it down. Thus films like *En Cas de Malheur*, a version of one of Simennon's novels, or *Les Amants et Les Tricheurs* are all treated with ease and naturalness. They touch one lightly but cannot and do not penetrate into the inner layers of one's consciousness. So the film or play becomes a subject for discussion, an intellectual exercise. And young and old in France, no matter how daring a play or film, argue with astonishing frankness about every aspect of the spectacle they have witnessed. The French, I suspect, waver between reason and heart, between Descartes' *Discours sur la Méthode* and Pascal's *Pensées*. In one, reason is the purest state: in the other, Pascal cautions, *"Raison, humiliez-vous"*; for, he says, "the heart has its reasons which reason does not understand." Thus one cannot separate the intellectual adventure of Descartes from the spiritual adventure of Pascal; for the French mind tries to reconcile opposite tendencies — realism to idealism, thought to sentiment.

BALDOON DHINGRA

THE KNOWER AND THE KNOWN

RELATIVITY is one of the meeting-points between Modern Science and Indian Philosophy, observed Professor B. Venkatesachar, an eminent scientist and former Director of the Indian Institute of Science, while speaking on "Modern Science and Indian Philosophy" at the Indian Institute of World Culture on December 4th. Fundamental changes in scientific ideas of time and space were introduced by Einstein and other scientists between 1905 and 1908 and subsequent discoveries in the realm of science have confirmed his postulate about relativity. With the downfall of classical Newtonian physics emerged the new or modern science, recognizing that the subject-object distinction was itself only relative. Classical science had kept the observer out of the field of observation; but modern science accepted that the observer was part of observation and the seer was part of the seen. Modern science, however, proceeded from the circumference of reality to the centre, while Indian philosophy, especially the Upanishads, proceeded from the centre of reality to the circumference. *Atman*, the observing Self, was the centre of the observed phenomenon. Ordinary men could see only aspects of reality but a spark of the Supreme Seer is reflected in each man and it is possible for him to rise to the higher planes and to see reality more wholly. Modern science, by placing the seer in the centre of phenomenon, has really helped to bring its knowledge to the same point, at least in one respect, as that of ancient Indian philosophers, who reached the knowledge "by which everything becomes known."

ENDS AND SAYINGS

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

On the occasion of the birth centenary of Acharya Jagdish Chandra Bose, it is appropriate to review the progress made by a century of scientific advancement. It is a century crowded with events, political, economic and social, and riddled with two great World Wars, which leaves room for doubt whether an increase in materialism provides or can promise a particularly auspicious destiny. This was voiced by Prime Minister Nehru in inaugurating the Bose birth centenary celebrations in Calcutta, when he declared that the problem of the age was that, in spite of its spectacular achievements, science had brought the world to the brink of disaster. According to a report in *The Hindustan Times*, he said:—

The world had arrived at a turning point. They had got to add something to their thinking, to their approach to problems in order to get out of this big tangle or perish. This something else could only be described as the spiritual value—not in a narrow way but in the broader sense of the term. A bridge between modern science and spiritual quality was, therefore, necessary. This scientific and yet spiritual approach had been the characteristic of the highest Indian thought.

Urging that the problem can be solved only if the scientific approach was linked with the spiritual approach, he felt

Jagdish Bose had that approach. He did not know whether he did it deliberately or consciously—nevertheless he tried to bring about a "marriage" between the two.... The science of Jagdish Chandra Bose had spiritual quality. Einstein also had the same quality of mind but he was horrified by the results of his own discovery and wished he had been only a carpenter and not a scientist.

The Prime Minister remarked that the particular line in which Jagdish Bose showed his greatness was rather typical in one way of the modern age and in another of India. It was a kind of marriage of ancient Indian philosophy with modern scientific knowledge. Referring to the comparative nature of philosophy and science, he said:—

Indian philosophical thought was essentially scientific. Vedanta was based on experiments of human feelings. But the danger was that we adopted the philosopher's jargon but not his mind. We in India, however unworthy we may be, are the inheritors of this great thought. Of course, great men of other countries have also thought in that way. But I am talking about Indian thought, because we are today travelling in the realm of science. We are making progress and we are bound to make progress. We, as inheritors of this great thought may, therefore, succeed to some extent in bringing about the marriage between the two, which would have happy results for both.

The Vice-President, Dr. S. Radhakrishnan, also pleaded for the blend of science, art and religion, if civilization was to survive, and in the course of his memorial lecture at the Bose Institute the same day, he said that there was no opposition between science and religion, that there was opposition only between science and superstition. Paying a tribute to Acharya Bose, he observed:—

In him was a harmonious blend of science, art and religion. The institute, which he founded, is an illustration of his integrated outlook. It is not merely a laboratory but a temple. The working table is an altar. The speech which he made on the occasion of the dedication of the institute to the nation is a remarkable utterance which makes us thrill with emotions of our past glory and inspires us to greater activities in the future, with a firm conviction that despite all obstacles, truth would prevail. He established his eminence as a pioneer in the border regions of physics and physiology.

The great achievement of Acharya Bose was that he was amazed to find the boundary lines between physics and

physiology vanishing and points of contact emerging between realms of the "living" and the "non-living." Inorganic matter was found to be anything but inert; and a common reaction seemed to bring together metal, plant and animal under a general law, the doctrine of the ancients which Madame H. P. Blavatsky had expounded even as early as 1888 in her monumental work, *The Secret Doctrine.*

Like Shakespeare's, Kalidasa's plays and poems have been translated and minutely studied in many countries and appreciated by successive generations, however different their outlook. Students of European classical literature have wondered at his versatility and, ever since the first translation of *Abhijnana-Shakuntalam* in 1789 by Sir William Jones, foreign tributes to Kalidasa's genius have been constant. The week-long Kalidasa Jayanti celebrations, organized for the first time on a national level, were appropriately inaugurated by President Rajendra Prasad at Ujjain.

Rightly did the President emphasize that Kalidasa's achievements should not remain confined within the four walls of our colleges and universities but become a subject of popular interest throughout the country. The world recognition given to the poet has imposed on the people of India, he said, a heavy responsibility to do honour to the life and literary creations of Kalidasa. Referring to the fact that his plays have been translated into nearly all the major languages of the world and recognized for their literary excellence, he observed:—

> Gratifying as all these developments are, one feels somewhat unhappy that in the country of his birth Kalidasa has not yet been given the place to which his genius and the great Indian nation are entitled. To be sure, the plays of Kalidasa are not mere text books. Nor are they merely a source of recreation or acquiring knowledge. His works are a veritable link in the chain of India's intellectual, mental and literary development. Let the people of his country understand this and adopt in their national life the ideals of patriotism, national unity, goodwill towards all and high æsthetic sense embodied in his works.

Though Kalidasa was an epic poet, he was first and foremost a playwright. The Ujjain celebrations should increasingly become a festival of the theatre; for no tribute could be more acceptable to a poet who held the drama "a visual offering to the gods."

The President said that the high place that Shakespeare occupied among the English-speaking people should belong to Kalidasa in India and remarked:—

> As Indians we can legitimately feel proud of Kalidasa and his great works, but let us not forget that on account of his rare genius and the excellence of his poetry he is often looked upon as a citizen of the world. When the Western countries had their first contact with India in the modern age and some Western scholars studied Sanskrit, it was Kalidasa's works which gave them the norm for adjudging Indian culture and literary traditions. It will be largely true to say that the people of India who were getting somewhat indifferent to this literary heritage, began feeling proud of Kalidasa and other prominent literary figures as a result of this reappraisal of our literature by Western scholars.

The acute nature and various ramifications of the colour problem can nowhere be better seen than in American labour organizations. Mr. Will Chasan in *The Reporter* of May 1st, 1958, has critically examined it under the title, "American Labour Attacks its Own Segregation Problem." The topmost labour leaders, like George Meany, are bent upon banishing racial discrimination from the folds of American labour. None the less, the task is doubly difficult on account of "segregation within integration" as Mr. Chasan puts it. He observes:—

> The whole situation in the South is endlessly complex.... In most Southern factories,

the practice has been to employ white workers in production jobs and Negroes as janitors or in other unskilled and inferior jobs. If a plant employs, say, six hundred white production workers and fifteen Negro janitors, the union is apt to organize all of them into one local. This makes the local biracial, or integrated, but it leaves a great deal to be desired. "What we have in the South... is segregation within the framework of integration."

Again, outer pressure against racial prejudices is not enough. The "inner man" must be awakened within the white racially prejudiced person as well as the Negro. Tolerance and charity are needed in dealing with this emotionally charged problem. A philosophy like Theosophy offers a positive solution. Let the individual see that the ideal of brotherhood is based on the *fact* of spiritual homogeneity, and practise it in his own life. Only then will the race and colour prejudices as well as prejudices of other kinds vanish.

The colour problem is still with us. In an article on "Negro Housing in America — Challenge and Response," issued by the Council on Race and Caste in World Affairs, New York, Mr. Ralph Lee Smith has spotlighted the intricate nature of the Negro housing problem in America. He considers housing the key to other problems pertaining to race and caste. It is true in principle that, by living together, the white and the coloured people can develop brotherliness. But how to make people free from colour prejudice? There are laws to abolish segregation and to punish those who practise colour-discrimination. But mere outer changes in social life by means of legal provisions will not deliver the goods. The changes must have roots within. The belief in the one family of man, the brotherhood of man, the unity of mankind and the one world has to be developed by appealing to the good in man. In every one of us, there is good and evil. It is our approach to appeal to the good so that evil practices born of colour and caste prejudices may be abandoned. In this article Mr. Smith has rightly underlined the good work being done, though on a small scale. Let those of us who work for the unity of mankind broadcast those activities which are against colour prejudice. Let us give our full moral support to the people fighting against prejudices of all kinds. Mere condemnation or criticism will not do. Make the change of heart possible by being good and doing good to those who are victims of their own narrow nature.

Benjamin Muse, "a former Virginia legislator with long and honourable experience in race relations," has discussed the problem of integration in the "Black Belt" of the U.S.A. in a very thoughtful article reprinted from *Harper's Magazine* by the Council on Race and Caste in World Affairs, New York. Mr. Muse has been able to examine the problem of desegregation in schools dispassionately and objectively. He points out the emotional nature of the problem and how it is being exploited by rowdies. There is an economic aspect of the problem as well. In the Black Belt economy, the Negro is of utmost importance. The American Negro is gradually becoming the Negro American. But to hasten the process of desegregation in schools and integration in general by mere legal means is a dangerous step. The people as a whole must also be emotionally prepared to accept integration. This will take time, and require a programme of community education. Let us not leave the reader with the impression that we are endorsing "delaying tactics." We want complete integration of the Negro in the Black Belt. We stand for Universal Brotherhood. But the methods must avoid producing bitterness and violence.

A good and right end must be approached by a good and right means. Whatever disabilities may be lifted from the Negro's shoulders by the law, we feel that the essential colour problem cannot be solved by coercion. It can be solved only by co-operation, good will and mutual understanding.

Noise is not only the most impertinent form of interruption but also a disruption of thought, declared Schopenhauer, and the modern scientist agrees with him by observing that not only does noise directly disturb the functions of hearing, but, still more, indirectly adds to the burden of modern mankind through its physiological effects on the brain and on the whole human organism. Urging the need for a general and systematic effort to suppress superfluous noise, Professor E. Grandjean, M.D., of the Swiss Federal Institute of Technology, Zurich, in an article in *The Statesman* (Delhi), writes:—

> Numerous experiments carried out in various laboratories have furnished convincing evidence that noise interferes with the psychic functions as well as the activity of muscles which are directed from the brain. Convincing proof has also been furnished that by noise the rapidity and precision of reckoning and typing is diminished, the power of concentration reduced, and the time of reaction prolonged. Wherever these facts have been taken into account by factories, an increased productivity has been achieved.

Doctors tell us that the human life-span may be shortened by as much as ten years when nerves are frayed by noise. Numerous are the diseases to which man is subject in this technological age, despite the advancement in medicine. Professor Grandjean, describing the physiological effects of noise, says:—

> Men who have long been exposed to intense noises may be affected by a temporary increase of the blood pressure, acceleration of the activity of the heart, accelerated metabolism, or decrease of the activity of the digestive organs, increased pressure in the brain, and a feeling of greater physical strain in the muscles. All these reactions combined are an alarm signal of a general reaction of the whole organism caused and directed by the increased strain on the system of vegetative nerves (sympathicotony). The growing frequency of such reactions and alarm signals increases the number of cases of heart trouble, disturbances of the vascular system, ulcer of the stomach, and many more of these widespread diseases.

The fact that people are able to work in noisy surroundings, especially in great urban cities, is no proof that acoustic disturbances do not affect the human capacity to concentrate and to think; for, by constant habit, the amount of nervous exertion caused by the strain of noise is not noticed. Scientific observations have convincingly proved that noise is always an unpleasant and disagreeable sensation and man has to expend extra mental concentration in order to isolate himself from the noise and to shut his ears against the distraction.



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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EDUCATION FOR FREEDOM

VALUING freedom of thought above all things, as the only way of reaching at some future time that Wisdom, of which every Theosophist ought to be enamoured, we recognize the right to the same freedom in our foes as in our friends.

—H. P. BLAVATSKY

When freedom is not an inner idea which imparts strength to our activities and breadth to our creations, when it is merely a thing of external circumstance, it is like an open space to one who is blindfolded.

—RABINDRANATH TAGORE

The outward freedom that we shall attain will only be in exact proportion to the inward freedom to which we may have grown at a given moment.

—GANDHIJI

IN THESE DAYS of mechanistic materialism we are apt to evaluate all things in terms of externals. Thus, when we think of freedom, we generally think of the freedom of the outward man. If a man is serving a term in prison and confined to his cell, we say he is not free. And this is true as far as the movement of his body is concerned: he cannot leave the penal institution where he has been imprisoned; he cannot go where he wants to. But bodily imprisonment is only the loss of outward movement. There is another kind of imprisonment, namely, psychological captivity, and this is far, far more injurious than physical imprisonment. For a man may be in prison and yet remain free in mind and free in conscience. A slave may be dragged through the streets in chains and yet remain a free man. And the reverse is equally true. A man out of prison may walk the streets at liberty and go to whatever places, near or distant, he wants to, and yet be a captive. He is not under physical constraint, yet may be a mental slave afraid or unwilling to think for himself. As Sir William

Drummond's saying goes: "He that will not reason is a bigot; he that cannot reason is a fool; and he that dares not reason is a slave."

What applies to the individual is equally applicable to the collectivity and the nation. Political freedom does not necessarily include true freedom, which is inward. And this is being demonstrated again and again in contemporary history.

This atomic age in which we live is one of over-organization and over-regimentation. These are fast reducing large numbers of men and women to the condition of mental slaves; men and women willing to abandon their most precious gift, that of free thinking, to sell their birthright for a pottage of lentiles! And yet without inward freedom man ceases to be man. Freedom is the essence of human progress, and, deprived of it, man stagnates and degenerates.

The challenge of the modern age is above all the challenge to man's freedom of thought. Men are not machines; no, not even "thinking" machines. Men, to be men, must retain their freedom of thought. This alone makes them moral beings. For no action which is not voluntary can be regarded as moral.

In his thought-provoking book *Brave New World,* Aldous Huxley describes the drastic consequences of totalitarian dictatorship utilizing all the devices of scientific knowledge to make men "conform" to their rule. Under such a *régime* life would be a veritable nightmare and human endeavour a mere parody. Man is a strange creature and, faced with the problems of economic, political and social insecurity, he is too often tempted to surrender his individual liberties. Tired of the struggle for existence and the conflicts of life, he escapes into passivity and servile obedience to external law. Such obedience and conformity imply having someone else do your thinking for you.

And science has developed tremendous weapons for the exploiter and the tyrant, far more dangerous than the atomic or the hydrogen bombs. There are both crude and subtle ways of psychologizing men's minds and influencing their thinking, from the use of systematic propaganda to that of hypnopædia.

These methods are already conditioning and indoctrinating human minds in various fields and their potential danger in the hands of the exploiter should not be underestimated. While legislation can and should condemn some of these methods as illegal, legislation, we all know, cannot enforce the law. What is needed is a greater awareness on the part of the individual. Rightly did Lord Buddha say that vigilance is the way to immortality and that the heedless are already dead.

The only remedy lies in educating the children to enable them to protect themselves against the forces of tyranny. The success or failure of a democracy lies in its system of education.

Children must not be allowed to become the victims of undesirable suggestions, but helped to develop sufficient discrimination to recognize the danger and protect themselves. "A proper and sane system of education," says Madame Blavatsky, "should produce the most vigorous and liberal minds, strictly trained in logical and accurate thought, and not in blind faith." Are our teachers helping to produce such "vigorous and liberal minds" and can they succeed unless they are fearless and liberal themselves and able to think and reason for themselves? We need teachers who are able to kindle and to enlighten the spirit of liberty in the hearts of the young; and only "free men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish*" can communicate to their pupils the true meaning of freedom and impart to them its value. It was H. G. Wells who said that "history is becoming more and more a race between education and catastrophe." Yes, but education must be such as will provide children with a foundation sound enough to satisfy both reason and aspiration. They must be able to look after themselves morally and intellectually, so that they cannot be easily drawn into the destructive currents of our times, or easily exploited by those in power. Realizing their responsibility and able to face it courageously and wisely, they must be able to recognize truth from error and not be misled by mere slogans, glamoured by false promises or deceived by external appearances. They must be helped to develop integrity and honesty.

We must not overlook the fact that education can also be exploited by vested interests and that a wrong and perverse system of education can corrupt and produce men and women incapable of thinking for themselves. A king in ancient Sparta on being asked what boys should learn in school is said to have answered: "Why, I suppose, what, being men, they shall do." Let the children be taught self-reliance, altruism and freedom of thinking, that the men and women of tomorrow may be true and responsible citizens of a Republic of Brotherhood.

May we learn to value freedom of thought above all things, that we may see the Truth and act accordingly!

NAMRATĀ

THE BALTIC STATES' LINKS WITH BUDDHISM

[BORN of Buddhist parents in August 1873 in Latvia, then called Livonia, the **Most Reverend Karlis A. M. Tennisons, Mahacharya Vagindra Mantramitra,** renounced the world at the age of twenty and became a Buddhist Bhikkhu. Now an exile from his native country, he resides at the Shwedagon Pagoda in Rangoon and continues to preach the Dhamma. We are grateful to him for this article in which he narrates the ancient making of links with Buddhism in the Baltic States, where he was the Sangharaja (or Head) of the Buddhists. We publish here the first part of his long essay.—ED.]

I

LORD BUDDHA GAUTAMA SHAKYAMUNI laid it down that it was man's highest duty to help all sentient beings. A good Buddhist must help the world, and this help should be based on the feeling of mercy and compassion. And a Bodhisattva, the spiritual warrior, gives away his body, his pleasures and even his merit for the benefit of beings suffering in Samsara. The *Prajna-Paramita Satasahasrika,* a text of the Sanskrit Buddhist Canon, solemnly says that a preacher of the Dharma should not desire even Supreme Enlightenment as the reward of his disinterested work.

Lord Buddha Gautama's glorious Message which strengthens us in life and in death, and gives unto us, mortals, the boon of immortality, conquered the populous subcontinent of India, unrolling like a deluge. From India Buddhism spread in all directions. It crossed the majestic Himalayas, the world's most formidable mountain barrier, and in a matter of centuries established authority over much of the immense Asiatic continent. In the East it spread to the islands of Java, Sumatra, Borneo, Luzon, etc. In the West Buddhist missionaries (*Dharmadutas*) carried the gospel of Lord Buddha not only to Palestine, Egypt and Greece, but even to Latvia, the "Land of Amber" of the Eastern Baltic.

Many people do not know that Latvia played an important role in the ancient world and had commercial and spiritual ties with Buddhist India and China.

Amber, a fossil resin, generally yellow and semi-transparent, held great attraction for the men of classical antiquity. They endowed it with magic or medicinal powers and æsthetic value. Ancient Greeks called amber electron, for amber becomes electric by friction. And the Aryans of India called amber *Tṛṇamaṇi, i.e.,* "grass-jewel." Latvia was known to ancient Indians as

Tṛṇamaṇi Pradeśa. The Baltic Sea was then called the Amber Sea, in Sanskrit Tṛṇamaṇi Sāgara, and in Russian Yantarnoye Morie. Homer mentions amber in several places in connection with gold. Thus the faithful Penelope is given by her admirer a necklace of amber and gold, "like the Sun." The long-range trade of the Roman Empire was founded primarily on the supply of five commodities, namely, amber, ivory, incense, pepper and silk (and Rome was in need of them in this order).

The Latvians and Lithuanians, who are people of the Aryan race, have inhabited the eastern shores of the Baltic for the past 5,000 years. For millennia the largest amber deposit in the world was on the coasts of Latvia and Lithuania. From hoary antiquity during the stormy autumn months the Eastern Baltic has been washing up the precious amber. Naturally the amber trade made the Latvians and Lithuanians wealthy, and this trade was instrumental in leading them to an unusually high degree of civilization.

In his recent book entitled *The Ancient Amber Routes and the Geographical Discovery of the Eastern Baltic* (M. Goppers, Stockholm, 1957), Doctor Arnolds Spekke, the Minister Plenipotentiary of Latvia in Washington and a scholar of distinction, shows the geographical ties and cultural intercourse of Latvia and Lithuania (and also Estonia) with the ancient Northern and Mediterranean civilizations which existed already in the very remote past.

Doctor Spekke describes in his book how one amber route lay across Europe from the Baltic to the Black Sea. It was marked by the valleys of the Vistula and its tributaries, and the Dniester. Along this route amber collected on the Latvian coast was carried to the Black Sea and the prosperous Ægean world.

Another amber route went through Central Europe. The Central European mountain range was known in antiquity as the Hercynian mountain system. Between the Sudeten mountains and the Carpathians there is a depression called the "Moravian Gate," and so the amber route from Latvia to ancient Rome led from the Vistula estuary to the Moravia River valley and then across the Danube, just above Bratislava.

As a result of several decades of intense research, it is my privilege to reveal to my readers that there existed yet a third amber route, namely, the route from Latvia to North-western India and China. Already in hoary antiquity a great trade route from Northern and Western Europe to India passed through Latvia along the Daugava River (in Russian Zapadnaya Dvina) to Polotzk, then overland to Rjev (a distance of 200 miles) on the Volga River, down that fine waterway and across the

Caspian Sea, to Marakanda (now called Samarkand), the principal city of Sogdiana, in Buddhist Central Asia, and thence *via* Bactria (Balkh) and the Khawak Pass to Kabul and Taxila, the venerable seat of Buddhist learning and culture in North-western India. From Samarkand there existed a trade-route (also known as "silk route") to Lan Chow in North-western China, *via* Kashgar and Khotan, across the desert of Gobi. Thus travelled the Latvian amber, that light but precious substance, thousands upon thousands of miles from Latvia to Central Asia, India and China. Many *Dharmadutas* and illustrious teachers travelled along these amber routes in the service of the Dharma, most often along the last-mentioned route. There is a faint tradition that the Buddhist missionaries sent by the pious Indian Emperor Ashoka the Great, who visited Palestine, Egypt and Macedonia, reached the Baltic Sea coast of Latvia *via* the Moravian Gate about 250 years before Christ.

The peoples of ancient Latvia and Lithuania (and also of Estonia) were deeply interested in matters of religion. In Emperor Ashoka's time the Latvians, the Lithuanians and the closely related and now extinct Prussians (Borussians) spoke a form of Sanskrit like Vedic Sanskrit. They called their religion the Arya-Dharma, for they were conscious of being Aryans. Their society was divided into groups according to the duties assigned and work performed by its component parts. According to Buddhism, a Brahmin is he who acts and works like a true Brahmin, and not merely one who is born of Brahmin parents. This point was readily accepted in old Latvia.

To the Latvians and Lithuanians of that time the universe was full of meaning, and life pervaded by the abiding presence of Buddhas. Everything conveyed a deep truth, and the finite and the infinite embraced each other. Latvians were always looking for that cosmic energy which lies at the root of the mystery of the universe. That the divine spark of Buddhahood lurks within us all was emphasized already in the oldest folk songs of the Latvians. To have a glimpse of the Eternal was people's sincere yearning. They also knew how to regard sorrow as a great contributory factor in the preparation for the road to Wisdom.

Latvian folk songs and folk tales are replete with Buddhist ideas, with faith in reincarnation, with faith in the triumph of justice and in the inevitability of the defeat of evil according to the unerring Law of Karma. Buddhist conceptions inspired the thoughts and feelings of a host of Latvian thinkers from times of old down to our days.

The Latvians, Lithuanians and Estonians had mainly open-air temples called *Ramavas*. These *Ramavas* were usually groves of huge oak trees. The oak trees (in Sanskrit *simura*) were regarded by inhabitants of ancient

Latvia, Lithuania and Estonia with the same veneration as the Bodhi Tree is regarded by the Buddhist of India and other tropical lands today.

At the time when the glorious gospel of Lord Buddha Gautama Shakyamuni was first preached in the Land of Amber some 2,200 years ago, people there worshipped the God of the Sun, the God of Thunder, the Creator of Lightning, the Wielder of the Thunderbolt, as their Chief God or the Lord of Everything. His purely Latvian name is Perkons. Besides the Wielder of the Thunderbolt, the Latvians had secondary deities. They believed in Yamaraja (known in the modern Latvian language under the name of Pakols), the God of the Underworld, Hell or Darkness; in Varuna, known in modern Latvian as Patrims; in the God of the Sea, Antrimps; in the God of Flowering, Pushkaitis; and so on. The Goddess Shri or Devi was also worshipped in ancient Latvia. She is called in modern Latvian Laima, the Goddess of Happiness (and Wealth). The people of Latvia had veneration for Indra, the Chief of the Celestials. Even today there are many villages and farms in Latvia which go by the name of Indra, and many Latvian families carry the surname of Indra. Sacred rites were performed in honour of all these Gods in an elaborate pantheon.

The ancient Latvians believed also in supernatural beings with magical powers and in goblins, elementals and nymphs. They also worshipped the rivers and protected the helpless animals, birds and fishes.

The Latvians, Lithuanians and also Estonians valued highly those gifts which gave ability to comprehend the highest religious truth, such as exalted intelligence, keen powers of understanding, unshakable faith, selfless modesty and all-embracing altruism.

Particularly interesting in this connection are the Estonian national epics of *Kalevipoeg*, son of Kalev and Linda, and *Lacplesis*, Prince of the Lielvard Dynasty of Latvia, which contain profound Buddhist ideas.

In the eleventh chapter of *Kalevipoeg*, it is said that the ancient Estonians had a collection of sacred texts "more precious than gold," "a source of virtue and happiness," written on iron. There can be no doubt this collection was a version of the Buddhist *Tripitaka*, and it inspired many generations of Estonians to seek the true bliss of life in the way of the Buddhists. The Buddhists of Latvia and Lithuania are particularly proud of their connection with Sanskrit, for Sanskrit is a language whose structure is the most perfect in the world. Just like Sanskrit, the modern Latvian and Lithuanian languages have a highly complicated grammar, which when mastered equips one with a highly powerful linguistic machinery.

KARLIS A. M. TENNISONS

(*To be concluded*)

THE BUSINESS OF PHILOSOPHY

[**Dr. Pravas Jivan Chaudhury** is Professor of Philosophy and Head of that Department in the Calcutta Presidency College. He has also an M.SC. in physics and an M.A. in English Literature and is thus able to bring to his enquiry a mind trained in the discipline of science and mellowed by the study of literature. Philosophy is the love of wisdom and we would have every educationist teach with a philosophical bias!—ED.]

THERE is a genuine feeling even in some philosophical quarters that philosophy has no business now to transact and the philosopher has no job left to himself except perhaps that of clearing men's minds of the superstition of philosophy. In fact many eminent persons holding chairs in the philosophical departments of various universities are actively engaged in undermining the prestige of philosophy after Hume and Comte. The purpose of this paper is to state and evaluate their case.

The modern anti-philosophical school, called Logical Positivism, arose out of a small number of men at the University of Vienna about 1920. But the essential point this school pressed before the public was raised by David Hume about 1748 in his book, *Enquiry Concerning Human Understanding*. The point is this: any statement may be *either* factually significant and, so, scientifically verifiable, *or* verbally (that is, formally or by definition) true, significant, and so belong to logic and mathematics. Philosophically significant statements do not belong to any one of these categories and so their significance is not of a cognitive nature but of an emotive or poetic sort. Hume for this reason advises us to commit all books of metaphysics to flames: they can contain "nothing but sophistry and illusion." Now this is a theory of meaning telling us that only verifiable ideas may be regarded as meaningful; that others are either absolutely nonsensical, like the idea referred to by *abracadabra*, or only emotively, and so subjectively, significant, like the ideas represented by such expressions as "my peculiar feeling when I see a spider," "the unique sensation I have when I hold the lily-hands of my beloved." It is claimed by the positivists that the words "God," "soul," "reality," "infinity," "cause," "power," "potency," etc., are all expressions of the latter sort having no inter-personal meaning. The only inter-personally meaningful expressions are those that are verifiable by the senses, such as "that table" or "this pen," which can be ostensively defined. Philosophers, in so far as they do not trespass on the fields of science, trade in ideas which are meaningless in the sense that they have no definite inter-subjective meaning. Each philosopher defines implicitly and/or explicitly his philosophical ideas such

as "God," "soul," "truth," "cause," etc., in his own way and goes on to build his system. But it is a well-known fact that no system of philosophy so far has succeeded in systematizing any large area of our inter-personal or public experience, and none, therefore, has received any wide and permanent recognition from intelligent people. In fact the issue is clear enough, and Kant saw it. If the business of philosophy is to deal with the "reality" behind the sensible appearances, then this reality behind the scenes will ever remain a private affair of the philosopher. Metaphysics as a science is an illusion, declared Kant. And the practice of metaphysics these two thousand years amply justifies his statement. Joseph Dietzgen, an American thinker, wrote in 1869:—

> ...philosophy agrees only on its disagreements. In consequence, the history of philosophy, unlike the history of other sciences, consists less of a gradual accumulation of knowledge, than of a series of unsuccessful attempts to solve the general riddles of nature and life by "pure thought," without the help of experience.

The very outcome of philosophy shows the bankruptcy of philosophy. Thus the truly philosophical questions appear necessarily undecidable: each philosopher has his own way of answering them and every other philosopher finds fault with the answer. Philosophical controversies, like vendettas, never come to an end.

The philosophers ask some questions, however, which are factually significant. These are the questions of cosmology, biology, anthropology, etc., and they have been answered either from some observation or by pure guesswork. The questions are not genuinely philosophical but scientific; and the truth or falsity of the various answers offered by philosophers is to be determined by scientific investigation, for which the philosopher lacks the necessary patience. If any philosopher's answer is found true he may be congratulated upon his shrewd observation or happy guess, but surely it is the scientist who really answers these factual questions and verifies the statements of the philosopher, whose speculations are thus rendered superfluous.

The philosopher in his scientific speculations is really a pitiable creature, for he has left his real job and is dabbling with another he does not know. Is it not ridiculous for a mere speculator to assert either that men have descended from animals or that they have not? What experimental investigations has he made to substantiate such a factual statement? Why does he make irresponsible and idle statements instead of waiting patiently for science to develop and answer the question? If he has really made some observations and performed some experiments to back up his

assertion, he should offer it as a theory and not as a "truth" he has intuited, and should be prepared to revise it in the light of fresh observations and tests. If he does so then he is no philosopher but a scientist. A philosopher proper bases his principles upon "rational intuition," not on observation and experiment. But since such principles conflict with common experience and scientific facts, and render philosophy unpopular, the more sensible of philosophers do not dabble with scientific subjects and remain preoccupied with the super-scientific and, therefore, "meaningless" subjects.

Some apologists for philosophy believe that the true job of philosophy is the study of the history and science of philosophy. But then it is not philosophy but history and science. Moreover, what is the use of studying the history of human errors and analyzing them in detail? Why not divert this energy to the sciences? Some say that the philosopher should bring out the methodological presuppositions of science and help the scientist to define his concepts. But how can a philosopher do these jobs better than the scientist? Is the philosopher more gifted with intelligence than the scientist? A philosopher is generally more muddle-headed than the scientist; for he has largely occupied himself with vague generalizations and idle speculations. Some say that philosophy should seek to interrelate and unify the sciences. But how can philosophy do this, which has been the goal of science and for which expert knowledge of the sciences is essential?

It seems, from such criticism, that philosophy has at present no worthy job to do. The philosophers are there still for many reasons. Some are really dogmatic believers in some religion or in some socio-ethical doctrine and seek to propagate these forms of faith through a show of rational arguments. That there can be no rational proof of any of these faiths is amply shown by the existing diversity of such faiths and the great heat produced by any discussion of them in a meeting. There is no scientific or peaceful means to decide between two conflicting religio-philosophical dogmas, and therefore this type of philosopher has to employ all sorts of extra-intellectual methods to persuade his listeners. He must be a good speaker and have an impressive personality. Because by the nature of his subject-matter he has no really rational means to convince others such as the scientist has, he must imitate the primitive medicine-man and the mediæval priest. Most of the "arguments" he employs in order to pose as a scientist dealing with facts are not really arguments at all as any intelligent man can discover with a little attention.

Besides these sincere philosophers who have a serious mission in life

there are others who are academic men and who go on philosophizing because they are expected to do so. They have a professional interest in philosophy. Some of them are against the speculative or metaphysical type of philosophy and suggest that philosophy may take up the work of analysis of science or, again, the analysis and consequential destruction of metaphysics. But, as we have said earlier, these are sad compromises; the former job is best done by scientists themselves and the latter does not justify the upkeep of a separate department of study.

What do we learn from the above? First, philosophy must give up the claim that its findings so far are as objective and significant as those of the sciences. It must admit that its subject-matter is an odd one, that it is not amenable to a simple inter-subjective verification as the subject-matter of science is. It must not compete with science. Second, as a consequence of this it must not dabble with scientific questions but concern itself with the super-sensible ones, admitting frankly the difficult and apparently nonsensical task it has set before itself. It must not descend from this high station or compromise about this unique mission. Third, the positivist criticism has made it plain that the meaningfulness and validity of any statement rests on its capacity of being inter-personally communicated and winning assent. So the philosopher cannot afford to be an isolationist building his grand system like a solitary bird warbling its wood-notes in some quiet nook of the forest. He must not merely assert metaphysical statements but must tell us how we can arrive at those insights or intuitive flashes which he has. A method of verification must be offered for his statements if they claim meaning and truth.

This implies that philosophy is not to be liquidated but that a certain kind of philosophy must be discouraged. The idle and irresponsible kind of philosophy that merely speculates and plays with ideas is bad poetry; for such a philosophy pretends to be cognitive, while poetry does not pretend. The philosophers who are frankly poetic, making emotional appeals and seeking to influence thereby our will and conduct, do not tease us by any pretension or hurt us by raising false expectations. The philosopher who is frankly discussing a scientific subject in a scientific manner is also excluded from our criticism. We object to those philosophers who set about their job with pseudo-scientific and pseudo-prophetic airs. They claim that they have a direct intuition of certain principles which must be true and that if science so far has not been able to verify them it is science that is immature rather than the principles abortive.

We suggest that philosophy should take from science the lesson that

inter-subjective verification must be the ultimate touchstone of truth. But it must not give up its quest after transcendental objects for that reason; for there may be certain methods of mind-culture which may lead men to "see" the transcendental objects and so agree on them. It is dogmatic to assert that only sensible phenomena are inter-personally verifiable and so worthy of study. So philosophy must be more serious and meditative, and less speculative and argumentative. It must turn its efforts to sounding the depths of the human mind, finding the limits of understanding. To be satisfied with the sensible objects only, and to be afraid of the realm of twilight beyond, is not for the philosopher, who must be bolder than the scientist in this respect. The philosopher of the future, therefore, needs to experiment with his own mind and find out objective ways of developing powers which may be available to anyone, who may, therefore, verify for himself the supersensible entities and principles. In this direction philosophy will learn much from the Indian philosophers, particularly from those of the Yoga school. However, we can hardly guess the content of such a philosophy. It may be that it will resemble our ancient Yoga philosophy or some of the later versions of it offered by Sri Aurobindo or the theosophists.[1] But this seems to be certain, that philosophy can survive the onslaught of Logical Positivism only by radically changing its traditional method and outlook. It must adopt an experimental method and empirical outlook. It must have a first-hand experience of the philosophical ideas it offers as true, and must also supply the method for inter-subjective verification of them by other people. Otherwise it will be discarded as so many personal whims and superstitions of so many philosophers. With the growth of science men will be less interested in such idle literature. The philosopher of today ought to consider the question whether he will add to the already formidable quantity of such literature or will strike out along the new and fruitful line of philosophizing suggested here, which is, strictly, not new but as old as our Indian Yoga.

PRAVAS JIVAN CHAUDHURY

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[1] Strictly speaking, modern Theosophical literature, stemming from the teaching of Madame Blavatsky, is a re-formulation of ideas older even than ancient Indian philosophy. The "versions" of the Theosophists are later in formulation, but not in the essential philosophy. — ED.

LEGENDS OF THE CITIES

As he travels around the world **Mr. Dudley Glass** gathers much fascinating information upon which he reflects. He relates here some legends attached to cities of the Western world, in which he finds an expression of the soul and the personality of the place. To the intuitive reader these legends will prove instructive.—ED.]

GREAT CITIES are not only a labyrinth of streets and houses; a conglomeration of people; a tumult of market-places. They also have the beauty of architecture and the romance of history, as well as that legend which is on its fringes. Stones dipped in the aura of centuries take them out of the standardized present; show their personality; express their soul.

Legend is not only the heritage of ancient cities of the Orient; it hovers round many an Occidental metropolis. One of the colourful sights of London is the ornate golden coach driving the Lord Mayor on his annual Procession through the City. A fabulous coach—but there was once a Lord Mayor who might have come out of a fairy tale; indeed he has grown into one.

Well known is the legend of fourteenth-century Dick Whittington, that poor orphan from the country who arrived in London believing its streets to be paved with gold. He worked as a scullion for a rich mercer; ran away because he was ill-treated, but only got as far as a stone cross on Highgate Hill. Floating up from distant Cheapside he could hear the Bow Bells calling him back:—

Turn again, Whittington.
Thrice Lord Mayor of London!

Fortune smiled when he ventured his only possession, a cat bought for a penny, on a ship the mercer was sending abroad. A lucky cat; for it ended a plague of mice at the Moroccan court. Reward followed for the owner, and the hand of his master's daughter. He amassed great wealth; became, indeed, four times Lord Mayor.

Although there was such a Sir Richard Whittington, he was no orphan of lowly birth but the son of a Gloucestershire nobleman. Also the Bow Bells story—and the cat—are pure legend, foisted on the popular fancy by an old play. Later a supposed painting of Whittington in the dress of a City Livery Company actually showed him fondling a black and white cat, which has been perpetuated for children in modern pantomimes.

Almost as legendary is the tale of Sir Richard Whittington's banquet to King Henry V, who owed him much money. As a climax to the entertain-

ment a great fire was lit, to burn precious woods and cinnamon, and finally £60,000 worth of royal bonds.

The coat-of-arms of Paris shows a ship riding the waves, a curious coincidence; for the city was born a fishing village two thousand years ago on a boat-shaped island in the River Seine. Mooring this to the banks is the Pont-Neuf, a "New Bridge" dating back to 1578. Once its parapets were busy with booths where charlatans plied their trade and clowns made merry. All Paris thronged this fairground, but—the story ran—no one could cross it without meeting a monk, a white horse, a pastrycook and a hunchback. Not, of course, Victor Hugo's fictional Quasimodo of nearby Notre-Dame.

In the Bois de Boulogne Paris hides the charming Louis XVI pavilion of Bagatelle. Magic might have dropped it among the roses, so speedily was it built. A small country house standing on the spot had been bought, half in ruins, by the Comte d'Artois. When his sister-in-law, fastidious Marie Antoinette, teased him about its condition, he vowed he would construct an entirely new one on the foundations. An architect drew up the plans in a day; three days sufficed to complete this "mere bagatelle."

A city of sunny Provence sings its legend, "Sur le Pont d'Avignon." Rightly this should be "Sous le Pont," for peasants danced on an island under the bridge that had such a miraculous beginning. A shepherd boy of the twelfth century, Petit-Benoit Bénézet, told the Bishop of Avignon that Heaven had given him the power to build a bridge over the rushing Rhône, and moved a huge stone in proof of it. A fraternity of monks helped him in the structure for ten years. Although he died before its completion he was immortalized in a chapel over one of the arches, dedicated to St. Bénézet.

Going from the river-plains to the mountains, Switzerland's capital, Bern, has a legendary name. It will be noticed that a bear figures on the heraldic coat-of-arms; another on a fountain; another on a choir-stall in the cathedral; while real ones fill a popular bear-pit. That recalls Duke Berchtod who once arranged a hunting-party in the surrounding woods. He was seeking a name for the city and decided to call it after his first quarry, which happened to be a bear.

Lucerne's rock-hewn "Lion" is less a legend than a memorial to heroic Swiss Guards, but the Lake of the Four Cantons leads direct to Altdorf and that oft-quoted tale of William Tell. On the Rathausplatz stands a huge monument to the liberator of Switzerland from the Austrian yoke. An event sounding to be partly fable—for all Schiller's play—is recalled in front of a frescoed tower; Tell's refusal to do honour to the tyrant

Gessler's hat, hung on a lime tree. So his son was tied there, apple on head, to escape death when an intrepid archer managed to pierce it.

Also taken to the world's heart is the legendary founding of Rome. In schooldays we were taught Livy's story of Romulus and Remus, those divinely created twins, born of the God Mars and the mortal Rhea. Left to their fate in a cradle on the flooded Tiber, they were washed ashore where a wild fig-tree stood at the foot of the Palatine Hill. A she-wolf suckled them; a woodpecker fed them; a shepherd and his wife brought them up to manhood. On this very spot Rome was born, Romulus being the first of those kings who made the Eternal City emerge from the river-mists of antiquity.

They call Venice the "Bride of the Adriatic," and thereby hangs another tale. As long ago as 1173 began the ceremony known as "The Wedding with the Sea." The Doge Ziani wished to emphasize his State's naval supremacy in these waters by a symbolic action. Passing mere gondolas on the Grand Canal, the magnificently gilded, high-pooped Barge Bucentaur with crimson trappings made its way from the Doge's Palace to the open sea. Arrived there in company with the Papal Nuncio and other dignitaries, the Doge cast an emerald ring into the depths, pronouncing the words: "We espouse thee, sea!"

Venice has another pleasant legend concerned with the pigeons that make a fluttering grey carpet on the Piazza san Marco. Long years ago Admiral Dandolo, attacking Crete, received messages from the island by means of carrier-pigeons. In gratitude he sent the birds to Venice with the news of his conquest. Since then their descendants have had the special regard of the citizens. It would seem that they have the same feeling about Venice, for however far the pigeons venture over the waves they always return, led by the bells of the tall Campanile.

In the shadow of another cathedral, St. Stefan's in Vienna, stands a curious tree-stump at a street corner. It is called "Stock im Eisen" (Iron Stump) and bears witness to a mediæval custom associated with the ironmonger's trade. Whenever smiths' apprentices arrived in Vienna tradition demanded that they drive a nail into a certain linden tree. This eventually died; but the stump remained, embedded with many nails, for future generations to see.

Sentimental Vienna rejoices in many legends. Did not the waves of the Blue Danube bring waltzes with those boatloads of merry peasants from Upper Austria? Even the Viennese coffee-houses serve tales with their beverages. For when the Turks, who once besieged the city, at last withdrew, they had to leave behind their bags of coffee-beans. The citizens,

uncertain about this new product, did not know whether to bake, boil or fry it! However, a young Polish officer, George Kolschitzky, knew about good coffee and how to prepare it. As he had been of service to Austria, the authorities rewarded him with the bags, whereupon he opened the first coffee-house, "The Blue Bottle." The crescent-shaped rolls he served were said to express the joy of the Viennese, who could thus taste their victory over the Turks.

Further down the Danube, the city of Budapest is built on the site of ninth-century lore. Hungary as a nation owes its beginnings to Arpád from the East. He conquered the territory of many princes, except that of Zalán, who owned a long strip of country along the river. Arpád resorted to a ruse: sending the stubborn prince rich presents, only asking in return a piece of grass (to see if it was as green as that in Asia) and some water from the Danube (to know if it was as sweet as that from the Don). The compact agreed on, it turned out that the grass and the water represented the parts in dispute.

Prague, architectural gem of Czechoslovakia, has many a storied corner. By the ramparts of Hradcany Castle on the hill, Golden Lane with its queer houses and instruments tells of alchemists of the Middle Ages searching for a precious ore. Down in the Old Square fantasy is more successfully crystallized in an Astronomical Clock, playing its tricks every hour with moving figures. It could also chime the strange tale of its maker, Hanus. His masterpiece was admired so much that he was asked to put together a similar one for another city, at which the Prague councillors had him blinded. But Hanus had his revenge; he damaged the works of his clock to such an extent that it took many years before it could be mended, to tick for future generations.

Czechoslovakia's woods and meadows cradle Karlovy Vary, better known as the famed spa Carlsbad. On a hilly spur overlooking this abode of health stands the image of a stag. Legend has it that the Emperor Charles, when hunting, followed the chase to this very spot. To escape his hounds, a stag leapt from a great height to the valley, to land in a boiling spring called Sprudel, site of those curative waters for so long patronized by emperors and common folk alike.

Old Germany is a legend-land which might have been invented by the Brothers Grimm, with its fantastic turretted castles of Bavaria; its Lorelei-haunted rock by the Rhine; its "ginger-bread cottages" hidden in the Black Forest. A city telling of once-upon-a-time is Nuremberg, echoing with the fame of the cobbler-poet Hans Sachs and those other Meistersingers. Hamelin has its "House of the Rat-Charmer," versified by

Browning in "The Pied Piper," to reappear each summer leading a host of boy-rats.

The romantic Neckar flowing through Heidelberg offers the imagination a shady "Philosophers' Lane" and, in contrast, many a picturesque inn where students revive folklore in tales and harmony. Their own University has a "Witches' Tower"; and, as for the Castle, that rose-red ruin, its wine-cellars are famed for the "Heidelberg Tun." So large is this that a stairway leads to the top; yet it was once drained, so they say, by the dwarf Perkeo whose painted figure guards it.

Hans Christian Andersen of the fairy tales not only lived in Copenhagen. His inspiration is to be seen in that fascinating city whose green roofs must surely support a stork or two; whose twisted spires are really formed of dragons' tails. "The Little Mermaid" of bronze sitting on a rock by the shore is as real as a literary legend can be. There is also a Round Tower, perforce more solid, but what of its interior ramp that replaces a staircase? For it seems that Czar Peter the Great, visiting Denmark, signalized the occasion by driving up the Tower in coach-and-four.

Not far from Copenhagen, Elsinore is haunted by a legend made in England. For Shakespeare happened to pick on Kronborg Castle as the setting for *Hamlet*. The Danish Prince existed, but belonged to other parts. Yet his father's ghost still determinedly walks the battlements in annual performances of the tragedy at Elsinore, so strong have the associations become.

Amsterdam holds many secrets in its tall, gabled houses bowing to the sleepy canals. Those round mirrors on the walls were supposed to take possession of the souls of the people they reflected, while in the rooms. But Holland spread overseas, and early Dutch settlers founded a "New Amsterdam" across the Atlantic. On a rocky shore a transaction took place so unbelievable that it sounds like a legend in itself. The early Governor, Peter Minuit, managed to purchase Manhattan Island from the Indians for twenty-four dollars, a small price for the fabulous New York City to be.

DUDLEY GLASS

FOR this is the bond of men in cities,
that all shall rightly preserve the laws.

—EURIPIDES

REMEMBERING KALIDASA

[KALIDASA is the subject of many scholarly studies. Here, however, our esteemed friend **Dr. B. Ch. Chhabra** writes with a personal warmth born of long love about one who yet remains *the* Poet of India's Golden Age.—ED.]

kalānām ekavāsāya ratnānām iva sindhave
kavaye Kālidāsāya sādaraṁ kurmahe namaḥ

(To him who is a single abode of the Arts, as the sea is of jewels—to the Poet Kālidāsa I reverently make my salutations.)

THE *Kālidāsa-Smṛiti-Samāroha*, Kalidasa Remembrance Festival, has been celebrated at Ujjain this year on a more lavish and grander scale, so much so that even the President of India and many other notable personalities took part in it and vied with each other in paying tributes of praise to the great poet. This display of special exuberance marks another level of the cultural renaissance that is sweeping over the country today.

Kālidāsa is famous as Kavikulaguru (Teacher of Poets), and rightly so. Modern scholars fashionably refer to him as the Shakespeare of India. It would perhaps be more appropriate to call Shakespeare the Kālidāsa of England. It may be remembered that Kālidāsa is senior to Shakespeare by 1,200 years, if not by 1,700 years as some Indologists would have it. It is indeed tantalizing not to be able to know the exact age of Kālidāsa. True to ancient Indian tradition, Kālidāsa has been too modest to leave behind biographical details about himself. But what matter? He now belongs to eternity and has his home in the heart of every true lover of poetry.

Kālidāsa lives amongst us by seven of his currently known immortal works in Sanskrit: two lyric poems, two long poems and three plays: *Meghadūta, Ṛtusaṁhāra; Raghuvaṁśa, Kumārasambhava; Vikramorvaśi, Mālavikāgnimitra* and *Śākuntala*. It is this last that primarily attracted the attention of European savants and elicited high praise from poets of Goethe's eminence. The study of Sanskrit in Western countries thereby received fresh impetus, and the foundation was laid of what was then considered a new branch of science: Indo-Germanic Philology, or a comparative study of Indo-European languages, now better known as Indo-European Linguistics.

Kālidāsa's works embody all that is fine, noble and sublime in India's culture. In other words, Kālidāsa is an epitome of Indian culture. He was a model and a shining example to his contemporaries as well as to the

generations of poets to come, and he continues as such to this day. He has been a source of inspiration, not only to poet and playwright, but also to artist and sculptor. Echoes of his ideas have reverberated in later poetic compositions, while his pen-pictures are made visible in the frescoes of Ajanta and Bagh on the one hand and in the multitude of sculptures throughout the country, belonging to the Gupta period, the Golden Age in the history of India, on the other.

There are many facets of Kālidāsa's personality as a great poet and dramatist. He is distinguished by his peculiarly delightful style, simple and lucid and yet lofty and dignified, of describing things, always with apt, original and striking similitudes. In fact, his similes constitute the most outstanding trait of his poetic compositions. In this connection, the verdict of old rhetoricians is worth quoting:—

upamā Kālidāsasya Bhāraver=artha-gauravam
Naishadhe pada-lālityam Māghe santi trayo guṇāḥ

Kālidāsa has similitude; Bhāravi has depth of meaning; the *Naishadha kāvya* has the melodiousness of words; and Māgha possesses all the three excellences.

Obviously this utterance emanated from an admirer of the laborious poet Māgha, but it accidentally points out the true characteristic of Kālidāsa's work. In the course of time, Kālidāsa's fame gave rise to many a pseudo-Kālidāsa. So many later Sanskrit poets assumed the name Kālidāsa that it became quite difficult to distinguish the real from the unreal. It became conventional then to refer to the real one as *Dīpaśikhā* Kālidāsa, or Torch-flame Kālidasa. This distinguishing appellation owes its origin to the clever use of the *dīpaśikhā* simile in a verse in the description of Indumatī's *svayaṁvara* in the *Raghuvaṁśa*. Kālidāsa has significantly compared Indumatī there with a *dīpa-śikhā*, "the flame of a torch." The verse reads:—

sañchāriṇī dīpa-śikh=eva rātrau yaṁ yaṁ vyatīyāya patiṁvarā sā
narendra-mārg-āṭṭa iva prapede vivarṇa-bhāvaṁ sa sa bhūmipālaḥ
(*Raghuvaṁśa*, VI. 67)

Princess Indumatī, with the *jayamālā* in her hand, is led forward, step by step, by her lady's maid, Sunandā by name, in front of the eligible princes seated in a row on tastefully decorated seats. Sunandā introduces every prince, one after the other, while Indumatī quietly moves on, her silence indicating her rejection of those princes; for ultimately she is to choose Raghu. It is the dejected condition of the rejected princes that the poet describes in the verse in question. It defies literal translation, but

it says in effect :—

> As that fair maiden, Indumatī, intent upon choosing a prince for her husband, passed by those princes one after the other in silence, the faces of those princes fell — were darkened, so to say, in the gloom of despair. It was like storeyed buildings along the main street, lit at night by the light of a big torch. As the burning torch moved forward to the next building, the one left behind was naturally enveloped in darkness.

Very often the poet is not content with one single simile. He employs a string of similes, which are an added joy and drive home the point at issue more forcefully. Consider, for instance, the description of Himālaya: how he was blessed with the birth of a daughter to him :—

> *prabhā-mahatyā śikhay=eva dīpas=trimārgay=eva tridivasya mārgaḥ saṁskāravaty=eva girā manīshī tayā sa pūtaś=cha vibhūshitś=cha*
>
> (*Kumārasambhava*, I. 28)

> As a lamp *is* with a big bright flame, as the path to heaven *is* with the Heavenly Ganges (the Milky Way), and as a wise man *is* with refined speech, so *was* he (Himālaya) purified and beautified with her (Pārvatī, born to him).

And how charmingly he describes Pārvatī's adolescence:—

> *asambhṛitam maṇḍanam aṅga-yashṭer=anāsav-ākhyaṁ karaṇam madasya kāmasya pushpa-vyatiriktam=astraṁ bālyāt paraṁ s=ātha vayaḥ prapede*
>
> (*Kumārasambhava*, I. 31)

> Now she attained to the age that immediately succeeds childhood — the age which in itself is an adornment, without ornaments, of the delicate female figure; the age which in itself is an intoxicant, without liquor; the age which in itself is another arrow of Cupid, beyond Cupid's usual (five) arrows of flowers.

Apart from poetic excellences, Kālidāsa's works reveal his vast knowledge of various branches of learning, art and music. In spite of poor means of communication in his days, Kālidāsa seems to have travelled extensively throughout the length and breadth of India quite early in life, as is evidenced by his accurate geographical descriptions, especially in the *Meghadūta*. Nothing seems to have escaped his keenly observant eye. Dr. Satya Charan Law of Calcutta, a well-known authority on ornithology, made a special study of birds and bird habits alluded to in Kālidāsa's works and has published a book in Bengali entitled *Kālidāser Pākhi*, wherein he demonstrates by appropriate illustrations how accurate and precise Kālidāsa's knowledge was with regard to the breeding and migrating habits of various species of birds in India. These are but a few

instances of Kālidāsa's profound knowledge. Here and there he gives us glimpses of his philosophy and religious propensities as well. To enlarge upon that subject is beyond the scope of this essay. It may, however, be pointed out that his typical invocations mark him out as a devout worshipper of Śiva.

B. CH. CHHABRA

"SWEDISH LITERATURE"

LIKE the preceding brochures, *Swedish Literature* (Contemporary World Literature Series. The Indian Institute of World Culture, Bangalore. viii+15 pp. 1958. Re. 1.00) is brief, but communicates "a distinct feeling of the literature described." Through the works of leading Swedish writers of this century Mr. S. A. Bergmann gives a good idea of the main literary trends. He shows how in contrast to Sweden's peace and prosperity its literature is searching and pessimistic. Yet it is a vital part of Swedish life—"in it is found the soul of a largely secularized people."

With this century, young writers turned to common sense and middle-class realism, developing a form that lagged behind, *i.e.*, the novel. The most important of them, Hjalmar Bergman, presented in a bizarre way images drawn from his observations. His work is rich in humour and pathos.

Pär Lagerkvist was more subjective. He swayed from a simple lyrical acceptance of life to the agony of doubt and despair. Only in his latest novel, *Sybil* (1956), he transcends this dualism.

The thirties brought the working-class writers. The best of these, Eyvind Johnson and Harry Martinson, travelled much and have global outlooks. Johnson's mind developed from an "untutored provincialism." Martinson, universal at the outset, turned to the teachings of the East, especially Taoism. Another mystic was the poet Gunnar Ekelof.

Since the forties, Swedish writing has been centred in "fear and anxiety, in all their nuances." Stig Wagerman, obsessed by "the idea of defeat and death, seen as total destruction," became a poignant symbol of this group by his early death. But all is not chaos and gloom; Mr. Bergmann ends on an optimistic note. He mentions Lars Ahlin, whose power of compassion enables him to present weakness and evil with his approach unembittered.

MUMTAZ CURRIM

TAKKASILA AND NALANDA

[**Shri S. K. Ramachandra Rao,** a scholarly and devoted student of Buddhist philosophy and culture, outlines here the atmosphere and intellectual temper of the famous universities of what might be called the Buddhist period of Indian culture. Since they were institutions of largely secular learning, they are the nearer to our modern conditions, and set a standard to which many modern universities may well aspire.—ED.]

I PROPOSE to invite readers' attention to a phase in the history of Indian education which, for want of a better name, may be designated as the "Buddhist period." This period marks the change-over from the *gurukula* system of education, which was prevalent during the Vedic ages, to the *vihara* system. The transition is significant. For the *gurukula* system, household life was the basic structure: the students (all celibates) lived with the teacher in his home for years at a stretch; while the *vihara* was an established monastic school where students (both monks and laity) gathered at regular periods for religious as well as secular education. In time, many of these *viharas* became full-fledged educational centres celebrated all over the country and even abroad, like Valabhī, Odantapuri, Vikramaśīla, Mithila, Jagaddala; and a few of them reached to the status of large universities, such as Takkasila and Nalanda.

The *gurukula* was run by a single scholar who gathered round him a few earnest students; these students lived with the teacher and learnt more by example than by actual precept. Owing to intimate personal contact with the teacher, opportunity was provided for the development of the student's personality on sound lines. It could truly be said that the teacher and the taught constituted a single unit: we read in the *Taittiriya Upaniṣad, "acaryaḥ pūrvarūpam, antevasyuttararūpaṁ, vidya sandhiḥ."* But the *vihara* had numerous teachers and a large number of students. Also, the teachers being monks and the *vihara* life being monastic, the non-residential lay students could neither emulate their teachers nor enter into personal contact with them. Thus the *vihara* was an independent educational organization which brought together the teachers and the taught for a specific purpose during the appointed hours, much as our modern schools do.

There is another aspect in which the *vihara* differed from the *gurukula*: *viharas* provided facilities for secular education in a large measure. Pali books like *Mahavagga* and *Jataka* contain frequent references to subjects like weaving and spinning, tailoring, accountancy (*gaṇana*), *lekha*, painting, medicine (*ayurveda*), surgery (*śalya*), etc. included in the *vihara*

curriculum. Famous in this aspect was the University of Takkasila.

Takkasila (Sanskrit *Takṣaśila*), transcribed by the Greek and Roman writers as Taxila, was since very ancient times an important town in the Gandhara province to the northwest of India. Situated along the high road leading from Central Asia to India, it was well known as a commercial centre, and came under the influence of as many as seven political powers: Persians, Macedonians, Bactrian Greeks, Mauryas, Scythians, Parthians and Kushaṇs. The last of the Kushaṇ Kings, Vasudeva, died in the third century and soon after, the importance of Takkasila declined. When, in the fifth century, the barbaric White Huns invaded the country, the destruction of Takkasila was complete. Fa Hien, who visited the place in the fifth century, found nothing worth mentioning, and Hiuen-Tsang in the seventh century found only the regrettable ruins of an important centre.

Takkasila as a University township has found mention in the epics and the Jataka tales. We find that it was a centre of higher education, where large numbers of students, both princes and commoners, from all parts of India crowded to complete their education. Emphasis seems to have been placed here on secular education—among the subjects of study were *trayi* (the three Vedas), *Vedanta, vyakaraṇa* (grammar), training in the Greek warcraft, astronomy, agriculture and eighteen *sippas* (arts). The great grammarian Paṇini and the eminent statesman Kauṭilya (Caṇakya) were students from Takkasila. The university was famous for medicine and surgery: Jīvaka Komarabhatta, a distinguished physician and surgeon during the Buddha's time, studied medicine in Takkasila for seven years and travelled all over the country to acquaint himself with herbs and medicinal plants. References are extant regarding his skill in operations on brain and intestines: he was invited to Ujjenī for medical consultation. Caraka, the father of Ayurveda, also seems to have been a resident of Takkasila. The importance of Takkasila as an educational centre dwindled after the fifth century. Unfortunately, details of the educational system and methods practised there are not available. Probably education belonged to a domestic system—there does not seem to have been a centrally administered university.

Universities of this type were at Nalanda, Vikramaśīla and Odantapurī. Nalanda, in modern Bihar, was the most famous. And fortunately the travel diaries of the Chinese pilgrims Hiuen-Tsang and I-tsing as well as numerous epigraphical notices have preserved for us details concerning this great experiment on the Indian soil.

Nalanda, represented today by the neglected village Bargoan in Bihar,

known only to archæologists for the ruins, was famous even during the days of the Buddha as a prosperous township. Both the Buddha and Vardhamana Mahavīra frequented this place. It was there that Sariputta Thera, the most celebrated of the Buddha's disciples, was born, and over his *cetiya* the great Mauryan King Aśoka built a *vihara*, which served as the nucleus for the later university. The tradition of Nalanda as an educational centre grew up in stages, and the first big effort towards founding a university was made during 440 A.D. by Kumaragupta I, son of the celebrated Vikramaditya (Chandragupta II). This Kumaragupta, who was a patron of art and letters and to whose court the poet Vasubandhu was attached, was himself a Vaiṣṇava, but "respected and esteemed the law of the Buddha." He built numerous buildings round the central Saṅgharama; and this work was continued by his successors Skandagupta, Puragupta and Narasimhagupta. "A long succession of kings continued the work of the building, using all the skill of the sculptor, till the whole building is truly marvellous to behold," writes Hiuen-Tsang. Harṣa-Śiladitya, the King of Central India, the Maukhari Kings and the Palas contributed to the expansion and stabilization of this university.

Here was another feature of the changing methods of education. The *gurukula* was a cottage, a hermitage in a village or in a wilderness. But the *viharas* had magnificent buildings attached to them. The Nalanda University had, according to *Sūtrakṛtanga*, "hundreds of buildings." Hiuen-Tsang speaks of seven *viharas* and eight halls in Nalanda; I-tsing saw seven halls with three hundred apartments. An inscription speaks of "the series of cloud-kissing towers" of the main-building—"*vasyam aṁbudharavalehi śikharaśreṇi-viharavali-malevordhvavirajiṇī*." The Library was a special feature of the Nalanda University; for Nalanda was known throughout Asia for its valuable collection of Mahayana texts and translations. The Library, named "Dharmaganja," was located in a special area and was housed in three spacious buildings: "Ratnasagara," "Ratnodadhi," "Ratnaranjaka." The first was a nine-storied building. The students were accommodated in thirteen monasteries, ruins of which have now been excavated. Thus it was hardly an exaggeration when an inscription described Nalanda as "decorated by the ring of famous monasteries"—*Śrīmadvihara-pariharavibhūṣita*.

Nalanda was a vast educational complex, celebrated throughout Asia, and it continued to be prosperous for about seven centuries. There were, according to Hiuen-Tsang, 10,000 resident scholars: 1,500 teachers and 8,500 students. There were students from China, Japan, Korea, Mongolia, Tukhara. I-tsing counted 56 scholars from abroad. Hiuen-Tsang himself

was a resident student for five years, and I-tsing for ten years. A student from Nalanda was held in high esteem throughout the country and even abroad. Trained scholars like Śantarakṣita, Padmasaṁbhava, Kamalaśīla, Kumarajīva and Paramartha went to Tibet and China; and contributed greatly to the dissemination of Indian culture. Among teachers there were the most eminent in the land: Dharmapala, Śīlabhadra, Gunamati, Prabhamitra, Dignaga and Rahulabhadra. Even Aryadeva, Asaṅga, Vasubandhu and Nagarjuna were associated with the Nalanda University.

It was essentially a post-graduate institution, although provision was made for primary (for students between eight and thirteen) and secondary (between thirteen and twenty) education. Admission was scrupulously restricted; rigorous oral entrance-examinations were conducted by the *dvarapaṇḍitas* (gate-professors), and not more than two or three out of ten could pass. Only the most brilliant and accomplished of the students could hope to enter the portals of Nalanda. Once the student was admitted, he was in for discipline of a severe kind. Hiuen-Tsang notes that during the several hundred years it endured Nalanda did not witness a single guilty rebellion. And the students who assembled here belonged to diverse schools and creeds and countries, but there was perfect harmony. A historian has aptly described Nalanda as "an experiment in liberality of teaching"—students discussed and disputed on an intellectual plane only, and differences did not jeopardize happy human relations. The entire university lived and progressed as one family. It is interesting to note that the general affairs of the university were administered by a democratic body of the students themselves.

Although the university was nominally the centre of Mahayana Buddhism, it was in fact a temple of higher learning in all arts and letters known to the age. I-tsing mentions that the compulsory subjects taught included grammar and lexicography (*śabdavidya*), arts and crafts (*śilpasthanavidya*), the science of medicine (*cikitsavidya*), logic (*hetu-vidya*), and philosophy (*adhyatmavidya*). Texts of the eighteen Hīnayana schools, Samkhya, Yogaśastra, astronomy and Tantras were also taught. Nalanda was the centre of the diffusion of Mahayana culture. In the Nalanda University were made a large number of excellent bronze images of Tantric deities connected with *vajrayana, tantrayana* and *kalacakra*. It directly influenced the art of Java.

The educational method was chiefly tutorial. Small groups of five or six students were under the care of a teacher. The students not only listened to the lectures of the most eminent professors in the land (there were arrangements for a hundred lectures every day) and pored over the

valuable texts in the library, but engaged themselves in continual discussions. The art of formal disputation played a leading rôle in the educational system at Nalanda. Sanskrit was the medium of instruction, and the contribution of Nalanda to the development of Sanskrit literature is immense.

The needs of the students in regard to boarding, lodging and clothing were looked after by the University; and the education was free. Towards the maintenance of this huge establishment went the revenue of about two hundred tax-free villages. The royal support and the public interest rendered the University self-sufficient and a rewarding place of higher learning and research, until the twelfth century, when the heartless Muslim invaders led by Bakhtiyar Khilji destroyed it completely. The buildings were razed to the ground, the library was burnt and the monks were massacred. But it should be noted with pride that Nalanda never declined: it died at the height of its glory.

There were, besides Takkasila and Nalanda, other centres of learning such as Valabhī in Western India, which had a leaning towards Hīnayana; Vikramaśīla near Nalanda, founded in the eighth century by King Dharmapala; Jagaddala founded by Ramapala of Bengal in the eleventh century; and Odantapurī of the Pala Kings. In all these, secular learning was at least as important as the sacred: often it was more important. The educational establishments of this period served their purpose exceedingly well; for in the stabilization, development and expansion of Indian culture their rôle is definite and significant.

S. K. RAMACHANDRA RAO

THE EDITOR regrets that owing to an unexpected mechanical difficulty at the press the diacritical mark had to be omitted from ā throughout the above article. The words affected follow in their proper spelling, and are arranged in the order of their first occurrence: *vihāra*, Vikramaśīlā, Mithilā, Jāgaddalā, Takkasilā, Nālandā, *ācharyaḥ*, *vidyā*, *Mahāvagga*, *Jātaka*, *gaṇanā*, *lekhā*, *āyurveda*, Gāndhāra, Kushāṇ, Vāsudeva, *Vedānta*, *vyākaraṇa*, Pāṇini, Cāṇakya, Komārabhatta, Vardhamāna Mahāvira, Kumāragupta, Vikramāditya, *Sanghārāma*, Śilāditya, *Sūtrakṛtānga*, "*vasyām ambudharāvalehi śikharaśreni-vihārāvali-mālevordhvavirājini*," Mahāyāna, Ratnasāgara, *Śrīmadvihāraparivaraviśhūṣita*, Śāntarakṣita, Kumārajīva, Paramārtha, Dharmapāla, Prabhāmitra, Dignāga, Rāhulabhadra, Āryadeva, Nāgārjuna, *dvārapaṇḍita*, *śabdavidyā*, *śilpasthānavidyā*, *cikitsāvidyā*, *hetuvidyā*, *adhyātmavidyā*, Hīnayāna, Sāṃkhya, Yogaśāstra, *vajrayāna*, *tantrayāna*, *kālachakra*, Dharmapāla, Rāmpāla and Pāla.

NEW BOOKS AND OLD

"A JOURNEY TO REALITY"*

THIS is a remarkable book and its author, a distinguished surgeon and thinker, deserves our respect for laying bare so fearlessly and clearly his spiritual development, his honest self-questioning, his sustained effort at discovering his true Self in relation to the Great Mystery. As a personal record of spiritual striving, of seeking the Truth, it is revealing. The author leads his readers on his own journey to Being, to Reality. It is a long journey which begins with Plato and Plotinus, passes the great mediæval mystics and ends with recent and present-day philosophers and scientists. In a sense it is an Odyssey of a soul yearning for self-fulfilment and communion with a greater Self (I intentionally avoid the term "God"). Synthesis is always something personal, subjective. If it is based on so personal an experience as the author's it cannot be expected to serve as a pattern to others who have not had and perhaps are not likely to have the same experience.

Far be it from me to belittle and criticize what, for Dr. Walker, has been a profound spiritual and intellectual experience; something leading to peace of mind, to self-consciousness, to knowledge of Being, to a feeling of Oneness with, again, I cannot say: God.

This leads me to registering my own growing uneasiness that it is not only dangerous to rationalize self-revelation into an "Intelligent Man's Way to God" (if I may coin such a term), but that it is also not enough to proclaim the unity of religions and to want it, without being acutely aware that only if we are deeply rooted in one religion can we hope to contribute to that unity which we all desire. The first, elementary requirement is understanding and the will to understand the character of the religions which we want to unite by stressing what they have in common: aim and purpose. Here I must admit that the ideas which Dr. Walker has about Judaism and Islam cast doubt on the successful synthesis of the great religions which he desires, and which synthesis alone seems to hold out any hope of halting the trend to wholesale destruction and the working towards a peaceful co-existence of all men, who are not alike in greed and lust but kindred in spirit, in their longing for justice, peace, brotherhood and love.

We are all aware that technical advance has not led to spiritual advance. Intellectual or artistic greatness is not often matched by goodness of character, by good fellowship and mutual trust and helpfulness. It is no wonder that the author turns eastwards towards Buddhism. The West has failed to do for the heart and the soul what it has achieved for the inventive, rational mind. The world is one only for destruction by atom and hydrogen bombs. We have discovered mass media for extinction. The mass media of communication have so far not brought us a whit nearer to one another.

We are in danger of relapsing into barbarism. With admiration and much profit I have read what Dr. Walker has to say about consciousness. Here the scientist in him is at his best. He

* *So Great a Mystery*. By KENNETH WALKER. (Victor Gollancz, Ltd., London. 224 pp. 9158. 18*s*.)

lucidly explains not only the theories of modern psychologists, but he relates their findings to the truly human quest for self-knowledge and self-fulfilment. But I ask myself what good is consciousness without a conscience? A conscience demands knowledge, but a different knowledge which goes beyond what man can find out. We know what is good for us (or at least we think we know), but if we want to unite mankind we must apply absolute standards, accept a Good which may well be out of reach for fallible man, but which is at least the same for all and not bad for others than ourselves. That Good we might discover in ourselves, God may be within us, and we may discover the fact by becoming conscious of our real Self.

Dr. Walker is a mystic, and he sees in mysticism the fulfilment of man's quest for truth, for wholeness, for knowledge of self, of being, of reality. He acknowledges the necessity for ritual, for form, but he does not think much of religions which stress behaviour, like Judaism and Islam. He is entitled to think that Judaism is a fossil, that it is what the New Testament polemically says of Scribes and Pharisees. But this view blinds him to the real nature of the religions that he considers legalistic. They rightly stress ethical behaviour, the harmony between consciousness and conscience, the need for a discipline to achieve that harmony. These religions think that by being humble, by doing right, by loving our neighbour as ourselves, we become conscious of God in knowledge and love.

If we aim at a world religion which will unite us all for life and not for death, for constructive peaceful work and not for mutual destruction, we cannot achieve such desperately needed unity by grafting Vedism on to Christianity for example. As a theosophy Vedism, expounded so lucidly and persuasively by Dr. Bhagavan Das, is certainly a splendid way to the identification of God and man. But this is not the way a Jew or Christian or Muslim sees it. Now Dr. Walker knows the difference, of course, and actually says that we need different religions. But he does not seem to realize that these differences have become more pronounced and hard in the historical process over a long period of time and that they result in a difference in approach which is again historically conditioned. Hence the ways to the same goal must needs be and remain different in accordance with the historical consciousness of the adherents of those religions. It is not nominal Jews, Christians or Muhammedans I have so much in mind as conscious believers in these faiths.

The mystical union with what is called God or the Good or Truth or Love is vouchsafed to the few and on rare occasions, as a rule. Regretfully, I doubt whether Mysticism of the Jewish, Christian, Muslim or Buddhist types can ever secure for the large masses of spiritually hungry, non-mystically inclined persons that intimate union of consciousness which I personally consider indispensable if we ever want to build a united front of truly human minds and souls all over the globe which, thanks to technical advance and ingenuity, has become so small.

If I appear sceptical about Dr. Walker's solution I am none the less grateful to him for having written this sincere confession of his personal way to God. I hope it will compel others who may have doubts like myself to search their own hearts and minds and to think afresh about this perennial problem of self-fulfilment, even if they cannot accept for themselves mystical self-abandonment as the answer to their quest for God.

ERWIN I. J. ROSENTHAL

The Development of Neo-Confucian Thought. By CARSUN CHANG. (Vision Press, Ltd., London. 376 pp. 1958. 50*s*.)

Early Confucianism was a code of personal conduct and a method of government rather than a religion or philosophy. But during the Sung dynasty (960-1279) the Neo-Confucians created a metaphysical system in order to defend the moral and practical values of Confucianism against Buddhism, which had brought from India a philosophy intellectually more coherent than any previously known in China.

Very little is available in Western languages about this movement; yet although the Sung philosophy shows less variety and originality than that of the great creative period of the "Hundred Schools" (500-200 B.C.), it is also much closer to the Western ideal of a consistent philosophical system. Dr. Chang has given us, for the first time in English, a comprehensive account of the movement from its beginnings during the T'ang dynasty (618-907) to the end of the Sung, including lengthy extracts from the writings and sayings of all the major Neo-Confucian thinkers. Dr. Chang writes on p. 40:—

> I have meticulously avoided making any distortion which would seem to bring Chinese philosophy closer to Western thought than it actually is.

It seems doubtful, however, whether Dr. Chang quite realizes the difficulties involved in making good this claim. His usual method of introducing a Chinese concept is simply to identify it with a familiar Western concept, making no attempt to analyze the differences between them. The uninstructed reader is bound to draw the misleading conclusion that the Neo-Confucians used the same concepts that he uses, such as Reason (*li*, or *ri* in Dr. Chang's transliteration), Matter (*ch'i*) and Truth (*ch'eng*), but in an unpardonably vague and muddled way. There is room here for only one example. One of the two basic terms in Neo-Confucianism is *ch'i*, "breath, air." The *ch'i*, sometimes pure and freely moving, sometimes impure and inert, is the basic material of the universe; things are conceived, not as composed of solid matter, but as condensing out of and dissolving into breath or air. The difference between *ch'i* and matter leads to important differences between Chinese and Western ways of thinking about the world; thus, while the tendency in the West has been to think of matter as inert unless moved from outside, *ch'i* is self-moving unless clogged by its impurity. If such distinctions are not made plain to the reader, nothing which the Neo-Confucians say about *ch'i* is likely to make much sense. Yet Dr. Chang introduces *ch'i* without mentioning that it is in the first place breath or air, simply observing, without explanation or qualification, that it "may be interpreted as 'matter' or 'being.'" (p. 171). The fact that a regrettably large number of the quotations from Neo-Confucians sound nonsensical in English is not due to any weakness in Dr. Chang's English, let alone his Chinese, but to his failure to look squarely at this type of problem.

A. C. GRAHAM

Prophecy in Islam: Philosophy and Orthodoxy. By F. RAHMAN. (George Allen and Unwin, Ltd., London. 118 pp. 1958. 15*s*.)

This first systematic study of the theory of prophecy in Islam is important and valuable. The subject has been treated before by a number of scholars over the last twenty years or so, but not, as here, by and for itself. Dr. Rahman concentrates on Al-Farabi and Avicenna among the *Falasifa*, the Mus-

lim philosophers. His exposition of their theories as such and in their relation to Greek and Hellenistic ideas, advances the discussion appreciably and represents a decisive contribution to a better understanding of this puzzling and complex problem.

In tracing the theory to classical Greek and Neo-Platonic, and especially to Stoic sources, he has benefited from the work of Dr. Simon van den Bergh to whom, as a fitting tribute, the book is dedicated. But it may be asked whether he does not perhaps overstate his case when he tries to find for the Islamic component of that theory a source in Panaitius. The political character of prophecy need not be derived from Stoic "civil theology" but can be adequately explained by the character of Islam and its founder-prophet and first ruler, Muhammad.

Revelation takes the form of law: hence the common ground between Greek and Hellenistic political thought and mediæval Muslim, Jewish and Christian thought. Parallelism there undoubtedly is, but despite Dr. Rahman's brilliant analysis the existence of literary influence and borrowing does not seem to be clearly established.

This is, however, not the place to enter into a detailed criticism of a thoughtful and stimulating study supported by a wealth of relevant, learned notes. It is somewhat surprising that Averroes should largely figure in the notes only and not have received separate treatment. Is it because his concept of prophecy is traditionalist and does not agree with that of the *Falasifa*?

The book is divided into three chapters. The first deals with the Muslim philosophers' Doctrine of Intellect. It sets the tone of the investigation and clearly demonstrates the Greek origin of this doctrine. The discussion of the prophetic intellect leads on to the second chapter, on "Prophecy," with its subdivisions: The Intellectual Revelation; The Technical or Imaginative Revelation; Miracles, Prayer, Theurgy; The Mission and the Law. It is in this section that one misses references to other scholars who dealt with prophecy in Islam, with the exception of P. Louis Gardet who comes in for criticism. It seems to the present reviewer that P. Gardet's sensitive, profound interpretation of the religious thought of Avicenna remains supreme. In particular, it does full justice to the Islamic elements of Avicenna's theory of prophecy, more so than Dr. Rahman's analytical study with his emphasis on Stoic antecedents. The third chapter grapples, under the title "Philosophical Doctrine and the Orthodoxy," with the opposition of Muslim theologians and post-Ghazalian thinkers to the *Falasifa*, with relevant illustrations, from Ibn Hazm, Al-Ghazali, Al-Shahrastani, Ibn Taymiya, and Ibn Khaldun.

Disagreement on points of detail, or a different emphasis, must not be allowed to minimize the real value of this detailed study of the crucial problem of prophecy and law in Islam as it is seen by its theologians, philosophers and historians, and is here set out by Dr. Rahman with so much learning and penetration.

ERWIN I. J. ROSENTHAL

Aditi and Other Deities in the Veda. By M. P. PANDIT. (Sri Aurobindo Study Circle, Madras. 185 pp. 1958. Rs. 3.00)

Who are the Vedic deities — mere personified natural phenomena or manifestations of the Supreme Divinity — and what is their significance to us? These are the main subjects of discussion in this collection of learned articles originally contributed to the journals of the Sri Aurobindo Ashram. Shri Pandit confines his study to only Aditi, Surya and the Maruts, though

other gods like Agni, Indra and Varuna are often referred to and their invaluable help in divinizing human life is emphasized. To him Aditi, far from being a symbol of freedom or an object of allegory or a name indicating a vast expanse of space, as Western scholars have differently thought, is verily the Mother of Gods, the Matṛtama. Surya, likewise, is not our visible geographical Sun but "the supreme Effulgence in the highest firmament above," to quote Shri Kapali Sastriar, to whom, by the way, the present book is inscribed. And the Maruts are neither personified souls nor storm-elements but children of Rudra and Prishni almost unparalleled for their benevolence and beatitude. Only a Yogi and seer like Sri Aurobindo could truly and succinctly describe their divine mysteries:—

> The Vedic Deities are names, powers, personalities of the Universal Godhead and they represent each some essential puissance of the Divine Being. They manifest the cosmos and are manifest in it. Children of Light, Sons of the Infinite, they recognize in the soul of man their brother and ally and desire to help and increase him by themselves increasing in him so as to possess his world with their light, strength and beauty.

Instinctively one nods assent to this view of "divine companionship and alliance." With its bold, attractive print and get-up, this volume, within whose pages lies unfolded a wealth of scholarship and research, must make its appeal to many readers.

R. BANGARUSWAMI

Classical Persian Literature. By A. J. ARBERRY. (George Allen and Unwin, Ltd., London. 464 pp. 1958. 35*s*.)

Professor Arberry's aim in this book is, while taking note of recently published material, to give an account of classical Persian literature in one volume

> for the assistance of students coming newly to the subject, as well as for the enjoyment of the wider public interested to discover the sum of what the poets and writers of Persia produced during the golden age.

In contrast to E. G. Browne's massive *Literary History of Persia* this work pays little attention to the historical background, which is briefly sketched in the Introduction. The body of the work is thus devoted to the writers themselves and to specimens of their writing (in translation). These are sometimes made by himself, sometimes taken from a wide variety of European works. Occasionally different versions are given for the sake of comparison. This leads naturally to an account of the growth of European interest in the chief figures and of the attempts to give European renderings of the poems of men like Hafiz and Jami.

Classical Persian literature commences in the tenth century and its course is followed to the end of its golden age with Jami in the fifteenth century. Every literary figure of note is discussed. The views of critics through the centuries on the merits of the great writers are given, together with Professor Arberry's own estimate of the present state of opinion. Outstanding literary problems are noted, and the questions at issue outlined.

One surmises that Professor Arberry was chiefly concerned with "the enjoyment of the wider public." The main facts are all given, but given in such a readable style that one fails to notice how much has been packed into four hundred pages, while one is being carried forward by the fascination of the material itself. Many people are now concerned to promote deeper mutual understanding between East and West. This book is undoubtedly an important contribution to the growth of that understanding.

W. MONTGOMERY WATT

Ramayana. By SHUDHA MAZUMDAR. (Orient Longmans, Bombay. 540 pp. 1958. Rs. 10.00)

While on her way to a Social Service Conference in Madras during the difficult days of 1947, the author found herself in a train which was held up at a little wayside station for 42 hours. Travelling with her was a young American Quaker whose interest in Indian life and thought appeared to be endless, and in answer to whose queries she related various incidents from the *Ramayana.* Her interlocutor was so impressed that she made the author promise to write them down for the benefit of Western readers, and this promise has now been redeemed.

Shrimati Mazumdar bases her excellent translation on the Krittivasa *Ramayana,* the Bengali version of this great national epic, which, since Krittivasa was a poet in his own right, has been embellished by additional incidents and picturesque local colour. Shrimati Mazumdar's simple but effective prose proves an adequate medium for narrating this familiar but eternally acceptable tale with its inspiring portrayal of Rama as the ideal son, the ideal king, the ideal hero, the beloved of the gods; of Sita the ideal wife; of Lakshmana the exemplary brother; and Bharata whose fraternal devotion knew no bounds. The inspiring Ormuzd-Ahriman struggle, culminating in the triumph of good over evil, the atmosphere of fantasy symbolizing profoundly philosophical truths, the loftiness, vigour and poetry of this great epic, emerge vividly in the present translation. The book successfully fulfils the purpose for which it was intended and will appeal to readers in this country as well as in the West for its simplicity and charm.

HILLA C. VAKEEL

Religious Guidance. By JACOB LEIBOWITZ. (Philosophical Library, New York. 100 pp. 1958. $ 2.75)

This book will be of interest to those who are seeking but have not yet found a philosophy of life. Not that they will find here any ready-made philosophy or religious guidance. The value of these ninety short but stimulating articles is that they point, in very simple language, to principles which every seeker must sooner or later use, in his own way, to establish in his life that sense of the presence of God, that spiritual insight, which is the very foundation of religious life.

Rabbi Jacob Leibowitz, of New York, is a former Vice-President of the Rabbinical Council of America and holds many religious offices in both an executive and advisory capacity. He is the author of several books and is equally active in civic and welfare organizations. It is clear that his writing is based on the thoughtful interpretation of a wide range of experience of people and the problems that beset them in the modern world. His articles here give brief hints on such subjects as marriage, juvenile delinquency, fear, guilt, suffering, prayer and brotherhood, and fall into four sections, "We and Ourselves," "We and Our Family," "We and Our God" and "We and Our Fellow Men."

The most common reaction to life's problems centres upon an attempt to alter circumstances. It is a great thing to learn, as the Rabbi emphasizes in various ways, that change must first be subjective and is "best accomplished by developing a love for God and for higher spiritual values."

IRENE R. RAY

Church and Race in South Africa. Papers from South Africa, 1952-57, Illustrating the Churchs' Search for the Will of God. Edited by DAVID M. PATON. (SCM Press, Ltd., London. 127 pp. 1958. 8*s.* 6*d.*)

The Rev. David Paton, well known for his work in China and for his outspoken criticisms of the pattern of Christian work there, has selected a number of papers from South Africa, 1952-57, to show how Christians there are coming to terms with the current tragic troubles, and to help people outside to gain a greater and more compassionate understanding of the Church's struggle with the race problem. The documents are printed as they were received and the clearly distinguished editorial comments are designed only to make the context clear. The selections from the charges to the Synod of the Diocese of Johannesburg by Bishop Ambrose Reeves make clear what is the mind and purpose of that courageous, clear-minded but often ill-reported Christian leader.

G. C. Grant, one-time captain of the West Indies Cricket team, gives a simple, poignant account of the events leading to the liquidation of Adams College, Natal, of which he was principal. No comment or underlining is needed to make clear what can happen to an institution about which the President of the Alumni Association can write:—

> Adams College stood for important matters of faith, one of which was that all men are brothers regardless of race and colour and should live as such.

Other and briefer documents throw light on the views of the Dutch Reformed, Roman Catholic, Methodist and Presbyterian Churches. The book ends with poems and prayers, *e.g.*, W. Blake's "The Little Black Boy," and a prayer for integration used in Zululand. Two pages are left blank "for additional prayers." We can make no fitter comment on this book than to say that it is likely that many readers will wish to make use of these.

MARCUS WARD

A Search for Man's Sanity: The Selected Letters of TRIGANT BURROW *with Biographical Notes.* Foreword by HERBERT READ. (Oxford University Press, New York. 615 pp. 1958. $ 8.75)

The psychoanalytic movement as it originated with Freud did yeoman's service in bringing to light many of the most obscure regions of the human mind. But the theoretical bias with which Freud worked was highly speculative and soon some of his most prominent disciples like Jung and Adler were forced to secede from the movement and form their own independent schools of interpretation. Dr. Trigant Burrow also began his work as an orthodox Freudian in the United States, but, faced with some new problems, found the Freudian position inadequate and unsatisfactory. He supplemented the individual analysis of Freud with a group analysis and emphasized social factors in the development of mental disorders. Naturally this deviation from the individualistic approach of Freud was not to the liking of orthodox Freudians, and he was often misunderstood and criticized. But his social approach was appreciated not only by sociologists but also by men of letters like D. H. Lawrence and Sir Herbert Read.

In the selected letters now published in this volume we feel the impact of a genial personality and of a man who was inspired all through his life by a feeling of human fellowship. He wanted all of us to feel the bonds that unite us and worked against every form of factionalism. His letters also reveal a healthy belief in the power of

persuasion to convince the critic and to convert him to one's own standpoint. We find in this volume interesting and illuminating letters addressed, among others, to Freud, Jung, Havelock Ellis, D. H. Lawrence and Sherwood Anderson.

Dr. Burrow attempted to understand human conflict or tension not in the isolated individual but in its socio-biological context. Hence his faith in group analysis. It must be noted, however, that any psychological approach, be it individualistic or social in its orientation, cannot do justice to the metaphysical roots of the human mind and can only regard religion at most "as a symbolic attempt on the part of man to reach a more co-ordinated type of experience and behaviour." But Dr. Burrow's social therapy and his emphasis on the social implications of nervous disorders are of lasting value and provide a wholesome corrective to the unwarranted generalizations of Freudians.

At a time when tensions are growing in society and conflicts abound, the publication of the letters of a man who was a pioneer in this field of study is most welcome. They may give some new clues to the understanding of tensions and encourage us to assess the problem of individual conflicts in a new light.

S. VAHIDUDDIN

Discovering the Real Self. By E. F. MCDANIEL. (Philosophical Library, New York. 116 pp. 1958. $ 3.75)

This is not a book on psychology. It is a layman's exposition of the ideas of Korzybski, which he called by the name General Semantics. It is not on the semantics which philosophers like Carnap have been expounding. Korzybski means by "semantic reactions" emotions, likes, dislikes, language, etc., which are reactions of the human organism to the environment.

It is the contention of this book that each man is a group of processes — not a substantial identity — in an environment, and cannot and should not be understood apart from it. But mistakenly man takes himself to be apart from the environment, develops a language as if he is a body, mind or soul (p. 61), misunderstands the world and misinterprets himself. Aristotelian logic was based on this misinterpretation and gave rise to a number of false ideas like God, sin and punishment, which have produced immense human suffering. If man follows the non-Aristotelian logic of Korzybski and develops a new language which gives a true picture of the world processes, he will react to the world as he should, and the world's evils will come to an end.

The book is interesting to read and contains interesting ideas like plants as chemistry-binders, animals as space-binders and men as time-binders. But one wonders whether Aristotelian logic committed such a great crime as this book makes out. And why should philosophy start with the basic physical processes in order to understand man and not with man's conscious being, of which he is more sure than of anything else? These questions remain unanswered. However, none will deny that scientific knowledge is necessary for the proper adjustment of man to his environment. But one again doubts whether the evils of the world are mainly due to the language we use. All the great philosophical and religious traditions, not only of the East but also of the West, declare that man's ethical nature must progress before moral and social evil can be overcome. Regarding physical evils, certainly man's knowledge of the environment can help in reducing them, again provided his ethical nature is healthy. The

Indian thinker would say that ethical progress is more important than progress in the reconstruction of language. Along with ethical and scientific progress, progress and purification of logic and language also can take place.

P. T. RAJU

Leaves from Philip's Scrapbook. Collected by ALICE GILBERT. With a Foreword by SIR ADRIAN BOULT (C. W. Daniel Company, Ltd., Ashingdon, Rochford, Essex, England. 80 pp. 1958. 6*s*.)

These spiritualist writings are a continuation of earlier "communications" — *Philip in Two Worlds,* etc. — Philip having been the only son (killed in an accident) of Mrs. Alice Gilbert, B.A., D.LITT. She refers to "his gay, slangy, acutely penetrating mind," but the style throughout, whether labelled Philip, the unknown Master or Alice, is consistently that of a sensitive literary person who has obviously read (but does not acknowledge, except in very general terms) *The Secret Doctrine* by H. P. Blavatsky, and probably some of the spiritualistically-influenced Neo-Theosophical works. A random quotation reads:—

> ...there is no Space in Reality.... There seemed to be a consensus of BEING, gleaming deep brilliant gold in the "landscape." It was a part of the very "air" and yet, it was BEING. I do not know if they had individual Egos, for the whole lay wrapped in brooding ecstasy.

Mrs. Gilbert challenges "those psychologists and others who frown on any idea of communication with other levels of existence, to explain me satisfactorily otherwise!" Yet in the next sentence she refers to the "strange elusive processes of the thought world,' and she would gain from reading more by the "early occultists," such articles, for example, as "The Sheaths of the Soul" by W. Q. Judge, which indicate the nature of the vast varieties of consciousness and range of sensoriums open to the inner astral man, and which prove so deluding, unless one is trained to interpret them correctly.

E. W.

The Atomization of Modern Art. By MAX PICARD. Translated by S. GODMAN. (Vision Press, Ltd., London. 38 pp. 1958. 10*s*. 6*d*.)

It is impossible to do justice to this essay in a couple of hundred words, for it is nothing less than a *critique,* written with masterly brevity and point, not only of contemporary art, but also of the contemporary man who produces it and of contemporary society which produces him. Its title would have been more correctly and meaningfully translated as "Atomization in Modern Art," Professor Picard's concern being to show how the abstract art of today corresponds "to the disintegration of reality itself and the disintegration of consciousness," and how "the atom bomb which cannot tolerate the existence of any surviving wholeness is the consummation of this process."

He does so with extraordinary insight into the plight of contemporary Western man, whose cardinal error is egocentrically to regard himself as an autonomous and self-existent creature. As such he is lost, divorced from any reality greater than his own, self-alienated from the ordered universal whole in which he has his being, and capable of creating nothing but that which is as fragmented and disorderly as himself. As a summary examination of the human

condition as it is reflected in a single human activity at the present time this essay could not be surpassed.

R. H. WARD

A TIME FOR SILENCE

A POINT that needs constant reiteration is that it is the human mind, with its separative reasoning, and its love of comparisons, that makes for disunity among men, especially when that mind rests on a basis of unconscious desire and conditioned habits. J. B. Corbett Jowett, Lecturer in Philosophy, and Fellow of Balliol College, Oxford, amplified the point in a most stimulating way in a wireless talk reported in the *Listener*. He said:—

In politics there are times for silence, just as much as there are times for speech. While there are occasions when men require the proclamation of a common faith, there are others when it is only in the silence of theory that new common actions, and so eventually new common thoughts, can start to grow. We are living now in such a twilight. The price of human survival is that we all must sacrifice at least part of our political ideas; but these ideas are so fixed and comprehensive that we cannot make concessions or argue our way out of them to something new.

But all political experience suggests that in this kind of situation there is only one profitable method of attack. We must try not to think of any social issues in the set terms prescribed by either theory, however much we may prefer the one competing system to the other. More, we must refuse to debate their merits. More, we should not even raise the question of debate between them. Instead, all our attention must be fixed upon the practical points which any settlement involves; and any introduction of an ideological theme, no matter how congenial, should be put aside as pointless. That is the way in which, for instance, Catholics and Protestants came to live in peace with one another. No point of doctrine was ever settled, no agreement to differ was ever reached, but thought and action were divided by a quiet scepticism, and new forms of common action grew up between parties who seemed to be irreconcilable.

The mystics have always taught that when the mind is freed from the passions below, then it can begin to reflect the compassion from above. "A quiet scepticism" of our lower mind is good preparation for wisdom. Yoga, or union, is both equanimity of mind and skill in the performance of action.

THE INDIAN INSTITUTE OF WORLD CULTURE

[WE PRINT below the interesting survey of the transmission of medical ideas which was made by **Major-General S. L. Bhatia, I.M.S. (Retd.)** in a lecture to the Indian Institute of World Culture, Basavangudi, Bangalore, under the chairmanship of Shri T. Singaravelu Mudaliar, on August 12th, 1958. It has been a little condensed to meet the limitations of space.—ED.]

GREEK MEDICINE IN ASIA

MEDICINE is the oldest of Sciences. Theology and Medicine were the earliest manifestations of the growth of the human intellect. In India, we have three main systems of Medicine, namely, the Ayurvedic, the Unani and the Modern System. The Unani is the Old Greek system of Medicine, which came to India mainly with the Muslims, although there was contact between Greek and Ayurvedic medicine at a much earlier period, some centuries before the Christian era. Modern Medicine, in fact, is Greek Medicine as it developed in Europe after the Renaissance. It came to India from the seventeenth century onwards owing to our contact with the British and other Western nations.

We shall now confine our attention mainly to the Old Greek or Unani system of medicine, and study how it came to India and other parts of Asia.

The ancient Greeks took their knowledge of medicine mostly from Egypt and Babylon. They were also influenced by the Ayurvedic medicine of the Hindus in India. This happened when Alexander the Great invaded India in 327 B.C. At that time Ayurvedic medicine was in a flourishing state. It is recorded that Alexander was much impressed with the Hindu physicians' skill and even took some back with him to Greece.

Greek Medicine came to Asia again at a later period, the history of which we shall attempt to explore.

The rational attitude towards life which the Greeks developed influenced their attitude towards disease and death. The greatest of Greek physicians was Hippocrates, who is commonly known as the "Father of Medicine." He was a contemporary of Plato, and was born in 460 B.C. at Cos off the Coast of Asia Minor. He died about the year 357 B.C. He taught medicine in the Medical School at Cos and also lectured and practised at Athens and other Greek cities. His teachings are contained in the *Corpus Hippocraticum* (Hippocratic Collection). It is full of knowledge and wisdom and is as fresh today as it was when it was written. It includes the treatises "Aphorisms," "Prognostics," "Epidemics," "Diet," "Acute Diseases," "Wounds of the Head," "Airs, Waters and Places" and the Physicians' Oath.

It was a brilliant period in the history of Greece. The great achievement of Hippocrates consists in having dissociated medicine from theology and magic. He laid stress on the clinical examination of the patient more than on anything else. He introduced ethical principles into the practice of medicine, which are much the same as those laid down by Charaka and Sushruta, who preceded Hippocrates by centuries. The famous Oath of Hippocrates is known all the world over and still forms the basis of the ethics of the medical profession today. He

raised medicine to the status of a science and placed it on a high pedestal by combining it with the humanities.

Hippocrates also propounded a humoural theory of disease. He suggested that the human body had four qualities — dry, moist, hot and cold — and four humours, *viz.*, blood, phlegm, black bile and yellow bile. Derangement of one or more of these humours caused sickness. This hypothesis is very similar to the theory of *Tridosha* (*Vata*, *Pitta* and *Kafa*) of Ayurvedic medicine.

Then came another great man, Aristotle (384-322 B.C.), who was a pupil of Plato. He was not a practising physician himself, but included medical science in his comprehensive studies. Like Hippocrates he insisted on the scientific method in studying health and disease.

After Aristotle the glory of Greece began to fade, and the Hippocratic tradition moved to Alexandria in Egypt. Here a medical school was established about the year 300 B.C., where the teachings were those of Hippocrates. The sciences of anatomy and physiology were here studied and taught. This was made possible by the introduction of the dissection of the human body. Owing to the custom of mummification of the dead bodies in Egypt, the Egyptians had gained a fair knowledge of the human body.

By the first century of the Christian Era the centre of civilization had shifted from Greece to Rome. But medicine in Rome was Greek medicine and all the great physicians in Rome were Greeks.

For long after the death of Hippocrates there were no genuine doctors in Rome. Greek doctors made their first appearance in Rome about the beginning of the second century B.C. In 90 B.C. Asclepiades, a Greek physician, appeared in Rome. He was born at Bythnia, educated at Athens and attended the Medical School of Alexandria. He quickly gained in reputation and was known as the Prince of Physicians. In treatment he showed a marked preference for suitable diet, massage and rest over the administration of drugs. He was a keen and patient observer and was responsible for classifying diseases into acute and chronic.

The greatest figure in Greco-Roman medicine after Hippocrates was Claudius Galen, who was born in 131 A.D. in the town of Pergamus in Asia Minor. He studied medicine at Alexandria, which had the best Medical School at the time. He also visited Greece. In 162 A.D. he came to Rome. Marcus Aurelius was then the Emperor, and Roman civilization was at the height of its glory. Medicine in Rome had not advanced to the same extent as in Greece. There were many sects and schools of thought. Galen soon became the most renowned physician in Rome. He wrote a great deal. During his lifetime, he is said to have written some five hundred treatises on medical subjects of which a hundred have survived. He practised dissection, but, as dissection of the human body was forbidden in Rome, he dissected monkeys and other animals. He was truly a scientist and believed in the experimental method.

Galen died in 200 A.D. His influence remained dominant in medicine during perhaps 1,200 years. He codified all Greco-Roman medicine from the time of Hippocrates and made many contributions of his own. His writings were the standard textbooks in medicine for centuries. His authority remained supreme, and this unfortunately served as a check to further progress.

After the Greek civilization went down, its culture first continued in Alexandria and then at Rome. When the Roman Empire broke up, its culture disappeared from Europe for a thousand years. After the death of Emperor Marcus Aurelius, the Roman

Empire began to crumble, and Rome itself became untenable. The seat of Government was transferred to Constantinople, and with it went the science of medicine. The medical schools disappeared. The Greek manuscripts were lost or destroyed. Medicine was no longer a science. For centuries, it seemed as if Hippocrates and Galen had laboured in vain.

While in Europe medicine as a science seemed to be at a standstill for centuries after the fall of Greece and Rome, the light of knowledge had not been altogether extinguished. Many of the works of Hippocrates and Galen and other Greek physicians had been safely evacuated to Constantinople, where they were carefully preserved. From Constantinople this knowledge spread to Arabia, Mesopotamia and Persia.

A study of the historical development of medicine in Persia and Arabia shows that medicine there was partly Greek and partly Indian. The Nestorians were chiefly responsible for the establishment of Greek medicine in Persia, where they opened several schools and hospitals, including the well-known medical school at Jundisapur. After Islamic conquests, Persian medicine passed under Arabian influence.

At the time of the Moslem conquest of Syria and Iraq, Greek culture and science were in the hands of Syrians, who had adopted Christianity early and had become very ardent missionaries of that Faith. Their missionary zeal took them to India, Ceylon and Central Asia and China, where they took also something of Greek culture and science with them. We still have many Syrian Christians in South India.

The Nestorians or East Syrians were the followers of Nestorius, a Syrian monk, who became Patriarch of Constantinople in 428 A.D. They were students of the Greeks, from whom they took their philosophy, medicine and sciences, and became the custodians of Greek culture. They translated most of the Greek classics into Syriac. They established many schools, but the one at Jundisapur became a very famous school of medicine. When they went to Persia to escape persecution, they took Greek culture and science with them. Later, after the Arab conquests, it was mainly the Nestorians who introduced Greek science, including medicine, among the Arabs. During the fifth and sixth centuries most of the Greek works of Aristotle, Hippocrates, Plato, Pythagoras, Homer and of many Greco-Roman authors had been translated into Syriac. Thus, when Islam was established in Syria and Iraq, a ripe civilization was ready to transmit Greek and Persian science and culture to the Arabic-speaking world. The Jews and Zoroastrians also helped in transferring Greek culture, including Greek science and medicine, to Asia.

The first century of the Abbasid period (750-850 A.D.) is unique in the annals of history. It was a century of translation and preparation, and by the end of that time the Arabic-speaking world had almost all the knowledge of the time, Greek, Indian, Persian and Greco-Roman, at its disposal.

During this period the names of three Khalifas stand out prominently. Al-Mansur was practically the founder of Baghdad and one of the greatest names in Islam. He encouraged men of science and learning and was the first to have Greek and Indian classics translated into Arabic. Harun-Al-Rashid's reign is usually regarded as the Golden Age of Islam. Baghdad became the cultural as well as the political and economic centre of the world. He gave encouragement to science and culture. Al'A Min was a very learned Khalifa. The knowledge of medicine as well as astronomy, literature, music and arts became available in Arabic on a wide scale in the Empire during this period. Important manuscripts were collected, edited and translated.

It is to be observed that the progress of science and the arts, including medicine, followed very closely the fortunes of the Islamic Empire. The reserved attitude of the early orthodox Khalifas gave way to the most generous and liberal attitude of the Abbasid Khalifas, which was a great stimulus to the progress of medicine.

According to Professor Browne, the Cambridge historian of Arabian medicine, Arabian medicine is that body of scientific or medical doctrine which is enshrined in books written in the Arabic language, but which is for the most part Greek in its origin, though with Indian, Persian and Syrian accretions, and only in a very small degree the product of the Arabian mind. Its importance lies not in its originality, but in the fact that in the long interval which separated the decay of the Greek learning from the Renaissance, it represented the most faithful tradition of ancient wisdom, and was during the Dark Ages the principal source from which Europe derived such philosophical and scientific ideas as she possessed.

The translation of the Greek books into Arabic, either directly or through intermediate Syriac versions, was effected for the most part under the enlightened patronage of the early Abbasid Khalifas at Baghdad from the middle of the eighth to that of the ninth century by skilful and painstaking scholars, some of whom were Arabs of Mohammedan faith, but others Syrians, Hebrews or Persians of the Christian and Jewish faith. Some four or five centuries later, European seekers after knowledge, cut off from the original Greek sources, betook themselves with ever-increasing enthusiasm to this Arabian presentation of the ancient learning and rehabilitated it in a Latin dress; and for the first hundred years after the discovery of the art of printing, the Latin renderings of Arabic philosophical, scientific and medical works constituted a considerable proportion of the output of the printing presses in Europe.

The Arabs inspired by the teachings of the Holy Prophet, Mohammed, became the torch-bearers of learning and culture. They realized the tremendous value of the Greek and Roman literature in medicine which they had acquired. They followed these systems and wrote commentaries on them. Unfortunately, dissection was not permitted and surgery suffered on that account. Their most important scientific advance was in the realm of chemistry, with which the old *materia medica* was considerably enriched.

Two Arab physicians were outstanding, namely Rhazes and Avicenna. They played an important part not only in introducing Greek medicine in Arabia, but also in the revival of learning in Europe. Rhazes was born in 680 A.D. in the Persian town of Rai. He compiled a twenty-five-volume medical encyclopædia, based largely on Galen, and over two hundred other works. He was a very original thinker. It was he who introduced animal gut in sutures for abdominal wounds.

The second great physician was Avicenna (Abu Ali Ibn Sina). He wrote the well-known "Canon of Medicine" which was used as a textbook in European medical schools long after the Renaissance. He made many valuable contributions to medical science. He was theologian, philosopher, poet and scientist.

In the East, the Muslim influence spread to Afghanistan, Central Asia and India, and with it came the Greco-Roman medicine as taught and developed in the medical school at Baghdad. The Mohammedans first came to India in 711 A.D., and their visits continued for centuries, till ultimately the Moghul Empire came into being with Babar in the sixteenth century. The Greco-Arabian medicine which came to India with the Muslims is commonly known here as Unani medicine.

In India, the Greco-Arabian or the Unani system of medicine spread with the advent of Muslim influence, and during the reign of Moghul Emperors it reached the height of its glory. Emperor Akbar collected at his court many distinguished *hakims* (physicians) such as Hakim Abul Fateh Gilani, Hakim Rutfullah Gilani and Hakim Ainul-Mulk Siraji. According to the advice of Hakim Abdul Fateh Gilani, many hospitals were established in the kingdom. An account of these is given in *Akbar Nama* (Vol. 3, p. 3). Munshi Lalchand has referred to these hospitals in his history of Agra.

After Akbar, when Emperor Jehangir ascended the throne, he issued the following proclamation at the time of his coronation in 1014 H.E.:—

> In all big cities, hospitals should be established for the treatment of the sick and the expenses for running these hospitals will be paid by the Government.

Emperor Shah Jehan followed the example set by his predecessors and made special efforts to establish hospitals. He established one hospital behind the Jamai Masjid at Delhi in 1060, H.E., to which he appointed some well-known *hakims*.

Emperor Aurangzeb also established several hospitals in his kingdom.

Among the very able Unani physicians during the Moghul period, Hakim Ali Gilani occupies a high rank. He wrote a very fine commentary on Avicenna's "Canon of Medicine." Among others, I may mention the names of Hakim Hasan Gilani, Hakim Sanaullah Khan of Farrukhabad and Hakim Mohammad Akbar Arzani, who wrote an important book on medicine.

During the Moghul period many books were written on Unani medicine. The well-known book *Madanushifa Sikarshahi* contains commentaries on Unani medicine and incorporates many useful things from Ayurvedic medicine. Special attention was paid to the medicinal herbs in India and books written on them. Medical schools for giving instruction in Unani medicine were established at Lahore, Delhi, Agra, Lucknow and Hyderabad (Deccan).

At Lucknow Mirza Ali Khan Sahib ranked high. He was the physician of King Shah Gaziuddin-Hyder of Oudh. It is recorded that he was known by the title "Hakim-ul-mulk." Hakim Abdul Aziz established in Lucknow the well-known institution known as Takmil-u-Tibb.

There were some well-known *hakims* in Lahore, Bhopal and Rampur. In Delhi, the name of Hakim Ajmal Khan is well known, and in Hyderabad (Deccan) Mir Fazal Ali Khan. There were also Hakim Ahmed Syed Amrohi, who was Director of Medical Services in the Deccan, and Hakim Mohammad Abdul Aziz Khan Sahib, who was physician to H.H. Mir Mahboob Ali Khan Asafjah, and Hakim Syed Altaf Hussain Sahib, who was also appointed as the Director of Medical Services.

It is to be observed that, as the Mohammedans in Baghdad had absorbed Greek as well as Ayurvedic medicine, in India too, they adopted Hindu sciences and art, including Hindu medicine to a great extent. They translated many Sanskrit and Hindi books into Persian. They paid the same attention to Ayurvedic medicine as they did to Greek medicine at an earlier period. So the Unani medicine which is practised today is a blend of both Greco-Arabian and Ayurvedic medicine.

Unani Medicine, like Ayurveda, is also based on the Humoural Theory. According to it, the world consists of two types of matter, gross and subtle. The gross matter comprises Earth, Water and Air, while the subtle matter consists of Energy and Soul. For the medical man energy is of importance and it is symbolized by fire. All the elements interact with each other. In the human body four humours are pro-

duced, namely, *Khoon*, *Safra*, *Souda* and *Balgham*. These are responsible for the replacement of tissue wear and tear and for supplying energy to the body. When the humours become abnormal, they cause ill health. There is a view that under certain circumstances *ufoonath* may be caused due to these humours, which may result in diseased conditions. *Ufoonath* means the occurrence of changes leading to lowered resistance.

There were schools of Unani medicine at Lahore, Delhi, Agra, Lucknow, Hyderabad (Deccan) and other places. It came in contact with Ayurvedic medicine, from which it imbibed many important ideas about diagnosis and treatment.

Glancing at the progress of human thought through the ages, one cannot help admiring the great contributions of ancient Greece. This is how Lucretius, one of the great interpreters of Greek thought, pays homage to Greece:—

> The world was thine to read and having read
> Before thy children's eyes thou didst outspread
> The fruitful page of knowledge, all the wealth
> Of wisdom, all her plenty for their bread.
> (Bk. III. Translated by D. A. STATES)

Of all the Greek contributions to the practice of medicine, the most outstanding and permanent is the Hippocratic Oath, which is a blend of both old Greek and Indian wisdom. Gomperz calls it a "monument of the highest rank in the history of Civilization."

This, then, is briefly the story of Greek medicine as it came to Asia, including Arabia, Persia, India and other countries. Such a study enables us to appreciate the unity and universality of the science of medicine, and impresses upon us the vital necessity of making a humanistic approach to its practice.

S. L. BHATIA

LEAVES FROM A PARIS DIARY

[**Shri Baldoon Dhingra** draws a picture of a mind mature in humanism, and hence aware that it is in no conflict with a tranquil identification with the Whole, in this report of a conversation with the French critic and thinker, M. André Rousseaux. What man of letters would not aspire to "employing reasoned and tested standards; holding fast to urbanity...employing an irony that is never bitter, a tolerance that never degenerates into indifference?"—ED.]

IT IS always a treat to talk to a flashing French mind. M. André Rousseaux is not just the editor of the literary section of the *Figaro*; he is a man of great culture and refinement. His keen eyes dart, eagle-like, straight to the point. To be a critic like Rousseaux is not easy; it is enormously difficult, like swimming against a powerful current. It means keeping within a given domain, preserving a point of view; employing reasoned and tested standards; holding fast to urbanity, rejecting scorn, abuse, exhortation; and employing an irony that is never bitter, a tolerance that does not degenerate into indifference. André Rousseaux is a social and moral critic. One learns from him about the things he honours, of those he cleaves to and the moral and spiritual fundamentals which give life its meaning.

One has only to read his many volumes — six volumes of *Littérature du Vingtième Siècle* and as many on *Le Monde Classique*—to see that he never

magnifies small things or belittles great ones. Rousseaux's writing is in the best French tradition; he never cloys; his emotions colour but never dominate his thinking; and there is a steady brightness about his essays which wearies the eye of none but the mentally apathetic.

In all his essays, whether he talks about Appolinaire or Claudel, Saint-Exupéry or Martin du Gard, Teihard du Chardin or Hermann Hesse, there is a sense of unity. I listened to him the other day as he sat in his armchair in his flat in the Rue d'Assas, with every inch of the wall lined with books which he has reviewed or intends to appraise as and when the mood dictates.

André Rousseaux is deeply concerned about the crisis in humanism in our time. What Western man has called the domain of the complete man has, according to Rousseaux, been the contemplation of the entire world by man restricted to a part of himself. We must relinquish this error if we are to set humanism right and widen its meaning. After four centuries of striving to break down everything, and first of all himself, by analysis, man is coming back to a synthetic approach, to being reanimated by the soul. With that approach, every value, in every part of the world and in every part of the world's history, recovers not only its use but its place in an ordered hierarchy. André Rousseaux feels that the impulse needed today is one that will free the life of the mind from the limits within which the Western outlook has so long confined it. The essence of this new humanism is to be found in the rediscovery of long-abandoned spiritual domains.

Teihard de Chardin, Hermann Hesse, Raymond Schwab, Antonin Artaud and Saint-Exupéry are among those who have tried to create this new renaissance of the spirit. Teihard de Chardin's *Le Phénomène Humain* is a work of a stature equal to that of Bergson and Einstein. The marvellous prologue called *Voir*—to see—should, says Rousseaux, find a place in all elementary books on philosophy. Everything in life is contained in this word. To see further and better is not a fantasy, a curiosity, a luxury. To see or to die — that is the situation imposed by the mysterious gift of existence. It follows that, in a higher degree, this is the *condition humaine*, or man's estate; "for man has for dozens of centuries been looking only at himeslf." Rousseaux believes that Chardin does not merely widen the humanist view of life; he saves it.

Chardin does not want a restoration but the soul's rebirth. Chardin will write to his brother: "What gives life its richness and value is to make it larger than oneself." For Chardin's humanism is so expansive that it leads to God. Chardin, a scientist and a Jesuit priest, died only three years ago, but his influence is gaining ground each day.

I was keen to know what André Rousseaux would say about Hermann Hesse, whom I have long considered to be the supreme novelist of this epoch. If there is one writer I should personally like to meet, it is Hesse. I have often wanted to pay homage to this great octogenerian in his home in the Tessin, Switzerland, but I have not dared to intrude upon his solitude. Hesse believes that it is not reason we need but rather spiritual salvation if we are to lead humanity out of its present peril.

> I have never lived without religion, [Hesse once wrote to a friend,] but all my life I've never stood in need of a church. Yet, if Christianity does not play an exclusive role in my religion, it predominates — in a mystical, not in a confessional, sense — and it coexists without shock and certainly without conflict with an Asian and Hindu spirituality, whose only dogma is the idea of unity.

Hesse's masterpiece, "*Le Jeu des Perles de Verre*" or "Bead Game" is a sort of spiritual exercise which in the manner of Asian wisdom tries to

unite the world with perplexed man. Why, then, asks Rousseaux, do we finally find the hero retiring from his exalted position to become the humble pupil? Can it be that the novelist in Hesse repudiates the ideal society which he himself created and of which he was so perfect an example? Then he gives up his proper system and concentrates on one man alone the mystery of the order of man. At the end of his career Joseph Valet or Knecht teaches that no man in this world is in any way master of people or of things. This brings to mind the words of A. R. Orage, who said: "The drama of life is ... a perpetual movement towards a climax that never comes." Hesse tries to co-ordinate all the arts and sciences into a whole not unlike Robert Bridges' accord of sense, instinct, reason and spirit.

We talked about the work of Antonin Artaud and his *Le Pays des Rois Mages* as well as his *Voyage au Mexique,* to which country he repairs because "*La culture rationaliste de l'Europe a fait faillite,*"[1] and again, "*Une civilisation pour qui il y a le corps d'un côté et l'esprit de l'autre risque de voir à bref délai se détacher les liens qui unissent ces deux réalités dissemblables.*"[2] We turned to the novel, which André Rousseaux considers reached its apex with Proust. Nothing equal to Proust or approaching his concept of time has so far appeared. There is perhaps one exception—the novels of Michel Butor, whose novels *L'Emploi du Temps* and *La Modification* consider time in its relationship with man.

There is a fascinating tapestry of scenes in these works and a strange fusion between memory and the present time, between physical and metaphysical time. Perhaps *L'Emploi du Temps* is the greatest *roman poétique* since Proust.

We discussed Bernanos for a while. André Rousseaux refers to him as one of the greatest writers of the century, with love and admiration, for he was privileged to have known him as friend as well as writer. Bernanos's *Dialogues des Carmélites,* still being staged in Paris, is a work of great beauty. Bernanos had the heart of a child and there was an immediate contact between him and children.

I was particularly interested to hear from André Rousseaux that perhaps the greatest figures in French literature today were the poets. He referred with particularity to René Char, whom Albert Camus considers to be France's greatest living poet. I can do no more than give translations of two stanzas from his beautiful poem, *A Une Sérénité Crispée*:—

Who are you, broad of shoulder and strong at the bellows, slaving and visibly cheated of your wages?

I am the idiot of the chilled ashes, who still believes in an ember still alive.

Oh, if each one of us, magnanimous by nature and as supple as he can, lifted his own mountain and risked his goods and his guts, then man of this earth would come again: man, moving, warranting, broadening; the best of us sowing miracles.

BALDOON DHINGRA

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[1] The rationalist culture of Europe has failed.

[2] A civilization which sets the body on one side and the spirit on the other is in imminent danger of breaking the links that unite these two dissimilar realities.

ENDS AND SAYINGS

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

Our Atomic Age does not call for the reframing of the University ideals, was the conclusion reached at the Symposium spread over three sessions at the Indian Institute of World Culture, Bangalore, in December last. The subjects for discussion were the University as a Centre of Learning, as a Nursery of Civilization, and as the *Alma Mater*.

The function of a *Guru* is to dispel the darkness of ignorance. The transmission of knowledge is the imparting of the "saving synthesis" of *gnana* and *vignana*—wisdom and knowledge. Like a candle lit by another candle, the teacher should enkindle the pupils. The role of the University is to train specialists and create new knowledge and traditions. There should be dedicated minds to undertake research work. The University should not merely communicate facts but also "communicate an influence."

The crisis in the University was on account of the shattering of spiritual values brought by the advancement of materialistic science. Mental insecurity was the product of spiritual uncertainty. This was an age of doubt. There was great need for training leaders of integrated character or an "aristocracy of talents and also of character." The University should not merely rehabilitate scholars and thinkers but also provide pioneers of civilization in all walks of life. The primary purpose of the University is not the betterment of society, although such betterment would be the indirect result of the education imparted at the University. If the University was merely an instrument of society it would be in danger of control by the State or the political leaders and subordination to their purposes. But the University did have certain social responsibilities. It should be a community of teachers and taught where "an atmosphere of free enquiry" prevailed. It should train pupils sensitive to the needs of others and with a capacity for sharing knowledge. Teaching and research would result indirectly in the betterment of society.

Growth and specialization of knowledge has, no doubt, created certain problems; but with close teamwork among the teachers and keen interest in the students it is possible for the universities to overcome the problems created by rapid advancement of knowledge. In ancient India the father was also the teacher, and therefore he could communicate an influence which brought forth reverence and nobility of character. In the forest universities of India, at a later period, the teacher adopted the pupils as his own sons and took care of them in that way; and the pupils looked upon the teacher as their father. But in the present day, the teacher has become a "merchant" selling the goods of knowledge and the pupils are no more than the "consumers." Unless the old sacred relationship of father and son is brought to bear upon the University teacher-student relationship, not much progress in the improvement of their relations can be expected. It is strict conformity to the old ideals of the University that would raise its status in modern times.

Eminent educationists and public figures, Professor M. Yamunacharya, Dr. B. R. Seshachar, Shri K. Guru Dutt, Dr. M. C. Munshi, the Rev. I. L. Thomas, Dr. M. N. Mahadevan, Dr. Ing. E. Weingaertner and Vidyavibhu-

shana Shri M. P. L. Sastry participated in this Symposium.

The increasing importance of the study of the social man and all that he stands for in national planning was stressed by Shri C. D. Deshmukh, Chairman of the University Grants Commission, recently, while inaugurating the Regional Seminar on the techniques of Social Research at Calcutta, organized by the UNESCO Research Centre for South-East Asia. The need for such a study will be appreciated when one takes into account that the rapid technological changes and the new mode of living which are coming to the countries of South-east Asia are creating new problems affecting the structure of society in many ways. Unless proper steps are taken in time the countries may find themselves faced with unexpected and difficult social problems.

It was rightly urged by Shri Deshmukh, therefore, that any material progress effected through the onward march of science and technology had to be tempered by the establishment of values determined with the help of humanistic studies and moderated through policies evolved from social research. He said (according to a report in *The Hindu,* December 16th):—

> Any improvement in the apparatus for advancing social welfare had to be related to the social background of the community, if it was to be measurable, to be of some significance, and if frustration was to be avoided.... The important condition laid down by the Government in determining projects for social research is that there should be some kind of a "workable hypothesis" — expectation that when the results of research are available, they would have some immediate application to the formulation of policy or implementation of plans and programmes.

Analyzing the tasks before workers in the social sciences, Shri Deshmukh felt that the object of social research should be to study the social man and all that he stood for. It was a task which had become all the more difficult because of the dynamism of the present social *milieu.* And Shri Deshmukh remarked:—

> New democratic *régimes* in their diverse forms are coming up in the countries in this region. Indeed, all over the world, there were going on battles in the minds of people for certain predetermined aims. This was a limitation to methods of social research. The earliest opportunity should be taken for discussing and formulating firm conclusions for the guidance of workers in respect of methodology and techniques.

Welcoming the Seminar, which he thought to be a step in the right direction, Shri Deshmukh hoped that the number of UNESCO's projects would increase as the planning was perfected, and he advised scientists to organize themselves into teams and get together from time to time to review and coordinate their results. In conclusion he warned:—

> Care must, however, be taken to ensure adequate flow of trained scientific and technical personnel. Such surveys, which would transform the countryside, must be periodic to avoid mistakes. Apart from the psychology of man, they must also devote attention to the study of administration, and the state of law and order. The country might have a good plan and constitutional machinery to implement it. But, in the end, the plan might not work out as expected, thereby encouraging imperfect implementation. Therefore, they must be investigated, because they might point out some of the defects in the working of the democratic system.

The need to cultivate the spirit of brotherhood among men to make the world safe for humanity and to enable science to fulfil its mission of service to man was strongly urged recently by His Highness Maharaja Jayachamarajendra Wadiyar, Governor of Mysore, inaugurating the Centenary Celebrations of the Central College, Bangalore, when he deplored that the tremendous advance made by man in the world of

science had not added to the happiness of mankind. He said (according to a report in *The Hindu,* December 21st):—

> Knowledge pressed forward, but wisdom lingered; wealth increased, yet poverty did not diminish; machinery seemed to save labour only to create unemployment. The spectacle was common of producers who could not sell and consumers who could not buy. Time-saving devices and rapid locomotion seemed powerless to guarantee the desired result of rest and leisure for the citizen....
>
> The atom has arrived in our midst. The man of physics is welcome to house as many millions of atoms as he cares to have in the cells of his brain. The trouble comes only when the atom enters the fields of politics and war and threatens to explode in wide-spread destruction.

Striking, however, a more optimistic note, the Governor pointed out that this kind of problem was nothing new, as power had always brought with it the possibility of abuse, and that the ancients had taught that power must be used for the general good and righteously. Hence, for science to rule the world,

> as it is tending to do, it is necessary that righteousness should govern the application of scientific knowledge, whether by men of science or by others, for science by itself will not give moral guidance.

Emphasizing, therefore, the need for the spirit of brotherhood, he rightly indicated that to the moral and emotional pleas in favour of world fellowship and peace among nations, modern science had added the utilitarian but powerful argument that such unity affords the only chance of survival.

Presiding over the same Centenary Celebrations, Shri C. Rajagopalachari observed that in every country at the present day material values had wholly displaced the spiritual and moral values, which was dreadful, even more dreadful than the atom bomb. Tracing the growth of science since the last century, in which the Central College was founded, he surveyed the changes that had taken place in all walks of life:—

> The nineteenth century had enthroned rationalism, ousting all traditional beliefs regarding a supreme almighty intelligence. Wherever modern culture developed, the age-old culture had been retired. Religion was pensioned off. But after a hundred years, they had found that knowledge without restraint was a dangerous possession. The sacred myth about Eve and the Tree of Knowledge in the Garden of Eden was acquiring a new and terrible meaning. They now saw the meaning of that sacred story better after the Atomic Age that was inaugurated at Hiroshima and Nagasaki. They could see the meaning of the doctrine of temptation and knowledge, but in course of time, unless a miracle saved them, it would end in the annihilation of civilization.

Outlining the moral decadence that had followed, Shri Rajagopalachari continued:—

> We must halt this corruption and restore the higher values of life. Society cannot hold together, if men forget spiritual values. The more knowledge one has, the higher one is up in the social order, the more artfully greedy and selfish he is. Today the exceptional among the educated classes is the good man We must restore spiritual values. It is a case of "must" if we wish to live. The young should be brought up so as to accept values other than material. But religions should be cleared of all rigidity which did not suit the conditions produced by two centuries of mutual attacks over and above the general impact of reason on all religions.

But what exactly is religion? This theme was taken up by the Vice-President, Dr. Radhakrishnan, addressing a Delhi gathering at the Gita Day Celebrations of the Bhajan Samaj. Criticizing religion and religious men for not keeping pace with the spirit of science, for dividing mankind into nations and for failing in their duty of evolving an illumined consciousness in man, the Vice-President posed a series of questions (as reported in *The Statesman,* Delhi, December 21st):—

> What were our religious people doing today, when the world is filled with inequality and injustice? National bigotry and racial segrega-

tion were rampant. How did religion face these basic objections? Did it awaken a social conscience in man? And did it answer the present-day needs of the world?

Defining the ultimate aim of religion as truth, which was also the goal of science, the Vice-President pointed out that there was no conflict between the two. Devoting most of his speech to an explanation of the true purpose of religion, the Vice-President declared that it was to evolve in man a higher consciousness:—

> We have to evolve what is called an illumined consciousness and not be content with mere intellectual consciousness. Such a consciousness could not be translated into words or written in scriptures. It had to be revealed to us. And it was not a mere fleeting vision but something which must become a permanent acquisition of man. And when man has acquired it, he is "twice born," for then after having been once born into the natural world, he gains a second birth into the spiritual world.

Quoting Gandhiji's observation, "In service I am trying to discover the divine," Dr. Radhakrishnan urged that religion did not ask people to get into monasteries but only asked them to get into the battlefield of life. This was also the essence of the *Gita's* message, which was in no conflict with the spirit of science and which asked man to fight injustice wherever he found it.

A SAINT TO HIS GOD

Do you think you can diminish
My devotion by disguise?
Do you think I do not recognize
Behind each hideous mask
Your wise and merry eyes?
You peep and pry, refusing all relief,
Mocking me with grimaces.
Who cares for clownish faces?
I know you. You need not ask.
You are always up to mischief
But you frighten not at all.
Though at times you may be swinish
Who would take, in blind belief,
The poster for the wall?

LILA RAY

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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KNOWLEDGE AND THE KNOWER

EXACT experimental science has nothing to do with morality, virtue, philanthropy — therefore, can make no claim upon our help until it blends itself with metaphysics. Being but a cold classification of facts outside man, and existing before and after him, her domain of usefulness ceases for us at the outer boundary of these facts; and whatever the influences and results for humanity from the material acquired by her method, she little cares.

— A Master's Letter, 1881

Great intellect and too much knowledge are a two-edged weapon in life and instruments for evil as well as for good. When combined with selfishness, they will make of the whole of Humanity a footstool for the elevation of him who possesses them, and a means for the attainment of his objects; while, applied to altruistic humanitarian purposes, they may become the means of the salvation of many.

— H. P. BLAVATSKY

OUR AGE is essentially an age of science. Stupendous and rapid has been the accumulation of scientific and technological knowledge. Science has become peculiarly important in our modern world and its supreme position constitutes a challenge to mankind. Has this phenomenal increase of scientific knowledge ennobled or diminished man? Has it inspired or degraded him? Has it promoted man's inner growth? In other words, can we equate this increase of knowledge with the progress of man? This is a most important problem, which is claiming the attention of the thoughtful among men.

Inaugurating the golden jubilee celebrations of the Indian Institute of Science in Bangalore, Dr. Rajendra Prasad expressed grave concern over the "dilemma of science" and asked the pertinent question: "Can science be called a blessing without recognizing its social obligations and moral

principles?" His plea for a return to sanity through a reaffirmation of spiritual values found an echo in the address delivered by the Duke of Edinburgh, who said:—

> The colossal surge of practical invention in recent years has put equipment in our hands which is far more powerful than anything in history, and there is promise of more to come. It is almost like giving children sticks of dynamite to play with and then lighting the fuse.

He stressed the importance of developing the right qualities of mind. He called for a linking of scientific genius with humane and courageous thought and warned against looking upon the scientific method as "infallible." The same spiritual keynote was struck by Dr. S. Radhakrishnan, who declared: "Science liberates us from the tyranny of the external environment but it does not liberate us from the tyranny of inner passions."

Thus once again has the basic issue been raised and attention drawn to the need to reconsider our values. Has scientific knowledge been won at too heavy a price? Science it is that has given modern man the power to wage war on a scale impossible for any previous civilization. The "promise" of more knowledge, of the conquest of outer space, may indeed become the means of total destruction! Is man called upon to know more and more about the world outside and less and less about himself? Is the tremendous power which is now his through his conquest of Nature to be directed against himself and thus render all his efforts futile and turn all his achievements into a menace and a mockery?

Is it not high time to pause in our mad rush towards more and more knowledge and ever-increasing power and to ask ourselves a few fundamental questions: Where are we going? Where do we *want* to go? What is our destination? We boast of our scientific knowledge and call it progress. But is such knowledge true progress? What constitutes progress for Man?

By its very derivation from the Latin the word "progress" means "going forward or onward"—toward an objective. On the long journey of evolution it is Man who is moving forward. We have sorely confused the issue by taking the improvement of the road itself to indicate progress for the man travelling on it. Many there are today who believe with Dickens that "our hearts have benefited as much by macadam as our boots." But this is not true! The quality of a man's heart does not change with the mere physical improvement of the road he walks upon! Far more good-hearted and noble-minded men and women walk bare-footed on dusty or muddy country roads than on the crowded streets of large cities!

All inventions can be rightly used; they can also be evilly used. The

determining factor is in the motive and intention of the user, that is, of Man himself. He it is who uses the knowledge of science and turns it into a curse or a blessing. And so it matters little or not at all whether the man is wearing shoes or going bare-footed, travelling on foot or on a bicycle, in a bullock-cart or a supersonic jet. What matters is *why* the man is travelling, to what end. Is he on the right road and walking on it in the right direction?

Real progress can only be the progress of Man himself, his inner growth, the increase of his moral perception, the deepening of his sense of responsibility, the improvement of the quality of his character.

We are not called upon to work miracles: to rearrange the pattern of the starry firmament or to change the order of Nature's laws. But we *are* called upon and expected to purify our motives, to become truly human and learn to live together in peace and amity. We are expected to endeavour to become brothers and sisters to all men and women throughout the world.

Let us direct our efforts at creating such conditions as will foster a determination to make this earth a better place to live in; such efforts must be not merely along physical lines, but primarily towards improving the moral climate and raising the level of our thinking.

By all means let us continue to grow in scientific and technological knowledge, but not at the cost of losing the vision of our goal. To revert to the illustration of the road: let us have better means of transport, let us improve external means of communication and minimize the restrictions upon freedom of movment, but only because we want to use these facilities for the benefit of all.

Let us strive to labour unitedly for the spiritual elevation of the human race, never forgetting that life is an aspiration and its misson is to enable us to grow unto the Truth. Progress, for Man, means journeying deliberately towards Self-realization, the realization of the One Self, and the oneness of the Human Family.

NAMRATĀ

THE ENERGETIC BASIS OF ANIMAL MAGNETISM

[ALTHOUGH a teacher of English by training and profession, **Mr. Jerome Eden** has for many years been interested in natural science. As he read and translated Mesmer's original principles he became more and more convinced of the fact that Mesmer's discoveries have been and are entirely distorted. In this article Mr. Eden returns to Mesmer's original discoveries and shows how they have been misunderstood. Mesmer, once pronounced a fraud and a quack, is now being recognized in the world of science and his concept of a "universal fluid" is today justified by the latest scientific discoveries. We refer our readers to an article on Mesmer by Geoffrey West in the April 1934 issue of this journal. H. P. Blavatsky, defending Mesmer's position, affirmed the existence of animal magnetism as a fluid, an emanation which can be used for curative purposes.—ED.]

ALMOST TWO HUNDRED YEARS AGO a young Swiss physician discovered a simple and effective method of treating and preventing disease. His ideas were revolutionary, and were felt as a threat to the well-entrenched commercial and scientific interests which would not tolerate any change. For this, he was persecuted, ridiculed and exiled. When he died in 1815, his name and his method became objects of public mockery throughout Europe. That man was Franz Anton Mesmer, M.D. He called his principles and techniques "Animal Magnetism."

Today the words "mesmerism" and "animal magnetism" are synonymous with hypnotism. However, Mesmer's original discoveries have nothing whatsoever to do with the practice of hypnosis. This type of distortion of vital scientific work has only succeeded in blocking scientific research, and has led into the sterile and destructive paths of today's scientific chaos.

When one is lost in the woods, the rational thing to do is to return, if possible, to some familiar point, and reorient oneself before proceeding further. Unfortunately for humanity, science has persistently failed to do this, with disastrous consequences. I would like, therefore, to return to Mesmer's original discoveries. In this paper I can do nothing more than sketch briefly some of the general outlines of Mesmer's original findings, the factual basis for his discoveries, the misguided, misleading present-day distortions and significant parallels.

Animal Magnetism is, first and foremost, a scientific theory which developed into a method for the treatment and prevention of disease processes in man. Mesmer's entire work was and is based upon and rooted

in his postulation of the existence of what he termed a "Universal Fluid." He believed that our entire universe, and everything it contains, is immersed in an "Ocean of Fluid," a vital, life-giving, primordial substance, out of which all Life arises, and to which everything returns. Mesmer was not the first, nor the last, to postulate the existence of a primordial, cosmic, universally present "substance." Such postulations have been called by various names, *e.g.*, "universal effluvium," "*gravitas*," "*vis naturalis*," "ether," etc. To Henri Bergson it was "*élan vital*"; Nikola Tesla called it "Universal Intelligence"; Baron von Reichenbach named it "Od."

As far as I can determine, Mesmer was the first to *utilize directly* the Universal Fluid in the treatment of disease. He believed that man's health depends upon the unimpeded flow of the Universal Fluid throughout the body, and that any blockage of this flow disrupts the organic harmony of the organism. Once such a blockage occurs—by whatever cause—*secondarily*, the patient develops the innumerable symptoms which may become manifest. Remove the blockage,[1] restore the flow, and harmony or "fluidic equilibrium" returns. This is done by working upon the blockage directly, or by increasing the flow of the Universal Fluid, or by a combination of both. To the extent to which equilibrium is restored, the symptoms disappear, spontaneously.

Let me make it clear that this is an extreme simplification of Mesmer's principles, but is, nevertheless, basically valid. Of primary importance are Mesmer's principles concerning the necessity for *crisis* in every disease and a strict consideration and differentiation between *critical* symptoms (which must be intensified) and *symptomatic* symptoms (which are to be relieved).

Once Animal Magnetism was severed from its vital and fruitful roots in the Universal Fluid, it withered and petrified into metaphysical and mystical distortions. After Mesmer's death, certain critical developments, *common to patients undergoing treatment with Animal Magnetism*, became "mysterious," "mystical" occurrences, totally inexplicable. By failing to return to Mesmer's basic principles, such great men as Dr. James Esdaile (see his *Mesmerism in India*), and Dr. John Elliotson (*The Zoist*), both brilliant nineteenth-century physicians, were unable to comprehend, and thus to advance their knowledge of, phenomena common to Animal Magnetism. Today these phenomena are erroneously attributed to "extra-sensory perception," an unfortunate term which makes sensory phenomena inaccessible (how can one comprehend what is "outside of" the

[1] The term "blockage" refers to the chronic inability of tissue to expand and contract naturally.—J.E.

sensory apparatus?). Such phenomena as somnambulism and somnambulistic diagnosis, commonly occurring in certain patients who underwent treatment with Animal Magnetism, are currently hidden under terms such as "mediumship," "clairvoyance," "astral projection," "aura-seeing," etc.[2] In attempting to explain, duplicate and "control" these phenomena, today's scientists are, for the most part, exactly where they were two hundred years ago: as Mesmer stated, "stuck in their electrical and chemical therapies."

Before proceeding with some of the specific properties of the Universal Fluid and the ways in which Mesmer utilized this Fluid, let me dispense, once and for all, with the evasive fiction that Animal Magnetism is "nothing but hypnotic suggestion." First, Animal Magnetism is a *physical* therapy, resulting in physical organic changes, affecting the *total* organism. It embraces a *non-verbal*, physical technique which requires no "will to believe" on the part of the patient. It is based upon the *movement of biological energy* (Universal Fluid) in the living organism, and is equally effective in infants and adults, the blind, the deaf and the dumb. Its action depends upon the extent and duration of the illness, and there are case histories ranging from treatments of fifteen minutes to periods lasting as long as four years. *It is totally ineffectual when administered to healthy individuals* (Mesmer considered this the criterion of cure). And furthermore, I have yet to find a hypnotist who can "suggest" to a horse that its injured leg will get well! To me, there is one thing even more incredible than Dr. Mesmer's discoveries—and that is the persistently blind distortion and evasion of his work.

The title of this article is "The *Energetic* Basis of Animal Magnetism." It seems quite evident to me that Mesmer's description of the Universal Fluid applies to and is identical with recent discoveries in bio-energetics in the twentieth century. Mesmer spent almost fifty years of his life in attempting to demonstrate the existence of the Universal Fluid *objectively*. As far as I can determine, he failed to do so. Nevertheless, by the *subjective* verification of hundreds of patients, plus the undeniable physical results which he obtained, he concluded that the Universal Fluid has certain specific properties or qualities. I have extracted the following from his original writings and lectures:

1. The Universal Fluid is present everywhere. It allows of no vacuum.

2. It is the most subtle (tenuous) substance in the universe, capable of penetrating all organic and inorganic matter.

[2] Much ill-used as these terms have been, they can be used meaningfully and clearly, it seems to us—as by H. P. Blavatsky, W. Q. Judge and their students.—ED.

3. Electricity and magnetism are connected with it, but they are not identical.

4. The Universal Fluid can be accumulated in a simple device and utilized in the treatment of disease.

5. It is the influence of the Universal Fluid on all matter which determines growth and decay and the progress of disease.

6. It *directly* affects the nervous system.

7. It has an opposite property which is a positive opposing influence, capable of nullifying all its effects.

After years of painstaking research and observation, Mesmer discovered that the "currents" of the Universal Fluid "become compressed" when transversing dense material. Organic matter, such as cotton, wool or wood, permits the streams or currents of the Fluid to flow readily through it. On the other hand, inorganic matter such as iron, for example, "presents smaller molecular interstices" to the Fluid, which must compress itself to pass, thereby increasing the rate of flow. This is comparable to partially blocking the outlet of a hose with one's finger.

Utilizing these principles, Mesmer constructed a "baquet" or tub, with organic material on the outside, and inorganic material on the inside, and was thus able to "accumulate" the Universal Fluid, which could then be directed *via* "conductors" to the afflicted parts of several patients simultaneously. The development of the baquet was a logical outgrowth of his principles and practical knowledge in utilizing his hands as natural conductors of the Fluid.

I shall skip over the reactions of the "scientific world" to Mesmer's discoveries. Such considerations of social irrationalism may prove fruitful at another time. Suffice it to say here that Animal Magnetism was "investigated" (in Mesmer's absence), by "competent authorities" (who neither read his books nor repeated his experiments), and Mesmer was pronounced a fraud, charlatan, quack, a conductor of a sex racket or "a promising physician who *went off*!"

Let us take a long jump now to about the fourth decade of our "enlightened" twentieth century. A brilliant physician discovered that *there is* a specific biological energy present in man and in our universe. He found that space is *not* empty. By simple, repeatable experimentation he was able to verify *objectively* the existence of a primordial life-energy. With scores of careful clinical studies he demonstrated that this energy can be accumulated in a simple structure which was layered with organic material on the outside and inorganic material (iron) for its inner walls. He named specific life-energy "orgone," and called his simple device an "orgone

energy accumulator." He found that patients who sat within this accumulator daily, for extended periods, derived immeasurable benefit from it. He devised conductors for directing this life-positive energy to specific parts of the body for local application.

Here then in the twentieth century was the final justification of all that Mesmer had been working, fighting and suffering for. I do not believe that our modern scientist was even remotely familiar with Mesmer's discoveries. Nevertheless, he demonstrated conclusively that orgone energy penetrates all matter, that it is biologically effective in the treatment and prevention of disease. Also he showed that the orgone is connected with electricity and magnetism, yet that they are not identical. And he established that orgone energy has an opposite property (DOR, *i.e., deadly* orgone energy) capable of nullifying its effects.

The scientist who discovered orgone energy was Wilhelm Reich, M.D. After two centuries of "progress," the reaction of the "scientific world" was identical, in every respect, to what Dr. Mesmer faced in the eighteenth century. His work was "investigated" (in his absence) by "competent authorities" (who neither read his books nor duplicated his exhaustive experiments). And he was called a fraud, charlatan, quack, "a promising physician who went off!" Also, he was called a "conductor of a sex racket." Every abuse which Mesmer had suffered, Dr. Reich experienced twice over.

Today, in the year 1959 A.D., Dr. Reich's name and work are either acclaimed or accursed throughout the world. He wrote upwards of a dozen books. Scores of physicians and scientists corroborated his findings. Thousands, including this writer, owe their lives to his discoveries. However, Dr. Reich's books are unobtainable in the United States of America. To our everlasting shame they were burned and are now banned from publication. And Dr. Reich died in a Federal penitentiary in November 1957, in defence of his work.

I can't help wondering if in some two hundred years from now someone will "rediscover Wilhelm Reich," as I have rediscovered Franz Anton Mesmer, and write a paper on "The Energetic Basis of the Orgone." Perhaps there may still be someone alive by then to read it.

JEROME EDEN

THE NEED FOR ENDURING ETHICS

[**Shri Y. Krishan**, a student of Indian Philosophy and Buddhism, discusses here an important problem. For those who recognize the Moral Law, impersonal and universal, right and wrong, good and evil, are not matters of an arbitrary code laid down by men, or imposed upon them by an extraneous Personal God. We equate Good with Harmony and Evil with Disharmony, and we believe that "the one terrible and only cause of the disturbance of Harmony is *selfishness* in some form or another."
—ED.]

ETHICS are of the utmost importance to all of us, as they deal with questions of right and wrong. They condition an individual's reaction to his environment, regulate his relationship with other members of the community and provide the basis on which a society or group is organized. A person's belief in egalitarianism and social justice, for instance, may lead him to question the institution of private property, the sanctity of contracts and the existence of inequality. Ethics provide a *via media* between the selfish and aggressive tendencies of the individual and the corporate needs of the group. Again the social development of each group affects the development of its ethical ideas. In a monogamous society, polygamy would be a grievous wrong. In a caste-ridden society, inter-caste marriages or social intercourse would be looked down upon as erring conduct. With all these variations in their content, the essential nature of ethics is discrimination between right and wrong, a capacity which distinguishes man from the animals.

In the West the rationale behind the ethics of any group has been the need for social cohesion. It has been said that ethics or "morality is the preservative instinct of society." It seeks to restrain the selfish, unsocial tendencies in man and to canalize them into corporate and constructive channels. The sanction behind ethics and their validity is, therefore, of importance to secure a willing obedience and an effective conformity.

Ethics may derive their sanction from sacerdotal authority, from the State or from social consciousness. The effectiveness of these sanctions has varied with the sway the churches and religions have exercised over the minds of their followers, the extent of the authority the State has wielded over its members and the sensitiveness of the communal conscience.

Before the evolution of the State as regulator of the political and later the economic life of its people, the churches and religions were the most important sanctions behind morality. It was almost a universal belief that God punishes erring or wrongful conduct and rewards righteous conduct.

It was a rationalization of the disparities in life and of the sufferings, otherwise inexplicable, that individuals have to undergo. The Hindu Law of Karma and the Christian and Muslim Judgment of God exercised a restraining influence on their believers in any unethical behaviour and provided a *raison d'être* for the inequalities and suffering in life.

With the growth of a new corporate life concomitant upon the development of economic interdependence, inevitably, erring conduct could not be left over to be dealt with in the inscrutable ways of God, to be deferred till the life hereafter or the Day of Judgment. *Pari passu*, the impact of science weakened the influence of religious beliefs. The hiatus created by the decline in the authority of the Church was filled by the rise of the all-powerful State. Crimes which were hitherto regarded as offences against individuals to be punished by personal or divine retribution were now regarded as offences against the State, a violation of the criminal laws framed by it. Likewise in the interest of ordered civil life, civil laws dealing with transfer of property and contracts were evolved. The criminal and civil laws were and are an embodiment of the social morality. In their absence each would be a law unto himself and the society would go to pieces.

Peter Abelard, a mediæval French saint and philosopher, introduced a revolutionary change in the concept of "evil or wrongful act." "God," he said, "considers not what is done, but in what spirit it is done, and the merit or praise of the agent lies not in the deed but in the intention." Good and evil are functions not of acts, but of the intent underlying or motivating those acts. A man may kill another accidentally or through mistake of fact. He cannot, in that case, be held guilty of murder. An act of free will or a volitional act with full knowledge of its consequences cannot be placed on a par with an identical act with unintended and unforeseeable consequences.

The doctrine of intent as the determinant of the quality of all actions had far-reaching implications. A natural question that arose and still exercises the mind of man is the reality and extent of free will. Doubts in this matter have profoundly modified the degree of responsibility attaching to a person for misconduct.

A person may be driven to a wrongful act out of sheer necessity or under deep provocation. Hunger or poverty may make a man steal. There is considerable truth in the sayings that "Necessity knows no law" and that we must eliminate want to eliminate evil. But again wants may be due entirely to factors within one's control and perhaps simply one's greed. It is problematical that behaviour can be justified on grounds of self-created necessity. How far is it moral to deprive bees of their laboriously

gathered honey or calves of their mothers' milk to satisfy man's needs? Deep provocation again may be an extenuating factor in a man's conduct. It is now a well-established maxim of law that homicide without malice aforethought—due, say, to sudden and extreme provocation—is not murder.

Schopenhauer emphasized the comparative insignificance of intellect in regulating man's actions. He considered man as a "metaphysical animal" in whom the Will "is the strong blind man who carries on his shoulders the lame man (intellect) who can see." The theories of Freud, Jung and Adler made the subconscious, in variously defined senses, the real culprit for almost all the sins of men.

Behaviouristic psychology repudiated free will and hence moral responsibility when it postulated that man and his actions were products of his environment, in the creation of which he may have had no hand. With all its limitations, behaviourism had a considerable element of truth. An illegitimate child, because of the social hostility he has to face, may develop into a frustrated, frightened and anti-social adult through no fault of his own. The statement of the lawyer for the defence in the notable case of purposeless murder by two perverted adolescents, Leopold and Loeb, in the U.S.A. in the twenties puts the problem very graphically:—

> Society too should assume its share of the burdens of this case and not make two more tragedies but use this calamity as best it can to make life safer, to make childhood easier and more secure, to do something to cure the cruelty, the hatred, the chance and the wilfulness of life.[1]

Even the most common human frailties may give rise to serious lapses having grave consequences. This raises the difficult question of the extent of responsibility of the erring individual. This is illustrated by the defence of an American motorist charged with reckless driving "that his head had been turned at the critical moment by the sight of a pair of nyloned legs disclosed by a slit skirt."[2]

Medical and psychological studies have revealed new limitations of free will. Heredity, endocrinology and physical handicaps play an important part in regulating our actions and reactions. Temperamental drawbacks like impulsiveness and quick temper which may lead one to erring conduct may be due to hereditary factors. Again, "we know...that stress stimulating our glands to make hormones can induce a kind of drunkenness...."[3] Physical disabilities have led to delinquency:—

[1] Quoted from *The Hindu*, February 23rd, 1958.

[2] JAMES WETMORE: "Dressing to the Public Danger," *Men Only*, February 12th, 1958.

[3] *World Digest*, May 1957, pp. 92-93.

> Many young delinquents in borstal institutions are afflicted with crooked noses, squints, limps, ugly scars and other physical handicaps. Such youths are almost invariably either obviously embarrassed by their disabilities or had covered their resentment with an over-compensatory aggression.[4]

It is pertinent to observe that by mere application of remedial surgery they have been rehabilitated.

Again, lack of proper education quite often accounts for a person's inability to discriminate between right and wrong and for his inability to exercise restraint over his passions in his relationship with other beings. That is where man is distinguished from animals. But it would be unfair to hold a person responsible for misconduct when he has been denied the opportunity of education "to soften his manners and to subdue his mind." Another facet of the same question is the moral responsibility of a person for misdeeds arising out of his indoctrination in any aggressive cult such as the Nazi one of racial superiority and extermination of Jews, and the Muslim one of the liquidation of unbelievers.

The edifice of ethics built on free will has been undermined. Science had raised a question regarding good and evil by denying any rational basis for religious belief. But it has ended by questioning the existence of free will. *Pari passu,* ethical values *per se* have come to be repudiated.

Thus today ethics have no religious or scientific sanction but only the utilitarian one of sheer necessity for ordered social behaviour. The only instrument for the enforcement of ethics is the punitive action of the State, and this operates in a limited field, *i.e.*, crime as defined in the statute book.

But the laws of the State may not evoke a willing allegiance if they embody only class interests. Often laws have represented an attempt to preserve the economic interests of the people in power. As Thrasymachus said to Socrates, "Justice is the interest of the stronger." The different forms of Government, democratic, aristocratic or autocratic, make laws in their respective interests, and these they deliver to their subjects as justice, and punish anyone who transgresses them. In challenging such one-sided justice, a criminal or an offender may passionately feel that he had only acted rightly and may feel nothing of the sense of guilt or remorse associated with unethical conduct.

Again, while it may be possible in theory to determine the degree of a man's responsibility for his misconduct, fitting the extent of punishment to it poses an equally complex problem. Two persons with identical

[4] *World Digest*, December 1957, p. 84.

economic and other circumstances may be guilty of theft or cold-blooded murder. One may be indifferent but the other sensitive to the social opprobrium and may in consequence suffer mental agony for his misdeed. One may be young or may live long to suffer the stigma of his misdeed, but the other may quit this world early and escape humiliation. One may pay for his sins not only in his own person but also in the suffering of his dependents; another may have none to multiply the price of his misdeeds. Again, the reaction of the judges may vary considerably in assessing the gravity of an offence. To what extent justice is tempered with mercy depends greatly on the individual. There may thus be much difference in the punishments awarded to persons guilty of the same offence and in the real suffering undergone by them.

These limitations in the concepts of good and evil and of justice arise because such ethics have as their basis the conflict between the individual and the society. Ethics are considered a means to resolve that conflict by subordinating the individual to the larger good. Hence the limitations of free will on the one hand and the changing concepts of the larger good or social justice on the other make the problem of good and evil baffling and the distinction uncertain and subjective.

Indian philosophy, however, tried to solve this problem and in the result has given us a more enduring, non-relative, absolute ethic. The Upanishads and the Buddha did not speak of good and evil, of *punya* (meritorious deeds) and *pāpa* (sin). For them all actions were either enlightened or unenlightened. To them all suffering is the result of attachment arising from ignorance about the true nature of self and the objects of self. Owing to *avidyā* or nescience, an individual considers his self permanent or enduring and forgets that both it and the objects of his desires are equally impermanent or transient. In consequence a frustration of his desires is inevitable in all attached or unenlightened action. In detached or enlightened action, however, there is no such sequel. Again, because of his ignorance, man is blind to the essential unity of all existence and hence acts in a selfish manner, leading to unhappiness. Attachment is an expression of separativeness, a negation of the cosmic unity of life. With a firm belief in the oneness of life, a person can do no wrong to another; for in doing so he would only do wrong to himself. Enlightened action is good and unenlightened action is evil.

In such an ethic the question of the extent of personal responsibility presents no problem. Whether the unenlightened conduct is the result of heredity, temperamental drawbacks, economic necessity, environment or

absence of opportunities, the consequence, *viz.*, unhappiness and suffering, must invariably be the same. Fire must scorch equally the hand thrust in it, whether accidentally or intentionally or unknowingly.

The degree of suffering, again, must depend upon the extent of attachment and of the belief in the unity of life. An enlightened person who has cultivated detachment will be indifferent to his physical distress compared to an ignorant person. Again the former can never feel aggrieved at any wrong done to him, because for him the doer is none else but himself. Even though the physical suffering undergone by two individuals may be the same, yet the inner suffering experienced by each of them may be very different.

It is true that ethics as judgments of what is good and what is bad are basically identical among all religions and communities of the world. But the basis of those ethics is of vital importance in securing the willing and active allegiance of the followers of those religions and the members of those communities. New ideas of social justice have led people to challenge traditional morality as a bourgeois cult designed to serve vested interests. Inequality of opportunity, congenital deformities, heredity and a host of other factors have seriously diluted a person's moral responsibility for his evil deeds; in fact there is now a tendency to view a person's lapses in conduct indulgently as due to, rather than as offences against, the society of which he is a member. This poses a very serious threat to ethical values and to the very existence of the social group, inasmuch as an individual fully taking this view need feel no compulsion to exercise any voluntary self-restraint over his activities and desires, except for fear of punishment.

The ancient Indian ethics are based on the fundamental and immutable experience that attachment is suffering, and on the intuitive realization of the cosmic unity of all existence. In that they have an enduring basis which transcends the limitations of time, of changing human concepts of life and differences between individuals from whatever causes. It is this that makes these ethical values eternal.

Y. KRISHAN

THE BALTIC STATES' LINKS WITH BUDDHISM

[BORN of Buddhist parents in August 1873 in Latvia, then called Livonia, the **Most Reverend Karlis A. M. Tennisons, Mahacharya Vagindra Mantramitra,** renounced the world at the age of twenty and became a Buddhist Bhikku. Now an exile from his native country, he resides at the Shwedagon Pagoda in Rangoon and continues to preach the Dhamma. We are grateful to him for this article in which he narrates the ancient making of links with Buddhism in the Baltic States, where he was the Sangharaja (or Head) of the Buddhists. We publish here the second part of his long essay; the first appeared in our last issue.—ED.]

II

THE THIRD CHAPTER of the Latvian epic *Lacplesis* speaks much about the *Sutras* deposited in the days of old in the Burtniek Palace, in northern Latvia. A very lucid explanation of the Eternal Dharma of the Buddhas is the *leitmotiv* of this chapter. The Lake Burtniek, situated in the northern part of Latvia, was the scene of many battles between the Latvian Buddhists and the German Christian invaders of the Baltic States, known as the Knights of the Sword, in the thirteenth century. The Burtniek Palace is believed to have been erected near the Lake Burtniek by the Latvian clan of Burtnieks, who were staunch devotees of Perkons or Vajradhara, the God of Thunder, Creator of Lightning, the Wielder of the Thunderbolt.

The first account of Hinduism appeared in Western Europe about three hundred years ago, in 1651, in a book by Abraham Rogerius, published in Holland. Later the said book was translated into German and French. Not known in essence to Western Europe till the year 1651, the Arya-Dharma of the Indians had flourished on the shores of the Eastern Baltic from hoary antiquity till the eventful thirteenth century. In this thirteenth century, for the second time in history, the Buddhist missionaries, who carried the lofty gospel of Lord Buddha Gautama Shakyamuni, reached Latvia.

From the thirteenth century onwards, the history of the Baltic States is marked with cruel paths of blood and suffering that have been cut into Latvia, Estonia and Lithuania by many invasions from the West and by conquering armies. In the beginning of the thirteenth century Latvia was attacked by a crusading Order, the Military Brothers of Christ, otherwise

called the Knights of the Sword. This German Order of Christian missionaries presented an ultimatum to the Latvian and Estonian sovereigns, demanding that they submit to the Military Brothers of Christ and embrace Christianity. The members of this Christian Order were small landed German gentry who hoped to become rich in the conquered land. The Latvians, Livonians, Kuronians and Estonians, all inhabitants of Latvia and Estonia, decided to defend their Fatherland against the aggressors; for they were fully convinced that it was better for them to die struggling as Buddhists than to live as Christians against their will. A fierce struggle now ensued between the Christian missionaries and the inhabitants of Latvia and Estonia. Armed only with primitive weapons, the people of the Land of Amber fought back for many decades the Christian invaders who wore coats of mail and possessed deadly arms for those times.

The subjugation of Latvians and Estonians by the German Christian Knights was accompanied by incredible cruelty. The Military Brothers of Christ burnt and ravaged everything in their path, massacred nearly all the males, carried off the women and children into slavery and seized all the cattle. Two tribes, the Livonians and the Kuronians, were completely exterminated. Overwhelming odds were arrayed against the Latvians and the Estonians, and so after several decades of stubborn struggle the Latvians and the Estonians were defeated.

At the height of their power the Latvian people numbered more than twenty millions. But in this terrible war they were mercilessly decimated, and when the hostilities ended, only two million old men and women, children and cripples remained alive. Most of these unfortunate people were forcibly baptized by the German Military Brothers of Christ, who became undisputed masters of Latvia and Estonia. The Latvians and the Estonians were reduced to a state of complete slavery. The sacred *Ramavas* were desecrated by the Christian proselytizers, and the holy oak trees were uprooted. The severest measures were enforced to suppress Buddhism. The use of the Latvian national script was forbidden, Buddhist images were destroyed and the history of Latvia was falsified by the Military Brothers of Christ. Even the very names of Latvia and Estonia were done away with by the cruel conquerors: Latvia and Estonia were renamed "St. Mary's Land" or "The Land of the Blessed Virgin."

Even under the direct threat of extermination, thousands of Latvians and Estonians refused to condemn their native Buddhistic beliefs as idolatry or a senseless cult. They crossed the borders of Russia and sought asylum in the East, in the neighbouring land of the hospitable and

benevolent Russian people, who were then always willing to give assistance to the persecuted. The shrewd Russian rulers, the Princes of Novgorod and Kiev, promptly granted asylum to the hard-pressed Latvian Buddhist refugees. This happened about seven hundred years ago. The Lithuanian kinsfolk of the Latvians were forcibly Christianized only about five hundred years ago, for the Grand Duchy of Lithuania, very powerful in the thirteenth and fourteenth centuries, was not easily defeated by the Military Brothers of Christ.

In any case, the Knights of the Sword did not succeed in breaking completely the spirit of the subjugated peoples. Buddhist beliefs embedded in the imagination of the population did not die out. Thus Buddhism still lives today in the folklore of Latvia, Estonia and Lithuania.

In 1923 I was elevated by His Holiness the Buddhist Pope Aavan Lobzang Thubdian Gyamtso, the thirteenth Dalai Lama of Tibet, to be the Buddhist Archbishop of Latvia and Head (Sangharaja) of Buddhists in the three Baltic Republics, Estonia, Latvia and Lithuania, with the episcopal seat at Riga, capital of Latvia. In the period between the First and Second World Wars there was an unparalleled interest in Buddhism among the intelligentsia of the Baltic States. Many men of high ability and talent openly embraced the Buddha-Dharma. They were not overcome by world-weariness, as is the case of some who become Buddhists, but were seekers after the divine within man. Buddhist texts were published in Latvian, Estonian and Lithuanian languages and were distributed to all sections of the public.

At present the Buddhists in the three Baltic countries represent only a small minority of the population, but so far as my Buddhist Archdiocese in the three Baltic States is concerned, I appreciate the quality of my diocesans more than their number.

Some people may query why, if Buddhism existed in ancient Latvia, Lithuania and Estonia, images or statues of Lord Buddha Gautama Shakyamuni have not been excavated in archæological sites in these countries. Here I must say that Lord Buddha Gautama and the Past Buddhas were usually not represented anthropomorphically even in ancient India, but only by an empty throne and the particular tree under which each of them attained Enlightenment.

According to the *Saptabuddhastotra*, a sacred text of Buddhism, Lord Buddha Vipashyin was born at Bandhumati and became an Omniscient One under a *patala* tree. Lord Buddha Sikhin was born at Aruna and became an Omniscient One under a *pundarika* tree. Lord Buddha Vishvabhu was born at Anupama and became an Omniscient One under a *sala* tree. Lord

Buddha Krakucchanda (called in Pali Kakusandha) was born at Kshemavati and became an Omniscient One under a *shirisha* tree. Lord Buddha Kanakamuni (called in Pali Konagamana) was born at Shobhanavati and became an Omniscient One under an *udumbara* tree. Lord Buddha Kashyapa (in Pali Kassapa) was born at Varanasi (present-day Banaras) and became an Omniscient One under a *nyagrodha* tree. And Lord Buddha Gautama Shakyamuni, the gentle teacher whose spiritual dominion extends over so many countries in this world and who is still worshipped today by more than eight hundred millions of human beings and innumerable hosts of Gods, was born at Kapilapura (Lumbini) and became an Omniscient One under an *ashvatha* tree.

The particular trees under which different Buddhas attained Supreme Wisdom (*Anuttara Samyaksambodhi*) were ably depicted in ancient Indian art. I refer to the archaic art of Bharhut, a village six miles to the north-east of Unchera in the Nagod District of Vindhya Pradesh. To learn something of this art one has only to enter the Indian Museum in Calcutta, by its main gate on Chowringhee. There is a Bharhut Gallery in that Museum. I visited it in December 1956. The art of ancient Latvia very closely resembles this primitive phase of Indian classical art. There is in this art a sincere attempt to portray nature (but not the human feelings). In the days of its glory, Bharhut, or more correctly, a Buddhist *stupa* at Bharhut, attracted pilgrims from far-off Vidisha and Pataliputra (modern Patna).

It is, of course, not my intention to deny the possibility of Lord Buddha Shakyamuni's images having been made in the lifetime of the Blessed One, for I have seen with my own eyes in Transbaikalia, now called the Buryat-Mongolian Autonomous Republic of the Soviet Union, an image said to be the most authentic Buddha image in the world, reputedly completed during the lifetime of the Tathagata. A replica of this statue of superlative importance can be seen in the celebrated Gandan Monastery at Ulan Bator (formerly Urga), capital of Outer Mongolia. However, I think that on the whole Buddha images were rather rare prior to the completion of the first quincentenary of existence of Lord Buddha Shakyamuni's Sangha.

I firmly believe that the establishment of Buddhism in Europe on a firm basis is no longer a thing of the distant future. Buddhism's magnificent edifice stands out ever more clearly in the West. It is true that a large part of the globe is at present in the hands of those who look upon material well-being as the be-all and end-all of life. An effective antidote is also needed to counter the flippancy and frivolity that appear to be creeping over the national characters of many Buddhist nations in Asia.

In order to strengthen the culture of the mind in the present materialistic age we need an adequate number of teachers at the right places and at the right times. Buddhism seems in for a period of continuous adaptation. Unfortunately, however, very often the Buddhist clergymen in Southeast Asia, attached as many of them are to some unimportant details of an ancient discipline, do not know how to preach the Dharma in a way attractive to the modern man. Yet, so far as my reading of the world trends is concerned, I feel certain that in not too distant a future mankind will begin to turn away from its delusions and errors.

We need not seek bliss in some sequestered nook. To run away from life is not what Lord Buddha Gautama Shakyamuni wanted us to do. The ideal of good Buddhists should be to devote themselves to the spiritual aspect of life, while living in the world. But, of course, while advancing on the path of spirituality, they should do all that is possible for the material well-being of all sentient beings.

KARLIS A. M. TENNISONS

THE GUARDIAN WALL

With sweet compassionate faces,
Hands outstretched, humanity's friends
Up to the golden Zenith
The Hierarchy ascends.

In glory on glory I see Them,
Helpers of all of us;
But the loveliest Bodhisattvas
Are the anonymous.

Lotus-seated, rainbow-circled
In the heaven of the Void,
They rear about the race a Wall
That may not be destroyed.

Its base is built of coral—
The blood that They have shed;
Its turrets sheerest diamond—
The life of purity led.

O Hierarchy Celestial,
O Tara, from Thy throne,
Grant that in Thy Great Guardian Wall,
My life may be one stone.

BHIKSHU SANGHARAKSHITA

A NEW APPROACH TO OLD LEGENDS

[**Dr. F. J. North's** close association with the National Museum of Wales, where he is Keeper of Geology, has given him an intimate knowledge of Wales. In this article he traces the origin of old legends of sunken cities in that region. He compares the study of ancient legends to the cleaning of an old picture: layer after layer must be removed, but each layer is a link in the history of the place.—ED.]

MANY COUNTRIES have their legends of lands that have sunk beneath the sea and of lakes that cover once prosperous cities, and although they vary greatly in detail many of the legends have enough in common to suggest that they are related. This makes it interesting to speculate on the extent to which they are of common origin or have intermingled during their growth.

But comparative studies can be confusing and even misleading unless the circumstances in which the legends originated and acquired their present forms are taken into account. In doing this it is better in the first instance to consider the origins and relationships of legends of a limited region, and as the result of one such approach—to the legends associated with the Welsh coast and lakes—it transpired that, as now told, the stories are largely the invention of romantic writers of comparatively recent times.[1]

When, however, the literary embellishments are recognized for what they are and are removed, as the ivy that makes an old building picturesque is removed in order the better to study the architecture and the stones, there still remains a nucleus common to them all—a simple statement relating to an inundation. The statement is of ancient origin and may well have originated in physical happenings that so impressed some of our remote ancestors as to become vital parts of the traditions that were passed orally from generation to generation until at last they were committed to writing, to be preserved unchanged until scholars interested in the dawn of literature brought them again into circulation and commenced an era of elaboration.

Wales lends itself to inquiry of this kind because it is well-provided with legends and is a well-defined geographical entity of which the physical history of past ages—the geographical history—is well known. What follows is a brief summary of the relevant facts and the inferences they suggest, presented in the hope that others may be inspired to apply

[1] *Sunken Cities: Some Legends of the Coast and Lakes of Wales.* F. J. NORTH, Cardiff, 1957.

similar methods to the study of other regions.

There are two principal legends associated with the Welsh coast. One relates to Cardigan Bay in the west and the other to Conway Bay in the north. As now told[2] the former concerns Cantre'r Gwaelod (in English, the Lowland Hundred), the kingdom of Gwyddno Garanhir, a once fertile land that lies beneath the waters of the bay. It had sixteen fair cities, and was protected by embankments that prevented the sea from overwhelming it at high tide and sluices that permitted land-water to drain away at low tide. The guardian of the embankment was one Seithennin, but he was a drunkard, and one night he failed to close the sluices with the result that the sea rushed in, overwhelming the land and its inhabitants. Nowadays, when the water is clear enough the submerged buildings and roads are clearly to be seen, and the attentive listener can hear the sound of the church bells as they are wafted to and fro by the waves. That is the gist of the story and it appears in several variously elaborated versions, in one of which Seithennin is made to destroy the embankments deliberately, the revengeful act of a disappointed lover.

The story associated with the coast of North Wales also relates to a King, Helig ap Glannawg, whose realm was overwhelmed by the sea.[3] Like that which drowned Cantre'r Gwaelod, the inundation was sudden, but some people escaped by rushing to a high hill. A patch of seaweed-covered stones to be seen when the sea is calm at times of low equinoctial tides is pointed out as the ruins of the Royal Palace, Llys Helig.

In some versions of the story the inundation was a punishment for the sins of Helig's ancestors. It had been foretold long previously, and night after night a wailing voice was heard to cry, "Vengeance will come." Other versions make the catastrophe occur on the night of a great feast and tell of a servant who went to the cellar to fetch wine and, finding it full of water, had time to warn only the old harper, so that these two alone were able to escape and all else were overwhelmed.

Yet other versions speak of the catastrophe as retribution for a murder committed by a young man who wished to marry Helig's daughter. In order to obtain a golden torque, for want of which she would not marry him, he killed a nobleman and stole one and it was when he was digging the grave that the voice began to cry "Vengeance will come." In these versions the catastrophe took place long after the death of Helig—when his descendants were enjoying a convivial banquet.

When dates are given both inundations are usually assigned to the

[2] *Welsh Folklore and Folk Customs.* T. GWYN JONES, London, 1930. P. 97

[3] *Ibid.*, pp. 94-5.

middle of the sixth century, though other dates from the fourth to the ninth are also mentioned. Many writers have regarded the legends as history and maps have been drawn to show the distribution of towns and roads in both submerged regions[4] and the site of Helig's palace has been surveyed and delineated on at least three occasions, though the plans produced differ considerably from one another because the surveyors were trying to see, in an irregular assemblage of stones, a rectilinear pattern that does not exist.

An examination of the cartographical and geological evidence shows, however, that no inundations of the magnitude required could have occurred in either of the regions during any of the periods to which the legends are supposed to relate. It shows that what the Cantre'r Gwaelod story cites as embankments erected to keep out the sea are pebble ridges of natural origin, so disposed that even had they been artificially erected they could not have acted as protective barriers. It also shows that the stones called Llys Helig are not the ruins of a palace but a spread of boulders brought thither by glaciers that converged upon the region during the Ice Age. They had been left behind when the clay with which they were associated had been washed away by the sea.

An examination of the literary evidence is equally iconoclastic and it transpired that all the "eye witness" details were added by over-credulous antiquaries and romantic writers during the seventeenth, eighteenth and early nineteenth centuries. It is possible to see from their chronology when most of the details were added and what inspired them. Those relating to Helig's fertile kingdom and to the grief and terror of its inhabitants as they surveyed the scene of destruction were added about 1607, inspired by pamphlets describing floods that devastated lands adjoining the estuary of the River Severn in South Wales, and the embankments in the Cantre'r Gwaelod story were introduced in the middle of the seventeenth century, inspired by accounts reaching Britain of the measures being taken in Holland to prevent the sea from extending its bounds.

To those who elaborated it the ultimate origin of the story of Llys Helig consisted of no more than items in thirteenth-century genealogies which cite Helig as one whose territory the sea overwhelmed, and although the earliest reference to Cantre'r Gwaelod contains more than the bare reference to an inundation it has none of the details that make up what is now regarded as the legend of the Lowland Hundred. It occurs in a poem in the *Black Book of Carmarthen,* one of the earliest of surviving Welsh

[4] *Sunken Cities*, pp. 42, 50, 58, 74.

manuscripts, generally regarded as dating from the middle of the thirteenth century. In this poem Seithennin is told to stand forth and see the destruction that the sea has wrought to the land. There were no fair cities, no embankments and no dramatic escapes from the disaster, but the flood was attributed to a maiden who let loose the waters of a well.

The reference to a well is reminiscent of many legends that are associated with lakes that are said to cover the sites of palaces or towns, and although the well never again appears in the story of Cantre'r Gwaelod, in their later developments the details of the stories told about lakes and submerged coastal regions show signs of much commingling. This relationship in itself provides a fascinating field for study.

The geological evidence from Cardigan Bay also shows that an inundation of the magnitude required—it would have involved a sudden and permanent lowering of the land or a rise in the level of the sea to the extent of about 60 feet—could not have occurred during any of the periods associated with the legend. It does, however, show that a large part of the tract that is now the Bay was dry land—or at least swampy forest—in prehistoric times, and that due to the general but slow rise in sea-level at the end of the glacial period, the sea encroached gradually over it. The present general relation between land and sea in these western regions was established at about the beginning of the Roman era in Britain.

That land has indeed been submerged is shown by the occurrence of the boles of trees standing erect and rooted in the clay that is exposed at low tide on the foreshore in several widely scattered parts of the coast. The stumps are in their position of growth and the clay in which they stand represents the soil in which the trees were growing. Associated beds of peat indicate long periods of forest growth. The tree stumps are in some places very numerous, and as far back as the twelfth century, Giraldus Cambrensis, to the record of whose journey in Wales we owe much of our knowledge of contemporary conditions, noted that at Newgale in Pembrokeshire they looked "like a grove cut down."[5]

Apart from the evidence of geological chronology there are indications—in artifacts of bronze and bone that have been found in the peat or the clay—that man was living in the regions whilst the inundations were in progress. One dramatic example was noted at Lydstep in Pembrokeshire, where the skeleton of a pig, crushed beneath the prostrate trunk of a tree, was discovered in peat laid bare during very low tides in 1917 but normally covered by more than twenty feet of water. There were, between the

[5] *The Itinerary of Archbishop Baldwin through Wales.* Everyman Edition, 1944. Pp. 91-2.

trunk and the bones of the pig's neck, two flint arrowheads suggesting that early man hunted in a forest that had become so waterlogged that trees were apt to fall, leaving their trunks to be buried in sodden vegetation that was subsequently to become peat.[6]

It would seem, then, that whilst critical examination may take away some of the glamour of the nineteenth-century versions of the legends, it shows that the nuclei about which the stories have been built can have originated in actual happenings of which early man was a witness, and may perhaps embody the earliest records of human experience in Wales—and that of course may apply in any of the regions to which stories are attached.

It may well be objected that such a long tradition of folk memory is unlikely, but one has to remember that the encroachment of the sea was not a sudden catastrophe but a slow and long continuing process that affected the lives of many generations of observers. A tradition long in development is likely to be long in survival.

The genealogical references to Helig as one whose land was overwhelmed by the sea do not indicate where the land was—the location was part of the later elaboration—but the poem introducing Gwyddno Garanhir associates his land with Cardigan Bay, and after an examination of the documentary evidence the present writer suggested that in the modern version of the "Legend of Llys Helig" a story that originated in happenings that affected Cardigan Bay, had been adapted to the geography of Conway Bay. This conclusion was confirmed when in 1946 Professor Thomas Jones drew attention to and published an allusion to Helig in a thirteenth-century manuscript in the library at Exeter Cathedral.[7] It was a note that appears to have been appended to an earlier copy and incorporated into the main text when the Exeter copy was made, and that earlier copy must be the earliest reference to Helig that has yet been brought to light.

In speaking of three Kingdoms that have been submerged it stated that one of them was ruled over by Helig, son of Glannawg and that it lay between Cardigan and Bardsey Island, *i.e.*, that it was the territory assigned to Gwyddno Garanhir in the *Black Book of Carmarthen* poem and was not situated in the region to which it was assigned in the "Legend of Llys Helig." When that legend began to take shape, Cardigan Bay had for centuries been associated with the story of Gwyddno Garanhir, and

[6] *Sunken Cities*, p. 188.

[7] *Cronica de Wallia...from Exeter Cathedral Library, MS. 3514.* Bulletin Board Celtic Studies. Vol. 12, 1946, pp. 27-44.

what more natural than that a writer in North Wales (where the elaboration began), unaware of the allusion in the Exeter MS., should give the story of Helig a "local habitation and a name" by associating it with the submerged stones in Conway Bay and making them the ruins of Helig's palace?

It is not possible in a brief article to consider more than a few facets of even one line of enquiry, much less to consider the legends in relation to those associated with other regions. The matter, of considerable interest and importance, is dealt with in the essay *Sunken Cities*, but enough has been written here to show that the study of ancient legends has much in common with the cleaning of an old picture.

The removal of the cracks and age-stained varnish often reveals traces of retouching and perhaps of alteration and addition by hands other than those of the original artist, and calls for the careful removal of all the added paint. This done, another picture reveals itself, better perhaps, or more important than the one by which it had been concealed. Removing the superimposed coats of literary varnish, so to speak—the details added during long continued retelling—does not destroy old legends or prevent the enjoyment, as literary efforts, of the tales into which they have grown. On the contrary, it adds to their interest by showing how they acquired their present forms and reveals them in their origins as records of early human experience.

F. J. NORTH

SEA-SHELL

Cast upon the shore,
Thing of whorled beauty
With echoes of ocean,
Long, long have you lain
In deep sea-country
Amid fantastic plants and flowers,
And where fish like quicksilver thoughts
Flash to and fro;
You epitomize the sea, its splendour,
And the mystery of all things created;
You lay the centuries at my feet.

HERBERT BLUEN

TWO VIEWS OF THE RAMAYANA

[**Shrimati Prema Nandakumar** has at a young age settled herself in an admirable devotion to literature, both Indian and Western. We are glad to publish her respectful account of how two of the greatest Indians of our time have approached the *Ramayana*. Indeed, in India, an age may be known by how it approaches the *Ramayana*.—ED.]

Salutations to Raghava
dark-hued like the cloud
shining resplendent
with crest and ornaments all,
Seated majestic
with one hand
blazing forth the Light
of Knowledge,
the other
resting on the knee;
And looking sideways
at nearby Sita
lightning-hued
with lotus in hand.

IT IS a feeble rendering of the prayer that is on the lips of tens of thousands of devotees every day. Raghava, the Prince who was God, and Sita, the offspring of Mother Earth, are not merely the hero and heroine of *Ādi-kavi* (Primal Poet) Valmiki's great epic, the *Ramayana*: they are also the *ishta devatas* (chosen deities of worship) of millions of Hindus. Since Valmiki's time the tale has been told again and again, and there is even a single-verse *Ramayana*. Notable among the versions of the *Ramayana* in the living Indian languages are Kamban's in Tamil, Tulsidas's *Rama Charita Manasa* in Hindi, Moropant's in Marathi, Krittibash Ohja's in Bengali, Durgabar's *Giti Ramayana* in Assamese, the Kannada *Ramayana Darsana* by K. V. Puttappa and the *Ramayana* in English verse by Romesh Chunder Dutt. However the tale is told, whoever tells it, the ambrosial flavour remains. In Brahma's words,

As long as mountains stand
and rivers flow,
So long shall Rama's tale be told
to cleanse the souls of men.

The river is the same, but as the freshes come, it acquires a new look and almost a new life every time. So is it with the *Ramayana*. Each new

rendering, adaptation or commentary serves but to heighten its beauty and emphasize the richness of its content. In recent years there has appeared a masterly commentary on the *Ramayana* in English and a new version of the epic, no less satisfying and stimulating; the author of the former was the late V. S. Srinivasa Sastri, and of the latter, Shri C. Rajagopalachari; immaculate men both of them, aged, experienced and wise.

Sastriar[1] gave his series of thirty talks on the *Ramayana* under the auspices of the Madras Sanskrit Academy from April to November 1944. As Gandhiji himself had desired that these talks should be given a permanent form, they were published as *Lectures on the Ramayana* in 1949. These are talks—they do not tell a story systematically or build up a theoretical structure. There is the spell of the spoken word, and the atmosphere is almost redolent of Upanishadic times. Sastriar gave these talks in the evening of his life, after he had been a Liberal politician, a seasoned statesman, a Round Tabler, a legislator, a Vice-Chancellor and for many long years the President of the Servants of India Society. The lectures reflect the man; they are easy and conversational, they carry effortlessly a vast burden of scholarship—they are the talks of an immaculate Advaitin and an unruffled Liberal statesman.

Rajaji's version of the *Ramayana* appeared originally as weekly instalments in the Tamil *Kalki* and the English *Sunday Standard*. Rajaji too wrote them in the evening of his life—when his vessel had come safely to port at last after many a stormy and fruitful voyage on our political seas. He had just concluded his brief but brilliantly purposive second term as Premier of Madras, and these weekly exercises in epic narration gave him the needed relaxation—a relaxation that was also service of the purest kind. He had rendered the *Mahabharata* into Tamil and English even earlier, and now he turned to the *Ramayana*. Rajaji has himself confessed that the re-telling of these two epics is "the best service [he has] rendered to [his] people." If Sastriar was an Advaitin and Liberal statesman, Rajaji's "marks" are that he is a Vishishtadvaitin and a Congress (in some respects almost an Extremist) statesman. Although Rajaji wrote for a far-flung mass of readers, his style of writing has itself the quality of familiar speech: there is no heaviness in the narrative. Occasionally Rajaji too leaves the mere narrator's role and takes on that of the commentator. Sastriar and Rajaji were different; but wise men both of them, they were approaching the same shrine—the *Ramayana*. To read them one after the

[1] A Tamil honorific form of reference; *ar* is added after the name.

other, to read Valmiki in the light of their remarks or interpretations, to read all three of them together in fact—this would be the best way of winding towards a real understanding of our great epic.

Both Sastriar and Rajaji take Valmiki's work as it is, but they have difficulties with the last Book, "*Uttarakānda.*" Sastriar, however, accepts it as Valmiki's genuine work and in fact cites verses from it in support of some of his theories. But Rajaji has his doubts: "Although there is beauty in the 'Uttarakānda,'" he says, "I must say my heart rebels against it...it mirrors the voiceless and endless suffering of our womenfolk." Rajaji's view is that, just as Parasurama's avatarhood ended when he met Rama, so too the latter's avatarhood ended when he had slain Ravana; "after that battle, Rama remained only as a King of the Ikshvaku race." Again, whereas Sastriar confines his discussions almost exclusively to Valmiki's epic, Rajaji occasionally brings in Kamban or Tulsidas to make a point or suggest a variation of the tale. Rajaji's prime inspiration, however, remains Valmiki. It is the Valmiki story that he narrates, retaining the same order, often translating the original word for word. Comments are reduced to the minimum, but where they appear they are seen to be wonderfully appropriate and tuned to the context of the present day. One example should suffice. After relating the events in the "*Ayodhyakānda*" leading to Rama's ready renunciation of the throne, Rajaji writes:—

> Readers should exercise their imagination and build up in their own hearts the passions and sorrows of the persons fighting in this epic. Dasaratha's anguish, Rama's cheerful renunciation and the greedy passion of Kaikeyi which smothered all noble impulses—these are familiar phases in our daily lives. Valmiki and Kamban saw with the vision of genius and made the events in Rama's story live again in song. We, too, should see them through imagination. This is the meaning of the tradition that, wherever Rama's tale is told, Hanuman himself joins the gathering and reverently stands with tear-filled eyes listening.

Sastriar's lectures are more like Bradley's celebrated lectures on *Shakespearean Tragedy*. The same erudition, the same zest, the same ethical seriousness and the same profound understanding of human nature that make Bradley's lectures on Shakespeare's tragic creations almost the last word in imaginative criticism are found richly displayed in Sastriar's delineations of Rama and Lakshmana, Bharata and Hanuman, Sita and Kausalya, Kaikeyi and Sumitra, Ravana and Vibhishana. Sastriar was addressing an audience that knew the main lines of the *Ramayana* story very well indeed. He could take much for granted, and he could even

illustrate his points by quoting the original Sanskrit verses. The pleasure of telling and the pleasure of listening were akin to the pleasure we experience in seeing long-loved faces yet once again, recapitulating, recounting and exchanging confidences.

There are two or three controversial episodes in the *Ramayana* which test each new commentator and teller of the story. One of them, the rejection of Sita, is one of the terribly intricate knots of *Ramayana* exegesis. Rajaji, as we have seen, simply cuts the knot, reducing Rama from an *avatar* to a man and attributing the authorship of the "*Uttarakānda*" to hands other than Valmiki's. Sastriar accepts the "*Uttarakānda*" as Valmiki's work but tries in terms of humanistic psychology to unravel the complexities of Rama's character. It is one of Sastriar's greatest flights of persuasive eloquence, and in one place he brings in the example of Othello to explain Rama's apparently unaccountable behaviour:—

> All first class literature is human literature and belongs to the whole of mankind. In the great play of *Othello* where Shakespeare depicts this passion of jealousy in its worst form, he shows how it degrades the great character of Othello....Othello at least had something, a handkerchief; he had heard something, seen something. Rama had nothing at all. All that he could say is, "You are an angel and Ravana is a wicked person. When you were in his control, how is it possible for things to have been right?"

Presently Sastriar refers to King Arthur's generous treatment of Guinevere, who certainly *was* guilty, and to the parallel Ahalya episode in the *Ramayana*. Guinevere and Ahalya were guilty; yet after expiation there was room for their reunion with Arthur and Gautama; the wives had erred, and the husbands were willing to forgive them. In suspecting and punishing Desdemona and Sita, Othello and Rama had erred; and in their matchless generosity the wives were not unwilling to forgive the erring men. Sastriar concludes the discussion thus:—

> So end these great stories with eternal lessons for us. Because I have said jealousy is human, that it is natural, that it is commonly found, it does not mean that it is a virtue. It means that it is a human passion leading to a violent crime and must, if possible, be conquered or at least kept down within stern limits, and when the sin has been sinned, as King Arthur says, there is a time for forgiveness....When we are jealous and punish others, we are only human. But when remembering these great examples we forgive those who do wrong to us, for the moment we are not human but we are drawn up to the full dignity and height of divinity.

Another knot relates to the Vali episode. It had been agreed between Rama and Sugriva that the former would help to destroy Vali (Sugriva's brother) and Sugriva would help Rama to destroy Ravana and get Sita back. But why didn't Rama kill Vali in a straight fight? Once again the Rajaji way is to cut the knot rather than try to untie it. "I...pray that the learned may forgive me," he says, and adds: "What I think is that an avatar is an avatar and that among the sorrows that the Lord and His consort had to endure in their earthly incarnation, this liability to have their actions weighed on the earth by scales is a part." But Sastriar couldn't take this easy (and perhaps wise) way out of the difficulty. On the contrary, he devotes a whole lecture to this controversial question. "Authorities which cannot be questioned are found on either side of the dispute," he says; and he will be content to "bring together the issues raised over these problems." And he does bring them together in a very masterly way. But a summing-up is one thing, a satisfying explanation is a very different thing. Rama could defend himself by enunciating his doctrine of "naked imperialism"—the entire earth belongs to the Ikshvakus! But are we satisfied? Sastriar too is not quite satisfied, and so puts forward a suggestion:—

> It is bold of me to make it, but I believe it is supported by the words of the Poet. When the brothers were first locked in combat, Rama had not finally made up his mind whether he would go out and have a straight fight with Vali or whether he would from his place of covert position attack. Perhaps he hesitated at the last moment. "Am I going to do this wrong thing, this unchivalrous thing?"...

After the killing of Vali, Rama restored Ruma to Sugriva, although she had lived with Vali in concubinage, and Sugriva readily took back his wife. Yet, after the killing of Ravana, Rama wouldn't take back the stainless Sita! Sastriar makes the point and leaves it at that.

There is, then, the Vibhishana episode. Rather than associate with his brother Ravana in his persistence in an evil course, Vibhishana surrenders to Rama and helps him to defeat and destroy Ravana. Is Vibhishana no more than a traitor, a glorified Quisling? Or is Vibhishana really the bravest of Bhaktas? Kumbhakarna too didn't give his approval to Ravana's policies; but he didn't abandon his brother, he laid down his life for him. Was it necessary that Vibhishana should not only leave Lanka but actively help Rama? Rajaji's answers are quick and categorical: "Kumbhakarna acted according to ordinary morality. This was a simple thing which everybody could understand. But Vibhishana followed a higher morality."

But what is this higher morality? It is the obligation to withdraw

from Evil and seek out Good, to fight Evil and help to destroy it. As for Rama's acceptance of Vibhishana, it underlines the doctrine of *prapatti*, the way of salvation prescribed for the Vaishnavas:—

> It illustrates the doctrine that the Lord accepts all who in absolute surrender seek shelter at his feet, regardless of their merits or defects. Their sins are burnt out by the mere act of surrender. This is a message of hope to erring humanity....This divine assurance is the life and light that a world filled with sin and darkness needs.

Thus Rajaji the exponent of *Bhakti*. Sastriar when he takes up this question begins with a reference to Sri Aurobindo's article in the *Bande-mataram* entitled "Exit Vibhishana," referring to Gokhale. When it comes to defending Vibhishana, Sastriar is dialectically brilliant and most persuasive. By way of prolegomenon Sastriar underlines the difficulties of the democratic way of life:—

> Democracy is certainly the best form of human governance that has yet been devised, but it wants to be served by brave men, by true men, by first class men. It stands liable ever to the greatest abuse at the hands of untried men who think that abuse is the staple of politics and hatred is the hall-mark of patriotism.

For the rest, it is a priceless privilege to listen to dear Rajaji telling the *Ramayana* story or to Sastriar delineating this or that character or discussing one episode or another. Slight differences in emphasis there are, of course, but in no way affect our enjoyment of the great epic. Sastriar's discourses and Rajaji's recital make a powerful appeal because, more than everything else, they are, in the purest sense, religious in their impulsion. Sastriar, we are told, had "emotional breakdowns on occasions" when he was giving his talks; from this circumstance Shri T. R. Venkatarama Sastri rightly concludes that Sastriar "was not without reverence that is of the substance of religion." Rajaji, of course, is quintessentially a religious man. By readily undertaking and cheerfully completing great tasks at an age when they might well have rested on their oars, Sastriar and Rajaji have given an edge to the latter's exhortation:—

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

Or, in the words of the Gita, *Yogah karmasu kausalam.*

PREMA NANDAKUMAR

NEW BOOKS AND OLD

THE WISDOM OF TWO CHINESE SAGES*

THE HUMANIST AND THE MYSTIC are usually regarded as opposites, particularly today when humanism has dwindled from an imaginative faith in the potentialities of reasoning man into a narrow kind of scientific rationalism. But no such mental gulf divided the two great sages of China, and if for Confucius the measure of man was man, while for Laotse man was immeasurably more than he knew, each was conscious of a central harmony to which human life was meant to conform. Confucianism would not have maintained its supremacy over the Chinese people for two thousand five hundred years, if it had been only a code of personal conduct and a theory of a rationalized social order devised by a scholar and a gentleman to counter the collapse of the traditional feudal system.

Dr. Lin Yutang compares the state of anarchy in the Chinese Empire in the time of Laotse and Confucius to conditions in modern Europe. The problem then as now was to re-order life on firm foundations. But this cannot be done by imposing some system upon it, whether ethical, economic or political, from without. When any form disintegrates, life can only renew itself from within. Civilizations die in the hearts and minds of men and there they must be reborn.

Laotse realized this more radically than Confucius. All his teaching and that of his witty disciple Chaungtse was directed to recovering and maintaining what they called "the original nature of man." In one of the "Imaginary Conversations" between the two sages, which Chaungtse wrote, Laotse criticized Confucius for confusing men's minds with *ideas* of humanity and justice:—

> If you will allow the people to go on living without loss of their original simplicity, and you yourself will just follow your natural impulses, people's character will be established. Why do you go about impatiently like a man who has lost his son and is beating a drum to look for him? The swan is white without a daily bath and the raven is black without black paint.

In thus insisting on the need to "return to origin," to throw away all secondary notions and to commit the self to the primal Darkness from which Light and Life are perpetually renewed, Laotse was a typical mystic. But few are capable in any age of so total an act of faith and such an abdication of self-consciousness and its attachments. The self-conscious man who follows his natural impulses plunges not into his original nature, but into a morass of individual selfishness. That is why chaos comes again when the cultural and ethical framework collapses, which has preserved a civilization even in its decline, and why Taoism, despite its profound meaning for those whose self-will has been purged in the fires of experience, could never mould the history of a people as Confucianism did in China. As a political system Dr. Lin Yutang believes it to be out-dated, but as a system of humanist culture he is convinced that it can still hold its own.

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* *The Wisdom of Laotse.* (303 pp.); *The Wisdom of Confucius.* (237 pp.) Both translated, edited and with an Introduction and Notes by LIN YUTANG. (Michael Joseph, London. 1958. 21s. each.)

In both these volumes he has not confined himself to the writings of the sages whose wisdom they present, but drawn, also, upon those of their most inspired disciples. Chuangtse was Laotse's greatest disciple and Dr. Lin Yutang has woven into his own commentary on the *Tao Teh King* many passages from Chuangtse's racy interpretations of Taoism. With Confucius, who created a school around him, he has more material to draw upon. Thus the *Analects*, the miscellaneous collection of aphorisms or moral maxims, by which Confucius is chiefly known to Western readers, find their place in this volume, in a much larger body of writings which enable us not only to glimpse the master, but to understand his teaching as a coherent system, aiming at a rationalized social order, but based on the achievement of a moral harmony in man himself.

One of the most interesting of these writings is the book of *Chungyung*, usually translated as "The Doctrine of the Mean," but rendered by Dr. Lin Yutang as "Central Harmony." It is believed to have been written by Confucius' grandson, Tsesze. Here are the roots of Confucianism which were to flower later into the eloquent philosophy of Mencius. And here we have evidence enough of the depth of insight which underlay Confucius' humanism, and made it so much more than the philosophy of a "superior person." At the heart of his teaching was a conception of moral law as that which fulfilled the deepest needs of human nature and united it with the whole of life. The moral being for Confucius was "the *central* self" and when this true self is realized, "the universe then becomes a cosmos and all things attain their full growth and development." The nature of such a man is "like a living spring of water, ever running out with life and vitality. All-embracing and vast, it is like Heaven. Profound and inexhaustible, it is like the abyss." Or again:—

> It is only he in this world who has realized his absolute self that can order and adjust the great relations of human society, fix the fundamental principles of morality, and understand the laws of growth and reproduction of the Universe.

How ill does the later individualistic humanism of the West compare with a culture so submissive to the divine order! But how close is such a moral law to the Dharma of the Buddha and the Tao of Laotse!

For Confucius, man derived his power and knowledge from himself. It subsisted in his "true manhood." But that "true manhood" was essentially "the original nature" to which Laotse bid his followers return. The Confucian ideals of reason and culture were not essentially opposed to the intuitive wisdom of the Taoist, because they had a common root. Dr. Lin Yutang's two volumes are complementary and his translation and editing are expert in both.

HUGH I'A. FAUSSET

Manu Dharma Śāstra: A Sociological and Historical Study. By KEWAL MOTWANI. (Ganesh and Co., Private Ltd., Madras. 384 pp. 1958. Rs. 15.00)

This is a book which is remarkable in more ways than one. It comes from the pen of Dr. Motwani, who is well-known in India and America as a philosopher and sociologist of eminence. *Manu-Dharma-Śāstra* is not only marked by that width of learning, originality of approach and lucidity of diction which are characteristic of all his writings, but bids fair to rank as his *magnum opus*, because it is more comprehensive than his earlier *Manu*.

published in 1934.

The book brings a new hope and a new message to our civilization, which appears to be powerless in controlling human nature despite its amazing strides in the conquest of Nature. What is wanted today is a positive sociology which will recognize and reconcile the claims of the individual and the community for the highest development of both. In the first part of the book Dr. Motwani discovers in the hoary wisdom of India, preserved in *Manu Dharma Śāstra*, all that we need today. In contrast to the current notions of caste, he finds a perfect coordinated scheme in Manu's exposition of the three higher castes, the threefold analysis of human personality, the triple drives, the three values and the triad of stages in life culminating in the triad of *yogas* that ensure Final Emancipation. The chapter on the social process is one of the very best and Dr. Motwani's account of social progress is both brilliant and original. The whole scheme hinges upon the spiritual destiny of man and this is regarded as the precious legacy of Manu's wisdom. Dr. Motwani takes his firm stand on the findings of great theosophists like Madame H. P. Blavatsky and Dr. Bhagavan Das. Sri Aurobindo is another authority relied upon by the author, and naturally there is not much love lost between him and the academic scholars who have edited and annotated the text of Manu and hazarded a hundred theories about chronological and textual critical problems. His attempt is to penetrate to the very core of the teachings of Manu, presumably as old as humanity itself; and the result remains subjective. By and large, his exposition is both thoughtful and arresting; but it is difficult to avoid the impression that he is sometimes reading too much into his text, as, for example, in his equation of *Kamaśāstra* (p. 82) with psychology (said to be a compulsory branch of study for all students!) and of a *Vānaprastha* with one "concerned with the affairs of state" (p. 94).

In the second part, Dr. Motwani tries to prove that Manu's thought has been directly or indirectly the shaping factor of all human civilizations — Eastern and Western, ancient and modern — by taking a historical survey of theosophical exposition and archæological discoveries. Once again the academician may not be in a position to accept Dr. Motwani's findings that Thales, Plato, Solon, Justinian and Jesus Christ and a host of others were all influenced by Manu. It is thus a challenging book and an interesting book. It will be of interest to the ordinary reader as much as to the scholar. The production of the book marks a new milestone in Indian printing and publishing.

K. KRISHNAMOORTHY

The Gnostic Problem: A Study of the Relations between Hellenistic Judaism and the Gnostic Heresy. By R. McL. WILSON. (A. R. Mowbray and Company, Ltd., London. xi+274 pp. 1958. 35*s*.)

The first half of this doctoral thesis is given to a competent summary of the general background and nature of that somewhat undefined movement of thought which Dr. Wilson sums up as "an assimilation of Christianity and contemporary thought which for a time threatened to deprive the Christian element of its identity and distinctive character." He recognizes that most of what he writes, and others have written, rests on evidence drawn from the opponents of the heresy and therefore is "open to suspicion as the propaganda of the opposition, composed by the party which eventually emerged vic-

torious and which was therefore in a position to control the record transmitted to posterity."

We are now, however, on the brink of a new era in the study of Gnosticism. The discovery of the Nag Hammadi library bids fair to carry us beyond the tentative conclusions based on the publication of the Berlin Gnostic papyrus. The one Nag Hammadi document so far published proves to be the *Gospel of Truth* mentioned by Irenæus, and perhaps the work of Valentinus himself. By far the most important part of Dr. Wilson's book is the brief — far too brief — chapter in which he deals with the two original Gnostic documents: the *Apocryphon Johannis* (in both the Berlin papyrus and the N. H. library) and the *Gospel of Truth*. Enough is said to show the importance of these discoveries and to point to the direction in which they lead. Unfortunately, Dr. Wilson does not fully incorporate this evidence in his conclusion and summary. It may well be that the time is not ripe, but it has the effect of reducing the important new material to a parenthesis.

While more disposed than many writers on the subject to recognize the good points in Gnosticism and its contribution to the development of Christian theology, Dr. Wilson has no doubt that it stands on the other side of the line dividing Christianity and the other religions.

The depth and range of scholarship from which this attractively written argument has been distilled can be gauged from the 1,220 notes which, in the wisdom of the publisher, have been printed serially at the end of each chapter and not as footnotes.

MARCUS WARD

Islam and the Arabs. By ROM LANDAU. (George Allen and Unwin, Ltd., London. 299 pp. 1958. 30*s*.)

Professor Landau, in his preface, states that he has written the book under review for readers who, without aiming at specialization, are eager to gain a "fairly rounded image of Islam and the Arabs." In this he has certainly succeeded and has done a service to all those interested in a part of the world which has during the last two decades produced so many baffling problems.

The early chapters on the history of the Islamic world are excellent and most readable, and those on Muslim law, philosophy and the arts give all that is necessary to their understanding by interested readers. The chapter on the Crusades indicates that the present resentment of the Arabs towards Western and Jewish penetration has its roots deep in history. His account of that remarkable Norman-Arab co-operation in Sicily in the eleventh and twelfth centuries is a piece of history well worth recalling and emphasizing.

The student of present-day affairs will find Professor Landau's chapter on "Problems of the Present Arab World" a fair and impartial survey. It is interesting to note his use of the expression "Near" rather than "Middle" East; and also that he makes clear that Egypt may not be entirely an Arab state, that racially her people are of Hamitic, rather than Semitic, stock. In this fact may lie the seeds of future trouble for the United Arab Republic.

There are one or two points on which Professor Landau might have been more precise. The Anglo-French ultimatum of October 1956 was given to both the Egyptians and the Jews, and not to Egypt alone. Again the account given of the evacuation of Syria and the Lebanon gives the impression that this was entirely due to British pressure. The withdrawals of British and French troops and the transfer of power were

made after reference to the Security Council, and were completed in Syria by April 1946, and in the Lebanon by December 31st, 1946.

The book is provided with a bibliography and also a good index. The special tables at the end of the chapters are a valuable addition.

J. H.

Man in Search of Immortality. By CHARLES R. SALIT. (Philosophical Library, New York. 181 pp. 1958. $3.50)

Human life in all its aspects is guided by the urge to survival. This well-known biological truth, however, has a deeper significance: the seed of human evolution is the quest of immortality. What distinguishes the man from the animal is not the presence of a soul, intellect or speech, but his religiousness, which alone is responsible for man's progress from a state of nature to one of culture. So far the author's thesis is of a very general nature.

The main point, however, which Dr. Salit seeks to make out is this. According to him, man's religious and cultural life in all its phases and forms exhibits the determining role of a limited number of constants: a few geometrical forms, the form of the human figure, the forms of a few domestic animals. These forms — the disc, the cone, the cylinder, the cross, etc. — which man has worshipped in religion and later on made use of in technology have been imbibed by man from nature (the sun, the hill, the tree, etc.) by a process analogous to long-exposure photography, a process which Dr. Salit recognizes as having "divine necessity." The form unique to a culture is its matrix; the matrix is its God.

The progress of man towards immortality is measured by the evolution of his God-concept. "Our concept of eternal life cannot exceed our concept of God." Our present concepts of God and Immortality are limited. "Only a few mutant God-forms, such as Christ and Ganchi, have caught the full vision of God and the meaning of eternity."

The author's account of the origin of God-concepts directly out of nature, and yet *not* in a naturalistic manner, deserves the attention of students of the philosophy of religion.

J. N. MOHANTY

Existentialism and Education. By GEORGE F. KNELLER. (Philosophical Library, New York. 170 pp. 1958. $3.75)

Existentialism is by no means a systematic philosophy: it is rather an act of philosophizing, even a mood or atmosphere which permeates philosophies. It is a "multivocal expression of feelings and states of mind" protesting against the forces of depersonalization holding the world in their grip today. If man does not conquer them, it is certain that he will be conquered by them. Dr. Kneller tries to make out in this book that the decision may well lie with the schoolmasters of the world. Although not professing to be an existentialist himself, he claims that the spirit of the work is one of mild existentialism, and pleads that it should be judged by standards favourable to the doctrine as a whole; from the inside and not from the outside.

Perhaps no philosophical discipline of modern times has come in for such severe criticism as existentialism. This is largely an indication of the measure in which this school of thought, if indeed it can be called such, goes counter to the prevailing outlook of scientific

objectivity. To that extent, its value as a much needed corrective may be taken as established. Dr. Kneller has stated very fairly the differences among existentialists themselves, but always kept in focus the essential unity of the doctrine which lies in the anxiety of the existentialist to "commit" himself, to penetrate the marrow of life and to involve himself directly with reality. In doing this, Dr. Kneller never forgets that it is only with the educational implications that he is concerned, and especially with the American cultural scene today. If, as is being realized, the major problem of our century is how to promote the development of society without doing violence to the integrity of the individual, then this book is a valuable presentation, perhaps for the very first time, of the bearings of existential theory on educational practice.

The thought of contemporary existentialists like Heidegger and Sartre, Marcel and Jaspers, as well as of the pioneers Kierkegaard and Nietzsche, comes in for review here. The background is depicted and the perspective made out in the first four short opening chapters. The penultimate chapter, which bears the title of the book, "Existentialism and Education," examines the relations between the two under ten crucial aspects, and constitutes the bulk of the book. The difficulties are squarely faced and a favourable balance sheet drawn up in the last chapter, entitled "Critique." The motto from Thoreau placed at the beginning neatly sums up the argument: "Any man more right than his neighbours constitutes a majority of one. . . ."

K. GURU DUTT

The Recovery of Man in Childhood. A Study in the Educational Work of Rudolf Steiner. By A. C. HARWOOD. (Hodder and Stoughton, London. 211 pp. 1958. 21*s*.)

This study in the educational work of Rudolf Steiner by one who has devoted his energies to the development of a Steiner school in England, who has assisted in the growth of such schools in America and the re-opening of those closed by the Nazis in Germany, is helpful, clear and authoritative.

Steiner's views on childhood and, in consequence, his ideas on education, are entirely original although they are in harmony with certain other thinkers. It is difficult for any educationist not able to command the freedom (and also the money) that must be available to the Steiner schools to carry out such ideas and ideals. However, the book is inspiring and challenging and would therefore be of very considerable interest to study groups engaged in educational research.

One of the points of real importance is the stress Steiner lays on the character and development of the teacher, as he believes, particularly in the early years, in a group of children having one teacher for all (or almost all) subjects and with their staying with this teacher for several years, thus forging a special relationship. In this way a natural discipline is achieved; also the children begin to understand that "knowledge is one" and not something in little snippets. Such a teacher will encourage the child's natural attitude of wonder and reverence for life.

The writer states Steiner's view thus:—

> It is a great responsibility to teach a group of children most of their subjects for a period of years. It will only be of value if the teacher can waken in himself genuine powers of fantasy and imagination. . . .

Another matter of great interest to those who work with children is Stei-

ner's conception of the way children develop — roughly in stages every seven years[1] — and how their first thinking is in a pictorial manner; and how important are the will and the emotions in early childhood, long before there can be any conceptual thinking. Steiner based most of his work on his own memories of childhood; he, therefore, has an inner knowledge, in contrast with many other educationists who merely observe children from an adult standpoint.

One cannot do justice to this original and stimulating book in so short a notice, but as a practising teacher I most heartily recommend it.

ELIZABETH CROSS

A Time to Speak. By MICHAEL SCOTT. (Faber and Faber, London. 365 pp. 1958. 21*s*.)

This is Michael Scott's own story of his struggles for right and justice in South-West Africa, the Union of South Africa, and the neighbouring British Protectorates, as in India and elsewhere, where the victims of wrong and injustice are legion, and where the known champion of the weak and oppressed is in danger of being sought out, told, and urged to put right almost more than his heart and soul can stand. Michael Scott just stands it; but only just — and thus he keeps faith with those who can only be helped to understand this universal struggle, and to act aright in it, by one who has shared their doubts, their feelings of inadequacy, even their moments of despair, and has pulled himself out of them.

At times, Scott is tempted to run away from all the misery and confusion he sees, voluntarily shares, and describes so well. "It was all very well for the Good Samaritan, but what if the whole road was littered with victims of a decaying social order?" he asks, and then carries on, with no sure answer — a highly principled empiricist, learning as he goes along. So, too, he resists the temptation to follow "the way of wrath and force," along which Communists and others would take him, to "an end which was no part of his intention." But he goes along it far enough to earn the right to reject it with authority.

He finds his feet more firmly on the path that breaks the vicious circle of hate and counter-hate by rejecting violence, self-assertion and self-interest, and resists evil by means that are consistent with Divine ends. It is a path which was pioneered by Gandhi, but it is so misunderstood when summarized that the reader should in justice turn to Scott's own version, explanation and application of it.

"Love is practical politics," said Nansen, and he showed many a practical politician that this did not mean that he was a mere preacher; likewise, appropriately enough, there is a strong dash of Nansen in Scott. He, too, has his practical plans, and it is to be hoped that readers will find nothing incongruous in his mixture of earthy, economic and political proposals along with high thinking and first principles, for one has to understand both to get Michael Scott's thoughts and actions into proper perspective. And that is well worth some time and effort.

ALAN DE RUSETT

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[1] A Theosophical teaching and an ancient Indian one.—ED.

The Long Road. By ARTHUR E. MORGAN. (Navajivan Publishing House, Ahmedabad. 130 pp. 1958. Rs. 2.00)

This is an Indian reprint of *The Long Road*, which was written some twenty years ago. It is gratifying to observe that some of the most outstanding deficiencies of the American economic system as criticized by the author are well on the way to correction. The advent of the New Deal left an impress which has committed both political parties to many features of the Welfare State. Further and more significantly, responsible leaders in big business and finance in the United States give substantial evidence of an awakening social consciousness and sense of "Trusteeship," so strongly advocated by Arthur Morgan.

All this testifies to the complete soundness of Arthur Morgan's philosophy. His plea is for the planned life and dedicated living. Just as we have extended immeasurably the power of our physical faculties by technological development, so we must extend our social concepts of interdependence and brotherhood to meet the demands of these new physical powers. The kernel of Morgan's philosophy is forcefully demonstrated throughout the book. Individual responsibility; self-realization; the case for the "small community"; the necessity for adherence to basic principles of life — all these are presented with the clarity and definition so characteristic of Arthur Morgan's style. He states: "We have been building a greater superstructure of business, government and society, than the quality of our character will long endure." "The long way round of building character, in the end will prove to have been the short way home to a good social order."

Especially stimulating are the suggestions on "Building a New Social Order," "Islands of Brotherhood," "Character in Economy," "Imaginative Capitalism" and a particularly instructive chapter on "Cases," which are down-to-earth, actual examples of the principles presented. This book sold more copies than all of Morgan's other books combined. It is a good book for the American public and others; it is even more pertinent to the people of India with their emerging social structure. It should strike a responsive chord in the hearts of all those who now enter the broad highway of economic development, which can easily become the broad road that leadeth to destruction unless principles such as those described by Arthur Morgan prevail.

ROBERT J. BUTLER

Communication, Organization and Science. By JEROME ROTHSTEIN. Foreword by C. A. MUSES. (The Falcon's Wing Press, Indian Hills, Colorado, U.S.A. xcvi+110 pp. 1958. $3.50)

For a long time scientists were allergic to an examination of the epistemological and metaphysical foundations of the methods they were employing in their investigations. But the recent surprises in sub-microscopic biology and nuclear physics have forced them to examine the tools with which they were working. In this examination, some are being led to a consideration of the logic of science, and others, to the metaphysical basis of science. This book is in some respects a combination of the two approaches. Science depends on measurement, but measurement and communication have identical logical structures. Underlying both and conferring philosophical significance on them is the concept of "organization," the heart and soul of science and also of technology. This concept is, by a long stretch, ahead of the Spencerian concept, which

was based only on biology. The author extends it to cover physical science, biology, art, language, machines—in brief everything which is the outcome of man's creative activity. It is in this concept that the author sees the secret of science, and also the key to the mysteries that seem to surround contemporary science.

A remarkable feature of this book is the preface by Professor C. A. Muses, covering nearly half the volume. This is a dissertation by itself, extending Mr. Rothstein's main theme and supplying certain necessary correctives. It is really a penetrating analysis of the concepts dealt with in the main part of the volume.

The reviewer has no doubt that serious students of science will have new vistas opened out to them if they have the patience and ability to read and digest the contents of this remarkable book.

P. S. NAIDU

The Book of God. By BARUCH SPINOZA. Edited with an Introduction by DAGOBERT RUNES. (Philosophical Library, New York. 121 pp. 1958. $3.00)

This little book is a gem of simple, concise analysis of the basic problems of life. We expect involved formulæ from Spinoza, the great mathematician and philosopher, but receive in these essays clear recommendations for daily living. *The Book of God* is an apt title for this revised translation from the Dutch, for if we regard God as the Essence of Life and Form as did Spinoza, then the subjects treated are indeed things Divine.

The pertinence of the Introduction by the editor is stimulating; he states:—

> Our sages say that the good Lord devised a way of keeping the unprepared from entering *terra sancta*—He placed before it an enticing anteroom. Thus, astronomy has its astrology, religion its theology; history its mythology; mysticism its superstition; philosophy its mathematical byplay.

In this book, however, nothing could be more direct and obvious than Spinoza's comments on basic ethical principles.

There are twenty-nine short essays with intriguing titles, thus: "God and Man," "On Passion," "On Love;" "On Hate," "On Joy and Sorrow," "On Hope and Fear," "On Freedom," etc. Spinoza closes this short book with a warning to his friends and readers, graphically indicative of the controversial and dangerous age in which he lived and worked: "And also, as the character of the age in which we live is not unknown to you, I beg of you most earnestly to be careful about the communication of these things to others."

The Book of God provides a fountain of faith for those who are troubled and bewildered by today's complex life. It should be a source of great help to those who demand a "reason for the hope that is in them."

ROBERT J. BUTLER

Ultimate Desires. By TIMOTHY COONEY. (Philosophical Library, New York. 100 pp. 1958. $2.75)

This book is a fresh and original approach to the central problem of ethics and philosophy. The pre-condition of the ethical quest, the "ought" of life, is a minimum of assured knowledge of the nature of reality, the sum-total of that which is. In view of the metaphysical difficulty of attaining this assurance, the author starts by assuming two propositions as to the nature of reality, and on that basis examines

what purpose and objective life can have. He puts forward an anatomy of desires, distinguishing three levels and four divisions of desires. In discussing the third level, of cosmological desires, he arrrives at the most successful cosmological idea, the concept of God. Adopting the point of view of a limited agnostic and using the empirical scientist's method, he examines revelation, rational effort and assumption as the three ways of gaining belief in God. He shows that so long as there is belief, this God idea is highly successful in resolving all problems, including the question of the ultimate purpose of life.

The main purpose of this book is to resolve the cosmological desire to understand the ultimate ought and purpose of existence. In doing so the author analyzes the achievement of the concept of God into the "Perfection Constant," the logical limit created by the mind of man:—

> Our conclusion is that when man realizes the Perfection Constant he knows not only the highest purpose of life, but in addition he knows that there can be no higher purpose possible.

Reviewing the progress of humanity during the past million years, he finds an upward curve of understanding-power-desire which is bound to take humanity on to the achievement of what our author terms the "Omniman." This Omniman is a being of infinite desires and infinite fulfilment and is equated with the Perfection Constant, the attainment of which is the ultimate goal of life.

This book is a good example of old wine in a new bottle.

D. GURUMURTI

Amiran-Darejaniani: A Cycle of Mediæval Georgian Tales Traditionally Ascribed to Mose Khoneli. Translated by R. H. STEVENSON. (Clarendon Press, Oxford University Press, Oxford. xxxiii + 240 pp. 1958. 42*s*.)

Amiran-Darejaniani is a cycle of mediæval tales of chivalry from Georgia, ascribed to Mose Khoneli, one-time scribe to Queen Tamar. Theories vary as to the origin of these stories, wherein a lion-*dchabuki* (which connotes among other things: knight, hero, warrior), Amiran, son of Darejan, excels in single combat over all other Caucaso-Iranian *dchabukis*. R. P. Blake, the Georgianist, is of the opinion that these tales are "if not a word for word translation, at any rate an adaptation of a Persian original." More recently — the English translator tells us — scholars such as Karst, Nutsubidze and Baramidze and others have supported Bleichsteiner in the view that this cycle is essentially Georgian, though in some of the tales Persian influence is evident.

Great stress is laid on the clank of armour and the noise of battle:—

> Their fighting was like the crashing together of great rocks, the flash and strokes of their scimitars like the thunder in the heavens!

The translator finds a parallel in some passages from the Western *Chanson de Roland*. Other motifs which appear in Western tales are: the cyclopean Ochila in the Roumanian tales by Ion Creanga; the choice of weapon to be used in single combat; the *leu paraleu* (super-lion; warrior knight) in the tales of P. Ispirescu and the iron man in the Serbian tales of Vuk Karadjić.

With the exception of a few passages which have been translated into Russian, this is the first time that *Amiran-Darejaniani* has been translated in its entirety. The text is richly annotated. This is indeed a fascinating, scholarly work and the English translation evokes the atmosphere of the subject it portrays.

MABEL NANDRIS

LEAVES FROM A PARIS DIARY

[**Shri Baldoon Dhingra** describes three of his interesting French acquaintances who seek, each along the line of his vocation, the way of man's harmonious development. — ED.]

IT IS a good augury for the future that there are today a number of French artists, philosophers and scientists who are trying to unite various disciplines instead of separating them. For the spiritual traditions of the world have become divorced from one another, and the dissecting process has also been at work within the very bosom of each one of them. Once religion, science, medicine, psychology and other disciplines functioned together in harmony. Gradually, they lost touch and, splitting into fragments, got imprisoned in watertight compartments. It would have mattered little had the process not taken place within the human soul. It has turned out, however, that the slicing of life into rigid segments has been going on in the soul of man and has split one tradition from another. It has divided the arts and the sciences; it has portioned out humanity among groups and sects; and it has caused the individual to shiver into a hundred atoms at war within himself. The inner life of modern man is a field where the battle rages between assertions, theories, tenets of art, science and religion, to take only some of the chief presumptives for power. There are, of course, many others. As a rule, the suppressed or repressed "minorities" are the greatest of trouble-makers. This tendency to pigeonhole, with all its resultant problems, is responsible for the collective "schizophrenia" of present-day life.

Bits and pieces of the sacred, universal tradition have been preserved by different groups of men. But these fragments, shorn from the context of the whole, become lifeless things. Life is to be found in wholeness, that is to say, in harmonious relationship.

I single out three people I know well, who, as scientists, philosophers, artists or doctors are trying to bring about the harmonious development of man. Dr. Roger Godel is a doctor and scientist; Dr. Marie-Madeleine Davy is a thinker and philosopher; and M. L. Fridman is a painter, sculptor and teacher. Dr. Godel, who has worked and taught in Asia and Europe, may be said to continue the tradition of Socrates. Dr. Godel's book *Socrates and the Indian Sage* describes the method he himself employs towards his patients. He helps people to cure themselves — physically and mentally — according to their disposition. What he says of Socrates may in part apply to him:—

> Whenever Socrates wishes to impart to his audience the full description of a great theme — utterly beyond description in terms of dry and abstract logic — he brings forth a lively play of images, a vision, a myth. He may wrap his subject in a musical and heart-moving form. He is also fond of displaying a myth or a poem in which everyone, according to his resonance, finds that expression of Truth now accessible to him, and thereby keeps its reminiscence for ever.

Dr. Godel helps his patients to cure themselves by removing fears, complexes, distortions, and by instilling a deep, inward sense of peace and harmony with the source of things. I have seen him do it. He tries to take you to your foundations where fragmentation cannot thrive. Dr. Godel's *La Création Libératrice* is a remarkable book, at once scientific and mystical.

Marie-Madeleine Davy, author of *Un Traité de l'Amour du XIIe Siècle, La Philosophie Française Contemporaine, The Mysticism of Simone Weil,* and *Essay sur la Symbolique Romaine*

is a mystic, philosopher and editor. She has been concerned with the rôle of the symbol in various epochs and its present state of dissolution and decay. In her book on Roman symbolism Dr. Davy explains the function of symbolism, which is to bring man back to his origins and to the sense of the sacred, where order, balance and proportion reside. While it is hardly possible to restore lost symbols, it is less difficult to make people aware of the basic principles of all traditions, much as scientists do when they expound fundamental scientific truths, except that a symbol is not a definable fact but an idea which touches the creative springs of life and helps man to express himself. A symbol is an acceptance and a recognition of the intangible which is not at variance with scientific disciplines. Myth and science are not at daggers drawn. Both seek the truth: one is an experience; the other a discovery.

Dr. Davy has travelled widely, written extensively and reflected much. She is too comprehensive in her thinking to be confined to a groove. She does not represent a school or sect. She has known many people, as dissimilar as Simone Weil and Gurdjieff. Of Simone Weil she has written with love and deep feeling, for she is heart and soul with her. With Gurdjieff's way she was at odds; for she keeps always to the mystical path, and is not reconciled to some of the queer and unlovely sides of Gurdjieff.

L. Fridman is a painter and sculptor who believes that art is able to help man to recover his balance. He thinks man can "heal himself" by self-expression, for is not so much of our sickness only of the mind? Fridman believes in the significance of myth and knows that sin lies in separation from the Divine Spirit. He achieves an inner harmony by a poise and balance in everyday living. He is positive, dynamic and optimistic. As a teacher he brings out the best in one. His method with his pupils is to help them adjust themselves to the growing complexities of daily living. Of course, this requires discipline, courage and constant awareness. Fridman's projected University Centre of Integral Education, near Paris, is likely to provide a good meeting ground for people from all the corners of the world.

BALDOON DHINGRA

Seek out the way.

Seek the way by retreating within.

Seek the way by advancing boldly without.

Seek it not by any one road. To each temperament there is one road which seems the most desirable. But the way is not found by devotion alone, by religious contemplation alone, by ardent progress, by self-sacrificing labour, by studious observation of life. None alone can take the disciple more than one step onwards. All steps are necessary to make up the ladder.

— *Light on the Path*

ENDS AND SAYINGS

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

The audience of the Indian Institute of World Culture, Bangalore, heard from Mr. Donald G. Groom an inspiring and refreshing address on "Satya Agraha" at the Special Meeting observing Sarvodaya Day on January 29th. Gandhiji was, in a real sense, the Father of the Nation, the Head of the family, a Protector and Guide. As years have gone by, the whole world is realizing, in a greater measure, the significance of the new era he inaugurated and the message he delivered. Gandhiji lived his life before the people and open to everyone. His life was an example of *Satya Agraha.*

Satya Agraha really meant the inner impelling power of Truth. Unfortunately, there was a tendency to institutionalize this concept and degrade it. *Satya Agraha* should be understood apart from the context of conflict and struggle in which this new path was discovered. The kernel of *Satya Agraha* was the triumph of truth in the life of the individual and the society. Truth was the Initiator and man merely an instrument for the manifestation of its power. Just as efforts are made to conquer the barriers of time and space, in the same way efforts to cross thought-barriers are to be made. *Satya Agraha,* the reliance on inner strength, was a weapon of social change to effect a revolution. Unfortunately, there was a tendency on the part of many to be neutral to Truth. It was on account of this attitude that *Satya Agraha* had not become an effective force in our present-day world. But it was not an individual path. Shri Vinoba was on his pilgrimage from village to village to arouse a community of men to demonstrate the power of truth collectively. Mankind is fascinated by the urge to power and fame, but not by the urge to Truth. The need of the hour is greater sensitivity and response to Truth in our time of moral crisis. Each man is a creator and, even in the routine of his life, he can give expression to the power of Truth.

Shri R. R. Diwakar, Chairman of the Gandhi Smarak Nidhi, who presided over the meeting, explained that *Sat* implied that which made things exist or the law of existence. Gandhiji coined a new word, *Satyagraha,* to indicate life according to Truth. Vinoba Bhave developed Gandhiji's ideas as a practical man of action and revolutionized thinking in respect of man's relationship to property and to other men. The pursuit of Truth was the privilege and right of each individual and not its imposition on others. Gandhiji devised his weapon to seek Truth, non-violence or *Ahimsa,* which was the power of self-sacrifice to turn people to right living.

Though "artificial" inoculations are to be condemned, yet a natural immunity is often conferred by a disease itself. On the moral plane also the natural reaction of an evil may help to immunize some of those involved. It is therefore of interest that the campaign for nuclear disarmament has received more official recognition in Germany (still convalescent from her last bout of militarism) than in Great Britain or the U.S.A., where pacifists, in order to receive any attention even in the press, have had to dramatize their protest by symbolic, non-violent marches and lie-

down action at rocket sites, at Swaffham, Norfolk, England, and at Vandenberg, near Lompoc, California.

The European Council for Nuclear Disarmament recently inaugurated in London moved over in January for a Conference in Frankfurt, Western Germany. It was sponsored by Frankfurt's Lord Mayor, Herr Bockelman, and paid for out of municipal rates and trade-union contributions. James Cameron (*News Chronicle*, January 20th) reported the serious and dignified character of the meeting attended by some 3,000 people. The courageous Mayor of Berlin, Herr Willy Brandt, sent a message in support; the Socialist Democrat Party is behind the movement "heart and soul." Some of the significant figures in science who attended were "Professor Max Born, the Nobel Prize physicist from the group of the eighteen Goettingen scientists who protested against atomic weapons in Germany; Hans Werner Richter; Dr. Robert Jungk, who wrote *Brighter Than A Thousand Suns*; Barbro Alving of Sweden; Dr. Antoinette Pirie of Oxford; and Claude Bourdet of Paris. It is the Germans who sadly accuse the British, as did Dr. Grueber, Dean of the Berlin Cathedral, of seeking, not to re-educate, but to rearm the Germans and to revive the soul of Nazism. At Dortmund the Germans protested at British rocket sites on their airport; Hanover and Hamburg have demonstrated against more arms. Yet there is still a precarious balance of values in the nation. Will *Satya-agraha* (non-violent insistence on Truth), whose keynote was struck by Gandhiji in the twenties, come to full strength in the West by the last quarter of this century? Surely the campaign needs, in addition to the "negative" resistance to evil, the positive and constructive fostering of the good. How?

Simply by demonstrating on logical, philosophical, metaphysical, and even scientific grounds that:—(*a*) All men have spiritually and physically the same origin.... (*b*) As mankind is essentially of one and the same essence, and that essence is one — infinite, uncreate, and eternal, whether we call it God or Nature — nothing, therefore, can affect one nation or one man without affecting all other nations and all other men.

We need to press this idea home without cessation.

In some learned quarters Plato is considered outmoded; so it is good to note the Editorial in *Discovery* (January 1959) developing one of his contentions. It considers the relation of science and politics a basic issue today, especially since the International Geophysical Year and the advent of artificial satellites have focused attention on their interplay. The dominance of *either* science *or* politics in the future will be evil. The rule of politicians, as elected representatives scientifically untrained and uninformed, will be disastrous; so will that of technocratic managers, answerable only to themselves, who could achieve a certain type of efficiency only at the expense of basic human values. The solution suggested "involves the synthesis of the twin roles of science as a fact-finding research technique and as a philosophy of life." Politics and science now speak different languages, work in different atmospheres, and this divorce "extends through all the machinery of government, industry, education and so on." A long-term change of educational policy is advocated, not to increase the number of scientific specialists, but to bring "education to a position where scientific concepts and disciplines are accepted as part of the humanities." It ends with the quotation from Plato urging that philosophers must bear kingly rule or else rulers must become genuine philosophers, since the pursuit of politics or philosophy, exclusive of the other, brings unceasing evil.

We might add to this that Plato's concept of philosophy included the divine aspect of life also; that of modern science does not. Another ancient Greek axiom stated that two was an unfavourable number and could not stand alone. Science and politics can never be successfully synthesized without the presence of religion — not to be confused with religions, but religion in the essential meaning of the word. Spirit-Matter-Mind is the Trinity of Life.

Deploring the abuse of modern means of communication, especially television, Edward R. Murrow, one of America's foremost news analysts and television publicists, recently made recommendations for reforms in the use of this medium, stating that

> to a very considerable extent the media of mass communications in a given country reflect the political, economic and social climate in which they flourish.... We are currently wealthy, fat, comfortable and complacent. We have currently a built-in allergy to unpleasant or disturbing information. Our mass media reflect this... unless we recognize that television in the main is being used to distract, delude, amuse and insulate us, then television and those who finance it, those who look at it and those who work at it, may see a totally different picture too late. (*T. V. Guide,* December 26th, 1958).

Realizing that a free people can only retain that freedom by making decisions based on factual knowledge of the current flow of events, Mr. Murrow has made an outstanding record for his fearless and hard-won success in bringing to the people of America programmes and commentaries that are educational, stimulating and at the same time entertaining. His audience amounts to millions, thus refuting the contention of the majority of sponsors and advertising agencies that, to be successful, a programme "must give the people what they want." This usually means nothing more than what the advertising agency or sponsor believes will stimulate the greatest number of people, and usually degrades the programme to an appalling degree.

To use the media of mass communication with their vast potential for public good almost exclusively for the purpose of gaining either political or economic advantage is an outstanding tragedy of our time. Mr. Murrow further remarked:—

> There is a great and perhaps decisive battle to be fought against ignorance, intolerance and indifference. This weapon of television could be most useful. When war comes you must draw the sword and throw the scabbard away. The trouble with television is that it is rusting in the scabbard — during a battle of survival.

At a recent meeting of Britain's National Physical Laboratory, an international group of scientists discussed "Mechanization Of Thought Processes." Marvin L. Minsky of the Massachusetts Institute of Technology seemed convinced there was "nothing special about creativity." While the assembled scientists "bewailed the irrational reverence for human intelligence." Further, Dr. S. Gill was firm in his belief that machines would be able to compose music, thus, we suppose, seriously competing with human creativity in the realm of art.

Here is a new "twist" to the discredited mechanistic theory of life which stated that consciousness was the end-product of a "fortuitous concurrence of atoms." The respected scientists are now going to try and prove that automation will be able to duplicate the creative consciousness of man. There is, however, one little item that either has been overlooked or not reported. The machine in order to produce anything must be activated and directed by man. In short, it is going to be necessary for someone to push the proper buttons to

send the machine on its "calculating" course.

So behind the operation of the machine there remains the consciousness, the genius of man. From this viewpoint it seems rather premature to "bewail the irrational reverence for human intelligence." The gyrations of a machine are repetitive. The creation of a masterpiece is unique. Though the machine be immeasurably complex, yet it is only a machine, a mechanism, a combination of moving parts. This can never be equated with consciousness. The difference is not one of degree but of kind.

The spirit is the source of all forms; it moves from within. A machine, no matter how complex, can never be anything but a developed tool for the expression of that spirit we call consciousness. We must respect the accomplishments of automation, but beyond this we must revere the consciousness that makes all manifestation possible, including the dreams and accomplishments of the scientist.

Casteism has long been a bane of Indian society. The advancement of education has, to some extent, weakened it; still the evil retains much power. As the country develops economically and socially and education continues to spread, people are likely to disregard caste restrictions. Though we cannot today set a term to its life, the system will die a natural death. It was rather surprising to find the Union Minister for Railways, Shri Jagjivan Ram, suggesting a statutory ban on marriages within a caste at the twenty-fifth Annual Conference of the Punjab Depressed Classes League at Ludhiana recently. According to a report in *The Hindustan Times*, Delhi, he called upon people

> not to tolerate casteism and suggested that marriages within the caste should be banned legally. This, he hoped, would result in completely eliminating casteism from India within the next ten years.

This expectation that legislation will solve any of our social problems is reminiscent of the pious hope entertained some decades ago by the sponsors of the Sarda Act that once it was enforced child marriage would become a thing of the past. No social renaissance can be launched by mere legislation, and effective reforms have been made only when the people were educated and inspired to decide voluntarily against objectionable practices. This proposed statute would, besides, only force caste upon the attention of even those groups which ignore it. The cure for narrow endogamy is not fanatical exogamy, but marriage irrespective of caste. The ideal is that it should occur to no one to ask about anyone's caste.

Meanwhile, another deplorable system is rising up, to which Professor J. B. S. Haldane, the biologist, drew attention in his address to the Annual Conference of the Sanskrit Parishad in Calcutta recently. Professor Haldane declared that a new caste system "based on academic degrees" was developing before the old one had disappeared and added:—

> It is only a question of time before I myself am debarred from teaching science or statistics since I have no degree in these subjects.
>
> I secured a somewhat marginal first class in *literae humaniores* (classics) at Oxford and have no higher degree. My qualifications are slight.

This type of snobbery is no different morally from the caste system. It will disrupt intellectual communion as the other has destroyed social unity. Professor Haldane's remarks, therefore, deserve serious consideration not only from those who wish to rid society of prejudices and snobberies of any kind but also from those who are interested in the cause of genuine scholarship in the country.

The improvement in the position of women in India today compared to a few decades earlier is often noticed. But in this advance the psychological and sociological aspects are no less important than the economic, or the aspect which has been the basis of the change, namely, legal. While the conferring of constitutional rights has been significant there is still much wanting in the implementation of the several laws enacted to bring about equality between men and women. It is unfortunate that in a country where inequality between men and classes has hitherto been great, women have been, in Orwellian terms, more unequal than others. These reflections are provoked by a depressing report appearing in a recent issue of *The Statesman*, Delhi, which refers to a large number of suicides of women in Saurashtra which on a careful investigation have turned out to be murders. It says:—

According to Mrs. Pushpavati Mahta, at one time a member of the All-India Congress Committee and now the leader of a movement championing women's rights, in every 100 cases of suicide over 70 are murders.

The frequency of such cases is very great in rural areas and among the upper caste families. The victim in most cases is the young housewife.

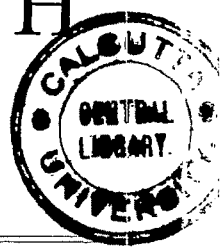
Since the days of Raja Ram Mohan Roy, much progress has been made in the reform of the Hindu Law Code. It is evident, however, from the report in *The Statesman* that these laws cannot, by the very nature of the rigid social customs prevailing in the country, be effectively implemented; for the report continues:—

After a thorough investigation social workers have made a list of the main causes of such "suicides." The root cause lies in the rigid social customs and the consequent difficulty of obtaining divorce. Some of the causes are as follows: The continuous harassment and torture, physical and mental, of the housewife by the mother and the sister of the husband; the social and mental helplessness of the woman; the dowry system, her economic dependence; unemployment of the husband; and loopholes in legislation and the present judicial system.

Social workers have now to devote their attention to fighting the deplorable psychological and social effects which flow from outworn customs which create a feeling of futility and depression in the minds of young women, particularly in the rural areas where the movement for women's welfare and progress has not been as far-reaching and effective as in the urban areas.

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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THE INWARD SILENCE

THE TRUE student has ever been a recluse, a man of silence and meditation.

—H. P. BLAVATSKY

Remember that "Thou may'st look for silence in tumult, solitude in company, light in darkness, forgetfulness in pressures, vigour in despondency, courage in fear, resistance in temptation, peace in war, and quiet in tribulation."

—W. Q. JUDGE

Silence is part of the spiritual discipline of the votary of Truth.

—GANDHIJI

INDUSTRIALIZATION, mechanization, militarization, have all contributed to the loudness of our civilization. This is the age of science and technology, the Machine Age. But machines, appliances and even gadgets are noisy creatures. They roar and puff; they rattle and screech; and even so-called noiseless appliances are not altogether quiet: they only make less noise than the others.

Silence is assaulted on all sides and the noise of jet-planes has invaded the countryside so that even villages are submitted to their roaring through space. Most mechanisms are vociferous and in large and congested cities the traffic of vehicles, motor-cars, motor-cycles, trucks and jeeps is almost ceaseless. There is hardly a lull long after midnight towards early morning.

The Machine Age is the Age of Noise, loud and discordant noise, which makes for confusion and strain. Man adds his quota and radios are turned on loudly, loudspeakers used in season and out of season, and every festival made an occasion for crackers and whistles and rattles, and for boisterous behaviour. Under the impact of all this noise man cannot hear

himself think and often finds it easier not to think at all but to seek oblivion in more and more noise!

Medical doctors, psychologists and psychiatrists, as also plain men and women of good sense, are gravely concerned at the adverse effects upon men of all this noise. Nervous diseases are on the increase. Neurotic patients show peculiar symptoms, and even the so-called normal and healthy are often jumpy and tense. Nerves are jarred; tempers become more and more irritable; and tension and friction increase. Watch an average audience in a large city and you will find how few can sit still and how many are fidgety.

Devices are being sought to protect and defend man from all this clamour. There are ear-plugs to enable people in crowded cities to have some sleep. There are silence zones in cities wherein drivers are forbidden to use their horns. But in no city can there be a real silence zone.

The only "silence zone" left to man is the quiet place within himself. But alas! man has lost the key to that inner citadel of peace and must now find it in the discipline of austerity. From the remotest antiquity silence has formed part of the necessary preparation for the spiritual life.

Indeed, silence is one of the indispensable elements of mental and spiritual austerity. The inner life requires silence. The mind is distracted by noise and that is one reason why modern life is opposed to the life of the mind. Psychologists today speak of surface sleep and sleep at a deeper level, and submit that in noisy places sleep is mostly on the surface and fails to bring the necessary rest and refreshment. Thinking is also at different levels and for most people today thinking has become merely surface thinking. Man has to rediscover himself and the mortification of speech will help him to enter a deeper level of experience within his own consciousness.

The discipline of silence begins with restraint of speech. Unrestrained and idle talk is injurious. To control speech is essential, but it extends beyond audible words. There is silence of the mouth, but there must also be silence of the feelings and of the mind, and even silence of the will. When we observe silence in mere words, we face the unspoken words of our minds and the inaudible voices of our desires. These too must be silenced, and so in the *sadhana* of the spiritual life silence begins in the mind and the aspirant is instructed: "Silence thy thoughts and fix thy whole attention on thy Master, whom yet thou dost not see, but whom thou feelest."

Silence, then, includes refraining from speech, but is rooted in inward silence, or what is sometimes designated the mystic's silence. It is that

inward silence of the spirit which results from aloofness from the clamour of passions.

In fact, silence is listed in the *Bhagavad-Gita* as a mortification of the mind. Sri Krishna says: "Serenity of mind, mildness of temper, silence, self-restraint, absolute straightforwardness of conduct, are called mortification of the mind." This confirms the mystic quality of true silence. Silence must envelop the inner consciousness and is therefore a mental exercise. Sri Krishna indicates the austerities of speech and these include "diligence in the reading of the Scriptures" as a preparation for inner reflection and meditation.

The deliberate and regular practice of silence, coupled with the control of speech, will make for greater self-reliance and tend to quiet the mind. Only a mind that is tranquil can reflect the Light of the Spirit. The exercise of silence thus develops that inner receptivity which is not passivity but a positive quality bringing greater awareness of the Real. "When he has ceased to hear the many, he may discern the ONE—the inner Sound which kills the outer."

Let us then learn to practise the control of speech and through real silence enter the island of solitude wherein alone can the Soul hear that "still, small voice" of the Divine Spirit. By retiring now and then to that quiet place we shall bring up good currents and keep back all evil ones.

NAMRATĀ

Silentio, my dear, is almost as good as patience. He laughs best who does it last, and time is a devil for grinding things.... Use the time in getting calmness and solid strength, for a deep river is not so because it has a deep bed, but because it has *volume*.

Rely within yourself on your Higher Self always, and that gives strength, as the Self uses whom it will. Persevere, and little by little *new ideals* and thought-forms will drive out of you the old ones. This is the eternal process.

—W. Q. JUDGE

EAST AND WEST
THE CULTURAL BRIDGE TODAY

[UNESCO's major project on the mutual appreciation of Eastern and Western cultural values has focused the attention of the intellectuals of all countries on the need to explore all possible avenues to bring about a real *rapprochement*. We are happy to publish here the first part of an article by **Professor H. D. Lewis,** describing the contribution made by nineteenth-century philosophy towards this mutual understanding and the different approach that contemporary trends seem to suggest. Our distinguished contributor is Professor of the History and Philosophy of Religion in the University of London and is well known as the author of several philosophical books and the Editor of the Muirhead Library of Philosophy.—ED.]

I

THERE can be little doubt in the mind of any thinking person today about the permanent importance of understanding between East and West, and between the inheritors of different cultures in various parts of the world. At the social and political level this is peculiarly obvious and is being forced upon us in the exigencies of events which are rapidly developing and becoming fraught with grim possibilities which are filling our minds with uneasy forebodings of disaster. We are not directly concerned with these social issues in this essay, and it is for the statesman, not the philosopher, to discover the practical measures and institutions by which the sources of power and communication available to us now may be made the means of closer co-operation and friendliness throughout the world. But it is also evident that political understanding is not to be achieved and made permanent without understanding also at the cultural level, where the habits of mind and dominating interests of peoples are formed. We have heard much of late about social engineering, and contemporary thinkers in the West have perhaps been a little too impetuous in adopting these quasi-mechanical concepts of social existence. This may well prove one of the points where a due infusion of the calmer wisdom of the East may enable the West to view its new conceptions in their proper perspective. It is in any case evident that there is a very important cultural side to the social questions which bewilder us today; and, in addition, new advances in scholarship and new insights have made it plainer than ever how valuable in itself, as an enrichment of experience, is a fair appreciation of one another's cultures.

It is here that recent philosophy has, in my opinion, a very distinctive contribution to make, but it is not altogether along the lines laid down by those who shared the same ideals in the last century.

As is well known, the treasures of Eastern philosophy were not made readily available to the West until translations of notable texts began to be made by du Patron and others in the nineteenth century. Occasional and sporadic exchanges there had been, and in many subtle ways the philosophies of the East and the West have affected one another to a greater extent than used to be thought. But it was not until the last century that Eastern philosophy came to be extensively and fairly reliably known in the West; and this was the period also when Western philosophy made its greatest impact in India and other Eastern countries, where Western philosophy became an important item in the curricula of new and expanding universities.

It was not surprising that this should lead to high-minded attempts to discover the factors common to the philosophies of the East and the West, and, on the basis of these, to lay claim to an impressive underlying identity. This procedure had much to encourage it at the time: the optimism of the nineteenth century, for example, and the belief in progress, together with the spread of a liberal and tolerant attitude of mind. But what seems to have prompted it most of all was the dominant position of idealism as a philosophy. Idealism, in this context, means the view that reality is one whole or system of such a nature that the inevitability of its being what it is presents itself as a rational necessity—in other words, everything is bound to happen as it does because of its place in a system which is rationally self-explanatory. For *our* limited minds the explanation might not always be forthcoming, but we could always see the principle of it and know that there is nothing which will not eventually admit of a complete, rational explanation. For anyone able to view the system as a whole there would remain no element of mystery nor any feature of existence which we had just to accept or take for granted. The text for this was the dictum of Hegel: "The Real is the Rational and the Rational is the Real."

It is not easy for us today to appreciate the confidence with which this view was held as recently as the first half of the present century. We have lived through a period of profound disillusionment and have had to reckon with irrational factors in our experience well calculated to depress any confidence we have about the prospect of providing a thoroughly rational explanation of all things. We have perhaps swung to the other extreme and now underestimate the place of reason in life. But that, for the moment, is another story. What we need to remember now is that, in the

latter decades of the nineteenth century, philosophers generally had an unbounded confidence in idealism in the sense indicated and they assumed that this would remain the prevailing philosophical view for all time. All that was left for the future was to refine the formulations of idealism and apply it more effectively to particular problems.

This confidence in reason and the belief that the universe is one whole or system found a ready response among leading Eastern philosophers. This was due in part to the Western training which many of them had received and their proneness to read their own classical texts, the Vedanta for example, through the spectacles of Western idealism. But the initiate will also readily appreciate that there really are important points of affinity between the monism of the Vedanta and idealism, and that many forms of Hinduism could fairly easily blend with the idealist tradition. The notion, present in much Western idealism, that all things, as we encounter them, are unreal or illusory, being only real in their place in the one Absolute Whole, has a great deal in common with the belief in the illusory or unreal nature of our present existence as it appears in more than one Eastern religion. Nor is the affinity confined to general principles. For there is a great deal in Hindu and Buddhist philosophy that has its origin in preoccupation with subtle difficulties about our knowledge of the external world such as Western philosophers study as the subject called "Perception." Students of perception in Western countries are far from appreciating properly what extremely suggestive work, some of it of a closely technical character, has been done, in remote times and in quite recent studies, by Eastern thinkers.

The gentle accommodating habit of mind on the part of Eastern and Western philosophers has, however, suffered many rude shocks of late. For one thing, the erstwhile confident system-building idealist philosophy has fallen upon evil days. It has been very largely abandoned in Europe and America. This is due partly to penetrating criticisms of the main principles of idealist philosophy, but in many cases idealism is left high and dry, in favour of various forms of empiricism, without careful, much less sympathetic, scrutiny of its claims. I think this extremely unfortunate, not because I favour an idealist philosophy myself, but because I believe we have much to learn from it which is most sadly neglected today. That is, however, too long a story to tell now. But the fact is that, in English-speaking countries, all forms of metaphysics and system-building have been extensively discarded as wholly unprofitable enterprises, and have been superseded by the so-called philosophies of positivism and linguistic analysis; while, in other places in the West, the movement known as existential-

ism seems to hold the field.

Among the pioneers of the philosophy of analysis were G. E. Moore, Bertrand Russell and Ludwig Wittgenstein. Of these it is Moore who made the most direct attack upon idealism, but it is probably Wittgenstein who has had the most direct influence in setting the prevailing philosophical fashion.

The substance of this so-called revolution in philosophy was this. It was argued (or assumed) in the first place that nothing can be true or even meaningful unless it can be understood in terms of experience, the latter being thought of exclusively in terms of sense experience or emotional states. This in itself is not very new. It was the position of Protagoras, for instance, among the Greeks, and was subjected to searching examination and criticism by Plato. In modern philosophy it had its supreme exponent in David Hume. Hume seems to be the patron saint of most Western philosophers today, and according to the out-and-out empiricism he advocates there can be no true or even meaningful assertions about the soul as an abiding entity, about objective moral standards or about God and immortality. Beliefs about these sorts of things have to be jettisoned as containing nothing but "sophistry and illusion."

A story about an influential Oxford professor brings out well the shift of interest and attitude in philosophy in recent years. The professor was asked by a distinguished Indian visitor: "And what do they think about immortality in Oxford these days?"—and gave the abrupt reply: "We haven't heard of it for the last twenty years."

Along with an uncompromising acceptance of out-and-out Humeian empiricism and its inevitable scepticism there appeared a new technique designed to dispose of ideas like the soul and God and immortality. This technique is known as linguistic analysis, and it takes the form of ascribing the apparent meaningfulness of statements about, let us say, the soul, to linguistic confusion. The statement "The soul is immortal" sounds a possible one because it has a normal grammatical form and thus gives us the delusion of speaking meaningfully. But in fact it is in the same class as the statement "Gravity runs faster than virtue," which is of course just nonsense. Metaphysics thus came to be regarded as nonsense by which people allowed themselves to be deluded.

Into the close and ingenious ways in which these procedures came to be commended, and into the finer and more cautious developments of this kind of philosophy, I cannot enter now. But it is evident that it accords ill with attempts to bring all the varied facts of experience and facets of culture under some one comprehensive scheme or principle in which differences

of outlook ultimately disappeared or ceased to give trouble. Students of religion, directly or indirectly influenced by the prevailing philosophical fashion, have been increasingly inclined to confine themselves as closely as possible to reporting alleged facts without attempting to press beyond them to some underlying unity. We are to be told how people bury their dead at different periods and places, how they build temples, what form their ritual takes and so forth; but what this carried with it further in the way of belief or inner experience is thought to be too treacherous ground to venture upon.

This change of attitude has certainly some important merits. It has brought us down to earth from the rather vague flights of undisciplined metaphysical fancy, and it has brought much common sense to our studies. We are no longer so prone to overlook disconcerting differences in people's intellectual attitudes and cultures, or to treat opposing convictions and practices as of little account by comparison with some alleged underlying unity. We are more cautious and not so ready to allow high-minded enthusiasm to obscure awkward facts and genuine differences; and in this we have no doubt learnt much from the unhappy course of recent world events which have shown us that distressing and stubborn differences are not to be wished away or resolved by dwelling piously on the glories of an imminent millennium.

A most effective illustration of this change was the inaugural lecture delivered by Professor Zaehner on his appointment to the Spalding Chair of Eastern Religions and Ethics at Oxford. Succeeding Radhakrishnan, who has brought his wealth of learning and profound insight to the task of interpreting the East and the West to one another, Professor Zaehner sounded a much more cautious note in warning us not to set aside too lightly the undoubted differences of belief and practice which appear in the religions of the world. He declared:—

> Thus to maintain that all religions are paths leading to the same goal, as is so frequently done today, is to maintain something that is not true.
>
> Not only on the dogmatic, but on the mystical plane, too, there is no agreement.
>
> It is then only too true that the basic principles of Eastern and Western, which in practice means Indian and Semitic, thought are, I will not say irreconcilably opposed; they are simply not starting from the same premises. The only common ground is that the function of religion is to provide release; there is no agreement at all as to what it is that man must be released from. The great religions are talking at cross purposes.
>
> It is therefore foolish to discuss either Hinduism or Buddhism in

Christian terms; and it is at least as foolish to try to bring the New Testament into harmony with the Vedanta. They do not deal with the same subject matter. Even Indian theism is not comparable to Christianity in a way that, for example, Zoroastrianism and Islam are: nor are the various avatars of Vishnu really comparable to the Christian doctrine of the Incarnation.[1]

H. D. LEWIS

(To be concluded)

"THE INDIAN HERITAGE"

PROFESSOR M. YAMUNACHARYA, formerly of the Department of Philosophy in the University of Mysore, and at present Editor of Gandhiji's works in Kannada, reviewing Dr. V. Raghavan's book, *The Indian Heritage*, at the Indian Institute of World Culture meeting on February 14th, said that the book was a solid contribution to the understanding of Indian culture as reflected in philosophical and religious Sanskrit literature.

Within the ambit of a few hundred pages, Dr. Raghavan has brought out the spirit of tolerance, of synthesis and of unity in diversity, which is the genius of the Indian people and culture. He has rendered the treatises in the "finest garments." The synoptic view of Sanskrit literature as given in this book is comprehensive, adequate and soul-satisfying. Dr. Raghavan has also satisfied the reader's curiosity in regard to Vedic practices such as the *Dijathwa* and *Saptapadi*. One remarkable *Sutra* — *Samjnana Sutra* — which is not found in such anthologies is to be found in this book. This *Sutra* is the basis of Sarvodaya, which is being practically worked out by Shri Vinoba Bhave.

Dr. Raghavan brings out clearly in this book that the ancient Indians pursued not merely *jnana* (wisdom) and *vijnana* (sciences), but also *samjnana* (social education). They emphasized that life was worth living in society.

A catholicity of spirit and impartiality are evident throughout the book. *The Indian Heritage* is an anthology of Sanskrit literature in the Unesco's Collection of Representative Works (Indian Series). It is published by the Indian Institute of World Culture, Bangalore 4, and the second edition of the book, which is now available, contains a Bibliography and Indexes.

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[1] R. C. ZAEHNER: *Foolishness to the Greeks* (Oxford University Press, 1953).

NEITHER SELF NOR NOT-SELF

[WE welcome this first article in our pages by **Shri Jivaka Kumara,** who tries to elucidate a profound teaching of the Buddha which offers a reconciliation between Idealism and Realism. Shri Jivaka Kumara has been applying himself particularly to a study of Buddhism, and the article is of much interest.—ED.]

THE METAPHYSICAL ASPECT of the Buddha's Doctrine is difficult to grasp even for those who have had a good grounding in world philosophy and logic; much more for those who have had no opportunity to partake of a high education. Within reach of the understanding of all is the *Dhammapada,* with its instructions for Right Living by following the Eightfold Path with all its implications, and this, indeed, must be the first step in the assimilation of the *Dhamma.* But, since the Buddha progressed in thought far beyond the range of most thinkers whose writings are known to us, some effort should be made to elucidate as far as possible the central point of His Teaching, which indeed puts an end once and for all to the age-old problem of Idealism *versus* Realism, a problem which still persists unsolved by philosophers from the time of Plato and Aristotle, who respectively represented these two opposing schools of thought, and who, despite the fact that they lived a century or more after the Buddha, were unaware of His complete annihilation of the problem, even as have been their successors down to the present day. In universities in the West and even in the East, exponents of these two schools of thought still maintain open warfare and books are yet being written in the attempt to prove the one right and the other wrong.

This problem which the Buddha showed to be no problem at all, being fallacious in its very formation and the foundation of wrong thinking, the continuance of which would prevent any advance in Knowledge or Thought, is the problem of the relationship of Mind and Matter, and the nature of the dependence of the one on the other, or whether there is any such dependence at all. Can the world exist except as an Idea in the mind of someone (Berkeleyism)? Are things as they appear (Naïve Realism)? Or do we invest them with qualities as a result of perceiving them (Idealism)? Or do we give them some qualities while others are intrinsic to them (Locke-ism)? Or is the whole world a figment of my imagination and do I alone exist (Solipsism)? Or are there things-in-themselves with intrinsic properties which we distort by using our mental functions in the perception of them (Kantianism)?

Although this is by no means the sum-total of possibilities or theories

that have been woven round this basic problem, it is enough to show how some of the greatest brains in history have been exercised over what the Buddha declared to be a non-existent, an unreal, problem. It rests, of course, on the two old logical concepts of dichotomy and the Law of Contradiction. A or B, and A cannot both be B and not-B. The human mind is so fashioned that it finds it not only necessary but even impossible to think except in terms of the *ego et alter*—myself *versus* everything else. The idea of "I" inevitably produces this attitude: *I* think, *I* see, *I* know—and then follows the object of my thinking, seeing and knowing. Subject-object: subject, object and copula—these are the factors of a judgment, and indeed of any thought.

As long as we continue to think thus, the method of dichotomy and the Law of Contradiction are valid. But it was the Buddha's contention that both these applied only on a level of mundane thinking and were invalid above that, and in no way able to contribute anything to the discovery of Truth. Indeed, they inhibited progress rather than promoted it. It is necessary to rid ourselves of the idea of a self; if the thinker could but discard the notion of his self on the one hand and the rest on the other, then would Truth break like a sunbeam through the clouds of ignorance, and Enlightenment would be attained. But to the average thinker this is an impossibility, and to show how foolish it is to expect him to achieve this, he will at once point to the famous but erroneous dictum of Descartes: *Cogito ergo sum*—I think, therefore I am. "I" is considered the basis of all knowledge, not its impediment!

Is there, then, any method of approach that will help those who turn aside impatiently when told of the worthlessness of their theorizings and ratiocinations? Let us quote from the Buddha directly:—

> What are these erroneous teachings accepted generally by the philosophers? That they do not recognize an objective world to be of Mind itself which is erroneously discriminated; and not understanding the nature of *Vijnanas* [faculties of discrimination] which are also no more than manifestations of Mind, like simple-minded ones that they are, they cherish the dualism of being and non-being where there is but self-nature and first principle. (*Lankavatara Sutra*, 40)

Apparently philosophers before Plato and Aristotle were even then arguing in this same small circle! There is nothing but Mind, says the Buddha. But does this emphatic statement mean anything to us? If Mind is all it must be a Unity. Yet I feel that I, myself, am an individual apart and that, therefore, as Unity must embrace me, too, there being nothing beside it, I must be a part of that Unity; yet I am not the Whole. And

since other individuals obviously must feel the same, it would appear that Unity must be divided into a very great number of parts. But, by definition, Unity is indivisible. How then can one and the same thing be both divided yet indivisible?

Here we see the old mundane-level thinking at work and the Law of Contradiction being applied. A cannot be both B and not-B at the same time. But *ex hypothesi* we are now working on a level at which dichotomy and the Law of Contradiction are inapplicable. There must be a way of resolving the problem.

There is a way in which an Entity can be both divided and yet indivisible at one and the same time. If the individuals who feel (erroneously according to the Buddha) that they are parts distinct from the whole were viewpoints, then these viewpoints could be infinite in number, of varying scope according to the level of Being or development of the individual, and yet they would in no way divide the Whole, the Unity, inasmuch as a point has *position but no magnitude.* It is this attribute of a point that allows of division in the Undivided. As viewpoints on Mind we bear the same relationship to Unity as the waves of the sea bear to the sea itself; for the wave, though an entity, is merely a position. The sea is divided into waves, yet it remains undivided by them, for it is indivisible.

This interpretation is later confirmed by the Buddha in the same *Sutra* when He says: "Like waves that rise on the Ocean stirred by the wind, dancing and without interruption...they are neither different nor not-different: the relation is like that between the ocean and its waves." Such is the relation between the *Vijnanas,* the faculties of discrimination, and *Alaya,* or Solitary Reality, when we try to apply our primitive modes of thought.

If it were possible for us to grasp, even were it with the reason alone, the truth of this annihilation of the self as anything more than a viewpoint on Mind, which alone is Reality, the Whole, Unity, everything That Is, we would perceive how we are one with everything that is and the full significance of all the *Dhamma* would reveal itself. But, even were we able to grasp it with the reason alone, it would not be enough for it to make an impact on our lives, and it would remain no more than a starting-point. Only when a theory or an idea appeals simultaneously to the reason and the feelings do we perceive the truth of it as in a sudden flood of light and desire to make it a part of ourselves. Enlightenment, then, would seem to consist in the sudden dawning of this ultimately simple Truth on both reason and feeling at once, so that it is clearly appreciated that the Self, that I, have no separate existence, that I am one with the Universe,

with Mind, and yet am a viewpoint and have nought but a position. Further, that the idea of my individual existence as a self is based on wrong forms of thought and only through these do I appear to be distinguished from all that I take to be not-I.

Now viewpoints vary in the extent of the horizons they afford; those who have evolved, who have sought to conquer themselves and who have struggled along the upward Eightfold Path, will have extended their horizons and therefore will be nearer to Enlightenment than are those who, soaked in materialism and the notion of their self, which, to them, is more important than all else, have narrowed their horizons down, circumscribing themselves. This is why there is no Enlightenment without a preliminary self-conquest. The horizon of the viewpoint must deliberately be widened to its greatest extent before there is hope of contact with the Whole. Enlightenment itself means co-extensiveness with Unity: the viewpoint has become suddenly infinite, and the realization is present that no one and nothing is apart from oneself, because one *is* now the Whole; and hence the Buddha maintained that Enlightenment is the same thing as Compassion and that is why Enlightened Beings are Wholly Compassionate.

So the Path is clear. It is not for nothing that the *Dhammapada* has been written in simple and comprehensible language and that it is full of directions as to how to widen the horizon. It is the first step of the *Dhamma* as a whole, a step that must be taken firmly before one can proceed any higher. Self-conquest pushes out the boundaries circumscribing our vision; self-conquest involves purification of our thoughts; purification of our thoughts is a *sine qua non* of Meditation; Meditation pushes out the boundaries still further, until one day Light breaks forth and the boundaries become co-extensive with the Whole and Buddhahood is attained. May all attain!

JIVAKA KUMARA

WHO, then, is free? The wise man who is lord over himself; whom neither poverty nor death, nor chains alarm; strong to withstand his passions and despise honours, and who is completely finished and rounded off in himself.

—HORACE

"OUR" FREEDOM AND "THEIRS"

[**Mr. Kenneth T. Dutfield** once again contributes to our pages an article in which his acute observation launches him upon a subtle train of reasoning. Readers will find it interesting to compare his argument with Shri Jivaka Kumara's account of Buddhist teaching on the self and not-self which also appears in this issue. It is a basic question; for whether we can inwardly accept life or not depends upon how we face the apparent opposition of the self to the rest of the universe.—ED.]

I WONDER why we labour under the delusion that we—each one of us—is not free, but that the others, our fellow men, *are* free, or at all events much freer than we are. Is not this the source of both envy and hatred? You, I firmly believe, are always at liberty to make an unrestricted choice between right and wrong; circumstances over which, so you may believe, you have no control, do not in fact hinder you. I am disinclined to allow you to plead that you are not free to choose, that the way you take is determined by forces external to yourself, that your freedom to plan is really as limited as mine is. It seems to me that this cannot be so, that your actions are the consequences of your freedom. Hence my righteous anger. If you, too, were not free, I should have to admit that you could not justly be blamed. My reproaches are founded on the conviction that your hands—how enviable you are in this respect!—are untied.

We know for our own part that we can only to a certain extent plan our lives. In this we are right. It is not a delusion:—

> There is a divinity that shapes our ends,
> Rough-hew them how we may.

We are often led by fate in directions quite opposed to the way we thought was best for us. Yet we find it curiously difficult to believe that everyone else is in the same situation as we are in this respect.

As far as I am concerned, the end, of course, always justifies the means, for the measures I adopt are determined by the conditions in which I find myself, and my own power to change those conditions—they are often formed and coloured by the exercise of *your* freedom!—is, I feel, unlike yours, very limited. Whenever, therefore, I perform an action which you regard as wrong, I have an excuse which, for me at any rate, is entirely satisfactory: I am not free; I could not help myself. Moreover, my actions are invariably thoroughly reasonable: the difference between my conception of reason and yours is that mine embraces—or is embraced by—those emotional imperatives (they are usually laudable) which I cannot control.

This curious divergence between the rationalization of our own actions —an underestimation of our own freedom — and our overestimation of the freedom of our fellow men is the source of a great deal of human misery.

In war-time, for instance, we habitually apply a double standard of this kind. As far as *we* are concerned, ends are of supreme and overwhelming importance, and the means we employ to attain them are always pardonable. This is because we imagine that we were compelled by categorical imperatives in waging war; and the very cause for which we struggle, in its absolute rightness, deprives us of our freedom while we struggle for it. As far as the enemy is concerned (from our own point of view, not his own; for his part he thinks just as we do) matters are just the reverse. He is free to capitulate.

War is a paranoiac caricature of much that passes in peace time as normal social behaviour. Our attribution to the enemy of a diabolical capacity for *plotting* parallels our belief that "the others" in our everyday lives are much freer than we are to plan, reasonably and dispassionately, their lives. In all the world's wars, regardless of which nations have been cast for the roles of Blacks and Whites respectively, we notice that cold, inhuman cunning is an ever-recurring characteristic of each successive enemy. The other enemy, of course, whom I shall call "we"—leaving my readers, whatever may be their nationality, to identify themselves as they please—is just as remarkable for the thoroughly human way in which he reacts towards the heartless calculations of his antagonist.

There is nothing odd about this; for just because our own freedom, we suppose, is so much more limited than "theirs," the vital point of our being is not the brain but the heart—or the bowels. We can control our emotions far less easily than our thoughts. Justice is after all far less passionless than we might have supposed; the satisfaction we feel over an intellectual achievement is brightly and warmly coloured by sensual well-being. Stripped of all its emotional connotations it would be but a pale shadow. Ultimately even the Einsteinian formulæ, and other later applications of mathematics and physics to the problems of cosmology and cosmogony, please us mightily by assuring us that there is, after all, *cosmos*, order. Tidiness, we feel, is desirable because it makes life more bearable and more comfortable. And how pleasingly neat is the assurance of a final, systematized truth, when we have at last convinced ourselves that we have got it! The thorough-going materialist seeks and prefers a truth of this sort even if it is based on absolute despair: even that, he feels, is preferable to uncertainty, to the lingering doubt whether there may be *no* final certainty in a world of illusions, no knowable absolute truth—

because, perhaps, truth may be infinite, because it may reveal itself only, as it were, grudgingly and piecemeal to our senses — and because, above all, the portions thus vouchsafed to us seem to be endowed, as far as we are concerned, with a mysterious power of persuading us that they are not merely parts after all, but the whole!

Hence the inconsistency of so many scientists, who assure us that they are directed only by an impartial and passionless search for truth, and that this necessarily leads them to pure agnosticism — and who in the next breath express, *ex cathedra scientifica*, the opinion that, of course, there can be no such thing as extra-sensuous reality, or indeed as meaning at all. Too many loose ends tend to encourage insomnia. And as for social justice? How many progressive political thinkers and scientific materialists can be quite sure that they are moved more by the manifest social injustice of the current Western economic order, or by a passionless love of truth, than by a feeling of discomfort born of despair over the apparent *disorder* of the competitive society or the world of life?

In the case of the avowed materialist there is a dual valuation of the degree of freedom he supposes that men enjoy, according to whether he is considering his own freedom or that of his fellow men, or, for that matter, the freedom of everything which for him is "not-I," *i.e.*, his whole environment. The latter, he supposes, more or less unconsciously, is free to exercise power in a sense in which he is not. In his veneration for the cold light of pure reason he generally and habitually undervalues the extent to which he is moved by external factors of the kind I have mentioned above: primarily the longing for a comforting orderliness, even if this is of the perverse kind implied by a confident belief that everything is doomed inevitably to final and complete annihilation. At first glance it might be supposed that the apocalyptic historical mysticism in which even the most rationalistic of revolutionary political prophets are fond of indulging (none speak so glibly of "inevitable" historical processes) suggests that they are depriving the "not-I" of its freedom in much the same way as the scientific prophets of doom see the universe as an unfree machine pursuing its predestined course. But in fact the principle holds: the imagined inevitability is thought of as the consequence of an omnipotent freedom. I, if I am a materialist, think of myself as relatively unfree, and my philosophy is a rationalization of this consciousness of my own non-freedom. It is "the system" to which I am opposed. There is, perhaps, nothing that a materialist finds harder to accept than his own freedom, and the rationalistic outlook which leads him to search for a reason why he is unfree conducts him of course sooner or later to just that: a system or order of

things which restricts him. The scientific materialist's belief that everything is fated ineluctably to annihilation, and the social-political materialist's that there is a deterministic progressive process in history, an evolution strictly in terms of material welfare and intellectual enlightenment, are alike grounded in the view that certain motive forces are at work. Though they condemn teleological thinking (the idea that things act towards, and by reason of, a pre-existent and foreknown aim) as a matter of duty, it is not only inconsistent but thoroughly dishonest of them to do so, for "inevitability" necessarily, of course, implies teleology. But, as in our attitude towards the enemy in an ordinary human war, they concern themselves too much, too exclusively, with the Other's means, and their moral or ethical significance, and too little with his "teleological" ends.

The enemy's capacity for soulless plotting is a transference to him, in a grossly exaggerated degree, of the attitude we tend to have towards the next man in everyday life. Enviably, and yet at the same time contemptibly, free, as we suppose him to be, of those "*raisons du cœur, que la raison ne connaît point,*" which trammel *our* freedom, he resembles the total "not-I," envisaged as a blind, relentless historic-economic-social process, or as an unalterably determined movement towards nothingness. There is a good deal of rather muddled thinking among materialists in general on the, for them, execrable doctrine of teleology. On the one hand they believe that they can overcome the hostility to them of a soulless process by taking Oscar Wilde's advice on the best way to overcome temptation: by the simple method of yielding to it, of sacrificing a personal freedom in which, to begin with, they have little or no real faith. In place of self-reliance or responsibility they advise us in effect to put our trust in the way things are bound to happen. It is because they possess such an almost sublime faith in historical inevitability that they have, as their characteristic sin, *hubris,* the notion that they can exploit nature with impunity. Their reliance on an ultimate determinism is their way out of the labyrinth, a determinism oddly born of a self-creating "final cause," for which, apparently, the most astounding miracles were possible because of the enormous lengths of time at its disposal—as if these tremendously long periods of time somehow acquire, as a result of their magnitude, the most extraordinary creative capacities.

On the other hand their preoccupation with means rather than with ends (a shallow concern with effects and appearances) enables them to deny at the same time that the final cause of that teleology in history which they implicitly accept *is* in fact teleological. Teleology is anathema to them since it implies, in a hypothetically soulless universe, foreknowledge

of the end in the beginning, and therefore a complete denial of that all-too-omnipotent "chance" which is supposed to have brought us and our universe into being and to continue to direct our, and its, behaviour. An omnipotent chance, which at first acted aimlessly, freely, at random, has wonderfully transformed itself into a foreseeable systematic process.

The inadequacies of such a view are so glaringly obvious that once again we are forced to ask ourselves why we are so easily led astray.

But if we are materialists we have here a point of contact with the others who are not. For we are in fact helpless and powerless. But not hopelessly so. The whole "not-I" of the universe in space and time is indeed freer than we are; in fact it is so much freer that its freedom is infinite. There is only one further step to take: towards this truth. And if we take it, we shall find that the hitherto apparently irreconcilable conflict between ourselves and our fellow men—because it was based not only on an insufficiency of love but also on false reasoning—will be resolved. The great chasm between I and not-I, between me and my fellow men, between myself and my world, is the same chasm that parts me from God. If I can summon up enough courage to leap, I shall find that its astronomical distance shrinks, even in my leaping, to the distance between myself now and myself a few minutes from now.

KENNETH T. DUTFIELD

UNION

I know that I am bound to you
and you are bound to me,
and yet within each heart is nursed
the song of liberty.
And this the question without end,
how bond and free in one soul blend.

I ask it now as oft before,
but humbler, wiser grown;
and in my glad humility
the secret may be known.
For God Himself is thus revealed
and all my hurtful doubts are healed.

I supplicate the Holy One,
His cleansing presence own;
not as the slave subdued by might:
here come the free alone.
And here, beloved, where is no fear,
we two conjoin, peer with his peer.

WILLIAM EWART WALKER

REVOLUTION IN THE WEST

[In this article **Miss Margaret Tims**, free-lance writer and playwright and editor of *Peace and Freedom*, supports with facts and figures her ardent plea for *Ahimsa* (non-violence). To renounce violence, she rightly holds, implies the renunciation of exploitation and of the misuse of power. That is the challenge facing the West today. It is indeed the challenge which faces the whole world and which can be met only with the full acceptance of the fact of human brotherhood. — ED.]

IN OCTOBER 1957 a most significant event, too little appreciated by the wielders of opinion, took place in London. A lecture was delivered at the Royal United Services Institution, temple of British "top brass," by a retired naval commander and former Member of Parliament, Sir Stephen King-Hall. His subject was "The Strategy of Non-violent Resistance." If he survived the atom bomb, Colonel Blimp must surely have died that day!

Sir Stephen further elaborated his thesis in his best-selling *Defence in the Nuclear Age*, which provoked serious discussion in the national daily and weekly press. The *Manchester Guardian*, indeed, has returned to the theme more than once, and on October 27th, 1958, a leading article put it squarely to its readers:—

> We should have no chance to use our bombs. The calculation is cold-blooded; but it brings us back to relying on the Americans or on non-violent resistance. There is no effective middle way.

For the first time in British history, non-violence as a policy is being taken seriously.

In the long run, the application of this policy—if it is ever tried—is likely to have far more revolutionary consequences than that other great post-war discovery, the release of nuclear energy.

Non-violence itself is, of course, considerably older than nuclear fission; it is as old as violence, and that is to say as old as humanity. It is inherent in the teaching of every great religion, and this teaching has been available to the West in the form of Christianity for precisely 1,958 years. It is only the detection of the principle that is new, and it must be said that the clues to this discovery have been obscured rather than revealed by the established church in every Christian country. Speaking particularly of Britain, the Sherlock Holmes in the case did not wear a clerical collar.

He wore, most likely, the leather breeches of a George Fox, founder of the Quakers; or the loincloth of a Gandhi—surely the most beneficent

legacy of British imperialism. But neither Gandhi nor George Fox were ever part of the Establishment; nor were the many lesser-known individuals who since 1914 have seen it as the peculiar destiny of twentieth-century men to abolish war.

It is true that Sir Stephen King-Hall still thinks of non-violence in terms of "strategy," and still thinks of Communism as the arch-enemy to be defeated. He does not call himself a pacifist, although his conclusion that violence has outlived its usefulness virtually makes him one, because he does not think it would help his cause. His object is to convince the military, and he must beat them on their own ground. Already the Minister of Defence himself has been forced to admit in a government white paper (February 1958) that the choice now is between "total war and total peace."

Thanks to the activities of the Campaign for Nuclear Disarmament (CND), everybody in Britain who is aware of anything at all is aware of the implications of total war. The implications of total peace have scarcely begun to be apprehended. And, except when Sir Stephen is speaking for them, the CND have not tended to regard non-violence as a vital plank in their platform. For this reason many pacifists, in my view mistakenly, have not supported the campaign.

Where non-violence *is* consistently and regularly preached, and has been for at least ten years, is in the columns of the weekly pacifist newspaper *Peace News*. And it is to the story of *Peace News* that we must turn for elucidation of the processes that have led at least a few of us "through the thought-barrier," as Sir Stephen King-Hall describes it. *Peace News* was founded in June 1936 by a small group of pacifists in North London and edited from the home of a young Quaker journalist, Humphrey Moore. It had eight pages, and sold 2,500 copies. It was shortly afterwards adopted by Canon "Dick" Sheppard as the organ of his newly-founded Peace Pledge Union: a movement that swept through the young *avant-garde* (in the deeper sense) of the 1930's—though far more radically—just as CND is doing today. *Peace News* could speak with conviction as the mouthpiece both of enlightened leadership and of popular sentiment: Aldous Huxley, George Lansbury and Bertrand Russell were among the early contributors. Its first leading article could declare:—

> Hitherto there has been nothing that provided anything like an adequate linking together of all that mass of peace thought and action, organized and (as perhaps most of it is) unorganized, in every part of the country. There was not the sense of unity of effort which a paper suited to such a popular movement can certainly give. That is why *Peace News* came into

being.

> It is not an attempt to exploit peace sentiment for profit. It is a definite form of peace action seeking to meet what we know from experience is a real need in the peace movement.

The idea of exploiting peace sentiment for profit reads rather oddly today, when the paper has an annual publishing deficit of £ 5,000 and is kept afloat by sales of books and Christmas cards through its subsidiary companies, Housmans Bookshop and Endsleigh Cards! And how much of that peace sentiment was in fact no more than the escapism of an island community? Now the wheel has come full circle and it is our vulnerability that is forcing us to be pacifists.

By 1938, the year of Munich, Dick Sheppard was already dead, but more than 100,000 British men and women had signed the pledge: "I renounce war and I will never support or sanction another." *Peace News* swelled to sixteen pages and its circulation exceeded 20,000. And in November 1939, when the Second World War was two months old, sales reached a peak figure of 42,000.

But with the Battle of Britain, the invasion scare and the consequent emergency regulations, peace pledges were torn up in their thousands. The many who had merely been against war went out to work, to kill, to die. The few who had renounced it meditated on the implications of their position in gaol, in alternative civilian service or on the land, "digging for victory" in more senses than one. It was through these small, resistant cells that the evolutionary process was carried forward.

It was a tribute both to British democracy and to the stature of its editor, the late John Middleton Murry, who took over the paper in 1940, that *Peace News* maintained uninterrupted publication for the duration of the war—with a government-granted paper ration, a permit to dispatch copies to neutral countries, exemption from national service for its editor and manager, and new staff duly engaged with the consent of the Ministry of Labour! And indeed, no fewer than 20,000 people continued to buy the paper, and many more to read it, each week throughout the most devastating war in history.

Its function in these years inevitably changed, shaped both by the character of its editor and by the pressure of catastrophic events. The weekly Commentary edited by Middleton Murry was not only the object of critical questions in Parliament but was widely rumoured to be essential reading for every newspaper office in Fleet Street. More than any other man, he laboured to maintain the humane values in face of the inevitable distortions of hatred and propaganda. His comment on the dropping of the

atomic bomb in August 1945 is still worth quoting:—

> Trust one another, or perish. Trust one another, or spend your wretched lives delving vast catacombs in which to immure yourselves and your scientists while they feverishly strive to invent a bomb which will vaporize catacombs.

His warnings against Stalinist Communism were at that time, for reasons of policy, largely unheeded; as were his predictions of disaster from the policies of "obliteration bombing" and "unconditional surrender."

It is probable that *Peace News* was valued during these years by the independent reader less for its pacifist or humanitarian sentiment than for its insight and objectivity. An example of the latter was its undeviating support for the Indian freedom movement, which was popularly regarded at that time almost as a "quisling" movement because of Mahatma Gandhi's opposition to the war-effort.

The burden laid on Middleton Murry to witness always to the truth as he saw it—and he suffered acutely from criticism both within and outside the pacifist movement—finally overcame him. A sick man disillusioned by a superfluity of "isms," he resigned both his editorship and his pacifism in 1946. He was succeeded by a young writer who had formerly assisted him on *The Adelphi* magazine, F. A. Lea.

In a world shattered by the atom bomb and paralyzed in disintegration by the cold war, what had *Peace News* left to say? It was the distinctive contribution of Frank Lea as editor to sift out from the ambiguities of "pacifist" and "peace-loving" sentiment the irreducible sediment of truth. Hard-core pacifism was seen to reside not in opposition to the *motives* or *causes* of a particular war—which can never be proved to be an unmixed evil—but in the *method* of war as such. And this method was seen to apply in other states than war.

Two very different external forces contributed to this conclusion: the cold war and India's achievement of independence. There was a shift of emphasis in *Peace News* from the challenge of war to the challenge of violence, as exemplified in totalitarian *régimes;* and from the response of negative war-resistance to the response of positive non-violent action, if need be, as a national policy. As a leading article in July 1948 commented:—

> For if, once a country is defeated and occupied (and so as not to be too hypothetical, let us recall that Britain is now militarily defenceless), armed resistance is suicidal and it is too late to begin organizing unarmed: then, unless we are prepared to submit and surrender our values, only one lesson can properly be drawn: that organization and training for unarmed resistance should begin before an enemy is even in

sight, before a single army has been defeated or a single territory occupied: in fact — now.

This was a new, indeed a revolutionary, proposition. And it is only now, ten years later, that it is beginning to be made explicit. The immediate post-war period was a time of germination rather than reaping; and there was still a harvest of dragon's teeth to be cleared from the ground.

Frank Lea resigned as editor in 1949, to expound his findings more fully in a revaluation of the philosopher Nietzsche and, later, to become the biographer of his predecessor, John Middleton Murry. A continuing trend in the paper has been a broadening of its basis, in line with international developments in the direction of colonial independence and nuclear disarmament, whilst maintaining its standpoint that these movements can only be effective inasmuch as they adhere to the principles of non-violence.

Peace News has always suffered to some extent from a rival pull between the *élite* and the mass, between the straight and narrow road of the martyr and the broad highway of humanity. In non-violence, perhaps, a meeting-point has been found.

It is the policy of the present editor, Hugh Brock, to popularize the idea of non-violence, as the normal and natural basis for a truly human society, as widely as possible. He was one of the organizers of the famous Aldermaston march. And, slowly, the idea is spreading. *Peace News* has a sales office in the United States, with the valuable co-operation of the American Friends Service Committee; and last year a pacifist weekly, *Liberté*, was started in France. The question is not whether non-violence will spread across the Western world, but whether it will spread in time.

Two demonstrations at North Pickenham rocket site near Swaffham in Norfolk, organized by the Direct Action Committee Against Nuclear Warfare in December 1958, evoked some hostility from the workers on the site but a generally sympathetic reaction from the general public. Letters received by Associated Rediffusion after a TV programme on December 30th, in which Rev. Michael Scott put the view of the demonstrators, were 1,142 in his favour and 218 against.

Amongst the demonstrators sentenced to fourteen days' imprisonment for refusing to give an assurance to keep the peace for one year were Hugh Brock, Michael Scott and Michael Randle. The Secretary and Field Organizer of the Direct Action Committee, Miss April Carter and Miss Pat Arrowsmith, were also similarly sentenced. Further demonstrations were already being planned in January 1959 at another rocket site in Norfolk.

And the acceptance of non-violence depends, ultimately, on our attitude

to our fellows. For the renunciation of violence involves also the renunciation of exploitation, and the renunciation of power beyond that derived from the exercise of our natural talents. This is the real challenge, and the real revolution, that is facing the West. As *Peace News* put it in a leading article in January 1958:—

> The challenge of 1958 can only be successfully met by the full acceptance of mankind for the first time in history of the fact of human brotherhood.

MARGARET TIMS

PENAL REFORM IN BRITAIN

THE RECENT White Paper on Penal Reform has won general approval in Great Britain for its humanitarian aims, even though it is admitted that it will take many years before its reforms and schemes can be implemented. In an interview with James Margach (*Sunday Times*, February 8th, 1959), the Rt. Hon. R. A. Butler, Home Secretary, discussed the penal philosophy behind the Paper. He described his own penal ideal of fitting the punishment to the person, allying strictness with humanity. He emphasized the need for the courts to have a better knowledge of the personal factors of each case, the need for more remand and observation centres, and the value of psychological and psychiatric investigations. These, together with scientific and social research, would also help to clarify the public attitude to the general problem of mental health.

He gave high praise to the devoted workers in the probation and after-care services, and spoke of the need to foster and enlarge these. An inquiry has also begun on the question of restitution by prisoners to their victims, not confining this restitution only to crimes of violence.

On the side of prevention, the endeavour will be to encourage more co-operation between governmental and voluntary bodies to provide and stimulate constructive activity among young people, and so prevent the drift to crime through aimlessness. The other educative factor to be encouraged is the tradition of family life. These may seem obvious points, but they need to be kept to the fore, and repeated continually, because until the public mind has been sufficiently educated no reform can ever take real root.

A LETTER FROM LEEDS

[**Dr. K. R. Srinivasa Iyengar,** our old and esteemed contributor, is at present Visiting Professor at the University of Leeds, lecturing on Indo-Anglian Literature. Our readers will find much of interest in his humane and pleasant impressions of university life in Leeds.—ED.]

February 21st, 1959

HAVING already passed the mid-point of the period of my assignment in the University of Leeds, I can now pause a little, and "look before and after" with a feeling of faint gratification—and also deep gratitude. "You'll be frozen solid," they said; "or starve yourself to death if you continue a vegetarian," they prophesied; but they were wrong!

I am here for a term as Visiting Professor in the Department of English Literature to lecture to post-graduate students on Indo-Anglian Literature. The distinguished American poet and critic, Allen Tate, is also here as Visiting Professor, and is lecturing on American Literature. These are new developments initiated by Professor A. N. Jeffares, with the approval and active encouragement of Sir Charles Morris, the able and farsighted Vice-Chancellor. Professor Jeffares had had his education at Dublin and Oxford, and had taught at Edinburgh, Groningen (Holland) and Adelaide (Australia) before being appointed to the Chair in English Literature at Leeds; and he recently toured India under the auspices of the British Council and lectured to students and teachers at a few selected centres. He is young, broad-minded, dynamic, and he hopes to arrange courses in other Commonwealth literatures too in the coming years.

The University of Leeds has grown out of the old Yorkshire College, and is typical Redbrick—not immediately impressive, but purposively efficient as one comes to know it more and more. Located not far from the city's centre, the University is "housed" in the immense Parkinson Building, whose corridors and passages may well make the visitor wonder whether the fabulous Labyrinth at Minos itself could have been more tantalizing. But here at the heart of the building is no monster, but the circular Brotherton Library, a house of delight perpetual—at any rate, from 9 a.m. to 10 p.m. Not all the University Departments could be comprised within one building, however big, and hence many overflow recklessly into the adjoining roads and streets. New buildings are coming up—even for the Arts Departments—and the artist's vision of the future, to judge from a sketch that I saw, is quite inspiring. The Students' Union, the Refectory and the Senior Common Room are reasonably spacious, and seem to provide all social and recreational facilities. There are dining

halls for the students and the staff separately, and halls are also set apart where students and staff can talk or dine *together*—a truly "permissive" arrangement. Queuing and moving, some two or three thousand students have their lunch in less than two hours, and there are no hitches and voices are seldom raised. No doubt, here as elsewhere, by the time building plans are made and executed, the actual needs are found to outrun all earlier anticipations; and so the pressure on space continues unabated.

I could not have arrived at a worse time, they said; on the morning of January 14th the radio droned a doleful tale of frost and fog. But, as I sped from London to Leeds in the Pullman Express, the stretches of snow were rather like foam on sea; there were sudden bursts of sunshine; it was an experience altogether new to me; and, although I shivered somewhat, I found the prospect enchanting and the experience exhilarating. My previous visit to England had been in the autumn of 1951. I had been dazzled then by the glorious colouring, but this universal white was beautiful too, and I suppose, always, everything—almost everything—is right and beautiful if we only knew the right way to look at it.

Arrived at Leeds, it was good to see Professor Jeffares and Shrimati Rao, a colleague at Andhra and former pupil. The chill seemed to stab, the pavements were slippery, the roads and fields were one vast pale white, and the fog (when it came) was forbidding. But the warmth of the welcome was more than a match for the frost and the cold. On the 14th evening I saw in the University a film on the History of Science, produced under the initiative of the new Department of History and Philosophy of Science. It was a creditable piece of collaborative handiwork, and it showed vividly how from tiny beginnings—half-lights and gropings—human knowledge has slowly broken through the resistance of the Ignorance and passed milestone after milestone on the road to Truth. I wish that in India too our University men, instead of merely making State-sponsored or Foundation-sponsored trips to the U.S.A. and holding seminars galore, would *do* something, view the History and Philosophy of Science in creative terms, rather than as a bundle of odds and ends, and also give due emphasis to India's own contribution to the common pool of human thought. During the next few days I met many casually, socially or officially and I received nothing but courteous consideration and generous understanding.

I gave my first lecture on the 19th—some post-graduates, some of the Indian college teachers who are here and some of the staff attended. The burden of my argument was that Indo-Anglian literature is both an Indian literature, being Indian in inspiration and creation, and also, being clothed

in the English language, a variant of English literature. In subsequent lectures I glanced at the nineteenth-century literary scene in India, the new education and its consequences, the awakening in the Spirit and the rediscovery of India's soul by Sri Ramakrishna. I have also discussed the work of Toru Dutt, Romesh Chunder Dutt, Manmohan Ghose, Tagore and Sri Aurobindo. I am planning to give eighteen lectures in all, and should be able to bring my survey to the present time. The main handicap is the lack of books for supplementary reading. But a beginning has been made, and both the Sahitya Akademi and the Indian Council for Cultural Relations have presented some books to the Departmental Library.

Besides my own "Seminars" twice a week, there is much to occupy me here. Every Wednesday there is a special Seminar in the English Literature Department—usually an exciting event. Among those who initiated discussions in recent weeks were Mr. Stewart Sanderson (University of Edinburgh), on Scottish Folklore; Mr. D. Davin, the novelist, on the history of the Oxford University Press as a publishing firm; Professor A. Mizner (Cornell University), on the American novelist, Scott Fitzgerald; and Mr. Douglas W. Jefferson (Leeds), on "Henry James—An English Point of View." The coffee that precedes the talk and the discussion that follows it give a rounded completeness to the function. I attended too one of Professor Allen Tate's seminars, when the discussion centred on Wallace Stevens's poem "Sunday Morning" and proved most stimulating.

In connection with the Indian Republic Day, celebrations spread over a week were organized by the Indian Students' Association, which for about thirty years has been functioning as a unit of the Leeds University Students' Union. I gave the opening lecture on the 20th, and on subsequent days there were film shows, talks by students and socials. At the Republic Day Dinner, curries prepared by the students themselves were served, and both members and guests enjoyed them. The occasion was colourful, the girls in their saris looked graceful beyond words, and even some of the guests, including Mrs. Jeffares, wore saris for a change with poise and taste. The message of the President of the Indian Republic was read, as also a message from the High Commissioner for India; and suitable speeches were made by the President of the Association (Shri Gandhi), the President of the University Union (Mr. Hill), the Warden of the Overseas Students (Mr. Laing), Professor Jeffares and myself. On the 27th evening the Association presented the *Ramayana* as a shadow play, and this was followed by dance sequences and music.

The English Society organized a Supper and Dance on February 5th.

Commendable informality prevailed. The members presented a dramatic sketch, the characters in which were really the teaching staff very thinly disguised. All enjoyed the fun—not least the victims themselves. The English Literature Department has had traditions of its own: C. E. Vaughan, George Gordon, Abercrombie, F. P. Wilson, Bonamy Dobree—great names in English scholarship and criticism—have served as Professors in the past. Today, apart from Professor Jeffares (who has published a valuable critical study of Yeats), scholars like Professor G. Wilson Knight, one of the great Shakespearians of our time; Mr. Douglas W. Jefferson, the (Henry) Jamesian; Dr. Arnold Kettle, the author of a standard work on the Novel; and some others give the English Literature Department a wide base as well as high-reaching altitudes. It was an agreeable surprise to me to learn that there have always been Indian students—undergraduate and post-graduate—in the Department, and at one time an Indian scholar, Dr. Ghosh, seems also to have served on the staff.

On February 10th the Vice-Chancellor gave a "reception," followed by a dinner, to Professor Allen Tate and myself. The Pro-Chancellor (Brigadier James Noel Tetley), the Registrar (Dr. J. V. Loach), Professor Clapton of the French Department, Professors Jeffares and Wilson Knight and several other members of the Faculty were present, and Professor M. S. Sundaram had also come from London. It was an occasion for exchange of views, and the Vice-Chancellor was gracious and quick-witted, and his alert mind probed into educational problems with an amazing accuracy that is the mark of vast experience. This informal but fruitful meeting of teachers and educationists from America, India and England was a thing of happy augury for the future. With local variations, the problems that face Universities everywhere are the same: the pressure of numbers, the issue between the Humanities and the Sciences, the paucity of personnel, the struggle for the maintenance of standards in teaching and research.

Both teaching and research figure prominently in Leeds, and even "creative writing" is apparently taken seriously here. One of the younger lecturers in the English Literature Department, Mr. Geoffrey Hill, is a sensitive poet, and a first collection is coming out next Spring. There is, besides, Mr. Jon Silkin, the Gregory Fellow in Poetry. There are poetry readings and discussions, sometimes in the University, sometimes in the lounge of the British Council. Mr. Michael Millgate, Lecturer in English (or rather American) Literature, and Mr. Silkin have formed a group of undergraduates interested in serious writing in prose and verse. A weekly

mimeographed magazine, *Poetry and Audience,* has been regularly appearing under the editorship of A. R. Mortimer, and both new and not so new poets have found a forum in its pages. The first poem that caught my eyes was "Lines on a Visiting Lecturer" by R. Coupland. The Visiting Lecturer is almost "skinned alive"—young men (even when they are poets) can be heartless! I have glanced through a few issues, and I feel that there is here a level of poetic effort and achievement not very inferior to that of the more sumptuous and better-known poetry magazines of our time. The editor is justifiably proud of the long poem "Particular Skies" by John Chappell. The skies are charged with the grace of the angels—that is, if you can see them, as the poet has seen them. Mr. Chappell's inspiration is authentic, his imagery has both unexpectedness and appositeness, his seventeen-line stanza has an intricate structural validity and finish, and the poem as a whole is stridently articulate. Mortimer's own "Elegy," too, is good, notwithstanding its "traditional" note; and so are "The Search" by Lori Petri and "Landscape" by W. H. Milner. Under the auspices of *Poetry and Audience* two collections have been published already, "*Mandrake Me*": *Poems, 1953-56* by David Marno and *Out on the Edge* edited by A. R. Mortimer and James Simmons. Twelve poets figure in the latter anthology, and there are quite a few good things in it. I like Simmons's "Leeds 2," for it evokes a picture that has now grown familiar to me; I like Millgate's "Old Miss Theobald," for it invests the death of a mere cat with catastrophic import to its mistress; and I like Wright's "Samson," for it vividly presents the dying Samson in his moment of triumph. Another selection from past issues of *Poetry and Audience* is expected to follow quite soon.

There is also the weightier *Geste,* another mimeographed magazine edited with conspicuous ability by Hugh Probyn. It contains critical articles—mainly on American or Continental literature—by senior students as also by teachers. Originating at first in the French Department, it has since acquired a broader base and is one of the healthiest forces in the University. Yet another mimeographed students' effort is *Scope,* described as "a magazine of film views and reviews." Here is trenchancy unfettered, and, when a correspondence starts on the merits (or rather the absence of merits) in a particular film, the pages become very lively indeed. This throwing about of young brains is great fun, and good intellectual exercise for the contributors. Finally, there is the *Union News,* a printed magazine, which is the official organ of the Leeds University Union. Views, news and interviews mix in its pages, and there are detailed reports of the Union activities.

The people of Leeds are apt to be apologetic about everything—the weather (as if *they* are responsible for it), for the supposed drabness of the city, for the lack of colour and excitement, for the want of a local Soho with its characteristic life (not excluding the restaurants), for the absence of a distinctive intellectual atmosphere. Leeds is not Oxford, neither is it London; Leeds is Leeds—but where is the harm in that? Public lectures and music recitals are arranged by the University in association with the Leeds Philosophical and Literary Society; and there are numerous other events organized by the Libraries and Arts Committee of the Leeds City Council. Some of the members of the English Literature Department are conducting extra-mural courses in American Literature. There are lectures on the History of Ideas in the Philosophy Department, there are lectures on the History of Leeds from Stone Age times to the present day, and there are lectures by Professor J. M. Richards on English architecture yesterday and today. And there are lectures illustrated by lantern slides, always an additional attraction! There is, besides, the University Union Theatre Group with its plans to produce Pirandello's *The Pleasures of Respectability* in March, and there are other drama groups within the University with their own plans.

Aside from the societies and Associations in the University, there are also groups like the Leeds Film Society, the Leeds Opera Club, the Association of Yorkshire Bookmen, the Leeds Writers' Circle, the Leeds Polyglot Society, etc., etc., that have functions at least once a month. I have nibbled here and there at the varied feast available, and I cannot say that life is very dull in Leeds. I was happy in particular to hear Professor Jeffares speak on his Indian impressions at the Montague Burton Branch of the United Nations Association on February 6th. It was a perceptive and generous picture of India trying desperately to make the difficult passage from the Old to the New. The president, Sir Linton Andrews of the *Yorkshire Post*, feelingly recalled memories of the gallant Indian soldiers whom he had known at the time of the First World War.

Further, a General Election is said to be round the corner; and so politicians come and go, talk, pose questions, answer them too. Preachers have a busy time. There are private luncheon meetings and dinner meetings to which one is invited; there are sherry parties, *tête-à-tête* at table or lounge, and unexpected encounters—and one may air one's opinions, play at equivocation, improvise cautious understatements or simply act the bore. These are not easy days to entertain guests, but habits of hospitality die hard, and one is invited often to one's great embarrassment. But one is grateful too, for it is near the hearth that human nature is at its best,

humanity grows angels' wings and sweeps the deep heavens of real understanding. There are serious discussions on trivial matters—what a perfect jumble of the ordinarily accepted categories! Throw the mathematician, economist, anthropologist, painter, novelist, ballerina, historian, literary critic—throw them together, and let them talk, see infinity in a grain of sand, or speculate on the incompatibility between feminine beauty and the Groves of Academe. Time passes quickly and already it is time to part!

One can always take refuge, of course, in the libraries—the Brotherton or the Leeds Central Library, and both permit open access to the shelves; or in the many bookshops; or one can lose oneself in the Department Stores, or forget oneself in the cinemas. Better still, perhaps, one can board a bus (any bus) and ask for a ticket to the terminus, and so back again. When the weather is obliging, however, I like to walk and see things for myself without being rushed. The City now wears a familiar look to me; I walk along Woodhouse Lane starting from the Parkinson Building, explore Briggate and the Headrow and their environs, and return to my Hotel by the Clarendon Road. Better lose your way occasionally, if only to have a chance of asking somebody to put you right. One makes discoveries by and by—discoveries of capital importance to oneself. One particular restaurant gives the best coffee, another has a feeble Bohemian look. Life is not very different whether one samples it at Leeds, London, Tokyo, or Bombay. Under the skin—black, brown, white, yellow or red—human nature is essentially the same. All particular skies are the same sky in the end. The glows and frowns are real only on the surface. If one manages to see through the appearances, "dear and dogged" humanity alone remains.

K. R. SRINIVASA IYENGAR

A MAN who leaves home to mend himself and others is a philosopher; but he who goes from country to country, guided by the blind impulse of curiosity, is a vagabond.

—OLIVER GOLDSMITH

NEW BOOKS AND OLD

A TRIBUTE TO A HISTORIAN *

DR. HARI RAM GUPTA, the editor of these volumes, deserves the gratitude of all students of Indian history for having successfully overcome the main hurdle in the launching of the project by securing the consent of Acharya Jadunath Sarkar, not only to the presentation volume but also to the publication of the private correspondence between G. S. Sardesai, the great historian, and him. It was also by a stroke of good fortune that Dr. Gupta was able to issue both parts of the volume during the lifetime of Sir Jadunath Sarkar, the doyen of Indian historians, whose sad demise in May 1958 has created a void in Indian scholarship. Fortunately one of the lasting achievements of the great savant, perhaps his greatest contribution to the study of Indian history, was the production of a large number of distinguished pupils, a band of historians devoted to research, throughout India, who will maintain the high tradition he served.

The first part, entitled "Life and Letters of Sir Jadunath Sarkar," which opens with the inspiring message of Sir Jadunath Sarkar to Indian historians, contains, besides a personal memoir from the pen of Dr. G. S. Sardesai, a close friend of Sir Jadunath since 1904, a biographical sketch and critical appreciation by Dr. Qanungo, the oldest research pupil of Sir Jadunath, and reminiscences by some of his pupils and friends — all giving us glimpses of the various apects of the life, character and scholarship of Sir Jadunath. There is also an exhaustive bibliography of Sir Jadunath's works and articles. It was indeed a happy idea to include selections from the correspondence during the past half a century between Sir Jadunath Sarkar and Dr. G. S. Sardesai which, in the words of Dr. Sardesai, "form a guide to future workers . . . dealing with the various problems of research, the difficulties that were surmounted and overcome." The correspondence is the record of the progress of historical studies during the last fifty years, concerning mainly, as it does, historical material, queries by the one and replies by the other regarding historical personages, place-names, etc. There is a critical appraisal of several original sources as also of the writings of historians of the last and the present century. Besides, it will serve as a valuable help in the solution of diverse problems that confront a scholar in the course of his studies, such as the consistent editing of volumes of letters (pp. 183 ff.); the requisites of a true historian (p. 169); cultivating a good style (pp. 233 ff.); the writing of a school history (pp. 220 ff.); books on Hindu superstitions and manners (p. 186) and on ancient India (pp. 220 ff.); the qualifications of a Professor of History (p. 217); etc. One feels, however, that some references to personal differences and opinions should have been omitted.

The second part contains thirty-eight articles covering a wide range of subjects such as language and litera-

**Sir Jadunath Sarkar Commemoration Volume.* Part I Life and Letters of Sir Jadunath Sarkar; Part II: Essays Presented to Sir Jadunath Sarkar. Edited by HARI RAM GUPTA. (The Department of History, Panjab University, Hoshiarpur. 371 pp. each. 1958. Rs. 25.00 each)

ture, philosophy and religion, numismatics, painting, geography and history, biography, chronology and records, which claim the largest number of articles, more than twenty-five. In point of chronology the articles relate to the period ranging between the *Ṛgveda* and the present day. Among the contributors figure the late Father Heras, Professor K. A. Nilakanta Sastri, and Drs. B. C. Law, U. N. Ghoshal and D. C. Sircar. As the total number of articles received was considerable, it must have been a disappointment to several authors to have their contributions "of considerable merit," specially prepared for this volume, excluded by considerations of space and expense.

A welcome feature of this part, worth emulation by future editors of commemoration volumes, is the summary, given at the beginning of each article, which enhances the reference value of the work and makes speedier reference possible. The Indexes to both parts are very useful.

There are nine plates in the second part besides a fine portrait of Sir Jadunath in each part. All lovers of history should go in for a set of these volumes, especially as out of the sale proceeds of these volumes a fund is to be constituted to endow a periodical course of lectures on different aspects of Indian history to be delivered by distinguished scholars chosen from India or abroad, and the subsequent publication of these lectures.

A. D. PUSALKER

Hegel: A Re-examination. By J. N. FINDLAY. (The Muirhead Library of Philosophy. George Allen and Unwin, Ltd., London; The Macmillan Company, New York. 372 pp. 1958. 35*s*.)

Professor J. N. Findlay has given us an illuminating and able exposition and reassessment of Hegel's thought. No one can deny the permanent value of Hegel's philosophy. Though as an integrated whole his system has lost its appeal, there is much in it that is living and will continue to inspire and provoke thought. Hegel's system is the only one that can claim to be revolutionary almost literally. It has, for better or worse, affected political thought and action. True to its basic conception, it has produced movements which are opposed to one another in an almost dialectical antithesis. Marx and Kierkegaard are unthinkable without Hegel and hence the value of a re-evaluation of Hegel for the understanding of modern culture and its crisis is evident.

Professor Findlay's re-examination of Hegel is all the more welcome because it successfully clears away certain very serious misconceptions about Hegel. In the English-speaking countries Hegel has been seen through thinkers who have incorporated the thought of the master in their own, and given it a twist which is alien to its original nature. It is curious to note that in spite of the contrary belief Kant is more metaphysical than Hegel and Hegel's decidedly anti-metaphysical trend is well emphasized by Professor Findlay. Few people know that Hegel was the arch-enemy of "abstract" thought, and that his was a magnificent attempt to assimilate the whole sweep of experience and history in his thought. No wonder that he did not succeed in what he attempted. But even the failures of great attempts are more instructive than small successes. It is clear that the attempt to reconcile all that is antithetic into one supreme synthesis is beyond human intellectual power, and Hegel's great weakness was his unlimited confidence in the power of reason and complete indifference to the irrational in history and nature.

As the obscurity of language and

style come in the way of a true understanding of this great philosopher, even the most sincere effort to understand him has often led to serious misunderstandings, and commentaries and expositions are nowhere so welcome as here. Dilthey's studies of the early phase of Hegel's thought have brought to light rich material which is indispensable to the true appreciation of Hegel's thought. Since Dilthey's days valuable literature has grown round Hegel in and outside Germany and only recently the veteran German thinker T. Litt has written an illuminating work with almost the same intention as Dr. Findlay's, a critical revival of Hegel. It is in the fitness of things that the English-speaking countries, where, in spite of empirical traditions, the interest in Hegel has been as great as anywhere else, should share in attempts at the critical revival of his thought.

Professor Findlay's exposition is lucid and succinct. The last chapter, entitled "Absolute Spirit and Retrospect," will be read with profit and pleasure even by those whose interest is not confined to philosophy but extends to art and religion. We must freely admit, however, that every interpretation of Hegel raises controversial issues and can be challenged, and the exposition of an abstruse thought in a language other than the one in which it was originally expressed is beset with insuperable difficulties. It is no small credit to Professor Findlay that he has eschewed any one-sidedness. In spite of his admiration for Hegel he is alive to his limitations and it is a pleasure to pick our way through the labyrinth of Hegel's thought with a guide as reliable as Professor Findlay. Whether we agree with Hegel or not, there is no gainsaying that he is a historical force to be reckoned with and a book that helps us to go to one of the roots of modern civilization should be welcome.

S. VAHIDUDDIN

An Outline of the Cultural History of India. Edited by SYED ABDUL LATIF. (The Institute of Indo-Middle East Cultural Studies, Hyderabad. 364 pp. 1958. Rs. 15.00; £ 1; $ 4.00)

These sixteen essays written by different authors the Editor has arranged in three parts: the impact of Aryan culture on the pre-Aryan culture, the impact of Muslim culture on the Indo-Aryan culture and the impact of the West, leading to our present cultural situation. The Institute sponsored by Dr. Syed Abdul Latif has performed a valuable service in bringing together a galaxy of scholars to focus the light of modern scholarship on the subject of the unity of human culture throughout the world.

It would be invidious to compare the achievements of the various authors who have contributed to the interpretation of the cultural synthesis that is taking place in India and have supported it by a detailed factual analysis. They have made a substantial addition to the history of the culture of India and evaluated the achievements of Raja Ram Mohan Roy, the Brahmo Samaj, the Arya Samaj, the Theosophical Movement, Tagore, Aurobindo, Ramakrishna, Vivekananda, Mahatma Gandhi and Radhakrishnan. The impact of Muslim culture has been vividly described by four well-known Muslim scholars, and the chapter on the rise of a mixed new language is an interesting analysis by Padma Bhushan Dr. Syed Abid Husain. Similarly, the contribution of Dr. R. C. Majumdar, summarizing the reflex influence of ancient Indian colonies outside India, is noteworthy. The concluding chapter describes how Gandhiji's doctrines of love, *ahimsa*,

service and non-exploitation have evolved into the Nehru philosophy of non-alignment, of *Pancha Shila* and of a welfare state for this ancient land. They all have combined to achieve for India a new synthesis and status in world culture. The book gives valuable help in the evaluation of these forces.

P. G. SHAH

Mahatma Gandhi: A Biography. By B. R. NANDA. (George Allen and Unwin, Ltd., London. 542 pp. 1958. 35*s*.)

Mahatma Gandhi's life requires a large canvas to be portrayed fully. This may be one reason why there is hardly a worthy biography of Gandhiji in a single volume. Shri B. R. Nanda, therefore, deserves congratulations for his successful effort.

Superficially, it is easy to write about Gandhiji, especially after reading his *My Experiments with Truth*, a vivid record invaluable for understanding him. Most of his life was lived in public. He wrote and spoke a great deal. As a personality, he was unlike any other political leader. His career, if one can at all apply such a term to him, was dramatic on a heroic scale. It ended with a martyr's death. No biographer could ask for more.

Yet, it is not easy to write about Gandhiji. For an Indian it is even more awkward. In our memories he towers like a giant and detachment becomes somewhat difficult. This "naked fakir" was an enigma to his enemies, a demigod to his followers. They were all wrong. The fact is, Mahatma Gandhi was a radical social reformer who was compelled to lead a political revolution. All through his life he had to balance the claims of the two, but it was an uneasy balance. What then was the secret of his power?

The clue lies in his life in South Africa. The humiliation of being treated as less than a human being unchained the repressed revolt in his soul against injustice. This led to his leadership of South African Indians and paved the way for his great role as the liberator of India. He did not start his public life with a revolutionary formula. He responded to the challenge of his environment and improvised as he proceeded, each new challenge drawing out new ideas from him. He never hesitated to fall back, to temporize, when it was necessary. This used to delight his opponents and infuriate his followers. His political career was punctuated by monotonous forecasts of his end as a leader. But he always reemerged with greater support.

To call Gandhiji a reactionary is to be less than just to him. By his advocacy of the untouchables he set into action cataclysmic forces in a moribund society. It was electrifying, like a dead volcano suddenly coming alive. Moreover, by claiming to be a Hindu, he made rigid Hindu orthodoxy helpless. He did not commit the fatal mistake of becoming an outsider, as some other reformers of Hinduism had done before him. Shri Nanda brings this out clearly.

Shri Nanda's *Mahatma Gandhi* may not be a great biography but it is a good and illuminating one. Unlike other biographies of Gandhiji, it has combined the chronological with the analytical approach. Separate chapters have been devoted, at appropriate places, to the discussion of Gandhiji's attitude to religion, ethics, economics, the communal problem, untouchability and non-violence.

SUNDER KABADI

Bal Gangadhar Tilak. By T. V. PARVATE (Navajivan Publishing House, Ahmedabad. 550 pp. 1958. Rs. 7.00)

This book is a carefully documented, comprehensive, sympathetic yet shrewdly critical study of the life and personality of Tilak, and it bears the hallmark of the author's strong authentic emotion and independence of traditional standards. One learns from the book that Tilak was the founder of the Ganpati festival, the promoter of the Shivaji festival, an advocate of prohibition and an ardent devotee of democratic *Swaraj* and of Home Rule, with deep faith in the National Congress which was to develop to be "a powerful vehicle of constitutional, but militant Indian Nationalism," and not by any means through revolutionary violence. Tilak was a great advocate of *Swadeshi*, and was in full agreement with most of Gandhiji's ideas and shared with Gokhale and many other contemporaries the belief that the gospel of Non-violence would eventually emerge out of the welter of conflicts and become the chief current of a world-wide revolution under the leadership of Gandhiji later. Tilak is represented as a true child of India's own past, and his outlook as thoroughly Indian both in origin and development. The author makes us feel how finely true for all the incompleteness and bias of his revolt against British bureaucracy and institutions Tilak was.

In this sympathetic and dignified study of Tilak, the author keeps strictly within the limitations of normal narrative and interpretation and he is less successful in distilling from the vast body of documentary information some of the more elusive value and complexity and charm of Tilak's career, the infinite suggestiveness of Tilak's superb conception of life. Tilak gave a philosophy of nationalism through the *Geeta-Rahasya* and he wrestled with many difficult problems like prohibition and social reform. In all this, he was the authentic voice of the community, the warning voice of a prophet, warning his people to pursue the path of spirit and relinquish that of matter, and to cease the mistaken assimilation of Western education. His was the will to attain to an end imposed on India by the emotion of an ideal organized and transmitted through social heredity. If the national culture dwindles, its soul is subdued, and all that makes a nation great will inevitably melt away. Tilak pointed his finger to what ails India: the yoke of the mind and the disease of the soul. A portrayal of Tilak's inner life in these respects would have enhanced the value of the book.

Still, the author shows a high degree of familiarity with many aspects of Tilak's life and his book is effective and valuable. The book has been issued at a popular price and it deserves to be widely and carefully read.

M. V. KRISHNA RAO

Body and Mind in Western Thought. By JOAN WYNN REEVES. (A Pelican Book. Penguin Books, Harmondsworth, Middlesex, England. 403 pp. 1958. 5*s*.) Received through the courtesy of the British Council, London.

This is an interesting book in so far as it attempts a history of psychology up to the present, from the vantage point of a problem that does not so much as get a mention in a modern text! (The only exception I can think of is the elementary book by Knights.) The relation of mind and body is certainly not a main theme of psychological interest — it has been properly relegated to the realm of philosophy. It would therefore be very misleading to treat this, as the publisher's blurbs would suggest, as a history of psychology. This would be apparent to anybody who compared its contents with

any well-known history, say Murphy's; it is also obvious from the fact that hardly three or four of the twenty thinkers who are allowed to speak for themselves are better known as psychologists than philosophers or something else.

The purpose which the book would serve thus seems to me a different one. The scientific psychologists' approach to the difficult concept of the mind is surely not the only legitimate approach, and without doubt both the philosopher and the artist are entitled to try their peculiar talents in grappling with it. The mind-body problem is a particularly fascinating one, among philosophical problems, since it impinges in many ways on our day-to-day experiences and also affects man's hopes and fears about his ultimate end. It is while dealing with this problem as such that the author shows insight and scholarship of a very high order. She has cast her net wide indeed and brought out the complexities involved in the six polarities "between which our understanding of individual human beings in a social and physical environment still tends to swing." The book is divided into two parts: in the first we have an illuminating survey of the different views of the problem held down the ages; in the second, representative quotations are given from the thinkers' own writings.

The book is welcome, because it would certainly whet an intelligent reader's interest in an abstruse theme. Its style is in keeping with this purpose — clear, crisp and stimulating. And, like a good book in philosophy, it offers no cut-and-dried solution; in fact there are a good many loose threads. Also, some aspects of the problem, such as those connected with extra-sensory perception or certain religious experiences which have a bearing on it, have not been touched upon at all. Barring these limitations, it is an extremely competent history of an important idea.

A. K. JIANDANI

The Devil's Repertoire: Or Nuclear Bombing and the Life of Man. By VICTOR GOLLANCZ. (Victor Gollancz, Ltd., London. 192 pp. 1958. 10*s.* 6*d.*; Paper-covered edition 5*s.*)

Difficult as it is to imagine an issue of *The Reader's Digest* devoted to a symposium of the ideas of Victor Gollancz on mysticism, music, poetry, religion, ethics and the hydrogen bomb, he has himself produced such a work in his latest book *The Devil's Repertoire*. The best pages are devoted to the evils of the hydrogen bomb. They are powerful simple statements, and would have stood best on their own. The worst are when his religious zeal leads him into Victorian banality, claiming that we can nourish our relation to men, women and everything living

> by lying tranquil in the patient serenity of a daisied lawn; and by hearing within us, as we observe the specks of life in our bath-tub before we turn on the water,
> "Seest thou the little winged fly."

He quotes copiously from a wide range of authors and saints—Tolstoy, Blake, Augustine, the Buddha — as well as from the lesser sages of modern journalism. The quotations, though of excellent quality, are perhaps too copious for so short a book, in which the author never overcomes the problem of how to get a quart into a pint pot.

Gollancz has so many ideas that he would have done better to have divided these into at least half a dozen volumes, and developed them appropriately. No sooner has he gained our interest in the spiritual experiences he derives from listening to music than he throws off a postcard biography of Elizabeth Pilenko, a Russian *émigré* converted from

Marxism to Christianity. There is no doubt an inner thread, but to the outside reader this sort of thing has the appearance of a red herring.

DENNIS GRAY STOLL

Sense and Nonsense in Psychology. By H. J. EYSENCK (A Pelican Book. Penguin Books, Harmondsworth, Middlesex, England. 349 pp. 1957. 3*s.* 6*d.*) Received through the courtesy of the British Council, London.

Dr. Eysenck, who is an authority of repute on "personality testing" and something of an iconoclast among clinical psychologists — he has broken into many shrines — has set forth his reflections in this most stimulating book. He begins by insisting on the need for rigorous experiments in hypnosis and alleged hypnotic therapy. Whether Freud's *libido*, like "animal magnetism," must be consigned to the limbo is not yet clear. Exaggerated popular ideas about "lie detectors and truth drugs" and about their possible uses in police investigations are sternly curbed by the author; likewise large and unverified hypotheses about "dream interpretation." It is safe, he says, to assume that the dream is, in some sense, a continuation of thinking by other means and not *sui generis*. As might have been expected, a whole chapter is devoted to the problem of "measuring personality." Dr. Eysenck shows that the layman's disbelief in the method is based on his notions of simple and direct measurement and does not touch the complex and indirect multidimensional analysis. Personality and conditioning, personality attitudes in politics (radical *versus* conservative or authoritarian *versus* democratic) and the psychology of æsthetics are discussed with admirable lucidity. Dr. Eysenck maintains against Birkhoff that the æsthetic measure is not the ratio of order to complexity in the æsthetic whole but rather their product. Perhaps the most chastening chapter in the book is the third, devoted to psychical research. After discussing the numerous pitfalls and possibilities of false scents in the subject, Dr. Eysenck comes out with the verdict that extrasensory perception is an established fact of experiment, unless we are prepared to believe in a gigantic conspiracy involving some thirty university departments. Much more research is needed before a comprehensive theory can be framed.

C. T. K. CHARI

The Birth of a Dilemma: The Conquest and Settlement of Rhodesia. By PHILIP MASON. (Oxford University Press, London. 366 pp. Illustrated and Map. 1958. 30*s.*)

If Rhodes, that intransigent empire-builder, had as one of his avowed aims the spreading of the vaunted *Pax Britannica* of Victorian memory and the buttressing of that peace "with equal rights for all civilized men," the historical reality in Africa south of the Zambesi has indeed generally belied him.

From the signing of the Rudd Concession in 1888 to the attainment of settler-dominated self-government by Southern Rhodesia in 1923, events vindicated Lobengula, the fierce King of the Matabele, who, at the time of the settlement of Rhodesia, is reported to have observed:—

> The chameleon gets behind the fly and remains motionless for some time, then he advances very slowly and gently, first putting forward one leg and then another. At last, when well within reach, he darts his tongue and the fly disappears. England is the chameleon and I am that fly.

Lobengula, "every inch a king," was himself cruel and probably no sincere tears could be shed over his personal tragedy. But what was at stake was more than an individual's fate. It was the destiny of a whole people. If it was not so much England as the gold-seekers and settlers that fitted the image of the chameleon, it was also not so much Lobengula as the whole native Bantu people who were the fly.

To read Mason's narrative of the events leading up to the final conquest and settlement of Rhodesia is essentially to go through the mazes of a touching tragedy, the more so since the newcomers were not villains but victims of a curious combination of high ideals and self-seeking drives.

To establish that the gap between conqueror and conquered was complete from the very beginning, the book briefly surveys the history and political organization of the Bantu people of Rhodesia. For a while, but only for a while, one is lost in the wealth of the culture and history of the Bantu. But then comes the unfolding of the tragedy, which the author spins effectively around the vital question of land division between foreigner and native; the no less vital question of labour supply, which the former required and the latter was forced to provide; the delicate issue of social relations, especially over the matter of sex, in a society where for a European to have illicit relations with an African woman was condoned, while for an African man to do so with a European woman was an act punishable by death; and, finally, around the vagaries of justice under a jury system in a society where race was pitted against race and the jurors were easily swayed by racial considerations. This, as a former magistrate in India (where the author wrote under the name of Philip Woodruff) Mason executes with a shrewd eye and an experienced hand.

The dilemma which confronted the settlers was whether to maintain their position as conquerors "by force and make certain of hatred in the end, or aim from the start at an equality which involves an immediate sacrifice of power." The dilemma was the more acute since the British settlers themselves came from a country which preached equality and professed high ideals of freedom and justice, let alone Christian virtues. Unable to take a rigid, definitive stand, the settlers tended to pay lip service to their professed ideals, perhaps to ease their conscience or perhaps to calm critical opinion back in England, while acting differently and relegating the African to the position of a second-class citizen.

The story is ably told and it makes interesting and provocative reading. It is told against the wide background of the writer's own experiences in multi-racial societies and with the fairness of an Englishman at his best, but also with the understatements that go with it. If the treatment is not rigidly scientific in the sense that history may be regarded as scientific, and if here and there the use of impressionistic evidence may be queried, such criticism as there might be sinks into insignificance before the total and, in a real sense, satisfactory achievement of the work. It tells of the tragedy of race relations and could not, I think, have achieved this end had it been burdened with the pedantry of desiccated histories.

BERNARD T. G. CHIDZERO

A Short History of India and Pakistan. By WALTER WALLBANK. (A Mentor Book. The New American Library of World Literature, New York. 320 pp. 1958. 50 cents)

To compress the crowded events of

the long history of India into the space of a few hundred pages without missing some of the vital links in the story is a difficult literary feat. Mr. Walter Wallbank has, however, performed this feat with considerable success. After a few chapters rapidly summarizing Indian history until the beginning of this century, he plunges into the developments of the last few decades immediately preceding and following the British withdrawal. The complex, crowded and fast-moving developments climaxed by freedom and Partition are treated with commendable objectivity, making the narrative factually reliable and historically valuable.

During the three decades preceding 1947, the freedom movement attained velocity though it culminated in the unfortunate *dénouement* of division. Gandhi and Jinnah dominated the scene, the former as the architect of India's freedom and the uncompromising upholder of her unity, and the latter as the architect of Muslim separatism and advocate of Partition. Whether India's partition in the circumstances was inevitable or could have been avoided continues to be a hotly debated issue. In the perspective of India's centuries-old unity, it was a tragedy; but the inexorable march of events between 1935 and 1947 made Partition unavoidable at the time it happened and the continuance of an artificial unity would have gravely imperilled India's security and progress.

The aftermath of Partition has been the Kashmir and other minor Indo-Pakistan disputes. But, as Mr. Wallbank says, the main problem confronting India is the promotion of social justice, with its implication of social and economic equality and progress, while that facing Pakistan is a quest for democracy, which has proved elusive so far and, paradoxically, has given birth to a military dictatorship.

With its sympathetic and objective assessment of events and persons who occupied the stage of this subcontinent in recent years and its unvarnished narration of events, Mr. Wallbank's book is a valuable addition to the literature on India.

C. V. H. RAO

Talks on the Gita. By VINOBA BHAVE. (Akhil Bharat Sarva Seva Sangha Prakashan, Kashi. 283 pp. 1958. Rs. 2.00)

These talks, now translated into English for the first time, were delivered by Vinoba to his fellow prisoners in Dhulia Jail during 1932 as Sunday discourses, recorded in Marathi by the late Sane Guruji, without whom perhaps they would not have seen the light of day. Now we have translations of them practically in every language of India. The present English translation, based on the Marathi and Hindi originals, has been conscientiously and correctly done, retaining the felicity and ease of the originals.

In eighteen chapters Vinobaji gives us the gist of the eighteen chapters of the *Gita*. The subtlest points in the *Gita* have been dealt with by this liver of the spiritual life with absolutely no pedantry. The happy anecdotes from life and the telling illustrations from the ancient lore of India with which the book is replete have made these talks fresh and fascinating. In this English translation one does not fail to catch the gleams of the great insights of Vinobaji as he goes on walking his way to God and the heart of man. Vinobaji discovers the quintessence of the teaching of the *Gita* in making ourselves "instruments in God's hand." He asks, "How does one become a flute in Krishna's hands?" His answer is:—

> To be a flute means to become hollow. But I am stuffed full with passions and desires.

How then can music come through me? My tone is gruff. I am gross. I am filled with *ahamkara,* the sense of "I." I must empty myself of ego. Only when I become fully free, altogether empty, will the Lord breathe through me.

"I am lost in the wish to become an instrument," says Vinobaji. "The Quintessence," a section of Chapter XI, ends thus:—

How this can come to be, the Lord Himself tells us in the last *sloka* of this Chapter. Sankaracharya in his commentary calls this *sloka, sarvartha sara,* the quintessence of the *Gita.* It runs—

"matkarmakrt matparamo madbhaktah
sangavarjitah
nirvairassarvabhuteshu yah sa maameti
pandava."

"He who bears enmity towards none, he who stands impartial and is free from attachment and serves me selflessly, he who dedicates to me all that he does, he who is filled with devotion to me, all-enduring, free of passion and desire, full of love, such a devotee becomes an instrument in the hand of the Lord." This is the essence of the *Gita's* teaching.

The book is a boon to those who do not know the Indian languages. Millions of copies of this book have been sold, making it a best-seller in these languages. The translator has done great service in making Vinobaji's talks on the *Gita* available to the English-speaking world. The *Gita* literature in English is considerably enriched by this contribution.

M. YAMUNACHARYA

World Teachers on Education. Edited by T. S. AVINASILINGAM and K. SWAMINATHAN. (Sri Ramakrishna Mission Vidyalaya, Coimbatore District. 187 pp. 1958. Rs. 4.00)

The editors have compiled a valuable book. The summary of the Upanishads and the *Bhagavad-Gita,* constituting the first two chapters, is a masterly *résumé* of two of the greatest scriptures of the world. The extracts from the *Dhammapada,* the Bible, the Koran and the *Tirukkural* are very valuable. The sayings of Sri Ramakrishna and Sri Sarada Devi are very uplifting and purifying.

But the title of the book is a misnomer. Only the last two chapters containing extracts from the writings of Swami Vivekananda and Mahatma Gandhi have any direct bearing on the art and science of education. For the rest, the book may have been more aptly called "Sayings from Saints and Scriptures."

The best part of the book is the string of extracts from the writings of Swami Vivekananda. The essence of education is brought out in these extracts and those from Mahatma Gandhi. The emphasis on self-discipline, on *brahmacharya* and on learning through work constitutes the fundamental basis of all true education.

The editors deserve to be congratulated on having brought into one book some of the wisest teachings ever given.

D. GURUMURTI

Flashes in the Night. A Collection of Stories from Contemporary Hungary. Edited by WILLIAM JUHASZ and ABRAHAM ROTHBERG. (Random House, New York. 87 pp. 1958)

This is a collection of seven short stories by Hungarian authors, pertaining to the life of the Hungarians under the Communist *régime* since 1948.

The two stories "Love" and "Behind the Brick Wall" by Tibor Dery surpass the rest by their sheer human appeal. They reveal in an impressive and moving manner the utter helplessness of the victims of blind order — the Communist tyranny — an order that condemns the human element in man. "Love" is the sad tale of an innocent man imprisoned and debarred from the joys of a free existence for no reason

at all. "Behind the Brick Wall" depicts the pangs of conscience a really good person suffers when he executes the orders of the new rulers. The stories commence with a realistic grimness and end on a deep note of pathos, bearing the readers through an array of the subtlest of human feelings. The expression is superb and the technique polished.

The two stories by Aron Tamasi are narratives, with a moral in disguise, reminding one of folk parables. "Old Man December" is a gentle satire upholding the wisdom of maintaining the natural order of things. "Flashes in the Night" seems to reflect a religious feeling, resembling as it does the Biblical story of the birth of Christ. The musically-woven words lend the style the delicacy of smooth-flowing poetry. An imaginative undercurrent is strongly felt.

"Straw Bliss" by Ferenc Santha depicts the simple pleasure a couple derived out of three bundles of straw!

Miklos Gyarfas's story "Louis Kossuth at Kisgomboc" is a humorous satire — a story of the glowing tribute given to a hero by erecting him a statue altered from an old marble statue of a much-despised "reactionary" ruler.

"A Mother's Tears in the Bukk Mountains" by Pal Szabo is the recollection of a gloomy event, in a pensive mood. The story has the elusive touch of a dream.

These stories form interesting as well as instructive reading because of the diversity in approach, themes and quality. The struggles of the freedom-loving Hungarians vibrate visibly through every word and phrase. By and large, here is a picture of the life, culture and spirit of the Hungarians.

KAMALA GOPAL

New World Writing, No. 13. (The New American Library of World Literature, New York. 318 pp. 1958. 76 cents)

New World Writing has already earned for itself much attention. This semi-annual paperback publicizes new writers, new points of view, fresh assessments, and has taken its readers to fresh literary woods and new artistic pastures in almost each of its dozen issues published so far. In this issue, the thirteenth in the series, one finds a delightful assortment of new writings as well as an impressive array of new writers. In less than 300 pages have been gathered together fifteen prose pieces, five drawings, seven contemporary American poems and nine translations from modern German poetry.

The short stories deal mainly with aspects of contemporary American experience. Perhaps this brazen "Americanness" of most of these short stories, which are, generally speaking, superb from the technical point of view, makes them caviare to the common reader, not so familiar with the endless wonderfulness of American living.

The translations from the German poets, prefaced by Michael Hamburger, provide much appetizing fare. I liked particularly the following lines:—

> Nothing's announced more softly;
> so lovers converse in the night,
> then sleep remote from each other,
> and waking at daybreak discover
> the strange earth changed to a nest
> full of heavenly down.
> —"Snow at Advent"

To many readers the critical essays are likely to appeal most. John W. Aldridge's critical assessment of P. G. Wodehouse poses no intellectual problems and is pleasant reading. Walter Starkie's informative essay on Miguel de Cervantes places the "First Novelist" against the background of his spacious days.

DILIP KUMAR SEN

A DIARY LEAF FROM DELHI

[WE HAVE no "Leaves from a Paris Diary" this month, as **Shri Baldoon Dhingra** has been on a visit home. But we publish below the reflections he sent us from Delhi. Readers may find it of significance that in the busy Indian scene Shri Dhingra is drawn particularly to the Sarvodaya movement, and its basis in philosophy and the deliberate eschewing of politics.—ED.]

WHEN I consider the human situation I am reminded of Emerson's words: "Things are in the saddle and ride mankind." Man must feel his kinship with the earth before he can see the human being for what he is and help create a society in which man relates to man lovingly and which is "rooted in bonds of brotherliness." That is the significance of Vinobaji's work and the meaning of Shri Jayaprakash Narayan's discourses and activities. They proclaim their conviction that man shall work together to create new institutions and a new power of social life. In this sense they are great optimists: in a day of pessimism they offer enduring hope.

Love is the most abused emotion in the world. It is derided by the cynic, debased by the carnally-minded and made the occasion of emotional debauches by the sentimentalist. When J. P. speaks of loving one's neighbour, he speaks of whole-hearted co-operation. Bertrand Russell said like words:—

> The only thing that will redeem mankind is co-operation and the first step towards co-operation lies in the heart of individuals. It is common to wish well to oneself, but in our technically unified world, wishing well to oneself is sure to be futile unless it is combined with wishing well to others. This is an ancient doctrine, which has been preached by wise men in many ages and in many lands—hitherto in vain. But now at last if any of us are to survive practical politics must learn to take account of a wisdom which practical men have hitherto thought too good for the world.

This passage may be said to be a great Western scientist's approach to Sarvodaya.

To Jayaprakash Narayan human society has so grown that it

> cannot but be a heaven for bureaucrats, managers, technocrats.... Such a society cannot be a home for brothers to live together as brothers. Socialists, in the name of science, production, efficiency, standard of living and other hallowed shibboleths, have accepted this whole Frankenstein of a society—lock, stock and barrel—and hope, by adding public ownership to it, to make it socialist. I submit that in such a society the very breath of socialism would be hard to draw. Self-government... sharing, equality, brotherhood—all could be developed if man lived in small communities.

This indeed is being realized by many Western thinkers, as J. P. states.

To hear Vinobaji and to talk to him is to commune with a lofty spirit. For it is to feel one's mind cleared, the bonds of human compassion strengthened, devotion to all things that are lovely and of good report re-kindled and one's faith restored. In these days when nations struggle and darkness descends upon their children what praise can be higher? I hope to be in Ajmer in a few days to attend the great *sammelan* or gathering of thousands of people. I hope to walk with Vinobaji and once again to hear him speak.

BALDOON DHINGRA

ENDS AND SAYINGS

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

The Rev. Dr. Martin Luther King, who attracted world-wide attention in 1956 by leading the non-violent resistance on Gandhian lines in Montgomery, Alabama, U.S.A., delivered, on February 26th, an inspiring speech surcharged with great significance in the auditorium of the Indian Institute of World Culture, which was packed to full capacity.

Dr. King emphasized that non-violence had practical application in the area of human relations. The boycott of the bus service lasting for more than a year in Montgomery was a success on account of non-violence, resulting in the injunction of the Supreme Court of the U.S.A. ending segregation in the public transport system. The success was not a victory of one race over another, but was a triumph for Truth. The conflict was not between the two races but between justice and injustice, and the forces of goodness and the forces of darkness. Although the Negroes had travelled a long way in ending racial injustices, they had still a long, long way to go. In fighting for justice, human dignity and brotherhood, the method must be of the highest order and that method was non-violence. Destructive means could never bring about constructive ends, as the end is wrapped up in and is not succeedent to the means. The choice now before the world was not between violence and non-violence, but between non-violence and non-existence. The accumulation of violence and hate had gone on for hundreds of years and somebody must have morality enough and goodness enough to cut the chain of hate. A non-violent resister must keep love at the centre of his life. Such love was the expression of God working in man. Racial injustice prevailed all over the world manifesting as racial segregation, colonialism and imperialism. To end national and international conflicts, non-violence was the only morally right, effective and sustaining method.

The spiritual, intellectual and physical streams of evolution were examined at an interesting Symposium on "Evolution — A Universal Theorem," arranged by the Indian Institute of World Culture on February 26th in connection with Charles Darwin's Sesquicentenary. Dr. M. V. Govindaswamy, Director of the All-India Institute of Mental Health, who presided, suggested that Herbert Spencer's classic definition of evolution as change from an indefinite, incoherent homogeneity to a definite coherent heterogeneity was broad enough to be applied in the fields of sciences, psychology and philosophy, and to the evolution of body, mind and soul.

Evolution as propounded by Darwin greatly influenced the various branches of science and psychology. Present organisms — plant, animal and man — were related to previously existing organisms. Darwin exploded the idea that life was static and species were immutable. He advanced the views that life was dynamic and species were mutable through natural selection. The struggle for existence resulted in the natural selection and survival of the fittest.

Man, like any other organism, was the product of organic evolution. But is man at the pinnacle of evolution? If

this question is answered affirmatively, it would appear that evolution had a purpose, which modern sciences were not prepared to accept at present. There was not only biological evolution but also cultural evolution. Culture was the sum-total of the experiences of the past generations of people. The biological and the cultural streams of evolution were not two independent streams but an integrated one. The ability to talk, for instance, was a biological inheritance, but the contents of talk were the result of cultural evolution. Organisms had to adapt to changing environments, but man might refuse to adapt to the environment, and change it to suit him. Man alone knew how to direct evolution into constructive channels. Darwin's evolutionary theory established universal brotherhood from amœba to man, as all beings were integrated in an organic relationship.

Darwin's theory of evolution tremendously influenced the psychological sciences, emphasizing the need for the growth of mind from immaturity to maturity.

The meta-scientific speculations regarding evolution were of great value to human thought, as they helped to clarify the relationship of man and nature. Life was a response to certain stimulating conditions. These stimulating conditions might arise from the environment or from the individuals. Response was change which led to transformation from one state to another. The Sankhya philosophy propounded evolution in terms of *Gunas* as change from one state to another — *Sattva*, *Rajas* and *Tamas*. Change was continuous. What was the direction of the change? Science refused to answer this question, and philosophies were too many, giving varied answers. Shankara, for instance, defined evolution as a gradual increase in capacity which widened the scope of activity. He identified the source and the goal of evolution as "indifferentiated equilibrium." There was emanation from the source, and, through the process of involution, the beings evoluted to the goal which was the source.

Evolution was conceived by the ancients as a transaction between the individual and the environment. The individual entered into the environment to gain experience and emancipation, by working through the environment.

Dr. Rajasekarasetty of the Department of Zoology, Central College, Professor S. K. Ramachandra Rao of the All-India Institute of Mental Health and Dr. M. V. Govindaswamy participated in the Symposium.

"Bleak Future for Democracy" is the title of a stimulating article by Acharya Vinoba Bhave appearing in a recent issue of *The Hindu*, in which the twilight of democracy in Asia and Africa in recent times is reviewed and its implications analyzed. The Bhoodan leader comes to the sage conclusion that, wherever there is a decline of individual effort and the people have cultivated, in the name of the Welfare State, the habit of looking towards the Government for every little thing, the concentration of power and initiative in the hands of Government tends to pave the way for military dictatorship. Appealing to the people to regain their initiative. the Acharya says:—

> I repeat that where a great deal of power is concentrated in the name of welfare of the people and an army is maintained for its protection, democracy digs its own grave by its own hands. Whether it is a capitalist government or Communist, whether it is a Fascist or democratic, or so-called Gandhian, today the sanction behind every government is the army. If that is so, all these belong to the same category even though they appear in different garbs.

Pointing out the dangerous potentialities of too much centralized government, even if politically democratic, he continues:—

Whether in India or in any other country, if the people are taught to depend on government for everything, then whatever the nature of the government, the situation is potentially dangerous. In its political evolution the human race has rejected monarchy because under monarchy the people become dependent although they may feel happy in the reign of a benevolent monarch. We should have sense enough to understand that if the people become as much dependent under the rule of a Prime Minister in a democracy as in monarchy there is not much to choose between the two....

Modern governments are as omnipotent as God. Such a vast power of great variety is concentrated into their hands that it paralyzes the initiative of the people and leaves them helpless. These centralized governments have then to depend on the force of arms for maintaining and carrying out their authority. Under any circumstances, this is a dangerous state of affairs and calls for serious consideration from all those who believe in democracy.

The only effective solution that can check this dangerous drift towards dictatorship is the enforcement of the Rule of Law, which Shri M. C. Setalvad, Attorney-General of India and President of the Indian Commission of Jurists, emphasized at the Congress of the International Commission of Jurists in Delhi recently. *The Statesman* reports Shri Setalvad thus:—

It needed to be remembered that even in advanced systems of democracy power lay in the majority of the people but in practice and substance these democratic Governments tended to be run by leaders of the majority group. The views and policies of the party in power had not unoften a tendency to affect the judiciary and even the profession of the law. Such situations were more noticeable in infant democracies where the ruling parties were overwhelmingly strong, opposition parties had not gathered strength and public opinion did not make itself felt.

It was, therefore, appropriate that a body like the International Commission of Jurists should repeatedly emphasize the importance of a judiciary who would perform their functions without fear or favour and resist any encroachments by Governments or political parties on their independence and that it should call upon the legal profession to maintain an attitude which would enable it to effectively assert the right of the individual against the State.

As political currents determine the atmosphere in which human freedom and legal institutions operate, Shri Setalvad was right in pointing out that recent trends in certain countries in favour of absolute and autocratic authority were a matter of "grave concern" to an institution like the International Commission of Jurists. But he also warned that it would be an error to imagine that the enforcement of the Rule of Law needed no vigilance in countries functioning under really representative institutions; for, he pointed out:—

Modern Governments with their manifold functions had so largely encroached upon the manner of life and the liberty of the individual that a constant watchfulness was necessary on the part of those concerned with the administration of law to guard the rights of the individual against the State.

Continuing, he observed that the narrowing of the area of free and democratic government must necessarily result in the curtailment and even total cessation of the operation of the Rule of Law and declared:—

An independent judiciary and a public-spirited legal profession were necessary even where constitutional provisions existed for safeguarding the rule of law. Delegated legislation so extensively resorted to by all modern Governments also required a continuous watchfulness on the part of legislators, the judiciary, lawyers and the public so that it might be kept within the bounds of the Constitution and the laws under which it was enacted.

More constant and more irksome to the citizen was perhaps the encroachment of the executive on the rights of the citizen. Not unoften under the guise of administrative rules and procedure the official engaged in the furtherance and administration of a policy became himself the judge of the validity of the acts done by the executive in furtherance of that policy.

An instance of how the idea of secularism is often misunderstood even in

India is clearly brought out by Shri M. R. Masani, M.P., in an article in *The Hindu* (Madras) under the title "Away from the Gandhian Path." Referring to the lights of constitutional government being snuffed out one by one in the neighbouring countries of India, he cautions India not to remain self-complacent about her democratic structure. He urges the need for self-enquiry whether India is altogether free of certain basic tendencies which have led to military dictatorship in one country after another. According to the writer, there are three such fundamental elements, chief of them being the lack of spiritual or moral foundations on which our society is to rest. He continues:—

> The two slogans under which we renounce any attempt at building up a spiritual basis for our society are the slogans of Secularism and of a Socialist Pattern of Society. In so far as the first is concerned we misread our Constitution as one that is equally against all religions. On a careful perusal of the Constitution — I was one of the founders — I cannot find anything in it to warrant the proposition that we are a Secular STATE. What we really are is not a Secular Republic but a National Republic, non-denominational, in which all religions are equally respected.

Deploring the tendency in the country to look down with some kind of suspicion in the name of secularism upon anyone who professes his own religion, he adds that it is a phenomenon definitely opposed to Gandhiji's idea of secularism.

While welcoming the socialistic pattern to the extent that it is meant to make the people's life fuller and create more equitable conditions, Shri Masani expresses the fear that its advocacy in some respects savours too much of obsession with material values:—

> There is too much emphasis on the *per capita* income as if it matters two hoots what the *per capita* income on paper is, if decent housing, adequate clothing and good food are not available. There are certain countries of the world — miscalled Communist — where the *per capita* income goes up and up, and yet the people do not see the consumer goods that they need. We are thinking of planning in terms of national income rather than of individual incomes. We have developed a fatal fascination for steel and are apt to adjudge our own and other countries' greatness by the amount of steel production.

He puts in a strong plea for the giving up of slogans which encourage crude materialism, class consciousness, conflict and hatred, which were always repugnant to Gandhiji. In conclusion, quoting one of Gandhiji's favourite phrases, "to turn the searchlight inwards," he says:—

> Gandhiji would have liked us, above all, to turn the searchlight inwards, to stop worrying about the wrong doings and faults that other countries may commit, but to concentrate on our imperfections so that we could lead our people worthily and set an example to the world.

The past few decades have seen the return of a certain interest in Nature — astronomy, bird-watching and the observation of animal behaviour, films and photographs galore (and most excellent ones), nature study and ecology generally, under-water exploration. All these, even at a superficial level, tend to present the wonder and intelligence in the natural kingdoms, and serve to offset a little — but how little — the crude, selfish materialism that regards land and livestock in factory terms, and whose only criterion of a country is whether it can be exploited for minerals or industrialization generally. A case in point of the latter is the tragic wholesale drowning of animal life in Southern Rhodesia, Africa, by the submergence of a vast area in the region of the new Kariba dam, a destruction aggravated by the official red-tape obstacles put in the way of a volunteer rescue fleet.

The work now being done in Great Britain by the Council of Nature (41, Queen's Gate, London, S.W. 7) is perhaps little enough to put in the scales against this wanton attitude, but, with the help of a grant from the Carnegie

United Kingdom Trust, it is organizing camps for young people for the voluntary maintenance of nature reserves on as large a scale as can be managed. Those who participate not only help the work but also learn the principles of nature conservation. In Surrey they clear acres of dogwood scrub to preserve the chalk grassland and its fauna. In Lincolnshire cordgrass is kept under, to save the flora of the salt-marsh. The bog vegetation of Askham Bog, Yorkshire, is being protected. Elsewhere, the clearing of footpaths, restoration of old villages, is all part of the work, for practical nature conservation "does not just mean putting a fence round an area, and leaving it alone." It means constant hard work, and as constant an endeavour to realize the underlying balance of nature.

In that phrase "the balance of nature" lies much of our hope for the future, but we have far yet to go before men generally will recognize that "down to the smallest atom all is soul and spirit ever evolving under the rule of law which is inherent in the whole."

An alarming increase in the incidence of alcoholism is reported from country after country in Europe. It was France first; then came the U.S.S.R.; and now, Britain. Mr. R. A. Butler, in the course of his address to Parliament, recently, declared that, as far as drunkenness was concerned, the year 1957 was the worst year since 1928, and gave detailed statistics to prove this. And nearer home, in India, it is saddening to read that, despite the preventive measures being taken by the authorities to discourage people from drinking, there has so far been no "appreciable" change in the drinking habits of the people of Delhi.

Although prohibition is one of the directive principles of the Constitution, not much progress has been effected in nearly a decade. State Governments continue to protest their inability to implement the programme because they cannot afford to give up the revenue which the liquor trade brings in. In every State it has been noted that there is a flourishing industry in illicit liquor and that bootleggers are able to match their wits against a not-too-keen enforcement police. The illicit trade is not only in smuggled liquor, but much more in the manufacture of country liquor, which is more harmful to health. Deploring the rising trend in liquor consumption, *The Statesman* particularly points out:—

> The increase in the consumption of country liquor seems to be of serious concern to the authorities at the moment. The increase . . . during 1957–58 is considered to be a "temporary phase." Having taken more stringent measures to prevent people from drinking, by increasing the price of country liquor and charging sales-tax on it during the current year, the authorities feel confident that they will be able to check the rising trend.

In the United States, the prohibition programme led to a great wave of organized crime, and the experiment had to be scrapped eventually. While such may not be the case here in India, where the organized criminal gangs have not yet arrived, the plea to scrap prohibition is being countered by a demand for more effective police action. This state of affairs is sure to continue as long as legal prohibition is not supported by more basic social action: education in the effects of alcohol; and, even more important, inculcation of responsible and creative habits of mind, which will destroy the weak craving for sensation and escape.

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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THE JEWEL IN THE LOTUS

AND whatever men do, whether they remain in the world as artisans, merchants, and officers of the king, or retire from the world and devote themselves to a life of religious meditation, let them put their whole heart into their task, let them be diligent and energetic, and if they are like the lotus, which, although it grows in the water, yet remains untouched by the water, if they struggle in life without cherishing envy or hatred, if they live in the world not a life of self, but a life of truth, then surely joy, peace and bliss will dwell in their minds.

— LORD BUDDHA

We live in an atmosphere of gloom and despair, but this is because our eyes are downcast and rivetted to the earth, with all its physical and grossly material manifestations. If, instead of that, man proceeding on his life-journey looked — not heavenward, which is but a figure of speech — but *within himself* and centred his point of observation on the inner man, he would soon escape from the coils of the great serpent of illusion. From the cradle to the grave, his life would then become supportable and worth living, even in its worst phases.

— H. P. BLAVATSKY

DURING THIS MONTH will be observed by numerous sincere and devoted men and women throughout the world two great anniversary dates, the 8th of May, White Lotus Day, and Buddha Purnima on the 22nd of May, the thrice sacred Day of Lord Buddha.

White Lotus Day is always on the 8th of May and is the anniversary of the death of Helena Petrovna Blavatsky (1831-1891). This day was named White Lotus Day by Colonel H. S. Olcott on the first anniversary day at the Headquarters of the Theosophical Society in Adyar. On that occasion, white lotuses, then in abundance, were used as fitting decorations in honour of Madame Blavatsky, whose aim was to elevate the race by teaching the Path of Purity Supreme.

The Lotus is a universal symbol with a deep and philosophical meaning. It is the flower sacred to Nature and was held in special reverence by the Aryan Hindus, the Egyptians and the Buddhists. It was also held sacred in China and in Japan, and, transformed into the water lily, was adopted by the Greek and the Latin churches. Thus, as a symbol, it reveals the common parentage of all the great religious systems and admirably represents the three great objects of the present Theosophical Movement, namely: (1) Brotherhood of man, without distinction of race, colour, religion or social position; (2) the serious study of the ancient world-religions for the purposes of comparison and the selection therefrom of universal ethics; (3) the study and the development of the latent *divine* powers in man.

Madame Blavatsky's mission was one of hope and encouragement. She brought to mankind once again the glad tidings that Man is his own Saviour and that "by paralyzing his lower personality and arriving thereby at the full knowledge of the *non-separateness* of his higher SELF from the One absolute SELF man can, even during his terrestrial life, become as 'One of Us.'"

Two thousand five hundred years earlier the Great Master, Lord Buddha, the Light of Asia, nay, the Light of the World, set in motion the Wheel of the Good Law and called men to self-redemption through self-effort:—

Pray not! the Darkness will not brighten! Ask
Nought from the Silence, for it cannot speak!
Vex not your mournful minds with pious pains!
Ah! Brothers, Sisters! seek
Nought from the helpless gods by gift and hymn,
Nor bribe with blood, nor feed with fruits and cakes;
Within yourselves deliverance must be sought;
Each man his prison makes.

Within each man, each woman, is the Jewel in the Lotus, the Divine Spark within the human heart, the God and the Redeemer of man. Lord Buddha calls upon each one of us to find that "precious Gem of Gems, the sparkling germ of the Atma," the Jewel in the Lotus. Each of us must do that for himself, each *can* if he but will and persevere. But he must cease from outer dependence and learn self-dependence, reliance upon that Divine Presence.

> Be ye lamps unto yourselves. Be ye a refuge to yourselves. Betake yourselves to no external refuge. Look not to anyone for refuge except yourselves.
>
> Be such as have the Self as your lamp, Self as only refuge, the Law as

lamp and only refuge.

Our external environment but reflects the state and the quality of our inner consciousness and so it is that by seeking outside we court disappointment and frustration. In trying to find happiness in worldly pursuits and in the accumulation of earthly goods, we bring upon ourselves misery and pain. In asking us to look within Lord Buddha shows us the way to peace and bliss. The secret of true happiness, he says, lies in our own mind and results from a life of virtuous conduct:—

> Elevate the mind and seek sincere faith with firm purpose; transgress not the rules of righteous conduct, and let your happiness depend, not upon external things, but upon your own mind.

If any think this makes for a cold philosophy and the negation of the heart quality, let them recall that the Blessed One was primarily a man of infinite compassion, who taught the Supreme Law of Love. "Never in this world can hatred be stilled by hatred; it will be stilled only by non-hatred—this is the Law Eternal (*Sanatana Dharma*)." All the truly Great Ones are Brothers to all men and have ever wanted men to live as brothers, to cease from all enmity and ill-will and to learn to love one another. Today, with the new sources of energy which science has put at our disposal, this is literally a matter of life and death: "One World or None!" Our fate will depend on our ability to unite. We must unite and together avert common dangers and jointly share the opportunities which are ours, or we shall precipitate upon ourselves unprecedented horrors. The hour is grave, and we should pause and think long and well. The only remedy for the ills we suffer from is the practice of Brotherhood. It requires deliberate effort and sacrifice. We must purge ourselves of egotism and cultivate unselfishness. The alternative, the way of enmity and war, is suicidal.

May White Lotus Day and Buddha Purnima bring us all the vision of the True that we may strengthen our resolve to walk the Path of Peace and thus come nearer to the Elder Brothers of humanity. For have They not promised in Lord Buddha's own words:—

> He who does not do what I command sees me in vain. This brings no merit. Whilst he who lives far off from where I am and yet walks righteously is ever near me.
>
> A man may dwell beside me, and yet, being disobedient, be far away from me. Yet he who obeys the Dhamma will always enjoy the bliss of the Tathagata's presence.

May we deserve the blessing of such bliss!

NAMRATĀ

EAST AND WEST
THE CULTURAL BRIDGE TODAY

[THIS is the second part of an article by **Professor H. D. Lewis,** the first part of which appeared last month. In it our esteemed contributor makes a fervent appeal for mutual understanding which must be "permanent, true and deep." He pleads for a liberal and tolerant re-evaluation of the different religions and suggests summit talks at the cultural level.—ED.]

II

IT IS possible, however, to be unduly cautious and down to earth, as we shall see. Some Western philosophers, in a healthy reaction against the excessive and occasionally facile optimism of their idealist predecessors, seem to have swung to an even more vicious extreme by repudiating all forms of speculation altogether. The time now seems to be ripe for putting the lessons learnt from the philosophy of analysis, and its often disconcerting techniques, to a new purpose in the form of a constructive philosophy which shall essay afresh the task of seeing how things look as a whole or unity—the traditional task of philosophy. Increasingly philosophers are coming round to this view, and wondering what the future has in store for us now that we turn again to metaphysical problems fresh from our bath of linguistic analysis and common-sense philosophy.

It is here, at this vital growing point of contemporary Western philosophy, that the impact of Eastern thought, both ancient and modern, can be peculiarly fruitful, much more so, I am sure, than Western philosophers generally realize.

This is partly because these twin theses of sceptical positivism and constructive metaphysics appear to have been much more subtly intertwined in Eastern thought than has been the case in the West, where rival philosophies alternated and opposed one another more sharply. But this in itself is closely bound up with certain insights into ultimate problems which have a peculiar relevance to the present state of Western philosophy.

This shows itself most clearly in regard to the way we should think about God. Contemporary philosophers, in turning again to religious problems, have realized more effectively than in the past, and especially the recent past, that, at the core of these problems, they encounter an ultimate and irreducible mystery. This is the crux of our problem. At the edges of all reality and the limits of experience there lies something we cannot hope ever to fathom. We are not content to say that the world

just happens to exist, and even our sceptical analytical thinkers are showing an extraordinary interest in such questions as "Could the world come to be out of nothing?" But if we feel impelled to say "No" to such questions, we cannot venture further and say anything about the all-encompassing mystery in which we find ourselves set, for by so doing we bring it under the sort of explanations which hold *within* the world as we find it, and *not* at the limits. This is where the traditional and peculiar formulations of the causal arguments for the existence of God usually come to grief. But somehow we feel we must come to terms with the mystery which confronts the discerning mind everywhere, and that not by subjecting it as the idealists did to the principles of our own understanding.

A singular reflection of this tantalizing situation of the finite mind confronted with the "unconditioned" from which somehow it derives is found in a story from a text quoted by the thinker and commentator Shankara, but not otherwise known. It tells of a pupil who pleads with his teacher to expound to him the nature of the Absolute Self understood religiously as Brahman. To each request the teacher turns a deaf ear until at last he answers to the insistent "Teach me, Sir" with the words "I am teaching you, but you do not follow; the Self is silence." Few observations could accord better with the outlook of contemporary Western philosophers turning again to religious questions. But unhappily they only too often understand this silence in a wholly negative way by reducing the transcendent reference of religion to disguised assertions about the present world, some saying that religion is a matter solely of subjective religious emotions, and others, like Professor Braithwaite of Cambridge, equating religion with a moral policy. The problem is to make the silence a pregnant, articulate one without disrupting it; and I believe that if we discover what an Eastern teacher would really mean by "silence" in the context in question we shall find something peculiarly needed today for the enrichment and directing of our present experience. Modes of contemplation, detachment and spiritual disciplines have their place here. But these, in themselves, are not the matters of most interest; or rather, their interest is bound up with appreciation of ways in which the inexpressible can be made a matter of present quickened experience.

Let me now attempt a few more precise indications of the sort of advances which seem to me possible in the ways suggested. One of the most important, I think, concerns our understanding of Buddhism and especially the assertion so commonly made that Buddhism is a religion without God. This subject is too vast to be dealt with closely here, and there are by now many forms of Buddhism. I am thinking primarily

of what seem to be the earlier and more authentic forms of Buddhism, generally taken to be the most obviously atheistic. Now I do not believe that many who know properly what they are about today would consider *Nirvana* in Buddhist teaching and aspiration to be a purely negative conception, to mean sheer literal extinction. However obsessed the Indian mind may have been with the sadness and pain of the endless cycle of rebirth, the more positive ways in which *Nirvana* is often alluded to, the peace, delight and blessedness associated with the attainment of it, the rapturous ways in which it is hymned, suggest clearly more than release from unendurable wretchedness; there is some state to be attained; and scholarly investigation of the etymology of the term *Nirvana* and others associated with it fully confirms this. The real question is whether *Nirvana* is merely a state of ourselves. Consideration of the Vedic background from which Buddhism cannot be dissociated has much relevance here, since the preoccupation of the Vedic writings, and especially of the Upanishads, with some supreme transcendent reality is unmistakable. But two other matters are more directly relevant. The first is the reluctance of Buddhism to describe the goal of salvation in any terms other than the path by which it is to be attained; we must be content to know the way. The second is the seemingly downright refusal of Buddha, as represented at least in the Pali Canon, to countenance any kind of metaphysical speculation. No modern positivist has been more anxious to turn his disciples from idle and wasteful controversy about questions to which no answer is conceivable, questions which are not real questions at all; and it has been a source of much surprise to me, and an indication of the not insignificant limitation of range and interest of much recent empiricism, that our out-and-out positivists have not made more, for reinforcement and illustration of their view, of the extremely positivist character of much of the substance of the Pali Canon.

Among the questions which Buddha would regard it as idle and misleading to ask are the questions whether the soul or the world are eternal, whether the soul survives the dissolution of the body and retains consciousness after death, together with questions about finite and infinite, the caused or fortuitous origin of the world, and so on, the list in one place mounting to sixty-two questions. A Western philosophical sceptic might well be delighted with this, as with the very Humean view of the self which often goes with it. But it is none the less doubtful grist to his mill. For it is positivism with a difference, and just as some positivists in the West have been a little embarrassed and much puzzled by the curiously mystical facet of the writings of their main apostle, Wittgenstein,

so they would be even more embarassed by the mystical setting of Buddhist scepticism. And, since I must be brief, I suggest that what we find essentially in the seemingly rigorous and unrelieved scepticism of Buddha is something closely akin to the *via negativa* of Western religious thought and the scepticism which the eminent theologian Paul Tillich declared to be inseparable from belief. I suggest that the experience which Buddha himself had at his enlightenment, toned and conditioned by his natural environment as authentic religious experience is, was an impressive form of the sort of experience which others identify more expressly as union with a supreme unconditioned reality; and while this experience has, from the Christian point of view, certain limitations of content and understanding, due mainly to the absence of the substance that comes from the patterning of kindred experiences where they have elsewhere been significantly linked and extended in association with a very distinctive history which they conditioned—yet the experience of Buddha is in one sense highly rarefied and illuminating. For it gives us the impression of an ultimate, and in some way completely satisfying, mystery which is only found in its invasion of present experience. What Buddha, I submit, was most concerned to avoid was the travesty and distortion of such experiences in crudely anthropomorphic and rationalistic accounts of them and the ascription to the object of them of identity and personality in an all too human and finite form. He might not have fully appreciated what induced his revulsion against metaphysics, but the motivation of it is plainly not primarily philosophical, but religious. And if we ponder this I think we shall learn a great deal about the proper way in which we are to think of the Beyond as also present, not in the form of pantheism or of the more commonplace changes we ring on the themes of immanence and transcendence, but in a new and exciting apprehension of the extremely subtle and elusive interweaving of the Beyond, which really is Beyond—eternal and immutable—with the passing scene of our present existence; so that in a way there is nothing but the shifting scene, and at the same time there is infinitely more.

To make this plainer is far beyond the limits of this discussion. I do not wish to draw striking comparisons of substance in the content of various cultures and religions—that is not at all my theme and that is why I agree that we have to heed the cautious warnings of Professor Zaehner. But I am trying to give as clear a hint as I can in this article of the way in which the new understanding we have achieved in quite recent philosophy may enable us, on the one hand, to understand much better how a religion like Buddhism is to be assessed, and also exhibit how much we

have to learn from it for the refinement of the understanding we are just now achieving ourselves. There can be few things more beneficial and instructive for Western philosophy today than to turn carefully and attentively to the main Buddhist writings, and examine them afresh—they are much neglected—in the light of the present state of Western thought and culture.

I am sure we can approach in the same way some of the leading conceptions of other cultures and religions. Behind a great deal of Chinese thought and the religion of Confucianism, for example, lies an intriguing and subtle notion of a Heaven and Earth relationship; and what is distinctive of this is again that there is some reality too elusive for us to lay hold on it directly and describe it, which is none the less a power working for righteousness in the present world. It is a great mistake, in my view, to regard Confucianism as merely a social and ethical system; but what there is over and above this is not clearly defined; it is to be sought in some reference beyond the here and now which we discover and make specific only within the here and now. Rightly understood, this has also a great deal to teach us today, and brings us to an impressive meeting point of cultures. So do the recent attempts of thinkers like Sri Aurobindo to give Hinduism a more dynamic quality than it has usually possessed, for this again is found in some transformation of the present by infusion into it of something which is not merely present.

None of these things can be properly illustrated in a few pages. But they do provide pointers to ways in which we may fructify one another's cultures and apprehend our differences more correctly—and remove many of them.

In politics, faced with new difficulties and new opportunities, we hear much at present about summit talks. The time is ripe for something like this at the cultural level also. Scholars do meet, but not enough and not in sufficiently sustaining ways. One of the urgent problems of today is to find the way to the summit, not merely in politics, but in matters of thought and culture as well, so that understanding, instead of being a matter of incidental strategy, may be permanent, true and deep.

H. D. LEWIS

A KING has honour in his own country; the man of wisdom, in all.

—OLD SANSKRIT SAYING

THE EDUCATION OF THE ELECTORATE IN INDIA

[Author and research scholar as well as lecturer, **Dr. Visvanath Prasad Varma** is Professor of Political Science at the University of Patna. Professor Varma has studied both the ancient Hindu and the modern Western systems of political thought. In this article he shows conclusively how essential education of the electorate in India is. The success of democracy rests indeed upon the intelligent participation of enlightened citizens. To educate its voters is one of India's urgent problems.— ED.]

ONE OF THE MOST PROMINENT SOCIAL PHENOMENA of the last hundred and fifty years is the emergence of the third estate, the masses, to significance. The dominance of monarchical autocracy, aristocratic plutocracy and the oligarchical *élite* is on the wane. It may be true that the key political decisions are still made by a few individuals in all polities, irrespective of the differences in the external form of the governmental mechanism. But this essentially monopolistic nature of top governmental functions does not neutralize our broad thesis that compared to the ancient, mediæval and early modern epochs of history the people as a whole are coming to assume a stature of significance. Even the most regimented of dictatorial *régimes* has to resort today to all kinds of propaganda and publicity devices to obtain the confidence of the people. This upsurge of the people has been a consequence of the rise of modern science, technology, an equalitarian social philosophy and education.

Education today is one of the most essential ingredients of personality. Democracy is postulated upon the most universal spread of education. Education enhances the political personality of the voter whose sovereignty democracy is a formula to enshrine. It is not an exaggeration to say that democracy is an utter farce without the education of the electorate. Hence the right to education is being gradually conceded and guaranteed as a human right. The movement of compulsory education is a trend in the same direction. It is being gradually recognized that not only has there to be provision for compulsory elementary education but the newer scientific techniques of pedagogy have also to be popularized. It is one of the cardinal points of democracy that there should be equality of educational opportunity, and not birth but proved merit the criterion for entrance to schools and universities.

The growth of democracy has made necessary a new sociological ap-

proach to education. We can no longer remain content with regarding education as a private training for producing a gentleman or as a mystic process of esoteric enlightenment. Education has come to be regarded as a social technique for community adjustment and group accommodation. In the seventeenth and eighteenth centuries it was felt that the aim of education was the cultivation and liberation of one's faculties, and the educators sought mostly to educate the faculties of the aristocracy's children. But this purely individualistic approach is not adequate to the needs of a dynamic, expansive and democratic society such as our people want to realize in this country. If we want our voters to exercise well their sovereign right of choosing the legislators, we have to view education not as an abstract process of personal salvation but as a social technique of moulding and guiding human behaviour. Education has to be related to our social demands and economic supplies and it has to be oriented to the political expectation that the electorate should exercise a thoughtful choice at the polls. This sociological, functional approach to the problem of the Indian electorate's education has two significant implications.

First the Indian society and culture, so far, have been dominated by an attitude of reverence for custom, especially religious and for people in higher social strata. This has facilitated the inculcation and imposition of the dogmatic whims of the ascendant classes often in the garb of religious pronouncements. Democracy, on the other hand, needs development of the persistent habit of quest. Hence the Indian educational system has to foster an attitude of rational enquiry and comprehension. This functional approach to education needs to be widely accepted for the success of our infant democracy.

Second, the over-all emphasis in a democratic society has to be on constant spontaneous growth. This means that the attitude of "pathetic contentment," the attachment to routine, apathy and inertia, have to be replaced by an attitude of interest in activities oriented to the growth of the community. This involves that the voters be provided an education which will give them zest and vigour for political and social activities. Instead of thinking that by voting they are rendering some help to or obliging the candidates, they must bear in mind the high moral and political significance of the franchise. A consciousness of the great value of democracy is essential and the inchoate atomic voters have to be transformed into groups with developed powers of institutional behaviour. Adult suffrage is a new development in India. According to the Morley-Minto Reforms (1909), the Montague-Chelmsford Reforms (1919) and the Government of India Act of 1935 the suffrage was restricted. A tremendous for-

ward stride has been taken in investing all Indians of and above twenty-one years of age with the right of voting. There are plenty of chances that a new intelligentsia, recruited from all sections of the Indian society, can make the electors conscious of their new responsibilities, obligations and rights.

The education of the Indian electorate implies that the population of and above twenty-one years of age should be educated. This involves, as a first condition, a persistent crusade against illiteracy. An occasional rare mind like Akbar might rise to supreme eminence without being literate, but for the vast masses of population literacy is the indispensable condition of education. A second condition of the education of the Indian electorate is that political education should be given to the literate population. This may involve the supplementation of the education provided in schools and colleges. The educational institutions must be viewed not merely as isolated cloisters but as entities in an interdependent social world. This sociological approach to the education of the Indian electors implies that the latter have to be fitted for playing a role in a complex adult world of secondary relations. The primary and simple world of the family and the village no longer exhausts the bounds of the citizen's activities. He has to exercise significant political choices at stated intervals. He has to choose the members of the *panchayat,* the Legislative Assembly and Parliament. This involves that adequate information should be supplied to him—in a sense there is need of continued education.

For the success of Indian democracy we want hard-working citizens. They should have interest in a variety of political activities and should have great subtlety in judging the merits and demerits of candidates for election. It is true that the behaviour of the elector in the Asian countries has often been unstable and gullible, but there is room for progressive improvement. In the face of the rampant corruption, nepotism and vulgarity prevailing in the Indian political and administrative quarters, it is not an irrelevant platitude to assert once more with Plato and Aristotle that we need virtue in our citizens. The more material advantage of education that it leads to the qualitative improvement of personal responsiveness and skill, which in turn raise productiveness, is widely accepted. But education will also impart to the electors greater skill in conversation; they can interrogate the party members better and can impress upon the legislators the supreme necessity of devising programmes for the all-round improvement of the population. The electorate has to demand jobs, equality of social and economic opportunity, the provision of adequate means for the growth of physical vitality and culture as well as

facilities for political participation. The tension in the international field is increasing day by day and the sectors of local dissensions in India are too many. At such a time it is essential that the electors should have correct responses to the values and techniques of the different political parties. A mere conventional attitude of the acceptance of things as they are will not avail. The Indian electorate needs constant guidance, encouragement and stimulation to participate in group activities.

What should be the contents of the Indian electorate's education? Without being dogmatic, it can be pointed out that some knowledge of the country's history is essential. For example, every elector should have some idea as to how Pakistan was born. An elementary knowledge of civics, the Indian Constitution and Indian public administration may be considered the second item. A very rudimentary knowledge of Indian economics may be regarded as another theme of education. Some information regarding inflation, foreign loans and the food situation in the country is essential. As a fourth item, we can list some knowledge of international politics. It is true that even keen students of international law and politics find it difficult to keep abreast of the ever-shifting dynamics and balance of the world situation, but it is not demanding too much from the electors if we say that they should know something for example, about the military alliance of Pakistan and the U.S.A., the rise of Communist China and the tensions in the Middle East.

To this education in the social and historical sciences of the Indian electorate, I should like to add some elements of psychological education. The mental atmosphere of the whole Indian nation is poisoned because of dissensions on grounds of province, caste and, at least in some portions of South India, even race. Hence sentimental ideologies are on the increase and they are impediments in the path of free mental growth. The country is full of emotional epidemics. It is essential to counteract the exploitation of the group emotion of the electorate. The growth of sectionalism and provincialism have resulted in almost a collapse of moral standards in politics. The dangerous infiltration of disruptionist ideologies is not only creating ruptures in the body politic of India but is leading to the formation of social sores which may destroy the freedom of the country itself. During the three to four months prior and posterior to general elections the public atmosphere is marked by intense nervous tension, psychological fever and emotional instability. The witch-doctors of fervid propaganda continue pouring out their poison. There is a deterioration of cultural ethics and standards. The symptoms of conflict within castes, groups and provinces come to the uppermost. Hence it is essential that the electors be

firmly attached to the concept of the integration of the country and not fall a prey to pseudo-patriotic and sectional ideologies.

This makes essential the resort to the educational process of the unmasking of ideologies by laying bare their true natures and by showing their connections with the hidden interests of different pressure groups, factions and disloyal elements. The attractive symbols and cheap slogans which serve to distort the concrete social and political reality have to be rationally analyzed. In the context of the disruptionist ideologies of some Indian political parties, to accentuate the imbibing of values calculated to strengthen the foundations of the Indian nation is a supreme imperative. The great necessity of the hour is to counteract this emotional, moral and cultural collapse and prostration. Only a process of rational education can act as a deterrent against this alarming decline of a healthy political life. It is essential to have a vigorous self-reliant electorate. A psychological re-education can alone produce the type of elector who will be immune to the dangerous infiltration of sectionalist and violent ideologies.

Sometimes the Indian elector is faced with situations which disturb his psychological balance. This maladjustment is the consequence of several interconnected factors. The country has embarked on the huge planning of its economic life. The plan-makers claim to extend economic opportunities for the people. On the other hand there is mounting inflation. Hence the elector is seized with a sense of frustration. The Indian intelligentsia, which plays a powerful element in elections, is plagued with the prospect of proletarianization. Economic peril was one of the root causes of the rise of German Nazism. It is essential to explain our economic policy thoroughly to the electors, but I doubt if their confidence will be restored unless the prices go down.

At times the Indian political parties create an atmosphere which is favourable to the generation of neuroses in the minds of the Indian electors because the spectacle of a double standard continues infecting them. The voters find that the parties talk of substantive moral and rational values like world peace, non-violence and *Panchashila*. On the other hand they have recourse to violent techniques, bribery and corruption to gain their selfish ends. This disproportion between their idealism and their concrete conduct creates a tension in the mind of the electors and they are puzzled whom to choose. The electors, most of them illiterate and subjected to the corrosive influences of a competitive economy with mounting inflation, lose their emotional balance. The social reality seems to them to be utterly unpleasant.

This is a situation for the formation of a neurotic personality, which in

turn can be exploited by the manipulating devices of modern parties and pressure groups. Only a sound education on right psychological and moral lines can act as a deterrent to these maladjustments. It is imperative to utilize the forces of group interstimulation for strengthening the positive moral forces of society. In times of economic troubles it becomes still more essential to emphasize moral values. A second objective is also essential. Ours has been mainly an inequalitarian social structure so far, and this fosters repressions, taboos and prohibitions which hinder the free, spontaneous growth of a democratic personality. Hence a comprehensive plan of psychological re-education is necessary. It is not possible to think of the family, the school, society and the State as absolute, separate compartments. The growth of personality has to be encouraged at all levels and in all areas. An all-permeating social consciousness of democratic values makes essential a process of thorough psychological and moral education of the electors. Voting is not an occasional mechanical act but is the manifested symbol of our political personality.

There are some other evils too of Indian political life. The candidates and the parties regard the voter as a mere tool. Their loyalty is to the empty slogan of democracy, but they have not yet learnt to respect the autonomous personality of the voter as a source of worth and value in himself. The inner assimilation of the moral values of democracy is essential. The mentality of the voter as well as of the candidates and parties has to be transformed. Some sections of the ruling parties in India behave at times autocratically and even ferociously. It is necessary therefore to train the voter in the attitudes of strength, dignity, vigour and self-reliance. The voter is never a subservient adjunct of the democratic process but a moral entity.

I have sketched a rather ambitious objective for the education of the Indian electorate. This will involve the co-operation of diverse agencies. The State will have to shoulder primary responsibility for making literate the illiterate section of the electors. On the other hand some philanthropic associations can also help in this work of disseminating literacy. Political education can be imparted to the electorate by political parties through the organization of public meetings, seminars and study camps as well as by the public-relations and information departments of the government. Both the spoken and the written word must be utilized as media of education. Besides the usual educational establishments and institutions, the services of the radio, newspapers, magazines, pamphlets, leaflets, etc., must be utilized. Occasionally extra-mural lectures and extension lectures on political topics can be organized at the universities for the public.

The education of the Indian electorate cannot be made entirely a sphere of planning because that will lead to regimentation. Neither can it be a sphere of *ad hoc* improvisation. We have to attain a harmonious synthesis of regulation and initiative. Education has to run in response to the movements of social forces. It is essential to fight any totalitarian and monopolistic control of the educational process. Over-standardization under State direction is an invitation to the suppression of individuality. In a mass democracy we have to stress the values of independence, fearless advocacy of truth, initiative, participant co-operation, fair play and justice. Mutual consideration is essential for the success of democracy. Only a sound education of the electorate can be an effective antidote to the eruption of barbaric and anarchic disruptionist trends and forces in our elections. This involves that as children and as adolescents the future adult electors must have been wisely and rightly schooled. Habits calculated to foster the social and moral growth of the community and the State have to be ingrained in the character of the electorate from their earliest days.

VISVANATH PRASAD VARMA

WHAT greater gift or better can we offer to the State than if we teach and train up youth?

—CICERO

THE ALLEGORY OF "THE PILGRIM'S PROGRESS" IN THE MODERN WORLD

[**Miss Vera Brittain** is too well known to need an introduction. In this thought-provoking article she ably traces the parallels between the mental and psychic climates of the seventeenth and the twentieth centuries. An independent thinker, John Bunyan was a dissenter and a "trouble-maker," whose most popular book, *The Pilgrim's Progress*, contains undying truths. The writer shows that the continued popularity of this volume lies in the likeness between the characters it portrays and living types today. Bunyan raised a strong protest against "the Establishment." His allegory exalts the humble and the meek and puts down the top people, those in conventional high places. In its wider and deeper sense, however, the allegory depicts the "epic of the Soul" in its struggle towards freedom.—ED.]

JOHN BUNYAN, the author of *The Pilgrim's Progress*, was born at Elstow, near Bedford, in 1628, a few months after the Petition of Right, presented to Charles I, expressed the revolutionary spirit which was then capturing theology, literature and politics. He died in 1688, shortly before the Declaration of Rights under William III recognized the right of British citizens to freedom of thought and worship.

Revolution and democracy were thus part of Bunyan's heritage, which he shared with his great contemporary, John Milton. Though Lord Macaulay called these two "the only great creative minds" of the seventeenth century, it is unlikely that Milton, the Cambridge scholar, ever heard of the Bedfordshire tinker (the social equivalent of a twentieth-century ironmonger, whose family had owned property in Elstow parish for several generations). A contemporary of them both was Lord Clarendon, who instituted the Code under which the Puritans were to be penalized after the Restoration of Charles II in 1660.

Under Cromwell, in 1653, Bunyan joined the Independent Church in Bedford after the period of conflict and conversion described in his autobiography, *Grace Abounding to the Chief of Sinners*. When the Clarendon Code had been adopted with its four Acts directed against Nonconformists (the Corporation Act, 1661; the Act of Uniformity, 1662; the Conventicle Act, 1664; and the Five-Mile Act, 1665), Bunyan was arrested for unorthodox preaching and spent twelve years in Bedford Gaol.

Released in 1672 for three years of perilous freedom after the Declaration

of Indulgence, he was rearrested in 1675 and spent another eighteen months in prison. During this second period of imprisonment he wrote Part I of *The Pilgrim's Progress*, probably conceived during the first and longer period. This book was published in 1678, a year after his second release.

For ten years he enjoyed a period of triumph as both writer and preacher, and was the author in all of sixty books. Five of these—the two parts of *The Pilgrim's Progress, Grace Abounding, The Life and Death of Mr. Badman* and *The Holy War,* are still published and read. Bunyan died of pneumonia in London in 1688 after riding from Bedford through a heavy rainstorm.

During his last decade, 100,000 copies of *The Pilgrim's Progress,* Part I, were sold—an enormous figure for that period. The common people alone created and maintained its success for nearly two hundred years, since the author continued to be despised by literary circles until Puritanism again manifested itself in the Evangelical Revival of the mid-nineteenth century.

In Bunyan's own day, a Bedfordshire encyclopædist, the Reverend Thomas Cox, described him as "Author of the Pilgrims Progress and several other little Books of an Antinomian Spirit." During the next century, though Swift and Samuel Johnson discreetly admired Bunyan's work, Addison reputedly disdained him, and the highbrow Mrs. Montagu described his publications and those of his moralistic contemporary Francis Quarles as the "classics of the artificers in leather." The couplet from "Tirocinium" in which the poet William Cowper damned Bunyan with faint praise in 1784 has often been ironically quoted:—

> I name thee not, lest so despised a name
> Should move a sneer at thy deserved fame.

Cowper's patronizing timidity was not effectually challenged by the literary coteries until Robert Southey became, in 1830, the first author of repute to think Bunyan worthy of the considerable biography which he wrote to introduce a new edition of *The Pilgrim's Progress.* In that same year Coleridge endorsed Southey's opinion; and twelve months later, in his essay (a review of Southey's edition) entitled "The Pilgrim's Progress and John Bunyan," Macaulay wound up his approval to portentous enthusiasm.

With the publication of J. A. Froude's *Bunyan* in 1880, the Bedfordshire tinker at last entered the exclusive ranks of English Men of Letters. No one would have been more astonished to find himself there than the peasant preacher whom Kipling subsequently described as "Salvation's first Defoe." Today the readers of *The Pilgrim's Progress* are second in number only to those of the Bible; translations have appeared in more

than two hundred languages and dialects, and a complete library of books, essays, articles and pamphlets has gathered round John Bunyan's name.

How can we explain the enduring reputation of his great allegory?

In the first place, its survival has been due to the loyal admiration of ordinary men and women who came into their own between the second, almost unnoticed, centenary of Bunyan's birth and the tercentenary which became a great Bedfordshire festival and coincided with a virtual literary canonization. That year, 1928, also saw, with the enfranchisement of women at the age of twenty-one, the last instalment of universal suffrage in Britain.

This twentieth century has many resemblances to the seventeenth, which was also an era of international conflicts, and an apocalyptic age in which immemorial social structures were undermined by the internal tensions of the time. The Protestant Reformation, one of the great revolutionary periods of human thought, has found its modern counterpart in the struggle of democracy against totalitarianism.

There are, of course, obvious contrasts, both theological and material, between the seventeenth and twentieth centuries; but in spite of them we feel, as we follow the fortunes of Christian and his creator, that they live and move in an historic climate which we know.

In the second place, Bunyan is the type of "trouble-maker" with which all democratic societies are familiar, though the external forms of their witness vary. His place is among the dissenters who have rejected the policy of their Church or Government for reasons of conscience.

The late Dr. Harry Roberts, in his wartime study *British Rebels and Reformers*, quoted "a distinguished Christian minister" who said that "all our liberties are due to men who, when their conscience has compelled them, have broken the laws of the land." So much does Britain, like other democracies, owe to these uncomfortable characters, that Mr. A. J. P. Taylor, the Oxford historian, made them the subject of his 1956 Ford Lectures, which described their effect upon British Foreign Policy between 1792 and 1939.

Reviewing the book entitled *The Trouble-Makers* which incorporated these lectures, Sir Harold Nicolson defined a trouble-maker as "often a man of self-approval" who does not care if his ideas are repugnant to mob emotion. "He is convinced, often rightly, that what he believes today will become a general article of faith ten years from now." Such men—and women—are often inconsistent, misguided, prejudiced and self-righteous, yet a large part of mankind's progress is attributable to them; they see ahead of the rest, and, all too often for the contrasting compla-

cency of the orthodox, their views turn out to be right.

"If Dissent did not exist," writes Mr. Taylor, "the Foreign Office would have to invent it."

The trouble-maker especially distrusts what is known to the modern Angry Young Man as "the Establishment"; that is to say, the top people in conventional high places, such as the Archbishop of Canterbury, the Prime Minister, the Editor of *The Times*, and the Director-General of the B.B.C.

Here lies a third reason for the continued popularity of *The Pilgrim's Progress*; the game of finding likeness between living persons and Bunyan's classic characters is so easy and satisfactory to play. His allegory is particularly hard on Establishments; like its author's Lord and Master, it puts down the mighty from their seats and exalts the humble and meek.

Throughout his life and work, Bunyan's own attitude to "the Establishment" remained consistent. In *The Holy War*, which in Macaulay's opinion would have been England's greatest religious allegory if *The Pilgrim's Progress* had never been written, the behaviour of Diabolus, the besieging giant who attacks the town of Mansoul, bears a peculiar resemblance to the conduct of Robert Bruce, first Earl of Ailesbury and the contemporary Recorder of Bedford. But Bunyan regarded this local villain with an evident contempt very different from the awed respect shown to Christian's terrible foe Appollyon. At the beginning of *The Holy War* he refers to Diabolus as "this bramble," and in the end makes him desert his Army, which falls helplessly into Emmanuel's hands.

Because the characters in *The Holy War* were inextricably mingled with Bedfordshire politics, they never sprang to life with the same determination as Christian the Pilgrim, and his relatives, guides and assailants. In those two composite characters Mr. Worldly Wiseman and Mr. By-ends, Bunyan took his literary revenge upon the "false professors" whose prototype was Dr. William Foster, the Justice of the Peace, who was widely recognized as the leading antagonist of Bedford's Dissenters. But when Bunyan adds his final touch of ironical comment on Worldly Wiseman—"He looked like a Gentleman, and talked much to me"—we know that we have met him on our own Committees and have even seen him in the House of Commons.

"Mr. Legality of the Town of Morality" is similarly to be encountered in twentieth-century police-courts and prisons. Bunyan's own experience suggests that this character was based upon Paul Cobb, the well-intentioned Clerk of the Peace who interviewed Bunyan in prison and found a tender conscience such a puzzling phenomenon. But most readers of *The*

Pilgrim's Progress will recall modern judges, magistrates and solicitors whom the title would fit. To how many of these might be applied the words which Bunyan puts into the mouth of Evangelist: "Ye cannot be justified by the works of the Law; for by the deeds of the Law no man living can be rid of his Burden"?

Like Christian each one of us has his Evangelist, the teacher or preacher who first opened our eyes to realities—and spiritualities—of which we have remained aware ever since we met him. Each of us has known an Interpreter who explained these mysteries; many are greater than John Gifford, the Minister of Bedford's Gospel Church who fulfilled this function for Bunyan. And if we are fortunate we too have enjoyed the society of our Faithful, the friend whose loyalty has been the one anchor in the turbulent sea of life, and our Hopeful who rises from the ashes of our dead friend or lover in the shape of a young son or daughter or a devoted pupil.

Places, as well as people, re-create the allegory of *The Pilgrim's Progress* in the modern world. Tradition has established the village Cross at Stevington, in Bedfordshire, as the place where Bunyan dreamed that Christian lost his Burden. Most of us, too, have our Stevington Cross, a hallowed spot associated with some "moment of truth"—a sudden revelation which leaves us for ever different, or the communication of some knowledge that we have long awaited.

Perhaps our Burden falls from us on some lonely beach, or in a deep ravine filled with autumn leaves, or beside a city river pierced by the brilliant daggers of spring sunshine; these places we can never pass again without the sense that our feet are treading holy ground. Yet so oddly mixed an experience is this mortal life that an hour or so later we may meet at some public gathering the counterparts of "Formalist and Hypocrasie" who came tumbling over the wall in a valley which resembled the "bottom" below Stevington Church.

Even Giant Pagan has returned to life in our day, revived by self-styled political prophets for whom religion is "the opium of the people." We may also find our Vanity Fair at a fashionable ball or a metropolitan cocktail party, though for the parody of justice that took place there we should probably have to travel to the territory administered by a modern dictatorship.

Thus we follow the footsteps of John Bunyan in our own journey through "the Wilderness of this World." In a different guise we fight the same battles against the same Appollyon, whether we speak of the Cold War and the totalitarian State, or like Bunyan describe our enemy by the

simpler name of sin.

So compelling still is his genius, yet so unfashionable today is the idea that art and moral purpose can effectively be combined, that the universal truth of his allegory is easy to overlook. Yet it stands, a part of mankind's religious heritage, the same yesterday, today and for ever. In the story of the Pilgrim, whether we call him Christian, or Bunyan, or describe him by our own name, the Puritan struggle for freedom of worship merges into the eternal struggle of man to find unity with God, and becomes, in the widest and deepest sense, the epic of the Soul.

VERA BRITTAIN

NATURE UNNATURALIZED

THE EXPLOITATION of the kingdoms of Nature becomes more and more unnatural. There have been disputes recently in Great Britain as to whether the place of mass production of "broiler chickens" should not be assessed for rates as a factory rather than as a farm. Sarah Jenkins of the *News Chronicle* has described her visit with other women journalists to a horticultural factory producing, all the year round, "in accordance with proved commercial schedules," something like 170,000 chrysanthemum blooms and 165,000 carnation blooms a month," the latter, however, devoid of all scent. The visitors saw all the wonders — specially made sterilized soil; hot houses for forcing, cold stores for holding cuttings back; electric light substitute for daylight, black cloths to simulate night; experiments with plant chromosomes, photo-electrical cells operating mist-sprays, hormone powder to encourage cuttings to take root; "perfect" blooms exactly matched for colour and shape. But they were not persuaded, and their demand for a flower with fragrance roused the producer first to accusations of sentimentality, and then to a promise to "investigate the matter." On the way home Sarah Jenkins thought with fierce nostalgia of the time when the seasons were natural, and "one of the delights of summer was the fruits and flowers it brought." Science has come to stay, but it seems to have killed Nature.

Certainly our civilization is at a parting of the ways — the living path of Nature, with its soul fragrance, and the deadly man-made path of artifice and superficial glamour. Yet we do not *need* to buy the scentless flowers. We can choose to turn our steps away from the path of unreality. It is not a matter of sentimentality at all, but a question of survival.

W.E.W.

PANPSYCHISM

[In this interesting article our old and esteemed contributor, **Mr. Joshua C. Gregory,** gathers suggestive indications that the idea of a soul of Nature has persisted "from early times till now" and also that in our own generation there is "a receptivity in the mental *milieu* towards panpsychism." And, indeed, from far and wide and from all ages could affirmations of this idea be brought. — Ed.]

In *The Anatomy of Melancholy* Robert Burton, early on in his long discussion of Love-Melancholy, distinguishes three kinds of love. Rational Love is apparent in God, angels and men. Brute beasts have Sensible Love. This is manifest between the sexes; apparent among members of a kind, for one daw sits by another; evident among members of different kinds, as a dog and a lion trained together become friendly or a hen fosters ducklings, and again manifest in the love of a horse for its master or of a hawk for its keeper. Natural Love (or Hatred) is present in sympathies, or antipathies, among animate or inanimate creatures. This Natural Love is "more eminent" in "plants, herbs," and especially in "vegetals." Thus "great sympathy" obtains "between the vine and elm," while "the bur and the lentil cannot endure one another." Burton's panpsychism is manifest eminently in the Natural Love he ascribes to inanimates. Love makes the ground "covet showers" and draws iron to the loadstone. Every stock and stone, his panpsychic fervour avers, has "some feeling of love." The planets have their loves and hatreds: for these consult the astrologers.

Burton, issuing his five editions from 1621 to 1628, has no monopoly in panpsychism. In Sir Francis Bacon (1561-1626) he has one eminent fellow. Burton's Natural Love has its parallel in the Baconian "subtile perceptions." Thus the "trembling of a candle" discovers a wind imperceptible to men. "Great mountains" also perceive "the disposition of the air to tempests" sooner than the valleys or plains below. Through such prior perception the "night-caps" on "certain hills," as the Welsh say, "mean mischief." Bacon begins with a very clear parallelism between his "subtile perceptions" and Burton's Natural Love or Hatred: when one body is applied to another "a kind of election" prevails to embrace the agreeable and expel the "ingrate." He presents another close parallel: the "subtile perceptions" act at a distance "when the *loadstone* draweth iron."

Panpsychism did not erupt suddenly in Burton and Bacon. Burton, he himself says, adopted the three kinds of love from a dialogue between Sophia and Philo, written by Leon Hebraeus. St. Hierome, he

adds, ascribed "some feeling of love" to stocks and stones. As he had previously noted in the "Digression of Air," some confidently believe that the earth is animated.

Likes and dislikes considerably direct human behaviour. The directive action of "subtile perceptions" or Natural Love in the inanimate world is palpable in such movements as the iron rushing to the loadstone. It is evident also in Burton's examples of its operation in the animate world. Thus panpsychism is one form of *directive agency*.

Burton, again in his "Digression of Air," notes another kind of directive agency in various neoterics (moderns), including Kepler (us): "a soul, angel, or intelligence" animates or moves every star. Tradition lies behind these beliefs as it does behind Burton's actual panpsychism, for an opinion has been "in part revived" by these neoterics.

The oldest mechanical clock of definitely known mechanism is said to have been constructed in 1348. A physical universe worked by a corpuscular mechanism, as Boyle conceives it during the seventeenth century, is an analogue of the mechanical clock. In *Paradise Lost* (Bk. X, Ll. 649-71) the Creator charges "His mighty Angels" with such astronomical and meteorological tasks as prescribing duties to the Sun, setting the winds in their corners, arranging for the thunder to roll, and, as some say, to push "oblique the centric globe." The angelic orderers noted by Burton still persist in *poetry*. Monsieur Pascal, writes Locke in 1690, however remarkable his memory, can have his many ideas "only by succession," but some angels may be able "to set before them, as in one picture, all their past knowledge at once." The angels *may* persist in philosophy merely as a convenient fiction, though Locke seems to have faith in them. The author of *A Discourse of Angels* (1701), with a preface by G. Hamond, affirms that "Angels do order and govern Natural Causes." God uses angelic agency very obviously "in great Thunders and Lightnings" or in "vehement gusts of Wind." (P. 98.)

The Anaxagorean Nous ordered and directed the world. The directing and ordering angels are God's agents. Before 1701, in Cudworth's *The True Intellectual System of the Universe*, 1678, a humbler agent replaces the angels. The "atomic physiology," as Cudworth calls it, in effect conceives the world as a great atomic or corpuscular clock. "Corpuscle" better describes the "atom" of those days when the latter term is used. In the pages of Cudworth, the Cambridge Platonist, a Plastic Nature, one or many, directs the ordering of nature. The extended incorporeal of Cambridge Platonism, though spatially spread, was not corporeal since it could dilate or contract almost indefinitely, though penetrable could not be divided

and was self-directive. The Plastic Nature is such an extended incorporeal.

This Plastic Nature appears in Cudworth's pages as the drudge of God, executing the Divine designs without understanding them. As a carpenter handles his tools the Plastic Nature handles the corporeal mechanism—keeping the quantity of motion constant, arranging corporeal motions, making these follow laws, and contriving the ordered fabric of the world. God supervises the Plastic Nature and remedies its (or their) defects. Directive Angels or Plastic Natures replace panpsychic directiveness.

The Life Force, with its method of Evolution, may "even supersede humanity by evolving a higher species...." This samples various comments on the Life Force or Vital Force or *Elan Vital* scattered by Bernard Shaw through his *Prefaces*. A modern version of the Plastic Nature is discernible in the Shavian versions of the Vital Force. This directive agency, however, is usually restricted to the realm of life. The modern Diathete, as conceived by Professor R. O. Kapp, is not. The Diathetes include human minds, but some of these non-spatial directive agents, operating in nature, and not themselves controlled by physical laws, seem to correspond to the Plastic Nature.

In "all things constitute a psychical continuum" and "all entities from the electron upwards are psychical in essence" panpsychism appears distinctly. It thus appears in Australia, in *Nurslings of Immortality* (1957) by Dr. Raynor C. Johnson of Melbourne University. It had appeared in England in 1911, in Ward's version of the material thing. He identified it with a complex of entities, each fundamentally like a human mind, "but indefinitely simpler and less intelligent," being "utterly hide-bound by habit." So Professor Broad describes Ward's panpsychism on p. 38 of *British Philosophy in the Mid-Century* (1957). Dr. Johnson has his panpsychic parallel to Ward's material object. The Divine imagining creates all beings and sustains them. He identifies the creative activity itself, the spiritual activity that creates and sustains the universe, with the Divine *conscir-ing*. God conscires beings with decreasing consciring powers and lessening freedom down from minor gods, through man to lowly members of the psychical continuum such as stocks and stones. Stocks and stones, in modern theory, consist of atoms and molecules. The "very limited freedom" of these "minor sentients," Johnson affirms, amounts "in practice" to "habitual behaviour." This corresponds to Ward's mind-like entities "hide-bound by habit." Science, Johnson adds, can apply descriptive laws to such habitual behaviour. The slight "degree of freedom" on the "lowly level" of physics also "falls off into chance." The "electron" revolving in "a Bohr orbit" of a "hydrogen atom" has "enough freedom

to make a quantum jump" into another orbit. "Chance" then applies "to the measure of freedom to conscire" in these "lowly centres." Thus Johnson applies his panpsychism to modern physics.

The modern panpsychist may hesitate to apply Burton's Natural Love to rocks or electrons or even to roses. He tends to reduce inanimates to very, very lowly psychoids. Burton, if alive, might regard Ward's mind-like entities or Johnson's "minor sentients" as psychically too anæmic. The persistence of panpsychism, however, is significant. The almost miraculous growth of each human being from an assemblage of molecules, and the equally miraculous evolution of *homo sapiens* from very lowly organisms almost imperiously demands a directive agency. The physical world adds its minor demand.

In *What Man May Be* (1957) Mr. G. R. Harrison, almost inevitably, drops into his pages recognitions of such agency in living things. "Every thing we call alive," he exclaims, "seems to contain such a directing force." Not merely animate nature, but the whole "universe as we know it" needs a directive agency. This, he recognizes, "may come from without." He also admits the full panpsychic possibility: this directive force "may even be built into the very nature of the particles themselves." This panpsychism occurs in America, for the author is Dean of the School of Science at Massachusetts Institute of Technology.

The regularities of Nature constantly suggest a controlling agency that directs them. Life suggests it more eminently, but the physical world has its constant share in the suggestiveness. Specific controllers, such as the Plastic Nature or Life Force or Diathete, represent conceptual responses to the suggestion. Panpsychism, affirming a sentiency, however reduced at lower levels, throughout the "psychical continuum" that pervades all things, has constantly made its conceptual response. Burton's panpsychism, with a long tradition behind it, was no interloper. The panpsychism of today, crediting even electrons with some degree of sentiency, may seem one.

It may not be an interloper, however, if "molecular thinking and molecular memory" can still be contemplated. THE ARYAN PATH, (May 1958, p. 236) discusses Dr. R. F. Rattray's article, "Is Philosophy Obsolete?" in the *Quarterly Review*, 1st Quarter, 1958. Dr. Rattray cites a broadcast on molecular thinking by Professor Schrödinger in 1942, and another by Professor Astbury in 1957 on molecular memory. These indicate a receptivity in the mental *milieu* towards panpsychism. Dr. Rattray manifests the persistence of PANPSYCHISM from early times till now.

JOSHUA C. GREGORY

G. D. H. COLE
AN INTELLECTUAL OF THE LEFT

[WE record with sorrow the death of Professor G. D. H. Cole in January of this year and publish below a short article by **Dr. L. Delgado** as a tribute to his memory. With the death of Professor Cole THE ARYAN PATH has lost an old and esteemed friend and a valued contributor. We append the list of his contributions to our journal.—ED.]

PROFESSOR G. D. H. COLE died on January 14th, 1959, at the age of 69. He had exceptional gifts of intellect and character that left their mark beyond the English labour movement.

He had a brilliant career at Oxford, both as student and as teacher—a career that he interrupted to take an active part in trade union administration. This phase led directly after the First World War to the post of Secretary to the labour side of the Joint Industrial Conference. In this position he might have become a great labour leader, but that he did not find it easy to work under other people and, moreover, disliked the pretence and pomposities of public life.

It was at this time that he took a particularly active part in education, working so hard that his health was undermined.

His literary output was considerable. His first book, *The World of Labour,* surveyed the labour movement throughout the world. It was a remarkable work for a man of twenty-four, full of confidence and often provocative.

In 1918 he married, and his wife collaborated with him in many of his writings: it was with her that he wrote a well-known series of detective novels while convalescing after a serious illness. There were three children of the marriage.

Oxford saw him again in 1925, and here he remained most of the time until his death except for periods of committee work in the first Labour Government and in the Ministry of Labour during the last war. Latterly he was connected with Nuffield College and was Fellow of All Souls. At this time he wrote his longest and probably his most important work on the history of socialist thought.

Cole had been interested in socialism even before his student days, and he always had a profound belief in labour. Socialism was for him supra-national.

Two articles in THE ARYAN PATH throw considerable light on his way of thinking, both called "The Inner Life of Socialism," the second being the

account of an interview with him. Cole disclaimed any religious basis for socialism, which he regarded as a practical philosophy. He was an atheist, and was perhaps somewhat materialistic on this account.

He was a handsome man with great charm of manner, and popular in all circles. As an economic historian he was no mere chronicler of events: he was a moulder of opinion. His death has robbed the world of one of its greatest figures.

L. DELGADO

THE LATE PROFESSOR COLE'S CONTRIBUTIONS TO "THE ARYAN PATH"

"The Inner Life of Socialism," February 1930; reprinted March 1955.
"Gandhi, the Man" (review-article), January 1931.
"A Western View of Indian Politics" (review-article), February 1933.
"Prison and Prisoners" (review-article), June 1933.
"When Europe Was Not" (review-article), September 1934.
"'Long, Long Thoughts'" (review-article), March 1935.
"A Disturbing Book: Thoughts on Reading 'Hind Swaraj'" (review-article), September 1938.
"Leviathan and Little Groups," October 1941.
"Socialism in the World of Tomorrow," January 1946.
Message for the Silver Jubilee of THE ARYAN PATH, March 1955.
Mr. Peter Malekin's "The Inner Life of Socialism: An Interview with Professor G. D. H. Cole" appeared in September 1956.

NEW BOOKS AND OLD

SUTRAS OF BUDDHIST WISDOM*

THIS VOLUME of Prajnaparamita studies contains (i) a translation of the *Vajracchedika Sutra*, with extensive notes based on the old Indian commentators, and (ii) a Sanskrit text of the *Hridaya Sutra* with translation and notes. The two parts are not of the same quality.

Part I is an excellent handbook for the study of Buddhism: following early commentators such as Nagarjuna and Asanga, the notes give a detailed and authentic interpretation of the text. The translation is mostly good, though on pp. 36 and 38, as translation of *asamskrtaprabhavita hy aryapudgalah* one would prefer "Because the 'aryans' are those who have cultivated what is not-conditioned" — taking the "aryans" as the subject of the proposition rather than making the *asamskrta* appear as an agent. On p. 58, line 3, better "*That* is no dharma which . . ." (instead of "He"). Sections 13-29 (the numbers hold for Max Muller's edition as well as the translator's) are translated without comment on account of their alleged "difficulty." In fact there is hardly anything here, except the enigmatic section 18, which has not occurred already. The only difficulty — which would certainly have troubled some of the old Indian commentators, who expected to account for every syllable of an authoritative *sutra* as if it were a systematic textbook — is to explain the repetitions and disorderly arrangement. These may tell us something of the origin and growth of the *sutra*. The nucleus of the Prajnaparamita philosophy may be found in section 3 (p. 25); on pp. 47-8 we see the starting point of the "Zen" (Dhyana) Buddhism of Huineng ("Wei Lang").

Part II is much less convincing: the interpretation is sometimes unnecessarily strained — as in the detailed and artificial parallel drawn to the *Dharmacakrapravartana Sutra* (pp. 100-1)— and the translation is at times impossible to reconcile with the language of the original text. Despite the invocation of professors of Sanskrit on p. 11, a number of grammatical impossibilities have crept into the exegesis. It is very naughty to suggest that the professors have approved taking the ending-*e* as *feminine* locative (pp. 102 and 106), even in "Buddhist Sanskrit," or interpreting the true feminine locative in *-ayam*, when it does occur (pp. 101 and 105-6), as if it were an instrumental. Again, on p. 106, if we had a locative absolute (taking one of the participles as the name of an agent) we would have to translate: "*when* he is gone" or "when *Gata* is gone." The *mantra* seems in fact to be a series of vocatives, a simple invocation of Prajnaparamita.

Unfortunately there are several misprints in the Sanskrit text, some of which will be extremely baffling to beginners. Etymological interpretations or "squinting," recommended on p. 19, such as that concerning *sunya* (p. 80), must emphatically be rejected. They are the desperate resort of decipherers of unknown languages, who are not in a position to determine precise mean-

* *Buddhist Wisdom Books: The Diamond Sutra and The Heart Sutra.* Translated and explained by EDWARD CONZE. (George Allen and Unwin, Ltd., London, 110 pp. 1958, 13*s.* 6*d.*)

ings in a language by studying the relations between contemporary sentences and words. Thus *sunya* means just plain "empty," also "deserted," as: a *deserted* place. This context (current in early Buddhist texts) is important as giving the overtone not of "swelled" but of getting away from the bustle of the world in order to become calm. The *bodhisattva*, of course, "gets away" not physically but by looking on amid the bustle with his "wisdom eye" and seeing the bustle itself as a deserted place.

On p. 84 too much is made of the apparent "logical contradictions": given that *samsara minus attachment=nirvana* there is no "contradiction" (in the popular or Aristotelian sense) at all. It is only the rhetorical trick of overlooking precise distinctions which gives rise to the apparent paradoxes. The rhetoric stresses the point that Nirvana is to be had anywhere: here and now. At the same time we fully agree with the interpretation of these *sutras* as maintaining the dialectical nature of the *samsara*: that the contradiction of non-*samsara* (*nirvana*) is everywhere inherent in it. This statement about the Universe is framed rhetorically, perhaps to suggest also the dialectical (self-contradictory) nature of thought, of language, of logic; but for the actual working out of this suggestion (though it is implicit already in the Pali Canon)—the investigation of the nature of concepts—we must turn to the works of Nagarjuna. To study the *dharmas* one need not know French (p. 86). There are several good works in English, such as Stcherbatsky's *Central Conception*, Nyanatiloka's *Guide through the Abhidhamma-Pitaka* and various translations of Pali treatises, beginning with Mrs. Rhys Davids's version of the *Dhammasangani* itself.

Apart from these criticisms, which apply mainly to Part II, we welcome this book as bringing us for the first time an authentic interpretation of the *Diamond Sutra*, the fruit of Dr. Conze's long researches into the vast literature of Prajnaparamita.

A. K. WARDER

Ch'u Tz'u: The Songs of the South. An Ancient Chinese Anthology. By DAVID HAWKES. (Clarendon Press: Oxford University Press. 229 pp. 1959. 30*s*.)

In translating the *Ch'u Tz'u* Mr. David Hawkes has attempted a formidable, though praiseworthy, task and in fairness to him it ought, perhaps, to be made clear from the start that this book will be of more value to the student of early Chinese poetry and mythology than to the general reader of poetry. Of the two anthologies on which we base what little knowledge we possess of the poetry of Ancient China, the *Shih hing* (*The Book of Songs*) has much greater variety and charm, which no doubt explains why it has been translated into English several times despite the fact that it is antecedent to the *Ch'u Tz'u* by a few centuries.

The *Ch'u Tz'u*, here translated in its entirety for the first time, is more restricted, considered on poetic merit alone. Many of the poems in this anthology are written in the *Sao* style, following the same pattern of construction and adopting as a conventional technique the same tone of frustration and despair. In them the poet invariably sets out upon some kind of a journey in order to escape from his present condition, in which he has been wrongfully used, only to find that his quest provides no solution to his problems. Nevertheless, these poems have a strange fascination of their own, over and above their obvious academic value.

In one sense the poet's experience can be regarded as archetypal of man's spiritual quest, and if one can penetrate the rich symbolism one finds the expression of genuine feeling. It is of

interest to observe that some of the poems seem to have an affinity with Anglo-Saxon poetry, particularly in *Kuo Shang* (or what Arthur Waley calls "Hymn to the Fallen"), though it is difficult to discern how much of this is due to the translator.

HOWARD SERGEANT

Tibetan Yoga and Secret Doctrines: or Seven Books of Wisdom of the Great Path, according to the late Lama Kazi Dawa-Samdup's English Rendering. Arranged and Edited with Introductions and Annotations to serve as a Commentary by W. Y. EVANS-WENTZ. With Foreword by R. R. MARETT and Yogic Commentary by CHEN-CHI CHANG. (Oxford University Press, London. xlii+389 pp. 9 Plates. Second Edition, 1958. 42*s*.)

Twenty-three years after this book was first published comes a lithographic reprint. A curious by-product of this is that books referred to in the notes as "recent" turn out to have been published at least a quarter of a century and more ago, and no new titles have been added. It is slightly disturbing too that the ordinary third person singular of the present tense drops the final *s* in favour of the *eth* ending: findeth, dawneth, appeareth, and so on, which now seems old-fashioned. However, more than to compensate for such non-essential drawbacks is the addition of Translator-Professor Chen-Chi Chang's remarkably interesting and clearly explained "Yogic Commentary" on the six chief *Yogas*. In this he deals with "three of the book's outstanding characteristics, namely its Tantricism, its peculiar *yogas*, and the relationship of its *Mahamudra* system to Zen." From his own experience he has discovered that the teachings of Zen and the advanced Tantricism of the *Mahamudra* (Great Symbol *Yoga*) are indentical.

A *yogin* is hardly expected to master, either in theory or in practice, all these six *Yogas;* he can choose, with the help of a *guru*, which one to undertake. But if, for example, in following the path of Tibetan Tantricism he practises "Mind *Yoga*" he automatically practises "Energy *Yoga*" as well. For in the Tantric view of the world each antithetical relationship is declared to be an inseparable unity: *Nirvana* and the *Sangsara*' (and how one wishes this ugly spelling had not been used throughout the book), emptiness and vitality, consciousness and *prana*. The *yogin's* aim is to transmute the normal human consciousness and energy into the Transcendental Wisdom and the Great Vitality, two qualities belonging to a Buddha.

Evans-Wentz's lengthy and authoritative General Introduction follows, and is mostly devoted, as is natural, to the outlines of Buddhist *Yoga*, its many paths and kinds, and its essential purpose. Clearly a fully practised *Yoga* demands an immensity of time and accounts for the rare appearance of such great *yogins* as the Buddha and the Christ. Its scope and proportions are enormous, as is shown by the profundity of six of the Books presented here in translation and fully annotated by Evans-Wentz.

Book I, so he tells us on p. 53, sets forth the rules and regulations governing the yogic career the neophyte has chosen. In Book II he is brought face to face with the problem of mind and reality. Book III expounds more specialized practices, including the difficult and dangerous sixth: the transference of mundane consciousness, set forth in more detail in Book IV. Book V deals with an occult and largely pre-Buddhist method of attaining the mental stage of non-ego. Book VI teaches the secret doctrine of the Five Wisdoms; and Book VII sets before the *yogin* for meditation and realization the essence of the most transcendental of all Mahayanic teachings. Each of these Books is pre-

ceded by its own special Introduction in which Evans-Wentz has done as much as is humanly possible to make less unintelligible to the Occidental reader the ancient but still living methods of becoming delivered from Ignorance and yoked to Knowledge.

I. B. HORNER

Angkor. By MALCOLM MACDONALD. (Jonathan Cape, London. 158 pp. Colour Frontispiece and 111 photographs. 1958. 42*s*.) Received through the courtesy of the British Council, London.

Angkor. What of Angkor? And which Angkor—Angkor Thom or Angkor Vat? Well, both, and everything of them, from ancient history to modern times. And all that within the narrow compass of 150-odd pages of bold print. It is indeed a triumph of brevity.

Reading this book is visiting Cambodia and the grandest Hindu monuments in the charming company of the Rt. Hon. Malcolm MacDonald, at present the British High Commissioner in India. In the opinion of savants like Sylvain Levi, the Hindu art and architecture had its origin on Indian soil but found its climax in Kambujadesa, *i.e.*, Cambodia, in the world-famous temple complex at Angkor Vat. There are other monuments of equal magnificence at the earlier capital, Angkor Thom, and its neighbourhood. All these would have remained buried, hidden in the snake-infested jungles and overgrown with rank vegetation, but for the spade of the French archæologists. Big tomes are available in French on the history of these splendid monuments and their builders, the powerful Hinduized Khmer monarchs who ruled the territory between the ninth and the thirteenth centuries A.D., notably Jayavarman II and Sūryavarman II. The present handy volume in English meets a much wider demand, acquainting the reader with all that is essential in a way which is at once entertaining and instructive. The book may well serve as a model of presenting dry facts of history in a most pleasant—pithy and witty—manner.

The author first introduces the reader to the King of the Khmers, His Royal Highness Prince Sihanouk, in his palace at Phnom Penh, the capital of Cambodia, on the bank of the Mekong River. Then he takes him to Angkor Thom, the ancient capital, 150 miles north-west of Phnom Penh, and narrates to him the history of the Khmers. Subsequently he describes The Life of the Khmers, The Ruins of the Khmers, and The Modern Khmers, in his own inimitable style. The profusion of illustrations is a sumptuous feast.

B. CH. CHHABRA

Reflections on the Psalms. By C. S. LEWIS. (G. Bles, London. 151 pp. 1958. 12*s*. 6*d*.) Received through the courtesy of the British Council, London.

The author of *The Screwtape Letters* is one of the most popular religious writers in England, and this book, coming as it does ten years after his last, was awaited with breathless interest. A perusal leaves one with a sense of disappointment. Professor Lewis seems to have missed the mark, somehow. He speaks of the Psalms in their Judaic setting; then as a Christian; and finally as related to the modern world. In the Psalms, we have delight in the worship of God (p. 45); the beauty of the law (p. 54); some of the world's greatest poetry (p. 63); but the greatest appeal is that of a man standing before his God, asking for his Mercy, in the consciousness of his own weakness.

A useful volume, but it does not produce the exhilaration of some of the author's best works: it is too disjointed.

ASAF A. A. FYZEE

Moral Values in the Ancient World. By JOHN FERGUSON. (Methuen and Co., Ltd., London. 256 pp. 1958. 22*s.* 6*d.*)

This book will probably prove rather too scholarly for the average reader who is neither a philologist nor a student of classical literature and philosophy. It also suffers from the common defect of most books by European or American authors dealing with "the ancient world": of assuming that "the ancient world" means Greece and Rome and Palestine and ignoring the contributions of more easterly countries. The author, it is true, devotes one page to acknowledging Plato's debt to Hindu thought. But though a good deal is written about non-attachment, the *Bhagavad-Gita* is nowhere mentioned. And, more surprising still, though the final judgment of the book is that the greatest contribution of all to the moral ideas of the world is to be found in the Christian virtue of *agape* or disinterested love, no mention is made of the Buddha anywhere in the book.

But within these limitations the book is an interesting and able discussion of the whole idea and development of moral values in Greek, Roman and Jewish literature and philosophy, showing why the various ideas dominant at different times fell short of universality, and ending with a plea for the supremacy of disinterested love and the need for a renewal of this today if "hope and purpose" are to be brought back to the modern world hovering on the brink of chaos—a conclusion with which probably every reader of THE ARYAN PATH would agree.

Incidental to the main theme but of very great interest to at least one reader, are one or two passages throwing new light on certain well-known but apparently widely misunderstood historical figures, notably Alexander the Great and Cleopatra, both of whom emerge from these pages as far-sighted and courageous pioneers of universalism. It is intriguing to conjecture how different the course of history would have been had these two lived to give reality to their visions.

MARGARET BARR

The Holy Fire. The Story of the Fathers of the Eastern Church. By ROBERT PAYNE. (Skeffington, London. 344 pp. Frontispiece. Map. 1958. 25*s.*)

Any book which aims at popularizing —the word is used in no pejorative sense—the story of the Eastern, *i.e.*, Byzantine Orthodox Church for readers of the Western Roman tradition is to be welcomed. The case is especially so when the method is to tell the story and outline the thought of the saints and theologians who are of so much greater importance than the better-known Emperors, Generals and Patriarchs of the Eastern Empire and Church. This book draws its title from the definition of fire by Dionysius the Areopagite which can readily be transferred to the work and influence of the ten men here treated, whose goodness shines through their life and work.

It is rather disappointing, therefore, to find that of the chosen ten no fewer than seven belong to the period of the undivided Church—great names from Clement of Alexandria to John Chrysostom, whose fame is in all the Churches, who belong to the common Christian tradition and whose lives and doctrines have been adequately treated in countless monographs and general histories. The account given here is simple, and within its own self-imposed limits not inadequate. The carefully chosen and integrated quotations are of value, but Mr. Payne adds nothing to the general stock of knowledge.

It is otherwise, however, at the end of the book when he considers Dionysius the Areopagite, John of Damascus and Gregory Palamas. These chapters

supply a real need and make the reader wish for similar accounts of others in the later Byzantine era who, though inferior to the early Greek Fathers, and perhaps to their Western contemporaries, are worthy of mention, for they too receive and transmit the holy fire. We think of Photius who was so much more than the conventional Patriarch, of Michael Psellus, of Nicholas Cabasilas. And why, in the earlier period, is Theodore of Studium left out? May we hope that Mr. Payne will write another book which, linking the later Eastern saints with their great tradition in the manner of his present "Forerunners" chapter, will devote its substance to those others of whom we would hear more and with whom he is clearly capable of dealing?

There is a useful end-paper map, chronological table, bibliography and Index.

MARCUS WARD

Faith and Love. By ALEXANDER ALAN STEINBACH. (The Philosophical Library, New York. 114 pp. 1959. $3.00)

Here indeed is the work not only of a well-read man but also of a master of the English language. In this era of terse, unconnected sentences, oblivion to grammatical rules and a blissful unawareness of the flowing period, it is a pleasure to pick up a book in which the writing is comparable to that of Ruskin, Carlyle or Emerson. Moreover, the author has a deep sensitivity to and consciousness of the wonders of Nature, which, it seems, started his questionings into that which goes beyond the horizon of the busy man of the world. On the first page he expresses the need for a revision of our sense of values and the rest of the book is an attempt to direct the reader's attention to what is of fundamental importance in contrast to what is not. There are thirty-seven short essays in this volume. Each essay is complete in itself and can raise the mind above the humdrum trend of life, discoursing as it does on ultimate values, things of beauty, wonders of science and nature and the purpose of Man.

On p. 93 these words occur: "When I peer into the upper galleries of black sculpture [of the night sky] and behold the fascinating skyscapes, I too feel an impulse to pour out part of myself in song." And so Rabbi Steinbach has done.

JIVAKA KUMARA

The Absolute Being. By JORGE TALLET. (Philosophical Library, New York. 74 pp. 1958. $3.00)

Defining philosophy as an "integral body of conceptions referring to all existence, an intellectual system of total interpretation about things in their entirety," we see the supreme objective of philosophy to be a certain principle of existence which admits all forms—that is, the Absolute Being—whose conception is the absolute and complete fulfilment of philosophy. The approach to this Absolute Being is from the particular phenomenal world of which we are an integral part. The finite is thus seen to be lodged in the bosom of the infinite. The finite which we achieve from the "I," much in the manner of Descartes' famous "*Cogito, ergo sum,*" leads us to the absolute conception. The phenomenal world, the validity of which arises out of the "I," is only one among the infinite possibilities which constitute the Absolute Being. While general philosophy deals with the Absolute Being, detailed or scientific philosophy deals with the Universe. The latter formulates an infinite number of partial problems and

gives them probable answers. But the fulfilment lies in total existence, which is the Absolute Being.

In maintaining that the Absolute conception is above every relative determination, the author confirms the Advaita Vedantin contention that the Absolute defies description and can only be characterized by "*neti*"—"not this." Spinoza, similarly, in speaking of the Absolute Substance, declares that all determination is negation.

The author has thought afresh the fundamental problem of existence and comes to the conclusion that

> the "I" realizes the transcendency of the absolute when it discovers it in the positive existing of the aggregate of the phenomena ... but in general what is truly important is the ontological transcendency of the Absolute Being....

D. GURUMURTI

Great Writings of Goethe. Edited with an Introduction by STEPHEN SPENDER. (A Mentor Book. New American Library of World Literature, New York. 273 pp. 1958. 75 cents)

Goethe was one of the cornerstones of European civilization and wrote voluminously. His complete works run into twelve or fifteen volumes, and it is not easy to make a tabloid selection from his work. The reviewer does not know German and cannot therefore pretend to be a good critic. But undoubtedly this volume produces the impression that it is rather "thin." Except for the beautiful rendering of the first part of *Faust* by Louis MacNeice and a little tiger story at the end, called "Novelle," the general impression produced by the volume is unsatisfactory.

A monumental figure such as Goethe cannot really be disposed of in tabloid form, and it is no use pretending that one gets a proper idea of Goethe's wide and universal genius from such indecent concision. But perhaps the reviewer speaks as a high-brow, or at any rate, one of Virginia Woolf's "middle-brows." It is possible that a man hurrying in train, tram or bus might find it useful, reminding one of Goethe's famous lines:—

> Soul of man,
> How you seem like the water!
> Fortune of man,
> How you seem like the wind!

ASAF A. A. FYZEE

Medieval Thought. By Gordon Leff. (A Pelican Book. Penguin Books, Harmondsworth, Middlesex, England. 303 pp. 1958. 3*s.* 3*d.*) Received through the courtesy of the British Council, London.

The older objection that mediæval thought is altogether an effete and reactionary outgrowth has today ceased to convince any cultured mind. In fact today it has been universally recognized that the study of the great masters of mediæval thought, Augustine, Anselm, Erigena, Hugo of St. Victor, Bernard, Bonaventura, Avicenna, Duns Scotus, Eckhart and others, exquisitely widens the human mind and suggests a deeper and creative way of approach to the Universe and to Life. Indeed, the profound saying of Augustine, "Love extends further than thought," was the guiding principle that animated every great thinker of that age. Unfortunately, in the course of its development, that ineffable mediæval intuition became more and more absorbed in formal disputes and ecclesiastical wranglings, lost its original purity, and, finally, was stifled by the categories of Aristotle.

It is encouraging to know that some Indian Faculties of Philosophy, in order to bridge the gap between ancient and modern Philosophy and to help the students to assimilate the derivative

concepts framed by contemporary Western thinkers, have included Thomas Aquinas in the list of the philosophers prescribed for the graduates. But Aquinas is a synthesis and no one can work upon a synthesis critically unless he is well versed in the thesis and the antithesis.

For these and many other reasons this book of Mr. Gordon Leff comes to satisfy a need of good books on the subject, not only in India but in every English-speaking country. This is apparent from the select bibliography at the end of the book. In fact, the works which have been used in its preparation are mainly Latin, French and German.

The book is a cursory glance through an immense and eventful panorama of almost one thousand years, extending from Augustine to Occam. It follows the traditional division of the age and sets forth almost every important problem of the period against a historical background already prepared in a formal introduction to each part of the division. This way of procedure softens considerably the effort of the reader and bestows a breath of freshness upon the compact pages of the book.

No one should seek in this book anything besides the author's effort to unfold intelligibly the intricate mediæval ideas. In fact, his intention is not to be critical but expository. If we pass over the unavoidable density and compactness of its pages, an accident which sometimes tends to make a book inaccessible to many readers, we may safely say that the author has fulfilled his purpose.

The book may be used with great advantage as a basis for lectures, research and discussion. A summary of the matter at the beginning of each chapter or at the beginning of the book would have increased its value in such a use.

We heartily recommend to Professors of Philosophy this book wherein an attempt is made to present to an average reader highly philosophical speculations. The book can also be used as a catalogue of topics for meditation and study.

Mediæval thinking can be called philosophy only in a very peculiar sense. In fact, it is the rationalization of the Christian religious experience--an experience which has been designated by the name of Faith. Two tendencies are engaged in this rationalization: One lays greater stress upon Faith itself as a subjective phenomenon, the animating principle of spiritual vision; the other insists upon the object of Faith. The matter involved in this process is most strange. It includes Platonism and Neo-Platonism, Aristotelianism and Islamism, Manicheism and Mysticism, Orientalism and Semitism, Arianism and Pelagianism. From the effervescent interaction of all these elements, there emerges triumphant the expression of the Christian belief. All this is most significant in Mr. Gordon Leff's splendid book. It makes fruitful reading to any Christian who is interested in knowing the extent of the human effort involved in the crystallization of his beliefs. "There is no greater remedy for intolerance," writes Baron von Hugel, "than a careful study in the formation of religious beliefs."

A. De Mendonca

The Dark Ages. By W. P. Ker. (A Mentor Book. The New American Library of World Literature, New York. 236 pp. 1958. 50 cents)

It was a long and dark period in the literary history of Europe, the period known as the Dark Ages. The nature of its pervading chaos and gloom in its worst days is thus described by the author:—

Bad grammar was openly circulated, and sometimes commended. St. Gregory the Great

quoted the Bible in depreciation of the Humanities.... The study of heathen authors was discouraged more and more.... Books came to be scarce; the industry of copying was not applied to the poets or orators of the ancient world except a very few.

Despite all this, the torch of learning remained unextinguished, diffusing its light over some place or other and producing a wealth of literature in the Greek, Celtic, Latin and Teutonic languages, especially in the last two: books on philosophy like *De Consolatione Philosophiæ* by Boethius, a book which has "a rank in mediæval literature such as few books in any age have possessed"; works on history by Gregory of Tours, Cassiodorus, and Bede; the legends in verse by Hrotswith, a nun; the writings of Liutprand with whom "the dark ages are not dull," for he is credited with "levity enough to weigh up shiploads of encyclopedias and homilies;" famous epics like *Beowulf* and *Roland*; the poems of Caedman and Cynewulf; chronicles, legends, and numerous other works.

Though first published more than half a century ago, Professor Ker's history of mediæval literature, in which he thoroughly analyzes and describes this complex texture, may still be regarded as the best introduction to the subject. Its inclusion in the popular Mentor series with a Foreword by Anne Freemantle is a wise and welcome step that will be readily acclaimed by all lovers of good books, for they will find in it the packed learning of a lifetime clothed in a language which is all ease, simplicity and grace.

R. BANGARUSWAMI

THE PRISONER

I am my prison
And my jailor, I,
While, all without,
My living Lord does cry
"Come thou to Me."

I have two windows
In my prison cell
From which I strive to see
Wherein my Lord does dwell
That cries to me.

And when I choose to look,
With joy I there behold,
In every living thing,
My Lord made manifold
And shown to me.

Why then, poor jailor self,
Would love, grow wonder-wise,
And straight be overthrown?
Alas! I keep my eyes
Fast fixed on me.

There must be bitter strife
Within my iron cell,
Grievous and desperate woe,
Black midnight of dark Hell,
Till I am free.

But in my mortal need
To this dark tumult came,
As angels stoop to Hell,
A presence like a flame:
Hope stands by me.

"Tarry a while, my Lord!"
Bleeding and spent I cried.
Then answered my Adored
"Fear not: I will abide
Through all eternity."

M. HOOPER

"THE KINGDOM OF KINDNESS"

[**Shri Baldoon Dhingra** is still on his visit home. Instead of his usual "Leaves from a Paris Diary" he sends us the following account of the Sarvodaya Sammelan at Ajmer and the feelings which it touched.— ED.]

IT WAS a rewarding experience for me to have walked with and listened to Vinobaji. The Sarvodaya Sammelan, held in Ajmer, was much more than an annual congregation of men and women. It was far more than a colourful display of Rajasthani costumes ready to match the spring flowers and vie in luxuriant brightness with the sun. What, one might well ask, brought thousands of people to this lovely city? Was it for the saintly presence of Vinobaji that men and women came from all the four corners of the country? Was it for a *darshan* of him alone that the rich and the poor came by *tonga* or by automobile, propelled by tradition to walk in the footsteps of a saint? And what about the many very practical business men, Indians and Europeans alike, who took part in the reunion? All shades of political opinion blended at this great congress. People met and talked freely both in the Sammelan huts improvised simply but tastefully for the occasion and in the open.

Many people I met felt there was nothing of drama in all this great meeting. Possibly a reporter who were to see or write about the inner drama of our lives would be thought to be painting moonshine. The real trouble, as I see it, lies in the fact that the work of Vinoba has clearly not been understood. He is taken to be a mystic hoping to make some kind of pie in the sky for all to eat. One can distort the word "mystic," as one can debauch the word "love," yet even one's daily greeting is a mystical act. We are mystics when we say "*namaskar*" or bow to the spirit within another. We are mystics, that is, if we understand the word. Vinobaji, when he says "*Jai Jagat*" (Victory to the World) instead of "*Jai Hind*" knows that this gradually shrinking planet, earth, is being reduced to one neighbourhood. Hence "*Jai Jagat*" stands for good neighbourliness.

That, in a word, is Vinoba's message conveyed in diverse ways: religious, social, economic. It is as revolutionary as any teaching that has come to us since the great sages trod the earth. Vinoba is a true revolutionary and shows how a state of revolution should exist in the mind of man. The Sarvodaya Sammelan was all about revolution. The revolution which comes in its violent form once drastically changes a social order and lives forever on the laurels it has won. *Sarvodaya,* as Vinoba conceives it, is a perpetual state of revolution. It means a constant adjustment without conflict to social and economic changes. There is to be no coercion, only willing co-operation. Thus *Sarvodaya* is a positive, not a negative, philosophy. Vinoba calls it the Kingdom of Kindness. It kindles enthusiasm and burns away despair. The daily meetings at which Vinobaji, Jayaprakash and others addressed the large audience were devoted to a definition of the principles of *Sarvodaya* — which might be rendered in one word: "Give." In *gramdan*, Vinoba once said, one gives and gives and gives. The aim of our work, says Vinoba, is not to impose our ideas on the villagers against their wishes but to guide them, to awaken their intelligence, to make them conscious of this ideal. Vinoba, or Baba, as he is affectionately called, talks of dedication to society. God has given everyone something he can offer to society. Even a patient in a hospital can give a smile that lights so many hearts. Each morning Baba discusses their problems with

the villagers. He listens to people's troubles and suggests ways of meeting them. He awakens them to the consciousness that most of the remedies lie within their power if only they would put their own resources together.

Vinoba's talks inspired enthusiasm. There is no room for frustration and apathy when everyone feels he has something to do, to contribute. We were told of many *gramdan* villages and their work. Jayaprakash spoke with perfect clarity about a village in Bihar—a small village of less than a hundred poor people—which had been inspired by *gramdan*. These villagers had sought to resolve their problems and undertook to be responsible, co-operatively, for the problems of food and shelter and other daily needs of every man, woman and child in that village. The result after a short space of time has been that the village now possesses a joint fund which is being used for their material benefit. What an experiment of friendly enterprise! The villagers listened and nodded approvingly. Jayaprakash's story, simple, tender and humane, moved us all. Imagine the thrill of working with a sense of freedom—freedom born of responsibility! Did not Gandhiji say that the very right to live accrues to us only when we render the duty of citizenship to the world?

I must not forget Mr. Bader, a Swiss industrialist, resident in London, who was at the Sammelan. I was present when he explained to Vinobaji about his industrial enterprise in which the workers shared the profits and kept a certain amount aside to give in charity.

Many people in different countries are experimenting in *Sarvodaya*, which is not exclusive to India. The methods used will inevitably vary from country to country. But Vinoba knows that no work can be done if the paralysis of pessimism is allowed to creep in.

What indeed was the significance of the Sammelan? It was the growing feeling among the people that everyone could contribute in equal measure to the common welfare and to fostering the spirit of *"Jai Jagat."* An upsurge of hope, a creation of an atmosphere, a feeling of solidarity—these were some of the aims of the Sammelan. Sarvodaya means freedom to develop, resolutely, naturally, in rich, fruitful activity.

BALDOON DHINGRA

We regret to announce the sudden passing away on April 15th, 1959, of Mr. William D. TenBroeck, Managing Director of the International Book House, Private, Ltd. Mr. TenBroeck had for long years resided in India and been a supporter and friend of The United Lodge of Theosophists, the Indian Institute of World Culture and THE ARYAN PATH. For the last few years he also managed personally the W. Q. Judge Press, which prints this journal.

His friendship, his energy and his devotion to his work will be sorely missed.

ENDS AND SAYINGS

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

When humanity is faced with deadly peril and her destiny appears to be at the tender mercies of a few people in a few countries in whose hands lies power to use weapons of such tremendous and incalculable power that all existing civilization is threatened, it is of the greatest importance that both individuals and nations should be guided by the five principles of *Panchashila* so essential to natural human life. The Vice-President, Dr. S. Radhakrishnan, voiced these sentiments, speaking in Trivandrum on March 25th, when he declared, as *The Times of India* reported, that

> the world today stood at the crossroads and if it had to choose a way out, it was necessary that people should take these principles, which were essential for the remaking of the individual and the remaking of a nation, more seriously.
>
> If you transform yourselves the world will transform itself. The two things go together. Which is the cause and which is the effect, it is difficult to say because the two things are so inter-linked.

It is only on the basis of these five principles that the maintenance and promotion of international peace and security may be expected. Explaining the ethical basis of this doctrine, the Vice-President added:—

> If the doctrine of *Panchashila* [is] not successful today it [is] due to the fundamental fact that they [nations] did not admit the ethical basis of this [*Panchashila*] in international dealings....
>
> *Panchashila* was a doctrine which sprang from the fundamentals of the heritage of this country and not merely a casual doctrine enunciated all of a sudden.
>
> When Lord Buddha enunciated it, it consisted of the five principles — non-violence, truth, self-control, absence of greed and avoidance of intoxicating drinks. The intoxicating drinks referred to in the *Panchashila* were not mere tangible intoxicants, but also included mental intoxicants — those provided by all dogmas.

The principles of *Panchashila,* being based on an individual's understanding of his place in and relationship with society, acknowledge the existence of an individual not as an isolated entity but as essentially united to society. Peace in an individual cannot be obtained by either prayer or sacrifice but only by his being in harmony and accord with his environment. When his strivings disagree with universal tendencies around him there is great need for him to attune himself to the universe around him. It is in this sense, therefore, that Dr. Radhakrishnan speaks of another dimension to human existence and decries selfish isolation of the individual. Referring to the ancient Indian heritage on this subject, the Vice-President said that

> they in India believed that there was another dimension to human existence than the merely physical and intellectual ones. If they were not able to satisfy that spiritual dimension, to that extent, they were mutilated, dehumanized beings. It was, therefore, essential for them to recognize that there was a side to their character which was not satisfied with things as they were and which required them to transcend the existing order and bring about something different.

In these days of technical development when man has acquired the capacity and the technique to produce not only enough for his needs but more than his requirements, it is surprising that there should be so much discontent and conflict in the world. This unhappy state of affairs was discussed by President Rajendra Prasad during his recent tour of North Viet-Nam when, address-

ing the representatives of the *alumni* of six universities, he said (according to a report in the *Hindustan Times*) that material prosperity alone

> was not enough to make men either happy or better. It was time young men, stirred by idealism, looked for an answer, remembering the original purpose behind man's sufferings and ceaseless toil through the ages. In this connection he commended for their study the laws of life — the laws of love and truth — enunciated by Lord Buddha.

Adverting to the present world crisis, he urged that the only alternative to co-existence was non-existence and added that in the present context non-violence was the only way of creative co-operation.

> To many the call to non-violence might sound out of joint with the times. But in his humble view that was all the more reason why faith in the cardinal virtues of non-violence and truth must be resuscitated.

The potent value of non-violence was also rightly emphasized by Dr. Martin Luther King, the American Negro leader, in his recent address to the Indian Council of World Affairs in New Delhi when he said: "Our problems in the world would be much less if violence was not resorted to."

According to him, non-violence was not just "a passive do-nothingism"; it was passive resistance in an organized form. He was confident that non-violence could succeed even in totalitarian countries, where there were curbs on agitation, provided it was sufficiently well organized. Pure non-violence meant to him "something creative, something imaginative."

Expressing his conviction that the African people would adhere to the path of non-violence, he added:—

> Non-violence is not only morally sound but practical. We must honestly face the truth that the powers that be have all the arms and can use force.

He added that they would not have succeeded in bringing the colour bar to an end in Montgomery's public buses if Negroes had used violence. Asked whether economic pressure—such as the boycott of buses in Montgomery—did not amount to violence, he pointed out that the aim was to rouse the conscience of the opponent. "Our intention was not to put the bus company out of business, but to put justice in business."

Dr. King dwelt at some length on the three ways of dealing with oppression, namely, surrender to it and adjustment; violence against it and creation of hatred; or non-violent resistance. Expressing his preference for the last method, he observed:—

> It is not a method of cowards. It is a higher way — to stand up with courage realizing that soul force is better than physical force.... It seeks to win the friendship of the opponent rather than defeat him. In this process it may be necessary to non-co-operate and boycott. Non-co-operation with evil is as much a moral obligation as co-operation with good. To surrender to injustice is not the ethical way....
>
> The oppressed people must have the dignity to accept suffering without retaliating. They must be receivers rather than inflicters of violence....
>
> The day will come when all men will be free at last.

It is disquieting news that the morning papers bring us these days. According to a Reuter report:—

> Dr. James Van Allen, a key physicist in the Vanguard satellite programme, said in Pasadena, California, that America's Pioneer IV satellite now orbiting the sun had revealed radiation round the earth extended much farther than was previously thought. Dr. Van Allen told space scientists that of the two known radiation bands, the second has been found to extend from 8,000 to 55,000 miles into space. The inner band has been calculated as extending from 150 to 3,000 miles around the earth. Dr. Van Allen said Pioneer IV showed that the inner band was by far the more deadly and said men who tried to

rocket through it would have to be heavily shielded, or leave the earth over the Poles where radiation thinned out.

Reports of political crises and threats of nuclear wars of earlier months have now been capped by the disclosure of atom-bomb explosions in outer space, in the name of nuclear tests, which have resulted in the ringing about of the entire globe with bands of deadly radiation. To make the picture still worse comes the news of radio-active strontium falling in the stratosphere at a much faster rate than had been officially stated. Strontium 90, it may be noted, contaminates food and produces cancer and leukemia.

While recent scientific developments thus emphasize the peril facing humanity, the need for immediate cessation of all kinds of nuclear tests has now become more compelling than ever. But the latest developments have also complicated the chances of any agreement on stoppage of tests, as explosions in outer space cannot be detected except through the use of satellites. The inspection system which has so far been under discussion in Geneva, and even over which there has been no agreement, has no provision for detecting explosions above 30 miles. As *The New York Times* points out:—

America will now probably demand the incorporation of a space detection system in any East-West agreement to ban nuclear tests. This can be expected following the successful exploding of three American atomic bombs hundreds of miles above the earth, which the Defence Department confirmed yesterday. Officials in Washington have indicated that America would probably propose that an international inspection system should include satellites.... The effect of the American space-bombs is expected to introduce a new complicating factor into the already stalemated Geneva negotiations.

Science is not yet able to define with accuracy the maximum amount of exposure to radiation which an individual or a country can accept without serious genetic harm. As the safe limits have not yet been defined, every explosion which increases the amount of radiation in the world is necessarily a grave hazard. This point has been clearly brought out by a study group of international scientists convened by the World Health Organization. In its report the Group has warned that radiation is one of the agents which produce mutation in a wide range of organisms from bacteria to mammals and that additional mutation produced in man will be harmful to individuals and to their descendants. Pointing out that all man-made radiation is harmful to man from the genetic point of view, the Group has listed the man-made sources of radiation as follows:—

1. Artificial radioactive elements distributed by man in nature.
2. Radioactive material and technical arrangements producing ionizing radiation such as X-ray tubes and other particle accelerators and nuclear reactors.
3. Radioactive luminous compounds on watches and other articles in common use such as television sets. Although such sources are much less significant than those mentioned above, it was important that their existence should be recognized.

The holding of the Ninth Session of the All-India English Teachers Conference at Madras and a Seminar on the Teaching of English has once again focused public attention on the place English should occupy in our educational system and our national life. However much opinions may differ, there is broad agreement that there has come about a great deal of deterioration in the teaching of English in our schools and colleges in recent years, and that everything must be done to check this fall in standards and restore efficient teaching of English. Recent discussions, conferences, seminars, editorials and articles on the subject of English have established the fact that India cannot do without English.

Once it is felt that the country needs English, perhaps for long, to enrich her treasures of knowledge and to strengthen her ties of international relationships, it becomes necessary that a friendly attitude should be developed towards English and not a spirit of antagonism. A thoughtful patriotism, therefore, must guide the action of all those who determine the country's course in this important matter. This was rightly emphasized by the Vice-Chancellor of the Madras University, Dr. A. Lakshmanaswami Mudaliar, in his address to the Conference, as Chairman of the Reception Committee, when he declared:—

If educationists feel, with few exceptions, that today, the acquisition of knowledge and the inspiration that can be gained for furtherance of that knowledge can only be through an international language, it would be a retrograde step indeed, to discard such avenues on the ground of sentiment. It cannot be denied that English, today, is the language that makes it possible for Indians, generally, to obtain a wealth of information and to make their own contributions known to the world.

Deploring the tendency to use such expressions as "foreign language" or "national language" in a consideration of the purely educational aspects of the question in relationship to the present needs and demands of the country, Dr. Mudaliar continued:—

Taking all the circumstances into consideration and realizing deeply the urgent needs of the country at present and the methods by which such needs can be met, one is forced to the irresistible conclusion that we cannot, at this stage, afford to experiment with the possibilities of acquiring that knowledge in other ways. It ought to be our endeavour simultaneously to develop the mother-tongue, so that, by a process of evolution and in course of time the mother-tongue may be more and more utilized to acquire that world-wide knowledge and to gain for itself a position of vantage in the educational field. Even then, I feel that a knowledge of English [would be] vitally necessary to reinforce and revitalize some of the broader aspects of life.

Linguistic chauvinism is as much to be deplored as any other manifestation of intellectual jingoism, and the elder statesman, Shri C. Rajagopalachari, has once again emphasized this point in a special article to *The Indian Express* on this subject, in which he says:—

The place of English must continue to be what it has been these 200 years in schools, colleges and offices....

Can anyone deny that English is the window for modern knowledge so far as India is concerned? We must keep it open, fully open, if we desire to maintain and improve our position in the world.

A recent investigation on the progress made by literacy drives so far gives valuable details which, it is expected, will help in formulating a clear and well-tested system of adult education for the spread of literacy among the millions of adult illiterates in the country. The Research, Training and Production Centre of Jamia Millia was commissioned some time back jointly by UNESCO and the Indian Ministry of Education to evaluate the available reading materials for new literates. As a result of the tests carried on by this investigating team in a cross-section of new literates, it has been found, according to an article by Shri Surendra Balupuri in *The Hindustan Times*, New Delhi, that

as many as 22.7 per cent of the persons tested could neither read nor comprehend; 36.6 per cent could just read, but without comprehending; and only 40.7 per cent could both read and comprehend.

It has been found that this halting progress is mainly due to the wrong approach to adult education so far made by the authorities as well as by the educationists. It is stated that if the situation is to be remedied this outlook has to be wholly changed:—

We have developed an attitude of scepticism and of complacency; all born of lack of appreciation of the vital role of adult educa-

tion in the task of national reconstruction. For the very fact that we have been depending solely on drives conducted by fits and starts is a conclusive proof of our half-heartedness. Not only is suitable post-literacy reading material lamentably lacking, but there are hardly any methodically worked out syllabuses or scientifically tested primers and textbooks available, let alone specially trained teachers for adult illiterates.

It is strongly urged, therefore, that the present spasmodic system of running short-period literacy classes should be abolished, and instead regular permanent adult classes opened, with suitably trained teachers and pre-tested and pre-determined methods and courses of instruction. Assuming that a normal adult would take about two years to attain the achievement level of Primary Standard V, the investigating team has come to the following conclusion:—

The experimental classes will, therefore, run for a continuous period of 24 months at the end of which the entire project will be evaluated. In the light of that evaluation the scheme for the establishment of permanent adult schools in the country and the upgrading of the experimental schools to higher secondary level will be given final shape and submitted to the Government of India with a view to its incorporation into the regular educational structure of the country.

A welcome decision to stop the sale of opium in the country from April 1st this year was announced by Shri B. Gopala Reddi, Minister for Revenue and Civil Expenditure, Government of India, inaugurating the three-day session of the Third All-India Narcotics Conference in Hyderabad recently. He said:—

It shall be our persistent endeavour to make the policy of total prohibition in respect of narcotic drugs completely effective. In this matter, which is not only of internal but of considerable international significance, our approach will have to be courageous and our steps unfaltering.

It is gratifying to note that in this international fight against drug addiction, India has played an important role. Although up to the beginning of this century this country had a flourishing trade in opium, today it had dropped to the barest minimum intended to meet the requirements of exports for medical and scientific purposes.

The present decision to prohibit the system of sale of opium in the country is a natural corollary to the introduction of prohibition of liquor in some States a few years ago and is in fulfilment of yet another objective in the field of human welfare. It may be recalled that Article 47 of the Indian Constitution lays down as a Directive Principle of State Policy that the State should endeavour to bring about the prohibition of the consumption, except for medicinal purposes, of intoxicating drinks and drugs which are injurious to health.

Tracing the history of the control of narcotic drugs in the nineteenth century, the Minister stated that the problem had become a matter of international concern in recent years,

because of several reasons like the development of modern communications and intensification of international trade facilities, conditions of modern industrial society in which people were easily tempted to look to drugs for relief from stresses and the availability of refined active alkaloids and their derivatives. Drugs addiction was very widespread today, covering Asia, Africa, Europe and the Americas.

The connection of traffic in narcotics with misery and crime contributed to a growing conviction that the sale of narcotic drugs could no longer be viewed as a legitimate commercial activity, free from Government control. Public opinion demanded international action.

The United Nations has set up a Commission on Narcotic Drugs to examine the working of various conventions aimed at reducing the production of opium and other drugs in the world and limiting their consumption to medical and scientific purposes. India is a

permanent member of this commission and it is a matter for congratulation that she has been complimented many times by the United Nations on her vigorous efforts against illicit traffic in narcotics. The incorporation of the Indian system of control over the production of opium in the United Nations Opium Protocol of 1953 may be cited here as the most striking tribute paid to this country.

In addition to narcotic drugs, there are several other "tranquillizers" and "ataraxics" which threaten to become potential habit-forming drugs and, therefore, need strict control. This has been brought out in the seventh report issued by the World Health Organization's Committee on Addiction-producing Drugs, which says:—

Tranquillizers resemble the barbiturates and should be subjected to national control. Their continuing clinical use should be followed closely for an eventual evaluation of their relation to public safety. The consumption of barbiturates continues to increase. Barbiturates are habit-forming and in some circumstances can produce a drug addiction dangerous to public health. The Committee believes that measures to control barbiturates at the national level are sufficient at present but need close attention and in some instances definite strengthening.

In an annexe to its report the Committee says:—

Many authorities have expressed the view that all drugs which are used therapeutically for a central sedative or tranquillizing effect, to promote sleep, or to relieve anxiety may be habit-forming. Some drugs which are used for a central sedative or tranquillizing effect, may also be habit-forming. With both types the essential factor presumably is improvement in the sense of well-being. Habituation with these agents is not primarily or essentially an abuse, except that it may lead to unduly prolonged or excessive administration not related to symptomatic relief. Such excessive administration may result in physical dependence and development of a true addiction.

How the concept of secularism is frequently misunderstood is evident from some of the speeches made at the seven-day seminar in Karachi which was organized by the Pakistan Committee of the Congress for Cultural Freedom. This was attended by Orientalists and scholars from Canada, Ceylon, Hong Kong, Indonesia, Iran, Italy, the Lebanon, Turkey, U.K. and the U.S.A. According to a report in *The Hindustan Times* (New Delhi):—

An outright denunciation of secularism as the very negation of Islam and a plea to Muslim "apologists" to give up attempts to weigh Islamic values according to Western standards were the highlights of the discussion. Dr. Mahmud Hussain, head of the Department of History, University of Karachi, said there was hardly anything in the life of Muslims which has escaped a change under the impact of Western civilization. In dress etiquette, family life, manners and customs and even in matters of morality and belief, this change was evident. He denounced secularism as "the very negation of Islam" and pleaded for rethinking of Islamic ideals and values rather than renouncing them in order to rehabilitate Muslims religiously in the new social set-up.

Dr. Sayed Ali Ashraf, head of the Department of English in the University of Karachi, also criticized the increased secularization of culture in Muslim countries and the attempt of Muslim apologists to weigh Islamic values in the scale of present Western norms.

There could be a general acceptance of the statements of these two Professors if their plea were no more than that the traditional values of life should not be swamped in the process of secularization. But one must realize that a secular state need not be an irreligious state; for all that secularism means is that religion is not to be the determinant in politics. While all people are free to follow their faiths, the political life of the country must progress along non-denominational lines.

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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A CHANGE OF ATTITUDE

... all our troubles in life arise from ourselves, no matter how much they may seem to come from the outside; we are all parts of the one great whole, and if you try to centre your mind upon that fact, and to remember that those things that seem to trouble you are really due to your own way of looking at the world and life, you will probably grow more contented in mind. It is your own mind you should watch, and not the circumstances in which you are placed.

—W. Q. JUDGE

Kicking against the pricks hurts only the one who kicks. Moreover, the pricks seem to enjoy it, for being kicked, they keep coming back.... The thing to do is to take higher ground, mentally; read and think about high themes; regard only the good, the meaning and purpose of Life as a whole. If in earnest in this way, the evil is dissipated like the mists before the morning sun.

—ROBERT CROSBIE

THE STORY is told of a youngster who called out from her bedroom window to her playmates that she could not join them that evening for the usual games. On being asked: "But why?" she explained that Mother had said she was to stay in her room until she changed her attitude. "Well, then, hurry up and change it," retorted one child. "But I can't, I don't know how!" And after a few seconds she exclaimed: "Why, I don't even know what an attitude is!" At this confession another child became greatly alarmed and said: "Good gracious, then what will you do?" "I'll have to wait until it changes itself," was the reply.

Many adults are today like our youngster. They know not what is wrong with them and so cannot set about putting it right. They too are waiting for "it" to change, and while they wait they fret and fume and look outside for the cause of their misery, blaming life, Providence, circumstances

or others. They have yet to realize that not only are all obstacles and all difficulties of our own making, the results of our own errors, but our attitude today determines their value to us in the present. Our real environment is not in the outward circumstances but in our thoughts and mental habits, in our desires and our emotional make-up. It is the quality of these inner thoughts and feelings that reflects itself in the external environment, and that is why running away from his surroundings will not enable a man to escape his own self-made destiny or *karma*. The latter he carries with him wherever he goes, and will again produce similar circumstances in the new place. When this is understood, the only true and permanent remedy is also perceived, namely, that the change must be an inner one, a change of heart, a new orientation of mind, in other words, a change of attitude!

The crisis our civilization now faces is primarily a moral one. Our attitude to life, our viewpoints, have become distorted and must be set right. With all our worship of science we are fundamentally unscientific. We boast of our scientific achievements and we use the tools scientists have provided, test tubes and microscopes, television, penicillin, atom bombs and jet planes. But with all these scientific wonders we fail to apply the discipline of science to ourselves, to our viewpoints, our methods, our habits and our attitudes. We have remained ignorant of the basic law of all scientific knowledge, the impersonal facing of our problems, determined to seek the right solution. We have become "conditioned to failure." Not knowing where the cause of our troubles lies, we are resigned to going on as we are, to wait for something to happen that will somehow bring about a change.

The understanding of the dynamic effects of attitudes upon ourselves, our lives and the lives of others becomes thus a pressing need of this hour.

What are viewpoints? Much help can be derived by turning to ancient philosophy and recalling the six schools of Indian thought, the *darshanas*, each approaching reality from one point of view. While the six systems agree on certain essentials, each one sets forth its own special doctrine which flows from its own "attitude." And when this is accepted it should also make for real tolerance. There is, however, a seventh point of view, the inner, and it is here that the reconciliation of the six schools is possible. For that inner viewpoint is their synthesis and belongs to *Gupta-Vidya*, the Secret Doctrine.

In the oft-quoted Vedic story of the six blind men and the elephant we have a practical illustration of the importance of viewpoints. For, while it is usually interpreted to signify the blindness of ignorance, it can also denote the difference of approach. Each blind man projected his own

"picture" on to the elephant he touched. And this is true of every man. Each one of us reads and interprets the world outside on the basis of the contents of his consciousness. In that inner consciousness we have built a "picture" of what we believe this world to be and it is this image that we project outside. Also, like the six blind men, each of us is sure he knows the real world; he alone is right, all others are wrong. And yet we are not really seeing what is actually there but only what is there coloured, distorted or transformed by that "picture" we have projected. How many of our arguments and disputes would evaporate if we could only remember this! How ridiculous and truly "unscientific," as well as "unphilosophical," appear isolationism and provincialism, as also arrogance and intolerance, in this context! We need a little more humility and charity. And we need philosophical perception coupled with valiance and self-reliance.

Let us watch our own mind and correct our wrong viewpoints. Let us stop looking at life and its circumstances in the habitual egotistic way we have been doing, and, taking higher ground mentally, look at everything from a new viewpoint, that of the Self, the Divine *Avalokiteshwara*, of which we are but channels, placing our only faith, reliance and trust in Karma, the Divine Law; let us use every situation, however unpleasant or painful, as a means towards greater insight, deeper sympathy; and, while not abandoning our own intuitions, let us cultivate charity towards all, tolerance rooted in understanding. In other words, let us stop looking at life from a selfish viewpoint and begin to look at it from an unselfish one.

Thus gradually we shall begin to glimpse the meaning of the golden injunction: "Feel yourselves the vehicles of the whole humanity, mankind as part of yourselves and act accordingly."

NAMRATĀ

---

till all the sum of ended life —
The *Karma* — all that total of a soul
Which is the things it did, the thoughts it had,
The "Self" it wove — with woof of viewless time,
Crossed on the warp invisible of acts —
The outcome of him on the Universe,
Grows pure and sinless....

— EDWIN ARNOLD: *The Light of Asia*

THE VALUE OF COMPARATIVE STUDY OF RELIGIONS

[**Dr. Hendrik Kraemer** is one of the foremost authorities on the history of religions. He was for many years Professor in that subject at the University of Leyden and is the author of *The Christian Message in a Non-Christian World* and other works. In this article Dr. Kraemer defines his own conception of "comparative study of religions" and on that basis estimates its value. It was in 1875 that the second of the three objects of the Theosophical Movement called for "the study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study." H. P. Blavatsky in *The Secret Doctrine* demonstrates the importance of such study and also sets forth the ideal to be attained: "The true philosopher, the student of the Esoteric Wisdom, entirely loses sight of personalities, dogmatic beliefs and special religions." Only the attainment of that ideal will give a true vision of the Real.—ED.]

THE SLOGAN-LIKE AND AMBIGUOUS TERM "Comparative Religion" belongs, especially in Anglo-Saxon countries, to the modern *clichés* which enjoy a wide popularity and even authority in the usage of our time. In many publications, especially by people interested in religion and in a more harmonious relationship between the existing great religions, it is invoked as a decisive authority. I used the word "ambiguous" because such people use the term "Comparative Religion" with a more scientific as well as a philosophical connotation. These persons, who often have no scholarly, but only a general, knowledge of the results the Science of Religion has yielded, are justified in the double use they make of the term in so far as it is an undeniable fact that especially in the nineteenth century (the effects of which are still operative at the present time), the term "Comparative Religion" represented, with many famous scholars in this field, not only a definite field of scholarly research, but also a programme which was, clearly defined or wholly undefined, a definite philosophy of Religion. A definite philosophy, because they not only believed but pretended that this scholarly research was the surest, scientific way to determine the relative value and truth of the various religions. In the nineteenth century it was assumed that this scientific scaling of the various religions could be most successfully achieved within the scheme of the idea of Evolution. Since the belief in Evolution as the magic key-idea to the clarification and explanation of all human problems and phenomena has dwindled, it is the general idea of science, with its enormous prestige, as the only sure way of finding

and establishing truth which provides the complex phenomenon "Comparative Religion" with the authority to decide problems of religious truth and value; the more so, because one aspect of it, the disinterested "scientific" research into religions, suggests a greater confidence in the objectivity of its pronouncements than in the judgments of the particular religions in this matter, which naturally are considered to be prejudiced and consequently non-objective, a consideration evoking, in the dominant mood of thinking, instinctive distrust. This notion was also strengthened by the simple fact that "Comparative Religion" was an alternative name for the "*Science* of Religion," a term indicating all the branches which occupy themselves with one of the many aspects of the phenomenon "Religion" as investigated by scientific, *i.e.*, methodical and critical, research.

The writer has made the preceding remarks on the one hand to signalize the trends of thought and of use which are in vogue in relation to the comparative study of religions, and on the other hand to pave the way for the manner in which he proposes to use the term "comparative study of religions" and to define its value. His conception of "comparative study of religions" desists from any claim for "Comparative Religion" as being in some sense a criterion for determining the truth or untruth in the different religions, whether it be the ancient or so-called dead religions or the living religions. In his opinion this is not the business of any science, be it even the "Science of Religion." It is distinctly the business of the Philosophy of Religion or of Theology, whatever one may think of their degree of failure or success in this arduous undertaking. The writer is deeply convinced that no scholar in the field of religion, however much he honestly tries to be "objective," is able to approach his facts totally denuded of any so-called subjective inhibition. The main thing, however, is not whether he is entirely free of subjectivism, but that he sees two things clearly. First, that it is an unsolved problem (which cannot be solved by any science) whether in matters of religion, morality, etc., "scientific objectivity" is the best way to reach understanding; and, second, that "Comparative Religion" can in no sense claim to be the arbiter *par excellence* in determining Truth.

Having said all this the writer maintains that, taking this modest and realistic view of "Comparative Religion," its value nevertheless is very great. The writer, who has worked a large part of his life in this field, does not hesitate to say so. The facts speak loudly in this respect. "Comparative Religion" is one of the fruits of the enormous upsurge of the study of history in the nineteenth century, methodically and critically pursued, with increasingly refined methods. Religion as a special expression of man

was studied as never before. As this development was accompanied and partly caused by the constantly progressing opening-up of the world by the Western powers and the colonial partition of Asia and Africa, it branched out into various fields. Archæological excavations brought the glories and the religious and other texts of the dead ancient civilizations to light, and necessitated the decipherment of the ancient scripts in order to read and interpret the texts. Contact with the great civilizations of India and China, and with the Islamic world, opened the possibility of mastering the Oriental languages and exploring their vast sacred and secular literatures. A feverish activity set in, to understand and interpret these literatures and the religious ideas which dominated them. It is fair to say that alongside the Western political and economic penetration into and conquest of Asia and Africa, the Western Orientalists, mainly hidden in their study-rooms and manuscript-collections in the libraries, accomplished a spiritual conquest of imposing magnitude. It is amazing to see how many veritable linguistic and interpretative geniuses appeared in the nineteenth century. Already for many decades Orientals of great ability and fame also belong to this scientific army.

Coupled with this new conquest in knowledge and insight, there has happened something nobody had foreseen. As a result of this assiduous study there grew up a picture of the history and development of these Asian religions and cultures which had never existed before, neither in the West *nor in the East.* So the discovery and creative work of the Western Orientalists became also a *self-discovery* for the East to such a degree that it changed in most respects the picture they had of their own culture and religion, in depth as well as in breadth.

This is not the place to dwell upon the many consequences this had also for the growth of the political consciousness of the modern East. It may suffice to mention it in order to avoid a too bookish conception of "Comparative Religion" and of its value as if it only consisted in the creation of a band of expert scholars who only write, apart from many specialist studies inaccessible to the general reader, handbooks, popular or otherwise, which enable a wider public to get information on foreign religions. This conception of the value of "Comparative Religion," although it includes part of it, would be miserably shallow in the face of facts and present-day reality. Whether acknowledged or not, the value and significance of "Comparative Religion" consists, quite apart from its purely scientific aspect, in the fact that it has acted, unintentionally, as a ferment in the spirit of the East, which has led to the abolition of the colonial era, and not less as a ferment, at any rate in the West, in the general mind, producing a deeper

feeling of the relativity of all human opinions and convictions. This last ferment is a characteristic of the spiritual atmosphere of today and is as such to a great extent a by-product of the impact of "Comparative Religion." The scholars in physics have been rudely awakened out of their dream of living and working in an ivory tower for the disinterested search for scientific, theoretical truth, by the fact that the atom bomb has converted them suddenly into the people most responsible for the life and death of mankind. In other words, from "mere" servants of science they have become political and social factors of the first order. There is in the case of "Comparative Religion" a certain parallel, because in the present constellation of the world, its scholarly servants are not only producers of knowledge, but also, whether they intend it or not, very important moulders of the spiritual mood of today, not "hidden" but manifest "persuaders," to borrow a current term.

There is a third field in which "Comparative Religion" plays an important rôle. The nineteenth century witnessed the great endeavour which began to be made to investigate the life, the beliefs and notions, the institutions and customs, of so-called primitive peoples. In Anglo-Saxon terminology it is called Anthropology; in the terminology of Continental Europe it goes under the names of Ethnography and Ethnology. One of the chief results of this painstaking research in the cultures of illiterate peoples, which mainly possess oral and not written tradition and therefore have often been called "unhistoric" peoples, is that in these primitive life-systems not only is the core thoroughly religious, but nearly everything is religiously motivated. As a result of the work of explorers, of scientific expeditions and of missionaries, who enjoy the privilege of living for years in the midst of such peoples, we possess a vast documentation on the primitive peoples. The insight gained by accumulating knowledge and understanding has now led into new approaches to the subject, which go by the names of cultural sociology and cultural anthropology, which have supplanted the original names to a great extent. There is a great distance between Sir Edward Tylor's famous book *Primitive Culture* in the nineteenth century, which was for a long time the undisputed standard work in this field, and the works of great cultural anthropologists of the present time, as, for instance, Ruth Benedict and her book *Patterns of Culture.*

Also in this case of the primitive peoples it is quite evident that "Comparative Religion" not only contributes to a greater understanding and knowledge of the spiritual habits of these peoples, thereby satisfying our curiosity or facilitating our eventual contacts with them, but has a far wider outreach. More and more the value of "Comparative Religion" in

this particular field lies in its application to the practical but exceedingly important problems of how to govern peoples of this type, how to educate them, how to help them to adjust themselves more easily to the colossal changes which shake their whole system of life by the impetuous invasion of Western ways and institutions and threaten to crush them. Anthropology has acquired, again without originally intending it, a therapeutic or educative function and responsibility, without which a modern Government which has such peoples as subjects can only do harm. Here also "Comparative Religion" has assumed, or better, has blundered, into the rôle of moulder of the atmosphere and ferment of modern culture. The fact that in the last decades so many books have been written on primitive mentality, its constituent elements, its similarity to and difference from modern man, and the modifications this causes in the self-understanding of modern man, indicates the wide cultural implications "Comparative Religion" also has in its aspect of scientific research into primitive religion. And the writer should certainly not forget to point to the great influence primitive art, which is intrinsically religious, has on modern art, which often seeks for rejuvenation by immersing itself in primitive art.

What has been said up till now yields substantial reason to speak about the value of "Comparative Religion." Yet one very important observation should still be made. There has never been a time in which we *knew* so much about religion as now. There has never been a time in which trustworthy information about the religions of the world was so easily and profusely available. There has never been a time except ours, in which it was possible to acquire a fair knowledge and, what is infinitely more valuable, a fair idea and judgment about the content and intent of the living religions. This is mainly due to the assiduous work of the "Science of Religion" or Comparative Religion. It has also involuntarily created a proclivity to study a religion which is not our own, not with the intention or desire to condemn or refute it, but to understand it according to its own meaning and seek a fair appraisal of it. This is a spiritual asset of great value, and we owe it to "Comparative Religion."

This asset has still greater significance in the light of the fact that the different cultures and religions of the world enter into ever closer contacts, which require the search for a fair, sane and elevating traffic regulation between them. The peculiarity of our time is that this traffic regulation cannot, as often in the past, remain only a problem of philosophic speculation, but is and will become more and more an intensely practical problem, the solution of which demands great sagacity and a real passion for truth.

H. KRAEMER

THE IMMORTAL GURU NAGARJUNA

[THIS feelingly-written article is by the **Right Rev. Friedrich V. Lustig,** *in ecclesia* **Acharya Ananda Maitreya,** Estonian Buddhist High Priest and Deputy Sangharaja for Estonia, Latvia and Lithuania, who now lives in exile at the Great Shwedagon Pagoda, Rangoon, as disciple, assistant and secretary to the Buddhist Archbishop of Latvia, Karlis A.M. Tennisons, who recently contributed to our pages. The great Nagarjuna is indeed a mighty figure in Buddhist history, exoterically, as Patriarch, metaphysician and champion of the Mahayana; but also, says Madame Blavatsky, as one who founded esoteric systems upon the basis of what he received from the "*Nagas*," an allegorical representation of the secret school of Adepts.— ED.]

MAHACHARYA NAGARJUNA was one of the greatest Gurus of India after Lord Buddha Gautama Shākyamuni. Immense, indeed, is his contribution to the correct interpretation of Buddhist philosophy.

In his celebrated book *The Discovery of India,* Jawaharlal Nehru, the brilliant Prime Minister of India, says of Nāgārjuna:—

> He was a towering personality, great in Buddhist scholarship and Indian philosophy, and it was largely because of him that Mahayana triumphed in India.

The great Nāgārjuna brought light into blind alleys where darkness and confusion reigned supreme. And Pandit Nehru is correct in saying that Nāgārjuna brought victory to the Mahāyāna School of Buddhism on the subcontinent of India. However, it was not Nāgārjuna's intention to create a new philosophy. His intention was to present Buddhism correctly, *i.e.*, in the way Lord Buddha Gautama Shākyamuni wanted his Dharma to be presented.

The great Guru Nāgārjuna's system of Buddhist philosophy takes the middle course between existence and non-existence. The Master of immortal fame heeds the warning of Lord Buddha Himself against the two extremes of Eternalism (*śāśvata-vāda*) and Annihilationism (*uccheda-vāda*). And he presents Buddhism as a dynamic doctrine of Relativity, underlining the principle of Relativity in all his numerous works. He always insists it was Shākyamuni's original teaching—the middle way (in Sanskrit, *Madhyama Pratipāda*)—between positive affirmation and utter denial. And because of the emphasis laid on this middle path, Nāgārjuna's school of Buddhist philosophy goes by the name of Mādhyamika doctrine. Some Sanskrit scholars call it *Sarva-Śūnyatā-Vāda,* or "doctrine of universal relativity."

Nāgārjuna's was an idealistic theory of knowledge. He maintained that

to walk on the right path one must discard objectivity of concepts. To speak as if not speaking, to hear as if we had not heard; this is to live in Nirvāṇa while still in this world.

And what is the holy life?

To do kind deeds as though conferring no favour—this is living a Buddhist life, a holy life.

Saṃsāra the circle of rebirths and re-dyings, the place where we suffer, is a phantom show. It is unsubstantial as a dream-image. The Relativity, or *Śūnyatā*, of the great Nāgārjuna implies the non-existence of any uncaused or self-caused entities and phenomena. Or, to put it in simpler language, Nāgārjuna's gospel tells men of the non-reality of everything deemed by the ordinary mind to be reality.

And, as to Lord Buddha, Nāgārjuna asserts in his writings the indefinability and yet the reality of the Buddha. And he expounds his ideas with remarkable prolixity and persistence.

According to Mahāchārya Nāgārjuna, the state of Being admits of no delineation or formula, and the Real is only what is not dependent upon anything else. Single problems must not be seen in isolation; for only the Whole of the wholes is real.

The celebrated Guru Nāgārjuna was a Brahmin by birth. He is said to have been born in Vidarbha *circa* 150 A.D. His education was typically Brahmanical. And for this reason some scholars say that Nāgārjuna's famous works "betray familiarity with Brahman knowledge."

Nāgārjuna's style is unique. He presents a great number of bold, baffling and striking aphorisms. And his logic is destructive. The most important treatise of the great Guru Nāgārjuna is the *Mūla-Mādhyamika Śāstra*, or the *Prajñā-Mūla*. This work in four volumes made him the greatest figure in Buddhism after Lord Buddha Gautama Shākyamuni. It was translated into Chinese by the Buddhist High Priest Kumārajiva in 409 A.D. in the period of the Latter Tshin dynasty. Eight renowned Buddhist Masters wrote commentaries upon *Mūla-Mādhyamika Śāstra*, namely, the Guru Nāgārjuna himself, Buddhapālita, Bhāvya or Bhāvaviveka (a very gifted dialectician), Chandrakīrti (who lived in the seventh century), Devasharmā Gunashri, Gunamati and Sthiramati (who lived at Valabhi).

Nāgārjuna himself summarized the contents of the *Mūla-Mādhyamika Śāstra* in two brief statements of his theory, namely, the *Yukti-Ṣaṣṭika* and the *Saunyatā Saptati* (a short poem on Relativity with the author's own comment). The fundamental work of the illustrious Nāgārjuna contains about four hundred aphorisms divided into twenty-seven chapters.

The Buddhists who follow the Sanskrit Canon believe that during the

lifetime of Lord Buddha Gautama Shākyamuni his chief disciple Ānanda was the foremost exponent of the Māhāyana lore, but that several hundred years later it was the great Guru Nāgārjuna who brought glory to Māhāyana Buddhism and mercifully revealed the deeper significance of the treasure of the *Buddhadharma*.

Thus Nāgārjuna of immortal fame is believed to have produced a vast literature of the Prajñāpāramita, *i.e.*, "The Transcendental Wisdom," or "the means of arriving at the other side of wisdom," called by the Tibetans *Sherphyin* (pronounced Sherchin) and commonly divided into twenty-one books which, printed from blocks, fill a hundred pages each. Nāgārjuna maintained that Lord Buddha Gautama Shākyamuni taught the Prajñāpāramita esoterically sixteen years after His Enlightenment.

In Sanskrit there are five versions of the Prajñāpāramita, the longest containing 125,000 octosyllabic verses and the shortest recension 8,000 verses.

In the Chinese *Tripitaka* the Prajñāpāramita texts occupy a hundred volumes, all attributed to the illustrious Nāgārjuna. It took the talented translator, the Buddhist High Priest Kumārajiva, three years to translate these volumes into Chinese.

It would not be wrong to say that at one stage of Buddhism the Prajñāpāramita texts were considered by the Buddhists the most holy and valuable of all the canonical works; for the glorious Prajñāpāramita is said to be "The Source of Knowledge of all the Tathāgatas." It is immeasurable and infinite, and is the essence of the Great Vehicle of Salvation, the Mahāyāna. And even today more often than not a passing reference to Prajñāpāramita, this Perfection or Climax of Wisdom, conjures up in the Buddhist scholar's mind the lofty personality of Mahāchārya Nāgārjuna, the fourteenth of the Buddhist Patriarchs of India.

The great Nāgārjuna maintained that logic is incapable of solving the questions regarding what existence or non-existence really is. Nevertheless, he can be regarded as an expert logician, for he composed two treatises dealing with the method of negative dialectics usually employed by him, namely, *Vigrahavyavartani* or "The Refutation of Contrasts," and the *Vaidalya Sutra* and *Prakarana*, a self-defence of the celebrated Teacher against the charge of perverting logic. Nāgārjuna is also the author of the *Dasha-Bhūmi-Vibhāsa-Śāstra* in seventeen volumes. This work was translated into Chinese by the famous Buddhist High Priest Kumārajiva in the year 405 of the Latter Tshin dynasty.

A number of other *śāstras* and *stotras* are ascribed to Nāgārjuna.

The famous formula of the eightfold negation which leads to the

realization of Nāgārjuna's Middle Path is as follows:—

> There is no annihilation (*nirodha*), no production (*utpāda*), no persistence (*śāśvata*), no destruction (*uccheda*); no unity (*ekārtha*), no plurality (*nānārtha*), no coming in (*āgama*), and no going forth (*nirgama*).

It reads in Sanskrit:—

Anirodham anutpādam aśāśvatam anucchedam
Anekārtham anānārtham anāgamam anirgamam

The first line relates to time and the second line to space.

According to the great Guru Nāgārjuna, the nature of Nirvāṇa is such that it is without creation and decay. One may face Nirvāṇa only when all *prapañcas, i.e.*, attempts at particularization or definition, are given up. Complete disappearance (*kṣaya*) of all figments of imagination is Nirvāṇa.

I believe the philosophy of the immortal Guru can be best summarized thus:

The foundation of all is uncreated and independent, uncompounded and beyond Mind and Speech. Of it neither the word Nirvāṇa nor Saṃsāra may be used. To come to the realization of it is to be a Buddha, and not to realize it is to stray into Samsaric being.[1]

When one becomes a Buddha one will be able to see for himself that knowledge of Relativity (some translate it as "vacuity of things") is the real truth, or the ultimate truth (*tathatā*).

The great Nāgārjuna maintained that it is wrong to assume that entities can be produced out of conditions which are different from them. These are his words:—

> There absolutely are no things,
> Nowhere and none, that arise anew,
> Neither out of themselves, nor out of non-self,
> Nor out of both, nor at random.

And:—

> Neither non-*Ens* nor *Ens*
> Can have a cause.
> If non-*Ens*, whose the cause?
> If *Ens*, what for the cause?

Nāgārjuna, of course, never denied the reality of the undifferentiated experience itself. For him direct mystic intuition (*Yogipratyakṣa*) of the One without a Second, a direct, vivid consciousness, was a thing to be trusted, a very precious thing. Only direct mystic intuition can convey

[1] *Vide Shrichakrasambhāra Tantra*, edited by KAZI DAWA-SAKDUP. (Thacker, Spink and Co., Calcutta. 1919).

what is true, and this is unrealizable in concepts.

It may interest Westerners to know that there exists a remarkable similarity between the negativism of the outstanding British philosopher Bradley and the concept of the Middle Path of Nāgārjuna. But an even greater likeness can be seen between Nāgārjuna's views and the dialectical method of the great German philosopher Hegel, author of the book *Phaenomenologie des Geistes* (Phenomenology of the Spirit). In this book Hegel expresses himself as a genuine Mahāyāna Buddhist of the Mādhyamika School might. The basic ideas of the systems of the ancient Greek philosopher Zeno, the founder of the Stoic philosophy, of the French philosopher Auguste Comte and of the English philosopher Herbert Spencer also offer considerable resemblance in some aspects to Nāgārjuna's dynamic philosophy of Relativity or Non-Substantiality.

A man of extraordinary courage and endurance, Nāgārjuna, the Guru of undying appeal, immortalized himself by his wonderful achievements in the way of presentation of the Dharma. Having deep human sympathies, Nāgārjuna made most extensive tours throughout the length and breadth of India, literally from the mighty Himalayas to Cape Comorin, preaching his Middle Path and calling for the display of unity and solidarity among the Buddhists. His position in the history of Buddhism remains unparalleled. And as time passes on his importance will not diminish.

FRIEDRICH V. LUSTIG

THE SOURCE OF RELIGIONS

In an address to the World Conference of Religion and Freedom at Dallas, Texas, U.S.A., on April 18th (*Observer*, London, 19-4-59) Prince Bernhard of the Netherlands spoke of the hypocrisy of pretending that materialism is only to be found in Russia and China. There it comes in at the front door; in the West it slips in at the back. The only answer to materialism is living religion.

What makes religion a *living* reality?

...Religion, *per se*, in its widest meaning is that which binds not only *all* MEN, but also *all* BEINGS and all *things* in the entire Universe into one grand whole....

Thus, unity of everything in the universe implies and justifies our belief in the existence of a knowledge...showing the necessity and actuality of the connection of man and all things in the universe with each other...WISDOM-RELIGION.

It is from this WISDOM-RELIGION that all the various individual "Religions" have sprung.

Thus wrote Madame Blavatsky, in a significant article, "Is Theosophy a Religion?"

Until the existence of the Mother-Source of Religion is realized, will there not always be weak spots, or divisions, through which materialism can penetrate and enslave the devotees unaware?

THE MYSTICAL ELEMENT IN SHELLEY'S POETRY

[**Dr. I. A. Richards** is one of the most distinguished figures in the world in the study of English literary criticism and language. Several of his books are already classics of the subject, and his work has been of far-reaching influence. In this article he analyzes closely the *Prometheus Unbound* of Shelley, especially the haunting figure of Demogorgon, "coming as near as may be to serving as an image of the imageless," and brings out the importance of the Unapprehended in Shelley's mysticism. The first part of the article appears below.—ED.]

(For readers of THE ARYAN PATH I have assumed that copies of *Prometheus Unbound* would be within reach and that they would prefer a treatment which gives references rather than limits itself to what might be quoted.—I.A.R.)

I

THREE PASSAGES in *Prometheus Unbound,* if we linger with them till they reflect one another, can show us what it is in Shelley's best work that invites and justifies the description of a recurrent characteristic in it as "mystical." These three are the colloquy between Asia and Demogorgon (II, iv, 1-30), the transfiguration of Asia which follows (II, v, 6-47) and the account given by Prometheus in the renovated world of the role of Poetry and the Arts (III, iii, 6-63).

The strange figure of Demogorgon at the very heart of the play has naturally been the occasion of much discussion. We may, however, suppose that Shelley was well advised to leave him, whose name, on his own lips, is Eternity—together with his action in the overthrow of Jupiter, and his relation to

> The snake-like Doom coiled underneath his throne—

as indefinite as they are. He is a Presence of immense authority and his interrogation by Asia well represents our own obstinate questionings of whatever sources we can find. When therefore under her somewhat indocile pressure he replies, we will do well to take his words to heart:—

> DEMOGORGON: If the abysm
> Could vomit forth its secrets....But a voice
> Is wanting, the deep truth is imageless.

This is extraordinarily expressive, coming as near as may be to serving as an image of the imageless.

The opening of the scene should fully prepare us for this outcome:—

PANTHEA: What veilèd form sits on that ebon throne?
ASIA: The veil has fallen.
PANTHEA: I see a mighty darkness
Filling the seat of power, and rays of gloom
Dart round, as light from the meridian sun.

In reading this we should, I think, let Panthea's words represent what the two sisters jointly see. There is no hint anywhere in the play that she is to be regarded as especially purblind, however much she may be second to her great sister. I cannot therefore agree with Mr. Neville Rogers when he writes:—

> Asia's eyes can see more—"The veil has fallen," she cries. This means, in terms of the Veil-symbol characteristically grafted on to the Cave symbol, that she can perceive light bursting into the cave—the radiance, due to the lifting of the Veil by Prometheus' love, is imperceptible to Panthea.[1]

As we read on to the end of the scene we find Panthea's description of Demogorgon's ascent into the dark chariot of his hour fully accepted by Asia:—

watch its path among the stars
Blackening the night!
ASIA: Thus am I answered: strange!

Moreover, the spirit of that hour itself declares:—

the darkness which ascends with me
Shall wrap in lasting night heaven's Kingless throne.

There is nothing whatever in all this about light or radiance visible to Asia alone.

Surely this very darkness that the play is here presenting with some insistence is no strange thing in this connection—though we must take care, no doubt, not to confuse it with other darknesses, any more than we should confuse Demogorgon with other objects of meditation in the mystical tradition.

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[1] *Shelley at Work*, p. 156. Mr. Rogers thinks that Asia in Demogorgon's cave is being prepared for her coming union with Prometheus. But see Prometheus's words in Act I, lines 809-11:—

Asia! who, when my being overflowed,
Wert like a golden chalice to bright wine
Which else had sunk into the thirsty dust.

See also Panthea's last speech in Act I. The æther of Asia's transforming presence has long been mingled with that of Prometheus. She is, indeed, his *Shakti*.

Demogorgon, like Asia herself, and even Jupiter, is a "shadow," an "image": a representation partial and selective of that about which she has been questioning him. If, with Paul Tillich,[2] we suppose that "an unmythical treatment" of the unconditioned transcendent, "a language without symbols," is in some way possible, this negativism of Demogorgon can be taken as symbolic of that very treatment. Jupiter is overthrown not only because power has utterly corrupted him—

To know nor faith, nor love, nor law; to be
Omnipotent but friendless is to reign

—as Asia pronounces (II iv, 47); and not only because his continuance in office would destroy 'the soul of man" which

Yet burns to heaven with fierce reproach, and doubt
And lamentation, and reluctant prayer;

Jupiter has to go because he is a characterization, and a particularly vicious and poisoning characterization, of that which can in no way be characterized. *Neti, neti*; but, above all, NOT Jupiter. "Whereof one cannot speak, thereof one must be silent."[3]

Shelley knows what he is doing too well to set any substitute on Jupiter's throne. Not Demogorgon, not even Prometheus, can safely be accorded any such power. A few sentences from Tillich's essay mentioned above make an interesting commentary upon Shelley's celebrated atheism:—

> The divine beings and the Supreme Being, God, are representations of that which is ultimately referred to in the religious act. They are representations, for the unconditioned transcendent surpasses every possible conception of a being, including even the conception of a Supreme Being. In so far as any such being is assumed as existent it is again annihilated in the religious act. In this annihilation, in this atheism immanent in the religious act, the profoundest aspect of the religious act is manifest. (pp. 14-15)

Shelley's youthful pamphlet, *The Necessity of Atheism*, contained no more than a provocative agnosticism. His notorious "There is no God" ("Queen Mab," vii, 13) carried the note: "This negation must be understood solely to affect a creative Deity. The hypothesis of a pervading Spirit coeternal with the universe remains unshaken." No doubt, as he remarked to Trelawney, he used the word "atheist" as "painted devil to frighten the foolish, a threat to intimidate the wise and good." (We have,

[2] See, *e.g.*, "The Religious Symbol" in *Daedalus*, Journal of the American Academy of Arts and Sciences, Summer 1958, pp. 14-15, 20.

[3] WITTGENSTEIN: *Tractatus Logico-Philosophicus*. Final proposition.

I suppose, to imagine ironical derision marks around "wise" and "good" here.) "I used it," he goes on, "to express my abhorrence of superstition; I took up the word as a knight took up a gauntlet in defiance of injustice." Some of this may be Trelawney. But when, in 1816, in the album at the Montanvert and again in the album at the Hotel de Londres at Chamouni (and may be elsewhere) Shelley described himself, in Greek, as "democrat, great lover of mankind, and atheist," part of the explanation of a gesture that was to do him great harm may have been the perception soon to be embodied in Demogorgon.

In *Prometheus Unbound,* Demogorgon further embodies the offspring of Jupiter's union with Thetis: a union vauntingly described by Jupiter in lines which have a fascinating obverse relation to those with which—at that very moment—the Voice in the Air (originally Prometheus) is celebrating Asia's transfiguration (compare III, i, 33-47 with II, v, 47-71). The Numidian seps put by Jupiter into Thetis's mouth is a stroke of Shelley's satire which will be missed if we do not look the reference up in Lucan:—

> But a more sad death than that was before their eyes; and upon the thigh of the wretched Sabellius there stood a little Seps, which, hanging with its barbed tooth, he both tore off with his hand, and pinned with his javelin to the sand; a little serpent only, but than which not one is so sure a source of a bloody death. For the skin nearest the wound, torn off, disappears, and discloses the pallid bones. And now with open surface, without a body left, the wound is bare; the limbs swim in corrupt matter; the calves fall off; without any covering are the hams; of the thighs, too, every muscle is dissolved, and the groin distils black matter. The membrane that binds the stomach snaps asunder, and the bowels flow away; nor does just so much of the entire body as may be expected flow upon the earth, but the raging venom melts the limbs; soon does the poison convert all the ligaments of the nerves, and the textures of the sides, and the hollow breast, and what is concealed in the vital lungs, everything that composes man, into a diminutive corrupt mass. By a foul death does nature lie exposed; the shoulders and strong arms melt; the neck and head flow away.
>
> Not more quickly does the snow fall away, dissolved by the warm south wind, nor is wax influenced by the sun. Trifling things I mention, how that the body flowed away scorched up by corruption; this flame can do as well. But what pile has ever dissolved the bones? These, too, disappear, and, following the crumbling marrow, suffer no vestiges of their rapid destruction to remain. (*Pharsalia,* IX, 763-88)

Choice reading for Olympians. This Seps, ancestor to our word *septic,* is the very thing for Jupiter to identify himself with at such a juncture.

This arch-poisoner, who has been encouraging "heaven's winged hound," (1,34-5) with a kiss, when sending him out to tear up Prometheus's heart, hails Thetis as "bright image of eternity." Since it is Jupiter who is speaking, there is no reason to think she is that. (Plato's Demiurge in *Timaeus* (37D) creates Time to be "a moving likeness of Eternity" but no such parallels are in place here.)

On Demogorgon's arrival Jupiter is plainly taken aback by what moves towards him:—

Awful shape, what art thou? Speak!

The expected son and ally against the soul of man was not to be like this. Demogorgon replies:—

Eternity. Demand no direr name.

Neither this, nor the sonship to Jupiter which he acknowledges, nor his self-imposed exile with his father—

we must dwell together
Henceforth in darkness,

—make Demogorgon any the less baffling. But to be baffling, in fact, is his duty and business in the play. He and Jupiter fall together. It is true that Demogorgon makes a curtain appearance at the end of Act Four, lending his voice and authority to high prophecy, but as participant in the action he leaves with Jupiter, a cloud of impenetrable darkness to the end.

He has, however, in his colloquy with Asia added an affirmation to his denial. "It would avail nothing," he says (I, iv, 119),

to bid speak
Fate, Time, Occasion, Chance, and Change.

Among these, it may be noted, can be found both the Greek and the eighteenth century versions of Necessity—the label usually attached to Demogorgon: the Greek view making Necessity "the indeterminate, the inconstant, the anomalous," to quote Grote on the *Timaeus*; and the eighteenth century using the opposite notion of a fixed causal chain. Such powers are not responsible here, great though they are:—

To these
All things are subject but eternal Love.

This echoes what Prometheus has declared:—

Most vain all hope but love;

And Asia now assents, adding a comment of the deepest significance:—

of such truths
Each to itself must be the oracle.

Demogorgon's realm, it may be noted, is

Whence the oracular vapour is hurled up. (II, iii, 4)

Asia is showing in this her characteristic, and, I think, distinctly feminine independence. She is, throughout, quite undaunted by the "terrible shadow" confronting her. But then she herself, though she seems not in the least to know it, is the personification, the very incarnation, of the one thing not subject to Fate, Time, Occasion, Chance or Change: she is eternal Love.

She does not know it, and she is not in the least aware, in this scene, of what has really brought about Prometheus's triumph and the arrival of the defeated Jupiter's hour of doom. That triumph occurs as early as line 53 of Act I:—

> Disdain! Ah no! I pity thee. What ruin
> Will hunt thee undefended thro' the wide Heaven!
> How will thy soul, cloven to its depths with terror,
> Gape like a hell within. I speak in grief,
> Not exultation, for I hate no more,
> As then ere misery made me wise.

So early comes the turning point of this play. A reader who—as W. B. Yeats hoped his fellow students would—re-reads *Prometheus Unbound* "as a sacred book" would remember how Jupiter in his extremity will cry (III, i, 65-6):—

> Oh,
> That thou wouldst make mine enemy my judge,
> ...he would not doom me thus.

But of this redeeming, renovating change—the product of three thousand years of pain—Asia has not yet heard. At least, she has not yet taken it in. Whereas Jupiter, desperately pleading, can describe Prometheus as

Gentle, and just, and dreadless (III, i, 67)

Asia can cry of Jupiter (II, iv, 30):—

> Utter his name: a world pining in pain
> Asks but his name: curses shall drag him down.

She is three thousand years out of date. Those were Prometheus's feelings when he uttered the great and splendid curse at the time of his enchainment.

Asia's violent demands (II, iv, 29) upon Demogorgon, who displays a patience commensurate with his presumable foreknowledge, are both an echo of Prometheus as she had known him at their separation and the prelude to a lecture on the history of civilization with which she puts her pressure on Demogorgon. It succeeds, but she does not—even now—know

why. When Demogorgon ascends on his way to dethrone Jupiter, Asia is still wondering:—

Thus I am answered: strange!

What has not been revealed to her is soon revealed through her (II, v, 8). Panthea is the first to observe what is occurring: Asia is being transfigured.

PANTHEA: How thou art changed! I dare not look on thee;
I feel but see thee not. I scarce endure
The radiance of thy beauty.

Then follows a description of Botticelli's "The Birth of Venus" which was in the Uffizi Gallery, Florence, while Shelley, who took a keen interest in Italian paintings, was there in the fall of 1819.

Some good change [PANTHEA conceives]
Is working in the elements, which suffer
Thy presence thus unveiled.

Now comes the Voice in the Air (originally, it seems, that of Prometheus) which sings the passage of transfigured Asia, "Life of Life," to the release of Prometheus; and Asia's reply—closing (98-103) with the reverted account[4] of human life from old age to pre-birth

Through Death and Birth to a diviner day.

The "paradise of wildernesses" thus traversed leads to another paradise

Peopled by shapes too bright to see. (II, v, 108)

As whatever Demogorgon symbolizes is formless through extremity of darkness, so the vision of the Renovated World tends to become invisible, unimaginable, through radiance. Shelley has the wisdom and restraint not to attempt any but indirect descriptions. He knew that even a Dante must despair of words. As Beatrice tells Dante:—

> The river, the topazes that enter and come forth, the smiling flowers, are shadowy foretastes of their reality. Not that these things are themselves imperfect; but on thy side is the defect, in that thy vision cannot rise so high. ("*Paradiso*," XXX, 75–81)

So Shelley has to translate, has to find a language of dream, of indirect representation, for the reality he would lead us into.

I. A. RICHARDS

(*To be concluded*)

[4] This reversal may be an echo of Plato, *Politicus*, 270-73: the golden age returns when the pilot of the universe takes the helm again and then the direction of events is again reversed.

BELIEVING AGAINST THE EVIDENCE

[OUR esteemed contributor, **Mr. Claude Houghton**, gives us in this article a most timely message of faith in man's ultimate power to redeem himself. Despite all evidence to the contrary, we cannot and should not despair of humanity. The thesis contains much of real value to the spiritual aspirant. It points to the fact that "it takes a nature with some strength in it to sink very low, and that the mere fact of having the power to sink low may mean that the same person in time may rise to a proportionately greater height," as W. Q. Judge stated. And he adds: "That is not the highest path to go, but it is one that many have to tread." Let us cultivate great faith.—ED.]

IN the first chapter of *The Book of Job* there is a discussion between the Lord and Satan which has remarkable relevance to this day and age.

It will be remembered that the Lord praised the rectitude of Job in such extravagant terms that Satan became extremely irritated. Consequently Satan—who is no mean psychologist at his level—asked the Lord two most penetrating questions:—

> Doth Job fear God for nought? Hast not thou made an hedge about his house, and about all that he hath on every side?

As the Lord did not answer these questions, Satan added:—

> But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

The Lord did put forth his hand and the hedge which surrounded Job was totally destroyed. His security vanished.

Now it is certainly a fact that when all prospers with us—when health is good and affairs flourishing, when Security seems to surround us like a thick-set hedge—it is not difficult to believe that if all is not "all for the best in the best of all possible worlds," still the world is a very pleasant place, and as good as it can be, "human nature being what it is."

Job's security vanished—with the result that he was challenged to believe against overwhelming evidence. And the hedge which many people were certain surrounded them has been totally destroyed. There is no security in the modern world for anyone. It is the reason why Security has top-level priority in every discussion about international and home affairs. So now we, like Job, are called upon to believe against the evidence. That is, we have to deny that the facts are the Truth.

It is futile to disregard facts—and, today, extremely difficult, because facts of an unprecedented and apocalyptic nature blacken every horizon. Especially, the hallucinating fact that man now possesses the power to

destroy this planet. A cloud has appeared—a mushroom-shaped cloud—which is much bigger than a man's hand.

So, in our degree, we have entered Gethsemane. In our degree, we are confronted by the ordeal that challenged Christ. He could have had no doubt about the facts: on one side, He was menaced by the envenomed hatred of the Jewish "Establishment"; on the other, by the imperial might of Rome. Those were the facts, and they sent Him to the Cross. But, for Him, they were not Reality. They were of Time. Reality is the Kingdom of God. It is Eternal.

The facts are never the Truth. Facts are to the truth what dates are to history. They record events, but do not reveal the significance of those events.

And appearances are never the truth. Many of man's most revolutionary discoveries resulted from a refusal to accept sensory evidence as final. Judged by sensory evidence, the world is flat, and the sun revolves round it. To judge by appearances is to become another fettered prisoner in Plato's cave—for whom shadows were realities.

Life has been defined as a drama between the visible and the invisible. And, possibly, the nature of that drama is essentially revealed if we contrast the appearance of a man with his invisible activities.

Now all our thoughts, emotions, feelings, imaginations, reveries, dreams, fantasies, are *invisible*. All that belongs to our scheming, planning, secrets, ambitions, all our hopes, fears, doubts, perplexities, all our affections, speculations, ponderings, vacuities, uncertainties, all our desires, longings, appetites, sensations, our likes, dislikes, aversions, attractions, loves and hates—all are invisible.

It is true that we can deduce something about a man from his voice, mannerisms, silences, expression, habits, and so on. We may discern something behind the mask of appearance, but we can never witness the private unique drama perpetually enacted on an invisible stage. It is one reason why we should not judge. The nature of the secret battle is never known.

Karl Barth, in his *Epistle to the Romans*, has a notable passage relating to this inner, unique, invisible drama:—

> Men suffer, because, bearing within them . . . an invisible world, they find this unobservable, inner world met by the tangible, foreign, other, outer world, desperately visible, dislocated, its fragments jostling one another, yet mightily powerful, and strangely menacing and hostile.

It is incontestable that many aspects of this outer visible world do seem "mightily powerful and strangely menacing and hostile." Especially today. (So true is this that it is necessary only to become depressed in

order to be overwhelmed by a veritable Niagara of negativity.) For instance: contemplation of the international scene is not calculated to create serenity. Two immensely powerful nations, fanatically antagonistic, confront one another—the policy of each being determined by Fear. Yes, behind all the loudly-trumpeted idealistic slogans is Fear. One could extend the list of "strangely menacing" aspects of the modern world almost indefinitely.

Nevertheless, in every situation, no matter how desperate in appearance, what is frequently disregarded is the potentiality in that situation. This is recognized in the statement that "A great sinner is a potential saint."

There is a passage in one of George Macdonald's books which dramatically illuminates the potentiality in a situation that, judged by appearances, is wholly debased:—

> The true value of the study of abnormal development is, that, in the deepest sense, such development is not abnormal at all, but the perfected result of the laws that avenge law-breach. It is in and through such, that we get glimpses, down the gulf of a moral volcano, to the infernal possibilities of the human—the lawless rot of that which, in its *attainable* idea, is nothing less than the divine.

It is thought that the value of this passage is that the depths of a man's descent are indicative of the height to which he could attain, and that though evil is "energy enslaved," it *is* energy—and, therefore, capable of transformation.

It may well be that recognition of the potential in every situation, no matter how desperate-seeming, illuminates the strange statement that "Lucifer is nearer to God—by the whole height from which he fell—than the average man."

After all, can much happen—up or down—to the self-satisfied, self-important, self-hypnotized? Do they not belong to those who are "neither hot nor cold?" Is it not true that when the Prodigal Son returned to his Father's house, his experience was wider, richer, deeper, than that of his stay-at-home brother, who, probably, took his Father's house for granted? Surely the Prodigal, on his return, would be the greater "fisher of men," for they would see in him one who had known servitude and had attained freedom. In that "far country" he had known devastation. He had been a man with "no visible means of support." And yet, so relentless and so subtle, at every level, is the strife between the invisible in man and the visible world outside him that possibly the Prodigal Son did not remain permanently in his Father's house.

It is so difficult to keep "heights that the soul is competent to gain."

Perhaps it is not always realized that Vision makes the man to whom it comes a stranger in the outer, visible, alien world of appearance. He can never again be at home in it; because he has glimpsed a harmony which denies reality to the world of sensory perception. And so, for him, everything familiar—everything instinctively accepted, everything once desirable—becomes alien. Perhaps this is why Rimbaud wrote: *"J'avais été damné par l'arc-en-ciel."*[1] And it is certainly why Schiller cried: "Give me back familiar darkness! Take back Thy dreadful gift!"

What has to be realized is that Vision by its very nature cannot be permanent and, when it fades, the visionary rediscovers the actual world. And has to live in it—perpetually confronted by overwhelming sensory evidence that denies the validity of the Vision.

Every state of being has its own unique temptation and, presumably, the temptation of the saint is to doubt the reality of the Vision which revealed celestial harmony behind the flux, fury and insanity of the world of appearance. And his triumph is to believe against the evidence—the ever-multiplying evidence.

And yet, despite the sinister-seeming aspects of the modern world—the ever-tautening international tension, the menace of inflation, the tidal wave of crime, the internecine strife of professed allies, the perpetual cold war, euphemistically called Trade, the disease of "meaninglessness"—it is probably true that the potential in the world situation will prove more powerful than the negative forces which threaten annihilation.

There are several reasons why this may well be so. One is that humanity is "on trek"—in a strange region without signposts or familiar frontiers. Humanity is in extremity and the extremity of man is the opportunity of God, because extremity compels recognition of man's impotence and therefore prompts him to seek a deliverance from his predicament at a spiritual level. And this may explain the remarkable contemporary interest in religion—using that word in its widest connotation.

Another reason why the potential in the world situation may prove more powerful than the negative forces is that many-mansioned man not only does not live by bread alone, but cannot live by bread alone.

Finally, let us assume that the worst happens. Let us imagine that we become as mechanized as the machines we have created and that, therefore, life becomes as meaningless to us as it is to those machines. Let us imagine that we go to that "far country." Even so, eventually, when we come to ourselves, we shall, like the Prodigal Son, remember—rise up—and return.

CLAUDE HOUGHTON

[1] I had been damned by the rainbow.

INDO-VIETNAM LINKS THROUGH THE AGES

[**Shri H. I. S. Kanwar** was brought up and educated in Singapore and Malaya; he has served as a Commissioned Officer in the Indian Armed Forces and is now stationed at New Delhi. He contributed an interesting article on "Indian Culture in Indonesia" to our January 1957 issue. In this article he dwells on the happy history of India's cultural and religious influence on Indochina, which has been assimilated and made fruitful in a characteristic and charming culture by the original genius of that land.—ED.]

"TO KNOW MY COUNTRY," said the sage Rabindranath Tagore in his writings, "one has to travel to that age, when she realized her soul and thus transcended her physical boundaries, when she revealed her being in a radiant magnanimity which illuminated the eastern horizon, making her recognized as their own by those in alien shores who were awakened into a surprise of life." This could be appropriately applied to Vietnam, one of the lands in South-east Asia with whom India's cultural links date back to over 2,500 years.

Although ancient Hindu customs forbade emigration, they could not hold back the adventurers of Hindustan from going abroad to acquire first-hand knowledge of new lands and to preach the tenets of their creed. It may be said with some certainty that the desire to realize this was expedited by the rapid rise of the ship-building industry in ancient India.

An engraving on the *stupa* of Sanchi depicts a small boat sailing down a river, as also a royal ship having on it an empty throne. This may well be taken as one of the earliest references to shipping activity in India. That ship-building became a highly specialized art and a prosperous industry, thus providing adequate facilities for Indian seafarers to sail away from the shores of India, may be observed from the evidence available in the *Yuktikalpataru*, an ancient Sanskrit document whose origin dates back to time immemorial, which sets down in some detail the art and science of ship-building and allied subjects.

Tales of the pre-Buddhist period reveal instances of Indian ships sailing from the Ganges to Ceylon. In his treatise *Arthashastra*, Chandragupta's minister Chanakya refers to Indian vessels proceeding abroad, a contention supported in the writings of Megasthenes, the Greek envoy to Chandragupta Maurya's court over 2,000 years ago, who states that he found shipping activity not only on the Ganges and the Indus and their tributa-

ries but also their river mouths. Ancient Sanskrit accounts make mention of Indians experiencing dangerous voyages and shipwrecks in which many hundreds perished.

During the period of Ashoka the Great in the latter half of the third century B.C., groups of Indian traders and missionaries ventured across the Bay of Bengal to ply their trades in gold, ivory, rhinoceros horn, sloes and camphor, and to spread the Gospel of Gautama Buddha. After crossing the Bay, the seafarers sailed down the west coast of Malaya, steered through the Malacca Straits, and reached the scattered islands of the Malay Archipelago, whence they veered northwards soon to find themselves on the shores of a new land, which they referred to as Champa. As a matter of fact, the inhabitants they visited began to appreciate the doctrines of the Indian missionaries and Sanskrit scholars so much that they invited them to settle down in their countries, and by stages the inhabitants found themselves converted to Hinduism and Buddhism.

In the third century B.C., we hear of Indians visiting Indochina, including Funan, the Chinese name for a state then flourishing in Kamboja. Ptolemy, that ancient geographer and astronomer of Alexandria in the second century A.D., states that Indian colonists existed not only in Burma and Malaya but also in Indonesia and Indochina, a fact supported by contemporary Arab and Greek manuscripts which reveal that a regular maritime intercourse existed between India and South-east Asian lands.

According to various authorities on Oriental history, during the first thousand years of the Christian era there were four or five waves of colonization by Indian adventurers all over the East. Scattered as these colonies were, they were mainly situated at strategic points and trade routes. These settlements were given old Indian names. Thus Cambodia, as it is known now, was called Kamboja, which was a well-known town in ancient India, while Annam was called Champa (founded in the late second century), after its old namesake (modern Bhagalpur) in Bihar, whence the original people of Annam may have come. However, it may be stated that the earliest Indians to venture over the seas came from Bengal and Kalinga, and, since Andhra coins dating back to 200-300 A.D. bear the effigy of a double-masted vessel, it is reasonable to assume that latterly Indians went abroad from south-eastern India.

Ample evidence is available to show the high esteem in which Indians were held in Indochina. Contemporary documents state that one Kaundinya, described as an Indian Brahmin of great talent, settled down in Funan, where he accepted the hand in marriage of a beautiful Cambodian princess named Naginisoma. Further, for qualities of head and heart, he was

requested by the retiring monarch to succeed to the throne of Funan, which he did!

Incidentally Kaundinya's was not the only case of its kind, for an old Chinese manuscript records that "more than a thousand Brahmins reside there [in Funan]. The people follow their doctrines and give them their daughters in marriage. They read their sacred books day and night." These events may well be taken as the consummation of cultural and blood ties between the Indians and the Indochinese. What is more, it cannot be doubted that it was from India that Hinduism, Buddhism and Indian culture spread over Indochina, which in later days became an essentially Buddhist empire, and, as the people of Bali have stuck to Hinduism, the Indochinese once for all decided on Buddhism as their faith.

The early Indian Buddhist scholars established several institutions of Sanskrit learning, the most outstanding being at Angkor. Sanskrit was absorbed to such an extent into the life of the Indochinese that everything, even their musical instruments, came to be known by a Sanskrit name, and public recitation of the great Sanskrit epics was the order of the day, even as late as the seventh century A.D. The Khmer rulers also adopted the old Indian title of "*Varman*" after their names. In Kamboja, the alphabet was derived from a South Indian script.

A third-century document states that the ruler of Funan, during the course of an audience given to an Indian visitor, was much impressed by the latter's wonderful description of the existing conditions of life in India, as a consequence of which the Funan King despatched a close relative as his personal envoy to India, where on arrival the latter and his retinue were accorded a warm reception by the Indian ruler. During his stay as a royal guest, the Funanese was presented with half a dozen horses of Indo-Scythian breed as a personal gift from the Indian ruler to the King of Funan. This gesture of friendship further cemented the ties between the two countries.

In the fourth and fifth centuries, several famous Indian scholars visited South-east Asia, namely Shrijnan Dipankar, who met there Acharya Chandra Kirti, the eminent Buddhist scholar, and declared Shrivijaya to be the headquarters of Buddhist faith in the region; Prince Gunavarman, another Buddhist missionary, ventured from his native Kashmir in 420 A.D. to spread his gospel in Indonesia and Indochina, which he visited in 423 A.D. on his way to China; and there were others who followed them to continue their good work.

For over 1,000 years, Buddhism and Hinduism flourished side by side. Both acted as unifying forces, whence emerged the mighty Sailendra

empire of Shrivijaya which flourished in glory for seven hundred years. A great naval power based on trade and commerce, it reached its peak of power and influence in the eleventh century, when it held sway over Ceylon, Malaya, Indonesia, Indochina, Formosa, the Philippines and even a part of south-eastern India.

Since Kamboja was already a powerful state long before the Sailendras had consolidated their domains, to what extent Indochina came under their hold is debatable. It is clear, however, that Kamboja was fully independent in the ninth century, its empire existing until the close of the thirteenth century. It was King Jayavarman who established the Kamboja empire with his capital at Kamboja after uniting the smaller states with his own in the ninth century. The state religion was Mahayana Buddhism.

The ancient glory of Indochina, whose cultural parents were India and China, reads like a fairy tale. Subject to foreign incursions and mandarin exactions in the days of yore, Indochina emerged over a thousand years ago as the hub of a vast empire extending from the Bay of Bengal to the China Sea, prosperous and thickly populated. Under the rule of such great builders as Jayavarman, Suryavarman, Yashovarman and Indravarman, Indochina was covered with a wonderful network of roads, which have since vanished through the ravages of time, and much of the area through which they wound is now a wilderness.

By nature lovers of music, arts and crafts, this people erected colossal palaces and temples, whose architectural beauty is a match to those built during the same period in Indonesia and elsewhere. The Indochinese were ahead of others in South-east Asia in one important sphere. Alongside their temples, they put up buildings which they filled with choice Sanskrit manuscripts; but though the remnants of the former may be seen today, the latter are no more, perhaps having rotted during the disintegration of the empire.

Angkor, the capital of this vast empire, was called "the Magnificent City," in which flourished a million inhabitants. Behind the massive towers of mysterious Angkor, thrusting its ruins above the forests near the Tonle Sap, looms ancient Brahmin culture, which also influenced the Chams whose brick towers and a mere lakh of people are the only remnants of a once powerful kingdom. The enlightened kings and bonzes were influential in making the Khmer tribes civilized, and their culture spread even to the tropical jungles of Kamboja. The Indian Brahmins who sparked the native genius of the Khmers and the mandarin intruders from neighbouring China who lent their culture to the Annamese were not the only immigrants in Indochina. Indochinese ancestry can also be traced to the

mountains of Tibet, north-western India, the wind-swept plains of Mongolia and down south to the Malay Archipelago. A Chinese traveller visiting Angkor towards the end of the thirteenth century mentions its immense wealth, splendour and high standard of luxury.

All of a sudden, disintegration set in soon afterwards, and chunks of the empire were torn away by the Mongol emperors of China and northern intruders of Tibetan stock. The fall of the Khmers was expedited by their internal petty squabbles, as also partly by the silting up of the Mekong River, which converted the approaches to the city into marshlands and led to its abandonment. Even the jungle folk, whom the Cambodians looked after so well, especially by establishing *ashramas* or forest schools similar to those in old India, once more returned to their previous wild life, their numbers rapidly reduced by the prevalence of tropical disease.

Consequently little remains of the great and glorious Hindu civilization, except the charming and romantic court of Cambodia. But there are several historic monuments of Hindu architecture and sculpture, and a royal school of ballet dancing, whose sacred performances are a challenge to those of immortal Bali. The ancient Hindu temples were dedicated to Shiva and Krishna, whose complete life is depicted in stone sculptures in the Misong Temple; but the biggest Buddhist Temple is located in Dongduong, famous for its exquisite standing bronze Buddha, an exact replica of that existing in Amraoti in India. The sculpture of all temples is Gupta in style, and from its detailed nature it is evident that Indian Brahmins supervised its construction.

Angkor Vat is to Indochina what the Taj Mahal and the Sanchi Stupa are to India, a living memory of the Khmer genius which produced it in the twelfth century in the reign of the "Varman" kings. About a furlong in length and 270 yards wide, the main temple is formed in terraces one above the other, and has five towers of which the centre one takes the form of a lotus-bud and rises over 200 feet in height. As elsewhere, the sculpture of Angkor Vat predominantly depicts stories from the *Mahabharata* and the *Ramayana* and of the incarnations of Vishnu and other Hindu deities. Every inch of stonework is finished to the smallest detail.

The environments of this great edifice, the largest of its kind in the world, comprise a vast area of mighty ruins and artificial tanks and pools. Life-size elephants sculptured in stone figure along the whole length of one terrace. The five gates are also in the form of elephants picking lotus flowers with their trunks; another favourite subject of sculpture here is that of female dancers and goddesses, whose marvellous dress and postures are to this day adopted in all dances and rituals in Indochina.

The greatness of Angkor has been praised to the skies by authorities on Oriental sculpture, most of all by Osbert Sitwell, who expresses himself thus:—

> Let it be said immediately that Angkor, as it stands, ranks as the chief wonder of the world today, one of the summits to which human genius has aspired in stone, infinitely more impressive, lovely, as well as romantic, than anything that can be seen in China.

Since Khmer culture existed when the Hindu adventurers and Buddhist missionaries from India arrived in Indochina to introduce Indian culture, Indians had no alternative but to merge into the local population. Thus, it would be incorrect to say that they came to fill a vacuum. There was a fusion of cultures, from which arose a new one comprising the best of both, with the Indian influence predominating. The art of Indochina is actually a mixture of Hindu-Buddhist and Indo-Khmer arts which have been used to express the ideas deeply rooted in the native ancestor cult. It was but inevitable that, initially, art in Indochina should have been predominantly Indian in character, but later it gradually adapted itself to native ideals.

And thus, since the earliest times, Indochina has been influenced by Indian culture, which pervades the life of the people in every sphere. One of the most befitting tributes to the influence of Indian culture in Indochina has been paid by Doctor Quaritch Wales, the noted archæologist, who says:—

> When the guiding hand of India was removed, her inspiration was not forgotten but the Khmer genius was released to mould from it vast new conceptions of amazing vitality different from, and hence not properly to be compared with anything matured in a purely Indian environment.... It is true that Khmer culture is essentially based on the inspiration of India, without which the Khmers at best might have produced nothing greater than the barbaric splendour of the Central American Mayas; but it must be admitted that here, more than anywhere else in Greater India, this inspiration fell on fertile soil.

H. I. S. KANWAR

NEW BOOKS AND OLD

"MULTIPLY BY INFINITY"*

JOHN SOMERVELL HOYLAND ("Jack"), Quaker prophet, teacher and good companion, died in his seventieth year in October 1957. Mahatma Gandhi was eighteen years his senior; their meeting in England in 1931 was one of the really significant encounters of Jack Hoyland's career. Hoyland himself was eighteen years senior to Reginald Reynolds, his own friend and Gandhi's, who has now written a short biographical study. His little book was published in 1958, but before the review copies had reached India Reginald Reynolds too had finished his earthly task.

Reginald Reynolds loved Jack Hoyland, and he writes with a warmth, vivacity and understanding born of clear-sighted, unsentimental but admiring love. Both men had met Gandhi during the same period. Reynolds, on his first visit to India as a young man, had carried a letter from Gandhi to the Viceroy, Lord Irwin, which played its part in the Gandhi-Irwin Pact and opened the way for Gandhi's visit to England. Jack Hoyland met Gandhi at Woodbrooke, the Quaker College near Birmingham. From that time the two English Quakers shared the same concerns; both wore themselves out in the cause of justice. the service of suffering, the tasks of peace.

This is how Reynolds writes of the links between Gandhi and Jack Hoyland:—

> These two men are coupled together forever in my mind.... Jack knew... that (in such a struggle as Gandhi undertook in the last two years of his life) death was not defeat... the years between Gandhi's death and his own were to be the most fruitful of all... as though he had felt some part of Gandhi's burden fall upon his own strong shoulders.... Both... grew steadily more radical with the passing years... but I believe the closest link between them was a sense of urgency, combined with that serenity which comes only to those whose confidence is in things eternal. Each of them grudged time wasted when so much was to be done... both with an eye on the pendulum. But in neither man was there any panic.... They could see beyond human wickedness and folly the power and the glory of God.

Here, as often in the course of this booklet, Reginald Reynolds not only gives us a pen-portrait of his friend, but also reveals himself; he writes with passion and eloquence because the work he writes of was part of his own life, because he himself was fired by the same enthusiasms. Therefore in writing of the man he loved he has also written his own memorial. To read it is to be brought into touch with what Christians call "the Communion of Saints," the secret, hidden ways in which one lovely awakened soul touches and kindles another.

There was, for example, the hidden inspiration of Jack Hoyland's parents. The memory of his cheery, saintly mother was an abiding power in his life; his father had the strong, selfless love that respected his children's freedom and their right to their own experience — "Let them run their heads against a brick wall if they want to," he would say. In later years it was possible for Jack to think of God as being "even as my father was, yet

**John Somervell Hoyland.* By REGINALD REYNOLDS. (Quaker Biographies. Friends Book Centre, London. 98 pp. 1958. 3s.)

infinitely more," as he prayed for wisdom in dealing with his own children. In one written prayer in which he thanks God for his father's "genius for friendship, gentleness, and tenderness in strength," he asks grace "that some day my small child may say one-tenth of this about myself." When that small child grew up, she typed three words at the bottom of her copy of that prayer: MULTIPLY BY INFINITY.

Take another "hidden link." Jack Hoyland was educated at the same school (King Edward's, Birmingham) where Deenabandhu Charlie Andrews had studied sixteen years before. Hoyland, like Andrews, received there a fine classical education; Hoyland, like Andrews, found lifelong spiritual nourishment in the Greek classics and the Greek New Testament, especially the *Gospel according to John*. And, at the same time as Andrews, a man of thirty-three, was leaving behind the assurance of a brilliant and comfortable Cambridge career to take the place in India of a friend who had died of cholera, Jack, a boy of seventeen, athletic, popular, Captain of the School, was risking what all boys hold so dear, his good name among his schoolmates, by refusing for conscience' sake to join the school branch of the National Cadet Corps. That shows a fine quality of moral courage. What faithful, unknown teachers, and older friends, shared in the awakening of these boys' minds and the kindling of their spirits?

Jack Hoyland spent the greater part of sixteen years (1912-28) working as an educational missionary for the Quakers in India. He had married at the beginning of this period, having invited his wife to join "a partnership of sacrifice." During the deadly influenza epidemic of 1918-19 he was leading High School boys in heroic medical services in the stricken jungle villages; a few years later there was another grim battle against famine and cholera in Mandla. The "partnership of sacrifice" was real; the young wife died of enteric after less than six years of marriage, and in Mandla a second gallant woman shared his dangerous days. In this service also Jack and his bands of plucky students were following where C. F. Andrews had led; today, when "social service" is on everyone's lips, we need to capture afresh their steadfastness and courage.

Jack drove his body beyond its endurance, and in 1928 he was obliged to go back to England. But his experience in India had marked him deeply, and it is at this point, when he and Gandhi had not yet met, that Reginald Reynolds draws another revealing parallel between them. Neither, he writes, had any "small talk"; both Hoyland and Gandhi attracted others and aroused their lasting enthusiasm by "faith, contagious purpose and a riotous sense of fun." These same qualities marked Reginald himself, as all know who felt his inspiring comradeship.

From 1930 onwards Jack Hoyland was teaching at Woodbrooke, Birmingham. Reginald Reynolds, back from India, was throwing himself into the "No More War" movement, with a growing realization that no political and economic actions for justice and peace could be really effective unless they were backed and inspired by new spiritual insights and energies. Gandhi in India was working out in more and more radical fashion the claims of true *Swaraj* upon the individual and society. During this last quarter of a century of the lives of Hoyland and of Reynolds, they shared (among much else) two experiences of special significance which make them part of the world-wide movement of thought and experiment of which Vinoba Bhave, following Gandhi, has become the leader.

The first experience is that of the sacramental nature of shared and selfless manual labour. Both Jack Hoyland and Reginald Reynolds threw themselves heart and soul into the work-camp move-

ment, and under their leadership international work camps for young people realized much of their rich spiritual potentiality. These two men, no less than Gandhi and Vinoba, discovered for themselves the spiritual joy of physical work — of handling a saw and "driving a fork into the good earth." They found in their own experience the truth of the mystical words of Christ:—

> Raise the stone and thou shalt find Me;
> Cleave the wood and I am there.

One of the most moving pictures in the book is of Jack in old age, no longer able to swing an axe or a spade, still going to work camps to do the dull jobs of washing vessels and cutting vegetables, so that younger folk might enjoy the creative fun of the "real job."

The second common experience is of the reality and depth of a fellowship of the Spirit which transcends time and place and is victorious over death. Reynolds describes how Jack would note in his diary the times when any friends of his were to be engaged on tasks of special importance or difficulty, so that he might not fail to uphold them, in the hidden fellowship of the Spirit, by loving and concentrated thought. This is the life to which Vinoba refers when he reminds us that we are other than our bodies, and this is what Reginald reverts to in a paragraph that reveals his own faith no less than Jack's:—

> There is a whole life of Jack Hoyland which nobody can ever write, because it was not bounded by time or space, or known to others, except in brief glimpses... it was one of his personal desires to visit Assisi (sacred to the spirit of St. Francis). By all accepted standards the visit never took place....And yet, like Tolstoy's pilgrim, who never reached Jerusalem because there were too many people on the way who needed his help, I think Jack *did* reach his goal in that life which nobody will ever write.

To reach such a record is to feel that the spirit which shone in these particular lives is indeed to be "multiplied by infinity," and that no man can ever calculate how far their influence may go.

MARJORIE SYKES

The People's Plato. By HENRY L. DRAKE. (Philosophical Library, New York. 633 pp. 1958. $ 7.50)

To popularize Plato is one of the worthiest things that a philosopher can undertake, and that for more reasons than one. Though often branded as a mere idealist, occupied with "forms" as such, Plato insists on the relationship of these to the workaday world, and on the relevance of belief in "higher things" to the mundane concerns of the ordinary man. More important than this, he is perhaps the only great philosopher to have worked out this relationship in detail. To him, as to Indian thinkers, philosophy is a way of life, and at that the noblest—and he tries to show why. What is more, Plato can be sauce for the goose and also for the gander—persons of diverse tastes can enjoy his writings for diverse reasons.

The popularization of Plato can be done in two ways. First by translating any or all of his works into easy contemporary idiom; or, secondly, by providing a "digest" of his work, rearranging the contents of the various dialogues, omitting what is repetitious or inessential in the argument and thereby knitting his thought into a coherent whole. Cornford followed the former course; Mr. Drake adopts the latter. This work is not simply another version of a familiar work (as Cornford's *Republic*); "it is a complete reorganization of the Dialogues so that all related material is arranged sequentially," moving from the more simple in thought to the more complex.

The work is divided into four Books. The first deals with Socrates, his life and his attitudes to such vital issues as immortality, morality, marriage and education. The second is devoted wholly to Plato's views as expressed in the *Republic*; the author considers their subject to be the "Conquest of Self" and includes treatment of the search for justice, the theory of the State and education, the place of women in the State, the philosopher-king and the perversions of the good State. The appropriateness of the general title of this Book is not quite clear to me. The third Book covers the dialogues which speak of the creation of the universe, God and gods, the sinking of Atlantis, judgment after death, the nature of knowledge and the place of pleasure and wisdom. The last Book, entitled "Man's Neglected Heritage," contains Plato's thoughts and sayings on life and philosophy and other miscellaneous topics.

By and large, as would be obvious from the above, this is Plato adroitly and successfully abridged and simplified to suit the convenience of a reader who has a taste for intellectual adventure. The breaking up of dialogues into sections, each with a heading, makes it easy to follow the argument, and appreciate the sequence of ideas. This perhaps cannot be said of the first and the fourth Books, in which the topics do not always seem to follow a logical order, but sprout from anywhere. One could also cavil at some interpretations offered—as when Ideas are spoken of as "powers which direct the perfecting of mankind." Yet one does not think of these things when reading the work — one is rather conscious all the while of Plato, the seer and philosopher, and the wise things he said. In trying to popularize him, Mr. Drake has made Plato live again as a prince amidst an intellectual aristocracy, the men of gold; and well may he be proud of his excellent achievement in this labour of love.

A. K. JIANDANI

The Greek Philosophers. By REX WARNER. (A Mentor Book. The New American Library of World Literature, New York. 238 pp. 1958. 50 cents)

The origins of many things that are valuable in modern Western civilization are to be traced to the ancient Greeks. Not the least important is the intellectual vitality, the vigour of free and fearless thinking, that characterized the Golden Age of Athens. The book is a valuable effort to give the reader a compact account of the life and work of a series of philosophers, from Thales of Miletus down to Plotinus of Alexandria, who, during a span of nine centuries, achieved discoveries in cosmology, metaphysics, astronomy, mathematics, ethics and political philosophy in addition to developments in literature and arts which have been the admiration and model of the modern world.

This work is all the more valuable for a judicious selection of complete extracts from the writings of the philosophers studied. Here is a book which does not give the reader a second-hand narrative of what the thinkers did but provides a direct approach to some of the best achievements of the Greek genius. The astonishing fertility of mind of a small nation of antiquity surrounded by a world rightly termed barbarian and the achievement of a rational outlook and a limitless power of inquiry have been responsible for the great efflorescence of the human intellect witnessed in the modern world in Europe during the last three and a half centuries. This book provides "a stimulating body of thought, a remark-

able record of man's never-ending effort to explain the world through the use of reason."

D. GURUMURTI

David Hume. By A. H. BASSON. (A Pelican Book. Penguin Books, Harmondsworth, Middlesex, England. 183 pp. 1958. 3*s.* 6*d.*) Received through the courtesy of the British Council, London.

This little volume is a valuable addition to the Pelican series devoted to the history and problems of philosophy. Mr. Basson gives an interesting account of Hume's life and personality and deals with almost all aspects of Hume's thought. Hume was appreciated more as a historian by his contemporaries than as a philosopher, and only when the perusal of his thought awakened Kant from his "dogmatic slumber" did he gain the reputation of a thinker to be seriously reckoned with. Now it is realized more and more that the Scottish philosopher is not without original ideas on the problems of morality and religion, and he may fairly be called the true precursor of modern analytic thought. Mr. Basson's exposition amply confirms this judgment. It is in the fitness of things that the writer should consecrate a whole chapter to the sceptical philosophy which is so closely associated with Hume. The nature and meaning of scepticism is dealt with both in its historical context and in its relation to Hume.

No one can deny Hume's acumen and analytic power. But philosophy is more than analysis, and the associationist psychology with which Hume worked is anything but adequate to grapple with the mystery of self and the problem of causality. What is wrong with British empiricism is the fact that its concept of experience is extremely narrow and is only an artificial product of a psychological theory. But, whether we agree or not with Mr. Basson's approach to philosophical problems or with the conclusions at which Hume arrived, this new introduction to Hume's thought is very instructive and informative indeed. We may safely recommend it to every student of the history of philosophical ideas in the West.

S. VAHIDUDDIN

The Cultural Heritage of India. Vol. I: The Early Phases (Prehistoric, Vedic and Upanishadic, Jaina and Buddhist) Edited by S. K. CHATTERJI, NALINAKSHA DUTT, A. D. PUSALKER and NIRMAL KUMAR BOSE. Introduction by S. RADHAKRISHNAN. (The Ramakrishna Mission Institute of Culture, Calcutta. lxiv+652 pp. 1958. Rs. 35.00)

The three volumes of the *Cultural Heritage of India* first published in 1937 were acclaimed with great delight by lovers and scholars of our ancient Indian culture throughout the world. The need for a revised and enlarged edition of the volumes was increasingly felt by the publishers during subsequent years. Accordingly the Ramakrishna Mission Institute of Culture, founded in 1938, launched their scheme for such an edition in five volumes and with the co-operation of a band of competent scholars and editors, as also with the financial support of our national Government, brought it to fruition. Vol. III (the Philosophies) and Vol. IV (the Religions) and the present volume amply show the capacity of all concerned to organize and conduct co-operative research in history, philosophy, religion, the fine arts, the exact sciences, economics, politics, literature and sociology and allied subjects.

Part I of the volume before us con-

tains five articles dealing with the background of Indian culture. Part II gives us a glimpse of pre-historic India in four articles. Part III discusses in twelve articles all major problems connected with the Vedic civilization (culture, religion, society, philosophy, rituals, etc.). Part IV also contains twelve articles and is devoted to Jainism and Buddhism (sects, history, precepts, philosophy, ethics, *Karma*, *Nirvāṇa*, etc.).

Both in quality and quantity the present volume maintains the high standard of critical scholarship noticeable in the two volumes published earlier by the Ramakrishna Mission Institute of Culture. The death in 1956 of my revered friend Dr. H. D. Bhattacharya, who edited those volumes, was a great loss. I am, however, happy to find another eminent scholar, Dr. A. D. Pusalker, on the Editorial Board of this volume. This volume tells in an admirable manner the story of the way in which the foundations of our culture were laid early and how, later, on these firm foundations our ancestors built up a magnificent edifice which is everlasting, as its bricks are cemented by the unity of spiritual experience.

In closing this brief notice of a volume of great scholarly merit we congratulate heartily its authors, editors and publishers upon their splendid success in executing their well-conceived project which redounds to the name and fame of the Ramakrishna Mission.

P. K. GODE

The Heart of India. By ALEXANDER CAMPBELL. (Constable and Company, Ltd., London. 333 + vii pp. 1958. 18*s*. 6*d*.)

It is sad that this new travel book by a *Time* and *Life* correspondent should be in the worst tradition of Kathleen Mayo. The author paints a picture of modern India in which widows immolate themselves on their husbands' funeral pyres with the full approval of their families!

If only half the things Mr. Campbell writes about his Indian travels are true, the Asians deserve his sympathy rather than his ill-concealed contempt. Shown round an Indian village by the development officer, whom the author describes as a "Congress wallah," the unfortunate official happens to remark, "I hope you will not be too hard on us; there is so much to do, and so few qualified people to do it; but we have really begun to build. . . ." Mr. Campbell's reaction is to observe: "He was begging for a word of praise, a pat on the back." This development officer, Shri Sewa, has the distinction of being the only Indian Congress worker to have wrung a word of reluctant "goodwill" from Mr. Campbell during his entire tour of the country.

The author dislikes Peace Conferences intensely, especially if Chinese or Uzbekistan delegates happen to be present. The Indian photographer who dares to take a photograph of a Soviet playright at one peace conference is sharply described as having "frayed shirtcuffs." Prejudice carried to this extent is pathological, and causes one to distrust many things in Mr. Campbell's book which are very likely true.

His pages on the recent troubles in Pakistan have the appearance of authenticity, but they deal with a region of which the present reviewer knows little. India, which I know well, is grossly misrepresented in this book.

It is amazing to find an American who, in 1958, considers a cummerbund and black tie essential to seeing India. So superficial a writer cares nothing for the heart of the people, and confesses himself embarrassed when an Anglo-Indian bares his soul to him.

Mr. Campbell's previous book was *The Heart of Africa,* a title taken from that great and wise traveller, Schweinfurth, whose civilized approach to others enabled him to see humanity and nobility even in Congo cannibals. Has it occurred to Mr. Campbell that the day may not be far off when it may require a great and wise traveller, indeed, to discover humanity and nobility in American correspondents of *Time* and *Life*?

DENNIS GRAY STOLL

Mohan-Mala. A Gandhian Rosary. (146 pp. 1959. Re. 1.00); *India of my Dreams.* (339 pp. 1959. Rs. 2.50); *Panchayat Raj.* (41 pp. 1959. 30 *naye paise.*) Compiled by R. K. PRABHU. *A Gandhi Anthology,* Book II. Compiled by VALJI GOVINDJI DESAI. (95 pp. 1958. 50 *naye paise*); *Women.* By M. K. GANDHI. (111 pp. 1958. Re. 1.00); *Homage to the Departed.* By M. K. GANDHI. Compiled and edited by S. B. KHER. (208 pp. 1958. Rs. 2.50.) (All Navajivan Publishing House, Ahmedabad.)

Shri R. K. Prabhu is an adept in the art of editing anthologies. He has now added three new compilations to those published previously. These have been evolved from Gandhiji's varied voluminous writings. *Mohan-Mala* is a rosary of 366 "Pearls of Thought"—one "pearl" for each day of the year, including the leap year. As such, it can be used advantageously as a manual for daily meditation.

India of my Dreams, a thoroughly revised and enlarged edition, consists of passages from Gandhian literature, all converging on a picture of the country of his vision—a country

> in which the poorest shall feel that it is their country in whose making they have an effective voice, an India in which there shall be no high class and low class of people, an India in which all communities shall live in perfect harmony.

Panchayat Raj is a kind of a mirror to the many-sided village life and administration Gandhiji visualized. The second Book of *A Gandhi Anthology* is made up of appropriate extracts dealing with such favourite subjects of Gandhiji as Khadi, Village Sanitation, *Satyagraha,* the Constructive Programme, Non-violence of the Brave, Harijan Service, Truth, etc. *Women* is an abridged edition of *Women and Social Injustice,* giving a gist in Gandhiji's own words of his views on topics of special interest to the women of India.

Reading these anthologies, one cannot help endorsing the sentiment expressed in the couplet with which Shri Valji Govindji Desai has prefaced his particular anthology:—

> As I counted the days of my eternal separation from you, not only months but even years have passed. O my master, I am forgetting not only your face but even your name.

Would then that our people would return to Gandhiji's vision and views!

Homage to the Departed is a collection of tributes paid by Gandhiji chiefly to the departed among his distinguished contemporaries (a serious inadvertant omission has, however, crept in — Gandhiji's tribute to the Poet Rabindranath Tagore is not included!) as well as a number of tributes paid to Gandhiji after his death by some of the leaders of the world's thought. There is also an Appendix, containing selected thoughts of Gandhiji on Death, Martyrdom and Immortality.

All the publications are, indeed, welcome and valuable additions to private and public libraries.

G. M.

The Oedipus Plays of Sophocles. Translated by PAUL ROCHE. (A Mentor Classic. The New American Library of World Literature, New York. 224 pp. 1958. 50 cents)

The translation of literary masterpieces into a foreign tongue is a difficult and delicate task. Only in the hands of geniuses who have gained competency in different languages have such attempts attained any measure of success. Nuances of expression, literary cadence and emotional warmth tend to go wooden in an alien garb. The author of this work deserves to be congratulated on attaining a poetic expression in English that suggests the splendour, dignity and power of the original Greek masterpieces of Sophocles, the great tragedian of the Golden Age of Athens. There are passages in these three translated plays of sustained eloquence, of Miltonic dignity of utterance and Shakespearian richness and mellifluousness of vocabulary. Rightly has the translator devoted special attention to "the sequence of Sophocles' feelings and ideas," and tried to match his verbal fluency "never by imitation, only analogy, transposition, re-creation."

The message of Greek drama, the omnipotence of fate, the dignity and nobility of the human soul in suffering, the pathos and tragedy of a pure soul in the toils of circumstance, are all vividly brought out in these plays.

Mr. Roche's future work will be eagerly awaited by his readers.

D. GURUMURTI

Common Sense and Nuclear Warfare. By BERTRAND RUSSELL. (George Allen and Unwin, Ltd., London. 93 pp. 1959. 7*s.* 6*d.* cloth; 3*s.* 6*d.* paper)

On the dust-cover of this book are listed 34 previous titles by its author. None of them indicate any special concern with the problem of warfare. Why, then, the author's sudden urgent preoccupation with this question? The reason should hardly need stating. With the arrival of nuclear weapons the world situation has changed almost out of recognition. Until now, war has been a straightforward matter of a conflict between two sides; it was the sides that counted. But today all possible combinations of sides have been dwarfed by something else. The most terrible enemy of all time has taken the stage.

These basic facts should be crystal clear. Yet it is among the main grounds for pessimism that the rate of penetration of the impending crisis into general consciousness should be so slow. We are very much in the debt of this great philosopher for his spearhead insistence on these paramount points.

But beyond them? Remember that, all along, war has always been a constant, woven into every part of the pattern. Shall we, in hardly any time at all, eliminate it altogether (for it is stressed, rightly, that it is not only nuclear warfare that must be renounced, but all warfare) simply by setting up an international conciliation committee, as proposed? Unfortunately, if reason is to be the guide, the author himself fails to set a good lead. Once past the opening points, he is soon in difficulties. He endeavours to present the two main power groups as roughly balanced, with equal rights to be retained and equal faults to be ironed out. But this is simplifying things too much. It overlooks the fact that, through it all, the world is moving slowly to the left, because it is the only direction it can move; increasing population pressure on decreasing resources will see to that. It overlooks the gradual progress of the movement

against colonialism, which has no corresponding counter-movement. And is it really true about the "need to escape from the burdens of the arms race"? Did anything ever pay better? It is difficult to see much advance from the present set-up in an "International Armed Force sufficiently powerful to be certain of victory over the armed forces of any nation or likely alliance of nations" and division of the world into "subordinate Federations." No, this is so much surface froth. The "common interests" on which it is desired to build must be sought at deeper levels.

ROY BRIDGER

Siamese Tales Old and New. Translated by REGINALD LE MAY with some Reflections on the Tales. (Arthur Probsthain, London. 192 pp. 1958. 21*s*.)

Dr. Reginald le May is a scholar with a long-standing interest in the culture of Siam, and this has given him an insight into the Siamese character. He has an equal interest in the character of man, the human being, and these two pursuits he co-ordinates skilfully in his very interesting Reflections which follow the fifteen stories he has here translated, selecting them as "at once diverting to the reader and illuminative of Siamese character and customs." The stories are lively and humorous and, in some cases, even broad or what has been termed "spicily humorous." The stories reveal that the Siamese mind is essentially realist. Virtue may not receive its just reward; the rascal of the story, and not the hero, may be the one to come out on top. In the Siamese view, Dr. le May explains, it is better that the story should be true to life with its dangers revealed, rather than that they should be hidden under the cloak of idealism. The true test of the story will come with the question, "With whom does our sympathy lie at the end?"

Dr. le May points out the need for books that are not Western interpretations, but allow the Siamese to speak for himself, that show at first hand how his mind works, what his capacity for humour is, and what his outlook on life. The present work makes a substantial contribution to that end. We hope Dr. le May will follow it up with a volume on Siamese poetry. For poetry, he says, is, to the Siamese, their most natural form of expression in secular literature, and Siamese thought will never be understood in the West until their poetry is fully explained. As the modern world grows smaller and smaller the need for understanding among nations grows stronger and stronger. That Siam has a contribution to make to the thought of man is clear from this charming book.

IRENE R. RAY

Dream in High Summer. By DALLAS KENMARE. (Ed. J. Burrow and Company, Ltd., Cheltenham. 58 pp. 1959. 12*s*. 6*d*.)

In a brief but downright Foreword to this new volume of poems Dallas Kenmare reasserts her conviction that poetry "must include a degree of magic, born of that indefinable and nowadays rejected quality, inspiration." Her own practice as a poet exemplifies her belief in almost every line she writes. She has always had an exceptional sense of the music of words as they float and flow on waves of feeling, whether affirming the everlastingness of joy or when

> ... suddenly for lost youth, lost beauty,
> the heart sickened and grieved,
> quivering under the merciless lash of Time.

Between these two moods, each es-

sentially romantic, her poetry moves in a kind of rhythmic soliloquy, seeking the hidden centre in which they meet and are reconciled. As in previous volumes some of the longer poems are dramatic monologues such as the one here accredited to a seventeenth-century woman poet of Wales. But such characters are little more than masks through which the poet expresses her own life-experience and her deepest preoccupations. These culminate in those moments of pure acceptance in which the conflict between the temporal and the timeless is resolved and she can say:—

"We are reborn today"—
It is time to be reborn—
This is our first bright June,
Here are new flowers, and here a scent
Untouched by memory.
This drowsy noon we wake and wonder,
We never heard
Before this Eden-bird.

H. I'A. FAUSSET

The Bible Was Right: New Light on the New Testament. By HUGH J. SCHONFIELD. (Frederick Muller, Ltd., London. 245 pp. Illustrated. 1958. 18*s*.)

Dr. Schonfield came into prominence some years ago with his translation: *The Authentic New Testament.* However ambitious the title, it was a gallant attempt to recapture the realism of the text in order to help the reader enter into the spirit of the narrative. In this book he takes up a fresh but related task. It needs to be made clear that Dr. Schonfield is not here concerned to enter the lists in the battle between what are loosely called the "Fundamentalists" and the "Higher Critics." Nor is he concerned with the religious content and implications of the New Testament books. His aim is at once more limited and more practical.

In recent years vast archæological discoveries have been made in the Bible lands. Of these the Qumran scrolls are, if the most sensational, but part. These finds have inevitably brought the biblical narratives under fresh scrutiny. There are many who want to know whether they can any longer regard the Bible as an honest record of the thought and actions of the people of the day. The inquiry is more urgent because there are always those ready to use fragmentary and ill-digested evidence to cast doubt on the integrity of the writers of the Bible. Dr. Schonfield poses the question bluntly. Does all the evidence now in our possession justify us in regarding the writers of the Bible as honest and dependable men whose testimony is to be credited?

In order to answer his question he surveys the New Testament from the Gospels to Revelation not merely in the light of the new facts exposed by modern archæologists but in that of the whole course of literary and historical scholarship. This discursive rather than analytical method has the merit of covering the ground, but the varied and somewhat uneven, nature of the material gives a rather scrappy result. This does not affect the outcome. Dr. Schonfield sets clear, beyond reasonable doubt, that all the evidence, far from discrediting the integrity of the writers and the reliability of the documents, serves only to set them more firmly in history and to enable greater understanding.

There is nothing here that is new to the student of the New Testament but Dr. Schonfield has gathered within one book material previously scattered over many. Among other values, he shows that *The Acts* is "good" history, makes Paul more than a lay figure to support doctrines, and illuminates the incomparable teaching quality of the parables of Jesus. In the end, he does not fall into the error of suggesting that the

enlargement of our understanding reduces, proportionately, the element of mystery and miracle.

MARCUS WARD

The Bible as Psychic History. By G. MAURICE ELLIOT. (Rider and Company, London. 176 pp. 1959. 15*s*.)

The title does less than justice to the book. The author, who is Secretary to the Churches' Fellowship for Psychical Study, is concerned that the study of Psychic Science should be carried out within the organized Christian communities rather than, as is at present largely the case, outside. His book, though restricted to a limited part of the field, makes out a good case for the concern.

He starts from the fact that the "signs and wonders" which loom so large in the Biblical narrative are conspicuous by their absence in the later Church and are rather played down or explained away in much Christian writing and commentary. It may be noted that the tendency in present-day writing is rather away from that of the older works cited by the author. However, he breaks new ground in the attempt to demonstrate how the miraculous and the supra-natural in the Bible is set in relevant perspective by the data of psychical investigation.

It is perhaps a matter for regret that so much space is given to the supernatural phenomena of the Old Testament and less to those of the New. We could wish, for example, that the Rev. Mr. Elliot had carried much further the suggestive approach to the meaning of the Transfiguration of Jesus. Nor can it be said that the parallel between the Biblical event and the modern instance is always exact. The main impression left by the reading of this careful and modest argument is that the whole matter is a very much more open question than much Christian writing and comment would allow. For this we can be grateful to the author and hope that he will develop his theme, especially as regards the New Testament miracles, in a further book.

MARCUS WARD

Principles and Practice of Radiesthesia. A Textbook for Practitioners and Students. By ABBE MERMET. Translated from the French by MARK CLEMENT. (Vincent Stuart, Ltd., London. 230 pp. Illustrated. 1959. 25*s*.)

In these materialistic days it is something of a feat to write a book on a scientific subject which carries the reader along without any attempt to give a reasoned explanation of the source of energy which the writer uses in his technique and experiments.

Yet this is what Abbé Mermet does in his book on radiesthesia or dowsing; in the first eleven chapters he refuses to be dogmatic about the source of energy he uses and only likens it to the waves of light or wireless to which we are all now accustomed, and he claims that most human beings have the power to pick up this mysterious energy and use it in the service of mankind.

At the end of his preface he makes it clear that he sends forth his book with the sole desire of doing good, and with a prayer that Heaven may give its blessing to those who use radiesthesia to relieve the sufferings of humanity.

So long as the Abbé describes his work on subjects close at hand and within the range of his vision we do not feel the necessity for any more expla-

nation of the energy than that it may be some form of radiation emitted by all matter and picked up by the dowser.

It is when we proceed to Chapter 12 and read of dowsing at a range of thousands of miles that we suddenly wonder whether the Abbé is not now wandering in the realm of the subconscious mind or in the domain of forces transcending those of nature. Yet this he vehemently denies and insists that he regards radiesthesia as purely scientific, with nothing to do with the occult or spiritism.

Certainly the results of his surveys on maps and plans of areas thousands of miles away and his locations of lost persons are so accurate and convincing and so well documented that there is no doubt of his successes in both these fields, no matter by what means the facts were picked up and conveyed to his mind.

This is a book well worth careful reading with an open mind.

T. BEDFORD FRANKLIN

New World Writing. No. 14. (New American Library, New York. 320 pp. 1958. 75 cents)

New World Writing has now won well-deserved recognition all over the world. This brave, ever new, collection of fiction, poetry, drama and essays, published twice a year, provides a unique opportunity to up-and-coming writers to get publicity and attract attention — and this appeal of "newness" never grows stale in each subsequent addition to this exciting series.

The special feature of this number of *New World Writing* is the richly rewarding section entitled "New Writing from Latin America," which includes a dozen stories, nine poems and a play, chosen from Brazil, the eighteen Spanish American republics and the Commonwealth of Puerto Rico. We in India have read translations of Pablo Neruda, the Stalin-Prize-winner and of Gabriela Mistral, Nobel-Prize-winner, but, by and large, Latin American literature is, to most of us, an unknown realm of gold. Here, in the compass of eighty-nine pages, we have a highly varied cross-section of Latin American new writing, which extends from grim naturalism to magic regionalism and sometimes preciosity.

The well-chosen garland of poems, prefaced and guest-edited by Robert Graves, is another satisfying section. Of the seven poets who have been ultimately selected, two are Americans and the rest are British. These seven poets are primarily concerned with the themes of love: neither flaunting sexual conquests, nor railing against frequent disillusions, but keeping securely under the Goddess's spell, come what may. They are equally pledged not to cheat, nor bluster, nor tell lies, but to write from the heart, respect the English language, honour the Muse and stop when there is no more to be said. As a result there is an ineffable artless charm in these poems:—

> Then morning grew like a child's dream,
> The sea a still blue lake of never more.
> I made your name three times secure in love
> When I had shouted it the night before;
> And the breeze was your assurance and your peace.

In addition to these sections there are some brilliant line drawings of New York subway riders made by Peter Takal and a verse play by George Barker.

There are two stories from the Soviet Union — one published in Russia in 1933, the other in 1956, each reflecting a different period and tendency in Russian feeling, and one contribution — an interesting short story — from Norway.

On the whole, this number of *New*

World Writing presents a varied assortment of new writings from both the old and the New Worlds and many of these will certainly appeal to readers, old and young, spread out all over the world.

D. K. SEN

A LETTER FROM LONDON

London, April 21st, 1959

WHEN one returns from one's holiday or from a journey abroad one always has an uneasy feeling that time has stolen a march on one. On my return from India, it is impossible for me to avoid the suspicion that things had just been holding back to burst into rapid development while I was away from London, although there is no reason why my exact geographical location should have an effect upon world affairs!

The problem which is in the forefront today is, of course, Berlin. During the past six or eight weeks the position of each of the Western Powers has emerged into public recognition, in spite of the most desperate efforts of the British and French Governments to maintain the utmost secrecy. The present position is that the United States remains adamant in its determination not to yield an inch to the Soviet Union; that General de Gaulle and Dr. Adenauer are even more rigid in resistance to Mr. Khrushchev; and that the British Government has suffered a humiliating defeat at the hands of its allies in trying to bring off another Munich over Berlin.

That situation has not been substantially changed by the resignation of Mr. Dulles or by the decision of Dr. Adenauer to accept nomination and inevitable election to the Presidency. These two men have been identified with a policy of toughness with the Soviet Union; they were not, however, dictators laying down the law to their own peoples but men who, by the force of their abilities and the energy of their characters, gave concrete expression to the instincts and feelings of their peoples. Consequently, the policy will survive their withdrawal from the conduct of foreign affairs.

But the magnitude of the domination that Mr. Dulles has exercised in international affairs has never been understood as it is felt today. Everyone who follows the course of international politics is now conscious of a huge and alarming vacuum. Something quite indescribable has gone out of the whole picture, and there is a sense of loss of direction.

The explanation of the phenomenon is that Mr. Dulles took such a clear line in international politics that people all over the Western world looked to him either as a beacon of guidance or as a target for attack. Now, those who depended upon his leadership feel themselves lost in the wilderness, while his opponents stand bewildered for want of a point to attack.

Mr. Christian Herter might make a brilliantly successful American Secretary of State, but neither he nor anyone else could replace Mr. Dulles in the picture. Therefore the situation can be reconstructed only if President Eisenhower will pick up the mantle of Mr. Dulles and throw it over his own shoulders.

It is said that the crowning ambition of President Eisenhower is to go down in history as a peacemaker. That may be so; but his public utterances on the Berlin crisis have shown unmistakably that he is no purchaser of peace at any

price. On the contrary, he has said in so many words that there is no greater disservice to the cause of peace than to give in to aggression, however small or disguised.

The policy of standing firm against the Russian demands over Western Berlin has been decisively reinforced by the events in Tibet. If Mr. Khrushchev had had hopes of forcing President Eisenhower, Mr. Harold Macmillan and General de Gaulle at a summit conference into yielding on Berlin through fears of popular feeling in their own countries revolting against an inflexible attitude, he must now realize that those hopes have been dashed to the ground. The rising in Tibet is one of the decisive turning-points in history.

After the Dalai Lama's statement in India of the circumstances in which he left Lhasa of his own free will, and his categorical declaration that the Chinese have wholly violated the 1951 Agreement on the autonomy of Tibet, no one here now pretends that any trust could be put in any pledges given by the Communist Powers. The events in recent months on "the Summit of the World" have laid the pattern for meetings at the Summit in the West.

There can, therefore, be no question that the British policy in regard to Berlin is dead and buried, and that it is the American attitude which will prevail. In the place of Mr. Dulles, the peoples of the West will instal a trio — President Eisenhower, Vice-President Nixon and Mr. Christian Herter.

Meanwhile, there are other problems which are pressing themselves upon the attention of the peoples of the West. It is impossible to minimize mass unemployment. The Budget that Mr. Heathcoat Amory presented to the House of Commons on April 7th was primarily a gamble on this problem. He himself made it quite plain that the reductions in taxation that he made were planned to bring about an increase in production and a reduction of unemployment.

But the calculations of the Chancellor of the Exchequer are based upon a completely fallacious economic doctrine. This is that when production is falling, measures have to be taken to induce capitalists to expand production and productive capacity. That is based upon the old and utterly absurd hypothesis that supply creates its own demand. If production and employment are to be expanded, consumption must be expanded. But the policy of the British Government is the exact reverse.

Moreover, Mr. Heathcoat Amory has not taken account of the fact that the high production in the past ten or twelve years in the United Kingdom, as in other industrial countries, has been dependent upon huge exports of capital goods on credit to the agricultural countries, which are now so heavily indebted to the industrial countries that they can borrow no more. Further, the fall in the prices of foodstuffs and raw materials has reduced the purchasing power of the agricultural countries. There is nothing in the Budget or in the economic policies of the British Government which will alter these conditions. Therefore, it is inevitable that within six months the United Kingdom will be engulfed in a new and grave economic crisis.

The sole cause of these recurring economic crises which go back to over a hundred years is that the people who have the physical capacity to consume production have not the right to it, while the people who have the right to consume production have not the physical capacity to consume, use or even accumulate production as assets of fixed capital. That arises from the concentration of the ownership of productive capital wealth in every free country in the hands of a tiny minority of the population. Unless there is a wide redistribution of the ownership of capital wealth under the capitalist system, it

will continue to be plagued by recurring depressions of trade, accompanied by mass unemployment.

The peoples of the world are so absorbed in the largely illusory peril of a nuclear war that they are overlooking the very real peril of the so-called peaceful uses of atomic energy. There is one safeguard against nuclear war. Whichever side starts it will do so in the clear knowledge that it would annihilate itself. Nations do not rush into suicide.

The danger of the use of atomic energy lies in the illusion that it is possible to avoid major accidents. Yet, the risk of major accidents, which could produce the most appalling consequences to large portions of mankind — if not all mankind — is there for anyone to see.

A major accident to a small industrial reactor in, say, Gloucester, could cause irreparable injury to people in Belgium and Holland, even though the injury might not be discovered for ten years. The extent of possible damage is so vast that a seventeen-nation convention has just been drawn up in Paris, under which the insurance resources of the seventeen nations would be mobilized to provide payment for damage done by an atomic accident, as no one nation would be able to foot the bill.

There is no need whatever for atomic energy. From tropical vegetation which is now going to waste alcohol could be produced to meet all the fuel and power requirements of the whole of mankind for centuries to come. The peoples of Asia would render an incalculable service to mankind and ensure prosperity for themselves, far surpassing anything which their five-year plans will bring them, if they will rise in revolt against the rapidly expanding menace of the so-called peaceful uses of atomic energy.

SUNDER KABADI

LEAVES FROM A PARIS DIARY

[**Shri Baldoon Dhingra** describes this month the atmosphere of an attractive institution, Das Freundschaftsheim, and dwells on the need in our time of all efforts that help in the cultivation of loving-kindness.—ED.]

I RECENTLY SPENT about ten days in Germany at the invitation of Das Freundschaftsheim (Friendship House) in Bückeburg, near Hanover. I talked on various aspects of Asian Culture and on Unesco's East-West Major Project to various international groups, Freundschaftsheim, Sonnenberg, and at Shotnar. Das Freundschaftsheim has recently celebrated its tenth birthday. The idea of a School for Peace Centre first arose in the mind of Alfons Pacquet, who lived and worked as a Quaker till his death in 1944. In a lecture, "Where Does Jesus Christ Lead Us?" Alfons Pacquet emphasized the great need of education for peace and of schools of peace.

> There are countless war academies [he said] and excellent manuals on the art of war. An army is not only a mass of armed men, it is also a school organization, planned to turn thousands of men into soldiers. On the other hand, there are no schools for peace to teach what kinds of peace are good and lasting, and what kinds are not, schools which at the same time turn out men of steel, whose minds, practical abilities and ambitions are directed towards the overcoming of obstacles without fighting.... The most important task of education is to teach peace, but where in the world is the task accomplished?

Alfons Pacquet wanted "to develop the kind of power that is stronger than violence."

Ten years ago in a German parish to the west of Hanover such a training

centre for peacemakers was founded by Pastor Wilhelm Mensching, a great and noble soul. He is ably assisted by Leslie Hayman and his wife Wanda and a young and dynamic Danish couple. Already many hundreds of young people have come there to live together to work, prepare for service in the world. Friendship House has been inspired chiefly by Gandhiji's Ashram, by Scandinavian Folk High Schools and Quaker Colleges, though other influences, from whatever loving source they come, are welcome. The peace "volunteers" aged seventeen or more come for a minimum of two weeks to study and to do constructive manual work. They pay two marks (about Rs. 2.35) a day towards their keep. There are special courses and conferences held during the year, and students come from many countries, though there have been very few so far from Asia. When I was there a young student from Birmingham had come as a volunteer. As for Indian lecturers in recent years, they have had Amiya Chakravarty, Shri Jaya Prakash Narayan, Shri Siddhiraj Dhaddha, the Aryanayakams. It was my good fortune to have followed humbly in the footsteps of such genuine workers for peace.

For both my wife and myself the few days in the Heim were a great experience. We not only met young people from different countries; we saw them at work, working with joy in their hearts. We saw them in action and noticed how all their relationships sprang from a highly positive source. Thus what energy was generated was rich, fruitful and joyful. These "love-radiations" were certainly helpful in making the daily tasks of the young people rewarding and beneficial and completely banished fatigue even when the work might have been tiring.

How could there be any room for frustration or despair? Was there any apathy in the Shantisena? I noticed this time and again when I was among Vinobaji's followers that they had little time to get truly down-hearted. Such indeed was the force of the tremendous regenerative power of the forces of creative love. The Heim is one of the great schools of unselfish love. I cannot resist quoting from Professor Pitrim Sorokin's recent essay, *The Mysterious Energy of Love*, which seeks to convince people scientifically in an age of science that unselfish love alone can solve the problems of the world. "The topic of unselfish love," he says, "has already been placed on today's agenda of history and is about to become its main business." In India and other "underdeveloped" countries it is still possible to follow saints like Gandhi and Vinoba and feel the tremendous force of love. How, if it is not through his great love for his fellow men, is it that a man like Vinoba can walk each day with the "vision of the future in his eyes"? Now a noted sociologist tells us in words which the intellectuals, literates and the *blasé* men of our time must also hear that

> the mysterious forces of history seem to have given man an ultimatum — perish by your own hands or rise to a higher moral level through the grace of creative force.

Sorokin and his team of workers have made serious studies of this energy and predict much more research in the future. Some of the studies reveal that social organizations built on hate perish very soon whereas those built on love-energy continue indefinitely. Sorokin says that, if a small portion of the money now spent for war purposes or for the use of sources of physical energy were spent for research in and cultivation of unselfish love, the benefits would be great indeed.

> If [says Sorokin] everyone of us would decrease in his personal life the portion of hateful emotions and actions of enmity and would increase that of emotions and actions of uselfish love — to all human beings — by this change of our mind and behaviour we could improve the moral climate of mankind

and could contribute to a lasting peace much more than by all the operations of power politics and armament races. The time has come when the intense cultivation of the creative role has become everybody's business.

BALDOON DHINGRA

CORRESPONDENCE

THE LIVINGNESS OF LANGUAGE

ALMOST all conceivable proposals have been now made and argued over in regard to the Indian language question. I should like, not to go over any arguments, but to beg attention for a few points which, if mentioned at all, have been little emphasized.

Is the official status of a language quite as important as has been assumed? It is unlikely that languages that not only have been spoken but have possessed written literatures for centuries will stand or fall by government patronage. They will stand or fall by the devotion of creative writers and the appreciation of readers; if such devotion and appreciation ever come to depend on the official status of a language, that would be a cultural disaster of an altogether higher magnitude than any errors of official policy. Many of the English classics were written while Latin was the official language of England.

Can we consider a language simply as an instrument? It is that, but a language of any ancientry and beauty is an instrument apt to certain ends more than others. To teach, let us say, a Bengali-speaking child Hindi is to decide upon exposing it to a different cultural stream from the one to which it would be exposed by being taught English or French. To the humanistic (as different from the technological) mind this is the chief value of learning a language: that it encourages one to see one's native ways in the cross-lights of other cultures. And there can be no question of any official body deciding that one cultural stream is richer than another: the richest will benefit from confluence with others.

If this is so, can we separate the language of technology from the language of humane culture? It seems thoughtless to suggest that any language should be studied only for technological purposes; we should lose its greatest benefits if we did so. If we venture into the world of another culture at all, we had best seek its heart, through its history, philosophy and poetry, or we may strangely pervert our borrowings from it, and miss the deeper unity that binds all human culture.

I deliberately refrain from drawing conclusions as to Hindi and English, and so on. Let us, however, keep in mind that to a human mind a language is a moulding force, not a mere colourless medium; and that it is one that cannot altogether be calculated in its effects. It is best from the beginning to allow full scope for the living response of a living mind to a living aspect of culture which lives in a language.

G. R. C.

ENDS AND SAYINGS

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

The Union of South Africa Government's proposal to introduce *apartheid* into the only two remaining "mixed" universities (Cape Town and Witwatersrand) has produced a storm of protest from all over the academic world. In Great Britain there have been protest marches such as that of students of the London School of Economics; joint letters of protest from distinguished British scholars who have lectured in South Africa; petitions such as that of the Academic Staff of the University of Durham against racial segregation "which essentially contradicts the tradition and ideal of a university" (*Times Educational Supplement,* March 27th, 1959). The National Union of Students, and the United National Students Association, with headquarters at London University Union, Malet Street, London, W. C. 1, have started a campaign to raise £10,000 to enable as many non-European students as possible to go to the two Universities before the Universities Apartheid Bill is enacted. In addition educational books of all kinds are being collected and sent to help non-European South Africans in self-education, since a large proportion have had little opportunity to acquire a normal education.

It is good to hear of constructive action, for Dr. Verwoed, the South African Prime Minister, is reported to have said that all the cables and telegrams of protest received from all over the world would go "straight into the waste-paper basket" (*Times Educational Supplement,* March 27th, 1959).

Whether the force of world opinion and conscience will break down this bravado or only stiffen resistance remains to be seen. If the latter, it can only lead to destruction. An individual with a split personality cannot live a normal life. On the basis of plain economic fact, apart from any "sentimental" ideals of brotherhood, a sovereign state that deliberately cultivates an *apartheid* personality is doomed to disintegration. The divisive lines among the white population are already strongly marked, between Boer and non-Boer elements, and the separative trend started cannot end there.

If there can be enough well-thought-out schemes of practical and positive help, as well as moral support for the ideal of brotherhood, true sympathy for the plight of those who inflict, as well as for those who suffer, injustice, then it may be that the national "sickness" will not reach the point of no return. But there are tides of retribution in history — reigns of terror — and the time of the cycle is fast drawing near.

Race and caste prejudices have acquired political significance with the dawn of democracy for the coloured peoples of the world. The coloured nations of Africa and Asia are asserting their democratic rights. This is a most welcome sign. But it is still very difficult for a considerable section of the non-coloured nations to accept this change in the status and rôle of the coloured peoples. In a very thoughtful and well-written article on "World Affairs and U.S. Race Relations: A Note on Little Rock," published in *The Public Opinion Quarterly* (Fall 1958), Harold R. Isaacs states:—

> The profoundly transforming effect of world events on American Negroes ... must com-

mand an enormous amount of examination and self-examination by students and chroniclers of our society. For it is plain that in some form and some degree, the influence of world affairs has come to bear on Negroes at every level of life....

In India, there is a very strong public opinion against race and caste prejudices. But Mr. C. Summer Stone, Jr., in an article released through the Council on Race and Caste in World Affairs, has indicated that African students are not treated well in India. In this there are elements of both social apartheid and misunderstanding. Let us hope that it is more misunderstanding and that Indians will be very careful in their dealings with African brethren.

Science has ever been seeking new tools to be put to use to serve man. X-ray has been in use for some time for checking the malignant growth of cancer. *The New York Times* of March 30th reports the findings of Dr. Heller and his colleagues that radio waves can affect cell behaviour. In trying to ascertain the reported incidences of cataract and germ-cell affections among radar workers, these scientists exposed several kinds of material, inert and living, to the influence of low-frequency and high-frequency radio waves. As a result the interesting observation made was that the behaviour of both inert and living material could be influenced. The particles of inert material arranged themselves along the lines of force instead of lying scattered in a haphazard manner. The living, motile organism Euglena swam back and forth along the lines of force instead of at random. The behaviour pattern under exposure to low-frequency radio waves was different from under that to high-frequency waves. One exception to all these trials was the bacteria Staphylococci. It is explained that this bacteria may need, to be influenced, a frequency outside the range of frequency under experiment.

The wave influence was observed to penerate and affect the behaviour pattern of particles inside the cell as in the case of hereditary controlling structures in the cells of growing tips of garlic plant resulting in the arrest of normal cell development. It is hoped that this influence may be used in checking the growth of cancerous cells. Using the radio waves, new strains both viable and lethal have been obtained in bacteria and the vinegar fly. This suggests that it may become possible to control genetics or heredity in organisms. The experiments have indicated several possible uses of radio waves in industry.

Science has already discovered many tools and many more may yet be discovered as this use of radio waves. But the question remains to be answered, have all the tools already discovered, and all the knowledge already gathered, helped in alleviating human misery and poverty, promoted human understanding or better relationship? There is already sufficient advance made in physical science, but not so in social sciences and much less so in the mental and moral sciences. It is the study of these latter, not merely from individual and and national, but from international points of view, that is of utmost urgency to establish peace and harmony in a strife-torn world.

The Congress for Cultural Freedom sponsored a conference at Tunis, during the third week in April last. Entitled "The Role of the Scholar in Society," it had been convened to consider the projected Free University of Tunis. Fourteen countries were represented, from universities in other Arab and Muslim countries and from Commonwealth foundations in Africa. Great Britain and the U.S.A. had representatives, and France indirect ones from Morocco. Many varied points were discussed, economic and utilitarian, the

problem of recruiting teachers from outside and the question of technological training, especially in relation to humanism. But the reporter from the *Times Literary Supplement* (April 24th, 1959) set down as his general impressions:—

> The need for Islam, the hunger for Islam, the pride in Islam, was everywhere apparent. And yet most of the speakers, who seemed to feel in their hearts that the Muslim religion had something profoundly important to do with their projected university, were deeply dissatisfied with the formal representation of that religion in their part of the world today.

A renaissance that could re-inspire the Arab mind with its old tradition was essential. But, as Mr. Cecil Hourani, adviser to President Bourguiba of Tunisia, indicated, "A refertilization of the Arab mind could take place only through contact with non-Arabic sources of intellectual life. To find himself, the Arab must first become something else." Here we have expressed once again the traditional paradox of spiritual living. "If you wish to receive, you must give. If you wish to give, you must first receive." No culture can stand to itself alone.

It seems to us that it is of the first importance to popularize the central idea about the One Culture and the many cultures. Like the One Spirit which energizes and illumines everybody, Culture is one, indivisible and human. National and provincial cultures are many, but Culture, like the Spirit, is One. (*Indian Institute of World Culture Report,* 1949)

REFLECTION

Sometimes we see as in a glass
An image of ourselves we do not recognize,
A stranger we admire or hate,
Good and evil that we never suspected
Limned in alien features.
As if we had suddenly glimpsed
That other side of the moon
Hidden from astronomers
We remain fascinated;
Delight or horror seizes us
At the sudden revelation;
Yet, here is no mystery,
For we are all in many ways strangers to ourselves,
And we stand too near to see the picture clearly.

HERBERT BLUEN.

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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A PILGRIMAGE OF EFFORT

"... Yes, if one might save!
And means must be! There must be refuge! Men
Perished in winter-winds till one smote fire
From flint-stones coldly hiding what they held,
The red spark treasured from the kindling sun.
They gorged on flesh like wolves, till one sowed corn,
Which grew a weed, yet makes the life of man;
They mowed and babbled till some tongue struck speech,
And patient fingers framed the lettered sound.
What good gift have my brothers, but it came
From search and strife and loving sacrifice? ..."

— Prince Siddhartha in *The Light of Asia*

Try to realize that progress is made step by step, and each step gained by *heroic* effort. Withdrawal means despair or timidity .... Conquered passions, like slain tigers, can no longer turn and rend you. Be hopeful then, not despairing. With *each* morning's awakening try to live through the day in harmony with the Higher Self. "Try" is the battle-cry taught by the teacher to each pupil. Naught else is *expected* of you. One who does *his best does all that can be asked.*

—H. P. BLAVATSKY

"THE LILIES OF THE FIELD... toil not, neither do they spin; and yet ..., Solomon in all his glory was not arrayed like one of these." But while this is true for all beings below man, it is not applicable to the human Soul. Man, if he would be arrayed in a robe of glory, must weave it with his own exertion. The law of growth is a universal one, but while it embraces all beings from the atom to Brahma, there is a fundamental difference between its operation in the kingdoms of Nature below the self-conscious stage represented by man and in reference to human evolution.

The law of growth in the lower kingdoms is that of natural impulse. Given the right conditions the seed develops into the plant by natural impulse. There is no need to plan, or to choose. Nature herself takes care of the whole process stage by stage. While natural impulse still operates in the human kingdom, in the growth of the human body, for instance, the Soul's own progress is dependent on its own determination and its own effort. Its mission is work. From this basic principle flow certain most important applications.

If to live means for man to exert himself and to labour, a life of ease may be a disadvantage. The Soul in its normal state should enjoy such conditions as call for effort and for hard work. It is only the personal or lower self that desires physical ease and comfort.

Life, is after all, the great Teacher and it provides the hardship and the trials necessary to call forth individual effort. That most people are compelled to earn their own livelihood with their work is a salutary thing. Few there are who without that compulsion are resourceful and strong enough to devise ways and means to keep active and busy along constructive lines. This is illustrated by the tragedy of the son of wealthy parents who is relieved of the responsibility of earning for himself. If not strong enough morally and mentally he may drift into a life of slothful ease, with no real incentive or purpose. It is natural and spontaneous to want to strive and to meet all experiences as so many challenges. The opportunity to lead an idle and a frivolous life is a curse, and not a blessing as some who are ignorant may fancy.

Watch a normal child at play. It is fascinating to note how he enjoys meeting challenge after challenge. Faced with a difficulty he tries and tries until he is able to overcome it. If a game of skill has become too easy it ceases to interest him and he is ready for one more difficult. The process of learning requires these obstacles just as the development of physical muscle requires exercise. Unused, our limbs would weaken and become atrophied.

The same principle extends to the sphere of psychology and we would neither grow nor progress in an environment free of all difficulties and offering no problems and, therefore, no challenges.

Down the ages have the Great Teachers pointed out the Way and asked man to walk it through his own self-effort. Their battle-cry to us all is "Try, try, ever keep trying." We need faith and persistency, mental effort and constant practice. Too many mark time or allow discouragement to set in, forgetting that there is no failure except ceasing to try. Too many procrastinate, awaiting—as they fancy—more favourable condi-

tions. If we never begin, we will never accomplish.

Let us begin at once and sustain our courage by taking joy in the effort itself.

Begin with small things and watch the results. Your faith will increase. Have you ever watched a habit grow? Children sometimes are taught a most practical game. They are asked to draw, say, a dozen five-pointed stars and then, placing each sheet in front of the mirror, try to trace each drawing by following the reflection of the star in the mirror. The hand fumbles and hesitates and moves ever so slowly! But with each fresh attempt the tracing becomes more accurate and quicker and finally it is perfect. The child has learnt directly the truth of the saying "practice makes perfect." Applied to habits of thought and of feeling the same principle will enable us to form good habits. We have but to try to work in and on ourselves with patience and perseverance to find out that this is a true principle of human growth and hence that it does work!

We are here to obtain the exercise necessary for the development of moral muscle and mental strength. Let us learn to welcome every opportunity to discipline ourselves. Difficulties and trials, if correctly understood and rightly met, result in strength, fortitude and sympathy.

With a patient heart and cheerful disposition we must

> follow the wheel of life; follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasures as to pain. Exhaust the law of Karmic retribution. Gain Siddhis for thy future birth.

These *Siddhis* are the powers of the Spirit. They will open up for us greater and greater opportunities for self-sacrificing service. Such gifts and powers are to be placed upon the altar of human brotherhood. They must be deserved through hard work and constant effort. Lord Buddha gives four steps as the means of attaining the vision of the great Self and the strength to renounce the little self. They are: the will to acquire such power; the necessary exertion; the indispensable preparation of the heart; and a diligent investigation of the Truth.

May we begin in earnest to lead the life necessary for the acquisition of Wisdom!

NAMRATĀ

THE MYSTICAL ELEMENT IN SHELLEY'S POETRY

[THIS is the second and concluding part of an illuminating article by **Dr. I. A. Richards.** An eminent figure in the study of English literary criticism and language and the author of several books, our esteemed contributor describes here Shelley's mysticism as an apprehension of "the influence which is moved not but moves" and draws a most interesting parallel with the symbols of Cave and Temple in Eastern mysticism.—ED.]

II

THE ACTION OF *Prometheus Unbound* is singular, I believe, in being essentially completed at the fifty-third line of the play. The remainder is outcome and reverberation from Prometheus's moral triumph there recorded. This, of course, entailed a prodigious task of invention and design upon the author, but did not find him short of resources. The hardest part of his task, perhaps, was to find something for Prometheus himself and his circle to do after his triumph.

His greeting to Asia when he is unbound can tell us much and prepare us to read what follows with a more discerning eye:—

> Asia, thou light of life,
> Shadow of beauty unbeheld.[1]

We should be remembering as we read that it is the transfigured Asia he is saluting: the "Child of Light," the "Lamp of Earth," the Presence the Voice in the Air has been describing. It is this which is still "Shadow of beauty unbeheld." Even beyond and beyond beyond....It is this, I suggest, that is the most characteristic note of Shelley's mysticism: all lights are but tokens, veils, shadows, "vanishing apparitions which haunt the interlunations of life," as he says in *The Defence of Poetry*, where poets too and their words are "hierophants of an *unapprehended* inspiration,"

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[1] I cannot agree with Mr. Rogers that "Shadow has been displaced by *light*: No longer is Asia 'unbeheld' since she has been unveiled." (*Shelley at Work*, p. 130) This, it seems to me, would be a sad confusion of the visible and the indivisible of a kind which Shelley's knowledge of *Phaedrus* 249C, for example, would make very improbable :—

"...and this is a recollection of those things which our soul once beheld, when it journeyed with God and, lifting its vision above the things which we now say exist, rose up into real being. And therefore it is just that the mind of the philosopher only has wings, for he is always, so far as he is able, in communion through memory with those things the communion with which causes God to be divine." (*Phaedrus* 249C)

"words which express *what they understand not*" (italics mine). Even Asia here is such a word and so too is the Cave on which Prometheus now lavishes description which a dull reading will easily find as strained and artificial as Dante's topazes. But

> a fountain
> Leaps in the midst with an awakening sound.

This Cave—with the account the Earth gives later of how to reach it:

> And beyond Indus and its tribute rivers....
> And up the green ravine, across the vale,
> Beside the windless and crystalline pool—

has made many think of the Cave of Amarnath. That too is a goal of pilgrimages which enact, no doubt, as Prometheus's Cave does, a beyond....

The danger, as ever, is in literalism, idolatry. Prometheus and his Oceanides are immortals and *either* eternal (and therefore unimaginable) *or* mere perpetuals, everlastings, objects with an unbounded durability (and therefore insipid). Homer himself suffered pre-eminently from this difficulty. Not even the greatest poets know what to do with unlimited free time. The Olympians are almost extinguished with boredom: their only resources are feasts, eroticism and quarreling. As soon as Prometheus is released Shelley faces this insoluble problem and faces it very frankly and courageously.

He struggles with it for about twenty lines (III, iii, 22–39). The moment this Cave has turned into

> A simple dwelling, which shall be our own,

—an ideal perfectly fitted to harassed mortals—the question: "What on earth are immortals to do there?" is upon him. He tries a remote diluted echo or two from *King Lear* (V, iii, 8–20). But Prometheus and his companions are not "birds i' the cage." In immediate conjunction with "As the world ebbs and flows" the fatal words "ourselves unchanged" are uttered. With all that we know of his history around him Lear can say

> we'll wear out
> In a wall'd prison, packs and sects of great ones
> That ebb and flow by the moon

but Prometheus's victory has cost him his qualification. And his further efforts only lead into a shallower welter of triviality.[2] He recognizes this

[2] It is unfair to put Shelley—not at his best—between Shakespeare and Dante; but lines 26–36 may be compared with *Paradiso*, XXX, 13–33. He redeems this failure in what follows.

in the brave words "Our unexhausted spirits," but the game is up. Only one activity can truly kill time; and that is Poetry itself and the other Arts: creative activity. Prometheus turns then to the exploration of the mystery of the service of imagination to man. That is what this Cave is for:—

Such virtue has the cave and place around.

The exploration of imagination and its reference to Reality does not necessarily, or ordinarily, lead to mysticism. With Shelley it did. His own experience of inspiration was decisive for him. His descriptions in prose and in verse make this very clear. *The Defence of Poetry* is the most sustained of these affirmations and the best known. I will quote from only one sentence: "Poetry...expresses those arrangements of language... which are created by that imperial faculty, whose throne is curtained within the invisible nature of man." To explore the reach of this we may add, from his *Essay on Christianity*:—

> Our most imperial and stupendous faculties—those on which the majesty and the power of humanity is erected—are, relatively to the inferior portion of its mechanism, active and imperial; but they are the passive slaves of some higher and more omnipotent Power.

And from the same:—

> We live and move and think; but we are not the creators of our own origin and existence...we are not the masters of our own imaginations and moods of mental being. There is a Power by which we are surrounded, like the atmosphere in which some motionless lyre is suspended, which visits with its breath our silent chords at will.

The passage in Act III, Scene iii, which has been under examination, moves, it will be noted, on from "Our unexhausted spirits" to the study of creation *via* the image of an Æolean Lute or Lyre. This may have come to him from Coleridge: from *The Æolean Harp* or *Dejection: an Ode*. In any case he made great use of it: in Stanza V of the *Ode to the West Wind* for example. Here it is the prelude to a wide survey of influences by which the creative mind can be touched. The passage is one of the most complex even in Shelley and a gloss may be helpful:

Upon the liberated mind converge the "echoes," or reflections, of all its voices—the whisper of love, the murmur of pity, and Music (itself doubly an echo[3] and all that "tempers and improves"; and come to us further, the ever-living offspring of the other arts: Painting, Sculpture,

[3] As Robert Bridges pointed out, this is from *Twelfth Night*, II, iv, 21: "It gives a very echo to the seat where Love is thron'd." (*The Spirit of Man*, Note to Fourth Impression)

inspired Poetry and unknown arts of the future (the Cinema?). These offspring are epiphanies, divine visitations, which grow brighter as (in the measure in which) the mind—exalted and illumined from the "embrace" of Intellectual Beauty (the idea of the Good, the One, the Unconditioned, the Indivisible, the Source Itself of the Forms, the Intelligible World, of which these messengers themselves are derived appearances)—reflects upon them the "gathered rays," the Recollected, re-concentrated light which makes them what they are: the wandering voices and the shadows ("shadow of Beauty unbeheld") of "all that man becomes": of all that is fitting to him and of that greatness into which he will unfold; which voices (echoes) and shadows are the "mediators," in the theological sense, and the daemons (see *Symposium* 202, E), as well as means, of "that best worship, love," reciprocal between Man and "us"; *i.e.*, that which, in "the gathered rays," Prometheus and Asia would represent; these "swift" (fleeting? transient?) phantoms and echoes grow "more fair and soft" ("such strength is in meekness," II, ii, 94) as, in the measure in which, Man grows in Wisdom and Love, and evil and error, the veils of Reality, fall.

Such a gloss, of course, by no means catches all the meaning. We may remember, from *A Defence*:—

> All high poetry is infinite; it is as the first acorn, which contained all oaks potentially. Veil after veil may be undrawn, and the inmost naked beauty of the meaning never exposed.

I am very sure that much evil and error remain in my version.

What it may bring out, however, is how true to the Plotinian tradition of mysticism Shelley is. *Ex divina pulchritudine esse omnium derivatur* (From the divine Beauty the being of everything is derived), to quote Dionysius the Areopagite from an apocryphal work attributed to Aquinas.

Another characteristic of Shelley's mysticism is also remarkable here: its *involvedness*. I do not mean only that the syntax is involved—though it is amazingly so—or only that the thought and feeling themselves are so highly *introverted*, in the technical sense used in the discussion of mysticism, but that the meanings of these lines return within themselves; the lovely apparitions offered by the Arts become illumined when the mind casts on them, as a vast concave mirror might, the gathered rays; and yet it is such an apparition—Prometheus, namely—who is here speaking, and speaking, I suggest, knowingly as such. He is describing himself (and Asia, his *Shakti*) as "wandering voices" and "shadows" of "all that man becomes," as "mediators" able to be given "that best worship, love" by man and *to return it*. This "mind arising bright from the embrace of beauty," is no separate individual mind spellbound in

adoration of its own products, though guided and saved by them. It is an ultimately inclusive whole achieving in this way its own self-realization.

The Earth, who, in *Timaeus*, 40C, is "the most venerable of the gods within the Heaven," is here a Being of extraordinary authority, knowing the tongue that is

> Known
> But to the uncommunicating dead,

and able to tell Asia (III, iii, 113), from them, that

> Death is the veil which those who live call life:
> They sleep, and it is lifted.

She has been made mad (III, iii, 123) by Prometheus's pain, poisoned and poisonous by Jove's reign (I, 170–80; III, iii. 94). Henceforth she is to be, in Demogorgon's words (IV, 519),

> calm empire of a happy soul...
> ...gathering as thou dost roll
> The love which paves thy path along the skies.

This Earth it is who directs Prometheus and Asia to "their destined cave." Caves have so great an importance in Shelley that it is worth noting how carefully this cave—on which Prometheus's thought at the moment of his release has dwelt so lovingly; after his salutations, it is the first thing he speaks of—is connected with Apollo's oracle on the rocky floor of Pytho (III, iii, 124–30) and, perhaps, with "the mighty portal" (II, iii, 2)

> Whence the oracular vapour is hurled up
> Which lonely men drink wandering in their youth.
> And call truth, virtue, love, genius, or joy,

and, perhaps, too, with (II, ii, 52)

> a plume-uplifting wind
> Which drives them on their path, while they
> Believe their own swift wings and feet
> The sweet desires within obey.

Evidence, to be weighed, that this most characteristic Shelleyan cave—like some of the others—is the throne-room of Poetry itself, as he defines it in *A Defence*, and that the fountain which

> Leaps in the midst with an awakening sound

is the very head and spring of inspiration. And this indeed it must be from its central place in *Prometheus Unbound* and for Shelley's mysticism. In his *Ideas of Good and Evil*, a title taken from Blake, W. B. Yeats de-

scribes *A Defence* as "the profoundest essay on the foundation of poetry in English." The conjunction of Cave and Temple, which has puzzled so many, does not surprise any who are acquainted with Bhaja or Karla or Elephanta. That Shelley should have turned it into his supreme symbol of the source of Poetry and at the same time of the unacknowledged legislation of the world, "the influence which is moved not but moves," is the distinctive element in his mysticism.

I. A. RICHARDS

KEATS-SHELLEY MEMORIAL BULLETIN, No. IX

LIKE its previous issues, the *Keats-Shelley Memorial Bulletin* in this issue also reflects the, in the best sense, pious regard for the memory of Keats and Shelley which inspires a whole branch of literary studies. Edited by the author of the excellent recent biography of Keats, Miss Dorothy Hewlett, it contains, in a neat balance, three essays in biographical research on the two poets, an essay each in literary interpretation, and an interesting note by Edmund Blunden on the Library Catalogue of Godwin, the philosopher and Shelley's grandfather.

The biographical article on Shelley discusses where and in what words Shelley signed himself atheist. It is of interest that he combined with this the titles "a lover of mankind" and "democrat." For indeed there is a sense in which atheism sets a man free to attempt the practice of universal brotherhood.

Of special interest is S. R. Swaminathan's "Possible Indian Influence on Shelley." In this he suggests, on the basis of exact quotations, some unnoticed sources for the aspects of Shelley's thought which are akin to Indian philosophical tradition. He draws our attention to Miss Owenson's novel, *An Indian Tale*, to Edward Moor's *Hindu Pantheon* and Sir William Jones's translations from the Sanskrit, tracing the evidence of Shelley's having been influenced by these sources. The essay is well written and brings forth evidence to show that "Indian thought and philosophy also contribute to his own, and mingle there with the more direct and powerful Platonic influences.

The *Bulletin* is a publication of the Keats-Shelley Memorial Association, 11 Lion Gate Gardens, Richmond, Surrey, England.

TRENDS IN CONTEMPORARY PHILOSOPHY

WITH A REFERENCE TO THE NEO-REALISM OF G. E. MOORE AND T. P. NUNN

[**Dr. S. N. L. Shrivastava, M.A., D.Litt.**, Head of the Department of Studies in Philosophy, Jabalpur University, outlines some general features of contemporary Western philosophy and some central contributions of G. E. Moore and T. P. Nunn in this interesting article. We hope he will take other occasions to deal with the other schools of contemporary philosophy; for together they represent an important aspect of the *Zeitgeist*, which must be *understood* by those also who hold by the older, sublime hope of a *philosophia perennis*.—ED.]

PROFESSOR JOHN LAIRD has observed that "the present age is a period of acute philosophical fever where the changes are far more rapid than in other eras of more indolent incubation."[1] There is today such a bewildering variety of philosophical schools, pursuing so many different clues, that the student of contemporary philosophy is apt to feel at times that perhaps it may not be wrong, after all, to characterize philosophy, in the words of Carlyle, as a "vain, interminable controversy." So distracted and diversified is philosophical thinking today that anyone seeking a clear grasp of the numerous schools of contemporary thought is apt to find himself in the predicament of the fallen angels in Milton who "found no end, in wandering mazes lost." With the idea of *one* eternal philosophy, a *philosophia perennis*, our age is not only out of sympathy but antipathetic to it *à outrance*. Laird is voicing the spirit of the age when he says:—

> Those who believe in a single *philosophia perennis*, developing, indeed, as an institution develops, but remaining substantially the same on account, rather than in spite, of its changes have a difficult case to defend.[2]

Equally antipathetic is our age towards the idea of a "system" in philosophy. "I am not narrow enough for a system, not even my own system," said Nietzsche, and in saying that he admirably expressed the deepest note of modernism in philosophy. System-building is now no longer considered to be the business of philosophy. To comprehend the nature of the universe as a whole is considered to be a task far beyond the capacities of man. To the modern mind, the philosopher who would attempt to be, as Plato described him to be, "the spectator of all time and of all existence," would simply be wasting his energies in a vain pursuit. The emphasis now

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[1] JOHN LAIRD: *Recent Philosophy*, p. 7.

[2] *Ibid.*, p. 10.

shifts from philosophy as system-building, as a synoptic understanding of the universe as a whole, to philosophy as atomistic analysis or tackling of problems piecemeal and within defined limits. No longer is philosophy to be that

> fine, fiery speed of thought
> By which the ends of the world are brought
> Together....

The cardinal issues in contemporary philosophical discussion, it may be said with some reservations, are not God, Freedom and Immortality, but such questions as: What do we perceive? What knowledge of the external world do we have? What propositions are meaningful? Into what simpler propositions can complex propositions be analyzed? How can propositions be verified? and so on. The characteristically twentieth-century philosophies have pitched philosophy in a new empirico-positivist-linguistic key. Contemporary philosophical thinking is characterized by a radical departure from the philosophies of the former ages both in the topics dealt with and in the manner of dealing with them. Its prevailing tendency has been to make philosophy *scientific* and bring it down from its high speculative flights to conformity with common sense:—

> While admitting [writes Bertrand Russell] that doubt is possible with regard to all our common knowledge, we must nevertheless accept that knowledge in the main if philosophy is to be possible at all. There is not any superfine brand of knowledge, obtainable by the philosopher, which can give us a standpoint from which to criticize the whole of the knowledge of daily life.[3]

A recent school of philosophy which goes by the name of "Logical Positivism" has pronounced all metaphysical propositions to be nonsensical and would not permit the business of philosophy to extend to anything beyond linguistic analysis or the analysis of propositions, sternly adhering to the principle that only those propositions are to be accepted as genuine or possessing any *sense* which admit of empirical verification. No wonder that the present *malaise* in the philosophical thinking of the modern West should have led Professor Hocking to remark that a race of people

> who could beget so *jejune* a scheme of thought as logical positivism which declares metaphysical problems meaningless has every reason to listen to the quiet mind of the Orient.[4]

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[3] BERTRAND RUSSELL: *Our Knowledge of the External World*, p. 73.

[4] "Value of the Comparative Study of Philosophy" in *Philosophy—East and West*, p. 5.

Such is the general mood and temper of contemporary philosophical thinking in the West. I now proceed to give a brief *résumé* of the basic ideas, approaches and conclusions of Neo-Realism, one of the recent schools of Western philosophy. The initial difficulty in a brief survey like this is about the selection of schools to be dealt with; but I hope to find other occasions to deal with other movements of thought which also belong to the present century and may be regarded as typical representatives of the *Zeitgeist*.

Modern realism has developed chiefly in opposition to Idealism. The main target of attack by all the schools of modern realism has been the alleged idealistic doctrine that the being of a thing consists in its being perceived, or *esse est percipi*. That knowledge simply *finds* and does not *make* or *alter* the thing in any way and that the mind has no privileged position in the economy of the universe, is the central contention of all schools of modern realism.

Modern realism is divisible from a geographical point of view into British Realism, and American Realism. The latter has two main schools, known as New Realism and Critical Realism. It may, however, be added here that Critical Realism has its British representatives also. We shall begin our account with British Realism.

G. E. Moore, who recently passed away, was the founding-father of modern British Realism. It was with his celebrated article on "Refutation of Idealism" (*Mind*, 1903) that he inaugurated the Realist movement. The title of the paper is somewhat misleading, in so far as Moore explicitly states therein that he does not propose to refute in the paper what he takes to be the final and common conclusion of all idealists, *viz.*, that Reality is spiritual, but to refute what he considers to be an essential proposition involved in the arguments of all idealists, *viz.*, that *esse* is *percipi*, taking *percipi* to mean not only sensation but also thought. Taking a statement in a recently published article of Taylor to the effect that "what makes [any piece of fact] real can be nothing but its presence as an inseparable aspect of a sentient experience" as "the ultimate premiss of Idealism," Moore undertakes to show in the said paper "that what makes a thing real cannot possibly be its presence as an inseparable aspect of a sentient experience."

Moore turns his powerful polemic against the statement that *esse* is *percipi*, and points out that "*esse* is held to be *percipi*, solely because *what is experienced* is held to be identical with *the experience of it*." The *proton pseudos* in the idealistic argument, Moore points out, is the confusion

between the experience and the experienced, the sensation and the "object" of sensation, the mental act of awareness and the extra-mental object *of* which awareness is had. With an acute and hair-splitting analysis, of which he is a past master, Moore argues that our sensation of blue is quite different from the blue of which we have the sensation, that "'blue' is *not* the content of the sensation of blue." "Blue," says Moore, "is as much an object, and as little a mere content, of my experience, when I experience it, as the most exalted and independent real thing of which I am ever aware."

It was with this trend of argument that Moore blazed the Realist trail which Russell, Alexander and others were to follow. There is hardly any contemporary Realist who does not owe his inspiration to Moore.

The heart-point of the New Realism inaugurated by Moore was his doctrine of the transparency of the mental act by means of which we are able to apprehend the objectively real. It was Moore who gave currency to the doctrine that awareness lights up the objects, as it were, and shines through them, so that they become transparent or diaphanous. Nothing intervenes between knowledge and the known. Knowledge is a *direct* revelation of the real. With this doctrine Moore sought to give a smashing blow to the current representationist or image theory of knowledge and reformulate the theory of sense-data. The sense-datum is not a subjective image, in the mind, of something objective corresponding to it, but is the objective something itself. It enters direct into the mind and the mind shines through it. It may be remarked here that although Moore concedes the objectivity of sense-data and their existence independently of the mind, he has not been able, in spite of his hair-splitting analyses, to state precisely and decisively the relation between the sense-data and the physical objects. In one of his well-known papers on "The Status of Sense-data," Moore begins his discussion of the question "how sensibles are related to physical objects" with an initial confession, "I feel extremely puzzled about the whole subject,"[5] and indeed ends with the puzzling assertion that the sensibles are neither "in physical space" nor "in the mind," nor *immediately* known in their relation to their sources or the physical objects.

Another thinker in England, in the early days of the rise of British Neo-Realism, who was in no small measure responsible for giving the movement its characteristic form, was T. P. Nunn, an educationist: he wrote little on philosophy but what little he wrote had far-reaching influence. It was his contribution to a symposium on "Are Secondary Qualities Independent of

[5] *Philosophical Studies*, p. 185.

Perception?"[6] that gave the direction to the characteristically modern trend of Realistic thought. He made Stout's earlier articles[7] the chief target of his attack. Stout had maintained that at least *some* elements in our experience exist only in being perceived, for example, pain. Nunn contended that pain had the same manner of objective existence as any material object. Pain also, he said, "is something outside my mind, with which my mind may come into various relations." The secondary qualities, Stout maintained, exist only as objects of perception or "sensa." For example, if we look at a buttercup in a variety of lights, we shall perceive different shades of colour, but we have no reason to suppose that the buttercup itself changes. Or, to take another example, different men immersing their hands in a bowl of water will report different degrees of warmth. We have, however, no reason to suppose that the temperature of water changes with different persons.

To all these arguments Nunn gave a most uncompromising retort. He argued that the difference between "actual properties" and "sensa" was altogether untenable. The scientist and the plain man who insist on there being one standard temperature or one standard colour do not realize the complexity of the situation. There are, in fact, Nunn argues, not one hotness but many hotnesses, not one yellow but many yellows. A thing is hotter an inch away than a foot away and hotter to a cold hand than to a warmer. Similarly a thing is a paler yellow in one light than in a different light. The usual material thing of everyday life becomes, on Nunn's analysis, completely revolutionized. It becomes a collection of appearances, though each appearance is independent of the mind.

S. N. L. SHRIVASTAVA

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[6] *Proceedings of the Aristotelian Society*, 1909.

[7] *Ibid.*, "Primary and Secondary Qualities" (1903) and "Are Presentations Mental or Physical?" (1908).

THE A B C OF PEACE

[**Mr. Roy Bridger,** an enthusiastic pioneer of the back-to-the-land movement, comments in this article upon the dangers of our atomic age and suggests ways and means to overcome them. To Mr. Bridger man must be understood in relation to the totality of Nature, and he supports most ably his plea for a return to rural life with data and examples drawn from biology and ecology.—ED.]

HOW MANY PEOPLE are even now aware that in 1945 the world situation changed as suddenly and as drastically as if we had all stepped on to another planet?

From the moment of the "successful" explosion of the Hiroshima atom bomb the terms of our predicament became grim indeed. Even if all existing nuclear weapons were to be destroyed and the arms race stopped, the basic situation would still not be altered. The knowledge of the methods of production of these weapons cannot be destroyed. If the need arose, it would take only a short time before the stockpiles were rebuilt. The possibility of destroying the human race is here to stay, for tomorrow and for all the rest of our history.

All along, war has always been a constant, fought out with the most effective weapons available. We may suppose, though in the face of disquieting counter evidence, that man is gradually growing better tempered. But can the process be accelerated sufficiently—in the time—to eliminate the sheer rhythm of war altogether?

More and more people are beginning to feel they ought to do something about it. Yet the everyday world seems to go on just the same. The visible range of protest seems limited. A letter to one's newspaper, perhaps, supposing one could think of something that the professional platform people hadn't been proclaiming with maximum eloquence all along.

But beyond that one seems to be rather powerless.

On the other hand, it is probably true to say that the individual has more potential power today than at any time in history, because the means and speed of communication have been so greatly improved. Individual power used collectively, of course, as manifested in "trends" and "movements." And they must be trends of the right kind; the movements must be in the right direction, amounting in aggregate to an integrated programme for a stable form of society. Indeed, there is plenty of scope. Man can hardly be said to have got his proper bearings on this planet yet. To some extent he still lives in a world of fantasy, his real situation not fully apprehended.

Admiral Wright, NATO Supreme Commander, Atlantic, has described the new nuclear-powered submarines as "invisible electronic brains for watching the enemy." This raises the question of who the enemy actually is. The simple old-time feuds of man's primitive stages of development are grievously unworthy of his new precision apparatus. Yet the folly of it is that the real enemies are gaining ground all the time.

By 1941 the dozen or so *Popillia japonica* beetles noticed in a New Jersey nursery in 1916 had increased to a vast population defoliating over 250 species of trees and plants extending over most of the eastern half of the United States. The wheat stem sawfly is recorded as having arrived in the U.S.A. in 1889, where it has been spreading ever since. Earlier in the nineteenth century the gipsy moth had arrived from Asia, also to become a major pest. Everywhere pests of one kind or another are reaching plague proportions.

Yet it is only comparatively recently that the underlying causes of these outbreaks have been recognized. The whole story, as ecologists have now pieced it together, may be studied in a recently published work by Charles Elton, Director of the Bureau of Animal Population, Oxford University. It is called *The Ecology of Invasions by Animals and Plants* (Methuen, 30s.).

"We are living in a period of the world's history," says Dr. Elton, "when the mingling of thousands of kinds of organisms from different parts of the world is setting up terrific dislocations in nature." The story begins a very long time ago, perhaps a hundred million years, when six main land masses, each with its own flora and fauna, separated off into what are known as "Wallace's Realms." Until modern times they have remained more or less sealed off from one another, each developing, without undue disturbance, its own natural equilibrium. But with the rapid acceleration of the means of communication the world has been opened up to all comers. Man's cultivated crops and domestic livestock now lie at the mercy of tens of thousands of immigrant predatory and parasite species, and the situation is getting worse all the time.

Is it too late to reach a harmonious settlement with the natural environment? There is reason to think not, but more realism will be needed in ecological planning, land use and, probably, population distribution. To continue with the present issue, pest control stands today at the crossroads. It can continue with its blind suppressive campaign against specific organisms without reference to their "message," and with no assurance of lasting success, since these organisms are continually building up resistant strains. It can continue with its ever-increasing dislocation of the soil community, since most insecticides kill both pests and their own natural

enemies indiscriminately. Or it can build on the insight and wisdom of the old injunction "Live and let live."

The natural background of farm and garden crops is not static; it is very much alive. If some toning down of specific pests is called for, it would seem a relatively innocuous move to encourage their natural enemies. Biological control is making considerable progress in various parts of the world. In Peru, for instance, it has been found that the best way to control a certain caterpillar attacking cotton plantations is to plant adjacent land with maize, which harbours the caterpillar's natural enemies.

Behind the farm and garden background stands the local landscape, and behind that the totality of nature. In nature all species advance together. If it were otherwise, nothing of consequence would ever be built up. It is quite erroneous to visualize a food crop as the one wholesome entity to be snatched brusquely and defiantly from an otherwise hostile background.

In the same way, it is the vainest of vanities to glamourize man as a Prince of Denmark with no need for a supporting cast. Man is no more than the outlines of a jet of water flowing from a tap; the outlines of the jet remain the same, but, isolated from the organic nutrients which flow into him and through him from the ends of the earth, he would come to an abrupt and irretrievable end.

It is not merely a question of maintaining food supplies. Our vital nutrients include, for instance, oxygen. It has been calculated that if all existing plants were suddenly destroyed, supplies of free oxygen would be exhausted within two or three thousand years.

Plants! But not, in this case, necessarily food plants. For the purposes of oxygen-renewal the main engines of photosynthesis are the trees of the world. Forests are indispensable to man in all manner of ways, and, as forests and food crops between them occupy half the surface of the earth, it emerges that man's drive from the landscape he first inherited to one of concrete and steel must sooner rather than later be substantially modified.

And if we are going to save the forests, we are at once heavily committed to nature protection. For a forest, too, is a social organization. It may flaunt the glory of a Prince against a stage background of nondescript extras, but it could last no time at all without them.

Thus we may see that the root cause of excessive vulnerability to pests is monoculture. Precariously balanced pure strands of field and garden crops, single-species timber plantations, and vast congregations of livestock without intermixture, are all asking for the trouble they will certainly get. It is the biologically rich and varied community which has the strongest defences against sudden invasions.

Thus the woodland theme, with its variations, must remain the key element in land usage. "The challenge of afforestation must be met if the world is to be made a better place to live in." The assertion could have been made by any modern silviculturist or soil conservationist. Coming from Pandit Nehru, it acquires considerable added significance. India's voice in international politics is notably for peace, and in home affairs her statesmen are striving towards corresponding advances in biological stability. Particularly striking developments have resulted as regards that aspect of environmental equilibrium involving wise use of tree cover.

In fact, from China to Peru the overwhelming importance of forest conservation is being recognized. Whatever its other differences, the world is not much at variance as to the need to look after its trees. The Fourth World Forestry Congress sponsored by the F.A.O. was held in India in 1954. The Fifth World Forestry Congress is scheduled to meet in the U.S.A. in 1960—a major occasion, we may be confident, in the search to make the world a better place to live in.

If all nature's languages were as well understood the world would be not merely a better place, but a completely transformed place. Unfortunately, in the other main biological fields progress towards stability lags some way behind. Most of the other potentially renewable resources of the world stand in as much need of sustained-yield planning as forestry, but they are not getting it. Man has still to shake off the impression that his consumer goods are all produced from an inexhaustible hat.

> We are living in a Golden Age [says Aldous Huxley], the most Golden Age of human history—not only of past history, but of future history. We are living like drunken sailors, like the irresponsible heirs of a millionaire uncle.

For instance, throughout the world one of the most vulnerable points in crop-production economy—on or off the farm—is failure to handle organic waste products efficiently. On the farm, the ordinary manure heap is usually a contrivance for discharging valuable nitrogen into the atmosphere. The main trouble is insufficiency of cellulose, in the form of litter, for absorbing the nitrogen in the dung and urine, while careless handling generally cuts off aeration; packing sets in, oxygen supplies get used up, and a nasty smell proclaims that putrefaction has replaced fermentation.

Off the farm, in the public cleansing services the idea of utilization has fortunately made much more progress along the road at the end of which the word "waste" will have become more or less meaningless, and the processing of refuse and sewage just another stage in the endless cycle of

organic materials from soil to plant, from plant to animal and man, and so back to the soil again.

The essentials of composting—the orderly processing of organic wastes—are to combine a relatively large amount of carbonaceous, or vegetable, matter with a relatively small amount of nitrogenous, or animal, matter, and to keep these materials on the move (thereby breaking them down into smaller and smaller particles with a correspondingly larger surface area) in the presence of sufficient air and moisture to cause fermentation.

"The difficulty of adopting composting in countries like Canada, the U.S.A., and Britain, where labour is dear and scarce, will be solved by the mechanization of the process," forecast Sir Albert Howard, pioneer of the Indore process of composting, back in 1931. Two main mechanized techniques have so far been evolved, both embodying simple yet ingenious principles. The plant at St. Helier, Jersey, is typical of the vertical silo system, in which prepared wastes are hoisted to the top of a tower, to be dropped in twenty-four stages through a series of six platforms. In the Dano revolving cylinder the material is kept on the move continuously, the essentials of composting being completed in the short space of five days.

In India composting has been going ahead for many years, many States having compost legislation on their statute books. An annual Compost Week was launched in 1951. News is coming in rapidly of composting developments in many other countries. The *First* World Compost Congress has yet to be projected, but summit talks on this basic theme are a prerequisite of peace in a world with shrinking resources and expanding populations.

Apart from considerations of natural beauty and recreational amenities, ecology warns against the danger of finding no time for nature, lest in the process nature should have no time for us. One paramount task if the world is to be kept in biological running order is to maintain adequate tree cover. Since future life will depend on how efficiently we process organic residues, we should begin to think in terms of national compost services. There still remains the vital question of the human element. Man owes much to the rest of nature. What does he owe himself?

For a species condemned like all others to progress only across the dead bodies of worn-out generations, there can be no such thing as "perfect health" for the individual. At the most there can be only a certain maximum staying capacity, before the rocket falters in its upward flight. The individual *in adequate health* is equipped with the faculties for maintaining a livelihood until the relatively brief spell at the end of life when energies

imperceptibly fade away. Under modern conditions, however, the necessary requirements are proving hard to meet. It is showing up everywhere, in fact, that the more mechanical efficiency is perfected, the more humiliatingly the human performance lags behind.

To make things worse, there is almost universal confusion between "health treatment" and "medical treatment." Particularly unrealistic is the widespread reluctance to trace ailments back to their dietary sources—the snack of toothache for breakfast, the helpings of gout and thrombosis for lunch, the tea-time plate of ulcers cheerfully washed down with cups of kidney trouble, the ceremonial death-dealing ritual of the evening banquet, and so on.

It has been estimated that it takes three or four generations to build a healthy human being. Our health policy would thus need to be planned, not in terms of suppressive treatment of individual disorders, but towards the establishment of whole populations with the ability to keep well naturally. The work of McCarrison, Weston Price and others has made it clear that such a policy must be based on whole, unrefined foods consumed in balance and in moderation. More recently Sir Edward Howard and others have produced evidence for the existence of "quality elements" able to circulate between soil, plant, animal and man.

But although dietary influences are profound, they are not the whole story. Earl Russell has told of a city child who, confronted for the first time with the earthy magnetism of a country lane, fell on the damp mould uttering strange animal cries. "The organic need that was being satisfied," he comments, "is so profound that those in whom it is starved are seldom completely sane." For a species on the threshold of an atomic age the prospect of sick and mentally unbalanced men shuttling between hospital and parliament, between the operating table and the international conference, could hardly be more alarming. Was this the ache, post-nuclear historians may ponder, that launched a thousand rockets?

So that there remains the last and perhaps the greatest enigma—how we should group ourselves. Can urban civilization endure? Or is a new deal based on biological stability emerging at its fullest integration in the land settlement movement of Vinoba Bhave and Jayaprakash Narayan?

ROY BRIDGER

THE BEST MEANS

[In this simple, earnest essay, **Dr. V. V. Bhatt** touches upon basic questions: the need to change human nature if we hope to build a fairer social structure; the folly of "The end justifies the means"; the hopelessness of force as a means of reform. Readers who remember his "Civilization on Trial" and "The Human Factor in the Crisis of Our Times" in our 1957 volume will recognize the same concern with the moral factor—which becomes ever more important as material factors add to our power and problems but not our wisdom.—ED.]

WE ARE at present on the threshold of mighty changes. The question of ends and means is of peculiar significance when vast changes are in the offing. The naïve yet common belief that ends justify means must be subjected to the most searching criticism. To many it seems a self-evident belief. Their belief is based on the assumption that good ends can be attained indifferently by good or bad means. They even seem to believe that good ends can be attained more speedily by using bad means than good. Building their superstructure on these sandy foundations, they argue: Why quarrel about the purity or the impurity of the means if the Promised Land is reached through them? On their assumptions, one would be a fool to surrender certainty for an uncertain, doubtful spiritual satisfaction. But what if the Promised Land is not accessible by these crooked, devious paths?

All history is proof that good ends remain unrealized if bad means are used. One can give countless examples from the hoary past, but let us limit ourselves only to two world-shaking revolutions; for they attempted the solution of the very problems which we are called upon to face today—the French and the Russian Revolutions. Liberty, Equality and Fraternity were the ends that the former sought. To end all exploitation, to establish a classless society of the free and the equal, to restore the dignity of human life, were the aims of the Russian Revolution. They tried to attain these ends by means of violence and bloodshed. With what results? Individual liberty was the first victim of a ruthless dictatorship, which created inequalities far more glaring than existed before. The gorgeous dream of liberty was shattered by the very means adopted. The beautiful vision of a society of the free and the equal was blotched with blood.

The problem these revolutions tried to solve, the greatest problem before us today, is: How to guarantee individual liberty, yet ensure that it will not be used against the common interests of mankind? A little reflec-

tion will show that the successful solution of this one single all-pervading problem will simplify all other complex difficult modern problems.

It is, in fact, contrary to all accumulated experience of the past, contrary to all modes of rational thinking, to hope for a new era of love by engendering the sense of hatred. It is futile to think of a beautiful plant blossoming out of a rotten seed. However good the imagined end, it is the means that give it colour and shape. If you want a good plant, the seed also must be good. However unpalatable, then, the conclusion is inevitable. Good ends require equally good means for their attainment, if the means used determine the nature of the final result achieved. However good the imagined end, its goodness is powerless to counteract the effects of the bad means used to reach it. What we attain by bad means is not the end envisaged but a perversion of it. Here, then, stand the Machiavellians: they are unable to distinguish between ends and the perversions that will be attained by their way.

That ends justify means is, in its results, a dangerous and anti-social belief. Under it, individuals or nations can constitute themselves the final arbiters of the goodness of the end, and so justify themselves in using any methods whatever for attaining it. Today, when individual personality is crushed on countless excuses, we need to create conditions within which an individual may realize his best self.

How shall we bring about the desired change? Is it through violent convulsions and bloody wars, is it through evoking a sense of hatred and a thirst for vengeance in the human heart, that we are to bring about the dawn of a new era of love and world brotherhood, of liberty and equality, of peace, prosperity and progress? Or is it through peaceful persuasion and appeal to reason, through self-immolation and self-sacrifice, through the overpowering force of love and suffering, that we are to establish that magnificent harmony of human life? From time out of memory man has tried to bring about change and establish the reign of love and peace by means of bloody conflicts and violent sanguine warfare. But as yet that dream has not been realized; on the contrary, that vision of a new era of love and peace seems to fade farther away. Is this fact alone not a sufficient proof of the failure of violence and all methods depending upon it to realize our end? For the truth is that love can never be made to grow in the human heart by engendering the sense of hatred; nor can peace be established by killing the evil-doer. What is necessary is the eradication of evil and not of the evil-doer. And evil can be eradicated only by changing the evil nature of man, which is possible only by self-immolation, accepted suffering and self-sacrifice, the result of deep love even for the evil-doer.

For the human spirit when lit by divine fire is stronger than the mightiest armament.

There is no other way than this to bring about a change in human nature. Those who are already enlightened have on their shoulders a great responsibility to bear. They are the holders of a trust. It is upon them and those who are like them that the advance of humanity depends. They must ceaselessly try to re-educate the people by all possible means. They should try to change the people not only by means of speech and writing; such an attempt would hardly be successful. More things are wrought by an example of upright living than by mere words or thoughts. Their personal life should become a source of inspiration and enlightenment to others. Their deep love for mankind should induce them to appeal to the higher nature of man, rouse it from its dormancy and thus move minds and hearts by means of self-suffering and self-sacrifice, by the overpowering force of love and suffering. If they fail to do this, it will be treason to humanity. It is upon those enlightened few that the future of humanity depends. Unless they create a ferment in society, unless they create a public opinion in favour of such a change, no amount of force can bring about the millennium.

But even after a favourable public opinion has been created, it might be argued, a little use of force will be required to bring about a change in the social structure. For public opinion will be passive unless the social structure is changed. And those who have vested interests in the present structure of society will be deaf even to the generous solicitations of their own enlightened conscience. Their own immediate self-interest will deaden their finer sensitiveness. A little pull will be found necessary to bring them along.

The ideal force to be used for overcoming even these negative, inert resistances will always be the overpowering force of love and suffering. Physical force should be applied only to the minimum extent absolutely necessary. More important, those who apply this force must be sure in their heart of hearts that they are actuated by the law of love and truth and that, if it had been possible, they would never have resorted to force. Even so, physical force, the bad means used, will have its effect upon the end that is attained. Its effects will have to be counteracted by further compensating acts of love. This delicate weapon will certainly be suicidal if handled by persons not actuated by the law of love and truth.

Within these conditions, it seems that the use of violence can only be the prerogative of God. For men, violence will always produce the results of violence and, once resorted to, will tend to beget more violence. Thus

even from the pragmatic point of view the use of force and violence has no justification; while, for those who believe in the unity of life, violence is impossible. Non-violence is the law of the species and if we cannot bring about the desired changes through non-violence, the fault lies not with the weapon of non-violence but with ourselves. Non-violence is the weapon *par excellence* for uprooting evil. If we learn how to handle that weapon, the Kingdom of God will be at hand.

V. V. BHATT

SOMETIMES I SEE

(Translated from Marathi by R. P. SIRKAR)

Sometimes I see
In myself a grotesque man,
A trivial unevolved disfigured Caliban.
Through darkness and mud
With subterranean gait, like groping roots,
Wanders the vermin life
Flaunting its wretched form
Loathsome as witches' claws,
Creeps in blindness,
And lives in sickly brooding dark
This grotesque man!

Sometimes I see
In myself a Promethean man
From whose feet blossoms an unprophesied dawn!
Whose form like Himalaya stands,
Crowned with sunlight's rays,
From whose breast holy Ganga springs,
On whose lips the *mantra* that conquers death.
Close against the sky his tremendous head,
As smiling he turns the constellations' sacred luminous text
Life's farer on the way of deathlessness,
Sun on his brow, the elixir of life in each limb,
Eternal resurrection in his auspicious eyes.

Myself Caliban, myself Prometheus,
And yet only the witness undemonstrable
Of these two:
Of subterranean dark; of heavenly space.

MANGESH PADGAONKAR

A BUDDHIST APPROACH TO FREE WILL

[In our April 1959 issue we published an interesting article by Mr. Kenneth Dutfield on "Our Freedom and Theirs" and invited our readers to compare his argument with Shri Jivaka Kumara's account in the same issue of Buddhist teaching on the self and not-self. Shri Jivaka Kumara, who has now constituted himself **Sramanera Jivaka,** himself has been stimulated to apply his Buddhist approach to the question of free will, in this short article, which suggests persuasively that perfect freedom is in perfect integrity.—ED.]

THE PROBLEM OF FREE WILL is one of the pivots of moral philosophy; for, unless the choice of action is free, no praise or blame can be accorded, and praise or blame implies the existence of an objective standard of rightness and wrongness in human behaviour. That it is part of our mental make-up to assume the real existence of such a standard is undeniable; from this assumption have grown up codes and systems of laws throughout the world. Moreover, there is a concomitant objective standard of the limits to assignable responsibility; an infant or small child, a lunatic or mental defective, are not held indictable for crimes for which a sane and responsible person would be expected to pay the severest penalties.

It is assumed, then, that when a man performs an act he could quite as easily have done something different; when he chooses one thing he could equally well have chosen its opposite. Even when the blunt instrument is raised aloft above the unwitting victim's head, the agent can still refrain from bringing it down and lay it aside instead. It is because of this assumed capacity for doing otherwise than he has done that a man is considered to deserve hanging if he chooses to be a murderer.

The assumption of the agent's responsibility is at least a healthy sign, and it is better than the unfortunately increasing tendency to believe that anti-social persons are the victims of their environment, inadequate social security or lack of parental control or else that they are sufferers from some obscure complaint rendered by the generic term "psychosis," so that they are no longer able to choose between right and wrong but are the victims of "an uncontrollable impulse," and therefore do not merit punishment but should be treated as gently as any hospital patient.

In moral philosophy the hypothesis is generally accepted that men are free-willed beings. In theology there is a wavering between this view and that of predeterminism, the idea that God directs all the events in the lives of every man, woman and child in the universe and orders what He thinks best for each. In the latter view, ultimately the individual sheds all

responsibility and shrugs accusations off with "It is as Allah wills." A third view, which arose only in the last fifty years, gave a startling new aspect to this religious idea and came from the scientific laboratories in the form of the theory of behaviourism, whereby we are seen as no different from automatic machines out of which, when a penny is dropped in, an article unfailingly comes. The human being is a mere mass of reflexes, some admittedly very complicated, but still reflexes and in essence no different from the knee jerk elicited inevitably by a tap on the tendon.

Some Eastern religions add a fourth viewpoint, that of Karma, whereby the good and bad actions of our past lives determine our actions in this present one and therefore we are indirectly rather than directly responsible, in that we are unable to remember our past lives and so, apparently, do not benefit by our experiences in them, yet can bear in mind that our actions in this life will determine our actions in future lives. This viewpoint, of course, is not regarded in Western philosophy or theology, since it assumes the truth of reincarnation, which is not generally acceptable to the West.

Could I have acted differently? This is the crucial question that has to be answered when considering the truth or falsity of the idea of free will in any given circumstances. If the answer is "Yes!" then it is assumed that I consider myself a free-willed being. If it is "No!" then there must have been some constraint, whether from Divine intervention, from my genetic make-up or environmental history, from some external physical force or from my *karma*.

An outstanding contribution made by Buddha to philosophy was the annihilation of dichotomies, and the demonstration of the inapplicability of the Law of Contradiction above a certain level of thought (as I tried to show in my previous article "Neither Self nor Not-Self," in THE ARYAN PATH, April 1959). Can this be applied to the problem of free will? Let us reconsider the question already asked and answered and answer it again in a directly opposing manner.

Could I have acted differently? If the answer is "Yes!" then I did *not* act freely. I must have renounced the alternative from some *motive*. Was it a sense of duty, a desire, fear, affection, anger, a sense of honour, or some other small part of my mind, presuming to speak and act for the whole of me? Then I was a slave to a small part, a desire or an emotion. If the answer is "No!" *then* I acted freely; for I acted with the whole of myself; there was no part of me left out of my acting which might later make me regret it; I acted as a Unity, a momentarily unified Self instead of the enormous diversity within to which I normally apply the term "Self,"

quite mistakenly.

Now here are two directly opposing answers to the same question. According to the Law of Contradiction in formal logic, both may but one *must* be false. According to Buddhist logic, both *may* be true—indeed, here it is obvious that both *are* true—but even as the two logics deal with different levels of thinking, so the two answers deal with different levels of being. The first applies to man as a machine, unmindful and not self-aware; the second applies to the man who has set foot on the path of evolution and has begun to integrate his personality, so that it shows less diversity, fewer changing moods and reactions to external events and therefore a greater calmness and stability than is possessed by the ordinary man who cares more for material than spiritual acquisition.

Behaviourism is vindicated—but in a revolutionized form! We do what we do because we are what we are. This present act is the result of all my past acts (both in this life and in previous ones if one wishes to take the doctrine of Reincarnation into account). We are not free to choose by now; we have made ourselves machines and we no longer act—we react.

How then does this apply to the social system of today? Man becomes wholly responsible for his actions. The "uncontrollable impulse," which has even found its way into the brief-cases of counsel for the defence, is shown to be non-existent. If an impulse is *uncontrollable* it is because it is the sum total of past *uncontrolled* impulses; as self-control can become a habit, so also can lack of self-control, and hence the individual is finally responsible. Similarly, psychoses (other than those due to cerebral injury or disease) and neuroses are all within the individual's power to inhibit or nourish as he chooses and the choice will depend on his past choices in this matter.

If this were generally recognized, then there would be more understanding of the present urgency of inculcating the practice of self-control and self-discipline from childhood upwards and for the necessity of becoming more aware and less mechanical in our every-day behaviour.

Mindfulness is as much the keystone of Buddhist ethics as the annihilation of dichotomies is of Buddhist metaphysics. Only by the practice of Mindfulness and the development of Self-awareness can we throw off the shackles that keep us all unwittingly enslaved. Only by the practice of Mindfulness and the development of Self-awareness can we become free-willed beings in Reality. Only by the practice of Mindfulness and the development of Self-awareness can we gain Enlightenment.

SRAMANERA JIVAKA

THE ROMANCE OF TOWERS

[TO THE THOUGHTFUL OBSERVER monuments in stone have a language of their own which reveals many things. **Mr. Dudley Glass** interprets in this article the language of that "flower of architecture," the tower, and tells us what different towers have said to him.—ED.]

THROUGH HISTORY man has enriched the world's architecture with lofty towers. Sometimes the motive has been utilitarian—defence or observation—at other times religious or that of beauty. From the rugged grey masses of the north to those slender shafts of colour against the southern blue, they ornament the horizon. The moonlight of the Orient reveals them in an Arabian-Nights splendour; a New World of the West scrapes the skies with their modernistic majesty.

Sometimes poets and tellers of tales erect towers for our imagination that almost have the quality of reality. We can visualize dawn lighting the "Sultan's turret" of Omar Khayyam's *Rubaiyat*. Princesses from the pages of Grimm dwell in the baroque towers of fairy-tale castles. In a mysterious wood Maeterlinck fashions a shadowy tower from which Mélisande, wooed by Pélleas, trails her long tresses. Tennyson sings "many-tower'd Camelot."

The Tower of Babel in the Bible, reaching presumptuously towards Heaven, was possibly inspired by the pride of Babylonia's temple-tower of Etemenanki. This was one of the many stepped pyramids of the ancient Chaldean and Assyrian world; also to be found in Egypt and as far afield as the Occidental lands of the Aztecs and the Incas. Sun-worshippers these, and there were also tribes whose priests saluted the moon and stars from high places. Likewise the early Persians bowed to fire from raised platforms on small towers.

The Orient has always been beautified by towers. Carved, sculptured gateways to India's temples are a form of these and many a lake-palace has its pinnacles. Agra's roseate citadel, of the marble courts and pavilions and bath of a thousand mirrors, raises an exquisite Jasmine Tower. Set in a wall of this balconied boudoir there was one more magical mirror. A reflecting jewel, it enabled Shah Jahan, deposed from his throne and almost blind, to see down the Jumna River the white dome and minarets of the Taj Mahal, towered tomb for his "Exalted One."

Like mirage visions in desert lands minarets crown mosques to sound a call to prayer. Just as impermanent-looking are those tapering, many-storied towers of the Far East, Chinese pagodas making fantastic silhouettes. Yet ancient China had simpler towers of stalwart masonry for defence

on the rambling Great Wall.

Military strategy was the reason for most of the first towers. The Romans built them with battlements to guard city ramparts. Tradition ascribes the Tower of London by the Thames to Julius Cæsar, but its historical foundation was laid by William the Conqueror. His Norman keep, the White Tower, built for defence and to overawe the Londoners, rises among many others with stern associations. Now peace reigns on Tower Green and there is colour in the glowing costume of the Beefeaters, the "Ceremony of the Keys" and the glittering opulence of Crown Jewels on display.

The Tower of London has been introduced to millions who will never see it through the medium of Gilbert and Sullivan light opera, just as the voice of another tower is regularly broadcast to the world. For in the Clock Tower adorning the House of Parliament at Westminster hangs "Big Ben," called after Sir Benjamin Hall, first Commissioner of Works at the time of its installation. A light shines each night in the Clock Tower, just as a flag flies from its comrade the Victoria Tower, when "the House" is sitting.

The English countryside is studded with towers; there are twenty on Windsor Castle alone, small ones carried by the walls, culminating in the central "round" one, or nearly so, that gives this noble pile by the silvery Thames its personality. Then there are the cathedral cities blessed with their solemn towers, and centres of learning wearing them like dons' caps on the colleges. Of all Oxford's landmarks Magdalen College is the most famous. Its special feature is a minareted tower of the Middle Ages dominating that erudite street termed "the High."

At the dawn of each-May Day choristers in surplices ascend the tower to salute the rising sun with a Latin hymn. This tribute to a benefactor dates from the first Queen Elizabeth's reign and still it mingles with merry jangling bells to waft over the meadows by the River Cherwell.

Scottish and Welsh castles have their towers telling of brave deeds, in the south of romantic Ireland one murmurs with legendary associations. Blarney Castle, close to Cork, is all the more picturesque for the large red stone high up on a crumbling tower wall. The name of the place recalls a remark made by that same Queen Elizabeth when Dermot McCarthy, the Lord of the Castle, sent her amiable messages to postpone his surrender. "That is all Blarney and means nothing!" she exclaimed. Nowadays folk who feel in need of this Irish accomplishment make for the edge of the turret where they manage to lean over backwards to perform a time-honoured act.

There is a stone there,
That whoever kisses,
Oh! he never misses
To grow eloquent.
'Tis he may clamber
To a lady's chamber,
Or become a member
Of Parliament.

Leaving soft green hills for nature's white towers in Norway, marvel at the man-made crest at Holmenkollen, outside Oslo. This unique ski-tower allows experts to speed down its snow-coated slope in the strenuous competition of an annual ski-jump. Also, concealed in that impressive sweep, is a museum to tell the history of ski-ing in the country which invented the sport.

Denmark, although not endowed with mountains, is well served with towers. They dignify manor-houses in parks and mingle attractively with Copenhagen's domes and twisted spires and green copper roofs. Hans Anderson told no better tale than the one concerning the *Rundetaarn* (Round Tower). Built as an observatory by order of Christian IX, it has no stairs inside but a spiral ramp winding to the top. This is also the case in Amboise, of the French Chateau Country, where the Emperor Charles V was enabled to make a perilous but successful ascent in a coach-and-four. In the case of the Copenhagen variety, Peter the Great of Russia did it on horseback, leaving the use of the coach to his Empress.

The low country of Holland is alive with wooden towers whirling their windmill sails. They contrast with the static ones of stone reflected in city canals. Amsterdam has its eleventh-century Mint Tower, originally a fortress, although now it is embellished with a clock-dial and a set of chimes. By the harbour stands the curiously-named "Weepers' Tower," from which Dutch sailors departed on world voyages, to the sorrow of the women they left behind. Yet this same tower speeded Henry Hudson in the *Halfmoon* when he sailed the Atlantic to discover Manhattan Island and the river now bearing his name.

Very different from this squat sentinel by the Zuyder Zee are the shining towers rising out of New York Harbour to form an incomparable skyline. The Statue of Liberty is one in itself, of reasonable height to allow a welcoming torch to be seen, but many of them are of dizzy height. The world's tallest tower, measuring over a hundred storeys, is called the Empire State Building.

An American poet of the past, Longfellow, preferring towers of the Old

World, summed up a pride of Belgium in a well-known stanza:—

In the Market Place of Bruges
Stands the Belfry old and brown;
Thrice consumed and thrice rebuilded,
Still it watches o'er the town.

A stalwart tower that could face misfortune, it was not only in the service of the Church but also that of the State. On one occasion the Belfry summoned citizens to arms; at other times laws were promulgated from its balcony and proclamations by the Counts of Flanders delivered to townspeople in the Grand Place below. In present-day Bruges passers-by listen to the bell tones of Flemish airs played on the renowned carillon above the tower-watchman's room.

Masons with an inspired mission built the cathedral towers of France. Their graceful Gothic architecture is frozen music, although one at Rouen names itself a "Butter Tower." The reference is to the circumstances of its erection; funds were offered in return for permission to eat butter during Lent. Twin-towers of Notre-Dame guard their historic river-island in the heart of Paris; in the more modern section of the city a Gothic fragment stands alone, called the Tour St. Jacques. A statue under the vaulting commemorates Blaise Pascal, who stood on the summit to make experiments in atmospheric pressure.

Similarly a bust of Alexandre Gustave Eiffel hides itself under a striding colossus by the Seine. Conceived by an engineer famous for his bridges and viaducts, the Eiffel Tower is more than an extravagant gesture from the 1889 Exhibition etched for ever against the Paris sky. When he unfurled the tricolour at its opening—and the Premier of France apologized for his own opposition—Eiffel knew that his three-platformed, glass-pavilioned tower had also a scientific future, now apparent in its use for meteorological, radio and television purposes.

Castles in Spain are decked with airy towers; so are the fanciful, sugar-cake affairs that Germany perches on crags by the Rhine or on wooded mountain slopes of Bavaria. A "quaint old town of art and song" like Nuremberg has carried them on its walls since mediæval times. If the castle hill presents a grim prison-tower with five sinister corners, there is a happier one on the Frauenkirche overlooking the square. At midday its clock-face opens doors to release a moving row of mechanical mannikins, nothing less than Charles IV and the Seven Electors!

Play-acting clock towers are frequently to be found in Middle Europe as in Switzerland. Addicted to toy effects, they give an entertaining panorama of history or legend. On the other hand the Alps cradle them with

lips tightly locked, like the Water Tower keeping guard over Lake Lucerne. Its stones could tell us a secret: that the beacon "light" of the four cantons shone from it in the days of William Tell, a matter for pride; while a pink chateau among blossom by Lake Geneva tries to forget that its thick-walled tower once kept the Prisoner of Chillon from the radiance of day.

Some of the world's most beautiful towers are in Italy; their purpose in life is to chime bells and their name in itself is music. The domed cathedral of St. Mark's is a wonder of Venice, but so is the *campanile* standing by its side on the piazza. This has a past reaching back to Doge Pietro Tribune who laid the foundation stone in 912. Having borne the weight of a thousand years the original bell-tower collapsed; so the present one is a glorious resurrection. A golden angel still surmounts it, to look beyond the Grand Canal to the Adriatic as a guide to mariners.

Another Italian *campanile* catches the imagination, not only for its grace but for the attribute giving it such a remarkable name. The Leaning Tower of Pisa, pink and white between its side colonnades, has a perfection of detail, but it chooses to slant fourteen feet out of the perpendicular. Some would have it that this was a prank of the designers; more than likely the foundation sank and the inclination began at an early date. At all events Galileo availed himself of the oblique phenomenon, dropping objects and calculating their velocity in his study of gravity.

In the valley of the Arno a fair city dreams of a past golden with painters, sculptors and poets. No wonder that the bell-tower by the Duomo is of especial loveliness and has earned the highest praise Ruskin can give: "The model and the mirror of perfect architecture."

The master began it in 1334, on the ducal instructions that he must surpass in beauty of structure anything previously attempted. He did not live to see his design completed beyond the first storey, but fortunately Pisano and Talenti continued the upper part of the Gothic square with appropriate grace. Not only are Giotto's contours superb; so are his rich details. Ornaments abound in sculpture and bas-relief; allegorical figures include the Seven Cardinal Virtues and such contrasting types as Eve and Orpheus, Aristotle and Euclid. Marble glows under the Italian sun in variegated hues of pink, dark green and white. Yet the Campanile, with open-work pattern, is never overloaded but floats as spiritually as the chiming message it spreads to the surrounding hills.

Seen from them as a tall lily-shape in the garden that is Florence, heard echoing in the soft airs of Tuscany, it symbolizes the beauty and at the same time the usefulness of that flower of architecture, the tower.

———— DUDLEY GLASS.

NEW BOOKS AND OLD

SHANKARACHARYA'S DISCIPLES ON ADVAITA *

HERE is a giant volume of special interest to students of Indian philosophy in general and of Advaita Vedanta in particular. Though Śaṁkara's *sūtra-bhāṣya* is peerless in lucidity of diction, its subtleties of thought can be grasped best with the help of standard expositions provided by direct disciples of his like Padmapāda and brilliant expositors like Vācaspatimiśra. While the latter's *Bhāmatī* is completely available, the former's *Pañcapādikā* is but a fragment which explains, as it were, only Śaṁkara's preface to his mighty work, as it stops at the end of the *catus-sūtrībhāṣya* (*bhāṣya* on the first four *sūtras* of Bādarāyana). Though it modestly purports to be just a gloss, it lays bare in fact the entire background of Śaṁkara's philosophy in a thoroughgoing manner and the *Vivaraṇa* thereon by Prakāśātman completes the task with such grace and force that it has long enjoyed the reputation of an authoritative original work in classical Advaita literature. The authority achieved by these is evidenced by the respect with which their views are summarized by later textbook-writers like Mādhava and Appayya Dīkṣita, even when the views are not shared by them. In the history of post-Śaṁkara Vedānta, the *Vivaraṇa* and *Bhāmatī* became the fountainheads of two streams of thought, each of which found a long line of able expounders.

These classical works have been often published, as also Mādhava's *Vivaraṇa-prameya-saṁgraha* and Akhaṇḍānanda's *Tattvadīpana*. The commentaries provided in this edition — the *Prabodha-pariśodhini* of Ātmasvarūpa and *Tāt-paryārthadyotinī* of Vijñānātman on the *Pañcapādikā*; and *Tātparyadīpikā* of Citsukha and *Bhāvaprakāśikā* of Nṛsimha on the *Vivaraṇa* — are useful ones published for the first time. The Madras Government deserve the gratitude of scholars for making these available even from single MSS. in their MSS. Library, necessitating lacunæ in parts.

Śaṁkara's doctrine of *māyā* has proved puzzling as much to modern minds as to Rāmānuja and Madhva in earlier times. Its best rational and orthodox exposition is furnished in the volume before us. The enigma of the relation between the individual self and the Absolute is solved by what is known as the Theory of Reflection (*pratibimbavāda*). Questions like the relative status of reason and revelation, the nature of Truth and Error and the dichotomy of religious duty and philosophical quest are discussed threadbare in their relation to other systems with true logical acumen. And the value of the commentaries towards the understanding of the originals is great as they quote widely other sources germane to the discussion. But the value of the edition to critical scholars is considerably reduced by the absence of an index of the authors and works quoted. Ātmasvarūpa's references to Sundarapāṇḍya (p. 373) and of Citsukha to Dharmakīrti (p. 636) are only two examples

* *Pañcapādikā* of PADMAPADA with commentaries of ĀTMASVARUPA and VIJNANATMAN and *Pañcapādikāvivaraṇa* of PRAKASATMAN with commentaries of CITSUKHA and NRSIMHASRAMA. Edited by S. SRIRAM SASTRI and S. R. KRISHNAMURTI SASTRI. (Government Oriental Manuscripts Library, Madras. xx + 136 + 792 pp. 1958. Rs. 28.75)

at random.

The Editor, Shri Srirama Sastri, has written a regular dissertation in Sanskrit to disprove the view of some ancient and modern writers (like Nāgeśabhaṭṭa and Y. Subba Rao, respectively) that *mulāvidyā* (primary Nescience) is not beginningless according to Śaṁkara as made out by later writers. While we are all admiration for the vigour with which the Editor has taken up the gauntlet, marshalling a wealth of material culled from a wide range of Advaita literature, we cannot help remarking that its length is out of proportion to its importance. If it had been boiled down to the minimum, more useful matter about the life and works of the authors in question could have been included. Even as it is, the Editor's account of the differences in doctrine between the Vivaraṇa school and the Bhāmatī school is praiseworthy.

Despite a few misprints, the printing is excellent and the edition should prove a valuable addition to all libraries in which Sanskrit has a place.

K. KRISHNAMOORTHY

Religions: A Preliminary Historical and Theological Study. By D. W. GUNDRY. (Macmillan and Co., Ltd., London. 189 pp. 1958. 16*s*.) Received through the courtesy of the British Council, London.

Can we *decide* to have no religion at all? Dr. Gundry's excellent book is an answer to this fundamental question from the historical standpoint as well as from that of the experience and tradition of the human race. "Religion," as the author says, "is far too deep-rooted to disappear. Indeed, where attempts have been made to eradicate religion it always comes back in some veiled form."

The book attempts to answer the question, "What is Religion?" and it traces the development of the religious quest of Man in the ancient world, in the undeveloped religions and in the great traditions of the monistic and monotheistic religions of the world.

There are two main points of interest in the book: The first is Dr. Gundry's concern over the growth of secularism in modern Western society. He says:—

> A pathetic secular faith has grown up, particularly in our western modern society flushed by its powers of organization in thought and practice, which believes that science will reveal all the truth and that we have only to go on researching long enough to have enough knowledge to be able to organize a perfect society.

This secularism is present in non-Communist as well as in Communist societies:—

> In Russia we see a conscious effort to put an end to non-scientific ways of thinking; but we should not suppose that this attitude is absent in our own society.

The second point is the author's thesis that the noblest expression of man's communion with a divine power is found in two main types of religion, monism and monotheism. He says that Buddhism is the crown of the former, Christianity of the latter. While the author agrees that divine compassion is present in all historical religions and that God has "descended" out of compassion for man, Dr. Gundry considers the "descent" of God as *avatar* "no more than a myth," but "the Incarnation, Death and Resurrection of Christ to be actual historic deeds of God in his Redemption of mankind."

It seems to me that the symbolism and function of the myth or the mythic is misunderstood; the Sanskrit word *Purāṇa* means both the mythic and the historical. The mythic is not in the past: "The myth leads back to a re-

mote, primordial past: to events, heroes, and gods who *pre-exist everything that is*" (*Diogenes*, Number 7, 1954, p. 37. "The Mythic" by ERIC DARDEL. Italics mine). Eric Dardel's view of the mythic expresses better the Indian idea of *Purāṇa*.

There is a lucid review of the theories of the origins of religion in Chapter II. Dr. Gundry reviews several theories, historical and psychological, of the origins of religion but concludes:—

> The most important kind of origin of religion is the metaphysical. This is the transcendent source which is God himself.

And he adds:—

> Knowledge of God is not obtained as a result of inductive reasoning, i.e. by a scientific gathering of data and then a drawing of conclusions from it; but is a given fact.

This book will greatly interest students of comparative theology and history of religion. Although it is written from an openly Christian viewpoint, it is not ignorant of other religions. It gives evidence of wide and accurate scholarship. "There can be no such thing," as the author says, "as absolute impartiality where vital matters are concerned: but sympathy with the sincere beliefs of others there must be."

N. A. NIKAM

Hinduism: Its Meaning for the Liberation of the Spirit. By SWAMI NIKHILANANDA. (World Perspectives. George Allen and Unwin, Ltd., London. 189 pp. 1959. 16*s*.)

The Swami proclaims as the methodical basis of his book his firm belief in the teachings of Śankarācārya — of classical Vedānta with the additional explanations provided by Sri Rama Krishna. The reviewer welcomes this standpoint, also believing that Śankara's philosophy (about 900 A.D.) and his interpretations of the earlier creative period of Indian thought represent the greatest contribution of India to world philosophy.

Only with regard to the later and present deductions from these grand Indian concepts there may be sometimes a difference of opinion between author and reviewer. The modern political and polemical interpretations — the East-West confrontation with apologetic emphasis on the higher value of India's notions — seem to me not to add to, but to detract from, the classical eternal values of Śankara's dogma of the essential Oneness of the Cosmos. Thus, in order to point out the correct Vedāntic dogma that reason and intellect are but preliminary stages before the highest intuitive vision, the author chooses an unfortunate Western example. On page 96 he contrasts this Indian notion with Plato's teaching of intellect as the highest means of enlightenment. But is it not just Plato, the last truly cosmic thinker of the West, who proposes the *Agathon*, the Good and Perfect, as the ideal of which all empirical and rational values are but more or less imperfect representations? The author rightly, but in this case unfortunately, devalues Western "systems" as bound to intellect alone. Plato was of the same basic belief; therefore he calls his visions *theoriaí* — exactly equivalent to Indian *darśanas*, viewpoints. Only since Aristotle and his rationalistic followers is the term "viewpoint" replaced by *sy-stema* or *sy-stasis*. Herewith human *hybris*, Man being the self-appointed judge of order and selection, comes in. Plato, on the other hand, adhered to the humble and receptive view of keeping himself open as a subtle receptacle to higher vision. He indeed is in this respect still a true cosmic seeker.

The Swami, imbued as he is with old Vedāntic tradition, otherwise sets a shining example of objective detachment and undisturbed serenity in propagating

Śankara's dogma, that everything in this world is only a relative — not a constant — value.

The *māyā* of this world is to be interpreted not as a mere illusion and irreality, but only as a relative and transitory manifestation of the grand Beyond, the ideal Brahman. From this religio-philosophical attitude everything empirical is seen as a value — though only a limited, partial and momentary one.

Comparisons between all-empirical phenomena are the outcome of this belief in the interrelation of all manifestations of the indescribable "It" and serve to loosen empirical limitations so as to gather more and more indicative facets of the hidden centre of truth. As such this book of the Swami is rich in traditional similes which are more than artistic and pedagogical devices; they are humble and effective attempts to approach the absolute Divine through its tangible radiations.

On the whole, the Swami succeeds — in the sense of ancient Vedānta — in leading his readers to the meaning of the Liberation of the Spirit, as the subtitle of this book proclaims as its aim. His "Hinduism" lays bare the creative and timeless values of Hinduism at its best.

BETTY HEIMANN

The Quaker Way. Prepared by the EDUCATION COMMITTEE OF THE GENERAL MEETING FOR AUSTRALIA OF THE RELIGIOUS SOCIETY OF FRIENDS. (40 pp. 1958.)

This little book is meant for children but would be of interest to older people also who have heard the name Quaker and would like to know what it stands for. It can be read in half an hour and is a mine of information. It tells a little about the beginnings of the movement and brings out clearly the various points on which Quakerism differs from other varieties of Christianity. Anyone wanting to know how the Society is organized, what the central beliefs of its members are or why Quakers have no creeds, ministers or sacraments will find here the answers to these questions. But though the differences and the reasons for them are made clear, what emerges even more clearly is the essential unity of spirit between Quakers and people of other churches and religions who share one or two of their central beliefs. For example, belief that there is "that of God in every man" is not confined to Quakers. Nor is the assurance that follows that belief, that before God there is absolute equality irrespective of race or class or colour or sex or creed; nor the subsequent total rejection of war and violence as means of achieving God's will. What distinguishes the Quaker movement is that, throughout the three centuries of its existence, it has, *as a movement*, witnessed to this belief and the way of life engendered by it.

MARGARET BARR

Concise Dictionary of Judaism. By DAGOBERT D. RUNES. (Philosophical Library, New York. 237 pp. 1959. $ 5.00)

The trouble with "concise," "condensed" and "digested" books of any sort is that they are so frustrating. We always suspect that, in his efforts to live up to the adjective, the author or editor leaves out precisely those things which would interest *us*! They also generate a certain sense of guilt: we feel like the child who scrapes off the butter and the jam, leaving the nutritious (albeit soggy) bread untouched. When it comes to dictionaries on a given

field of learning the difficulty is greater still. If we know the subject the definitions seem totally inadequate. If we don't — the amount of technical terms and editorial assumptions is overwhelming. Yet, because our age deems it a virtue to travel fast, cook under pressure and make every second count, the abridger of books and his readers consider themselves modern and efficient.

On the other hand, it is just possible that the beginner will find stimulation for further study and research. And this happy thought saves the author's conscience, justifies the publisher, pacifies the expert — and cautions the reviewer. It also pins the challenge on the reader, who has now been taken to the trough.

The Dictionary is all these things and more. It is also the commendable attempt of Dr. Dagobert Runes to focus attention on the vast field of Jewish learning, to highlight some of the problems, achievements and personalities of the Jewish people. As Dr. Runes is a well-known writer on philosophy, it is natural that he should give greater consideration to the philosophical aspects of Judaism. Indeed the best parts of the book are those dealing with post-tenth-century thinkers and mysticism.

There are, as there have to be, many alphabetically arranged definitions and explanations of the various Biblical books, Talmudic teachings, Zionist developments and a host of present-day Jewish problems. The book is replete with prominent Jewish personalities through the ages and some excellent photographic reproductions. Mention is made of virtually all important Jewish customs and the Hebrew terms for them are adequately explained. Understandably, the American Jewish scene receives a good deal of attention, but, regrettably, the rest of Jewry (with the exception of Israel) does not fare so well.

Dr. Runes's definition of "Beni Israel" as "Groups of Jews in India, dark and probably mixed with Hindu blood" (p. 35) is a good example of the "concise" technique: it is superficial and in no way helpful. To allocate the prophet Isaiah eleven half-lines but devote over fifty to such peripheral Jews as Felix Adler and Johann Hamann is misleading and lacks perspective. One also gets the feeling that Dr. Runes's acquaintance with the Hebrew sources of Judaism is but on a nodding level and that he has had to rely on German and English writers, periodicals and yearbooks for his information.

For the non-Jewish reader who desires a glimpse of the scope of Jewish learning this is none the less a useful volume and the measure of Dr. Runes's success will only be determined by the reader's further quests. The *Concise Dictionary of Judaism* is a good menu and should prove (as all good menus do) a stimulator of the appetite and helpful in selecting items worth chewing over.

HUGO GRYN

The Assurance of Immortality. By HARRY EMERSON FOSDICK. (James Clarke and Company, Ltd., London. 125 pp. 1958. 7*s*. 6*d*.); *The Conquest of Fear*. By H. C. ROBINS. (S.P.C.K., London. 30 pp. 1959. 1*s*.); *Irreligious Reflections on the Christian Church*. By WERNER PELZ. (SCM Press, Ltd., London. 128 pp. 1959. 8*s*. 6*d*.)

Here are three small books, each, in its own way, presupposing the Christian interpretation of the Gospel facts and drawing varied implications. The first is a reprint of *The Assurance of Immortality* (originally published in 1918) by the famous American divine Harry Emerson Fosdick. Many arguments have been formulated for human survival

after death and most of them are simply and competently adumbrated in the chapters on "The Significance of Immortality" and "The Possibility of Immortality." Thus far the book represents a reasonable argument for the view that death is not the end of all. However, behind the closing account of Assurance, wherein the element of hope comes in, can be traced the experience of one who believes in Jesus Christ, risen and living. Nevertheless the whole falls short of the full Christian understanding of Eternal Life.

The second book, though small in compass, is more positive. Dean H. C. Robins of Salisbury confesses that he has been

> a prey to fear and worry all my life. I have had to fight a grim and desperate battle, not always successfully, against these enemies.

In *The Conquest of Fear* he gives personal testimony to the ways in which God has helped him to master his fears and anxieties. It is a simple and sincere example of how a Christian applies scripture and experience to the solution of a universal problem of daily living.

The third book is of a different kind. Werner Pelz spent the earlier part of his life in Germany and went through grim and testing experiences in the dark years. He is now an Anglican parson in England. From his continental background he looks with clearer eyes than do many native Anglicans on certain contemporary manifestations and distortions of Christian living and thinking. His *Irreligious Reflections on the Christian Church* is, in effect, a radical criticism of the religiosity which so often takes the place of true religion. Behind every word, positive and negative, sounds the trumpet blast of the sixteenth-century Protestant Reformation: By Grace alone; by Faith alone. Over all presses the insistent question: What is theology all about? The reader may learn from Mr. Pelz not a little of the answer.

MARCUS WARD

The Freedom of the Will: The Gifford Lectures delivered in the University of Edinburgh, 1957. By AUSTIN FARRER. (Adam and Charles Black, London. 315 pp. 1958. 28*s*.)

There are so many things one would like to know about the free and the unfree will. How, for example, can we have more of the one and less of the other? How are the two related respectively to free (or right) thinking and to unfree (distorted) thinking? But it would be idle to expect to get to know any of these things from a book which, like this one, proclaims itself by its title to be "philosophy." For the latter is a thing of conventions or rules, to neglect any of which is to lay oneself open to the charge of not talking or writing "philosophy."

One such rule, of long standing, is that the freedom of the will must be discussed in connection with the body-mind relationship. This latter question is not only barren and insoluble in itself but throws as much light on the nature of willing as it would on that of lyric poetry, for example. But Dr. Farrer as a Gifford Lecturer and theologian to boot is very conscious of his duty to "philosophize." True, he is a linguistic philosopher, that is, one who conceives of himself as discussing language and not as laying down the law about what cannot be or cannot but be. As such he might have dismissed physical causality by simply saying that if the language of physics had been useful for talking about man's willing it would have been used for that. But linguistic philosophy has its own rules, one of which is to write whole libraries pointing out minutely, for example, all

the misunderstandings that might arise from our taking "the apple of my eye" for an expression on all fours with "the apple of my tree." And that is what Dr. Farrer does most of the time, but so subtly that his book will be a joy to all who love subtlety for its own sake. And he does at least adumbrate the more serious questions one would like to see raised and for which he thinks he has cleared the way.

He also says some wise things. For he is a man of wisdom. Also of wit, academic if not always Attic. But here, again, one must protest against a practice which is not confined to Dr. Farrer. You do not even begin to raise the problem of the nature of decision for the reader unless you write in such a way as to give the *feeling* of what it is to make a decision. Now, no decision is just funny when viewed from the inside and nearly every decision is so when viewed from the outside. To give always funny or trivial examples is not to take the reader into the heart of this subject, just as to do so would be not to take him into the heart of religion. This, I am sure, Dr. Farrer must appreciate.

PHILIP LEON

Human Types: An Introduction to Social Anthropology. By RAYMOND FIRTH. (A Mentor Book. New American Library of World Literature, New York. 176 pp. 1958. 50 cents)

Professor Firth has already an international reputation as an anthropologist and his *Human Types* has been recognized as a textbook in most universities teaching anthropology. The reprint in the Mentor Series is a welcome addition and the illustrations that are retained make an otherwise readable book even more interesting. Anthropology is among the neglected social sciences and books like the present one tend to make it more popular, particularly at a time when the history of human culture is getting a new value and meaning.

The chapter on "Racial Traits and Mental Differences" has been fully revised and, unlike the old-fashioned colonial anthropologists claiming superiority for the modern man over primitive tribes, the author is able to look at the latter with sympathy and understanding:—

> The mind of the savage works in the same logical ways of perception as does our own mind. Here the field tests of psychologists and the experience of the anthropologist agree....
>
> To say that the savage is inferior in mentality to ourselves, or to say that he has the mind of a child, indicates the ignorance and prejudice of the speaker. It is absurd at this stage of our knowledge to assert that we have proof that any particular group of people such as the Australian aborigines or South African Bantu, are by the nature of their minds for ever precluded from taking advantage of education, and from reaching that cultural level that we have attained.

The learned author has succeeded in establishing for anthropology a sound place in the field of the social sciences and in the scheme of social values. Even though the anthropologist may not succeed in finding a single key to unlock the door of progress, he is helpful in making the basic analysis which indicates the causes of difficulty and showing how greater conformity to realistic conditions can ease tensions. He usually proves to be more practical and realistic than the theoretical sociologist who struggles to search for the less known laws of social progress.

P. G. SHAH

The Aztec: Man and Tribe. By VICTOR W. VON HAGEN; illustrated by ALBERTO BELTRAN. (A Mentor Book. New American Library of World Literature, New York. 222 pp. 21 plates, 55 figures. 1958. 50 cents)

The Aztec is a name to conjure with and the literature on the tribe has been increasing ever since the lost Aztec empire was rediscovered. Hagen's concise and well-written book has easily superseded older books like Vaillant's *Aztecs of Mexico.*

The tribe made its sudden appearance in about 1168 A.D. from the raw colder zones of North America and settled down on the site of the present Mexico City. Their real name was the Tenochas; they were sun worshippers, who in about three hundred years developed its romantic culture in the ancient city Tenochtitlan. The floating garden in modern Mexico City and the massive temples and the Calendar Stone will not be forgotten by the present reviewer, who visited the Aztec country seven years ago. The name Aztec was given by the treacherous Spaniard adventurer-conqueror Cortez, by whose hands the Aztec empire was ruthlessly destroyed.

Although the Aztecs were fabulously rich and lived a life of splendour, luxury and comfort, their kings were really elected speakers and there were no state halls except in song. Their temples were big and stupendous. They were extremely religious and believed that human sacrifice — of a live heart taken out in front of the temple with an obsidian knife — pleased the gods so much that they need not fight the conquerors even though the latter were armed with new weapons, canon and horses. It was only about four hundred soldiers under Cortez that overpowered a huge city of priests and merchants ruled by an ever-suspicious astrologer who undervalued military fighting and organization.

The cultural life of the Aztecs provides many points of comparison with India. The temple-cities, the war-lords, the merchant-princes, the human carriers (the Aztecs had no cattle), the *tortilla* bread of maize so similar to Indian *roti*, the perfection of the use of paper, the jewellery, the marriage-knot, the calendar — have all an attraction for the Indian reader.

P. G. SHAH

Tribal Demography in India. By C. B. MAMORIA. (Kitab Mahal, Allahabad. 151 pp. 1959. Rs. 5.00)

The monograph, a pioneering demographic survey, removes a long felt want in the growing volume of anthropological studies in India. The chapters on the peoples of India, tribes, their classification, standard of living, social and civil conditions, the rôle of the State in their rehabilitation and the author's "solution of the problem" are full of informative data and provide, on the whole, a thumb-nail picture, very welcome to students of the science of Man, in our museum of races, India.

The author radiates an intimate knowledge of the basic conditions of life and social customs of our teeming pre-Aryan brethren. He focuses our attention on the economic and welfare schemes sponsored by our national government and notes the progress achieved under the two Five-Year Plans and the yeoman's service done towards the rehabilitation of the submerged millions of the Adibasis.

In his chapter on "Solution of the Problem," Shri Mamoria analyzes the three proposed solutions, *viz.*, "assimilation," "bringing down tribesmen to the plains" and "isolation," and rightly observes that an iron curtain between the tribes and civilization would be

suicidal to our national interests.

For centuries, the tribals and the civilized communities have been living in close culture-contact and provide an interesting pattern of unity in diversity — that is, India. Through ages, the natural laws of absorption have played their part imperceptibly enough and have raised the standard of many aboriginals like the Santals and the Garos — making them the most amenable to civilization. Now our Welfare State has undertaken extensive measures of aboriginal uplift. Not that we are unaware of the lurking dangers of conscious missionary effort to revolutionize the sets of values, special to the aboriginal, which might make them tenth carbon-copies of the advanced commmunities; but there can be no question of reversing the trend towards closer links. Shri Mamoria's reflections are very thought-provoking and emanate from a sincere study of the aboriginal problem.

CHARULAL MUKHERJEA

The Case against Hunting. By E. W. MARTIN. (Dennis Dobson, London. 128 pp. Illustrated. 1959. 12*s.* 6*d.*)

This book is inspired by a deeply humane spirit. The author does not harrow us with descriptions of animals suffering, or raise our ire against those who hunt. For these he suggests, as one who himself loves to hunt, the innocent substitute of the "drag." He recognizes that the sum of cruelty in fox-hunting is a minute fraction of the total, and that it is comforting to criticize another's pleasure while preserving and condoning our own. He does expose the hunt as a "Grand Opera" with its historical origins interwoven with class privilege, and with an intoxicating influence on its devotees such that they are unable to think objectively of the inner nature of their activity, which is finding pleasure in cruelty.

Abolition of hunting rests on a changed attitude of life. There is need of an ethical renaissance, a *rapprochement* between Christianity and thought, out of which will be born a reverence for all life. The book centres on this moral issue and rightly so. Its value would be enhanced did it argue more closely the case against hunting as an economical control of pests, and did it treat it as but one symptom of a canker that eats at the heart of civilization. Other and worse symptoms are vivisection and the treatment of animals being reared for food.

G. H. BROWN

Anne Brontë: Her Life and Work. By ADA HARRISON and DEREK STANFORD. (Methuen and Company, Ltd., London. 252 pp. 1959. 25*s.*)

Through all the glare of Brontëan publicity the youngest sister still sits partly in the shadows. Her literary star is the faintest of the three, and her personality does not emit sparks. There is no mistaking the aloof and wayward genius of Emily; and for long there was no evading Charlotte's domination in her combined rôles of family-manager, press-agent and biographer. She emphasized Anne's sweetly modest nature in a delicate frame; but found it shocking that this pious little creature should, in her second novel, have drawn so realistic a picture of profligacy and drunkenness. Yet Charlotte knew well enough that their brother Branwell was the model. For better or worse he had involved Anne in his desperate situation while she was a governess and he a tutor at Thorp Green. His predicament became her hardest experience, and unless she had had a share of the creative writer's passion and stern detach-

ment she could not have turned it to good use.

Ada Harrison, in writing the first biography devoted to Anne alone, shows an attentive sympathy that goes far beyond Charlotte's sisterly egotism in probing a reserved and secretive temperament. Anne's verses, while never approaching the strength of Emily's, give more away about her personal life. Behind her love poems is the fascinating curate William Weightman, probably remote enough from her in actuality, even before his early death. Her religious poems, if too smoothly tailored, indicate the struggles and strivings of a soul not always ripe for faith.

Anne's life was indeed unhappy, limited and frustrated; but the Brontë determination and power of release served her in a manner that is no mere echo of her sisters. Mr. Derek Stanford underlines this in discussing her work — though he overweights the poetry by pretentious talk of "existentialism." On the two novels he is soundly perceptive, and reminds us incidentally that George Moore was Anne's most distinguished fan.

SYLVA NORMAN

The Romance of the Rubáiyát: Edward FitzGerald's First Edition Reprinted with Introduction and Notes. By A. J. ARBERRY. (George Allen and Unwin, Ltd., London. 244 pp. Illustrated. 1959. 25*s*.)

This book is published on the first centenary of the publication of Edward FitzGerald's First Edition of the *Rubáiyát* and the author's purpose is to pay a tribute

> to the man whose unique genius has given the world infinite delight, and whose services to literature in general, and to Persian studies in particular, by the merit of this immortal poem exceed all measure and excel all praise.

The story of Omar Khayyám's quatrains can rightly be called a romance. FitzGerald's incomparable version was published in 1859, after three years of hard work, and anonymously, by Bernard Quaritch, at a shilling a copy. It did not sell and was remaindered at a penny a copy. But it was discovered by those able to appreciate this finest of poems, Rossetti, Swinburne, Burne-Jones and John Ruskin, though the author's name was not revealed until 1876, when the poem had reached a third edition. An Omar Khayyám Club was founded in 1892 and included many famous members.

But in spite of the beauty of FitzGerald's translation, criticism was directed at Omar as a poet, and the opinion was held by European scholars that he was a very mediocre writer, in fact rather an anthologist, and that the quatrains attributed to him were the work of other men. The fact that the MSS. then known to the public were all late made it more difficult to ascertain the authenticity of the poems.

But Professor Arberry was fortunate in discovering two much earlier MSS. These prove that Omar did in fact compose a large number of quatrains, and that he was regarded, within seventy-five years of his death, as a considerable poet.

Professor Arberry, in this book, includes certain hitherto unpublished letters written by FitzGerald to his friend Professor Edward Cowell, on the subject of the quatrains, and is able to follow FitzGerald's progress as he worked upon "the finest and most famous translation ever made." FitzGerald first translated the quatrains into Latin and Professor Arberry includes a corrected edition of these. There is an Appendix, in the nature of a scholar's commentary, which contains his own annotations, including facts which he considers

will be found new and helpful to the understanding of FitzGerald's work. FitzGerald's stanzas are reprinted, with notes, and there is a Bibliography of some of the most outstanding contributions to the story of the *Rubáiyát*.

This book is most interesting and undoubtedly a valuable addition to the literature on this subject.

MARGARET SMITH

The Penguin Book of Canadian Verse. Edited with an Introduction and Notes by RALPH GUSTAFSON. (Penguin Books, Ltd., Harmondsworth, Middlesex. 255 pp. 1958. 3*s*. 6*d*.)

The editor's mannered, often pompous and pretentious, Introduction to this anthology of Canadian verse written during the last hundred years does it and its poets small service. With a few exceptions, there is scant evidence here that the poetry of Canada "is a poetry of distinction," or that present-day Canadian poets are "writing as well as any of their contemporaries in England and the United States"; while there is plenty of evidence that "the literary techniques, the advances of Yeats and Eliot" had not, as Mr. Gustafson suggests, been "assimilated" by 1936 or so, but remain in most cases "influences" and points for imitation. Some sixty poets are represented; yet one listens almost in vain for that something strange, as it were a whisper from another dimension, which speaks to the inward ear in all poetry worthy of the name, though in this sense Carman, Klein, Watson and Souster were or are poets, differently though the whisper sounds in the lines of each of them. Poetry is not to be made by the merely intellectual exercise of putting words together in peculiar ways, and it is in this characteristically adolescent exercise that many of the younger poets here printed are engaged.

It is a pity, then, that Mr. Gustafson should imply a claim for Canadian poetry as a whole that it is already grown up and fully individual. Evidently it is not; but there is much that is refreshing and hopeful in this book, and anyone interested in a national verse which will one day speak not only with the voice of Canada, but sometimes with the voice of poetry itself, will find it well worth its modest price.

R. H. WARD

The Mirror of Light. From the Notebooks of RODNEY COLLIN. (Vincent Stuart, Ltd., London. 89 pp. 1959. 13*s*. 6*d*.)

Those who treasure *The Theory of Celestial Influence* and other works by the late Rodney Collin and who value anything from his pen will find that, in this book, the publishers have made a last offering of various notes from his miscellaneous papers, notes jotted down from other sources, or as material for the talks in the Gurdjieff-Ouspensky-Nicoll tradition for which he was known. For those not acquainted with his books, the following random quotation may give an idea of his thought:—

> Consciousness is awareness of our surroundings and of ourselves in them. Conscience is awareness of the effects of our actions on our surroundings. It is alertness to right and wrong. Alertness, awareness, both mean being awake, remembering oneself. Conscience is alertness of mind, of the three parts of the mind that come together in us and make consciousness. Conscience is incorruptible, the best that we have. It is the continuity of this life to eternity.

L. MARR

The Technique of Correlation in Basic Education. By A. B. SOLANKI. (Navajivan Publishing House, Ahmedabad. 194 pp. 1958. Rs. 2.50)

This work fulfills a great need in the field of Basic Education, for it examines the rationale of the technique of correlation. It has been rightly stated that Basic Education is "wrongly equated with the wider concept of Nai Talim." The fact of the matter is that Basic Education is a stage of *Nai Talim* or New Education. *Nai Talim* aims at the creation of a new social order based on co-operative work. Its objective is to develop every child in such a manner that he acquires an understanding of his rights, responsibilities and obligations to society. For this end in view, every child must have

> full opportunity for the balanced and harmonious development of all his faculties and should acquire the capacity for self-reliance in every aspect of a clean, healthy and cultured life.... .

All these are fine aims and objectives. But how to achieve them? For this purpose the technique of correlation was suggested. This technique has been understood by a few and misunderstood by many. It is, therefore, very gratifying that perhaps for the first time we have before us a clear and correct exposition of the technique of correlation in Basic Education. It is bound to be of great use to Basic Educationists all over the country. It is our hope that this book will be eventually published in Hindi and other Indian languages also, so that it may be used by the village teachers as well.

SITA RAM JAYASWAL

Sotte Voce. By "VIGNESWARA" (N. RAGHUNATHAN). (B. G. Paul and Co., Madras. 352 pp. 1959. Rs. 4.00)

Light, chatty, discursive and entertaining, the periodical causerie has its own attractions for the ordinary reader. In the hands of a craftsman like the author, who is a veteran journalist and a scholar, it achieves additional significance. In fact Shri Raghunathan has widened its scope by trying to make the causerie a medium for

> snapshots,—brief glimpses, not merely of the needs and lacks, but also of the immortal longings and the endless promise of a great people, of the infinite richness and variety as well as the spiritual unity that is India.

The hundred and fifty-seven articles collected here from his articles in *Swatantra* and *Swarajya* during the past thirteen years bear ample testimony to this claim. We are indeed provided with sumptuous fare — rich in variety, taste and value. Thus music, language, literature, morality, sex, politics, personality, dress, education and co-education, science, law, mythology, all are discussed in a style that arrests the reader again and again, now with wit and wisdom, now with apt allusions and quotations. The lines quoted at random will indicate the quality of "Vigneswara's" brilliance:—

> Millionaires are like ice-bergs.
> Civilization is not a matter of lace and lipstick.
> Genius is a happy accident.
> Every language is a trinity. It has a body, a mind and a soul.
> Inscrutable are the hearts of Editors.

In his views "Vigneswara" is an advocate of healthy conservatism, and checks such as his are quite necessary for the progress of India.

R. BANGARUSWAMI

LOVE'S BEGGAR: SISTER KATREI

[OUR OLD and esteemed contributor, **Shrimati Lila Ray,** sends us this poem from an unpublished volume, *A Portrait Gallery of Women.* "All my Indian life," she writes (she was born an American), "has been spent among women and I have known many, some of whom have given me poems."—ED.]

"I know right well that all you say is true but you must understand I never shall want anything except to be a beggar till I die."

"Thou art mistook."

"Then mistaken I will remain," said she, "I choose poverty and exile; that none can take from me."

—*Meister Eckhart*

Exile I choose and poverty
For these I need not fear to lose.
None can take them from me.
None will envy me. I beg.

What flaw in my loving
Led to my failure, lord?
In the arrogance of ignorance
I mistook the nature of love.

Little I knew of love!
Divesting myself of myself
I surrendered wholly.
Dying I did not die.

Not good enough was my best,
Not strong enough my heart,
Void of all, of all bereft,
Loveless I am left.

No sacrifice suffices
To make one lovable.
No self-immolation
Can win a heart's devotion.

In the depths of my desire
Love is a derelict dream
Flotsam on the sobbing shoulders
Of a shaking sea.

Lost I am, lost for love,
Lost in love, lost to love,
Lost as air that is clear
Is lost in luminosity.

No more will I write of love
No more of the warmth that wells
within
For I have chosen poverty
Which none can take from me.

Love is the lilt of a dancing skirt.
Love is a sunny insouciant day.
Love is a fisher tree
Netting stars by night.

Love is a shaft of light
Plunging to the blue depths
Of cavernous valleys, mining
The shining wealth of the heart.

Love is the unfurling frond
Of a curly shuttered fern.
Love is a melody
That brings the sky to its toes.

Love is a spindle which wins
The long threading rain
From dark cloud cotton.
Love is sun-sheltered mountain.

Love is a lotus petal,
A ladle for ecstasy's libation,
Inverted it becomes
A hissing serpent's hood.

Inexplicable is the evasiveness
Of love, defying definition.
Not willed nor comprehended,
Love is known, not spoken.

Unaided, instantly,
Love unites by affinity.
Effortlessly
It draws passion's tides.

Equivocal are love's ethics.
Duty derides it. Love
Absolves by dissolving
Hardness into softness.

Unconditionally
The bud of being flowers
And the blossoming of love
Is unconditional.

Immutable, intangible,
Innate is this treasure.
Let none envy me. I beg.
I have chosen poverty.

When the lenses of love,
Fixed by the thunderbolt
That turns the leaves of trees,
Set straightly in a line

Inward and outward
In a single focus fuse.
Wholly the eye opens
To see as a seer.

I will write of love no more.
Content is love, contained.
Love needs nothing.
Out of it responses rise.

Forgive me for my failures.
Nameless as God I wander.
For one who hopes for happiness
Is not equal to the quest.

Lost I am, lost for love,
Lost in love, lost to love,
Lost as air that is clear
Is lost in luminosity.

Exile I choose and poverty
For these I need not fear to lose.
Sensitive and sentient I beg.
Let none envy me.

LILA RAY

THE TYRANNY OF METAPHOR

In a most stimulating wireless review of Giovanni Miegge's book, *Visible and Invisible* (*The Listener*, May 21st, 1959), J. P. Corbett, Lecturer in Philosophy, Oxford University, refers to the paradox that a

> saving doctrine is no sooner stated than it threatens to destroy. Miegge tells me that if I am not to be inhuman I must believe in God as Father; but I remember that fathers, though they sometimes welcome back the prodigal, sometimes cut him off with a shilling; that that, according to the theological version of the doctrine of *apartheid*, is what God has done to his black sons in Africa; that the S.S. man wore *"Gott mit uns"* upon the buckle of his belt. And standing across the end of the road of doctrine I see the gaunt shape of the Grand Inquisitor, ready for humanity's sake to burn out everything that makes us man.

We can only express our human condition by means of myth and metaphor. The trouble begins when we treat our metaphors as exclusive truths.

> For then we begin to surrender our conscience and our judgment to these creatures of our imagination; they grow; they soon bestride the world; they summon us in majestic terms to do their bidding; and all experience shows that no matter how carefully they may be formulated, with no matter how many qualifications, to protect them against abuse, what they bid us to do is as often the prompting of our baser, as of our nobler nature. In this respect religious and political doctrines are at one. Since fathers can be angry, and since organisms can dispense with some of their members, to take those metaphors seriously is to give oneself general permission to harden one's heart, upon occasion, against one's fellows: and when men have been keen enough to do that, theologians and political theorists have never been wanting to prove, in terms of the metaphor, that they were justified. That, if anything, is writ large throughout the history of the race.
>
> How then, when we are under stress, can we avoid the path of doctrine? How can we be firm without fanaticism, and tolerant without weakness? Is there any other path...? I cannot enter here on that inquiry; but, as a suggestion, I seem to remember a story of Gautama which I cannot now place. It may be fictitious; but it will do. Some point of doctrine having been raised, one of his followers, being asked his opinion, simply smiled at which Gautama said: "You have begun to understand."

Man will continue to make machinery, material or intellectual, to help him, until he comes to know the SELF the Indian sages named. And even there he will have to grasp the idea and not the word.

LEAVES FROM A PARIS DIARY

[**Shri Baidoon Dhingra** considers some interesting questions raised by the invention of translating machines, and gives us a glimpse of Gabriel Marcel, the famous French thinker.—ED.]

I MUST CONFESS that when I heard about electronic computers — the machines that will be used for the translation of languages — I was not greatly amazed. But, when my friend Emile Delavenay, Chief of UNESCO's Publication Service, told me that these machines which are at present to be confined to the translation of natural sciences would, when perfected, be able to translate novels and poetry as well, I was alarmed. How could machines ever render delicate shades of meaning? They could at best merely translate literally without conveying anything of the spirit of the original. It is difficult enough, as it is, to capture the magic of a phrase and to render the subtleties of a rich and melodious sentence in another language. This requires a skilled and sensitive translator. But a machine would produce only a dull and stale paraphrase, a lifeless image. Of course, Delavenay holds that this new development, like the gramaphone, radio and television, will be of revolutionary importance in scientific and cultural relations between the peoples of the world. And what is more, Delavenay insists that mechanical translation will do much to preserve linguistic and cultural originality because it will encourage the use of less widely spoken tongues in a world in which two or three major languages would otherwise claim complete supremacy.

Emile Delavenay has discussed in his recently published book *La Machine à Traduire* the tremendous research that has been going on in this field since 1946 in England, America and Russia. How do these machines in fact work? According to Delavenay, in any statement symbols — diagrams or alphabets or aural signals — are used to exhibit the structure of ideations in the mind of the speaker. These ideations are given physical forms in language — as sound waves when we speak, as impressions on a magnetic tape when we record or as visible marks on paper when we write. It is by the processing of these physical signals of language that the words they record can be translated into another language by an electronic machine. Two numbers, physically represented by figures, can be added by a computing machine. With the translation machine, the operative principle, instead of summation, is the identification of the word fed in with another word stored in a "memory" — in this context an electronic dictionary.

Delavenay insists that our freedom in these and other matters is essentially limited. We have as much freedom as squirrels in a cage. Within that circumscribed field alone can we operate. Whereas, Delavenay says, in ordinary written communication, it is left to the reader to find in the context the clues he needs to decide upon one of the various possible meanings of a word, a machine must be supplied with univocal codes enabling it to make such decisions without human intervention. Through being constrained to establish precise connections between the meanings of ordinary linguistic usage and the mindless numerical operations of a machine, men will have opened the way to the more accurate use of ordinary language itself.

The advantages of these electronic computers to large private companies are obvious but whether it is advisable

that these machines should also one day tackle the spheres of drama and poetry is very questionable indeed. It does boil down to this: are not simple, prosaic translations better than none at all? If one can render Shakespeare into Basic English—and that with much labour—why not let these machines do that job rapidly and clearly? It is to discuss these and other questions that UNESCO is holding an International Conference on Information Processing in mid-June and a group of French firms, known as the Société pour le Développement du Traitement Numérique de l'Information, has been formed to arrange an exhibition to be held in the Grand Palais. Now the advantages of the machine would be that the translations of great classics will be available to the man in the street. Would the reputation of, say, Plato or Kalidasa or Goethe be more secure in the keeping of a little clan of worshippers than in the careless hands of a multitude? Will a man be remembered whose songs are sung for the few, are sung in a language that only the initiates understand and are given utterance in some secret penetralia and exotic odours, dim and curious lights and sounds subdued by mystery? These are questions one might well ask. We are all familiar with the words of Jesus and the Buddha on like subjects. Did not Gandhiji once say: "The supreme consideration is man. The machine should not tend to make atrophied the limbs of man"?

I have had many opportunities recently of meeting the great French philosopher, Gabriel Marcel. He has the distinction of being one of most versatile and brilliant writers of France. He is a poet, playwright, essayist, philosopher and musician. His audience is large, his devotees legion. Does his versatility presage a lack of lasting distinction in any field? Marie Madeleine Davy has described Gabriel Marcel as an itinerant philosopher — he journeys through many worlds and incarnates himself at all times. It is important to read what he, a Catholic philosopher, has to say about reincarnation. His essay *L'homme In Carne* is absolutely brilliant. A *résumé* would hardly do it justice. I asked Gabriel Marcel many questions — on his views about Oriental culture, on Indian thought and life, about human freedom. I found him especially interested not only in the subtle processes which precede action but action itself. Gabriel Marcel is vitally concerned with ideas and with moral qualities which affect them when at length they are translated into action. I believe he felt that in most things Indians are more interested in thought which precedes action and found many things they allowed to happen quite beyond him. For Gabriel Marcel men must not merely weigh and will but *do*.

BALDOON DHINGRA

ENDS AND SAYINGS

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

In 1957 Professor Philip E. Jacob published his *Changing Values in College*, a study of the impact of college teaching on the sense of values of the American student. This book caused much discussion, and the Edward W. Hazen Foundation has published a booklet by Professor John E. Smith of Yale on *Value Convictions and Higher Education* which considers philosophically important issues, arising out of the previous book, concerning the nature of values, their interrelations and what centres of learning can do to inculcate a sense of lofty values without falling into the sin of indoctrination in a particular creed.

Professor Smith argues with some insistence that a descriptive treatment of values, now in favour with the social scientists, is not only inadequate but may even lead to scepticism about the reality and power of values. If value is identified simply with what people with this or that background happen to prefer, and explanations of these preferences are given solely in terms of background and social influences, the student may come to feel that values in fact are only patterns of conformity.

Professor Smith upholds the noble old idea that values imply both an individual with a purpose in life and a real power of choice and also an impersonal, real goodness or truth to which the choice tends, however imperfectly. He says:—

> The doctrine to be avoided is that values have only subjective validity just because valuation always takes place within the *human* context.... The good and the true make *universal* claims.

Hence:—

> Unless the critical question is raised concerning the criterion of the preference or choice and its *binding force* upon us, we are as far from the centre of value as we can be.

An important point in the study of values, Professor Smith brings out, is that there is a core of "dominant value" according to which all an individual's specific values are ordered. This dominant value shows the orientation of the person as a whole, his self. Tolerance as a social value, for instance, may be practised by a person with compassion as his dominant value or by one with self-interest as a dominant value.

> The character of the person [Professor Smith says] is not reached through a system of instruction alone, and it is most revealing that in considering the role of the instructor and what is called the college "personality," Professor Jacob is led to conclude that in many cases the most lasting influences upon student values came from the non-tangible, even "non-academic," factors in the educational situation.... There are depths of personality which the university cannot touch within the confines of regular academic routine; if these depths are to be influenced at all within the framework of higher education, it will be necessary for the university not only to pay more attention to the total atmosphere within which the student works but also to shift emphasis from the mass back to the individual.

Not specific instruction but the appeal of a university atmosphere and "the individual and personal magnetism of a sensitive teacher with strong value-commitments of his own" can serve to inspire a change in a student's "dominant value."

> The proper performance of his duty is bound to place a great but most necessary burden of self-consciousness upon the teacher.

Many readers will be in sympathy with these remarks from Professor Smith's "Conclusion":—

... disciplines such as literature, history and philosophy are more likely to influence students in holding normative value standards with tenacity and conviction. For unless the concern for special values is undergirded by a general respect for a type of life and conduct which can be called "good" in a normative sense, specific values have no power.

The basic prerequisite is a belief in the possibility of *choice governed by reasons and ideas* and a rejection of the thesis that all choice is merely a *reflection* of the environment in which the self *happens to be* placed.

The Indian Institute of World Culture celebrated Tagore Day on Tuesday, May 19th. Members of the Tagore Society of Bangalore participated, some of them, Shrimati Ratna Roy, Shri T. K. Chowdry and Shrimati Sunil Ghosh, rendering the poet's songs with deep feeling. They were able to convey effectively the joyous belief in a harmonious bond between human beings and Nature which runs through these songs.

Another evening was devoted to the memory of Shakespeare. On May 21st the Rev. I. L. Thomas gave a talk on the life of Shakespeare and drama in the Shakespearean era. He made an interesting point about the use of stage properties in those days by reading a passage which gave a list of various stage properties owned by a troupe of the Shakespearean age. Hence, he observed, it was not entirely correct to suppose that stage properties were not in use. Shakespeare, he concluded, had built in the hearts of the people of all ages a "life-long monument." Professor A. N. Moorthy Rao, who was in the chair, also said a few words.

Another anniversary, the three-hundredth of the great English composer, Henry Purcell, was celebrated the same week, on May 23rd. Purcell came of a musically gifted family and his first composition was the twelve Sonatas in three parts. They are based on Italian models and show great power and originality. Excerpts from the Sonatas and a few other compositions were played.

DARKNESS

Praise darkness whence all marvels emanate,
The child, the bird, the flower,
The acorn's darkness nurturing giant power.

Praise darkness wherein silence has its roots
Intangible and deep,
Pregnant with all the solaces of sleep.

Praise darkness, cradle of all mysteries
Of scent and hue and sound,
Darkness where God Himself is sought and found.

HERBERT BLUEN.

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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THE OCCULT WORLD

[THE CIRCLING PATH OF TIME has brought us again to August. Last year in this month, on the 20th, fell the passing of **Shri B. P. Wadia**, to whose founding and nursing THE ARYAN PATH owes its healthful life. As a tribute to his memory upon the anniversary, as a gesture of true *shrāddha*, we reprint below an article he wrote in THE ARYAN PATH for February 1930, over the meaningful signature "Occultus." It takes the place of "Namratā's" monthly contribution.—ED.]

WHAT is true of the worlds revealed by the microscope and the telescope is equally true of that of the Occult. Interpenetrating the world of ordinary vision exists the universe of the minute, visible only to the microscope. In the infinitudes of space are raja-stars whose existence only astro-photography reveals. There is not an Angula, one finger's breadth, of void space in the Boundless Whole, and yet our fleshly eyes see more emptiness than fullness. The atomic and the starry universes are not distinct geographical areas, though such an illusion exists in the untutored mind. Siderial lords have their microscopic universes and atomic units are surrounded by stellar cosmoses.

The existence of the minute world was not suspected by the moderns until Antony van Leeuwenhoek perfected the microscope. Just as this world once existed unsuspected by mortals, so does the Occult World exist unsuspected by the mortals of our twentieth-century scientific era.

The aspirant for the spiritual life is asked to leave this world and force his entry into the Occult. This is often mistaken for some strange geographical area: on some Himalayan height, in some Saptaparna cave, of some part of Tibet or Tartary is this Occult World conceived. Thus many errors result involving not only loss of precious time but waste of beneficent opportunities.

The Occult World is in co-adunition but not in consubstantiality with the human world. It is not somewhere away from the haunts of men; it interpenetrates the market place, the highways of traffic, where human minds exercise ingenuity, where men and women suffer and enjoy; it is where homes are built and families are reared. We need not go to the desert to use our microscope and we need not repair to the jungle to contact the Occult World.

The Path which leads to the Occult World is set in this one. Men do not see it either because in their ignorance they are unaware that such a Path and such a world exist, or because superstitions draw them to vain phantasy at the best and to necromancy at the worst. The candidate for the Occult World has to learn to pierce the maya which envelops all, including this Path. Ignorance and illusion—avidya and maya—are twins, and by knowledge alone illusion is overcome. Therefore the candidate should seriously attempt a modification of his mind and acquire an attitude of impersonality. A study of metaphysical and philosophical principles purifies the mind and sets it free, even for short periods, from gross personal considerations; such study opens the vision to glimpses of universal truths. Further, it aids the candidate to view himself as a part of the universal whole, and this in course of time brings about the intuitive urge to take himself in hand, to kill the man of matter in him, so that the man of Spirit may shine. If he pursues his course sincerely and earnestly he will hear within his own heart some such injunction as this: "Seek in the exoteric knowledge the hidden Esoteric Wisdom if you would know the heart hidden in the man of mind and moods."

There is no dividing line between the Esoteric Knowledge and the exoteric. The esoteric doctrines are enshrined in the exoteric. If science-facts form the *body* of knowledge, philosophy is its mind and Theosophy its soul. Within that soul is the hidden Spirit, uncognized by most but not incognizable. In the pursuit of scientific research we rely chiefly on our senses. Mind predominates over the senses when we shift from the region of science to that of philosophy. The heart takes the place of the mind and the senses when Theosophy is being applied in everyday living. (Let this not be mistaken for the sentimental emotionalism which passes for devotion and brotherliness in certain so-called theosophical and spiritual circles; there, not the heart but the solar-plexus is active!) At last comes to birth the universal and impersonal viewpoint in everything when the exoteric explanations of Theosophy yield place to the esoteric. Then one perceives those facts of the Esoteric Philosophy which flower from a self-examination of the lower self in the light of the Higher Self and the Divine Paramitas.

Every tenet of Theosophy has the dual power to enlighten the thinking mind, to energize the creative will. By the first all problems of life and death, of atoms and universes, are understood because our intellect is aided by the accumulated Wisdom of a very long line of Sages. This is exoteric. By this knowledge we are not able to master the processes of Nature—we recognize the variety of powers in Nature but we do not know how to wield them. When the creative will in us is aroused, because of the power of the esoteric science, then we are able to master Nature and rise superior to it. This is entering the Occult World. Because we know what Nature does and how she does it, we find ourselves transferred into the Occult World, wherein the Immortals wait and watch and bless, always aiding the efforts of mortals.

Therefore has the student of Theosophy to learn to read between the lines and within the words of the exoteric doctrines. Reincarnation and cycles, karma and yagna, birth and death, post-mortem states of Kama-Loka and Devachan, of Avitchi and Nirvana, and all others have more than one meaning. The intelligent and the intuitive student digs deep in the mines of words, phrases and aphorisms, and thus learns the hidden meanings of ordinary truths which are well-nigh incommunicable.

> No lily-muffled hum of a summer bee
> But finds some coupling with the spinning stars.

We cannot hear the music of the distant spheres by deafening ourselves to the song of birds near-by. Nor will we *live* by giving up our life by suicide. The birth in the Occult World does not imply a death in this, but rather a higher living on this earth which the Occult World carries within its bosom.

OCCULTUS

R. D. RANADE

1886-1957

[**Professor George B. Burch** teaches philosophy at Tufts College, Metford, Massachusetts. In 1953-54 he and his family were in India, to which Professor Burch came to discuss philosophy with Indian philosophers, prominent among whom was the late R. D. Ranade. In sending this article Professor Burch writes :—

> It is customary, when a great man dies, to publish eulogies of him which, written under the stress of the occasion, are often uncritical and exaggerated. It may be better to wait a year or two. If he still seems great in retrospect, his life can be appraised in a more objective spirit. R. D. Ranade is a man whose stature, in my estimate, has only grown in retrospect.

We are glad indeed to publish this vivid and interesting account based on the author's own recollections as a tribute to the late R. D. Ranade.

— ED.]

RAMACHANDRA DATTATRAYA RANADE was born in 1886 at Jamkhindi, given a *mantra* by a *guru* named Bhausahib at the age of fourteen and educated at Deccan College. He acquired only a distaste for Philosophy here, where the Professor of Philosophy assigned no reading except Aristotle's *Ethics*, Wallace's *Kant*, Mill's *Logic*, and Martineau's *Ethical Theory*, and lectured from the same notes for twenty years. But in other fields he got a fine education. He specialized in mathematics, studied English with Clark and learned Sanskrit from Patek. He learned the techniques of scholarly research from Rawlinson, to whom he taught Urdu in exchange for tutoring in Greek. His most influential teacher was F. W. Bain, later Professor of Economics at All Souls' College, an Englishman with a deep appreciation of Hinduism, whose beautiful stories of the Rajput era, written in the form of pretended translations from Indian originals, evoke visions of India even by their titles (*A Digit of the Moon, A Heifer of the Dawn, In the Great God's Hair, The Ashes of a God*). When Bain left Deccan College, a spokesman for the students said, in a public eulogy, that they had learned more philosophy from him than from the Professor of Philosophy and more literature than from the Professor of Literature. It was from Bain that Ranade received a vision of eternal beauty and truth.

While in college he began his life-long habit of devoting three hours a day to meditation (even during examination periods, as one awed disciple told me without really expecting me to believe it). In 1908, the year he received his B.A. from the University of Poona, he began having the mystical experiences which continued throughout his life. At first he found

these experiences confusing. He went to Banaras to discuss them with the well-known Annie Besant, of the Theosophical Society, and she assured him that they were real.

He became a fellow of Deccan College after graduating, was appointed curator of manuscripts in 1912, and received the M.A. in 1914. During this period he became interested in philosophy, first of all in Aristotle's philosophy. With his command of Greek, he undertook the ambitious project of making an exhaustive commentary on Aristotle's *Metaphysics*. This project did not get very far, but it made a good start. The *Metaphysics* begins with a critique of the pre-Socratics, and the beginning of the proposed commentary produced a series of articles, eventually published separately, on various pre-Socratic philosophers. These studies had a considerable influence on his later thought.

In 1914 he was appointed Professor of Philosophy at the quasi-monastic Fergusson College in Poona. In 1916, when his friend the philanthropist Pratap Seth founded the Indian Institute of Philosophy at Amalner, Ranade gave technical advice and selected the books for the library. Academically this was the happiest period of his life. He later recalled with pleasure his intimate association with the excellent students at Fergusson College. Personally it was a tragic period: The great influenza epidemic of 1918 took his mother and his wife, and left him in a state of poor health from which he never completely recovered, and which compelled his retirement six years later.

Bhausahib died in 1914, and was succeeded as *guru* by Ranade's fellow disciple Amburao, who in 1921 established an *ashrama* in the jungle near the small village of Nimbal. (This is some thirty miles north of Bijapur, a city which Ranade urged me to visit, not only to accept an invitation from one of his disciples but also to see the Gol Gumbuz, a building he considered "sublime," whereas the Taj Mahal was merely "beautiful.") When Amburao died, Ranade was persuaded, although reluctantly, to undertake the responsibilities of the *gurushíp*. He moved to the *ashrama* in 1924, assumed the spiritual guidance of his former fellow disciples, and also began initiating disciples himself. I was told in 1954 that he then had about 2,000 disciples, living in various parts of India. For them he was their *gurudeva*, their teacher, to be reverenced like a god. His three years at Nimbal were fruitful not only spiritually but also scholastically. Besides the works on the pre-Socratics, he published a comparative study of Greek and Sanskrit, an edition of Carlyle's essays, two books on Indian philosophy, a four-volume *Source Book of Maharashtra Saints* in Marathi, a monumental *Constructive Survey of Upanishadic Philosophy* and a volume

on *The Creative Period* for a proposed eight-volume history of Indian philosophy.

His health somewhat improved; he accepted an appointment as Professor of Philosophy in the University of Allahabad in 1927. He stayed there, as professor and sometimes dean, for nineteen years, but he never enjoyed teaching there as well as he had enjoyed teaching at Poona. He lived in a big rambling bungalow in the suburbs. When I went to Allahabad for the Kumbha Mela in 1954, although Ranade was not there, I stayed in this house as Pratap Seth's guest, browsed in his fine philosophical library (with its complete set of *Mind*), and met some philosophy students living there. Ranade's book on *Mysticism in Maharashtra,* based on the earlier *Source Book,* was published in 1933, and he continued his research in the field of popular mysticism by extending it to the oral tradition in Hindi. Whenever he met anyone, in any walk of life, he would ask him if he knew any songs, and if he got in reply a song with any spiritual significance, he would write it down. In this way he gathered material for his book on Hindi mysticism, published in 1954 under the title *Pathway to God in Hindi Literature.* Eventually he added a volume on Kannada mystics, thus completing a trilogy on the mystical traditions in the three vernaculars with which he was acquainted.

He retired from teaching at sixty, but stayed at Allahabad another year as Vice-Chancellor of the University. After 1947 he resided at the Nimbal *ashrama,* but usually returned to his Allahabad home for the cold season. His personal life became extremely ascetic. I was told that he gave up eating entirely, except for drinking tea with milk and sugar. He devoted his time to meditation, scholarly research and writing and the spiritual direction of his disciples. It was at Nimbal that I met him in 1954.

When I went to India to study Vedanta, several persons spoke to me of Ranade as the best teacher of mystical philosophy. This was not my chief interest, but I became curious about the man personally. A physics professor described him as the most advanced person he knew, and refused to express an opinion as to whether he was a *jivan-mukta.* I was warned not to try to visit him at the *ashrama,* where the life was too austere for a Westerner. I did have doubts about wanting to visit him, but on very different grounds. Hindu *gurus* as a class have a mixed reputation, sometimes seeming (at least to a Westerner) to be arrogant, pompous or conceited. I had heard of *gurus,* including quite famous ones, who kept themselves in seclusion, refusing to see their own disciples, let alone visitors. But I took a chance, wrote Ranade a letter asking permission to visit him and was invited to come.

The man I met was the opposite of what I had expected. Small, slight and frail, a mere wisp of a man whom you would expect the slightest breeze to blow away, he was nevertheless vigorous not only spiritually and intellectually but also physically. His brisk, sprightly step was characteristic of his whole lively personality. Pomposity or unction would be impossible in this animated person. Hypocrisy would be impossible in this humble man, who kept his perspective and sense of humour even though surrounded by disciples for whom he was divine. He was frank and friendly, eager to talk with me, to learn as well as to teach, to discuss both his intellectual interests and mine. After telling me about his education, he asked me to tell him about mine. Rapport was established when we discovered a common interest in the pre-Socratics, and we exchanged offprints in this field. We became close friends immediately. I did not get the impression, however, that this was anything special about me. I believe that he was that way with everybody. But, for all his humility, a visitor at Nimbal could never be mistaken as to which man was the *guru*. Ranade's spirituality shone clearly through every look, word and act. He did not have to pretend to be a saint, because he obviously was one.

The *ashrama* was a group of five small stone buildings. The only neighbours were a "criminal-caste" group living in eight mud huts—fine, dignified people who, as I found, would do favours for me but would not take *baksheesh*. Nearby were a miraculous never-failing well which Ranade had dug on a spot revealed in a vision after the old well did fail, and a ten-foot pit into which Ranade used to go for his meditation on days when the *ashrama* was crowded. Living in the *ashrama* were Ranade, his second wife, his daughter, his two small grandchildren and about fifteen disciples. They came from different social backgrounds: a young *raja*, a retired Postmaster General, college professors, doctors (one of whom, Ranade's physician, was trying to get him to supplement his tea with orange juice), lawyers, business men, clerks, the local station-master, a Harijan (who, coming to Ranade in distress when his children were starving on his forty-rupee schoolteacher's salary, was assisted by him to get a hundred-rupee social worker's position). They had been drawn to religion by various influences—one, a Madras doctor, through the frustrations of bureaucratic regulations; another, a lawyer with an international practice, through the company of saintly men he met during three years in jail. This lawyer said Ranade had instructed him to see that I did not starve. Actually they went to considerable trouble for me, obtaining canned food they thought I would prefer to their usual fare and other conveniences for my comfort. While I neither requested nor especially wanted this special attention, I

was touched by and appreciative of this hospitality toward a self-invited guest.

The day began at six, when the disciples assembled for devotions, chanting a hymn to the *guru*. We were expected to imitate the *guru's* practice by meditating together for three hours, but actually began leaving after about an hour. In mid-afternoon a bell, indicating that Ranade had finished his own spiritual exercises, summoned us to his presence for readings and discussion, followed by the ceremonial burning of camphor, inhaling the smoke and distribution of *prasad*. Each evening someone gave a talk, and there was a final chant before retiring. The hymn to the *guru* ("*Jai Guru Jai Guru Jai Guru Jai*"), accompanied by cymbals, was chanted before photographs of Amburao, Bhausahib and the latter's *guru's* tomb (no photograph of him being available). In their own homes, at least those I visited, the disciples also had photographs of Ranade. I am sure they had him principally in mind when singing "*Jai Guru,*" but there was no picture of him, nor was he himself present at these devotions. If anyone ever made any gesture of veneration in his presence, I did not observe it.

Interesting and edifying as these spiritual exercises were, my philosophical conversations with Ranade were more so. His philosophy, which he called *Beatificism*, meaning the search for Beatitude as Self-realization, was a mystical philosophy in the tradition of Vishishtadvaita and *Bhakti-marga*. He rejected Advaita and *Jnana-marga* as dangerous teachings opposed to mysticism. One day a disciple recited a humorous poem on "Ten Great Saints," in which the eulogy of each saint was qualified by a statement of the defect in his sanctity. The ten saints were Prahlada, Dhruva, Narada, Vyasa, Shuka, Bhishma, Arjuna, Valmiki, Hanuman and Uddhava; in the case of Shuka the defect was that he was an Advaitin. All speculative philosophy, according to Ranade, is uncertain; all we can know of metaphysics is that all things come from God and tend to return to God. What we can know is the Self.

The means to Self-realization are fourfold. First, moral behaviour—both the prerequisite for, and the evidence of, true mysticism. Second, the company of good people—hence the importance of life in the *ashrama*. Third, a *guru*. Ranade rejected the theory, often advanced, that the *guru* chooses the disciple, and maintained that the disciple must seek and choose his *guru*. (When he told me this, a sudden emotion swept over me. Had not Providence, or *Karma*, brought me to this venerable man, probably the most spiritually advanced person I shall ever know, to whom I was already bound by ties of mutual affection, in order that he should be my spiritual preceptor? Should I not ask him then and there to give me initia-

tion? I rejected this impulse, however, and in retrospect am sure that I was right. He could only have been embarrassed by so intemperate a suggestion, since initiation doubtless requires a preliminary discipline, while from my point of view I, as a Christian, already have my *satguru* in Christ.) Fourth, meditation—intellectual, moral and mystical. The all-important thing is love of God, which is a response to his love for us, and this is attracted by the moral goodness resulting from our own efforts. This, I take it, is the "monkey theory" of salvation: to be saved we at least have to hang on. It is by devotion, not deeds or knowledge, that we are united with God. When, after returning to America, I was asked to give a lecture on contemporary Indian teachers, I spoke of Vinoba as teaching the way of action, Malkani as teaching the way of knowledge and Ranade as teaching the way of love.

To love your family and your friends and, above all, God was Ranade's doctrine and Ranade's life. Spiritual meditation and mystical contemplation were the central activity of his daily life. He was a mystic in the perennial tradition of the mystic saints. Did he then attain their final goal of mystical union with God? The answer must be, No, unless it was after I knew him. He told me that he had never yet enjoyed the "unitive experience" described by the great mystics. To me that frank and humble statement was far more impressive than the exaggerated claims to extraordinary experiences made by some *gurus* and holy men.

Ranade saw me off at the station with expressions of friendship and devotion and an invitation to return, bringing my family, the next time we were in India, but that time never came. He ended his long life full of fame and favour. A seventieth-birthday celebration in his home town Jamkhindi was observed with typical Hindu ceremony: a civic address, a portrait unveiled, a volume of articles published, congratulatory letters and cablegrams. The invitations described him as "world renowned philosopher-mystic." I do not believe that he enjoyed that sort of adulation, merited though it was. When he died in 1957, Shrimati Ranade received letters of sympathy from the President and Vice-President of India, *rajas*, governors, Union and State ministers, institutions and individuals in India and abroad.

Much as I appreciate Ranade's spiritual and intellectual achievements, it is his loving personality which I remember best. Surely for many, as for me, he was a friend never to be forgotten. For his disciples he was much more. For India he was one of her great men. In India, as also in other countries, there are many great scholars engaged in various researches, many great philosophers with deep insights into reality, many great

mystics with ineffable visions, many great teachers who inspire their pupils, many great souls whose integrity and personality are radiant. But we seldom see one person who is all of these at once. Such a one was Shri Ranade, one of those rare spirits who show us how fine human nature can be.

GEORGE BOSWORTH BURCH

INDIAN ART IN GERMANY

In past centuries it was the ruling powers, Royalty, the Papacy, as also the nobility, who were the patrons of art and learning. Today it is the big industrialists and manufacturing concerns that assume that rôle. The latest example is what has been called "one of the most impressive exhibitions of Eastern art ever to be held," which is open until the end of September at the Villa Hügel, Essen, Germany, the family home of the Krupps. They have borne the total cost of the exhibition, no small amount, as the 900 exhibits have all been brought from museums in India.

Terence Mullaly, art critic of *The Daily Telegraph*, London, writes (June 8th, 1959) of it as "a notable example of patronage and international co-operation." He praises also the technical skill shown in displaying the treasures, which range from objects of the era of the Indus Valley civilization down to things in everyday use during the past few centuries. The main items of the stirring and impressive display will doubtless be well-known in India, but, for the Germans and other European visitors — as it was for the people of Great Britain at the big exhibition of Indian Art in London some few years back — it means a new stimulus, an often enigmatic view point, a recognition of new skills of craftsmanship. It is interesting how the influence and inspiration of India and the East is touching more and more the European continent. When one looks a hundred years back, one sees what an advance of attitude and appraisal has been made. Our century has much to its discredit, but it can rejoice that many of the frontiers of limitation, built by ignorance, arrogance and prejudice, are crumbling today in many fields of endeavour, not least of all the arts.

JACOB BOEHME AND THE UPANISHADS

[**Professor P. Nagaraja Rao,** well known to our readers, outlines in this essay, with many direct quotations from Boehme, the ideas of that "great mystic philosopher," as H. P. Blavatsky called him. She said of him: "He was a thorough born Mystic, and evidently of a constitution which is most rare; one of those fine natures whose material envelope impedes in no way the direct, even if only occasional, intercommunion between the intellectual and the spiritual Ego."

Professor Nagaraja Rao draws important parallels between ancient Aryan mysticism and that of Boehme, who left not only valuable, though challengingly obscure, works in writing but also an impress upon many of the finest minds of the West.—ED.]

> WHATE'ER the Eastern Magi sought
> ... The wisdom god-like Plato knew
> The sacred fire of saints and sage,
> ... Through every line, in every age
> In Boehme's wondrous page we view.
>
> —SWAINSON

JACOB BOEHME, the unlearned shoe-maker mystic of Gverlitz, represents no isolated instance of the life of a stray mystic giving the queer outpourings of his soul. His life and writings, though obscure and clothed in unfamiliar symbols, are still full of the overflowing light of his spiritual experience. They embody the fundamental principles of the perennial tradition of the philosophy of mysticism East and West. He belongs to the celebrated immortal tradition of the mystics who constitute the vital heritage of all spiritual religion. His intellectual integrity, moral earnestness, complete humility and spiritual insight have made him count among his disciples a great line of mystics and philosophers: Blake, William Law, Hegel, Schelling, Louis Claude de Saint-Martin, etc.

The mystical philosophy of Boehme satisfies the strict demands of a sound metaphysics and the deep requirements of an earnest religion. The principles bear a striking similarity to the mysticism of the *Upanishads* and the *Gita*. The affinity of the doctrines indicates that mystical aspiration is a part of the general human nature, and that it is in "the depths of the worlds—subconscious."

The central doctrines of Boehme's philosophy stand out clearly in spite of the tangle and symbolism. He is not an intellectual in the current sense of the term and he maintained that all he wrote

> was not in the flesh, but in the spirit, in the impulse and motion of God... if the spirit were withdrawn from me, then I could neither know

nor understand my writings.

Boehme is not that dry metaphysician whose perfect logic is unrelated to life; he is a seer of an integral wisdom which transforms all the aspects of life. The chief philosophical category of Boehme is his "Abyss" (the absolute of philosophy). The Abyss is like the perfect immutable Brahman of the Upanishads. It is the pure being and we cannot describe it in relational terms. It is the ground and the goal of existence. He writes:—

> We understand that without Nature there is an eternal stillness and rest, *viz., the Nothing*: and then we understand that an *eternal will* arises in the nothing, to introduce the nothing into something, that the will might *find, feel,* and *behold itself.*[1]

The distinction between pure being and non-existence must not be lost sight of in our understanding of the Abyss. The Abyss is the potential and all is contained in it. Like the Upanishadic Brahman[2] the Abyss bethought itself it would become many and manifest itself. In the Abyss there is "a hidden eternal bottomless uncreated will called '*Byss*'." The Byss fashions a "mirror" in which the manifestation of all that is latent in the Abyss is secured through the reflection. The two stages of the Ultimate as Godhead and God, as Brahman and Īśvara, are admitted by all monistic mystics. Boehme affirms, unlike *Mayavada,* that both the stages are real and eternal. The Byss is the *Virgin Sophia,* the mother principle, and the father principle is the Abyss. Through their union we have creation. In the sixth chapter of the *Chhāndogya Upaṅishad* we have a similar view of creation by the activity of the Lord working on *Prakriti.*

Boehme's doctrine of Abyss and Byss steers clear of the dangers of a fundamentalism on the one hand and of atheism and pantheism on the other. His insistence on the Supreme as the Absolute Spirit beyond the reach of discursive thought has made him a universal mystic. His assertion that the Byss manifests the supreme as a dynamic power or Īśvara answers religious needs. He reconciles the Supreme as immanent and as transcendent.

Reality at heart is a unity of two sets of apparently contradictory Principles: *fire and light, worth and mercy, law and love.* Both the principles are latent in Godhead and they become actual only when manifest on different planes, *i.e.,* the physical, the psychical, etc. These three principles contain within themselves the *seven qualities* of eternal nature, each having its own specific essence and yet forming one harmonious whole. These

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[1] JACOB BOEHME: *The Signature of all Things.*

[2] *Chhāndogya,* VI. 2. 1-3.

qualities group themselves into two ternaries, the *dark* and the *light*. The first three qualities, *attraction, repulsion* and *rotary motion* bring out life. The fourth quality, *Verbum fiat,* descends on the dark ternary and transmutes them into *light, joy* and *divinity, i.e.,* the light ternary. This transformation is the manifest destiny of man. In the latent stage all contrasts exist in the hidden form. With the growth of self-love in man the separatist feeling originated and consequent to it had his fall. Boehme writes, "All was in temperature until self-love made its appearance" and man desired to ascertain what it would be like to be "out of temperature." Hence the disintegration of man. Man needs to grow into his own again. Man can be restored "into" temperature from *turba* (*samsara*) by prayer, humility and regenerate life.

This is possible not as a supernatural gift but as a natural process. Boehme holds to the doctrine of the consubstantiality of man and God. God and man are not two ineluctable entities set against one another. In that event, the gulf would ever be unbridgeable and liberation a miracle. Man is the microcosm and in him is gathered all the glory of creation. God made man in his image. Boehme writes:—

> The human body is a *limus* (extract) of the being of all beings, else it could not be called a likeness or image of God. The invisible God, who has from eternity brought himself into being, and likewise with this world into time, has by the human image that consists of all beings modelled himself into a creaturely image, as into a figure of the invisible being.... For man was an image of God in which the invisible God was made manifest, a true temple of the spirit.[3]

The most conscious incarnation of God in totality is in the person of man. He works his purposes through man. There is nothing in creation which is not there in man in some form or other. The "seven planets and in the earth seven metals" are the "seven principles of man called forms."[4] The divine is not opposed to a full vital and physical manifestation It uses man as a perfect instrument for its workings. The concept of *avatarana* in Hindu thought is an indication of the organic nature of the man-god relation. It is at once the contraction of God into the human frame and the exaltation of man to God-consciousness.

If the divine in man is so near at hand, how is it that people still find it difficult to have this realization? Boehme has his answer to this knotty problem in the fact of the self-will. We need to negate the self-will for God

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[3] *On the Election of Grace*, pp. 76-77.

[4] *The Signature of all Things*, p. 34.

to take possession of the heart. Self-employing is the necessary process. Crucifixion needs to precede resurrection.

> THE SCHOLAR [asked the Master]: How may I come to the *super-sensual life* that I may *see* God, and *hear* him speak?
>
> THE MASTER [replied]: When thou canst throw thyself for a *moment* into *that* where no *creatures* dwelleth, *then* thou hearest what god speaketh.
>
> THE SCHOLAR: Is *that* near at hand, or far off?
>
> THE MASTER: It is *in* thee, and if thou canst for a while cease from all *thy thinking* and *willing*, thou shalt *hear* unspeakable words of God.[5]

Total and complete surrender of ego to the will of the Spirit is the way, not the mere anæmic surrender of this or that faculty. To hear the inner voice and the spirit of the Lord, we must put an end to the tumults of the self and the atmospheric disturbances. Boehme has stated the same doctrine negatively also. He writes to a friend:—

> Nothing truly but thine own willing, hearing, and seeing do keep *thee* back from it, and so hinder thee from coming to this supersensual state. And it is because thou strikest so against that out of which thou thyself art descended and derived, that thou breakest thyself off, with thine own willing, from God's willing, and with thine seeing from God's seeing.[6]

Unless we consciously identify our will with the Spirit we can never comprehend Him. "God dwells in all things; and nothing comprehends him, unless it be one with him."[7]

Most theisms have no adequate solution to the so difficult problem of evil. In their anxiety to make God omnipotent they have compromised his goodness. Boehme cuts across the problem and affirms the freedom of man's will and traces all evil to man's will pitting itself against the divine will. He says that

> no creature is entitled to say that a will is given to it from without; on the contrary, the will to evil and good arises *within* the creature: but by outward influences of evil and good the creature is infected.[8]

But this does not mean that God is not interested in setting up the standard:—

> God has therefore given man doctrine and laws, that he [man] should take occasion by the commandment to reject evil influences, and not say: If I do something wicked, I *necessarily have to do it*, for I am of evil ten-

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[5] *The Supersensual Life*, p. 5.

[6] *Ibid.*, p 10.

[7] *Six Theosophic Points*, p. 125.

[8] *On the Election of Grace*, p. 87.

dency. But he is to know that the *scientia* [will] of the soul which could embody itself in *evil* was able *also* to embody itself in good.[9]

It is man's choice that is responsible for evil. The Upanishad says: "As a man resolves, so he evolves. His nature is the stuff of his resolves, *i.e.*, his *Kratu* or *Samkalpa*."[10] He must give up the path of *Kāmāchara* (the life of impulses), and take that of *sadāchara* (the good life). The conception of evil arises out of the wrong choice of man. Reality is potential with good and evil. Evil becomes actual only when man wills it. Heaven and Hell are in each other.

THE SCHOLAR [asked the Master]: *How far* then are heaven and hell from each other?

THE MASTER [replied]: As far as *day* and *night*, *something* and *nothing* are from one another; they are *in* each other, and they cause *joy* and trouble one to the other. Heaven is *through* the whole *world* and *without* the *world* all over the universal system of nature, without being divided or included in a *place*, and worketh *through* the *divine manifestations*, but only in itself, and *in* that which cometh into it, or *in* that wherein it becometh *manifest*; and *there* God is *revealed*. For heaven is nothing but a *manifestation* of the *eternal one*, wherein all worketh and *willeth* and in *quiet love*.

Hell also is through the *whole* world, and dwelleth and worketh only also *in* itself, and *in* that wherein the *foundation* of hell is *manifested*, *viz.*, in *self*, and in the false and *evil will*. The visible world both have heaven and hell in it. Man, *as* to his temporal life, is only of the *visible* world, and therefore during the time of *this* life, he seeth not the *spiritual world*. For the *outward* world with its substance is a cover to the *spiritual* world as the *body* is to the *soul*.[11]

Boehme brings out the significance of Hell and heaven here. "Immortality and death, the two together are found in the human being; by delusion we enter into death; by the pursuit of truth we gain life eternal," says the *Mahābhārata*.[12] We have the classical struggle of the forces of light and darkness in the human soul powerfully portrayed in the Vedas, the Upanishads, the *Gita* and the Puranic legends. The struggle is between the *asuras* and *devas*. Though they are the progeny of Prajapati, still their mothers are different, the *asuras* being born of Diti who stands for division

[9] *Ibid.*, p. 87.
[10] *Chhandogya Upanishad*, III. 14. 1.
[11] *The Supersensual Life*, pp. 37-38.
[12] *Mahābhārata*, XII. 174, 130.

and disintegration and the *devas* being born to Aditi who stands for integration and union.[13] The Upanishad declares:—

> There is the path of permanent joy (*śreyas*) and there is the path of transient pleasure (*preyas*). Both of them bind man. Of these two, well is it for him who takes the better, he fails of his aim who chooses the pleasant.[14]

Boehme's conception that "man's temporal life is only of the visible world" and that a great part is hid from man, and that the relation between the outer world and the spiritual world is the relation of the body and soul, is reminiscent of the Upanishads and the *Gita*. The *Gita* declares that "we know not the beginning of things, we know not whither they tend, we know only a part of their middle course."[15] The analogy of body and soul for the relation of the outer and the spiritual worlds is worked out in the dialogue between Uddālaka Āruni and the sage Yajñavalkya.[16]

The many-sided teaching of Boehme has not left the problem of the way of meeting violence untouched. We find in Boehme the principles of *satyāgraha* and non-violence foreshadowed. He believes like Gandhiji that moral conversion must be attempted and that a reckless use of violence serves no good. He believes in the potency of "soul force" and "Christian charity" as the moral equivalents of war. He writes with that integral faith which remains undefeated against any force. He writes

> not that one should not defend oneself against a murderer or thief, who would murder and steal. But where one sees that any is eager upon unrighteousness, one should set his fault openly with a good light before his eyes, and freely and of good will offer him the Christian richly-loving heart; that he may find actually and in fact, that it is done out of love-zeal to God, and that love and God's will are more to that man than the earthly nature, and that he purposely will not consent to anything passionate or evil being done.[17]

Boehme's life and writings have enabled us to extract a spiritual and universalized Christian mysticism where we get the vision of the process unfolded in the heart of man. His is a message for all times, topical to our use. His influence is deep and abiding for the spiritual life of man.

P. NAGARAJA RAO

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[13] *Bṛhadāranyaka Upanishad*, I. 3, 1.

[14] *Katha Upanishad*, II, 1.

[15] *Gita*, II.28.

[16] *Bṛhadāranyaka Upanishad*, III. 7. 3-23.

[17] *Six Theosophic Points*, p. 46.

THE CRISIS OF CULTURE IN INDIAN UNIVERSITIES

[**Professor A. M. Ghose** teaches philosophy at the Maharaja's College, Jaipur. In this article he pleads for the full acceptance of our own responsibility instead of placing the blame for the defects of our educational system upon the West. He suggests a synthesis between the humanistic and scientific traditions. These, in their Western expression, had a common root in Greek civilization and still have points of contact.—ED.]

A PROGRESSIVE SOCIETY depends upon its inclusion of three groups—scholars, discoverers, inventors. Its progress also depends upon the fact that its educated masses are composed of members each with a tinge of scholarship, a tinge of discovery, and a tinge of invention....Universities are the chief agencies for this fusion of progressive activities into an effective instrument of progress.[1]

—A. N. WHITEHEAD

WHEN Bernier visited India during the reign of Shajahan he noticed that there was no secular university in this country. I wonder how many in our country cared to notice what this intelligent traveller said. Had we taken notice of what Bernier said nearly three hundred years ago we would have seen that one of the significant causes of the decay of this country's cultural life was the conspicuous absence of any educational policy.

Education, before the European powers came, was largely confined to over-subtle discussion of a few stereotyped problems of grammar, logic and theology. The result was that no important work of scholarship was produced for centuries. With the introduction of liberal education by the English, however, during the early decades of the nineteenth century the scene started changing. As we look back at the century beginning with 1857, the year the three universities of Calcutta, Bombay and Madras came into existence, we are filled with a legitimate pride. We have produced quite a few able jurists, reformers, journalists, *littérateurs*, scientists, statesmen and teachers. My aim, however, is not to narrate the story of the Indian renaissance. The questions that suggest themselves to us are, Why of late has there been a perceptible decline of standards in the universities? Why do our universities fail to produce men who could face the challenges of the time? Why, in short, has our intellectual life which spurted up shown a downward tendency?

[1] *The Aims of Education and other Essays* (Mentor edition), pp. 102-3.

These questions could be understood in a narrow as well as in a broad sense. In the narrow sense the meaning is that the percentage of passes is low, that the students who succeed in the university examinations do not fare well in the various competitive examinations and so on; very seldom do we care to ask, Why is it that the quality of scholarship is so poor? Why is it that our scholars, except a few brilliant ones, compare so unfavourably with their counterparts in Europe and America? Why is there no marked intellectual unrest? Why is it that the best products of our universities are so indifferent to the problems of the country? These questions have acquired a new meaning in the context of our political freedom. Not that these questions are never raised; or that answers are not suggested. But the answers are more often than not casual and sometimes evasive. We have held the Western system of education to be responsible for our intellectual lethargy; we have time and again referred to the evil designs of Macaulay and, of late, raised the slogan that the English language is responsible for our intellectual inertia.

To my mind this approach of holding others responsible for our faults is fundamentally wrong. The Western system of education, we forget, has produced some of our best mathematicians, scientists, jurists and statesmen. And we also seem to forget that an excellent "system of education" depends for its success on the quality of the teachers who impart lessons. We have criticized Macaulay, I am afraid, for wrong reasons. He was not simply anxious to recruit clerks as some have said; and, if at all he was, it was natural for a foreigner loyal to his government and countrymen. The one justifiable criticism that can possibly be made against Macaulay and his colleagues is that they were products of a classical education having little acquaintance with the scientific and technological traditions of the Western world itself. Had they been scientists and mathematicians our education would not have been exclusively literary. The medium of instruction, let me observe briefly, assumes the shape of an obstacle only at the elementary levels; in the advanced spheres of scholarship a foreign language, assuming the Indian languages to be powerful enough to be the media of advanced learning, is never an obstacle.

Our problems, therefore, have to be approached from a different direction. In the first place, we have to admit that we had no educational policy of our own before the Europeans came; the result was that we did not have a class of "scholars, discoverers, inventors" who could show the way in which we were to absorb the wisdom of the Occident. How miserably we failed to imbibe the knowledge and skill of the Europeans is manifest when we take into account the fact that we lagged utterly

behind the Western countries in almost all the branches of knowledge. The argument that the foreigners refused to impart their knowledge and skill is not entirely true because the whole of this subcontinent did not come under foreign rule all at once; there were provinces, rich in resources, which came under the foreign rule only in the course of decades and nothing prevented the people of those provinces from learning the simple fact that behind the political prowess and economic strength of the European powers lay their superior scientific knowledge, technical skill and moral zeal. Had they cared they would have known that great explorations, inventions and discoveries were rapidly changing the face and mental climate of Europe.

We had not only no policy; we did not know our heritage. It is again the European Orientalists and archæologists who revealed to us our past, its faults as well as glories. We cannot ignore the fact that many of our forefathers in the nineteenth century turned to the study of Sanskrit after they picked up acquaintance with the works of European scholars like William Jones and Colebrooke. The contribution of European scholars to the study of ancient Indian languages, literatures, religions, philosophical systems and principles of literary criticism is indeed rich. Those scholars not only resusciated ancient wisdom but instituted comparisons which in turn yielded strikingly new ideas. The study of the humanities took an entirely new shape and direction.

Today we face the question, How can we harmonize the wisdom of the West with the wisdom of India? Are they harmonizable? To some, such doubts may appear redundant since the question of the synthesis of the East and the West has, according to them, almost been solved. No doubt, bold attempts have been made at bringing about a deeper understanding between the cultures of the Occident and the Orient. Yet there remains much to be achieved, and what we have to achieve is perhaps more difficult than what we did in the past. To my mind the universities have an important rôle to play. First, the humanistic and the scientific traditions have to be reconciled. The significant point about the difference between the two traditions is that one, the scientific, in the form in which it exists in our country, has its roots in the world-views of ancient Greece and modern Europe. Almost all the eminent historians of science like Arnold Reymond, Benjamin Farrington, George Sarton, Pascual Jordan and others have acknowledged the Greek origin of modern science. "There are," says Heisenberg, the famous physicist,

> especially two ideas of early Greek philosophy which today still determine the course of science, and which are therefore of special interest to

us: the conviction that matter consists of minute indivisible units, the atoms, and the belief in the purposely directive power of mathematical structures.[2]

The humanities, on the other hand, as they are studied in our universities, are partly indigenous and partly Occidental. But what is indigenous has been considerably Occidentalized and what is Occidental has often been dyed in the Indian hue. We have on the one hand tried to explain many of our ancient beliefs and superstitions in the light of modern scientific truths; on the other hand, many modern ideas, *e.g.*, democracy, secularism, etc., are said to be echoes of our ancient though lost ideals. We realize the true nature of the crisis when we take into account the fact that modern Indian scientists have been rarely inspired by ancient scientists like, say, Kapila or Kanada, Aryabhatta or Varahamihira, or, for that matter, by the Arab scientists like Al Khwarizmi and Ibn Hayyan, Al Razi and Ibn Sina. In the humanities the Upanishads, the *Gita* and the *Koran* are frequently invoked, although, as a matter of fact, the names of Socrates, Plato and Aristotle, Bacon, Descartes and Locke, or Hume, Mill and Adam Smith or Homer, Virgil, Dante, Shakespeare, Milton and Goethe, for example, are perhaps more familiar to us than the great philosophers and poets of China, Persia and India.

We look to the universities for guidance and inspiration, for, as Whitehead said, "The cultural histories of Italy, of France, of Germany, of Holland, of Scotland, of England, of the United States, bear witness to the influence of universities."[3] In this country, unfortunately, the universities have not been successful, at least in recent times, in making any substantial contribution to what has been called its "cultural history." I confess that universities form a part of the larger life of the society and when the society has no recognizable "form of life"—the phrase is R. G. Collingwood's[4]—it is idle to expect the universities to be creative.

The crisis we face has to be grasped in a comprehensive way. To be sure, what we require today is not only a deeper understanding of the wisdom of this country but also an equally profound acquaintance with the wisdom of Europe, China, Persia and Africa. We face the grave danger of removing ourselves away from others in the name of cultural emancipation. We require scholars with imagination who could communicate to us the spirit of those civilizations. We also want men who could show

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[2] *Philosophic Problems of Nuclear Science*. Trans. by F. C. HAYES (Faber, London, 1952), p. 53.

[3] *The Aims of Education*, p. 100.

[4] *An Essay on Metaphysics* (Oxford, 1940), pp. 139–40.

how and where the scientific wisdom can fertilize and enrich the literary and philosophical tendencies. The chasm between the two great traditions, the scientific and the literary, nourished by two different world-views, is responsible for the crisis which if neglected may be disastrous.

In Europe there is a growing awareness among many scholars and teachers of the fact that the humanities are being pushed back by science and technology. I may refer to two articles, one by P. Mansell Jones, Professor Emeritus of Manchester University, published in *The Times*, London, in which he observes:—

> Under pressure from post-war planning and the need to realize ambitious development schemes, the university is being tremendously wrenched out of its traditional grooves and detached from its ancient foundations. Prominent in the consciousness of our time are the formidable achievements of atomic science departments.

The other is by Werner Heisenberg, the German physicist, published in "Perspective of Germany," an *Atlantic Monthly* Supplement.[5] Heisenberg draws our attention to the

> close connection between questions of principle and practical action which was the great achievement of the Greeks. And upon that relationship the whole force of our culture rests to this day. Almost all progress can still be derived from it, and in this sense affirmation of humanistic education is also simply an affirmation of the West and its creative cultural forces.

The neglect of the humanities in the universities of Europe and America may be a short-lived phase in their long cultural history. For one thing, the humanistic and the scientific traditions there, in spite of the breaches on the surface, are both rooted in the Greek and the Renaissance conception of man and nature. For another thing, there are, even today, in an age of acute specialization, many scientists, physicists, mathematicians, biologists, in the West who are deeply aware of the humanistic tradition of the Occidental civilization, having more than a nodding acquaintance with the writings of Plato, Aristotle, Democritus, Epicurus, Leonardo da Vinci, Descartes, Leibnitz and others; likewise, there are many philosophers and humanists who are trained in the methods of science and scientific research. And it is these scholars, scientists and philosophers who will prevent any permanent split. Lastly, if in the West the humanities have been pushed back today many optimists would say that it is symptomatic of another unstable age. It was Whitehead again

[5] A different rendering appears in *Universitas*, Vol. 2, No. 2.

who said:—

> It must be admitted that there is a degree of instability which is inconsistent with civilization. But, on the whole, the great ages have been unstable ages.[6]

Could we in our country say that the scientific and the humanistic traditions are rooted in a common world-view, that we have amidst us many scientists deeply familiar with the literary heritage of the country or many philosophers reliably informed about the methods and progress of science, that we are living in another "unstable age"?

A. M. GHOSE

DAYBREAK

Morn!
The thin light of day:
Illumination for a new life
Of deeds as yet undone,
Of words as yet unsaid,
Of thoughts as yet unformed.
A sky with the cold-white shine
Of newly polished steel.

Man!
Walking, with half-awakened hopes
Through the shafts of newborn light:
To the temple for morning prayer;
To the fields, where the death-dealing weeds
Threaten the green shoots of tomorrow's food;
To the yard where placid bullocks await
Another day like yesterday.

Mountainlike!
Climbs the expectant Orb.
Shall the day be brilliant
In deed and word and thought?
Or, clouded by the dust of history,
That prayer be unavailing;
Those weeds, unresponsive to the hoe;
Toil's tiredness dogging the bullocks' tread?

PHILIP ZEALEY

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[6] *Science and the Modern World* (Pelican edition), p. 241.

TOWARDS A PEACEFUL SOCIETY

[OUR READERS will remember **Miss Margaret Tims,** whose thought-provoking article "Revolution in the West" we published in April last. In this essay she diagnoses the different ills which make for war and offers constructive suggestions towards their elimination. An ardent pacifist, Miss Tims writes with conviction and her observations are based on her experience of the individual community experiments she has visited in the United Kingdom. She calls society to dedicate itself to the "war on want," which is indeed a battle for peace.—ED.]

THAT "everyone wants peace" is a truism rather than a living truth, and one that has been generally acknowledged only since the advent of nuclear weapons. It is not so much that we *want* peace, even now, as that we know we have to have it. Most statesmen, I suspect, would still prefer to pursue their ends by war, or threat of war, if they believed that such a policy could be successful.

We must admit that in the past certain ends have been achieved by war, and by war alone: political ends, such as a change of government or of frontiers; and also personal ends, which may be summed up in the old phrase "*law gloire.*" At both the national and the individual levels, therefore, we are faced with a deadlock which, if it cannot be peacefully resolved, may lead to such intolerable frustration that even a final blow-up may be preferred to a continuation of the *status quo.* It is time now for an "agonizing reappraisal" not only of governmental institutions but of the springs of action of our whole personal and social lives.

If it is scarcely true that "everyone wants peace," still less is it true that everyone wants a peaceful society. For the creation of such a society demands sacrifices not only in standards of living, for the richer countries, but sacrifices of cherished beliefs, prejudices and traditions. It involves a drastic revaluation of the whole structure, attitudes and motives of our way of life: not only for us in Britain, but for other nations of recognized status—let us say, for convenience, the eighty member states of the United Nations.

For the real crisis, I believe, is not the political split between the two blocs, but a common human crisis due to the terrifying advance of technology with no corresponding development of wisdom. It is a crisis that demands no less than a common, world solution. This is not perhaps so impossible a task as it would seem. Things apparently unrelated, or in opposition, have a habit of coalescing and converging. Mr. Khrushchev has stated recently that the Soviet Union aims to equal, if not surpass, the

standard of living of the United States. This is a far cry from revolutionary Communism! To the still-hungry nations, it may sound like a betrayal. But, given the materialist standards of both the Soviet *and* the anti-Communist blocs, it is merely a logical development. The full stomach, once achieved, is only a beginning: then it must be decently clothed and corseted, driven in a motor-car, soothed by high-fidelity records, deflated with patent medicines. So we go on...to what?

Whereas there is a strictly limited satisfaction to be gained from filling our own stomachs, the satisfaction to be gained from filling other people's has scarcely been envisaged. There are still too many empty stomachs in the world—the majority, if we are to believe the statistics—and they will be with us for a long time to come. Here, then, is one great purpose to which the peaceful society might be dedicated: the "war on want" is indeed a battle for peace.

One-sided sacrifice is never a good thing. But this sacrifice, if it is to succeed in its purpose, need not and cannot be one-sided. What have the poor relations, the recipients of aid, to relinquish? In some ways, much more. In some cases, the deepest roots of their present existence: ignorance, prejudice, superstition. Most people find it easier to part with a purse than a prejudice. Nor is wealth necessarily the *fault* of the rich countries. It may accrue, not from exploitation, but from hard work and discipline. The wealthy have put their talents to work, not fettered them in tradition. The poor must do likewise, and realize that science can come as a liberator as well as a destroyer.

Again, we on our side must make some sacrifice in knowledge. The craving for education is even greater, amongst many Asians and Africans, than the craving for food. As the people of Nyasaland are demonstrating, they do not want prosperity in a white-dominated Central African Federation at the price of human dignity: they want the opportunity, the power and the know-how to rule themselves in their own way. In matters of government and administration, Britain has much to teach; in matters of inward truth, she has a great deal to learn. In a sense, whilst others are starved of essential, factual knowledge, we in Britain are over-educated, or at least over-crammed. We are stuffed with indigestible, unrelated facts to which we can give no coherent meaning. We cannot put our half-baked knowledge to any constructive use, and more and more it is becoming an instrument of corruption. (This cultural desert has been brilliantly surveyed by Richard Hoggart in *The Uses of Literacy*.) A re-rationing of newsprint might not be an unmitigated evil.

Looking only at Western industrial society during the present century,

there has been too little glory in peace. Too often it has meant, at one extreme, the drudgery and semi-starvation of the masses; and, at the other, the futility of the idle rich or the rootless intellectual. Britain's "finest hour" occurred in war, and then only on the defensive. Few people, even militarists, would boast about the victorious climax of the atom bomb.

And since victory? Nobody is starving; few are idle. We are told by our Prime Minister that we have "never had it so good." Again, in a negative sense, this is true. But by what standards are we judging ourselves? It is pointless to look back in anger and disparage the present because of the past. If it isn't an illusion—because, even yet, our prosperity is based largely on a war-economy—the present is fine. It is a wonderful thing that children are strong and healthy, men have won self-respect and women are released from drudgery. But all these things, like the full stomach, are only a beginning. How can we achieve a truly human end or at least a meaningful purpose, in peace?

How, it may be wondered, can *we*, poor things that we are, make any contribution to the "world solution" than which no less is needed? I do not think we should even try, as a conscious aim. We shall do better to put our own house in order without too much thought for our neighbours, far or near. Just because our problems *are* common human ones, our findings will be valid—if they are valid by our own experience—for the greater part of mankind. It is only the application of our findings that will vary, according to local conditions.

As I have said, we have to examine the very mainsprings of our actions, both as individual beings and as members of the community. It seems to me that Britain is peculiarly well-placed, as a unit small in itself but with world-wide, organic connections, to make this kind of re-assessment. It is this unique rôle that I should like to see Britain playing in the next half-century. We have never been an "either...or" people. Perhaps we want to have our cake and eat it. At any rate, the forces favouring a "planned" or a "free" economy are almost equally divided and, whatever government is in power, a "mixed" economy is likely to continue for some time to come. This may lead to a certain amount of muddle, but it also leaves chinks in the crazy paving through which new forms of life may make a tentative growth.

Some of these are already discernible, and are achieving significant features. It is interesting to trace their development through the general social pattern. Looking at the *basic structure* of society, we can see how our attitudes determine our institutions: out of our religion, or prevailing

belief, has sprung the social order we know as industrial civilization. The weaker the common belief, it would seem, the greater is the concentration of material gadgets; and the greater the insecurity both within and without. To counteract this imbalance is clearly a step to peace.

This raises the question of *qualitative* living: what kind of work should we do, and for what purpose? We cannot say, until we have re-discovered a belief in our own value as human beings and a belief in labour as an expression of the whole person. To create the kind of institutions through which this belief could operate is one of the aims of DEMINTRY (Society for Democratic Integration in Industry), whose members seek to establish, and practise, Christian principles in industry. Its Chairman is Wilfred Wellock, who has made a lifelong study of these problems.

The encouragement of the craftsman is also likely to pay dividends in the quality of production; and, as surpluses become more and more an embarrassment to the economy, quality may replace quantity as the first priority. In economic as well as in human rewards, the small workshop may be coming into its own, and the mass-production factory go the way of the defunct mammoth.

The creative response of a society to its physical and spiritual condition is of course most clearly seen in its art. The trend here is clearly towards internationalism: there is now no one capital city of art. Although the artist, on the whole, has accepted his common humanity, he is hampered like other people by the lack of a common, human belief and the lack of appropriate symbols through which to express it. One example of a positive response to the nuclear age is the nuclear disarmament symbol—based on the semaphore sign for ND—which was designed by a painter for the Aldermaston march.

Another area of living which contributes to the well-being of the peaceful society I would call social relations. This includes all welfare services, whether provided by the state or by voluntary organizations. It has been said that we have now too much welfare. Surely there can never be too much? There can, however, be the wrong kind and we should perhaps reconsider what kind of welfare would still be necessary in a truly human society. In times of prosperity, as social workers are discovering, the kind of service needed is not material aid so much as guidance in moral and æsthetic values. The social worker has to a large extent taken over the rôle of the priest, and it may be that the desire for confession is a primary human need. But the aim should always be towards self-help and self-knowledge, rather than the laying-down of moral law from outside.

All these social strands seem to point towards the general need for a new

system of values. More and more people are coming to recognize this, but they still feel frustrated and impotent because there is so little opportunity in a mass-directed, centralized society to put the new values to the test. This brings me to the final social category, which is beginning to emerge as the new politics. This concerns the problem of power, too much or too little of which so often defeats the best-intentioned individual efforts. From the examples of Gandhi, Vinoba Bhave and J. P. Narayan in India, the idea is growing that we must now advance from State socialism to Sarvodaya. The first Sarvodaya centre in Britain was recently opened in South Wales; it is too soon yet to see whether, in the very different conditions here, it will make any significant impact.

What then are the essentials of a peace-directed society? I would say: sufficiently small units of administration to allow personal participation in all major activities; a degree of creativity in the actual process of work; a motive for working other than material gain; elimination of exploitation, whether of people or resources; the establishment of accepted values, based on human need at all levels.

This brings us back, as always, to the individual. Ultimately, peace and freedom are within us: they can be encouraged by favourable conditions, but not created by them. And it may be that in sketching the outlines of a new kind of society we shall also discover a new self. But to examine the structure and functions of the peaceful, or creative, personality is a whole study in itself, and demands a separate treatment.

MARGARET TIMS

ARTIST

The world 's his wonderland;
A Prospero,
He transforms the commonplace;
To him each face
Has something of romance,
Each minute
Of each day
He lives intensely;
He has ten thousand eyes
Instead of two.

HERBERT BLUEN

A. E. HOUSMAN
AN INDIAN VIEW

[**Shrimati Prema Nandakumar** writes with appreciative feeling of A. E. Housman's poems and answers his critics. The poet is not a pessimist: he is but a realist who sings of life's sorrow. The author makes an interesting link-up with the Buddha's first truth: Sorrow Is; and calls upon the reader to recognize in Housman's poetry the qualities of courage and honesty.—ED.]

YEATS once remarked: "One feels a sort of pathetic interest in books of good poetry, as if they were waifs in the street with tragic stories." One exclaims "How true!" as one recalls *A Shropshire Lad*. This little bunch of 63 poems was given to the world 63 years ago, and the poet himself was born exactly a century ago.

A Bromsgrove solicitor's son, Alfred Edward Housman went up to Oxford in due course, and entered the British Patent Office in 1882. Ten years later, he became Professor of Latin at the University College, London, and in 1911 moved to Cambridge as the Kennedy Professor. Doubly eminent, as Classical scholar and as an English poet, Housman nevertheless remained somewhat of a recluse till the end. He died in 1936.

His poetical output was meagre in bulk: *A Shropshire Lad* (1896), *Last Poems* (1922) and *More Poems* (1936). The inexpert "average" reader no less than the more expert has found it difficult to see the scholar and the poet as one and the same person. Even after his death, Alfred Housman has occasionally been mistaken for his brother Laurence! On the other hand, it has also been carefully established that had he not been a hard-headed Classical scholar, steeped in the poets of the Greek Anthology, he might never have sung as he did. And, in fact, several of his songs have been translated into Greek or Latin with a striking ease and precision, a feat not possible with most English poetry.

But the songs were not just echoes or exercises. Rather were they groans, sighs, grins, sardonic smiles or existential affirmations that came from the very depths of his being. The shortness of most of the pieces, their simplicity and clarity, their ballad-like lilt and memorability, should not blind us to the fact that they are really elegiac in tone, moaning mankind's hurts and helplessness. By nature kindly and sensitive to a fault, Housman reacted strongly against all forms of cruelty and hard dealing. His mother's death in his twelfth year was a blow from which he could not easily recover. He was almost seized with emotional paralysis for a time. Then came financial ruin to his family, and still later—much later—the

death of his youngest brother during an action against the Boers. "The news received of Herbert's death," writes their sister "told of the soldiers who fell lying all night in pouring rain before a party could be sent to bury them. They had been stripped of their outer clothing by the Boers." Housman's poetic comment was:—

My man, how full of joy and woe
Your mother bore you years ago
Tonight to lie in the rain.

Death was an evil; early, untimely death was particularly shocking; and death that came as a result of war—of man's stupidity and cupidity—was too terrible for words. Thus one of Housman's recurrent themes is mortality, especially war's role as a hastener of death. And war means the survival of the unfittest for it is the fit that go to the front and court early death. The cry is therefore wrung from him:—

Oh, stay at home, my lad, and plough
The land and the sea ...
Too full already is the grave
Of fellows that were good and brave
And died because they were.

In another poem, drenched in the sardonic:—

Shot? so quick, so clean an ending?
Oh that was right, lad, that was brave...

War was man's worst self-contrived enemy, of course, but, even without war, human life would be but a pitiful thing. How is change to be arrested? How is fickleness to be resisted? How is folly to be rooted out? Life is full of seeming opportunities for happiness, but some vicious twist in Nature—or at least human nature—turns them into nought. As Hardy said, "Life offers—to deny"; we come to live, and are asked to die; we wish to love, but it turns to indifference—or hatred. Rose Garland walks with Fred, and, when he dies, she walks with his rival:—

The better man she walks with still,
Though now 'tis not with Fred:
A lad that lives and has his will
Is worth a dozen dead.

Callous? Worldly-wise? Fickle? If such be the way of the world, what profits it a lad to take love—or anything—seriously, to hang oneself for love, to rush to the battle-front to die? Life is a meaningless drudgery, a repetition of meaningless acts till death supervenes:—

Ten thousand times I've done my best
And all's to do again.

And if one moves out of the rut, why, there is disaster again; one is caught, one is hung.

For so the game is ended
That should never have begun.

The paths of glory—of love—of crime—all lead but to the grave. Why strive? Why love? Why live?

It is all discouraging and bleak, and one can understand—though not approve—the remark of the Scotsman who said about *A Shropshire Lad*: "I put it behind the fire. Filthiest book I ever read." There have been other detractors too, Guy Boas and Cyril Connolly, for example. "There is about him [Housman]," said Connolly in his obituary notice, "something emotionally vulgar and shallow which is reflected in the monotony of his versification and the poverty of his diction". Even Professor Garrod felt compelled to confess:—

> This enigmatic figure...setting us so many questions and answering none of them, crediting none of us with truth or intelligence, but allowing us to make what we can of the fire and ice that contend in his nature, the Byronic and the Donnish—we may be forgiven if we look at him a little like men who have forgotten good manners. It is his fault if we stare.

The imaginary picture that we form of Housman—that he was austerity incarnate, fearful and forbidding, that he was a kill-joy Don and a weeping or at least a whining philosopher—is far from the truth. He loved Nature; he loved children; and he loved good food and good wine: he had deep life loyalties. If his versification appears to be monotonous and his diction poverty-stricken, the explanation surely is this: he was giving poetic currency to certain bare, elemental, universal experiences that permitted—nay, demanded—such seemingly "primitive" articulation. If he set questions without answering them, the explanation is that these questions have no satisfactory answers. The agonizing, exasperating "Whys" are followed by ghostly echoes, but not by categorical answers. Even the Buddha couldn't bring back to life the child that was dead but merely help the mother to realize the universality of death. What's the answer in terms of reason to the play of the dualities, to the reign of sorrow and change and striving and death?

Like Hardy's view of life, Housman's view, too, is undoubtedly pessimistic. The emphasis is all too often on the defeat, the frustration, the apparently incurable heart-ache in the heart of things. The sole reality is death, the darkness after the light of little days:—

In all the endless road you tread
There's nothing but the night.

The Buddha too felt that the central fact of human life was *dukkha*, the continual experience of pain. Age, sickness, and death were the evil trinity that shocked the youthful Prince and drove him to abandon wife and child and seek the answer to the riddle of existence. *Dukkha* could not be chased away or argued out of our everyday experience; one had to try to see beyond it, transcend it. But how? That is the vocation for the saint, the man of enlightenment, the man who has purged his mind and soul of attachment, of excessive identification with the revolving chariot-wheel of life. In Housman's poetry we have the same diagnosis that the Buddha made, but not the prescription of the cure. Housman, like Omar Khayyam, was a poet, not a saint, and shall we blame him merely because he was honest and brave as a poet? There are faint glimpses, of course, of a felicity that was — and perhaps could be again :—

That is the land of lost content,
I see it shining plain,
The happy highways where I went
And cannot come again.

Why "cannot"? In a poetic apologia Housman once said:—

They say my verse is sad: no wonder;
Its narrow measure spans
Tears of eternity, and sorrow,
Not mine, but man's.

Not "tears" and "sorrow" only are children of eternity, but (however faint the admission)

May comes to-morrow
And Ludlow fair again.

It is the very intensity of this recognition of the presence of beauty and joy and love that makes their transience so agonizing. As Keats poignantly exclaimed:—

Ay at the very Temple of Delight
Veil'd Melancholy hath her sovran shrine.

Housman's picture of human life is a little one-sided, at least with a good deal of one-sided emphasis, but there was nothing cowardly or mean or vulgar in his view of life. This surgery is needed to lay open the festering sore, and if he does not apply at once the balm to cure it or alleviate the pain, we can turn to other poets — or the saints — or even, now that we know the worst and have been enabled to see life steadily, discover the sources of recovery *within*. In any case, what use merely covering up the sore, the boil, with the cloth of self-deception? The good blade has done its work; and cathartic effects must follow. The good blade has

indeed done its work, but with marvellous nimbleness and accuracy, and, above all, with an unfailing and bottomless compassion. When poetry, whatever else it is or not, is touched thus with compassion, it must be conceded that it is of much value to us, and the creator of such poetry deserves our gratitude in fullest measure.

PREMA NANDAKUMAR

THE BOOK

"IS THE BOOK an article of consumption or an article of civilization"? This was the question asked by M. Jean Huguet of France addressing the First International Congress of Booksellers which met in London recently. The answer is not an easy one; for publishers have always found it difficult to reconcile their cultural responsibilities with the drab necessity of making shopkeeping pay. M. Huguet, however, answered the question, according to a report in the London *Times* by saying: "The most understanding economists answer 'both.'"

Dr. Arnold Toynbee in his inaugural address defined the rôle of books thus:—

> Books [are] the best of all ambassadors and interpreters, and booksellers [are] the couriers and travel agents. The ideal bookshop [is] a seminar for self-education, an opportunity to meet the minds of thousands of years ago and the opposite side of the world.

One is reminded here of Milton—"A good book is the precious life-blood of a master spirit, imbalmed and treasured up on purpose to a Life beyond life." It is a sad irony that in the cultural market a real demand is not always effective in the economic sense.

The demand for books, however, is growing, and, as Dr. Toynbee remarked: "One of the most important figures I have heard for a very long time" is that given to the Congress of Booksellers by Mr. Julian Behrstock of the UNESCO, *viz.*, that 25 million new readers were coming up in the world every year. This is a challenge to bookmen, and a matter of critical importance to social life as a whole. A society can afford the patronization or profit making in any other branch of national life but this.

NEW BOOKS AND OLD

THE PHILOSOPHY OF SCHOPENHAUER *

ARTHUR SCHOPENHAUER'S *magnum opus* marks a turning point in the history of philosophy. As a reaction against the classical rationalism of the West and as a sincere attempt to imbibe all that is best from the East it has a historical significance. Now that his great work is made available in a new and complete English translation, an opportunity is given to reassess the value of his thought and to find out what is living and what is dead in his system.

There are three main springs of his speculation: Plato, Kant and the Upanishads. To Plato he owes his theory of Ideas, to Kant his doctrine of the ideality of time and space and to the Upanishads his idea of salvation. But all the three sources of his inspiration suffer a peculiar transformation at his hands and the philosophy that he developed from the great heritage carries an indelible stamp of his personality. Our philosopher could neither forgive nor forget his enemies and the ethics of universal sympathy could not make themselves effective in his work and life. But his personal and philosophical limitations notwithstanding, he stands out in the history of Western thought.

It was he who first shook the Occident from its dogmatic self-complacency and forced it to look to the East for inspiration and guidance. He is the only thinker in the West who had the courage to deviate from the Greek ideal of a theoretical thinker and who made salvation the goal of his speculation. His philosophy is perfectly in accord with the spirit of Indian thought when it considers suffering as the necessary outcome of the ever insatiable Will to Live and finds *moksha* or the final liberation from time and space, the *principium individations*, in the abolition and negation of this ceaseless drive to live.

But, for all the kinship that we might feel with certain aspects of his thought, we must not blind ourselves to the dangers inherent in his system and to the gulf that yawns between the basic pattern of his speculation and the structure of reflective thought in India. Whereas reality for Schopenhauer is irrational through and through, and meaningless, it is *sat*, *chit* and *ananda* for the ruling tradition of Indian thought. There is no reason why the Will should be no other than the will to Live and why, when it is directed to the maintenance and assertion of life, it should be principally evil in character. There is no justification for considering every form of pleasure negative in essence. It is also strange that in spite of the pessimistic saturation of his thought there is an optimistic undercurrent. This is shown above all in his belief in salvation. A philosophy of salvation indeed can never be pessimistic or a cry of despair.

No wonder, then, that art and above all music is not considered a variety of entertainment, much less a form of amusement, but the means through which deliverance from the ills of life may be sought. No doubt the lasting contribution of Schopenhauer lies just in his metaphysics of art and music. Here it is that he can rightly claim to

* *The World as Will and Representation.* By ARTHUR SCHOPENHAUER; translated from the German by E. F. J. PAYNE. Vols. I and II. (The Falcon's Wing Press, Indian Hills, Colorado, U.S.A. 534 and 687 pp. 1958. $ 17.50)

have continued and developed the great ideas of the Critique of Reason. Whereas Kant failed to discern the close association of art and religion Schopenhauer correctly discovered in art a metaphysical and a religious *élan*.

It must be freely admitted, however, that his idea of religion itself is inadequate and one-sided. He saw religion in the context of his own thought and could not find in it more than a denial and a negation of life. Religion is in fact not so much a denial and a renunciation of life as its fulfilment and enrichment. It is also to be regretted that Schopenhauer could not appreciate the value of suffering in human existence. Suffering need not necessarily be a negation or a privation of value. It may be itself informed with a unique value. Our experience of love on different levels and in many dimensions speaks for this. Even Schopenhauer's metaphysics of sex could not go beyond the physical level and hence it is not surprising that the truly metaphysical foundation of sexual attraction and conflict was completely ignored. Plato and Goethe in their different ways went deeper and saw the roots of man's earthly love and passion in some form of pre-existence.

What makes Schopenhauer's greatness is not his system *in toto* but his heroic attempt to bring about a synthesis of the East and the West in philosophy and cultivate a truly universal and catholic attitude in philosophical activity. He is a precursor of movements which are typically modern. He is an analyst before Freud and an existentialist before Existentialism. Whether it is his theory of humour or it is his theory of music, the astonishing fertility of his mind is obvious. At a time when philosophy is becoming almost identical with the so-called logical analysis, it is heartening to go to the man who emphasized the illogical character of reality, and at a time when new forms of pain and torture are worked out in the name of science it is wise to listen to the call of one who discovered consolation and peace in religion and art.

As Schopenhauer is not a philosopher of abstract formalism and analysis but a master of style and beautiful prose it was no easy task for the translator to give a faithful and readable rendering of his great work. The improvement that Mr. Payne has made on an earlier attempt at translation is obvious. The German word *Vorstellung* is now rendered by "Representation" and not by "Idea" and the word "Idea" with a capital letter is reserved for the special Platonic connotation which it has in Schopenhauer's system of thought. As Schopenhauer has always evoked sympathetic response in our country, we hope this new translation will win for him more admirers and awaken renewed interest in his thought.

S. VAHIDUDDIN

Gnosis: Divine Wisdom. By FRITHJOF SCHUON; translated from the French by G. E. H. PALMER. (John Murray, London. 151 pp. 1959. 18*s*.)

M. Schuon is well known as an expounder of the metaphysical truths embodied in the various traditional religions and underlying their revelations. He believes, with reason, that today it is necessary to restore to the intelligence a sense of the absolute. The ordinary discursive mind is altogether involved in the world of manifestation. The higher knowledge comes of intuition by the pure intellect, and this is Gnosis. It is, in his own words,

> celestial thought aroused by that which is our eternal substance and finding its term beyond ourselves and, in the final analysis, in the Self.

Profane reason, unless it is regenerated "either by faith or by gnosis

which is the quintessence of faith," can produce only the logic of disquiet. Pure Gnosis is too metaphysical for most people, but in the great religions of the world its essence has been variously communicated through myth, legend and history. For M. Schuon "explicitly to practise one religion, is implicitly to practise them all." The diverse revelations do not really contradict one another, because God is at the centre of each, and so each revelation speaks an absolute language through a different tongue. He acknowledges the importance of these tonal differences, as when he compares Christianity to "a central fire" and Islam to "a sheet of snow, unifying and levelling at the same time, and having its centre everywhere." His interpretation of the Christian mysteries by the light of the universal gnosis is particularly revealing, as is his study of the relationship of knowledge and love and of the Spiritual Self and the counterfeit ego. But he is more of an anatomist of the higher Knowledge than one through whom an intuitive wisdom flowers. And this limits the appeal of his book to those who enjoy the severities of a scholastic logic.

H. I'A. FAUSSET

The Awakening of the Soul: An Introduction to Christian Mysticism. By WILLIAM RALPH INGE. (A. R. Mowbray and Co., Ltd., London. 61 pp. 1959. 4*s*.)

In 1912 Dean Inge gave three public lectures on Christian Mysticism, the text of which has recently been found among the papers of the late Professor R. H. Lightfoot. These are now published with a Preface and a few necessary footnotes by Prebendary Judd of Wells Cathedral, who draws attention to the fact that for Inge mysticism meant, very simply, communion with God.

The three lectures deal with the mystic (1) as Thinker (2) as Moralist (3) as Worshipper, and each is unfolded under a threefold division. To say that they are "popular" is in no wise to denigrate them. Here is the simplicity of language and treatment which exposes deep truth and sets out, in a manner the wayfaring man can understand, the essence of the fuller and more complex treatment in the Dean's great book *Christian Mysticism.*

Here is a treasure and at small cost.

MARCUS WARD

The Indian Heritage: An Anthology of Sanskrit Literature. Selected and translated by V. RAGHAVAN. With a Foreword by RAJENDRA PRASAD. (The Indian Institute of World Culture, Bangalore. 494 pp. Second Revised Edition with Index and Bibliography. 1958. Rs. 13.00)

In this anthology, which is designed as a UNESCO Collection of Representative Works (Indian Series), the able editor has presented the cream of Indian thought from the Vedas down to the mediæval *stotra* literature. He has rendered carefully selected texts in succulent English which delights the mind as one makes one's way through page after page of the volume. Not only the vast body of foreign readers but the Indian audience also will feel pleased with this rendering of some of the choicest expressions of Indian wisdom. The literary and devotional approach with which the texts have been handled creates a vibrant atmosphere in which much of the original spirit is conveyed to the reader's heart. Indeed, Dr. Raghavan seems to have developed a whole technique in the understanding and rendering of ancient Sanskrit texts in which their

living spirit is caught in resonant phrases. This can best be illustrated by comparing Dr. Raghavan's resonant, interpretative rendering of the *Rig Veda*, IV. 23.8-10, which are three verses relating to the magnificent splendour of *Rita* (the moral order), with Griffith's rendering.

In this vast array of Indian thought-gems one notices at every step a pleasing brilliance, an inviting charm, to turn leaf after leaf and earn much happiness of mind. The reason is that the translator is least obtrusive; his winning art enables us to appreciate and relish the original unhindered. Here are selections from the Vedic Samhitas. Brahmanas, Aranyakas, Upanishads, Dharma-Sastra (both *Sutra* and *Smriti*) literature, *Yogasutras*, Epics and Puranas (pp. 150-403); the *Bhagavad-Gita* and finally Select Prayers (*Stotras*) to the Sun (*Aditya-hridaya*), Vishnu, Devi, Shiva and others (pp. 419-447). The selections from the *Ramayana* and the *Mahabharata* are purposely extensive, weaving the full thread of their main edifying stories. The *Bhagavata* has been skilfully tapped and one cannot but be deeply moved by the following utterance of King Rantideva:—

I do not desire from God the great state attended by divine powers or even deliverance from rebirth. Establishing myself in the hearts of all beings, I take on myself their suffering so that they may be rid of their misery.

This almost prescribes a shining motto for the world organization which has sponsored this publication, re-echoing the undying ideal of the Vishnu-*bhakta* and the Bodhisattva for the modern humanitarian who by his own choice dedicates himself to the service of mankind. Surely the reader is lifted to a level higher than the boundaries of nations, and one cannot but be impressed with the immortal glory of the Sanskrit language, in which such "deathless speech" (*amritam vachah*) is enshrined.

The outstanding *Stotras* presented here comb a new field which, although revealing the very heart of India, experiencing the living touch of divine vision, had always been ignored as too sacerdotal. While journeying through these renderings, one feels overpowered with radiating sparks of thought which begin to light up the mind with the flashes of divine and human unity.

It is a work to be accorded warm welcome as a dainty repast for the modern mind served out of the inexhaustible resources of India's past heritage.

V. S. AGRAWALA

A History of Philosophy. Vol. IV: Descartes to Leibnitz. By FREDERICK COPLESTON. (The Bellarmine Series, XV. Burns Oates and Washbourne, Ltd., London. 370 pp. 1958. 30*s*.)

This is a truly monumental history of philosophy, although, unfortunately, it does not begin with the Indians but with the Greeks, which is rather old-fashioned. It is a masterpiece. The author, with characteristic Jesuit industry, has performed a miracle of reading, selection, organization and presentation. The book reads easily. In case it might be thought that this work was prejudiced by its origin — this is not so. And it has the great merit, to adapt the tart humour of the author, that here, "if philosophy has ceased to be the handmaid of theology, it has not yet become the charwoman of science."

For the present reviewer the most interesting trend in the book is the sequence of thought anticipating the philosophy of evolution and other modern science. Thus, according to Spinoza, complex bodies are composed of particles. If each particle is an individual, organisms are individuals of a higher order. They may gain or lose particles but so long as the main features are retained, they maintain identity. So, at

a vastly greater level, nature is composed of individuals which vary infinitely. Nature is "the *face* of the universe." According to Leibnitz, similarly, the universe consists of an infinity of centres of feeling and striving, each precontaining its own previous variations, in all sorts of varieties realizing good and bad, each reflecting the rest of the universe from its own point of view. Although there are no images in the mind that have not come into it through the senses, it is the *mind* that has interpreted them and that uses them, not they that have created the mind. It is the mind that controls the images.

This sequence fits the Vedantic view: As the good must be embraced voluntarily, opportunity must exist for willing and realizing bad. Hence the infinity of beings in all sorts of variety realizing good and bad. But the way of salvation is clear — absolute loyalty to truth, goodness and beauty in realizing these values, and the end must be the attaining the perfect life and escape from *maya*.

R. F. RATTRAY

The Philosophy of Ibn 'Arabī. By ROM LANDAU. (Ethical and Religious Classics of East and West. No. 22. George Allen and Unwin, Ltd., London. 126 pp. 1959. 13*s*. 6*d*.)

Ibn al-'Arabī, or Ibn 'Arabī, the celebrated pantheistic mystic, was born in 1164 A.D. in Mureia, in Spain. He travelled in Morocco, to Mecca, Syria, Iraq and Asia Minor, and became famed as saint, teacher and thinker. He died at Damascus in 1240 A.D. His teaching has inspired all pantheistic Sūfīs who followed him and has also affected Western thinkers, including Dante and Ramon Lull. His doctrine of pantheism is shown in all he wrote, but he had difficulty in expressing his philosophy, and students have had equal difficulty interpreting it.

In this book Professor Landau gives a clear and concise account of Ibn 'Arabī's main philosophic ideas. He shows that Ibn 'Arabī was chiefly concerned with proving the non-duality of everything concerning God and His universe. He says:—

> A splendid system of perfect non-dualism rises before us, and innumerable questions that other Western systems leave only partially explained receive answers equally satisfying from a philosophical and a religious point of veiw.

Ibn 'Arabī teaches that since God is the One Existence, man needs Him in order to exist, but God also needs Man, in order to manifest Himself. His God is both transcendent and immanent. On free will and predestination, he considers that man's power of choice is inherent in his nature, but, since that nature is derived from God, Ibn 'Arabī accepts predestination, not free will. Ibn 'Arabī holds that all religions are to be regarded as equivalent.

The book concludes with translations from Ibn 'Arabī's books, by R. A. Nicholson and others. It is a welcome addition to this invaluable series.

MARGARET SMITH

Revelation Through Reason: Reason in the Light of Science and Philosophy. By ERROL E. HARRIS. (George Allen and Unwin, Ltd., London. 123 pp. 1959. 15*s*.)

The counter attack of the philosophy of reason against those who regard religion as a matter of feeling requiring no intellectual defence and those who regard reason as a kind of spurious invention to support religion, has now been in action for some time. Professor Harris's book is a part of the counter attack, and it is a cogent argument for

the coherency and therefore the necessity of reason.

He examines in particular the arguments of the logical positivists and demonstrates that if they have to possess meaning they must end up in a logical whole.

The author describes what this whole seems to be in religious terms. He uses the analogy of an organism. Just as the parts of an organism can only function in so far as they belong to the whole, so the parts of nature can only function within the conception of a whole. This enables him to describe God functioning as such. "The special character of the divine must therefore be activity" and the prime expression of this activity is the evolutionary process.

But this process presupposes that the end to be attained already exists within the nature of the process itself. This is a difficult thought, but by no means an impossible one to Professor Harris. This enables the author to claim that the nature of God has already been revealed in the nature of Jesus Christ. It is revelation through reason.

The book may be described as Liberal Christian in argument with a refreshing ability to contrast the immediate demands of a scientific environment with the inadequacies of mediæval theology (which most orthodox Christian theology still essentially is). But it must be asked, Is the Liberal Christian argument a part of the whole or the whole itself? And is a belief that must inevitably conclude with Jesus Christ as the sole representative of God big enough for the whole?

E. G. LEE

The Christian Faith and Non-Christian Religions. By A. C. BOUQUET. (James Nisbet and Co., Ltd., Welwyn, Herts., England. 430 pp. 1958. 25*s*.) Received through the courtesy of the British Council, London.

There are three main topics among others discussed in this book:—

(1) The author thinks that, while all religions are "related" — related to the *Logos doctrine* — all are not "equal." Does not this possibly imply that *my* religion is superior to *yours*, whether you admit it or not?

(2) The author believes that Christianity *alone* has a "Universalist claim." He says that Hinduism is a religio-social nationalistic system like Judaism; Buddhism "though universalistic so far as Eastern Asia is concerned, has never seriously considered the conversion of Europe and America"; and Islam "was led to make its universalistic claim by the influence of the Christian movement which had gone before it."

(3) The author says that Christianity has spread according to the principle of diffusion and hopes that "some form of Christianity" may become a common world faith. But the fact is that the only religion which spread really on the principle of diffusion was Buddhism, unassociated with any colonial or political power.

If some form of Christianity is to become a common world faith, (but Dr. Bouquet says: "I do not think that, taken as a whole, Christianity as it stands is yet quite fit to fulfill that function"), then, Christianity has to resist the spreading irreligion of Communism. To save the world from *irreligion,* are devout Christians to controvert the beliefs and traditions of non-Christian *religions*?

It is a little difficult to review books of this sort, for the reviewer, I fear, might commit the same fallacy which he detects in the author. But I disagree with Dr. Bouquet's opinion that the category of the super-personal is an "irrational" category of thought.

N. A. NIKAM

Religion and the Scientific Outlook. By T. R. MILES. (George Allen and Unwin, Ltd., London 224 pp. 1959. 21*s*.)

Mr. Miles firmly holds that neither advance in scientific knowledge and thought nor the outcome of logical positivism (which he regards as the more challenging) makes it unreasonable to use the word "God," or indeed to remain a Christian in belief and practice. He deals accordingly with materialism, determinism, behaviourism and psychical research, making brief reference also to psychoanalysis.

Much of his argument is well sustained, especially in his insistence that the difficulties supposed to exist have arisen from formulating the question in the wrong way. Not himself subscribing to logical positivism, even in its more recently modified form of linguistic analysis, he, however, seems unable to escape from its influence when he comes to the question of "verification and falsification." His resistance to any concept involving "para-physical entities" leaves him apparently without such categories as the transcendent and the infinite, which he considers meaningless because they conflict with his logical test.

This does not lead him to agnosticism, as we might expect, but to a policy of silence. His way out is that of treating religious language as the language of parable. This, of course, it often is and must be. The weakness of Mr. Miles's use of this truth is that he can give no indication of any reality to which the parable corresponds, even though admittedly our thought of the transcendent and the infinite must be analogical, inasmuch as our minds are finite. Thus he has to eviscerate the idea and the practice of prayer, for example, and, though he accepts

> the central Christian parables, which tell us of man's shortcomings, of the infinite love of God, and of the demands made on us if we are to be followers of Christ,

he leaves us wondering what actual content he finds in these if they are *no more* than poetic notions. He would assuredly reject Freud's view of religion as a useful illusion. We may perhaps hope for another book in which Mr. Miles will come to grips with the issue of appearance and reality — which, of course, is not an invitation to be content with the metaphysics of Bradley.

BASIL A. YEAXLEE

Language and Psychology. By SAMUEL REISS. (Philosophical Library, New York. 299 pp. 1959. $ 3.75)

Mr. Reiss, who is already the author of two books on language, meaning and logic, contends in the present work that the origin of language is more intimately connected with psychology than with physical sounds or phonetics. The original word-sounds are action-sounds for which a particular group of people has preference. Then the variants of sounds are made to stand for variants of meanings. In this process the ideas get associated with each other through the process of idea-formulation, association and figurative transfer. Because of the peculiar origin of word-sounds as action-sounds, we can find similarities between languages not historically or genetically connected. The "Babel of languages" shows the same human pattern of language creation. "In a deeper sense therefore all the world does speak one language."

The author tries to prove his thesis by a wealth of illustrations, long lists of related words from the English language. But he claims that his thesis can be proved by examining words of other languages also, and he adds an Appendix on Japanese. He criticises the positivist attitude to the study of linguistics (p. 263), which "places all emphasis on the concrete symbol as against abstract mind or meaning," and

which makes meaning entirely dependent on the formal properties of sentences. But meaning is a psychological entity, not a physical thing, has its own existence apart from the sound and object, and in many cases determines the sound or word itself.

Mr. Reiss rightly claims that his view has a deep philosophical and religious implication. The immaterial meaning is primary and the physical sound is secondary; similarly, mind is primary and its body is secondary. Body is only the material expression of mind.

One has to admit that the book is interesting and marshals elaborate lists of words to disprove the positivist approach to linguistics and to show that, without attaching greater significance than positivism has given to meaning as distinct from sound and object and to mind as distinct from brain, neither language nor reality can properly be understood. In the context of the present philosophical interest in linguistics, Mr. Reiss's work is an important contribution to the subject. Its arguments have to be taken seriously into consideration by the rival theorists.

P. T. RAJU

The Quakers: A New Look at Their Place in Society. By JOHN SYKES. (Allan Wingate, London. 280 pp. Illustrated. 1958. 21*s*.)

To the contemporary Londoner the Society of Friends may seem as sober an institution as British Railways: an impression that is reinforced by contemplation of the twin edifices of Friends House and Euston Station that face each other across the Euston Road.

It is therefore salutary to recall, as Mr. Sykes demonstrates in his admirable survey of the history and significance of the movement, that the Society was born, like other human enterprises, of passion and travail; and that the name "Quakers" derived from the trembling fervour of Friends gathered in Meeting for worship. This, of course was in the seventeenth century, a time of spiritual crisis perhaps not unlike our own. As Mr. Sykes observes: "The process of taking into the mind all the phenomena of faith hitherto externalized carried the Reformation man constantly to the edge of hysteria."

And, sometimes, over the edge. Even Friends were not immune, but they were spared the fate of extreme sects like the Anabaptists by the discipline of "corporate vision." The Society survived both persecution and the subsequent two centuries of bourgeois "quietism" which Mr. Sykes shows to have been at least as great a peril. In adversity, the Quakers set the pattern of resistance to tyranny and played a decisive part in the British commoner's struggle for religious, civil and political rights. In prosperity, their total absorption into the prevailing capitalist system was only avoided by a revolt of individual conscience in such reformers as John Woolman, Elizabeth Fry, Joseph Sturge and Carl Heath.

Mr. Sykes sees some recrudescence of the early spirit of Quakerism in the resistance of twentieth-century Friends to military conscription: this, together with their overseas relief work that has won them the respect of peoples and governments across the world, has been their distinctive contemporary contribution. What is still needed, he suggests is a far more radical examination by Friends of the social order, in which they too are implicated, out of which tyranny and war have arisen.

Quakerism is revealed by Mr. Sykes as a faith born of experience and constantly renewed by fresh insights, and his findings illuminate not only the Society of Friends but the whole nature of religious experience.

MARGARET TIMS

Easter: Its Story and Meaning. By ALAN W. WATTS. (Abelard-Schuman, London. 128 pp. Illustrated. 1959. 12*s.* 6*d.*)

The author is well known for his work on Oriental traditions in Christianity and, in particular, his *Legacy of Asia.* This book on the great Christian festival breaks new ground. Many books have been written to demonstrate the fact that Jesus rose from the dead on the third day and to set out the consequent faith and hope. How many tell us what *Easter* means, or why Christians eat eggs on that day? These questions, and many others, are answered in this fascinating collection of myths, legends and customs. Mr. Watts, however, is not concerned merely to guide the interested through curious byways. He shows that the festival represents something wider than the Christian use. From ancient days the season has been the occasion of rites and observances concerned with the mysteries of death and resurrection among peoples of many different races and religions. It is not in the purpose of the author here to define and defend the traditional Christian interpretation of Easter, although there are many signs that he himself holds it. It may well be that this novel presentation of a series of "footnotes to Easter," which pays attention to pre-Christian "types" as well as to post-Christian practices, will do more to commend this day of the Christian Year than yet another treatment on conventional lines.

The book is embellished with seven good illustrations and a set of headpieces drawn and explained by the author.

MARCUS WARD

The Sanctuary of Silence. NANDALAL SEN. (Sind Navavidhan Mission Trust, Khar, Bombay. 214 pp. 1958. Rs. 2.00)

This is a collection of pithy paragraphs, epigrams and aphorisms written down from time to time on a variety of themes by the author (a nephew of the liberal religious leader of the last century—Shri Keshub Chunder Sen), who lived for nearly thirty years in seclusion and in silence, mostly in Karachi, about the beginning of the current century. Here is a typical quotation:—

> Order is Heaven's first and, I may add, last law.
>
> What order? To have a place for everything and for everything its place.
>
> In thought, speech and act, obey order, or you are sure to make a mess.

A sort of self-portrait through soliloquy!

X. Y. Z.

LEAVES FROM A PARIS DIARY

[IN the interview with a pioneer educationist which **Shri Baldoon Dhingra** records in this month's "Leaves" we have a hint of an important principle: that awareness and mutual trust are the inner basis in human character for the true flowering of human faculties.—ED.]

I HAVE MET Dr. Muriel Payne several times — in London first, and two months ago in New Delhi. When I met her again I was anxious to find out how she had fared in India and Western Asia. I put her a number of questions on her educational programmes and schemes.

Baldoon Dhingra: I am sorry I missed your Seminar on "Creative Education" at the Central Institute of Education in New Delhi. Could you please give me a short account of what took place?

Muriel Payne: Yes. It was very interesting. Dr. Pierce invited the schools of Delhi to send a teacher each and a number of the Institute Staff, including Dr. Pierce and Dr. Dutt, attended, together with some other interested visitors, all of whom entered into the "Processing" demonstrations. Among the visitors were Dr. Kaul, Education Officer of the Corporation of New Delhi, and Major Ramachandra, Organizer of Bharat Sevak Samaj, New Delhi.

I started off with a talk about "Creative Education." The necessity for a new approach to counteract the extraordinary state of confusion in which mankind is caught.

Most people agreed that they felt frustrated, lacking in ability, drive, affection and helpfulness. We all knew people who felt that life was too much for them, who felt discontented or violent or out of communication with everybody. The capacity to determine what is responsible action and to act seldom exists. The group saw, by demonstration among themselves, how the first necessities of communication were missing. Many of the teachers could not really look at each other. If they did, they quickly turned away, felt embarrassed or giggled to overcome their confusion.

Then I showed them the state of their capacity for imagination, which is the basis of creativeness. The command was: "Tell a lie about the lecturer [myself]." First of all moral and social machinery stuck in the way. Then a quiet little teacher said in a whisper, "Your dress is red" (it was actually blue), and from then on they entered into the fun of the lowest form of creativeness — a lie. I then proved how their mechanical minds were mostly in control, not themselves.

In the afternoon I talked about energy. Less energy means less intelligence, less ability, less balance and less capacity to meet the problems of existence. Then I gave very simple demonstrations of how to increase energy. Although we have "Processes" that release trapped energy, it is very important to prevent its becoming trapped in the first place, especially with children. Kindness, affection, and acknowledgement of all communication are the simplest and surest way of raising a child's or an adult's tone. Condemnation or unkind criticism lowers him to a state of stupidity very quickly. If people learn to realize the therapeutic power of saying "Fine" and "Good," the whole outlook of the world would change in a very short time.

B. D.: How do you define "Creative Education" and why do you consider this of such importance?

M.P.: I define "Creative Education" as a process for awakening each individual to a consciousness of his direct responsibility for himself, his mind,

body and activities, and for the state of his environment, and to the reality of his own basic nobility and innate, unchallengeable capacity when this nobility is functioning.

The only thing that will bring peace and friendship among the nations is to find an entirely new outlook, an entirely new approach of man to man. A person is either creative, spontaneous and responsible or he is a machine, a slave to his conditions, events and other people's opinions. Ninety-nine per cent of the people of this earth are in the latter state.

Every child, not physically defective, is born free, full of creative energy; it overflows with activitiy and interest in everything. All children want to enquire and discover and be friends with the whole world; they expect the world to be their friend; they have no fears. But soon this aliveness, this ability and friendliness, comes to an end. It takes on a different tone and colour. By the time the child is seven he is on a downward spiral. The light goes out of his eyes, that life which flowed through him, which was the child himself, has become trapped, and something strange and unreal, of a far lower level, takes its place. As this unreal "person" grows up it becomes unhappy or unstable, violent or dull, irresponsible or self-seeking, or maybe completely apathetic and inert — these are the average levels of man. Just look around at the people you know. They find no fun in work as part of the joy of living; they are bored and neurotic; and the older they grow the more they function like robots rather than human beings.

B.D.: Do you consider that properly adapted to the different countries, "Creative Education" would help along peace and understanding in the world?

M.P.: Most certainly it would.

The confusion in the world is mainly due to the fact that we have lost the art of communication. There is plenty of talk — words, words, words — but there is no reality, affinity, duplication, understanding, attention or intention in most of what is said. How can we come to agreement if the mind of each one is all the time in the background interjecting and interfering, saying — "Look out!" "Is he honest?" "Don't you remember?" "Mr. So-and-so says. . . ." "Can't believe him!" "Dare we take the risk?" "We shall lower our prestige," etc., etc., which are the automatic response of the reactive mind-machine when faced with a problem it cannot understand. It has no ability ever to understand anything, and has only been built up on past non-survival experiences. It can only cause crisis after crisis during every effort towards peace and understanding.

But now we know why all this happens, and "Creative Education" shows the way to be clear of the interference of the reactive mind by acquiring control of it. When we can listen with clear, unimpeded reason, unanimous agreement is possible. Man will always act with nobility and intelligence when not under the influence of the reactive mind.

B.D.: I am glad you were able to visit Lebanon and Egypt and met my good friends Camille Aboussouan and Dr. Kussey. What did the educators of those countries think of your project?

M.P.: Of course I was in each country only for a very few days, but the interest was very marked. In Lebanon I met Dr. H. A. Kurani, Director of Education at the American University. He said of "Creative Education": "I know this approach to education is right. There is no need to try and convert me. But how can you get the teachers to do it?" "Creative Education" starts with raising the ability of the teachers. It cannot be carried on with teachers less than Zone 4 on the Tone Scale and the work so far done has proved that this is not only possible to reach but fairly simple with keen teachers who wanted to increase their ability. In India, out

of 130 teachers who took tests before and after a course of "Creative Education," 97 increased their grade one, two or three times on the "Progressive Matrices." Teachers could be the greatest factor in the world for the regeneration of mankind if they are helped to understand and expand their own basic capacity.

I am invited by the American University to go again to Lebanon at the end of July, to a Summer School for Primary School Teachers. I am looking forward to it.

I met some of the most prominent educationists in the U.A.R. and gave a lecture at the Ministry of Education to a large number of senior people. There was great interest. The question and discussion time would have gone on all night had it been allowed. Dr. Kussey took me to meet the Educational Research Group. Everyone "downed tools" and round a large conference table we discussed the science behind the "Creative Education" approach for nearly two hours. I hope to go back to Egypt and demonstrate the "Processes" with backward children or teachers some time in the near future. In every country I want to initiate a few key people, who can then carry on.

B.D.: Which countries do you propose to visit next?

M.P.: Africa, Greece, Israel and Sikkim. I hope to pay preliminary visits to all of them shortly and then I go back to India for some time. Bhikshu Sangharakshita has asked me to help organize Buddhist schools on "Creative Education" lines.

B.D.: What sort of an organization is behind "Creative Education"?

M.P.: We have formed a non-profit-making company called "Creative Education International." It is a registered Association exempt from Income Tax by the Board of Trade so that all gifts are secured for the promotion of the work. We are undenominational and unpolitical.

B.D.: How do you visualize Creative Education International in the future?

M.P.: I visualize Training Colleges or Centres all over the world, where teachers can go to prepare themselves for being teachers, or there might be preliminary Training Courses in every College.

The work of educating the human race is far too urgent to be left in the hands of people who may be very apt in giving information but who, personally, through no fault of their own, may be too immature, *i.e.*, below the necessary level on the Tone Scale, to assure the development of the child himself. Anything less than the education of the whole child means the continuation of wars, friction, confusion, delinquency and general unhappiness for the world of man.

I also visualize Educational Research Projects. From the experiments already carried out, it is known that ability in all directions can be easily increased. I believe that many retarded children and many illiterates in the backward countries could be brought up to the level for their age and need in half the time, if they were first "Processed" towards a greater and general awareness and ability.

If, as has already been proved, children can increase their reading capacity by as much as 3 years, with just 5 weeks' "Processing," a great deal more can be hoped for with future research in many directions.

I feel absolutely certain that Dr. Muriel Payne's Creative Education scheme should be encouraged. What we need today is a process whereby we can help the total man to express himself. That is an up-hill task and is going to be particularly difficult everywhere. It will be difficult in Europe because man is slowly fitting into a ready-made pattern; it is going to be hard in Asia.

where old values are being discarded for ideas which are grafts that do not always take.

Dr. Payne's methods are practical ideas which, properly applied, could awaken the sense of awareness in people. If they do, children will learn to be alive and open-minded, without too many complexes and prejudices.

BALDOON DHINGRA

ALCOHOLICS ANONYMOUS

A most interesting talk on "Alcoholics Anonymous" was given by "A Member" on June 19th, 1959, at the London Branch of the Indian Institute of World Culture. The speaker, having been an alcoholic, spoke with knowledge and authority about the physical, mental and spiritual state of the true alcoholic.

He described the alcoholic as an individual with

(1) A physical compulsion to take alcohol: should he take but one drink his nerves clamour for more until the craving becomes intolerable; it is, in fact, an allergy;

(2) a mental obsession; his thoughts revolve round how to obtain drink, how to get the money to pay for it, and how to hide his condition from others; and

(3) a spiritual sickness.

Many alcoholics have strong spiritual yearnings, but each one feels that he is the only person who is *really unable* to stop drinking, and it is only when he contacts A. A. that hope is born, because there he meets others who were once like himself — equally tragic, equally hopeless.

All members of A.A. were once alcoholics, and the only requirement for membership is an honest desire to stop drinking. A.A. is essentially a fellowship. There is the sharing of experiences and an immense feeling of comradeship and mutual help. In moments of trial a member can always call upon another member for help, comradeship, advice and encouragement. It is this feeling of no longer being alone that is such a help to him who formerly had felt himself to be spiritually, mentally and physically apart from his fellow men.

A.A. has no fees or dues and is non-sectarian, but its background is religious, and all its meetings close with a very old prayer said to come from China:—

God grant me the serenity to accept those things
I cannot change, the courage to change those things
I can, and the wisdom to know the difference.

The speaker was a living testimony to the work of A.A. He had been a confirmed alcoholic, but had regained sobriety and happiness, and had not touched alcohol for nine years. His main aim now was to help others, as he had been helped.

ENDS AND SAYINGS

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

Christian theologians generally fight shy of the doctrine of Reincarnation and its associate theory of Karma, both of which form the bedrock of the religions of Hinduism and Buddhism. It is refreshing to come across a Christian thinker who has studied the question dispassionately and adduced cogent and convincing grounds to make the idea of Reincarnation "both credible and attractive," in the words of Dean Inge.

In a paper entitled "A Christian View of Reincarnation" which has been summarized in the issue of *Tomorrow* (Vol. 7, No. 1) for Winter 1959, the Rev. Leslie D. Weatherhead, Minister of the City Temple, London, while confessing that his own mind is not fully made up on the belief, examines the objections adduced against it:—

> Some persons feel that a belief in reincarnation is not compatible with Christian orthodoxy. If this could be substantiated, it would be a formidable indictment; but, in my opinion, it cannot.

An interesting passage in the New Testament implies the idea of Reincarnation:—

> ...in *John*, 9:2 we read that a man born blind was brought to Jesus with the question: "Master, who did sin, this man or his parents that he was born blind?"... If it were contemplated that a man born blind was being punished by blindness for sin committed, then the sin committed must have been done in an earlier life before he was born into this world.

Raising the question whether the idea of Reincarnation harmonizes with other ideas implicit in Christian teaching, the author asserts that Reincarnation supports several Christian affirmations, notably

> that God is just, that ultimately life is just and that justice is what we call an "eternal value."...
>
> Now if we take this life as we often see it, how terribly unfair and unjust it seems.....
>
> Is human distress just luck, then? If so, how unjust is life! Is it God's will? Then how unlike any human father He must be, for a human father who thus exerted his will would be clapped into jail.
>
> But if we accept the idea that all these inequalities are the result—in a cosmos of cause and effect—of earlier causes, the product of some distant past, the fruit of earlier choices, then our sense of justice is preserved. ..."Whatsoever a man soweth that shall he also reap," may indeed be a law that applies [for] the sowing to lives before this and for the reaping to lives after this time.

The author refers to some good things for which there seems to be no accounting at all save on the hypothesis of reincarnation, such as the occurrence of prodigies and geniuses, to inequalities among children of the same parents and to other phenomena encountered in life. The idea of reincarnation helps the intelligent Christian who asks not only that life should be just but also that it shall make sense.

> How can a world progress in inner things—which are the most important—if the birth of every new generation fills the world with unregenerate souls full of original sin? There can never be a perfect world unless gradually those born into it can take advantage of lessons learned in earlier lives instead of starting at scratch.

Notwithstanding that the doctrine is attractive, that it is in harmony with Christian values, that it provides an answer to many problems and that it is held by a great number of scholarly men, there cannot be said to be a proof for it, according to the author. "Yet when one adds together some strange pieces of evidence, one is impressed by the cumulative effect."

The Rev. Mr. Weatherhead meets some of the criticisms against the theory

of reincarnation such as: Why don't I remember past incarnations? What about my meeting my dear ones after my death? Won't I lose my identity in a number of incarnations? etc. He holds that every human being "is only a temporary expression of an immortal soul that has the ability to be expressed in other incarnations."

The first parliament of the Commonwealth of World Citizens, the seed of which was sown twenty-one years back, was opened at Vienna on May 4th by Dr. Hugh Schonfield.

In his opening speech to the Mondcivitan Deputies he said that their unique position as representatives of a people "owning a common universal citizenship," as well as their individual one, should make them more aware of their responsibility than of the honour of their position. The present era was characterized by confusion, but also by its promise, for many of the afflictions of the time were due to the rapid transition of progress. One difficulty was the tendency of the majority to cling to smaller, more familiar relationships that were, it felt, safe. It needs courage and imagination to expand. Perhaps the way lay through "a multitude of small-scale interrelated communities united by regional and universal federal and functional agencies." What must be worked for were not institutions but

> living things which evolve as we evolve, the ideals, the recognition of an inner spiritual being, and of the higher ranges of consciousness, the appreciation of wisdom, beauty and friendship.... It is of no profit to have a change of names without change of nature, to alter systems without altering behaviour.

The Commonwealth of World Citizens does not aim to exercise power nor yet to pass judgment upon rulers, but

> to cultivate the capacity for insight and impartiality in ourselves, so that we may have that to offer which will be of real service to those who seek it, constructive recommendations, guidance or meditation, as may be required by governments, groups or individuals.

Their purpose, therefore, was: (1) "to be informed on all that relates to human history, personality and experience"; (2) "to be a training ground for living forward in advance of our generation . . . to undertake experiments with ourselves as the subjects"; (3) to influence by example, and so serve as pioneer for all mankind.

Such a work cannot be done by any more specialized agency, and as World Citizens they must be recognized as independent, and remitted from State obligations which would "violate their principles of peace and unity." The responsibilities of the status of World Citizen would necessarily appeal only to the few, since "service is to be offered, without motives of self-interest or ambition for power." Mistakes would be inevitable, but will, courage and faith could overcome all difficulties. Challenges and dangers would come not only from outside but also from within, from partisanship or from unrealistic slants. The example that the Parliament must set was

> one of good sense and good will, without faction, without partisanship, with proposals prepared with care and presented with humility, with refusal to take offence and the acceptance of rejection with grace.

They must use discretion both in undertaking work and in proclaiming its significance. Wisdom should be the guide of duty.

All those "who are engaged in the true service of humanity, without distinction of race, creed, condition or organization" will wish this project full success. Membership includes people of forty-five countries, with hundreds a year applying for citizenship, but they still need help of every kind in their work, as well as recognition by sovereign States of their status.

Among the many signs of "renaissance" in the air is to be noted the growing recognition of Negro culture, its originality and dignity — not just as a fad of fashion, but as a self-induced endeavour by the Negro intellectuals themselves to affirm the "ethos of the black communities of the world." It began to take shape in Paris from 1941 onwards, and in 1947, with the encouragement of French writers of repute, Gide, Sartre, Camus, Monnier and others, a conference was held which resulted in the foundation of the review *Presence Africaine*. The response to this was sufficient for a World Congress of Negro Writers and Artists to be convened at the Sorbonne, September 1956, in order to discuss "The Crisis of Negro Culture." A further World Congress was held at Rome in March-April this year on "The Unity and Responsibilities of Negro-African Culture." As a result of the Paris Congress the Society of African Culture had been founded there, and since then various self-governing branches have sprung up in other countries. The one in London is proving a very active group. In April last it ran a ten-day programme, "Presenting the Negro World," with a press conference, film show, social activities, concerts and an exhibition of art. There is a further summer season in July-August, organized jointly with the British Film Institute, entitled "The Negro World."

The Society, in a circular sent out, points out the anomaly between the attitude of persecution and intolerance shown in racial riots and similar manifestations, and, on the other hand, the welcome given to Negro culture. The season of films is designed to break through the barriers created by ignorance and misrepresentation, and takes up four themes — traditional cultures, the situations when black and white cultures meet, the rôle of the Negro in the modern world, and finally, the tragic conditions in which the victims of racial injustice live. The programme comprises also an exhibition of books and art, "live" drama, poetry, music, dances and discussions. It is good to note that the Society's circular, after pointing to the need for good will, co-operation and imaginative action, closes with the words: "spiritual ends are the essence of social ends." Body, soul and spirit must all find expression as three-in-one, if culture is to be truly culture. And though Africa cannot offer profound philosophical and other treasures as can India and the East, it has its own natural and valid contribution to make to the whole, without which Culture, which "is one, indivisible and human," would not be complete.

ERRATUM

We regret greatly that by an absurd slip in the note on the *Keats-Shelley Memorial Bulletin*, No. IX, in THE ARYAN PATH for July, Godwin is referred to as Shelley's grandfather. Readers must all know, of course, that he was the poet's father-in-law.

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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THE TRUE NONCONFORMIST

Be not diverted from your duty *by any idle reflection the silly world may make upon you,* for their censures are not in your power and consequently should not be any part of your concern.

— EPICTETUS

....to fear no one, and nought, save the tribunal of his own conscience.
— H. P. BLAVATSKY

I would reject all authority if it is in conflict with sober reason or the dictates of the heart.

— GANDHIJI

Occultism knows of no obedience; but only of the response which wells up from within as a conviction.

— B. P. WADIA

IT IS increasingly evident to the thoughtful everywhere that we are facing the grave danger of losing sight of the Rights of Man. The individual is submerged in the group. The citizen is made subservient to the State. Governments are becoming more and more autocratic and expecting the people to conform to the pattern of life and behaviour planned for them. The blame for this threat to individual liberty is placed on the political party in power and the machinery of its government. It is not sufficiently realized that the people themselves share the responsibility since it is they who make such abuses of power possible through their own mental attitude. Most people find it easier to "conform." They follow the line of least resistance and prefer to submit to external authority.

The reasons for this passive "conformity" vary. Some are motivated by the expectation of receiving some benefits, financial security, approbation, position, what not. Others wish to "belong" and hope to do so by adopting the way of life of the group in which they find themselves. For many

it is easier to submit to external authority than to think for themselves. Others again are deluded and consider it a duty to "conform." Is not adaptability a virtue? Are we not taught that we must learn to adapt ourselves to any and all circumstances?

Whatever the reasons for this passive submission, it is never right to live somebody else's life. We must live, each one of us, what we are ourselves and this can only be achieved by acting from *within,* instead of following impulses from without or conforming to an external pattern designed by an outside power. The danger increases when the authorities are divided and the conformist attempts to please them all! We are all familiar with the old fable of the father, his son and the donkey they were both taking to the fair to be sold. In their foolish endeavour to please all the people they passed on the road they ended by pleasing no one and carrying the donkey between them....But there is a less familiar story which illustrates more strikingly still the ultimate fate of one who tries to agree with everyone. It is the old story of a chameleon. This chameleon, placed on a blue cloth, turned blue. On a green cloth, it turned green. And so on through all the colours. Finally, he was placed by a practical joker on a Scotch plaid. That was too much for our poor chameleon: it blew up!

Whether through mental inertia or through the selfish expectation of some benefit, it is always cowardly to "conform" when one does not really agree. It is also dishonest. There is no more unreliable person than the one who agrees with every one and like the chameleon of our story adopts each colour in succession.

Every pioneer worthy of the name, every true reformer, every sincere altruist, has always been a nonconformist. He has been a man, not a mouse! And as a man he has had the courage to follow his own convictions. It was Gandhiji who said: "One's own inner convictions come first always." For the spiritual aspirant, self-induced thought and action are indispensable requisites; for no real growth is possible without them. Evolution for man proceeds always from *within,* by self-induced and self-devised ways and means. The coward who fears opposition or misunderstanding, who prefers to agree in order to please, retards his own progress and paralyzes his will. In the *Bhagavad-Gita,* Sri Krishna mentions fearlessness as the first of the divine qualities, and in *The Voice of the Silence* it is said:—

> Beware of fear that spreadeth, like the black and soundless wings of midnight bat, between the moonlight of thy Soul and thy great goal that loometh in the distance far away.
>
> Fear, O Disciple, kills the will and stays all action.

The neophyte is expected to follow the dictates of his own conscience and, acting from within, gradually to unfold his own intuition. He becomes more and more self-reliant and hence never hesitates to make a brave declaration of his principles while respecting the freedom of every individual to think for himself and determine his own way of life. Thus does the neophyte become less and less susceptible to external influences and more receptive to the divine influx from within.

All men and women are more or less suggestible to influences from outside and in our present civilization the use of suggestion has become a science. If we are to defend ourselves successfully from this hypnotic invasion, political or otherwise, we must cultivate a positive attitude of mind and learn to think for ourselves.

Learning to think for ourselves is thus the first step towards the needed reform from passivity to creative positivity. It was James Bryce who said:—

> To the vast majority of mankind nothing is more agreeable than to escape the need for mental exertion....To most people nothing is more troublesome than the effort of thinking.

So long as men will not think, so long will there be dictators and autocrats! The true enemies of our freedom are primarily within us, in our fears and our greeds, in our indifference and our laziness. It is these internal forces rooted in egotism that are exploited from outside. The only lasting protection lies therefore in replacing our wrong habits of thought by correct thinking and in purifying our motives and cleansing our desires. There can be no righteous behaviour save on the basis of right thinking and the latter springs from a pure motive and a disinterested attitude. The key to all our successes is the recognition of the Spirit in each one of us and the sincere endeavour to make that Great Self our supreme concern. In the words of Sri Krishna:—

> Throwing every deed on me, and with thy meditation fixed upon the Higher Self, resolve to fight, without expectation, devoid of egotism and free from anguish.

May many undertake that noblest of all fights and contribute thus to the victory of the Spirit!

NAMRATĀ

TRAGEDY AND SANSKRIT DRAMA

[In a long essay of which we here publish the first part **Shri K. Viswanatham,** M.A., a teacher of literature of many years' standing and at present Reader in English, Andhra University, Waltair, examines the concept of tragedy, and suggests that in an essential sense Sanskrit drama also possessed it. His essay is full of interest and steeped in literary reminiscence of both the Sanskrit and the Western writers whom he loves.— ED.]

I

By an inward affinity are beings bound together.— BHAVABHUTI

Revenge triumphs over death; Love slights it; Honour aspireth to it: Grief flieth to it; Fear preoccupateth it; nay we read, after Otho the Emperor had slain himself, pity (which is the tenderest of affections) provoked many to die, out of mere compassion to their sovereign and as the truest sort of followers.

—FRANCIS BACON: "Of Death"

IN a book on Iceland, a chapter captioned "Snakes in Iceland," De Quincey tells us, contained a single illuminating sentence: "There are no snakes in Iceland." In the same way one can say: "There is no tragedy in Sanskrit drama," and conclude this essay. Lest we slip into "the deep slumber of a decided opinion" the question is reopened, and the quest for tragedy in Sanskrit will not be, in Bhartṛhari's words, like extracting oil out of sand, obtaining water out of a mirage or procuring the horn of a hare.

To the question: "Is there tragedy in Sanskrit drama?" the answer depends on the idea of tragedy that we have. If a tragedy means a play with an unhappy ending, then we have to say there is no tragedy in Sanskrit drama—with one sole exception Bhasa's *Urubhanga*, the only tragedy in Sanskrit (technically it is called *Utsṛṣṭikānka*). If tragedy has nothing to do with an unhappy ending, then we have to say that every Sanskrit play is an excellent tragedy, and the happy ending can even be removed, often, without the least damage, psychological or technical, to the play. For instance, *Nāgānandam* is one of the finest of tragedies in this sense. Faddegon calls *Mṛcchakatikam* a tragedy with a happy ending.

In this paper I shall first summarize the opinions of some scholars on the absence of tragedy in Sanskrit. Next, I shall dwell on the new concept of tragedy as inhering in emotional effect, tragic character, tragic plot. In the light of this I shall discuss *Urubhanga* and *Nāgānandam*, and compare

these Sanskrit plays to the final plays of Shakespeare, which I feel they resemble closely, and finally offer an explanation of the Western preference for Tragedy and our preference for *Śṛṇgāra* and *Vira* (the Romantic and the Heroic.)

Professor Keith's explanation is the following: Indians live in a world of tranquil calm, not in the sense that sufferings are unknown but in the sense that there prevails a rational order in the world which is the outcome not of blind chance but of the actions of man in previous births. Discontent with the constitution of the universe, rebellion against its decrees are incompatible with the serenity engendered by the Brahmanical theory of life.

Mahamahopadhyaya Kuppuswami Sastri writes: Complete pessimism is unknown to Indian culture and hence the elimination of technical tragedy. We are believers in post-mortem existence, an existence that is not restricted to our existence in the present physical frame. If we existed before, we are going to exist for ever. It is this belief in the immortality of the individuality, in its previous post-mortem existence, that is responsible for the elimination of technical tragedy. There is nothing ending in sorrow. Sorrow or grief may be for a while the dominating element, but to end with sorrow is impossible. If your soul really lives in sorrow for a time, it must come out of it in a more energetic way.

Professor Das Gupta in his history of Sanskrit literature observes: A drama ending with disastrous consequences would be a mutilated piece from the world of our experience...It is only a partial view, not the whole. In spite of the charge of pessimism often laid at the door of Indian thought by the Westerners, it should be noted that Indians, who admit sorrow as a partial aspect of things would regard it as relative in the conception of the whole or totality. A drama in its totality must aim at some realization.

Dr. Bhagvan Das in his *Science of the Emotions* observes: The science of Indian drama tacitly discourages tragedy-writing. Songs of old, unhappy, far-off things and battles long ago, sweetest songs that tell of saddest thoughts, songs of the separation of lovers, do not belong to the strongest and most vigorous aspects of life.

Cornford writes in the same strain: The plays of Kālidāsa and other writers of the classical drama are romantic in atmosphere, full of tenderness and pathos as well as of humour, but the tragic tone is absent and the ending happy.

Clifford Leech, discussing the Shakespearean tragedy, glances at this

lacuna in Sanskrit drama.

Tragedy grows, it is said, out of a sense of the terrible mystery of the non-human world. In the Hindu view of life there is no room for fear and therefore none for tragedy. Our common people (who have not left fear behind) express this sense, not in literature but in the placation of small-pox and cholera spirits.

If these views are right, they constitute a serious charge against Sanskrit drama, because, as Professor Abercrombie says, there is no surer sign of a healthy mind than the enjoyment of tragedy. Did the Sanskrit poet behave ostrich-like, turn a Nelson-eye to the heart-break in life and build his world with bricks of lotus cemented by *attar*?

But these views appear almost unreal if we turn to the new concept of tragedy.

Since Jaegar, the great German scholar, published his studies of Aristotle a great change has come over the very concept of tragedy. Nine out of ten believe that tragedy is a drama with an unhappy ending and that the catastrophe is brought about by the tragic flaw in the hero. Let the following points be noted at the very outset:

1. To the Greeks tragedy never meant a play with an unhappy ending. From a play which might have an unhappy or a happy ending, it has come to mean any story with an unhappy ending.

2. "Catastrophe" meant not a sudden disaster but a gradual resolution, corresponding to the Sanskrit *nirvahaṇa*. "The catastrophe is a nuptial," says Don Armado in *Love's Labours Lost*.

3. Aristotle speaks of tragic *delight*.

4. There are great Greek tragedies which not only do not have an unhappy ending but have a close of resounding triumph, *e.g.*, Sophocles' *Electra*, *Philoctetes* and *Œdipus at Colonus*; Euripides' *Iphigeneia at Tauris*; Æschylus's *Oresteia*.

5. Aristotle speaks of a hero in a tragedy "passing by a series of probable or necessary stages from misfortune to happiness or from happiness to misfortune."

6. The expression "tragic flaw" is an absurd translation of *hamartia*. So much so, that today in any discussion of tragedy one is asked if one is a Hamartian or a non-Hamartian. The latter alone understands tragedy properly. *Hamartia* etymologically means failure to hit the mark, and hence means an error, by no means a moral taint.

7. Aristotle's preference for the tragic endings of Euripides has become the world's preference. But it is not a law.

8. "Peripety" means not reversal of fortune but reversal of direction or intention.

9. Tragic plot, tragic hero, tragic delight, and perhaps tragic ending, together make a tragedy; not the tragic ending alone and by itself.

But Aristotle himself may have to be supplemented and revised. If tragedy is delightful, how can catastrophe, the tragic flaw, etc., produce that delight? If tragedy is unhappiness, who would go to the theatre? The theatre is not a hospital, in Lucas's epigram. If tragedy were morally tainted, it would not have been held out as an example. The Greeks, as much as the Hindus, ethicized their æsthetics.

The notion of tragedy as an unhappy matter goes against the verdict of common sense and is contradicted by the utterances of the tragic heroes and heroines. I shall mention a budget of utterances :—

POSTHUMUS : I am merrier to die than thou art to live.

RAMA : Affection, compassion, felicity — Sita herself — could I abandon to propitiate my people and feel no pang.

JIMUTAVAHANA : Your satisfaction, O Great One, I shall not see.

MACBETH : Yet I will try the last.

ANTIGONE : Doing this it is good to die.

GANDHI : If blood be shed, let it be our blood.

CLAUDIO : I will encounter darkness as a bride.

ANTONY : I will be a bridegroom in my death.

CHARUDATTA : Death shall be as a son's birth.

DESDEMONA : Nobody. I myself ; farewell, commend me to my lord.

KARNA : If he of the *Vajra* [Indra] comes as suppliant, even my life will I grant.

HAMLET : Absent thee from felicity awhile.

CLEOPATRA : The stroke of death is as a lover's pinch
That hurts and is desired.

These utterances of heroes, in fiction or in life, in tragedy or epic or romance, belong to the same kinship. They may not belong to the same linguistic area; they belong to the same province in the world of ideas. The emotional effect left on us is one of exaltation. When the tragic heroes say that death to them is felicity, is it not silly on our part to whimper and cry: Alas! Alack! our pity for his affliction and terror at his suffering are purged by our admiration for his unquenchable courage. The ordinary man is marred by the deadly virtue of prudence which doth posset and curd, like eager droppings into milk, the thin and wholesome blood. Hence Castle Perilous in Eliot's *Waste Land* is in ruins. We are not capable of the

awful daring of a moment's surrender which an age of prudence can never retract. Hence a modern poet's explanation of the absence of poetry:—

It is the logic of the times
And no subject for immortal verse,
That we who lived by honest dreams
Defend the bad against the worse.

This is a foul world. There is infernal brewery. Good things of the day begin to droop and drowse. Death is hard by life and civilization becomes a synonym of corruption. The persons of the tragic world are not of the ordinary breed. They look like antediluvian giants in the misted opulence of that world. There is beggary in love that is reckoned, says Antony. After the hero's death there is nothing left beneath the visiting moon. "Others but breathe." It is not the Forsytes and the quibbling lawyers and ledger-keepers that inhabit this world; they are the crawling worms beneath these colossi. This isolation is right, writes Professor Bowra; these great personalities are not made for easy companionship. They demand too much; their standards are too high for them to enter into the compromises of daily life.

As when some peculiar quality
Doth so possess a man that it doth draw
All his effects, his spirits and his powers
In their confluxions all to run one way.

It is better as it is. That is how a character comments on Antony in Dryden's *All for Love*. We do not wish their lives to be otherwise. The Duke of Ormond, at the court of Charles II, said when his friends tried to console him: "I would rather have my dead son than any living son in Christendom." For the time being we are more than kin, but after the intoxication of identification we are less than kind. Before human passion is reduced to a state of mental equivocation, says Hazlitt, we find the heroes and heroines not setting their lives at a pin's fee but rather courting opportunities of throwing them away in very wantonness of spirit. They raise their fondness for some favourite pursuit to a height, to a pitch of madness, and think no price too dear to pay for its full gratification. Everything else is dross. They go to death as to a bridal bed and sacrifice themselves and others without remorse at the shrine of love, of honour, of religion or other prevailing feeling. One strong idea takes possession of the mind and overrules everything else; even life, joyless without it, becomes an object of loathing and indifference.

What is tragic to the ordinary man is a hosanna of triumph to the Hero. Our values are trifles to him. The difference between these large-

hearted men and men of little breed is excellently expressed by Parolles:—

If my heart were great
It would burst at this: Captain, I will be no more
But I will eat and drink and sleep as soft.
As captain shall. Simply the thing I am, shall make me live.

Simply the thing he is does not make the hero live; it bursts his heart. It is because Falstaff's heart is great that it is "fracted and corroborate." Falstaff belongs to the giant race that escalades the heavens and takes its seat in the clouds. The heroes do not stoop to conquer. They are awkward in their inflexibility. They will rather stand bolt upright and break than lie low, cringe and fawn. They care nothing for what we regard as fine. They exhale us from our low-thoughted world as the sun the earth's vapours. Hence the exhilaration we feel when we stand like midgets before them. They do not understand what we mean by success or failure. Shakespeare, says Professor Peter Alexander, leaves such judgments to God or a commentator. A tragic hero values things otherwise than us:—

Rightly to be great
Is not to stir without great argument
But greatly to find quarrel in a straw,
When honour is at the stake.

It is the ideal of honour that transforms a jail into a quiet hermitage for a patriot, that makes the slab of death as thrilling as the touch of the beloved to Jimūtavahana. When honour is at stake, Luke's iron crown is a laurel wreath and Damien's bed of steel a spread of asphodel. Hemlock is honey and crucifixion crowning. The pangs are forgotten in the birth and the lover's pinches in the body's rapture.

The tragic hero is not a doubting Thomas in a situation. He has a clear-cut idea of what he should do; his activity is not sicklied over by the pale cast of thought. His responses do not waver in dim outline; the heroes are not burdened or dazed or put out by new situations because of old loyalties. They are not half-believers of casual creeds; their honour is consequence-defying. They are blind to everything except the inevitable demand of honour. They plunge into roaring gulfs, leap through hoops of singeing fire or crash into the jaws of gnashing ruin.

From this it is patent that *hamartia,* as usually interpreted, cannot be to tragic heroes. They are undone by their goodness:—

Know you not, master, to some kind of men
Their graces serve them but as enemies.

Tlemosyne can become *hamartia*. What appears like Cain's is Christ's. Even *authadeia* is blazing *arête*. Coriolanus refuses to advertise his scars. To brand this as arrogance is an impudent use of words. It is a disinterested passion for integrity and honour. As the Second Citizen says, what he cannot help in his nature, you account a vice in him.

K. VISWANATHAM

(*To be concluded*)

WINTER

A wild young deer
Drinks at a mountain pass
In the crystal marble
Coldness of the snow.

A Madonna reigns
Over his watering place,
And her elusive smile
Of love and compassion
Gives assurance
To the faun
And allows him
To drink.

The painting "Winter"
By Elizabeth McCord
Catches the spirit
Of the season.
For the winter's
Cold reality gives way
To a promise
Of certain spring.

ELLEN D. SMITH

THE SIGNIFICANCE OF MICHAEL SCOTT

[THE REV. MICHAEL SCOTT, who is at present also very actively engaged in the Campaign for Nuclear Disarmament, took part in the famous Aldermaston March, and was imprisoned with other pacifists, after a sit-down passive resistance demonstration earlier this year at the Swaffham missile base, Norfolk. The imprisonment was only a brief token one, and the Campaign still continues vigorously.

Mr. George Godwin, well-known to our readers, outlines in this article the philosophy and work of Michael Scott. — ED.]

OUR EARLIEST CHILDHOOD impressions are said to be the strongest we ever receive, and whereas marks made in later life on the tablets of our minds are ephemeral and soon obliterated, those early marks remain.

The early impressions of the boy Michael Scott, the third son of the vicar of a slum parish, were of parental love and the distresses caused by the spectacle of poverty and suffering all about him. This capacity for pity for the poor and despoiled, rather unusual in a boy, grew into the dominating character of the man the child was to become.

And it is not unreasonable to suppose that a childish unconscious desire for identification with the beloved father ultimately determined his choice of career.

However that may be, this capacity for pity, perhaps the purest of all human emotions, grew as the boy came to manhood, and with it a burning desire to right wrongs and to work to alleviate the sufferings of others.

Even so, still to seek is the driving force which was to make Michael Scott a priestly stormy petrel, a "turbulent priest," ranging up and down the earth and exerting a political and spiritual influence utterly disproportionate to his meagre material resources, and this often to the discomfiture of great personalities and powers.

Not even his later conversion to *Satyagraha,* or passive resistance, as taught and practised by Mahatma Gandhi, yields the final clue. For though Michael Scott has twice suffered imprisonment as a passive resister, he has combined with that negativism the positive method of the aggressive combatant. His whole life became a perpetual battlefield.

His has been, moreover, a battlefield with two fronts. First, he faced the internal conflict of the man grappling with "the lie in the soul." This was his involvement in an abortive attempt to equate Communism with Christianity, which ended in a painful and violent readjustment of values when he saw that Communism, as practised by its exponents, was no answer to the ethical bankruptcy of Western Capitalism.

Externally, his battles have been fought — mostly with totally inadequate supporting troops — in defence of the human rights of peoples unable to fight their own battles.

In all this long-drawn-out and exhausting fights for justice for the Black peoples of Africa, Scott has had that inner peace which stems from the absolute conviction of the justice of his cause and of his methods of championship. He has the same sort of almost fanatical faith that fortified martyrs amid the flames.

The total picture that emerges from a survey of Scott's career to the present time is that of a lone and indomitable fighter whose shield is raised over the heads of the victims of injustice and oppression, no matter who, no matter where: London's East End hunger marchers, deprived of the right to work in a land of plenty; the village peasants of India, imprisoned and sometimes beaten up by their gaolers; the tribesmen of South West Africa, betrayed by the British Government and despoiled by the Afrikaners.

The causes of all these have been espoused by Scott.

In Hackney, East End London, Scott was persuaded to accept the Communist doctrine. He read Marx and Engels and Feuerbach. It seemed to him then that here was the answer to social injustice.

Like so many others, Scott had fallen into the error of believing Communism shared idealistic and spiritual elements similar to those which informed the Socialism of Leo Tolstoi. Disillusioned, he ultimately turned away from it; for he saw "that everywhere the behaviour of individuals gave the lie to the Communist teaching," an observation that might be made with as much force of the mass of professing Christians.

Scott has put on record his regret that ill-health — he contracted T.B. — prevented him from reading Theology at Cambridge. Yet it was probably far better that he should have studied theology how and where he did, namely, with experience of life as a worker among lepers in South Africa, in St. Paul's College, Grahamstown. He later completed his studies at Chichester, where he was ordained.

After ordination Scott spent two years in a Sussex village as a curate, and then a year in a fashionable London parish. No man could have been less suited to the sort of duties, mostly futile, expected of a curate in a parish largely peopled by well-to-do parishioners of the *rentier* class.

It was from this work that Scott went to India. He was still involved with the Communists, and already he was beginning to feel the strain of his divided loyalties. With characteristic frankness he wrote of this phase later:—

> My impotence was partly a failure of courage and partly a failure of intellect. I had no surely grounded philosophy of life....I was like many of my generation in a state of spiritual and ethical disintegration.

It was while he was serving as domestic chaplain to the Bishop of Bombay that he became tormented by the contrast between the way of life of the European community and their rich Indian supporters, and the poverty and misery of the Indian masses.

Complaints of injustice used to be brought to him as Bishop's chaplain. He dutifully brought them to the attention of the Bishop. In his simplicity he expected a reaction in the Bishop similar to his own. He was soon disillusioned. The Church, it appeared, was not prepared to go out and do battle against social injustice and evil, but rather to justify by sophistry non-interference, or acquiescence.

Which was better, it was put to him, that a comparative few agitators should suffer in the gaols, or that whole tracts of country and innocent villages should have to be laid waste ?

This tepid attitude towards evil gave Scott pause. It must have roused in his mind a suspicion, later to become intensified, that in the Church of England's high places there prevailed a shrinking from the great challenge of the time, the political and social injustices everywhere, and the casuistical justification, on grounds of expediency not unlike those which informed the arguments of Caiphus, for non-participation in the battle for justice among men of all creeds, races and colours.

Scott left India after a serious motor accident that put him in hospital for a long time. But India has left its mark on him. It has cured him of his belief in Communism; and—though only by delayed action—has won him over to Gandhi's philosophy of non-violence.

This conversion to Gandhi's teaching occurred in Durban. There he heard how Gandhi, meditating in a Christian Church, was told to leave *because he was an Indian.*

"One challenge which I never really faced while I was in India," he wrote, "was Gandhi's philosophy of non-violent resistance, which was to mean so much to me in later years."

Twice that philosophy was to land Scott in gaol.

While he was convalescing in England from Crone's disease, World War II broke out. This brought a fresh challenge to his conscience. "The idea of becoming a chaplain," he explained, "in the armed forces, and exhorting others to fight, seemed wholly abhorrent."

He decided to enlist in the R.A.F. as a combatant.

In India Scott had been attracted to mysticism. Now, one of the "lowest

of all forms of animal life," an A.C. 2., he recalled a passage from the *Bhagavad-Gita*.

> Cast all thy acts on Me, with thy mind fixed on the indwelling Atman, and without any thought of fruit, or sense of "Mine." Shake off thy fever and fight Arjuna. Not seeking gain, Arjuna, there is a task of holiness to do. Unlike world-binding toil which bindeth not the faithful soul; such earthly duty do, free from desire, and thou shalt perform thy heavenly purpose.

A year later Scott was discharged, physically unfit.

Early in 1943 he returned, under medical advice, to South Africa. Perhaps it was from this point that the great work which lay ahead of him started. Ever since that time Scott has devoted his time, talents and energies to the betterment of the African people.

Almost at once Scott came up against the colour bar. Come upon while chatting with an African priest, he incurred the displeasure of a white senior mission priest.

There and then he decided that his place was with the Africans. He became assistant priest in the St. Alban's Coloured Mission, and chaplain to the Sisters and orphanage at St. Joseph's Home, Sophiatown, the shanty town outside Johannesburg.

In Sophiatown Scott saw what the colour bar meant in terms of human degradation and misery. "It," (the colour bar) "not only demoralizes both races, it sets up a chain reaction in ignorance, disease and hatred which must inevitably lead to an explosion if injustice remains irremediable by constitutional means."

Working with African trade unionists, Scott founded a Campaign for Right and Justice, and became at once a political factor in the South African scene.

The Manifesto, drafted by him, called for drastic measures against profiteering; full scale use of the industrial and human resources; social services for all of whatsoever race, colour or creed, and so on.

This effort towards justice for the African people was brought to naught by overwhelming political forces. This was a double blow to Scott. It made manifest the giant forces arraigned against him and those who felt like him; it revealed to him the negative attitude towards social justice of his own church. He felt himself to have been betrayed....

Gandhi, it is sometimes forgotten, spent many years in South Africa. As a barrister he had a large practice, but he was more preoccupied with Indian philosophy than with law, and was already preaching *Satyagraha*.

In 1946 an attempt was made by legislation to restrict the freedom of

the African Indian community in a very arbitrary way. Great indignation was felt among the Indian community, and it was decided to offer passive resistance by occupying a municipal site in the centre of Durban.

Scott, clad in his white cassock, took his place beside the Indian passive resisters. In the event he was arrested and sentenced to three months' imprisonment.

He occupied this period in writing a memorandum on prison reform. Shortly after his release Scott was asked by a number of ex-service men to go to the newly-named shanty town, Tobruk, to expose the terrible conditions there. He went. He was then prosecuted for living in a Native Urban Area, but the case against him was dropped.

Tobruk was destroyed by crime and disease, and its inhabitants dispersed by a thousand police. An outbreak of smallpox had eventually forced the hand of the authorities.

Shortly after the Tobruk episode Scott was asked by a number of Africans to investigate the conditions of the farm labourers on the farms of the Bethal district of the Transvaal.

Here the compound system was in force and labourers worked under contract for set periods of time. Flogging was quite usual on many of the farms and cases had come before the courts where native labourers had been flogged to death "while attempting to escape."

Scott investigated the fact and wrote a memorandum. He then enlisted the co-operation of the editor of the *Rand Daily Mail,* and his memorandum duly appeared in that journal.

He was called on to withdraw his charges and he promptly refused. He was challenged to attend a meeting of the farmers of the Bethal district. He accepted it, but they shouted him down and made it necessary for the police to secure his personal safety. More than a year later conditions in the Bethal district remained as bad as ever. Scott, armed with the facts, approached the Minister of Justice. But nothing was done. As Scott observes in his autobiography, there is no end to this story.

In 1952 the magazine *Drum* investigated Bethal and revealed that the conditions there remained as bad as ever. And in 1956 Mr. Anthony Sampson wrote:—

> But the root of the trouble, the contract system, remained: and with it remained the abuses. In the next year, the usual court cases came up in Bethal. Two labourers were hung handcuffed from the ceiling as punishment; kicking, flogging and chaining continued without much change.

All this was, as it were, a preliminary skirmish by the frail little priest

against the giant forces of racial hate and discrimination. Soon Scott was to demonstrate to the world the power of faith in action, and in a way that has no parallel in our own time, and few in any other.

Shortly after the events related, an appeal was received by Scott from Frederick Maharera, the exiled Chief of the Hereros, of South West Africa.

For three years, Maharera told Scott, the leaders of the Hereros tribes in former German South West Africa had been refused permission by the South African Government to present a petition in Britain or the United Nations against the incorporation of their mandated territory into the Union of South Africa.

Here were virile African tribes despoiled of their lands, driven into inadequate reserves and deprived of their traditional way of life, cattle raising, while Boer farmers annexed their lands.

Scott determined to take up the cause of these people. He drafted a petition for them, and, after ten years of truly heroic endeavour, brought the matter before the United Nations.

Consider the circumstances. Scott had no money, no official status, no organization, no official backing or even blessing, and no recognition, no support, even from his own church.

Opposed to him he had a Government and a people implacably opposed to yielding an inch to the African tribesmen; a government, as the United Nations was to recognize, arrogant and powerful and contemptuous of world opinion or the rulings of the International Court of Justice at the Hague — where the judgment was againt the Union Government.

After innumerable difficulties Scott managed to get to New York. He was penniless. With the help of a friend he managed to get to Lake Success, but the place appalled him. He wrote:—

> I felt, when I arrived, that the Organization was desperately needing some spiritual driving force.....I thought much of *satyagraha*....Love, creative purpose, self-sacrifice, non-violence — all these are bound up in the word....

By this time the cause of the Hereros had become for Scott the symbol of all landless and dispossessed people in the world.

For ten years he attended the U.N. on behalf of these unfortunates. The difficulties he encountered — and overcame — were great; too great, indeed, to be supported by one lone fighter for justice.

Of this one-man campaign for the Hereros, Scott wrote in his autobiography, *A Time to Speak*:—

> So much seemed to depend, for these defenceless people, on the use of my time and energy in opposing the highly-organized political forces

> which strenuously opposed the just treatment of their case. The very fact that they [the Hereros] themselves had been prevented from coming to the U.N. and the whole past record of our white "civilization" in its dealings with them, spurred me on to attempt more than was possible with the limited mental and physical qualities at my command.

In 1950 Scott was made a prohibited immigrant, and a little later Central Africa was also closed to him.

This might well have seemed the final blow to most men, even of stout heart. But not to Scott. If he could not work for Africans in Africa he would work for them in England.

The result was the setting up in London of the Africa Bureau, an organization whose object is to make widely known the truth about the white man's treatment of his black brother in Africa, and to provide facilities for Africans coming to England to present their cases to all sections of the public....

Atlas, according to legend, carried the weight of the world on his shoulders. Well, a Titan may achieve that feat, but no one mortal man, howsoever dedicated and selfless.

It is inevitable that one should ask: Would Scott have achieved more had he attempted less?

However that may be, he stands out in an age of spiritual pygmies as a giant, demonstrating in action and by works the truth of his teaching, namely, that force operates in the spiritual sphere as effectively as it does on the material level.

Scott's influence in the world today is immeasurable.

In a world that puts its faith in force in its final form of the hydrogen bomb, it is Scott's adherence to the doctrine of non-violence that gives him the significance of a world figure.

GEORGE GODWIN

THE REALISM OF BERTRAND RUSSELL

[Dr. S. N. L. Shrivastava, M.A., D.LITT., Head of the Department of Philosophy, Jabalpur University, outlined some general features of contemporary philosophy and some central contributions of two thinkers in our July issue. In this article he outlines the contribution of Bertrand Russell, and offers some interesting criticism of Russell's treatment of mysticism.—ED.]

A VERY prominent name in modern realism is Bertrand Russell. Russell has been considerably influenced by Moore. It is not possible, within the limits of this short essay, to give even the briefest summary of the many important doctrines associated with the name of Bertrand Russell, who is one of the most influential thinkers of the day and has had a following far beyond the borders of his own country. I can do no more than put down here in a few words the gist of the empirico-realistic theory which he has developed regarding the nature and reality of the external world by what he calls the "logical-analytic" method.

Russell is a robust realist who will not yield to any suggestion, coming from any quarter whatsoever (modern physics included), that would deny reality to the world perceived by our senses. He always holds suspect mysticism, which purports to deny the reality of the sense-world.

> The mystic [he writes], so long as he merely reports a positive revelation, cannot be refuted; but when he *denies* reality to objects of sense, he may be questioned as to what he means by "reality," and may be asked how their unreality follows from the supposed reality of his supersensible world.[1]

Even the discrepancy between the world-picture of modern physics and that of everyday sense-experience does not deter him from his robust realistic stand. To quote his words again:—

> The discrepancy between the world of physics and the world of sense ...will be found to be more apparent than real, and it will be shown that whatever there is reason to believe in physics can probably be interpreted consistently with the reality of sense-data.[2]

To understand Russell's theory of our knowledge of the external world, we start with the question: What do we directly perceive in the outer world? "Sense-data," is Russell's answer. There is another word which he uses: "*sensibilia*." Sense-data are not different from *sensibilia* except in this, that, while the former are *given* to a mind or consciousness, the latter

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[1] BERTRAND RUSSELL: *Our Knowledge of the External World*, p. 70.
[2] *Ibid.*, p. 72.

are not. A sensible becomes a sense-datum by being *given* to a mind or consciousness:—

> I shall give the name *sensibilia* to those objects [says Russell] which have the same metaphysical and physical status as sense-data, without necessarily being data to any mind. Thus the relation of a *sensible* to a sense-datum is like that of a man to a husband: a man becomes a husband by entering into the relation of marriage, and similarly a *sensible* becomes a sense-datum by entering into the relation of acquaintance.[3]

The sense-data are physical in the sense of being the primary data physics has to deal with: they are not subjective or mental; but they are, as Russell says, "physiologically subjective," being causally dependent on the sense-organs, the nerves and the brain. Now, what is the relation of the sense-data to the thing? The thing is not a "substance" or a substratum underlying the sense-data. The thing is, Russell says—and here is his distinctive theory—a "logical construction" out of the appearances we call sense-data. The "thing" *inferred* as an entity apart from the class of its appearances was, according to Russell, an invention of prehistoric metaphysicians. The supreme maxim of his own scientific philosophizing is: "Whenever possible, logical constructions are to be substituted for inferred entities."[4] Another thing to be noted in this connection is that, though the sense-data are not mental, they do not persist unchanged after ceasing to be sense-data, and Russell sees no incompatibility between the two statements.

Now, Russell's realism is met with a challenge. If sense-data are all that we perceive and if they are not mental but physical, how is it that different people have different sense-data *in the same place*? A table, for example, placed in a room appears to one observer as having a rectangular surface and to another as having a surface with two obtuse angles and two acute angles, to one as brown and to another as white and shiny, and so on. Russell says that all these appearances are not "in the same place." They are in the *private spaces* of the different percipients.

> The question, therefore, of combining what we call different appearances of the same thing in the same place does not arise, and the fact that a given object appears to different spectators to have different shapes and colours affords no argument against the physical reality of all these shapes and colours.[5]

Each percipient carries his own private space with him, for he sees the

[3] BERTRAND RUSSELL: *Mysticism and Logic*, pp. 148-49.
[4] *Ibid.*, p. 155.
[5] *Ibid.*, p. 159.

world from *his* point of view or perspective. The perspective spaces of different individuals are all different from one another, and each is, in relation to others, self-closed, like Leibnitz's monad, which has no windows that open outwards. The one all-embracing physical space in which the different perspective spaces are ordered is, according to Russell, different from them. It, again, is not a datum of experience but a logical construction. The one all-embracing time is also a logical construction.

A few words about Russell's attitude towards religion, and I shall have done with this outline of his thought. Here is a clear-cut and unambiguous statement by Russell on the subject:—

> I am myself a dissenter from all known religions, and I hope that every kind of religious belief will die out. I do not believe that, on balance, religious belief has been a force for good. Although I am prepared to admit that in certain times and places it has had some good effects, I regard it as belonging to the infancy of human reason, and to a stage of development which we are now outgrowing.[6]

Russell here is in line with what Freud has maintained in his *Future of an Illusion*. That in all institutional religions there are dogmas and superstitious beliefs which cannot stand the test of reason and science will be admitted by all thinking people. But is religion simply these and nothing more? Is there not a specific religious experience, *sui generis*, self-authenticated and veridical? What, in other words, can we say about the validity of mystical experience?

Russell has expressed his views on the matter in one of his well-known essays in *Mysticism and Logic*. Space will not permit me to deal with all the points he has discussed therein. I only wish to suggest here that what Russell takes to be the essential meaning of mysticism or mystical experience is far from being such. I quote some statements from the essay I mentioned to illustrate my point. Here is one: "Mysticism is, in essence, little more than a certain intensity and depth of feeling in regard to what is believed about the universe."[7] In another place he identifies it with a certain kind of "insight" which, though genuine, "untested and unsupported, is an insufficient guarantee of truth."[8] Intuition also is identified by Russell with a certain ordinary kind of insight, as the example given by him makes it clear:—

> Intuition is seen at its best where it is directly useful, for example in regard to other people's characters and dispositions .... Apart from self-knowledge, one of the most notable examples of intuition is the knowl-

[6] BERTRAND RUSSELL: *Sceptical Essays*, p. 147.
[7] BERTRAND RUSSELL: *Mysticism and Logic*, p. 3.
[8] *Ibid.*, p. 12.

> edge people believe themselves to possess of those with whom they are in love: the wall between different personalities seems to become transparent, and people think they see into another soul as into their own. Yet deception in such cases is constantly practised with success; and even where there is no intentional deception, experience gradually proves, as a rule, that the supposed insight was illusory, and that the slower, more groping methods of the intellect are in the long run more reliable."[9]

It is evident that Russell is talking of anything but mystical insight or intuition, properly so called. The mystical intuition, properly so called, is not only some sort of premonition or insight which may turn out to be true or false or may be required to be corroborated subsequently by reasoning, but is in itself, as the *Yôga-Sûtra* puts it, a *ṛtam-bharā prajñā* or "a truth-filled gnosis."

I cannot dwell here at length on the nature and grounds of validity of religious experience but I would simply content myself with remarking here in passing that any evaluation or criticism of religious experience which fails to take note of its specific—what Dr. Otto has happily styled its "numinous"—nature, is simply beside the point. Religious experience must be evaluated and interpreted in terms of categories peculiar to it, and anyone familiar with such an experience will readily agree with Dr. Otto that "'HOLINESS'—'the holy'—is a category of interpretation and valuation peculiar to the sphere of religion,"[10] and that there is an "'extra' in the meaning of 'holy' above and beyond the meaning of goodness"[11] (in the purely ethical sense of the term). Regarding this numinous experience, Otto has rightly observed:—

> This mental state is perfectly *sui generis* and irreducible to any other; and therefore, like every absolutely primary and elementary datum, while it admits of being discussed, it cannot strictly be defined. There is only one way to help another to an understanding of it. He must be guided and led on by consideration and discussion of the matter through the ways of his own mind, until he reach the point at which "the numinous" in him perforce begins to stir, to start into life and into consciousness.[12]

Again:—

> It issues from the deepest foundation of cognitive apprehension that the soul possesses and, though it of course comes into being in and amid the sensory data and empirical material of the natural world and cannot

[9] *Ibid.*, pp. 15 and 16.
[10] RUDOLPH OTTO: *The Idea of the Holy* (Oxford), p. 5.
[11] *Ibid.*, p. 7.
[12] *Ibid.*, p. 7.

anticipate or dispense with those, yet it does not arise *out* of them, but only *by their means*. They are the incitement, the stimulus, and the "occasion" for the numinous experience to become astir, and, in so doing, to begin — at first with a naive immediacy of reaction — to be interfused and interwoven with the present world of sensuous experience, until becoming gradually purer, it disengages itself from this and takes its stand in absolute contrast to it.[13]

S. N. L. SHRIVASTAVA

IT IS sufficiently clear that all things are changed, and nothing really perishes, and that the sum of matter remains absolutely the same.

— FRANCIS BACON

[13] *Ibid.*, p. 117.

A STUDY OF JAMES JOYCE

[**Mr. Howard Sergeant,** who has contributed before to our pages, here tells us something of the quality of the writings of James Joyce, a name famous in the literature of our time as the centre of a hot conflict of opinion, which is considered to have ended in Joyce's favour at least among the intellectuals. Mr. Sergeant brings out the sincerity of Joyce's intention to portray the human consciousness with complete realism; and no one who has studied him can doubt the formidable intellect and the prodigious ingenuity of technique of which he was master. But, having all respect for Joyce's integrity, one may find oneself disappointed. *Is* the picture Joyce draws realistic? He used the new discovery of his time, psychoanalytical theory, in his attempt to press his study of the human mind beyond the conscious to the subconscious. But is that all? Those of us who have found the testimony of sages to a supernal consciousness satisfying must consider it misleading to treat the sub-conscious as the reality of human nature. Some complete understanding of man, including all these levels, must be found; and one cannot help feeling that Joyce's great mental powers were after all too much impressed with the pictures of the dangerous "Hall of Learning"—the lower psychic atmosphere, and never quite came to the vision of the complete man. —ED.]

WITH what have been described as his prose epic poems, *Ulysses* (1922) and *Finnegans Wake* (1939), James Joyce has exercised a remarkable influence upon modern poetry. In contrast to the innovators who have attempted to divorce words from their conventional meanings in order to exploit their sounds and associations, Joyce packed every word with as many meanings as possible, combining literary and mythological allusions with references to personal experience, archetypal symbols with puns and word-play, and visual impressions with verbal associations; telescoping words, sense and imagery to obtain his extraordinary effects. It is true he was not the originator of the "interior monologue,"[1] for which *Ulysses* is justly famed, but, taking advantage of modern psychoanalytical technique and knowledge, he was successful in developing it into a medium for conveying the mental processes of his characters with disconcerting realism.

For his purpose, Joyce abandoned normal grammatical usage, logical time sequence, and other conventions of prose to pin his specimens down for detailed examination and reveal their psychological make-up. The

[1] Edouard Dujardin, one of the French Symbolists, had experimented with this device in his *Les Lauriers sont Coupés* (1887).

whole of *Ulysses* is confined to a period of about eighteen hours. Yet it is something more than an ultra-frank exposure of the sordidness of the motives often underlying ordinary human conduct. Though Joyce was ostensibly concerned with depicting a number of characters in a set of circumstances devised by himself, he aimed at, and succeeded in, reproducing the kind of mental activity which takes place below the level of consciousness. In other words, he provided a complete picture of life in the light of modern knowledge. Whether it is a pleasing picture or not—and many critics have complained that it lays undue emphasis upon certain elements of society—is beside the point; it does present both the internal and external reality of situations involved. That is what separates Joyce from such impressionists as Dorothy Richardson, who made use of the "stream of consciousness" technique in her novel, *Pointed Roofs* (1915), but failed to endow her principal character with life. I am not suggesting that we all think on the same level and in the same terms as Stephen Daedalus or the Blooms; but that in each one of us the same process of thought-formation is at work, taking its cues from the individual experience. Like the Symbolists before him, Joyce attempted to fuse several aspects of experience in his writing, but if he employed the Symbolist method, he combined it with a realistic approach to his subject. His characters, while possessing the attributes of symbols, have distinct personalities easily identifiable by the particular way they think, feel and react, and each chapter creates its own unique atmosphere.

The volume is based upon the adventures of Ulysses of the *Odyssey* and almost every incident, strangely varied to suit a modern city environment, is conceived as a parallel to some event in the Greek epic. For instance, the wandering Ulysses is represented by Leopold Bloom, a Dublin Jew in spiritual exile from his Penelope—that is, Molly, his wife—and the part of Telemachus is played by Stephen Daedalus, who finds in Bloom a father. Cyclops is depicted as a wordy Irish nationalist (the scene is laid in Dublin), the Syrens as a couple of barmaids singing at the Ormond Hotel; Circe keeps a brothel; and the descent into the Underworld has its counterpart in Bloom's attendance at a funeral which entails his going to the local cemetery. A long and exhaustive study will reveal other parallels, some of them much less obvious than others. Not content with such an elaborate structure, Joyce also imposed subsidiary patterns upon his material. In addition to making its special contribution to the development of the narrative, each section features both an art or science and an organ of the body (the whole volume completing the human form), to which there are numerous allusions and clues worked into the text. Moreover, Joyce

varied the style of writing in each chapter to fit the changing circumstances of the story as well as the symbols adopted, so that the over-all patterns are ingeniously interwoven.

Nevertheless, the ordinary reader may well be in sympathy with those critics who have complained that *Ulysses* is lacking in form, for the intricate systems to which the book is constructed are extremely difficult to follow in all their bewildering mass of detail, and the very effort to trace them distracts one's attention from the main theme. Yet some allowance must be made for the fact that Joyce was attempting to present the whole complexity of modern life as he saw it, in all its many facets and without over-simplification. And there can be no doubt that life itself is far more complex than it appears on the surface to us as we go about engrossed in our daily pursuits and occupations. Nor can there be any doubt as to the vitalizing effect of *Ulysses* upon English poetry.

If in *Ulysses,* in recording the kind of activity that goes on in the human mind, Joyce did what no other writer had done before him, in *Finnegans Wake,* which took him sixteen years to produce, he tried to delve still further into the unconscious. As a result, his writing became even more complicated and difficult to fathom in all its depths. For that reason alone it is extremely improbable that *Finnegans Wake* will ever be enjoyed by the general reading public; but the work of such poets as Dylan Thomas, George Barker, W. S. Graham and John Malcolm Brinnin, to name only four of the most obvious, bears testimony to the power of its technical influence upon the writers of a later generation. Whereas *Ulysses* is concerned with day-time experience, the whole of its successor, *Finnegans Wake,* is devoted to recording the dream experience of its sole character during the sleep of one night and, to obtain valid equivalents to the fantasy, incongruity and irrationality peculiar to dreams, Joyce has invented a special language for the purpose. It is a language based on free association of ideas and rich in symbols, both private and universal, and is compounded of allusions, puns, nursery rhymes, fragments of legend, stray figures of speech deftly turned and twisted, idioms and phrases gathered from a wide variety of sources and made to earn their keep in a surprisingly fresh manner, and words rearranged, distorted, telescoped and clamped together in new formations to give many shades of meaning and to evoke all kinds of memories:—

> It's that irrawaddyng I've stoke in my aars. It all but husheth the lethest zswound. Oronoko! What's your trouble? Is that the great Finnleader himself in his joakimono on his statue riding the high horse there forehengist? Father of Otters, it is himself! Yonne there! Isset that?

> On Fallareen Common? You're thinking of Astley's Amphitheayter where the bobby restrained you making sugarstuck pouts to the ghost-white horse of the Peppers. Throw the cobwebs from your eyes, woman, and spread your washing proper! It's well I know your sort of slop. Flap! Ireland sober is Ireland stiff. Lord help you, Maria, full of grease, the load is with me! Your prayers. I sonht zo! Madammangut! Were you lifting your elbow; tell us, glazy cheeks, in Conway's Carrigacurra canteen? Was I what, hobbledyhips? Flop! Your rere gait's creakorheuman bitts your butts disagrees. Amn't I up since the damp dawn, marthared mary allacook, with Corrigan's pulse and varicoarse veins, my pramaxle smashed, Alice Jane in decline and my oneeyed mongrel twice run over, soaking and bleaching boiler rags, and sweating cold, a widow like me, for to deck my tennis champion son, the laundryman with the lavandier flannels?....

This extract is taken from the famous "Anna Livia Plurabelle" passage of Part I, in which two dream characters in the guise of washerwomen are gossiping on the bank of the Liffey while washing in public the dirty linen of the dreamer, Humphrey Chimpden Earwicker, and his wife, Anna Livia. Several critics have already commented upon the rhythmic ebb and flow of this section, how the women's voices gradually merge into that of the river as the scene fades out and how Joyce has contrived to associate the Liffey with other rivers—the Irrawaddy, the Stoke, Lethe, etc.—by his use of names in the compressed word-play of the dialogue. This is but one example of his technique. A detailed analysis of the same passage will reveal many other devices—the foreign words and phrases sandwiched into the text; the puns; the religious implications of phrases slightly changed to give an additional touch of meaning without losing the conventional usage; the historical and mythological references, *e.g.*, "Finnleader"—Finn MacCool, legendary hero of the Fianna of Erin, who learned his poetry and science from a Druid; "forehengist," "before Hengist"—Hengist and Horsa were the traditional leaders of the Jute invasion of England in the fifth century; the compound allusions (*e.g.*, "the ghostwhite horse of the Peppers"—the saxon White Horse of Berkshire and, as Mr. Padraic Colum has suggested, the circus act known as "Pepper's Ghost" as well as the Irish play entitled *The White Horse of the Peppers*); the purely musical effects; and so on. As Mallarme used sound to evoke the suprarational, so Joyce used it in his own original manner to convey the fantasy-life of the subconscious.

For *Ulysses* he took his pattern from the *Odyssey*, but for the shapeless mass of material on which he was working in *Finnegans Wake* he needs something more flexible, and he found what he wanted in Giambattista

Vico's cyclical theory of history. It provided a means by which the dream experience of H. C. Earwicker (hence HCE, "Here Comes Everybody" or "Haveth Childers Everywhere") could be made to represent the experience both of the individual and of all men in the progression from the first effects of sleep, through the deeper levels of the unconscious, to the gradual return to wakefulness—or, alternatively, from birth to death and rebirth—at the same time as it provided a circular mythological pattern within the scope of which he could explore the collective region of the unconscious. Indeed, both HCE and Anna Livia Plurabelle assume archetypal proportions; and the book ends on a hopeful note with the first part of the broken sentence with which the opening chapter starts—thus completing the cycle as the morning light gently restores the sleeper to consciousness:—

> My great blue bedroom, the air so quiet scarce a cloud. In peace and silence. I could have stayed up there for always only. It's something fails us. First we feel. Then we fall.... My leaves have drifted from me. All. But one clings still. I'll bear it on me. To remind me of. Lff! So soft this morning, ours. Yes. Carry me along, taddy, like you done through the toy fair! If I seen him bearing down on me now under whitespread wings like he'd come from Arkangels, I sink I'd die down over his feet, humbly dumbly, only to washup. Yes, tid. There's where. First. We pass through grass behush the bush to. Whish! A gull. Gulls. Far calls. Coming, far! End here. Us then.. Finn, again! Take. Bussoftlhee, mememormee! Till thousendsthee. Lps. The keys to. Given! A way a lone a last a loved a long the

Although, by the very nature of his aims and the excessive lengths to which he carried his experiments, James Joyce cut himself off from all but a small circle of readers, the efforts he made to relate both *Ulysses* and *Finnegans Wake* to a mythological pattern, or, in Eliot's words, to manipulate "a continuous parallel between contemporaneity and antiquity" show that he was fully aware of the modren poet's need of a comprehensive pattern of values.

HOWARD SERGEANT

THE NEED TO RETAIN ENGLISH IN INDIA

[On this important and topical problem **Shri A. Ranganathan** writes thoughtfully and in the perspective of similar questions at other times and in other places. —ED.]

IN an article on the Indian language issue, Dr. S. K. Chatterji, the eminent philologist, posed the following question: Why must we condemn our non-Hindi speaking children at school to waste for six or seven years a good deal of their precious time in trying to acquire a language which has no informative or formative value for them except to satisfy the supposedly patriotic cry of some Indian politicians for an Indian language, howsoever inadequate and howsoever difficult, as the "Official Language"? To understand the full significance of this problem, which affects us so vitally, we ought to view the problem in historical perspective as well as know something of the forces which led to the making of modern India.

It is seldom realized that language is not the only attribute of nationality despite several attempts to trace the so-called "essence of the nation" to its language. Weber wrote: "In nothing does the national character, the imprint of the mental and spiritual power of a people express itself so clearly as in its language." And Humboldt argued that "the true homeland is really the language," an approach reflected in the writings of some European representatives of nationalistic ideas like Schleiermacher, Fichte, Jahn, Mazzini, Piscane, Niemojowsky and many others. But in reality such a state of affairs never existed. The Normans who settled in Northern France in the ninth and tenth centuries had forgotten their language and spoke only French. Similarly, the Norman conquerors in England forgot their acquired French and took over the language of the conquered land. Although the Alsatian and the Corsican spoke German and Italian respectively, they belonged to the French nation. The people of Brazil speak the same language as the Portuguese; the people of the South Amercian States use Spanish. The Negroes of Haiti speak a corrupt dialect of French. Arabic is the *lingua franca* of all the lands of North Africa and Asia Minor. The United States of America speaks the same language as England. In Canada, French and English are spoken. And in Switzerland, four languages are used: German, Italian, French and Romansch. Again, Belgium speaks two languages, Flemish and French. And there are different linguistic groups in countries like Czechoslovakia, Poland, Austria and Hungary. All these examples clearly show that the language areas do not coincide with the geographical frontiers of nations. Indeed, linguistic geography is not to be confused with the political geography of nations. Switching on

to India, one finds that the need to retain English as the official language arises not because we have no language of our own, but because we have fourteen national languages!

The impact of the English language on a less gifted people than the Indians might have resulted in a clash of cultures, but not so in the case of a people whose natural intellect had attained a high level of sensitivity and perception through the centuries. The English language has linked us with the developments in the various spheres of liberal arts, science and technology; it has also helped us to expand our intellectual horizons and opened the "magic casements" of the mind. And it has not only contributed to a new freedom of thought and speech, but also resulted in a deliverance from traditional conventions and beliefs. And it has brought about a revaluation of India's cultural heritage in terms of world thought. Dr. S. Radhakrishnan, in his *Hinduism and the West,* observes that this Western influence generated by the English language has "widened the horizon of the Indian mind, opened up fresh channels and given it a more universal direction." English is no longer the language of the British Isles, but the language of a new world culture, the medium of a new civilization in the building up of which modern India has played no mean part. Just as Sanskrit was the language of our traditional civilization which made us known in Kambuja, Champa, Java, Mongolia and Central Asia, the message of modern India has been heard the world over through English.

This is not a phenomenon peculiar to India. The growth of a bilingual Græco-Roman culture in the Mediterranean basin during the first three centuries of the Christian era is an instance in point. Again, Latin was used as a medium in mediæval and post-Renaissance Europe to facilitate the commerce of ideas in multilingual Europe. Some of the greatest European savants, like Huygens and Descartes, Spinoza and Leibnitz, wrote their famous treaties in Latin. Viewed historically, English has taken the place of Latin as the medium of communication in the modern age.

The present conflict regarding language is also no new phenomenon. As early as 1817 there was a battle royal between the liberals led by Raja Ram Mohan Roy and the obscurantists, leading to a triumph of the liberals in 1857, when the Madras, Bombay and Calcutta Universities were established. It is interesting to note, however, that a few Englishmen, led by Mr. Princep, were opposed to the introduction of the English system of education in India. The idea of imparting the Western system of education through the English medium was developed by Charles Grant (a distinguished servant of the company who won fame as a Member of Parliament in England) in a treatise published in 1792. In spite of the vigorous

pleas of Charles Grant in favour of the Western system of education, the Government of India appointed a committee in 1823 to report on the best means of encouraging education in India. The recommendation of the Committe led to the establishment of a Sanskrit College. This proposal drew a spirited protest in a memorable letter written by Ram Mohan Roy to Lord Amherst, who was then Governor General of India. And this letter to Lord Amherst formed the basis of Lord Macaulay's famous "Minute on Education" which cast the die in favour of the English system of education in India.

It would be interesting at this stage to deal with some of the objections which have been raised against the retention of English. The favourite argument is that Hindi is spoken by the majority. But it is overlooked that the 42 per cent of the people who speak Hindi in all its dialects are not evenly spread throughout India, but concentrated in a particular region. As Shri Rajagopalachari observed: "There cannot be a single national language for India. The time is past for the achievement of such an object. We are too many centuries too late for it."

Another objection is that English has stood in the way of the creative activity of the nation. The truth is that English has revitalized our languages. Tagore often said that he was inspired by the poetry of Shelley and Keats. The third objection is that English is "foreign" to us. This objection is more relative than real, and it loses its force entirely if the problem is viewed against the background of the evolution of modern India. During the nineteenth century, men like Dadhabhai Naoroji, Ranade and Romesh Dutt laid the economic foundations of our nationalism by writing books on aspects of the Indian economy in English. Our political literature was compiled in English by such leaders as Gokhale, Sastri, Gandhi and Nehru. The moving power of English oratory must be obvious to those who have heard the late Srinivasa Sastri and Sarojini Naidu, Gandhi and Nehru. No student of modern Indian history can fail to note that English has been and is still the vehicle of our creative scholarship and scientific research—the philosophical works of Sir B. N. Seal and Dr. S. Radhakrishnan, the historical writings of Sir Jadhunath Sarkar and the epoch-making mathematical and scientific contributions of Ramanujam, Sir J. C. Bose, Professor C. V. Raman and Dr. S. Chandrasekhar. And many of our finest minds have found in the English language a choice medium for the expression of the Indian spirit—Swami Vivekananda and Aurobindo, Coomaraswamy and Nehru, Radhakrishnan and Gandhi. And some have gone further in using English creatively—Henry Derozio, Toru Dutt, Man Mohan Ghosh, B. Rajan, young Dom Moraes, etc. The adoption of the

English language did not symbolize a process of cultural enslavement, but heralded a new era of creative consciousness.

The fourth objection is that the retention of English as our official language is not conducive to our sense of national pride. But it is forgotten that English was the language of Indian nationalism. The spirit of freedom which inspired the Indian leaders flowed from the fountainhead of English literature. And the spirit of liberty as an emancipating force may be seen in Henry Derozio, the distinguished poet of the nineteenth century, whose poems "India's Youth," "The Harp of India" and "To India—My Native Land," written in the rich idiom of the Romantic poets, voiced the earliest accents of Indian nationalist thought. It is also well to remember that the earlier generation of Indian nationalists, whether labelled as "extremist" or "moderate," were all convinced of the benefits of the English language. Even in 1916, Tilak had exhorted his countrymen not to forget that "it is the connection with England and the education she gave that have given rise to the ambitions that fill your hearts today." Similarly the liberal politician, Sir Surendranath Bannerji, had spoken of his indebtedness to such British thinkers as Burke, Froude, Lord Morley and others. In his own words:—

> I thus lived in constant association with the greatest masters of the English language and in close familiarity with their vocabularly and methods of thought and to none do I owe a greater debt than Edmund Burke whose political philosophy has so largely moulded my own views of government and society.

The fifth objection is that, as opposed to English, Hindi would make for identity between the language of the official world and that of the people. The "absence of contact" between the officials and the "masses" is really due to a state of bureaucratic self-consciousness; whether the official speaks Hindi or English or Tamil makes no difference.

The final objection we must consider is that the Constitution cannot be amended, since it would be an insult to the collective wisdom of our Constitution-makers. The force of this objection might have been greater if the Indian Constitution had not been amended till now, but it has been and for much less compelling reasons. "This question," observed Mr. Justice Medappa, "was the subject-matter of judicial discussion in the Bombay High Court in the Bombay school case, for it was shown that English is not a foreign language." And Shri Medappa opined that "the proposition, that English is a foreign language is legally untenable and constitutionally incorrect."

In a discussion of this problem, it is necessary to disentangle the idea of

English education" from that omnibus expression known as "British rule in India." Dr. Chatterji has put himself on record in the Report of the Official Language Commission that

> the thread of our common Indian culture which is a historic thing and which is expressed through Sanskrit, to hold the people of India together as one nation can be strengthened (and this as a matter of fact has been strengthened) by the liberalizing force of English thought and culture in the present age through the international language.

English has been the language of our modern cultural renaissance and nationalism, scientific endeavour and academic scholarship, administration and diplomacy, courts and assemblies, the Commonwealth and a possible new world order based on liberty and democracy. And the adoption of English by various nations of different cultural backgrounds (India and the newly emerging Asian and African members of the Commonwealth) is perhaps the most effective guarantee of international peace and understanding.

A. RANGANATHAN

NEW BOOKS AND OLD

TWO BOOKS ON BROWNING *

JUDGED by high critical standards, Browning yields priority to a number of English poets, but as a purveyor of human interest — the drama and humour of life, the heart's feelings and the brain's speculation, the pageant of the senses — he is the most exciting poet since Shakespeare, and no study of Browning that fails to communicate the excitement can be called adequate. Of the two books under consideration, the more recent one succeeds in a rather cautious way, but the other, massive achievement as it is, must, from this angle, be called a total failure; no age but the Victorian would have accepted it.

Sir Henry Jones, then Professor of Moral Philosophy at Glasgow University, is driven by his academic obsession to approach Browning from the wrong direction. Premising dubiously that "we do well to seek philosophy in the poets" (p. 7), he goes on to enunciate the flagrant heresy that "it is better to read poetry for ethical doctrines than for fine sensation" (p. 8). Against this unattractive dictum we have only to quote Coleridge, great in criticism as in poetry: "A poem . . . proposes for its immediate object pleasure not truth" (*Biographia Literaria*).

Mr. Cohen, whose object is to write a short general introduction to Browning, starts with no such invalidating preconception. In fact he asserts bluntly (p. 6) that Browning was "not a philosopher." He conducts us expertly through the poet's life, taking the poems as they come and as representing the stage at which his mind had arrived. He justly sees the marriage with Elizabeth Barrett as the supreme experience of Browning's life and as exerting the most profound influence on his genius. Indeed his sense of the enrichment brought to Browning's poetry through the agency of married love leads Mr. Cohen to underestimate the brilliant achievement of the pre-marital years, whereas Professor Jones feels that "the stubborn difficulties of reflective thought" (p. 343) that came more and more to restrain his poetical freedom make the later work inferior.

For it is soon obvious that when Professeor Jones writes of Browning as "a philosophical and religious teacher" he does so in no spirit of blind acceptance. He devotes a great deal of space to disparagement of Browning's attitude to reason and knowledge. Browning, like all true poets, distrusted reason and put his faith in the intimations of the heart. His most brilliant flashes of truth came, as Professor Jones admits (p. 349), by intuition — what Wordsworth called "feeling intellect," an apprehension of the whole man. But Professor Jones was a believer in the absolute power of reason. His position was that of Hegelian idealism, which claimed that the world could only be explained as the manifestation of the rational principle. He was a disciple of Edward Caird, who taught that rationality is the ultimate standard of truth. But it is the way of the poets to antici-

* *Browning as a Philosophical and Religious Teacher.* By HENRY JONES. (James Maclehose and Sons. 1891); *Robert Browning.* By J. M. Cohen. (Men and Books. Longmans, Green and Co., London. viii + 198 pp. Illustrated. 1952. 6*s*.)

pate the philosophers, and Browning had perhaps already reached F. H. Bradley's position that reality was not subject to human reason. (Has not Bertrand Russell, that master of reason, recently disowned all his early theories, once so plausible?) In consequence, Jones is in a constant flurry of indignation against Browning's belittling of reason. Mr. Cohen's approach is more modest. He steadily elicits Browning's purpose of finding life's salvation in love and the creative power of the soul. Love is the guide, and joy the test of truth. Browning's "theories" were those of his characters: he himself was content to believe that life holds a secret to be divulged beyond the grave. Mr. Cohen sees Browning's uniqueness in the equipoise of thought, emotion and sensation that resulted in a splendid abundance of memorable poetry, more relevant to the contemporary scene than any abstract "meaning" that may be dug out of it.

When it comes to "religious" teaching, Browning gets as short shrift from Professor Jones as he did from Mrs. Sutherland Orr. His Christianity was sound but undogmatic — "home-made," they called it; hence, in spite of his steady faith in God as a working presence in life, to Professor Jones his philosophy "rests on agnosticism" (p. 342). It is true that Browning insisted on the value of doubt, but only because he saw it as an aid to belief — just as he conceived of virtue as achieved by struggle, by being "baffled to fight better." He did recognize Wordsworth's "glad hearts," for whom "joy is its own security," but Professor Jones says truly that "the hypothesis of the moral life as progressive is essential to Browning" (p. 268). Browning's attempt to justify the existence of evil is no more convincing than others, but Professor Jones approves of it, and himself even sees good in Guido's energy in crime (p. 113). He perhaps underestimates the extent to which mysticism entered into Browning's life (more than it did into his poetry); and he does not quite realize how temperamental the celebrated and admirable optimism was, so that in moments of distress, such as that which prompted *La Saisiaz,* it disappears altogether. But he is strong on Browning's unceasing emphasis on love both as the supreme attribute of God and the supreme necessity in the life of man. He declares that Browning gave "to love a moral significance . . . without example in any other poet." (p. 161)

This forceful and closely-reasoned series of arguments is illuminated by a comprehensive array of quotations, whose weakness is that they are allowed to represent Browning's own opinions even when emanating from characters so alien to their creator as Juan and Prince Hohenstiel-Schwangau. But the perverse originating idea resulted in a treatise that makes heavy reading beside Mr. Cohen's less ambitious study. Professor Jones's concentration on the didactic side of Browning's poetry, its intellectual, not its æsthetic, content, means that he had to ignore both his superb narrative skill and the unique inspiration of "lyric love" that gave birth to the most enduring of his poems. And it leads him into positive error in his interpretation of Caponsacchi's last pitiful cry and Guido's final scream to Pompilia to save him from the axe. I find no "contrition" and "discontent" in the first, only the priest's agony at the sudden thought of Pompilia dying and himself helpless and alone; there is neither "light" nor "love" in the other: only desperate cringing terror. The desire to find ethical edification has blinded to dramatic truth.

Browning's "philosophy" is no set professional synthesis, but the immediate product of a series of recurrent insights into life. His poems are his philosophy, and if read with patient attention and pleasure will speak their

own message, which, as Mr. Cohen concludes, is of the richness and love and beauty of the world itself.

HENRY CHARLES DUFFIN

Buddhist Scriptures. Selected and translated by EDWARD CONZE. (Penguin Classics. Penguin books. Harmondsworth, Middlesex, England. (250 pp. 1959. 3*s.* 6*d.*)

The Penguin editors may well congratulate themselves on this latest addition to their list. It is not just another anthology but a complete survey of Buddhism presented through extracts from all parts of the canon and even beyond it. The reader is taken from history up the three great steps of the Dharma — Morality, Meditation, Wisdom — and to "Doctrinal Formulas" and "Doctrinal Disputes," and at the end he is offered a glimpse into the future of mankind. Frequently we are presented with an entirely new translation, full of freshness and vigour that is inspiring, far removed from the old thee's and thou's used to give a quasi-religious atmosphere. Under "Morality" is included part of the discipline for monks, which may be new to many readers. The chapter on "Meditation" comprises extracts from Ashvaghosha, an outstanding inclusion, and Buddhaghosha, and it finally touches on the Zen methods. Under "Doctrinal Formulas" the newcomer is introduced to the Triple Gem and the meaning of Taking Refuge, and also to what to him will be a new metaphysics, while the following chapter on "Doctrinal Disputes" shows how the different *Yanas* developed out of each other. Many extracts will come as unusual even to the learned reader, and the whole is stimulating and novel.

In the Introduction Dr. Conze states bluntly that he has made no effort to pander to Western incredulity. The reader must take it or leave it or sift it for himself. He has certainly built up a valuable work for all, whether they are interested in Buddhism or not. This book should be a "must" for the shelves of any thoughtful reader.

SRAMANERA JIVAKA

Studies in the Middle Way: Being Thoughts on Buddhism Applied. By CHRISTMAS HUMPHREYS. (Published for the Buddhist Society by George Allen and Unwin, Ltd., London. 169 pp. 1959. 15 *s.*)

These essays — dedicated to H. P. Blavatsky, "who once more held the Light aloft that all with open eyes might see" — were well worth reprinting. Originally published in book form in 1940, they comprise articles from various Buddhist, Theosophical and religious magazines, and are now issued again for the third time, with six new chapters and new poems.

They embody Christmas Humphreys' clarity of expression and lively yet balanced thought. He has written them, he says, from his own experience; but he draws also on a rich storehouse of reading, with so spontaneous a use of other men's thoughts and sayings that they appear not as quotations stuck on to the subject-matter, but as assimilated into the very fabric, giving richness to the whole. There are now seventeen essays with titles as various as "The River of Becoming," "Self as the Lord of Self," "In Praise of Pain," "Bhavana — Self-Enlightenment," "Theravada and Zen," "Buddhism and Psychology" — to name a few. The last essay is "Theosophy and Buddhism," for he holds both of these as not sectarian in reality, but as expositions of the same eternal Doctrine of the Masters of Wisdom. The pervad-

ing tone may be epitomized by his final paragraph:—

> Theosophy, then, is the accumulated Wisdom of mankind. Of those who have attained the enlightenment from which it flows the Buddha was and is the Master of Masters. His own message to mankind was of the Way which leads to the Enlightenment which is the birthright of each living thing. Let us study that Wisdom and add to it by treading that Way.

W. E. WHITEMAN

Flight and Pursuit: A Veniure into Autobiography. By STUART HOLROYD. (Victor Gollancz, Ltd., London. 237 pp. 1959. 21*s*.)

Stuart Holroyd belongs to that group of writers who have become known to the public as the "Angry Young Men." This soubriquet has been of great service to them but now it is time that it were dropped; for, with the single notable exception of a playwright who is still a prey to inner frustration and hatred, they are all emerging from their youthful trials and difficulties. This means that they are writing in positive terms instead of in entirely negative tones of anger and despair. This is particularly true of Stuart Holroyd and Colin Wilson, the author of *The Out-Sider,* who have both written books on religion.

Stuart Holroyd calls his new book "A Venture into Autobiography." It is an account of his solitary wanderings in the wastelands of materialism and frustration and of his eventual acceptance of religion — in the broader sense of that word — as the right remedy for his difficulties. His account of the changes in his concept of God brought about at different stages of his spiritual journey should be of great interest, not only to his own generation but to older people as well. Most of us can remember the difficulty which occurred at a certain period of our lives of accepting any longer the picture of the Divine Being which Blake calls "old Nobodaddy aloft." We may also be able to recall the relief with which we disposed of this unsatisfactory caricature of the Divine Mind and accepted a concept of God less distasteful to our intelligence. Stuart Holroyd's book describes his efforts as a young man to find a more satisfactory conception of the Divine Being. He eventually found refuge in the idea of the self-God ("God is within me") but the world

> would not for long allow me to entertain my fantasies of greatness without putting them to the test. And when they were put to the test, my resources proved pathetically small in relation to my aspiration. Emerging from the secure world of my fancy into the real world, I felt lost.

Yes, this is a book packed with thought, good sense and feeling, a book which will revive amongst maturer readers memories of old doubts, despair, new hopes and, perhaps in the end, memories of the recovery of religious beliefs in a new form. It is a book which should also prove particularly helpful to those who are still struggling with the intellectual difficulties which Stuart Holroyd describes so vividly in his *Venture into Autobiography*.

KENNETH WALKER

Idealism: A New Defence and a New Application. By GOVINDA CHANDRA DEV. (Dacca University. 196 pp. 1958. Rs. 4.00)

Idealism, as a system of philosophy, one thought, had been played out. I was therefore intrigued by the title which promised a new defence of the system. After all, this way of thinking is one of the persistent tendencies in philosophy and I was anxious to find out how it was making a fresh appearance.

In the first chapter the author traces the attempts at synthesis made in the past by philosophers, Eastern and Western, and urges the necessity of carrying this movement further in a threefold way. The philosophy of the future, as he says, will be characterized by a threefold merger: (*a*) the merger of intellect and intuition, and through that, of science and religion; (*b*) the merger of matter and spirit, *i.e.*, of what are ordinarily called materialism and spiritualism, in a more fundamental scheme of reality; and, lastly, (*c*) the merger of the materialist and spiritualist attitudes to life, which are often enough at loggerheads with each other (p. 17).

What is interesting is that after rejecting all previous efforts made in this direction, the author finds the synthesis possible only by an appeal to æsthetic imagination. He has recourse to the terrible image of Kali on the breast of motionless Shiva to represent the unity of the creative force riddled with contradictions and the transcendent Divine. Quite unreservedly, the author says:—

> I firmly believe that by an effective appeal to æsthetic imagination, the obvious gap between the pure identity of intuition and the pure process of sense can really be filled up....

Then follow the applications — idealism as a universal gospel, idealism as a basis and motive of activism and, lastly, idealism as the final phase of synthetic philosophy. Traces of idealism are somehow discovered in the most unexpected quarters — I deliberately refrain from giving examples — this being made possible at least in part by the ambiguous definition of idealism (see Glossary, p. 188). Not all idealists need accept a universal mind. But such remarks, I frankly admit, are beside the point, for the real value of the book lies not in offering a rational justification of a system of philosophy but in loudly and courageously voicing a faith that seeks its support in practical and moral necessity.

A. K. JIANDANI

Physics and Philosophy: The Revolution in Modern Science. By WERNER HEISENBERG. (World Perspectives. George Allen and Unwin, Ltd., London. 176 pp. 1959. 15*s.*)

From pellet to electron: this change in the meaning of "particle" runs parallel to changes in physics. Daltonian atoms had mass. Since, according to the theory of relativity, mass and energy are essentially the same concept, Heisenberg notes, "all elementary particles" may be said to "consist of energy." Since energy is conserved it can be regarded "as the primary substance of the world." The materialistic atoms are indestructible; swiftly colliding elementary particles may transform into a new set. Modern Quantum Theory will represent these particles by mathematical forms as solutions of an "eternal law of motion for matter." This eternal law is not yet known, but the goal seems to be in the offing. A cold douche arrives when mathematics is said to involve contradictory concepts, such as infinity.

Heisenberg, utilizing the history of science from ancient philosophies until now, presents a panorama of scientific concepts constantly changing. The slaughter is not wholesale. Experiments are still described in "classical concepts." The three "universal constants" are the presumptive "universal length" of about 10-13 cm., Planck's quantum of action and the velocity of light. When this velocity can be regarded as infinite the classical concepts apply. Otherwise the time interval between past and present depends on the observer's distance away.

Nuclear weapons claim mention in surveys of science. Heisenberg discus-

ses the relations of physics to politics, religion, biology and psychology.

Experimental checks on mathematical deductions involve interactions between measuring devices and the world, with various consequences. Natural science, Heisenberg says, is not interested in the *whole* universe. To know why an a-particle issued when it did requires an impossible knowledge of the microscopic structure of *all* the world. Astronomy does suggest a beginning for the universe.

A century ago the Quantum Theory was unforseeable. The reader may suspect an inability to foresee the scientific concepts of 2000 A.D.

JOSHUA C. GREGORY

Across the Night: Adventures in the Supranormal. By J. E. JACOBY. (Philosophical Library, Inc., New York. 110 pp. 1958. $ 3.75)

"Out-of-the-body experiences," as they have been styled, have assumed an increasing importance for speculation on human destiny. Distinguished philosophers like W. E. Hocking and C. J. Ducasse have stressed their strategic metaphysical import.

Mr. Jacoby had the unusual experience of being in "Hades," cut off from the Land of the Living. He "saw" a friend, who had died recently and who had been something of a Laodicean in his terrene life, moving about in a dark and forbidding silence. He glimpsed, too, his "Godmother." The loves he had repulsed in his life came back to him accusingly.

On being confronted by such experiences, the Freudian, the Jungian and the parapsychologist may all have a great deal to say. Mr. Jacoby's attitude to them is benign and irenical; but he prefers to draw upon the rich resources of Occidental and Oriental mysticism in groping after the inner meaning of his strange experience. He seeks to glean wisdom from the metaphysical poets, Donne and Traherne. Perhaps he is wise. Certainly Eckhart's "Ground" (*der Grunt*), "Little Castle" (*bürgelîn*) and "Spark of the soul" (*das Fünkelîn der Sêle*) merit study in the newer climate of modern speculation. Mr. Jacoby is right when he observes that Pascal's *"Joie! joie! joie! pleurs de joie!"* is in odd contrast with the lucidity of *Pensées* and the glitter of *Provinciales*.

One has the uneasy feeling, though, that Mr. Jacoby relies far too much on interpreters of Juan de la Cruz like Baruzi. Juan frowned at the supernormal; he refused to have anything to do with the celebrated Dominican Stigmatic. Mr. Jacoby is often in the trackless woods with no sign-posts and guides. He confesses to have sensed, in his nightly meditations, that "frightful adversary," Satan. The line between symbol and fact is notoriously hard to draw in much mysticism. Mr. Jacoby has done well to underline the need for a fresh study of mysticism which would use modern scientific wisdom without being shackled by it.

C. T. K. CHARI

The India of Yesterday. By SYED MAHMUD. (Institute of Indo-Middle-East Cultural Studies, Hyderabad. 185 pp. 1958. Rs. 3.00)

This is a rendering into English of a work in Urdu by the author, formerly Minister in the Ministry of External Affairs, India, entitled *Ajse Qabal ka Hindustan*, written in jail at Buxor in 1922. The work first appeared in the following year in the columns of the *Kilafat* of Bombay and was issued as a

book in 1930 by the Nizami Press, Badayun. This edition provides references to original sources in a fifteen-page supplement.

The work consists of a series of discourses on the history of mediæval India purported to have been delivered by a senior student of the M.A.O. College, Aligarh, to his junior comrades drawn from the different communities of India, and is profusely interspersed by questions and answers. The aim of the work is to restore the perspective in Indian history wilfully disturbed by interested British historians. Attention is particularly concentrated on the forces which were at work in the past to promote happy relations between the Hindu and Muslim sections of the Indian people and to effect that cultural synthesis in the land which came to be known as the "Hindustani way," as the Emperor Babar styled it.

In the pursuit of this purpose, the author engages the discourser to survey the entire field of India's mediæval past right up to the fall of Tippu Sultan, who has come to be hailed as a pioneer martyr in India's struggle for freedom. How cordial relations between the Hindus and Muslims were is reinforced by a passage from Dr. Rajendra prasad's autobiography quoted in the Foreword to the volume by Dr. Nazir Yar Jung, a retired Judge of the Hyderabad High Court, wherein the President of India refers in tender terms to the very first scene in his educational career, recalling to mind the reverential ceremonial held by his parents in which a Moulvi initiated the child in the art of reading, calling upon him the blessings of God, followed by the distribution of sweets all round. The regret of the discourse is that the foreign rule in the land which prevailed here over a century was in no small measure responsible for the tensions which have marred at times the recent history of the country. The appeal of the work is to restore the perspective and maintain it in the days to come. The translation into English was done by the late Syed Asadullah, a member of the Institute and the translator of the *Gita and the Quran* by Pandit Sunder Lal, another work issued by the Institute.

MIR VALIUDDIN

India in the Commonwealth: A Political and Constitutional Survey. (Asia Book Centre, Delhi. 70 pp. 1959. Rs. 3.00; 5 *s.*; $1.00)

In this tract of seventy pages, the author has made an attempt to explain historically that the sovereign position of India is not impaired in any way by membership in the Commonwealth of Nations. The Commonwealth of Nations is a novel experiment, multi-racial and multi-lingual, holding together communities of diverse cultures and civilizations, with common institutions and old associations to strengthen it as well as racial strife and ideological conflicts menacing to break it.

It is neither a super-state [concludes the author] nor an organization known to International Law nor is it a Federation, nor even a Confederation. It is a free association of free nations, a political arrangement unknown to [the] past, holding a great promise for the future.

The basic stuff of this organism is practical co-operation and mutual aid. The Crown has served in its history and evolution as the symbol of commonwealth unity. But the allegiance of India to the Crown would have involved at least a theoretical subordination to something external to India. To obviate this difficulty, a Declaration of the Commonwealth Prime Ministers suggested her acceptance of the King as the symbolic Head of the Commonwealth.

There should be some real moral and spiritual purpose uniting the Commonwealth, and not merely arrangement for mutual convenience, devoid of any

spiritual content. One feels that the author could have developed the subject further along this line.

This book exhibits throughout a scientific training in investigation and an impartial statement of the case for India's place in the Commonwealth of Nations. The expression of thought is vigorous, although there is in general a far higher proportion of confident statement than of argument. The author is obviously interested, above all things, in the Commonwealth of Nations.

M. V. KRISHNA RAO

Bhalan: Ek Adhyayan. By KESHAVARAM K. SHASTRI. Gujarati. (Maharaja Sayajirao University, Baroda. 186 pp. 1958. Rs. 4.75)

Professor Keshavaram K. Shastri is a well-known scholar in the field of research in the lives and times of poets of Old Gujarati. He has published much valuable work dealing with this subject. The present volume is an important addition.

Bhalan, a poet who is supposed to have written during the sixteenth century, is a well-known name in the early Gujarati literature. He is said to be the initiator of the *Akhyana* type of poetry in Gujarati, which found its best exponent in the great poet Premanand. Bhalan has also recreated in Gujarati verse the great Sanskrit poem in prose — Bana's *Kadambari.* The work in Gujarati is so full of beauty of its own that it can rightly be called a re-creation rather than an abridged translation or adaptation. From his works he appears to have been a great devotee of Rama, a great Sanskrit scholar and a fascinating personality.

The lives of these old poets, their exact dates and many other things connected with them are often enveloped in obscurity. There is no reliable record dealing historically with all these events. It is difficult, therefore, to try to determine their time and the events of their lives with anything like a certainty. There is much speculation involved and scholars have at times helped to make confusion worse confounded with speculations based on half-ascertained facts.

It speaks much, therefore, for the industry, insight and scholarly ability of Professor Shastri that he has tried successfully to establish a chronology of the life, time and work of this great Gujarati poet. He has once and for all given conclusive proof about the creative period of Bhalan's life, and proposed a tenable sequence to his various works. One may have his own opinion about the poetical value of Bhalan, and that opinion may be a little different from Professor Shastri's but that does not take away from the value of the scholarly attempt made here. The Maharaja Sayajirao University of Baroda deserves the thanks of all students for bringing out this useful volume.

GULABDAS BROKER

The Great Idol of Tiahuanaco: An Interpretation in the Light of the Hoerbiger Theory of the Satellites of the Glyphs Carved on its Surface. By H. S. BELLAMY and P. ALLAN. (Faber and Faber, London. 192 pp. Illustrated. 1959. 36*s.*)

The Great Idol was excavated in Bolivia in 1932 by the archæologists Bennett and Phillips acting for the American Museum of Natural History. It represents Pachamama, the Earth Mother. Although it is 24 feet 4 inches high and weighs about 20 tons, it was cut from a single piece of red sandstone. It was so carefully cleaned and

its friable surface so skilfully treated by Professor Posnansky on the site, that the details of over 1,000 hieroglyphs engraved on it remained largely intact and were able to be photographed. After studying these symbols, Posnansky came to the conclusion that the idol was approximately 17,000 years old.

In 1913, Hoerbiger, a Viennese mining engineer, published his Cosmic Ice theory. According to this, space is filled with rarefied hydrogen which offers sufficient resistance to planets and moons to cause them to gradually approach the central body. Occasionally small planets on their inward journey get captured by larger ones and become moons, which gradually approach their planet. When the moon previous to our present one got near enough to the Earth it disintegrated, causing terrible cataclysms of which the racial memory is preserved in myths. Similar cataclysms attended the capture of our present moon some 12,000 years ago.

It is on the basis of this theory that H. S. Bellamy and P. Allan have attempted to interpret the hieroglyphs on the idol. According to their reading, the symbols show that when the idol was engraved the moon previous to our present one made 419 revolutions in a year of just under 288 days.

If one accepts Hoerbiger's theory, their interpretation is tenable, but if, as astronomers do, one rejects the theory then one must consider that the authors have failed to make out their case.

C. A. WINYARD

A LETTER FROM LONDON

London, July 27, 1959

THERE has been a very remarkable happening in London in the past few weeks. A German named Podola was arrested as the murderer of Detective Police Sergeant Purdy. After seven or eight hours' interrogation at the Chelsea Police Station, he was removed to St. Stephen's Hospital, and it was announced that he had been taken there for observation about his mental condition, but such a procedure should have followed his production before a magistrate. Soon the public learnt that he was being treated there for bodily injuries, and very dark suspicions filled the minds of the public that he had been beaten by the police after his arrest.

There is one thing that the British people thoroughly understand. That is the right of *Habeas Corpus,* under which anyone arrested by the police must be placed before a magistrate and formally charged with an offence within twenty-four hours. The right of *Habeas Corpus* does not exist in France, where the police can arrest any one and keep him in custody for months without so much as informing him why he is being held.

But within a few days of the arrest of Podola a group of business men in the City instructed a solicitor to act on his behalf, although they knew nothing about the man, except that he is a German and that he is charged with the murder of a policeman. Now, these people certainly had no feeling against the police, and they undoubtedly share the feelings of every one else when a policeman loses his life in the performance of his duty.

The fact that Podola is a German made no difference to them. That is a very noteworthy thing. A nation only honours itself by such an exhibition of justice and fairness to former enemies. It may, however, be taken for granted that the business men were not

concerned with the question of Podola's racial origin. What they were concerned about was the principle. This is the land of precedent and tradition. Any violation of the right of *Habeas Corpus* could form a precedent to be followed by a further deviation.

If the public is critical of the use by the Police of their powers, they are also concerned to preserve the rights of the Police in the discharge of their duties. The wave of public indignation over the suspension of the Chief Constable of Nottingham by the Watch Committee of the Borough Council shows that the public appreciates the importance of preserving intact the powers of public officials. It is the Watch Committee of a Borough Council which supervises the Police. Every urban police force is an independent unit. But the Chief Constable is an autonomous functionary, and the Watch Committee have no right to question what he does or does not do. Captain Popkess, the Chief Constable, was suspended because he refused to disclose to the local Town Clerk or the Watch Committee certain information which Scotland Yard had been investigating. The members of the Watch Committee belong to the Labour Party and the suspension of the Chief Constable has given a good opportunity to the local Conservatives to discredit the Labour Party itself over *l'affaire* Popkess.

These two episodes — the cases of Podola and Captain Popkess — reveal the best side of British society, but simultaneously with them have come to light two matters which show that Colonialism is not dead yet, and that the policy of Conservative British Governments in regard to the Colonies is still the policy of trusting the man on the spot.

Not since the Hunter Commission's Report on the massacre in Jallianwala Baug, Amritsar, in 1919 has public opinion in this country been more excited over anything which has happened in a British territory overseas than it has been by the Devlin Report. The description of Nyasaland now as "a police state" has stung people sharply. So much has been said about police states in the Communist countries from Poland to the Peoples' Republic of China that the words have required no amplification to conjure up in the minds of the public a very dreadful state of affairs.

The Times began its leader, commenting on the Devlin Report, as follows:—

> The first thought that occurs on reading the 146 pages of the Devlin Report is whether there is any practical value in sending out to Africa commissions of this kind.

Certainly, no purpose is served so far as the effect it may produce upon a Conservative Government. Mr. Harold Macmillan and his colleagues unflinchingly support the Governor of Nyasaland in opposition to the Devlin Commission. The Government tabled a motion in the House of Commons, which, while accepting everything in the report that in any way extenuates the action taken by the Governor, wholly ignored or rejected the criticisms. That resolution was a mockery of the Commission of Inquiry. It showed that the Conservative Government of today is in no way different from any Conservative Government in the past two or three hundred years in handling colonial matters.

The attitude of the British Government over the disclosures of the killing of eleven Mau Mau detainees at the Hola Camp is exactly the same.

But here again there are some vestiges of British ideas of justice and decency manifesting themselves. Indeed, there is a public reaction against the events of March last at the Hola Camp and in Nyasaland — it is a remarkable coincidence that both tragedies occurred

on the same day — which has all the potentialities of becoming a very extensive and powerful movement. Very large numbers of people in all classes of the community have been revolted by the tragedies.

Some idea of the public reaction may be formed by the fact that the Government Stationery Office in London within a few days sold out the first edition of 5,000 copies of the Devlin Report and that a new edition had been ordered, and that the Sunday *Observer* devoted nine whole pages in a reduced paper (owing to the printing strike) to the publication of nearly one-third of the actual text of the report. *The Observer* roundly condemned the conduct of the Governor of Nyasaland, while *The Sunday Times*, as usual, supported the British Cabinet's support of the Governor of Nyasaland.

SUNDER KABADI

LEAVES FROM A PARIS DIARY

[**Shri Baldoon Dhingra** tells us this month of the appraisal of their own cultural characteristics by Negro intellectuals, and quotes some penetrating comments on cultural interchange. One of the most hopeful signs in our world is the active conscience of intellectuals towards the Negroes.—ED.]

I WELCOMED the opportunity of meeting several Negro writers who reside in Paris and have been bringing out a bimonthly journal known as *Présence Africaine*. Most of those I met — Shekh Anta Diop, Madame Diop and Jacques Rabemanjara in particular — have been educated in France and use the French language with skill and mastery. With the support of many French intellectuals — Jean-Paul Sartre and André Philip among them — a small group of Negro writers have, at the price of a thousand sacrifices, kept alive this journal for over twelve years.

Présence Africaine has organized two conferences of Negro artists and writers. The first was held in Paris in 1956 and the second in Rome in April 1959. The first conference dealt with the crisis of Negro culture and the second with cultural unity and solidarity. As a result the Society of African Culture has now come into existence.

I had a long talk with Rabemanjara, poet and patriot, a man of singular warmth and charm whose rich melodious speech proclaimed an orator. One thing, above all, preoccupies Rabemanjara's mind: that all cultural originalities should be within everyone's reach. For can the culture of the future be anything other than the quintessence of all cultures? Are we not always forgetting the contributions of other peoples — the tireless pursuit of what Rabemanjara calls "Fihavanana," which is a reminder to all human beings of the imperative moral obligation of regarding their neighbours, whatever their origin, as kinsmen and brothers, as partners in the exchange of gifts and ideas, as companions in conversation? Has not Negro culture enriched us by its art, sculpture, poetry, folk songs, spirituals, ballet and music? There is indeed something deeply touching and tender in this song of a Negro poet:—

> The ones, who did not invent gunpowder or the compass
> the ones who never learned to harness steam or electricity
> the ones who did not explore the seas or the sky
> but the ones without whom the earth would not be the earth
> the outcrop whose virtue grows as

earth abandons earth
the silo where all of earth that is most earth is preserved and ripened
my Negroness is not a stone, its deafness hurled against the clamour of the day
it plunges in the red flesh of the earth
it plunges in the ardent flesh of the sun
it pierces through the opaque overwhelming of its own patience
Hail to the ones who have never invented anything
to the ones who have never explored anything
to the ones who have never harnessed anything
but the ones who give themselves up, knowing the essence of all things
ignorant of the surface but knowing the movement of all things
careless to tame, yet playing out the world's game
the true eldest sons of the world
the fathomless bed of all the waters in the world
the spark of the world's sacred fire
flesh of the world's flesh, palpitating with the very movement of the world
Blood! blood! all our blood mowed by the male heart of the sun
we who know the womanhood of the moon, her body gleaming with oil,
the antelope and the star reconciled in exaltation
we whose survival makes its way from the seed-time of all green things.
Hail to the perfect circle of the world and ultimate concord.

I think the poet Leopold Sador Lenghor best interprets the Negro soul. What affects the Negro, he says, is not so much the appearance of an object as its reality, not so much its form as its meaning. Water moves him because it flows, fluid and blue; because it cleanses; above all, because it purifies. Emphasis is laid on the meaning, which is the signification of the real, no longer utilitarian, but moral and mystic, a symbol. The African Negro recognizes the world, not as the European does through the reproduction of the object, but visually through image and rhythm. Image and rhythm are the fundamental features of Negro style. The object signifies what it suggests and creates. To the Negro the elephant is strength; the spider, prudence; horns are the moon; and the moon, fertility. Every representation is an image, and the image is not an equation but a symbol, an ideograph. And rhythm is the architecture of the being, the eternal dynamism which gives him form, the system of waves he emits to others, the pure expression of vital force. It is the vibratory shock, the force which through the senses seizes the Negro at the very root of his being. Even in African paintings the sense of rhythm is particularly marked. It is not shown by light and shade effects; it is not arabesque as in classical European paintings. African Negroes paint in flat colours, without shadow effects. Rhythm is born of the repetition of a line, a colour, a figure, a geometric form, but, above all, from the colour contrast. As Senghor says:—

> The Negro does not realize what he thinks: he feels that he feels, he feels his existence, he feels himself; and because he feels the other, he is drawn towards the other, into the rhythm of the other, to be re-born in knowledge of the world.

Thus "the act of knowledge is an agreement of conciliation" with the world, the simultaneous consciousness and creation of the world in its indivisible unity. It is the urge of vital force which is expressed by the religious and social life of the African Negro, of which art and literature are the most effective instruments. And the poet Aimé Césaire makes this salutation: "Hail to the perfect circle of the world and ultimate concord!"

Ben Enwonwre, the Nigerian artist, says that the two-way traffic between African and Western cultures does not really exist; for, while the influence of African art on European æsthetic traditions has revitalized the decadent artforms, the influence of Western ideas, technology and education has not proved

the best means of keeping alive the native genius of the African peoples. Borrowing is good if it is counterbalanced by an inner state of mind which assimilates, so that both become one. Then, to use Hegel's words,

> the mechanical process becomes an interior process by which the individual takes possession of the object in such a way as to strip it of the separate identity, transform it into a means and impart to it the substance of his own personality.

A lack of integration results in a cultural mosaic so that cultural features are juxtaposed but not harmonized. Aimé Césarie's quotation from Nietzsche is most relevant:—

> Culture is above all a unity of artistic style in all the vital manifestations of a people. To know many things and to have learnt much are not an essential step towards culture nor a sign of culture and could go hand in hand with the opposite of culture, namely barbarism, which *implies a lack of style or a chaotic mixture of styles.*

Thus in colonial countries the harmonious synthesis of the indigenous culture has been destroyed and replaced by a heterogeneous mixture of features taken from different countries, jostling one another but not harmonizing. This becomes barbarism through cultural anarchy. Krocber, the American anthropologist, has put it well:—

> It is as though a rabbit could be grafted with the digestive organs of a sheep, the respiratory gills of a fish, the claws and teeth of a cat, a few tentacles of an octopus, a further assortment of foreign organs borrowed from other representatives of the animal kingdom, and could not only survive but reproduce itself and prosper. Organically, this is obviously an impossibility but in the realm of culture it is a very close approximation to what actually takes place.

Aimé Césaire believes that once the external obstacles have been overcome our particular cultures contain within them enough strength, enough vitality, enough regenerative power, to adapt themselves to the conditions of the modern world and that they will prove able to provide for all political, social, economic or cultural problems, valid and fundamental solutions because they are original. So he sings:—

> You know well
> all that I want
> is that universal hunger
> and universal thirst
> free at last, should be summoned
> to give from their secret recess
> the fruit of succulence.

As some members of the Conference regretted that women were not represented at the meeting, I cannot help quoting part of the message sent by a group of Negro women to the First Congress of Negro artists and writers:—

> A legend persists that the Negro woman is but a slave to her husband and children. A very slight knowledge of our society is enough to demonstrate the falsity of this assertion.
>
> The Negro woman assumes within the bosom of her family a moral leadership which it would be wrong to neglect at a time when the Negro world is making a revaluation of its culture.
>
> No one gathered here will deny the important part which the Negro woman has played in man's education. Can you cite a single Negro man of culture who has not in his writings exalted the Negro woman, the Mother?

BALDOON DHINGRA

ENDS AND SAYINGS

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

Dr. C. D. Deshmukh, Chairman of the University Grants Commission, reviewed the working of democracy in India since independence in the Sastri Memorial Lectures delivered in July under the auspices of the Madras University. Defining the Indian set-up as a liberal adaptation from the Western or parliamentary form of democracy, he dealt at great length with its dangers of the mechanization of the individual and the infusion of a materialistic outlook. He said (as reported in *The Hindu*):—

> Even in advanced countries, man in the mass, who wielded the power of the franchise, has necessarily a fairly low common denominator of culture, intelligence, education and mental concentration. The real microscopic minority of the intellectuals, *i.e.*, the cultured and educated who worried on account of others, are cold-shouldered and edged out in this traffic-jam of the selfish educated and ignorant proletariat, and the pampering of the worst instincts of the latter by the former lead to a steady deterioration of the decencies of life. In such an environment quality is sacrificed to quantity.

Against this degradation of the human being by the supremacy of the machine through the effects of industrialization, Mahatma Gandhi had warned the public more than once. Deploring the widespread neglect today of the ethical and spiritual elements in human nature and the inner longings arising therefrom, Dr. Deshmukh continued:—

> It is my belief that in the seats of power, no matter of whichever party, there is not enough intolerance or the necessary fanatical hatred of anything in the nature of a shoddy or corrupt practice and there is too ready a making of terms with evil for the sake of political expediency and saving face. But these unnoticed and unchecked erosions of the moral law do harm on a more rapid and extensive scale than is the case with erosion of land surfaces in the absence of conservation measures.

With legislators elected on the principle of one man, one vote, democracy has come into play, according to the lecturer, as a new force disrupting the socio-religious traditions of the country. The whole ethos of society has tended to move towards gentle dealing with transgressions of law, and there was positive encouragement to the shirking of hard and honest work, with labour laws putting a premium on added reward without added output. Dr. Deshmukh observed that while the administrative aspect of governance was important, the ethical aspect was vastly more important:—

> An uneasy public hears of nepotism, still very common, high-handedness, jerry-mandering, feathering of nests through progeny and a dozen other sins of commission and omission, and yet is helpless for lack of precise data, facts and figures, evidence and proof.

To remedy this state of affairs, which he described as one of the languishing of the moral law (quoting from the *Bhagavad-Gita*, IV. 7), Dr. Deshmukh concluded:—

> I believe that with our spiritual heritage, it would be possible for us to check the languishing of the moral order, the blunting of the edge of righteousness, so as to spare Providence the necessity of appearing on the scene. The lead in such an endeavour must be taken by the truly educated and enlightened and the discriminating among the society must join their forces in order to ensure that political power is wielded, not by the ill-educated or the self-seeker, but by the dedicated cultured and intellectual....
>
> It is only they that are entitled to receive the suffrage of the people, that can practise any effective form of trusteeship for the masses without either pandering to the citizen's baser instincts or crushing his individuality by physical violence or the subtler forms of the violence of unreason.

———————

No single factor has contributed so much recently to deterioration in Indian academic standards as the prevailing confusion over the medium of instruction in schools and colleges. Leading educationists have not failed to express grave concern over the disturbing trends in the field of education today. The failure to reach unanimity over the medium of instruction has resulted in a decline in the quality of instruction in English without compensating improvement in standards of teaching in the relevant Indian language or in the development of the language itself.

It is, therefore, cheering to note that the Madras Government has realized that if English must be taught, it must be taught properly, and accordingly decided, in collaboration with the British Council, to "institute a campaign for the improvement of the standard of English teaching in the schools." A press note issued by that Government states:—

> It has been accepted by Government that the efficiency of instruction in the study of English in the schools of the State should be improved and that all practicable measures should be undertaken for such improvement. This has been emphasized in the memorandum submitted by them to the Official Language Commission in discussing the question of medium of instruction and study of languages in educational institutions. Government have now decided to institute a campaign for the improvement of the standard of English teaching in the schools of the State. The scheme of the campaign which has been prepared and submitted by the Regional Representative of the British Council in Madras consists mainly of the running of in-service re-training courses for teachers of English in the schools of the State.

The scheme is elaborate and includes a follow-up course and the campaign is to be extended to the whole State in a phased programme. The Government deserves to be congratulated upon its decision to institute similar courses later for teachers of mathematics, science, social studies and Tamil — a welcome recognition that standards in these too have been declining sadly.

It has been admitted by all leading educationists that the truth of the matter regarding decline in standards is that what is essentially an academic issue is being treated as a question of national or parochial prestige. It is not necessary to deny the importance of language as a unifying force in a nation or region to recognize that the best available means for such unity in India is English. The increasingly inadequate knowledge of English both among the teachers and the taught is producing graduates whose equipment in the subjects of study is alarmingly meagre and it is hoped that the Madras Government's scheme will answer the badly felt need.

As the political, social and economic climate of every age has an influence on what is written, the writer is always faced with the question whether he should lend himself to the propagation of opinions on vital topical issues or write as his inner self dictates. Dr. S. Radhakrishnan, Vice-President of India, has rightly met the issue by calling on writers as literary artists to rise above petty frictions and develop cultural solidarity and fellowship in the world. Speaking at the opening of the 30th Congress of the P.E.N. at Frankfurt last month, he pointed out that the P.E.N. had done its utmost to dispel race, class and national hatred and to champion the ideal of one humanity living in peace in one world. He said (as reported in *The Hindu*):—

> We must learn to live as members of a single family or destroy ourselves. Each race, each creed, each nation regards itself as the chosen of God, as the elect of the future, as the educator of the human race. There is a self-righteousness which each of them feels about its culture, its pattern of life and, unconsciously if not consciously, uses its reason to save its emotions and develop an aggressive hostility to all who reject this pattern and who are committed to other values. Any

nation which sticks to this position and is unable to adjust itself to the realities of the new age has no chance of survival.

The unity of the world cannot rest on political issues, economic alliances and social factors. It can only be achieved by a sense of psychological coherence and a sense of world community in the people themselves. It is here that literature has a vital part to play in engendering this consciousness that we all belong to one human family. Pleading, therefore for a world literature, to strive towards which is the only way to build up great or worthy literature, Dr. Radhakrishnan concluded:—

Literature could only flourish in an atmosphere of freedom. This is a period when the free intelligence of man warns us to get out of the rut of historical attitudes and get adjusted to the new world with all its obligations. How soon we will get to our goal depends on each one of us.

Appropriately enough, Professor Theodor Heuss, the President of the Federal Republic, who opened the Congress, alluded to the importance of Frankfurt as the birthplace of Goethe, who symbolized in his life and writings the truth that the world of the spirit knows no barriers of race or frontier and who was the inventor of the term "world literature" — "which was now beginning to have its true meaning." He said:—

Today the Orient and the Western world can no longer be separated and the presence today of Sir Sarvepalli Radhakrishnan is the proof of that.

AN OLD MAN

You gaze upon the sunset without fear,
Knowing another dawn you may not see,
The past is like a novel almost ended
Wherein you played the central character,
The future is a story still untold,
Its action on a broader canvas set
Without restrictions as to time and place,
And all, like you, must solve its mystery.

HERBERT BLUEN

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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THE INNER MAN'S SUSTENANCE

...for after all is said and done, the purely bodily actions and functions are of far less importance than what a man *thinks* and *feels*, what desires he encourages in his mind, and allows to take root and grow there.
— H. P. BLAVATSKY

What a man eats or drinks matters little; it is the self-denial, the self-restraint behind it that matters. By all means practise as much restraint in the choice of the articles of your diet as you like. The restraint is commendable, even necessary, but it touches only the fringe of *ahimsa*.
— GANDHIJI

IN THE VEDANTIC CLASSIFICATION of man's principles, the physical body is known as *annamaya kosha*, literally, the "sheath consisting of food." The body is indeed made up and sustained by the food which we eat. Deprived of nourishment, it weakens and of starvation dies. The food problem is thus one of physical survival.

When a nation is threatened by famine it faces a crisis which calls for the exercise of disinterested, intelligent and co-ordinated effort. When wholesome food becomes scarce, hungry people become desperate and will eat almost anything. Abnormal situations bring about peculiar and extreme consequences.

But what about indiscriminate feeding of the body in times of plenty?

Although dietetics is today a science and much informative and useful literarure is available on the principles of a balanced diet, many continue to eat indiscriminately, driven by wrong habits, the cause of which is often psychological. Even physiological cravings are rooted in psychic tendencies. In the *Bhagavad-Gita* Sri Krishna refers to three kinds of food on the basis of the three *gunas* or qualities of *sattva, rajas* and *tamas*, clearly showing that men like one or another kind of food because of their psy-

chic disposition and mental make-up. Diet for the body necessarily involves a psychological factor, and we should understand by a balanced diet not only the proportionate quantity of protein, minerals, vitamins, carbohydrates and fat, but the balance of the inner man, which alone will stimulate a wholesome appetite for natural and nourishing foods. As set forth in the *Bhagavad-Gita,* only those in whom the dark quality of *tamas* or indifference prevails will be attracted to food which is rotting or impure.

The body cannot be wrongly fed without almost immediate effects which involve discomfort, pain and disease. And so even the most careless or greedy among men will hesitate to gorge themselves or to indulge in injurious and poisonous foods. But man is enveloped in several sheaths and the sheath of food, sustained by the food given to the body, is only the external envelop. Within that outward body lie hidden the inner sheaths of man, more important because closer to him. But how many are aware of these inner *koshas?* How many know the dietetics or the science of nutrition of those inner bodies? When Sri Krishna refers in the fifteenth chapter of the *Bhagavad-Gita* to the four kinds of food, commentators interpret the statement as a reference to four different types of physical food, but these may well be symbolic of the other kinds of food which nourish and sustain the inner sheaths. The four kinds of food may well be a reference to physical, psychic, mental and spiritual nourishment.

However indiscriminate many may be in feeding the body, excesses and abuses in feeding the psychic and mental natures are far more prevalent, and few there be who know even the elements of the science of mental diet. No sane person would voluntarily pick up the contents of a garbage pail to feed the body, yet that same person goes to the gutter, metaphorically speaking, to pick up food for his psycho-mental nature! And careful parents who give their children only clean and wholesome food to nourish their physical bodies provide for or allow their children rotting and poisonous food for their minds and their emotions!

Long before the age of "horror comics" Plato warned parents of the danger of feeding young minds with wrong thoughts. He says in his *Republic*:—

> Shall we just carelessly allow children to hear any casual tales which may be devised by casual persons, and to receive into their minds ideas the very opposite of those which we should wish them to have when they are grown up?

Young children are most impressionable to what they see and hear. They are like tender flowers requiring gentle and loving care, and it is wicked to expose them to the violence and the poison of bad literature, ugly comics, violent films and television shows, etc.

One reason for this criminal negligence is the materialism of our present civilization. Steeped in gross and brutal materialism, we attach greater importance to the physical, that which is perceptible to our senses, and undervalue or altogether deny the importance of the inner. To most people the only real world is the objective; that which is subjective is looked upon as nebulous and unreal. Thus because we see and feel the ill-effects of over-eating or under-eating, of a wrong diet, of indulgence in undesirable food or drink, we accept the principle involved and endeavour to exercise some care and restraint in matters of physical diet. What happens in our consciousness when we indulge in wrong food for the inner sheaths is subjective: it cannot be seen or felt *via* the sensorium; and so we think we can ignore it. In their folly, people deny it altogether, and many there are who would argue: "What I think concerns only myself. What does it matter what I read? Am I not an adult free to read anything at all?" We have yet to learn the supremacy of the inner man over the outer case or body. Far more harm can come to man through a wrong mental diet than through indiscriminate eating. And the food for the mind includes what we think and feel, as also what we read and what we talk about.

Certain types of reading are veritable poisons to the inner man. They inflame his passions, pervert his thinking and pollute his consciousness in most subtle and insidious ways. Nay, more: thoughts once generated have wings and travel into space carrying far their intrinsic quality, whether good or evil. Let us by all means learn to take proper care of our bodies and of the bodies of our children, but let us not overlook that more important still is the care of our minds and our psychic natures.

The inner man is made up of thoughts. His closest environment is his mind and its clothing. We live in our thoughts and are always in the company of the pictures we have hung on the walls of our mind. If we have fed our minds on thoughts of evil and of violence, corresponding impressions have been stored in our minds, and, if allowed to take root there, they become corroding forces, undermining our mental health and polluting the mental climate about and around us. How many wicked deeds and crimes could be traced to these invisible picture-galleries in the minds of men and women who have indulged in injurious food for the inner man!

But let us take comfort in the knowledge that we can choose the right food for the inner sheaths and thus clothe our minds in radiant garments of purity and nobility. Let us guard our inner selves from undesirable influences and endeavour to people our current in space with bright and loving thoughts that will spread their beneficent quality far and near.

NAMRATĀ

THE CHALLENGE OF BUDDHISM TODAY

[**Professor Howard L. Parsons** has taught philosophy at several universities in the U.S.A. and is at present Associate Professor in the Department of Philosophy and Religion in Coe College, Iowa, U.S.A. In this article he shows most ably the abiding values of Buddhism and traces their application to the many problems we are facing. The remedy lies with man. We can conquer all our problems if we but face our responsibility, if we succeed in feeling ourselves "responsible for the universe."
—ED.]

IT HAS BEEN over 2,500 years since Gautama Buddha received his illumination. Because of the long survival of his gospel alone it behoves us to consider it with care. More than that, it has induced a wide-spread comfort and fortitude in millions of its followers. A religion of clear-eyed enlightenment, "infinite compassion" and moral courage, it was, in the domain of religion, an independent and intelligent struggle with man's predicament. Beginning as a subtle analysis of that predicament, it grew into a great movement aiming at world-loyalty. It has displayed insight and intrepidity in coping with the universal human problems of suffering and liberation. It is doubtful if, after certain moral issues have been considered in Buddhism, much more is left over to be said.

Let me suggest three perspectives of Buddhism which appear to be of abiding value for man, which seem confirmed by the findings of modern science and which speak peculiarly to our predicament today.

I

The first perspective which Buddhism presents to us has to do with *restlessness*. As a fact of life, this need not, at the start, be taken in any valuative sense. It is simply put forward as a characteristic of existence—not just our existence, bodily and mental, but the existence of all things. Max Born's book, *The Restless Universe*, expresses the idea. Nothing stands still; nothing rests; all things come into being and pass away. "Decay is inherent in all compound things." If we do not flinch from existence, this is what we find: flux that we cannot flee. Modern natural science from Bruno to Einstein has seen this, and its "laws" pertain to the relations of such changes. One law that underlies all such laws is the law of cause and effect—called *Karma* in Buddhism and interpreted by it as having moral import.

The fact of flux is psychic as well as cosmic, physical and biological. Man is an indeterminate creature. He is not born with a fixed identity, nor

can he achieve one; whatever he does, glorious or inglorious, is in time undone. It too passes away. Man is a wanderer, like the stars; he is for ever being made and re-made. Old and new psychologies have observed this.

Flux therefore has its moral side.

First, no value is permanent. Every good should be labelled "perishable." Finalities are eventually finished; negations are negated; what pretends to be eternal is only a mummy's mask for what is temporal and mortal. Fixities become fictions. Absolutes become obsolete. Every end turns out to be another means. All authorities crumble like long-buried parchment lifted into the open air; all icons tumble into the abyss; scriptures, priests, rituals, gods; philosophies and wisdoms; family, friends, society, the world, and all other needless reeds on which we lean. We are reeds too, which today are and tomorrow are cast into the fire of the great world-furnace. This means, morally, that we are thrown back upon ourselves, where we are, in change.

But not quite. For the restlessness of the world means also that we are moving out from where we are to where we are not. We are thrown out of ourselves. We are thrown up against others. We are flowing and mixing with the world, willy-nilly. Each self is alone, sheared away from all props and foundations; at the same time each self is torn out of itself and is carried into the current and vortex of others. (Hence the two great traditions of Buddhism, Hinayana and Mahayana.) The fact that the great flux of the world strips us of authorities and isolates us, places responsibility upon us, and nowhere else. The fact that we are involved with mankind and all creatures obligates us to compassion.

There is a second moral implication to be drawn from the notion of a universe that for ever flows. That is the moral error of fixation. If it is mistaken to see anything as permanently real, then it is immoral to regard anything as permanently valuable. Yet in the desperation of our deep needs and our insecurities, this is our recurring temptation. We desire to deify some thing, person, institution, idea or doctrine, that we might be delivered from the anxiety of our indefinite condition. (This is what is meant by saying in Buddhism that "desire"—this kind of distorted desire—is the root of evil.) We want identity, and seek it by identification with something that seems worthy of worship and surrender; food, drink, clothes, home, kin, job, objects of sex, property, prestige, power, class, party, nation, religion, race. In doing so we inflict anxiety, disappointment, hostility, suffering and destruction upon ourselves and others. The world is filled with fetish-worshippers whose grasping natures

goad them to fix the world and others after their own graven images: others are nails to be driven, boards to be sawn, plaster to be smoothed, used, and thrown away, as they build their gilded temples to their little tin gods—themselves. This can be done—but not for ever. The creatures of the world are changing and belong to themselves; and they defy fetters. As Rilke says:—

> Do not be troubled, God, though they say "mine"
> of all things that permit it patiently.
> They are like wind that lightly strokes the boughs
> and says, MY tree.

We and others suffer not merely because our blind impulse drives us to grasp and to clutch what cannot bring happiness, but because every action has its consequences, and possessiveness, being alien to the nature of the world, rebounds upon the possessor, possessing him and destroying him as well as others. Selfishness is always self-destructive; fixations accumulate systems around them which at last collapse upon themselves. This is true of a man's relation to himself: a portion of the personality will always, openly or unconsciously, rebel against a rigid character structure. This is true of our inter-personal relations: "each man kills the thing he loves" (if he loves possessively) and so will have none to give love to or receive love from. This is true of our international relations: if a nation (like the U.S.A.) seeks a credit balance in its favour in a world of have's and have-not's, its own goods will rot in its bins, its economy will languish and thrive temporarily only on a military basis, and other nations, otherwise ready for trade, will move away from it.

II

Change, and the law of change, with its moral implications, lead us to the Buddhist emphasis on *responsibility*. When the world is viewed as the work of blind Fate, or capricious Chance, or the inscrutable gods, morality is impossible. But when both our inner world of thoughts and intentions and the outer world of objects are seen as continuously changing—morality is not only possible but is required. If change is the nature of things, then man too can change, and he can take a hand in changing things and changing his self. To *be* himself, man must *become* himself, and do so by intelligently freeing his self from its bondage to habit and ignorance. To free himself from the habitual fixations which take hold of him and strangle him, man must act with seriousness and courage. He must, in the words of Zen, "go ahead." He must be responsive to his opportunity to be a free creature. This means employing his intelligence to understand and purge

himself of his suffering and its causes in his own ignorance and clinging to false, ephemeral values; renouncing his dependence upon these objects of misplaced devotion; and compassionately involving himself in the rescue of all suffering beings.

Buddhism is a religion of intense and unfanatical moral fervour. "Those who are in earnest do not die; those who are thoughtless are as if dead already." Buddhism does not exhort, missionize, threaten or lure. It does not say, "Grovel in your sin; adhere to this doctrine; blindly believe; have on this harness of myth, and this rein of ritual; submit and obey." It simply says, "Try; trust; persist. Work out your own salvation with diligence, and your own way with discipline. For as you think, so you shall act; and as you act, so you shall be."

Since we make ourselves we are responsible for and to ourselves. In a sense responsibility only arises when we realize that we do make ourselves, and then have thrust upon us the conscious choice of determining ourselves. A child or an animal is not irresponsible; it is simply ignorant, driven by *avidya*. But an adult person who has the use of reason, and deliberately (this is usually done unconsciously) turns away from its use, is irresponsible. Such a person will offer all but the true reasons for his behaviour and his character; he will blame heredity, defects of his body or organs, destiny, accidents, the social system, history, nature, acts of gods and devils, and the like. The case is the same with an imperialist, a landlord, an exploitative industrialist, a crooked politician, a corrupt priest, a tyrannical father—or any person who refuses to become concerned about basic human rights, which all come to the right of liberated fulfilment. Each will fix the responsibility everywhere but where it at last belongs: on himself. It belongs not on his empirical and created self, which is always partial and incomplete, but upon his creative self. That is the self which must be courageous and earnest in the face of change, uncertainty, deprivation, ambiguity and death. That is the self which must by an act of renunciation and resolve rise above the past selves and the constrictive force of individual *karma* and social influence. That is the self which must each moment become autonomous and free. That is the self which, sitting aloft like the bird in the Upanishad that watches its mate feed, must watch all empirical selves, and must say, "It is time now for you to take your flight, for the autumn is on us, and I must fly anew to the high mountains to build my nest for another and a sturdier brood."

Buddhism is not a soft religion. It is for the warriors of the world of thought and will. It is a call to permanent self-sacrifice in a world of change where the self must change; a call to resoluteness in a world of

dissolution: a call to persistence in a world that does not persist; a call to integrity in a world of momentariness. Buddhism levels; it demands of every man that he do his utmost to save himself; and in its description of man and his task, and the hope it holds out, it is radically democratic. It places man's destiny, individual and collective, squarely on his own shoulders, and it expresses faith in his success.

III

Buddhism's third perspective of value is its attitude of *relatedness*. Buddhism has been criticized for its preoccupation with suffering, but its sense of suffering is an aspect of its deeper attitude, its fellow feeling. If no "ego" is fixed, then those trains of states which we call our "selves" cannot stand over against one another. They must be involved with one another in one way or another. An ego is what is carved out of a complex of experiences—something asserted against its world of "others." An ego is the thread of experiences (broken, and of various colours) wrapped around the spindle of desire. It survives because most of us persist in the illusion that it is real and valuable. To live as an ego is to see the world and others as means to our ends, materials for our needs and either threats or supports to our security systems. The ego is separative; it does not "get with" others but holds things "against" them, and it is compelled either to ignore them, exploit them or live as a parasite upon them.

To live without ego (as thus defined) is to live quite differently. It is to live with compassion. This is not possible if we think of ourselves as the centre of the universe. It is possible if we see ourselves for what we are: in the words of the junior Oliver Wendell Holmes, "not as that of a little god outside, but as that of a ganglion within." It is possible if we first renounce our own unrealistic, anxiety-ridden and power-impelled strivings and see ourselves as mortal and mutable, capable of "enjoyment without possession," and as creative conquerors of ignorance, habit and suffering. For if we see ourselves as such then we shall not be driven by the inner nature of our egoistic aims to negate the lives and values of others. We shall affirm them, because we can affirm our own. We shall affirm them as individuals who must by necessity suffer in their own way and may by freedom triumph in their own right. We shall gladly greet them at break of day as fellow seekers in the quest for the good life, for the knowledge of the briefness of our day will be all too poignantly upon us. "The world does not know that we must all come to an end here; but those who know it, their quarrels cease at once." And if our fellow travellers are apathetic toward themselves and the world, we might gently enjoin them to seek

and to save that which is lost, their own souls, by earnest and resolute thought and kindled awareness of the power and joy of life when it is poised, masterful and compassionate. And, if they are hostile, we shall remember that "hatred does not cease by hatred at any time; hatred ceases by love."

What is the message of Buddhism for our own time? What it has been for men of all time: that all things change; that men are caught up in this universal flux; that in our ignorance and fear we seek to escape change and dissolution by reason of the illusion of selfhood; that this illusion drives us to fix upon some idea or doctrine or special perspective or person or political or religious system; that because of *karma* we do incalculable harm to ourselves and others by such selfish, unrealistic fixations; that our salvation lies in enlightenment about our condition, our renunciation of our false gods, our responsibility, our moral courage to live creatively and our compassion.

"In general," says Gaston Berger, "there are now two groups of people in the world: those full of hope but living in poverty, and those enjoying prosperity but haunted by fear of the future." We are not free from want or free from fear. It can be said that man's problem is economic—economic in the broad, ecological sense. It has to do with his relations to himself, to others, and to the rest of the environment. There is a marvellous fitness in our biosphere—which in the West we are rendering unfit with selfish and irresponsible industrial, agrarian and atomic policies. Even for all its fitness, however, that environment, natural and social, will not change of its own accord to suit our needs. It must be changed by *man*. The next phase in evolution must spring from man's mind and his spirit: Huxley and Aurobindo agree on that. Alertness and courage are required. Social change, however much it may act back upon individuals, must be initiated and carried through by regenerate spirits. If "eternal vigilance is the price of liberty" is a sound principle in politics, it is so because it is the law of freedom for every person, where politics at last rests. Man's "right" to be free becomes meaningless unless he affirms and uses that right, and unless that right expresses itself as responsibility. Responsibility means responsiveness to the creative opportunity which defines one's self; it also means responsiveness to the self-determining agency of others—*i.e.*, consultation in matters touching our mutual interests and welfare, and freedom for each to participate in discussion, decision and action in matters affecting him.

Ultimately, the conquest of poverty, disease, ignorance, insecurity, fear, hatred and selfishness lies in our own hands and minds. We *can* conquer

these problems, and the needless suffering they bring. We can, if we can feel sympathetically, think honestly, communicate freely, control effectively and persist diligently and earnestly, to the end of human fulfilment. We can, if we can feel ourselves (in the words of Simone de Beauvoir) "responsible for the universe." That is the message of Buddhism. That is the challenge of Buddhism today.

HOWARD L. PARSONS

INTERNATIONAL LAW: ITS EFFECTIVENESS

THE NEED for creating strong public opinion to help halt all nuclear tests was emphasized by Prime Minister Nehru recently while inaugurating the Indian Society of International Law in Delhi. Pointing out how nuclear tests and experiments in other means of mass killing that were being made in some parts of the world were a great danger to the entire humanity, he asked (*Hindu*, August 31st):—

> How far has any single country the right to throw out poisonous substance in the air? This was a question, he added, that came under the purview of International Law. While this question had been pending for a long time, big countries were indulging in nuclear tests through mutual fear and apprehension.

There is nothing new in the concept of international law as there is sufficient evidence to prove that belief in "natural law" transcending the particular laws of nations had existed for a long time in the ancient civilizations of India, Asia and other nations. What was wanting was only its effectiveness which has always depended on the extent to which individual nations considered themselves bound by it. Custom and belief may have been the original source of international law but treaties have provided for its immediate sanction. The Prime Minister referred in this connection to the role of the United Nations, which was trying to apply to the world problems some kind of international law, and deplored its inadequacy by remarking:—

> It is true, in practice, in the opinion of many, the United Nations is not able to apply its laws justly and equitably as it ought to, because groups of nations pull it in different directions. We see developments in which the United Nations is being somewhat bypassed by various types of regional pacts that are growing up. Doubts have arisen as to whether these regional pacts are in keeping with the scheme of the United Nations.

The difficulty has always arisen from the inadequacy, not of the law, but of the means for enforcing it. The means could certainly be strengthened as the Prime Minister pointed out through organizations like the Indian Society of International Law which he was inaugurating, which alone can build up an effective public opinion. As he rightly emphasized these questions were not purely theoretical but issues affecting the whole of humanity.

TRAGEDY AND SANSKRIT DRAMA

[IN THIS LONG ESSAY **Shri K. Viswanatham, M.A.,** a teacher of literature of many years' standing and at present Reader in English, Andhra University, Waltair, examines the concept of tragedy, and suggests that in an essential sense Sanskrit drama also possessed it. His essay is full of interest and steeped in literary reminiscence of both the Sanskrit and the Western writers whom he loves. This is the second and concluding part; the first appeared in our last issue.—ED.]

II

REGARDING the tragic hero's character thus, we may find an explanation for tragic delight, though it has defied poeticians in the East as well as the West. According to Aristotle, tragedy rouses pity and fear and effects the catharsis of those passions. Catharsis is said to be a medical metaphor, meaning purgation. It is a question of Greek scholarship, says F. L. Lucas dogmatically, to know that it means this, not something else. In its religious sense it means purification. Humphrey House points out that in its medical sense catharsis refers not only to quantitative evacuation but qualitative change in the body. Music effects catharsis (*Politics*, VIII. 7). In Aristotle's *Ethics*, II–IV, pity, fear, etc., it is stated, should be felt at the right times, with reference to the right objects, towards the right people, with the right motive and in the right way. In Chapter XIII Aristotle states that our pleasure when good triumphs and bad suffers is not tragic pleasure. Not any or every pleasure is tragic. Epic, for instance, has its own pleasure.

The central problem of æsthetics is said to lie in tragic pleasure. Catharsis is a Serbonian bog in which armies whole have sunk. About catharsis we are dazed by quotations quoted from quotations, commentaries commenting on commentaries, definitions defining definitions and explanations explained by explanators. The net result is that we are "distracted from distraction by distraction." How is it pain does not pain us? Many explanations suggest that pain by a magic formula changes into pleasure. Psychology, philosophy, æsthetics, Greek scholarship, psychoanalysis, *belles-lettres* interpretation, have all had a go at catharsis, only to resile like splintered lances from an Achillean shield.

Some of the *alankarikas* (Sanskrit æstheticians) have wrestled with the problem of tragic pleasure in their discussion of *Karuna Rasa* (Pathos) unavailingly. The authors of the *Natyadarpana* have the rare courage to admit: "Happiness and sorrow are the soul of *Rasa*." Madhusudana

Saraswati observes: "From all *Rasas* we experience equal pleasure." From the point of view of this discussion, the profoundest remark is made by Vishvanatha in his *Sahityadarpana*: *Tebhyaṣca surate dantāghātādibhya iva sukhameva jāyate.* Cleopatra's

> The stroke of death is as a lover's pinch
> That hurts and is desired

is a fine paraphrase of Vishvanatha. As in the lover's pinch, in tragedy there is pain, but the pain is desired. That is the secret of tragedy. One fire drives out another, one nail another, one value a lower value. Æsthetically, tragedy has no unhappy ending. This psychological truth is explained well in *The Tempest* (Act III, Sc. I):—

> There be some sports are painful and their labour
> Delight in them sets off: some kinds of baseness
> Are nobly undergone; and most poor matters
> Point to rich ends....

To use men after your own honour and dignity is Hamlet's way; to use them after their deserts is Polonius's. All tragic heroes and heroines are of Hamlet's tribe. How else can we explain Shakuntala's forgiving Dushyanta, the stricken and abandoned Sita's feeling for Rama, Jimutavahana's assuming the victim's red garment, Vasantasena's pardoning her would-be murderer? The catharsis of pity is that pity is found to be superfluous, because the tragic honour is felt to be above pity and beyond reward: it is unpriced. It is

> the star to every wandering bark
> Whose worth's unknown, although his height be taken.

The catharsis of fear is that fear is replaced by a strange exultation at the sight of honour sweeping every paltry time-worn mooring of consideration like a tidal bore and leaving wreck and ruin behind:—

> When we our betters see bearing our woes,
> We scarcely think our miseries our foes.

Aristotle's pity and fear condition men in the same way as *Vira* and *Śṛṅgāra* do. Pity properly exercised leads to sensitiveness and fear properly met leads to strength. Pity and fear debauched slip into insensitiveness and arrogance. Otherwise they engineer a union of opposites, the neighbourhood of the granite and the lily, breed those

> More than adamant stern, more tender too than a flower.

In the same way *Śṛṅgāra* makes us ductile; *Vira* makes us doughty.

Tragedy produces this union through "the establishment of associated reflexes." Death itself, writes Carrel, is desired when it is associated with some great adventure, with the beauty of sacrifice, with the illumination

of a soul immersed in God.

> That loving constraint the City endured, as a woman
> in desired ardent embraces.

As Lear says: "When the mind is free, the body is delicate." Otherwise the tempest in the tragic hero's mind keeps out the contentious storms without.

After so much of discussion and description the tragic can be defined as "expression of man's free will and of a loyalty, conscious or unconscious, to something beyond the rebuke of the ignorant present" (*Life and Art of Shakespeare*, p. 147). "Tragedy = *Arête*" is the formula of tragedy. A "tragic ending" is one of the marks of a tragedy; by itself it does not make a tragedy. A great classical scholar, Professor Bowra, notes:—

> Aristotle recognizes a kind of tragedy in which the change of fortune is from bad to good but he is not much interested in it and says elsewhere that in the perfect plot the change should be from happiness to misery. For him tragedy had already some of its modern associations, naturally enough, since he is partly responsible for them. In his concentration on plays which end unhappily he neglected a large part of Greek Tragedy. (*Sophoclean Tragedy*, p. 261)

Bhasa's *Urubhanga* is technically a tragedy, but *Śākuntala, Uttararāmacharita, Nāgānanda, Mṛcchakatika* are finer tragedies. Who can deny the expression "tragic" to Jimutavahana's sitting on the slab of death (*vadhyaśila*); to Rama's abandoning Sita though she is as dear to him as the ruddy drops that visit his heart; to the unquenchable loyalty of Rakshasa or Chandanadasa; to Shakuntala's chastening her youth into womanhood? How is it provocation does not provoke Sita or Shakuntala or Vasantasena or Charudatta? Bitterness does not touch them; affliction, in Perdita's words,

> May subdue the cheek
> But not take in the mind....

What outfaces disaster in the tragedies, writes Professor Peter Alexander in *A Shakespeare Primer*, may be just what in happier circumstances gives ordinary life its daily beauty and value. For all human passions are potentially tragic—love itself may break the heart though only those with hearts to break can know its joy.

The tragic hero, the tragic plot, the tragic delight, make up the tragedy —not the tragic ending by itself. In the perfect plot there are *peripety* and *anagnorisis*. *Peripety* is not reversal of fortune but reversal of intention or direction, the change from one state of things to its opposite, a boome-

rang effect, being hoist with one's own petard. *Anagnorisis* is Realization:—

On their blind sin came swift eyesight like a flame.

The *peripety* and *anagnorisis* should not only occur in the external events but in the mind of the hero. The violence of "come not between the dragon and his wrath" softens into the helpless discovery of "I think this lady to be my child, Cordelia." One of the finest illustrations of *peripety* is the Sanskrit fable of a mouse which gnawed into a basket with the hope of obtaining food but became food for a starving serpent who escaped through the hole. Realization is seen in the story of the man who killed his pet mongoose seeing the blood marks on the cradle, thinking that it had killed his child, only to realize that the mongoose had killed a cobra and saved his child. The third act of *Ratnavali* contains a series of *peripeties*. In the *Uttararāmacharita* Sita expresses a desire to see the forests and is abandoned in those forests. In *Nāgānandam* the red garments sent to Jimutavahana bring about a different state of things and Garuda, eating him, says: "He will quench today my desire to eat serpents." In a way not intended by him, his appetite is quenched. Rustum realizes too late that he has killed his son. Candaules in Herodotus prevails upon his friend to see the naked beauty of his wife and the Queen forces the friend either to kill her husband or to be executed. In *Don Quixote* there is the story of a friend importuning his intimate to make love to his wife by way of testing her chastity; the mock wooing leads to elopement. In the *Madhyamavyayoga* of Bhasa Ghatotkaca realizes that he has fought with his father. In *Philoctetes*, Neoptolemus who comes in league with Ulysses becomes the champion of Philoctetes and hater of Ulysses. The lover's hug of affection becomes a hug of death and we dig our grave with our teeth. We fall into the pit we dug for our enemy and the engineer of the brazen bull is roasted to death in it first. *Peripety* and *anagnorisis* postulate the keen relish of unexpectedness in men and events.

In a way Aristotle pleads for *Adbhuta Rasa*. In *The Importance of Being Earnest* the existence of a brother is a fake, but as Miss Prism relates the story there is a brother after all. In *Lady Windermere's Fan* Lord Windermere persuades his wife that Mrs. Erlynne is more sinned against than sinning; in the end the rôles are changed: Lady Windermere persuades Lord Windermere that Mrs. Erlynne is a good woman. In the *Pillars of Society* the pride of the town finds, surprisingly enough, strength to reveal how his life was built pompously on chicanery and untruth. Shylock's "A Daniel come to judgment" becomes true, but goes against him.

Samsthanaka's location of Charudatta's house to prevent Vasantasena from giving him the slip actually enables her to escape. When reversal and realization are hitched to great moral issues, matters of the greatest possible importance to human life, we have a tragedy—the tragedy of human error.

In the light of this discussion *Nāgānandam* must be considered among the finest of tragedies. Even the happy ending seems to illustrate *peripety*. A kingdom is given up, only to be recovered at the end; a life is sacrificed, only to be revived by a goddess; new garments intended for a bridegroom become a victim; Garuda's appetite is quenched once for all and he realizes the great sin in him and joy pullulates in the swarms of dead serpents; life is created under the ribs of death. Bhasa's *Urubhanga* has a tragic ending, no doubt. But it is a tragedy because of Duryodhana's magnificent character. He typifies *arête* even in the moment of death. His inability to get up in his father's presence is a second blow to him. In another birth, too, Gandhari should be his mother. His son is advised to serve the Pandavas; he cannot offer his lap to his son. The breaking of the thighs has changed him; that is the *peripety* and *anagnorisis*.

Sanskrit drama is amazingly like Shakespeare's romances of the final period. That resemblance is a tribute to its modernness. Not only are the tragic and the comic mixed in it, which is an astonishing technical advance on Greek drama, but at one leap it shows the artistic venture and experiment of a Shakespeare in *The Winter's Tale, Cymbeline,* etc. That these plays are not the nurslings of an aging Shakespeare is the recent critical revaluation. Lytton Strachey's picture of the Shakespeare of this period, a retired, bored Anglo-Indian, is dismissed with the indifference it deserves. In the romances, says Raleigh, the outlook on life is widened. The lily of romance grows out of the mire of tragedy. "Be cheerful, Sir" grows out of "Othello's occupation is gone." Shakespeare now sees the daily beauty, writes Professor Alexander (*Life and Art of Shakespeare,* p. 205), of an Imogen or a Perdita as a conquest of the world that reveals a power comparable to that in the tragic passions of an Antony or Coriolanus. Out of this strength comes the sweetness of the romances. Professor Sutherland tells us that the common-sense genius of Englishmen made them mix "funerals and hornpipes" because life is neither all misery nor all gaiety. The ineffable common sense of Shakespeare is shown in the final plays: the knocking at the gate comes flowing in on the violent silence of a tragedy. The tragic *arête* that takes up arms against a sea of troubles is the same *arête* that

pilots itself in the sea of prosperity. Quiller-Couch remarks about *The Tempest*:—

> What?—rather than *Othello* or *Lear*? Yes, as I can bravely imagine, yet can just imagine, a world in which the murder of Desdemona, the fate of Cordelia, will be considered curiously as brute happenings proper to a time outlived. And again, while I reverence the artist who in *Othello* or in *Lear* purges our passion, forcing us to weep for present human woe, *The Tempest* as I see it forces diviner tears. We feel we are greater than we know. So on the surge of our emotions, as on the surges ringing Prospero's island, is blown a spray, a mist...there rides in it a rainbow, and its colours are wisdom and charity with forgiveness, tender ruth for all men and women growing old and perennial trust in young love. (*Shakespeare's Workmanship*, p. 299)

Shakespeare's romances prove, as Sanskrit drama proves, that the daily charities and kindnesses and sweetnesses can be as heart-breaking as the tragic heroisms and resolutions and nobility. Peace hath her victories no less than those of war. In the tragedies rightly to be great is greatly to find quarrel in a straw when honour is at the stake; in the romances rightly to be great is greatly to love, as Perdita, Imogen and Miranda do. Forgiveness is the best part of revenge. Shakuntala, Jimutavahana, Sita, Rakshasa are shining examples that the quick business of daily life with its continual sacrifices and charities is of tragic grandeur. The tragedies are an assertion of individuality: the romances are a merging of individuality in the sweet give-and-take of life. To fight for honour is heroism; to be honourable because it is not possible to be otherwise is greater heroism. C. S. Lewis says very acutely that our noble "Fight the good fight" would have puzzled the ancients. The rarer action is in virtue rather than in vengeance. Technically and spiritually, tragedy has to develop into a romance—a romance which is three fourths tragic.

Sanskrit drama combines the tragedy and romance periods of Shakespeare into a single achievement. The *Karuna Rasa* is a recognition: *Sunt lachrimæ rerum*: the *Śanta Rasa* shows that there is nothing here for tears. In the final plays of Shakespeare what is lost is found; what is supposed to be dead is found to be alive; the storm is followed by music. There is the realization of self which is the crown of life—in Gonzalo's words,

> And all of us ourselves
> When no man was his own.

There is explicit statement of rebirth; the characters are twice-born. The rendings are closed by reconciliations; we are separated only to be re-

united; and we die into life. The best interpretation of the final plays is in the lines of Shakespeare's "Sonnet 119":—

> O benefit of ill! now I find true
> That better is by evil still made better;
> And ruined love, when it is built anew
> Grows fairer than at first, more strong, far greater.

People who do not favour tragedy say it is a partial view of life and leaves a bad taste in the mouth. The reward of virtue in a tragi-comedy is according to others a kind of shopkeeping with God; reward in a way lessens the impressiveness of sacrifice. According to Shaw it was the crucifixion that made Christianiy so popular. Aristotle points out that a play of poetic justice is comedic. Virtue rewarded does not tease us like virtue which is its own reward. Honour which consumes all timidities and "the impression of keen whips would wear as rubies" is ill seated in the lap of prosperity. Adversity seems to be the fittest region and haunt of virtue; we remember more the blow on our head than the garland round our neck. Happiness is a delusion. Suffering is real; it is obscure and dark and has the nature of infinity.

It is wrong to think so. Prosperity is a harder test of virtue. Adversity can strike the spark from ordinary nobility, but extraordinary nobility alone can accept the challenge of prosperity. To accept Dushyanta once again as if he had done no wrong, as on the day in the hermitage when she first surrendered her future to him, is a finer nobility in Shakuntala than crashing like an elephant through briars to honour. To say with Desdemona, "Commend me to my sweet lord," is finer heroism than Antigone's "Doing this it is good to die." It has been shown that earthly crowns do not taint the tragic heroes and heroines: kingship, happiness, etc., are to them trusts faithfully to be accounted for, duties to be nobly discharged, responsibilities not to be undertaken cavalierly.

For all the contempt heaped on poetic justice, it deserves a passing nod of approval. Poetic justice, said Lucas, is neither poetic nor just. But poetic justice which has challenged pedantry and injustice is poetically just and justly poetical. Poetic justice dissolves our suspicion of the reign of justice and maintains a new vision of life reborn. The revival of Jimutavahana strikes a reader of *Nāgānandam* not as anticlimax or bathos but as the inevitable culmination of what he did earlier. Upon such sacrifices the gods themselves throw incense.

The fingers of the powers above do tune
The harmony of this piece....

"I cannot be easily persuaded," said Dr. Johnson, "that the audience will not rise better pleased with the final triumph of persecuted virtue."

The foregoing pages have laboured the thesis that tragedy is the *arête* of strength. Romance is the *arête* of sweetness. The sweetness of the tragi-comedies is not a cloistered virtue but one that has wrestled with death and the scourges of life.

The tragedy is a blow for freedom, a championing of individuality, a flaming record of *arête*, a proud personal revaluation of life, man's unwearying, indomitable, quenchless bout with fate. It makes a divinity of man,

Still nursing the unconquerable hope,
Still clutching the inviolable shade.

There is this difference between Western tragedy and Sanskrit drama: in Sanskrit drama the hero, like Charudatta, outfrowns false fortune's frown in the conviction of following a great commanded good; the impressiveness of vast unyielding personal choice is sicklied over with *Dharma*; in the West it is the personal choice and an unwavering loyalty to it. The head is bloody but unbowed under the bludgeoning of fate. It has been shown already that the purgation of pity and fear is effected by *arête*. The hero is set sharply against the chorus. The chorus, as Professor Whitman has argued in his excellent study of Sophocles, is the voice of prudence. The Shakespearian tragedy, as sketched by Professor Peter Alexander in his *Hamlet: Father and Son*, is the record of a magnificent obsession. The Bradleyan approach to tragedy, fixed by the Hegelian, must be revised in the light of modern Greek scholarship. *Śṛṅgāra* in Sanskrit drama induces a snail-horn perception of beauty and *Vira* the strength of a ruler of lions.

Tragedy is not catastrophe, not *hamartia*, not the pain of birth. It is *arête*. Tragedy fills us with exultation. The tragic hero is applauded as Karna was greeted with the warriors' "lion-roar" when he cut away the armour he was born with from his body:—

Seeing Karna cut away himself, as it were,
All burst into lion-roars.

The death of the tragic hero makes the night moonless: *naṣṭachandreva śarvarī*.

It is better than a thousand ordinary lives. As Donne laments in *An Anatomy of the World* after the death of Elizabeth Drury, we have to say: "He is dead, he is dead....The world sighing through all her parts gives

signs of woe that all is lost." The hero is the salt of the earth, the high Pamir of nobility; he is the Phœnix that dies in a self-lighted pyre and is born. His death is a natural lustration; his life is a strange glow. We touch the heavens and shake hands with the gods themselves.

"Certainly virtue is like precious odours, most fragrant when they are incensed or crushed: for Prosperity doth best discover vice, but Adversity doth best discover virtue."

K. VISWANATHAN

THE MOUNTAIN TOPS

Many there are who dwell in the towns
And tramp the hard flint roads,
And sell and buy and ask not why.
They dwell in towns until they die,
And do not seek the high abodes
But look askance and greet with frowns
Those who dwell on the mountain tops,
Whose heads are in the clouds.

Some there are who dwell on the land,
Who toil from morn till night,
And though they know to dig and hoe
And how to reap the seed they sow,
And see the sun's red dazzling light,
They find it hard to understand
Those who dwell on the mountain tops,
Whose heads are in the clouds.

The few who dwell on the mountain tops
Care not for mundane things;
Silver and gold when all is told,
Differs not from the earthy mould
From which all sorrow springs.
The mountains feed them fairy crops;
For those who dwell on the mountain tops
Receive the food of the Gods.

SRAMANERA JIVAKA

RURAL EDUCATION IN AN AGE OF TECHNOLOGY

[**Mr. W. Kenneth Richmond** is Senior Lecturer in Education at the University of Glasgow. In this article he makes a plea for a re-examination of the rural way of life. The latter, he feels, has permanent values to offer. It should not be taken for granted that the invasion of the "rural" by the "urban" is normal or desirable. Could it not be symptomatic of disease rather than a sign of healthy progress? His thoughtful contribution has a valuable message for India, where the major portion of the population lives in her villages. — ED.]

A YEAR OR TWO AGO I wrote a little book called *The Rural School: Its Problems and Prospects*. Not surprisingly, it aroused no great interest and is now quietly remaindered. The truth is that while the problems of the rural school are recognized and receive sympathetic consideration from the authorities few people in Britain — or in the Western world as a whole for that matter — believe that it has any real "prospects." J. S. Mill's fear that "a general State education is a mere contrivance for moulding people to be exactly like one another"[1] may not have been realized, though some might say that the advent of "Admass" is proof that the fear was not altogether unwarranted, but there is no doubt that so far as educational *institutions* are concerned the effect of State control has been to secure an increasing measure of uniformity. As a result, in most Western countries everything possible is done to make the rural school match the urban school as regards aims, methods and curricula. Indeed, whenever the criticism is voiced that the rural school is suffering from neglect the assumption, almost invariably, is that any improvement must take the form of more up-to-date equipment so as to bring the school into line with the corresponding school in the town. Rarely, if ever, is any attempt made to defend rural values as existing in their own right, or to develop a distinctively rural idiom in education.

There are many reasons why this should be so. Tempting as it is to say that educational policy-making everywhere tends to be in the hands of men and women who are themselves essentially urban-minded, the real reasons lie deeper. It will be as well to admit at the outset that the word "rural" no longer possesses any clear-cut significance as applied to English people or English occupations. Except for an insignificant land-owning

[1] Essay "On Liberty" in *Utilitarianism, Liberty and Representative Government* (Everyman Edition), p. 161.

class and a minority of farm-workers, the English countryman is an all but extinct species. In most places the squire has gone, the blacksmith's shop is converted into a garage and the closely-knit community life of the village has been broken up. The homely crafts which once supplied the villagers' needs, making them largely self-supporting, have been run out of business by mass-production methods. Modern transport, in taking the country to the town, and *vice versa*, has shuffled the pieces on the board, so to speak, so that today it is hard to say where the Urban Districts end and the Rural Districts begin. Whereas in the old days the teacher in the village school could be tolerably sure that most, if not all, of his pupils would eventually earn their living on the land, his successor today must bear in mind the thousand and one destinies to which his pupils will be called. In these circumstances, inevitably, a rural idiom in education seems to have precious little survival value. Those who talk in terms of the "honest discipline of the soil" are derided as idle dreamers, back numbers who are out of keeping with the spirit of the age. The demand, we are told, is for more nuclear physicists, more electronic gadgeteers, more specialists in this, that and the other. Science and technology set the pace in the twentieth-century's rat-race, and those who wish to stand and stare will very soon find themselves left behind.

Yet it was the tortoise, not the hare, which won the race in the end, it may be remembered. There are two ways of looking at this industrial civilization of ours. The first, and much the more usual, is to regard the urbanizing process as both irreversible and desirable—the means by which civilized life, as we are pleased to call it, is constantly being improved. According to this view, thinks Professor Norbert Wiener,

> our nostalgia for the "simple life" antedates the success of the industrial revolution to which we have been subject, and must not blind us to the fact that we are not free to return to that pristine state. Our industrial progress has mortgaged our futures....Our fathers have tasted of the tree of knowledge, and even though the fruit is bitter in our mouths, the angel with the flaming sword stands behind us.[2]

Only greater and ever greater ingenuity, in other words, can save us: we must look forwards, not back. It is useless to pine for the crafts and cultures of yesteryear:—

> The best that a pick-and-shovel worker can do to make a living at the present time is to act as a sort of gleaner after the bulldozer. In all important respects, the man who has nothing but his physical power to

[2] *The Human Use of Human Beings*, pp. 56-57.

sell has nothing to sell which it is worth anyone's money to buy.[3]

New sources of power have produced a totally new situation in which a return to cottage industry is now possible, and it is in this direction, if any, that the rural areas can be said to have any real prospects. The rural way of life, in order to survive, must undergo a radical sea-change.

To the vast majority of people nowadays, it goes without saying, such an argument will seem incontrovertible. Opposed to it is the view which sees urban industrialism as an unnatural growth and one which sooner or later will need to be arrested. This view, far from presupposing that the forward march of human ingenuity is ever upward, draws a necessary distinction between "positive knowledge" (which is cumulative) and "existential knowledge" (which is certainly not cumulative). For this reason, moreover, it draws a similar distinction between "observed progress" which is mainly technical, and "believed progress" which is essentially moral and spiritual; and it insists that the intellectual and material advancement on which the modern world, and particularly the West, prides itself is at best superficial. It is, indeed, worse than superficial, for it has left us with a theory and practice of education which, for all its brilliant successes in training the mind, has left other attributes of the learner stunted or atrophied. Because of this we are all suffering from what Mannheim called a "disproportionate development of human faculties," a ribbon-development of the brain which distorts our outlook.

From this point of view the argument which holds that technological progress is both inevitable and right and that all's well with the world so long as it is maintained, is less easily defensible. By contrast, the spread of urban industrialism may be thought of as the spread of a disease in an otherwise healthy tissue; and by the same token, the size of the big city becomes the symptom, not of a healthy growth, but of a tumour which may prove fatal unless it is caught in time.

The trouble is that all our thinking is grounded on the belief that the kind of education on which any nation's welfare depends is, in the nature of things, in advance of that which the countryman's philosophy has always prized. Since the days of Greece and Rome the very adjective "rural" has been used in a slightly pejorative sense, synonymous almost with "boorish and backward." The townsman pins his faith on the pre-eminence of intellect, on his own cleverness. The countryman, for his part, acknowledges the primacy of the moral will. To the extent that we are prejudiced in favour of the first we shall, of course, be disposed to think

[3] *Ibid.*, p. 180.

that the one results in a higher level of culture than the other. But unless we forget that no culture can exist apart from a religion we shall not make the mistake of preferring the first to the second.

What has happened to the rural areas in Britain is not unlike the situation in those so-called underdeveloped countries whose way of life has been disturbed by the intrusions of modern European-type civilization. Granted, the comparison is not exact, but in each case what we have to do with is an encounter between a progressive, industrial-technological culture and one which may be characterized as unprogressive and passive. Little is known as yet about these encounters, but this much is certain: that any culture which imposes itself on another invariably suffers a dispersion. To borrow the metaphor used by Arnold Toynbee, it is as though a light ray were diffracted into its components by the resistance of a prism. Of the various culture rays some have a way of penetrating swiftly and deeply, while others make no apparent impression. Thus Western scientific and industrial techniques have found eager acceptance throughout the world, whereas Western politics, art and religion have, on the whole, been rejected. The danger is that, once it is detached from the whole culture of which it is a part and from which it derives its dynamism, the loose "ray" may be mischievous, upsetting the balance of the system into which it is newly injected. What happened in Japan, then, is rather like the process which has been taking place over a much longer period in the rural areas.

It is clear, however, that this penetrative power is not an attribute of particular culture "rays," but stems from the vitality of the culture as a whole. The fact that Western technology happens to be so influential does not mean that there is a kind of infra-red quality about it which Western politics, art and religion do not possess. If that were the case we should find it impossible to explain why, in a previous age, the Western world was itself wide open to the forces of Christianity. A more plausible explanation would be that science and technology enjoy their present *succès d'estime* because they represent the only side of our culture which remains vital.

Are we to conclude from this that Western culture, like a once radioactive substance which has reached the end, or very nearly the end, of the uranium-lead series, is exhausted? Unpopular as they are, theories of this sort are not to be discounted too easily. It is in this chastened frame of mind that we begin to sense that the rural way of life may, after all, have values which we need to relearn. At least, when we say that the village has been cut off from the mainstream of the nation's development for the past two hundred years, we might do worse than ask whether this devel-

opment has been entirely desirable. Maybe the village *is* a living fossil, but maybe for that reason alone it preserves something we can ill afford to lose. The question remains: Why is it that the countryman clings so stubbornly to customs and beliefs which are generally looked upon as outmoded? Is it not because he is aware that the urban culture pattern is trivial and evanescent, where his own is deeply significant and abiding?

One of the standing criticisms of education nowadays is that it is so preoccupied with techniques that it seems to have lost sight of any ultimate aim. The extent to which the original strata of Western civilization have been overlaid by the scientific and industrial revolutions can hardly be exaggerated; and while there is no denying the all-round rise in standards of living there is no questioning the loss of faith which has occurred. Without wishing to advocate a return to mediævalism, there is something to be said, surely, for the view that a re-examination of the rural way of life and its values has much to offer, if only because it confronts us with questions which otherwise we would gladly evade, and because, in doing so, our presuppositions about the continuous process which we call education are necessarily subjected to a more rigorous scrutiny.

W. KENNETH RICHMOND

YOU MAY drive out Nature with a pitchfork;
but she will ever return again.

— HORACE

YEATS AND HIS MODERN CRITICS

[**Dr. V. S. Seturaman** is a lecturer in English at Annamalai University in South India. His doctoral thesis was on *New Bearings in English Literary Criticism*. He has also contributed to the *Review of English Studies*.

In this essay, he deals interestingly with some suggestive and contemplative poems of Yeats. Our readers may be interested also in an article on "The Impact of Theosophy on the Poetry of W. B. Yeats," in THE ARYAN PATH, December 1955.—ED.]

IT IS NOT surprising that modern criticism does not care for the poet who wrote

> Had I the heavens' embroidered cloths[1]....

This is indeed sentimental and vague. But

> What shall I do with this absurdity
> O heart, O troubled heart—this caricature
> Decrepit age that has been tied to me
> As to a dog's tail....[2]

is certainly poetry; for to be poetic is to be dramatic, to be colloquial, to organize words and images in such a way as to make "realization of experience" possible—in short to be *metaphysical*.

So Mr. F. R. Leavis says of the poetry of this later phase that

> the verse, in its rhythm and diction recognizes the actual world, but holds against it an ideal of aristocratic fineness. It is idiomatic and has the run of free speech, being at the same time proud, bare and subtle. To pass from earlier verse to this is something like passing from Campion to Donne.[3]

L. C. Knights has something powerful and illuminating to say on "Sailing to Byzantium." The poem reveals to him "a reconciliation of opposite or discordant qualities as the source of its power" and he concludes by saying:—

> there is a steady recognition of what is now, for the poet, unattainable, but not only is Byzantium itself alive (for images of spontaneous movement and delight qualify the deliberately chosen *monuments* and *mosaic*), the theme of its meditation and its song is what is past, or passing, or to come

and the function of the "artifice of eternity" is to celebrate that living

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[1] YEATS: *Collected Poems*.

[2] *Ibid*.

[3] F. R. LEAVIS: *New Bearings in English Poetry* (Chatto and Windus, London, 1932). Reprinted in *Permanence of Yeats*, edited by J. HALL and MARTIN STEIMANN (Macmillan New York, 1950), p. 174.

world of the first stanza in which the stress falls equally on *dying* and *generation*.[4]

C. Brooks's examination of the texture of "Among School Children"[5] and "After Long Silence"[6] is yet another instance of the success of the new approach, namely, the method of local analysis.

The method, however, has its limitations; and in a poet like Yeats it sometimes even misleads. Donald Stauffer has shown in his admirable *The Golden Nightingale*[7] how the view that a poem is self-sustaining and explicable in its own words is not wholly helpful in the case of Yeats. Yeats has put his personality into his poems, and a study of them without a knowledge of his life is useless. To read Dr. Jeffares on Yeats's moods in the years 1916 and 1897[8] and then to go to "The Wild Swans at Coole" is to see the richness of certain lines especially the lines

Unwearied still *lover* by *lover*...
Companionable....[9]

More often it happens that the biography is the only clue to our understanding of the structure of the poem; and all our examination of the texture of the poem can only proceed upon this basic knowledge of the structure. V. Koch[10] says of "A Bronze Head" that by systematically following the sign-posts provided by the poem itself we shall discern a self-contained unit of experience. But one doubts whether the details given by Dr. Jeffares *about* the poem are not necessary to discover the "sign-posts" and see them as sign-posts.

Indeed Yeats is even more complex. He has put himself in his works; and this *himself* includes his "learning and beliefs," the philosophy of life he evolved for himself and the traditional language of symbols he used to communicate his vision of life. A neglect of the clues given by Yeats to his own poems and the attempt to dissociate his poetry from his beliefs have resulted in a very unsatisfactory interpretation of a very important lyric. John Wain,[11] for instance, says that the fifth stanza of the poem "Among School Children" broadly means:—

A man of sixty would hardly seem worth the trouble of bearing and

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[4] L. C. KNIGHTS: *Explorations* (Chatto and Windus, London. 1946), pp 182–3.

[5] CLEANTH BROOKS: *The Well-wrought Urn* (Dennis Dobson, London. 1949), pp. 163–77.

[6] CLEANTH BROOKS and R. PENN WARREN: *Understanding Poetry* (Henry Holt and Co., New York), pp. 116–21.

[7] D. STAUFFER: *The Golden Nightingale* (Macmillan, New York. 1949), pp. 64–70.

[8] A. N. JEFFARES: *Yeats: Man and Poet.*

[9] YEATS: *Collected Poems.*

[10] V. KOCH: *The Tragic Phase* (Routledge and Kegan Paul, London. 1955), pp. 79–87.

[11] JOHN WAIN: *Interpretations* (Routledge and Kegan Paul, London. 1955), pp. 194–210.

> bringing up, if he appeared before his mother at the moment of parturition. He then goes on to say that the detail is complicated. The young mother is in the midst of childbirth; she is being given an anæsthetic, but, since birth has to be at least intermittently conscious or it could not be performed, she is divided between consciousness and recollection (a marvellously exact use of the word). This is for her unmistakably an ordeal; she would escape if she could; it was the honey of generation, the pleasant activity of conceiving the child which let her in for this; it betrayed her.[12]

The refusal to take seriously Yeats's note to the phrase "honey of generation" has betrayed J. Wain into the generation of the above view. The words "that must sleep shriek...decide"[13] refer to the child and not to the mother. It is a matter of simple syntax. (It may be remembered here that Yeats abjured free syntax as he abjured free verse.) And in "honey of generation" we are up against the much detested "system" of Yeats. You either accept it and understand the stanza or you explain the stanza away as J. Wain has done. It is a reference to the doctrine of Plato as it was understood and made use of by Blake and Yeats. In Platonism, as F. A. C. Wilson has shown us,

> the soul has a prenatal existence in heaven after which it descends through a series of stages into the material world, acquiring during its descent the attributes of personality it will have in its future life...[14]

Once we understand the significance of the traditional language of symbols used by Yeats, we see what it is for the child to be "drugged," that is to be made to lose or to forget its state of purity.

The stanza is indeed crucial; for it prepares us for the comprehensive vision of life communicated in the last stanza.

The last stanza has offered difficulty to many critics; for according to them it is in excess of what is required for the particular experience described in the poem; namely, the old man among schoolchildren. They have taken it for granted that the primary theme of the poem is the antinomy of youth and old age and derivatively Beauty and Wisdom. It is true; but it is so closely related to the ever recurring problem in Yeats's poetry—the refusal on the part of Yeats to accept old age and death and his desperate attempt to reconcile flesh and blood with the spirit. Other poets have attempted the reconciliation; but in the process they gave up the body and escaped into the timeless. Eliot, for instance, speaks of the

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[12] *Ibid.*

[13] YEATS: *Collected Poems.*

[14] F. A. C. WILSON: *Yeats and Tradition* (Victor Gollancz, London, 1958), p. 210.

"still point in the turning world" or "the Rose garden"[15]. But Yeats would never consider this a solution. He was so much rooted in this earth, this world, that he felt that kind of escape was no good. The eternal moment must not only be here and now; it must also be a kind of ordered movement of this flesh and blood. He knew very well that the spirit in its descent (or its becoming) gets drugged (stanza 5) and impure. It forgets its innate purity and freedom, and yet Yeats would make this life immortal and pure and beautiful—an expression or becoming of the Divine principle.

Hence there are two movements in the poem. There is first the descent of the soul, its involvement or what Yeats would call "the man-soul getting trapped into the cradle of birth."[16] Then the ascent of the soul with its roots still here trying to live a kind of life Divine on earth. The only image that can adequately represent for him this ascent is the Tree which is a key symbol. It is the rooted blossomer: synthesizing life and spirit, life as the becoming of the spirit. Stanza 7 expresses the plain but bitter truth about life as it is organized at present. All human enterprise, all labour tends to destroy the body. Even acquisition of wisdom can be done only at the cost of beauty and youth. Stanza 8 presents a new view of life where all labour could be spontaneous blossoming or dancing, an organic expression of the spirit's harmony and freedom. Body is but the "becoming" of the spirit and labour is only "body swayed to music."

The image of the *dancer* reconciles another aspect of the same opposition, the opposition between stillness and movement. The reconciliation is done by the ordered movement of the dancer. Evidently the perfect pattern envisaged is equally removed from the "staring children" and the wise but old scarecrow. It is also removed from the nuns and mothers worshipping images; it is the growing tree; and the dancer from whom the dance cannot be dissociated.

A reading of the poetry on the printed page will no doubt yield something; but for a total appreciation one must have the total meaning and this needs not only an active poetic sensibility (which is born of an awareness of the poet's language of symbols) but also a knowledge of the poet's life and beliefs and a temporary suspension of disbelief in the beliefs of the poet. Yeats knew this and so perhaps he wrote: "my belief must go into

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[15] T. S. ELIOT: *Four Quartets.*

[16] HAROLD H. WATTS: *Hound and Quarry* (Routledge and Kegan Paul, London. 1953), p. 203.

what I write even if I estrange friends...."[17] The appreciation of Yeats's poetry is really the last reward of consummated scholarship.

V. S. SETURAMAN

THE CHILD'S CLAIMS

CRITICAL STUDIES have revealed that the seeds of many maladjustments in later childhood or adult life are sown in early childhood. A proper appreciation of the emotional and mental needs of children by parents and teachers will make all the difference between the happily adjusted child who grows up to be a normal adult useful to society and one who becomes increasingly maladjusted. Rightly, therefore, Shrimati Indira Gandhi, President of the Indian Council for Child Welfare, urged that child welfare should be an integrated part of the national welfare programme and not considered as an isolated item. She said that children were not a community by themselves but a part of one, and "their problems formed part of the problems of the nation." She was presiding over the General Annual Meeting of the Indian Council for Child Welfare in New Delhi recently.

A child has rights in and claims on its family, State and society. It is entitled to loving and affectionate care, the best that education and health services can offer and all opportunities for self-expression and vocational development. Unfortunately, child welfare remains a neglected cause in this country, the compelling reason being the general poverty of the masses, who cannot properly look after their children. Shrimati Gandhi, therefore, according to a report in *The Hindustan Times* (New Delhi), stressed the need

> for a comprehensive survey of the child welfare services in the country and said that universities and schools of social work could help the Government in this task by correlating their subjects for thesis and research so that these problems could be studied. As the State would not be in a position to undertake all these surveyed services, the non-official and voluntary bodies and social workers could become co-partners with the Government in this task. She said that the Government should help voluntary agencies for child welfare.

There is great need to plan child-welfare projects, taking the family as the basic unit. Such projects must lay equal stress upon the preventive and the curative aspects of welfare services.

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[17] *The Letters of W. B. Yeats.* Edited by ALLAN WADE (Rupert Hart-Davis, London 1954), p. 911.

GRASS-ROOT SAGA

[WE are glad to publish this short sequence of meaningful poems by **Mrs. Dorothy Ellin Flax,** of Cincinnati, Ohio, U.S.A. Of their central conception she writes :—

"Grass-Root," as used in the title, is not restricted to its narrow political association, but meant to symbolize any great movement which is carried forward by the common people.

Few are capable of the passionate devotion to an abstract ideal which deeply human leadership inspires. So the God of the Christians thought it necessary to embody His creed in human form — to sacrifice the mortal symbol of His immortal son. So Gandhi, through forbearance and self-denial, moved his great nation to freedom and world leadership in the quest for peace at all levels.

It is through the sensitized awareness of such personalities as these, and a surrender to the ideals they embody, that all great movements — whether religious or political — are fruited with enduring life.

— ED.]

I. BEYOND RECALL

I, who was arrogant and too cocksure,
Never had known humility before —
Nothing, it seemed, could penetrate a core
Of crusted ego no one could endure —
Until you came to melt away the mure
By simply being. Now I glimpsed a store
Of gracious human traits which stirred me more
Than all your storied feats — the first to lure
My transient heart. Then, all at once I felt
The downsurge of this strange humility
And, in a flash of insight, I lost all
My buttressed vanities as my heart knelt
Before the splendour of simplicity,
And so I lost myself beyond recall.

II. ON THE BRIGHT EDGE

If I could hold one moment in my hand
To savour now and through eternity,
The one I'd choose you'd scarcely understand —
Only the fringe of it belongs to me.
In the spring sunlight with a lifelong friend
You stood when I chanced by, and there found you
Deep in remembrances whose cherished end
Misted your telling eyes with tender dew.
Measureless depths of tenderness so strong
Welled up into your face, I was swept along

On the bright edge of that resistless tide,
Fathomless as the ocean and as wide,
And how I yearned to share the smallest part
Of the vast bounty of that bounteous heart!

III. AND ALL THAT MOVE BETWEEN

I like to think of you in quiet among
Those you love best, and who must love you well,
Tranquilly sheltered from the turbulent throng—
Relaxed, with only simple things to tell—
No need to spend yourself to cast a spell,
As you do over multitudes, but, strong
In rectitude and tenderness, compel
The like from those you move and dwell among.

I cannot chart the way it came to be,
But this concern transcends all else with me—
That seas and stars, and all that move between,
Leave you clear ecstasy and still serene
While you continue unaware of me
For this brief moment of eternity.

IV. THE FULL TOTAL

I have become as nothing to myself —
You — the full total of my every thought —
With clear fresh meaning my whole being... fraught;
All that preceded you lies on a shelf
Discarded — along with my discarded self —
In the live rapids of your mind I'm caught,
And there I find all I have ever sought,
So, yielding it, I grow beyond myself.

I do not need to keep you at my side
To feel your vital presence hour on hour —
Your leaping mind's so luminous a guide
I draw from it a constant flow of power.

So may all men — living your living word —
Stride forth to freedom and a live accord.

DOROTHY ELLIN FLAX

NEW BOOKS AND OLD

A COMPARISON OF RELIGIONS*

THIS VOLUME is an expansion of lectures delivered in 1957 before the University College of Wales, Aberystwyth, by Dr. Zaehner, Spalding Professor of Eastern Religions and Ethics at Oxford. For a serious study in comparative religion, the title at first sight sounds somewhat casual; but the learned author is drawing on the passage in the *Epistle to the Hebrews* wherein St. Paul declares that it is God alone "who at sundry times and in divers manners spake in times past to the fathers and the prophets." The learned author brings in a wealth of erudition to bear on the words "divers manners," and tries to show how they have a relevancy and application far beyond what St. Paul could have imagined.

The first lecture examines some basic considerations. The next two deal with the Indian contribution; the fourth covers the "Prophets Outside Israel," Zoroaster and Muhammad. The last, which bears the significant caption "Consummatum Est," affirms the author's conviction that Christianity is the culmination of all religions, all the rest being merely *preparatio evangelica*. There is also an Appendix on the Qur'anic conception of the mission and nature of Jesus Christ. Altogether, the book is concisely described by the publishers as a "challenging piece of Christian apologetics." That is its merit as well as its limitation.

The author concedes "that very few Christian writers on comparative religion seem really to understand what the Indian religions are about." He cites the instance of the Neo-Calvinist Dr. Hendrik Kraemer who hauls the non-Christian religions before the judgment-seat of "Biblical realism" and finds them guilty of the sin of Lucifer. Yet he paradoxically agrees that Dr. Kraemer's analysis of Oriental mysticism is essentially correct. It is thus seen that the standpoint of these two scholars is practically identical, however different their modes of presentation. The position, which appears to Dr. Zaehner as enigmatic, is set out by him in the introductory chapter, and he proceeds with engaging diffidence: "In the following chapters perhaps we shall stumble on an answer, or perhaps we shall not."

But despite this apparent hesitancy, the author is in no doubt as to the final answer. This is how he concludes:—

> Christianity, then, does fulfil both the mystical tradition of India as finally expressed in the *Bhagavad-Gita* and the Bodhisattva doctrine, and the hopes of Zoroaster, the Prophet of ancient Iran. In Christ the two streams meet and are harmonized and reconciled as they are nowhere else: for Christ fulfils both the law and the prophets in Israel and the "gospel according to the Gentiles" as it was preached in India and Iran.

It is difficult to resist the impression that this is not so much a reasoned conclusion as the very premise from which the learned author starts. But that need not detract from the value of the book. An avowed bias is always preferable to one hidden under a cloak of specious objectivity. Dr. Zaehner's presentation of the Indian religions is

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* *At Snndry Times: An Essay in the Comparison of Religions.* By R.C. ZAEHNER, (Faber and Faber, London. 230 pp. 1958. 21s.) Received through the courtesy of the British Council, London.

remarkably sympathetic, although his greater affinity with the Semitic religions is natural. A special feature of the exposition is the use made of modern psychology, and of non-religious experience, *e.g.*, that of Proust, for obtaining an insight into the nature of religious experience. This is a book which will primarily help Christian readers to gain a congenial perspective of the non-Christian religions. That is obviously its purpose. But its contents are such as cannot fail to interest and profit the followers of other faiths also.

K. GURU DUTT

The Building of the Home. By B. P. WADIA (The Indian Institute of World Culture, Bangalore. 56 pp. 1959. Re. 1.00)

The building of the home is the subject of this book. There are well-written chapters on: "The Grihastha Ashrama," "The Status of Woman," "The Great Invisible," "The Light and Dark Side of Nature," "Little Things and Little Lives," "The Food of the Body," "Order Is a Lovely Thing," "House Warming" and "A Note on House Warming."

The late Shri Wadia was internationally known as a devoted and profound student and promulgator of the philosophy of Theosophy. It is, therefore, natural for him to approach this subject of the home and family life from the Theosophical point of view. The beauty of the approach is that it appeals to all those who have open minds and pure hearts.

Many of us fail to realize the true meaning of "home." A house is not a home. A house becomes a home when, as Shri Wadia says, it is the centre

> from which influences radiate giving dignity and grace to life, exemplifying filial piety, marital fidelity and parental protection.

Such a home is built by understanding and love. Love is the law of family life. Shri Wadia explains it thus:—

> The law of family life is love—the motor power without which a nucleus of Universal Brotherhood cannot be formed.... The state of the family at home, as its honours abroad, are wholly dependent upon its morals—the way in which its members behave towards each other, and that behaviour almost wholly depends upon the yoga of self-respect.

The *yoga* of self-respect is a value emphasized by Shri Wadia. According to him:—

> The yoga of self-respect demands that a person cultivate some realization of his own divine and immortal nature; that he recognize that liberty of thought and speech and action for any one must be in accordance and in conformity with the laws of that superior divine nature; that none is free to do as he pleases without a proper consideration for the place others occupy in the scheme of things; and lastly that each must learn, or has to be taught, to endeavour to regard the body as the Temple in which the Divinity of the Superior Mind has to become manifest.

There are numerous such passages which illumine our minds. But I would like to close this review with these closing words of the book, which underline the importance of the home:—

> The Home's neighbourliness is the starting point of civic and national life. Build a bright Home and the city and the nation will become bright.

SITA RAM JAYASWAL

The Story of Osiris and Isis. Told by E F. DODD. (Macmillan and Co., Ltd., London. 54 pp. Illustrated. 1958. 1*s*.)

This book tells the story of the ancient Egyptian deities, Osiris and his sister-wife, Isis, in a small carefully selected vocabulary of some 750 English words. It has been written especially for

children in schools where English is taught as a foreign language, although I think an English child would enjoy it just as much.

After coming to Egypt, Osiris and Isis healed many sick people and when the old king of the country died the people asked them again and again to rule over them. They consented and did so for many years. After a while, Typhon, Osiris's wicked brother, grew jealous of his position and plotted to kill him. He succeeded in nailing him in a wooden box and floated it away down the Nile.

Isis, after a long search, first as a bird and then as a woman, finds the box and her love makes Osiris whole again. Typhon murders Osiris a second time and cuts his body into fourteen pieces which he scatters over Egypt. Again Isis after a long search finds all the pieces and again her love makes Osiris whole. But Typhon has seized the throne and they live in exile.

The time comes for Osiris to leave his wife and son to go to the sun-god, but he promises to watch over them and calls upon his son to fight for Truth and Right. Horus gathers an army and sets out to avenge his father against Typhon. After a fierce fight between the two armies, Typhon and Horus draw together face to face. The armies part to watch the terrible personal combat that rages between them.

Horus is eventually the victor, and he and his mother join Osiris in the land of the immortals. The sun sets and then a darkness of peace and understanding covers the land.

DAVID BROWN

[Our reviewer is twelve years old, and perhaps the fitter judge of such a book.—ED.]

New English Dramatists. Three plays introduced and edited by E. MARTIN BROWNE. (Penguin Books, Ltd., Harmondsworth, Middlesex, England. 238 pp. 1959. 3*s.* 6*d.*)

An idea prevails that many modern plays are almost unreadable because of the current fashion of using what is known as "The Method" and because the younger generation of dramatists appear to be largely concerned with abstractions. Even with the additional visual and auditory interpretations in the live theatre, it is not always easy for a mixed audience to understand what the play is about. I will say at once, therefore, that the three plays in the present volume are very readable and the stage directions are clearly set out, so that it is possible to follow the action from the depths of an armchair. This does not mean that they are written in the traditional mould, and some readers at least will find them a little obscure in places.

The first of the three plays, "Each His Own Wilderness" by Doris Lessing, is described by Mr. E. Martin Browne in his Introduction as being "full of turbulent life." I would have reserved the term "turbulent" for the second play. It seemed to me that the characters in *Each His Own Wilderness* express themselves somewhat too conversationally. Tony, for a young man who refuses to be brave and is bored with noble gestures, talks at some length and is much too eloquent about his misgiving to convince us of his sincerity. I found his mother, Myra Bolton, around whom the situation largely revolves, a shadowy and unsatisfactory character. Some of the scenes seemed to be far too contrived, so that the characters pop in and out rather at the author's convenience than from any internal compulsion. However, the reader will find much that is pleasant in the dialogue of people who often talk very well about themselves. The theme that, in a restless age, young people desire stability more than anything else is exciting, and one

is left with the feeling that it is a pity it was not more dramatically expressed.

The other two plays are written about Jewish life by Jewish authors, but their range goes beyond national or sectarian perimeters. "The Hamlet of Stepney Green" by Bernard Kops is vigorously told and the characters are full-blooded except for Sam Levy (the father of the young man David who wants to be a crooner), who after telling his family and neighbours that he is a dying man, dies, and for the rest of the play talks to his son as a ghost. I found this difficult to follow and somewhat unconvincing in cold print, and I was left with the impression that the author's purpose was not very well served by this device.

The third play, "Chicken Soup With Barley" by Arnold Wesker, although it spans twenty years in fairly short scenes, I found the most readable play of the three, irrespective of its theatrical effectiveness. It is somewhat reminiscent of the earlier Irish plays of Irvine and O'Casey, possessing their vitality, humour and pathos. The play centres around a middle-aged woman, Sarah Kahn, and the characterization of all the people in the play is excellent.

All three plays are well worth studying as examples of modern drama. It is possible that, as a result of printed plays issued at this price for the general public, a demand will be created for a more daring policy among the repertory theatres, and that pressure will be brought to bear on professional managements who, hitherto, have been nervous of departing from the policy of giving their audiences old and tried favourites.

PARNELL BRADBURY

The Edicts of Asoka. Edited and translated by N. A. NIKAM and RICHARD MCKEON. (Volume II of Philosophy and World Community, an international collection of texts. International Institute of Philosophy; University of Chicago Press, Chicago. xxvii+69 pp. A map. 1959. $1.75)

This handy little book is a fresh tributary to the ever swelling river of works on Aśoka's edicts. And, emanating as it does from two eminent professors of philosophy, it has a distinction of its own. It purports to be a digest of Aśoka's edicts and should have been entitled accordingly. "Edited and translated" is rather misleading, inasmuch as it contains no original text, and the translations presented are admittedly no faithful renderings.

The bulk of the booklet is bestowed on Foreword, Preface and Introduction. The remainder, pages 25-69, comprises nearly all the known edicts of Aśoka, in translation, shorn of all repetitions and redundancies. The authors claim to have given "a modern expression" to Aśoka's edicts, and that "in a language suited to his thoughts," as if to prime him to speak from a UNO platform, decrying war and appealing for peace. They have taken pains in couching the edicts "in simple idiomatic English," rearranging them so as to "permit them to tell a sequential story."

"Diruz Shah" on page 2 appears to be a misprint for Firuz Shah. On page 18, it is stated that Aśoka "was probably converted to Buddhism earlier" than the Kaliṅga war, but no justification is given for such a statement. The common belief is that it was after, and because of, the Kaliṅga war that Aśoka embraced Buddhism. This receives support also from Rock Edict VIII.

Aśoka's *Dharma-vijaya* probably means "conquest of righteousness" (in the same way as one says "conquest of happiness"), and not "conquest by morality," as opposed to "conquest by violence" (p. xii). This latter ill assorts with Aśoka's "change of heart."

The free rendering of the text suffers in places from oversimplification

In the first Minor Edict (Maski, Rupnath, etc.), Aśoka confesses that after he had become an *upāsaka* he did not do much for the *Dharma* for over a year and a half in the beginning. This confession has been glossed over in the translation (p. 66), and suppressed in the Introduction (p. 17).

These blemishes possibly exist in the eyes of the specialist alone. The manual is meant mainly for the non-specialist, who is bound to benefit by a perusal of it. It will whet his appetite for knowing more about Aśoka's career, faith, personality and statesmanship.

B. CH. CHHABRA

The Mind Readers. By S. G. SOAL and H. T. BOWDEN. (Faber and Faber, London. 292 pp. 1959. 30*s.*)

Extra-sensory perception, ESP for short, is now an established fact, and academic psychology has been compelled to take note of it and review some of its conclusions in the light of this phenomenon. After the pioneering work of the Societies for psychical research in England and other countries, and the brilliant work of Tyrrell, Rhine, Myers, Carrington and a host of others, psychology is gradually overhauling its conception of personality. It is encouraging to note that experiments in telepathy are becoming a regular part of ordinary laboratory work in experimental psychology. All this is as it should be; but the genuine can so easily be adulterated with the fraudulent that one needs to be on guard in dealing with telepathy. And it is here that this book is important.

The Mind Readers is undoubtedly a contribution, not only to the knowledge of telepathy, but also to the methodology on which that knowledge is based. It is the result of a series of rigorously controlled objective experiments in telepathy, and the use of accurate statistical methods in evaluating the results. Those familiar with the latest methods in experimental psychology will welcome the rigour with which the authors have made their findings valid and reliable. Other workers in the field will do well to emulate the example of Dr. Soal and Mr. Bowden.

The book is, in fact, an absorbing story of the casual discovery in a remote village in Wales of two boys, Glyn and Ieuan, with remarkable telepathic powers. The socio-cultural background of these boys and their intellectual level are described in the opening chapter. A clear account of the experiments, with all their basic features, follows, and the statistical techniques are explained in language clear enough for a layman. The remaining chapters contain detailed descriptions of the tests conducted in London as well as in Wales. No attempt is made to black-out failures and doubtful results. Facts which may militate against a belief in telepathy are candidly stated. Dr. R. H. Thouless of Cambridge rightly remarks:—

> It is quite clear that... the boys were showing ESP....
>
> I think that any criticism of the book as showing insufficient care to establish the reality of the effect is wholly unjustified. On the other hand... your arrangement sometimes suggests doubts to the reader which are not justified.

This is much to the credit of the authors.

The reviewer considers the Appendices as important as, sometimes even more important than, the text; because here all the experimental techniques dear to the heart of the investigator are given. Taken as a whole, this is an important book and a valuable contribution to the literature of ESP.

P. S. NAIDU

The Upanishads. Vol. IV: *Taittirīya* and *Chhāndogya.* By SWAMI NIKHILANANDA. (Phœnix House, London. 406 pp. 1959. 25*s.*)

Since the time Anquetil Duperron published his Latin rendering of the Persian translation of the original Upaniṣads, called the *Oupnekhat,* and Schopenhauer, who read it, voiced forth his oft-quoted appreciation, the most important *Upaniṣads* have been rendered into nearly every well-known European language. Some of the earliest of these translators, like Böhtlingk, felt that what was necessary was a purely philological translation of the *Upaniṣads* and that

> no reference need be made to the Vedāntic interpretation of Śaṁkarācārya since that impresses upon the Upaniṣad an entirely false stamp.

There is some truth in this statement, since the Upaniṣads support, not only the *Advaita* of Śaṁkara, but also other schools of Vedānta like *Viśiṣṭādvaita* and *Dvaita,* and it would be invidious to say that any one of these *alone* gives the correct meaning of the Upaniṣads. It would, however, be wrong to ignore traditional interpretation altogether and, quite rightly, during the last fifty years and more, nearly all the valuable Upaniṣads, singly or in groups, have been edited with one or the other of these commentaries and translated.

Swami Nikhilānanda is, therefore, not the first to use the traditional commentary of Śaṁkara while translating the *Upaniṣads* into English. But his long stay in the U.S.A. has enabled him to give, in four neatly got-up volumes, of which this is the final, an eminently readable translation of the principal Upaniṣads which would interest the general reader in both the hemispheres. For the academic student also to benefit from this translation it should first distinguish clearly between the text and the commentary. Confusions between the neuter *Brahman* and the masculine *Brahmā* (p. 23) could be avoided, and the "Glossary" at the end can be made more accurate. The Editor could also use with advantage the system of transliteration current among Orientalists the world over.

H. G. NARAHARI

Buddha's Words of Wisdom: The Buddhists' Companion Book. Containing 365 Maxims and Utterances attributed to Gotama Buddha for each day and night of the year. Compiled from the Pali Canonical Writings by G. F. ALLEN. (George Allen and Unwin, Ltd., London. 88 pp. 1959. 10*s.* 6*d.*)

This is a delightful little volume admirably suited for bedside reading. Mr. Allen has had the excellent idea of making an anthology of short quotations from the Pali Canon in calendar form. It should prove a very attractive book to put in the hands of those of one's friends who are more or less vaguely interested in Buddhism. It should do much to convey to such people the feeling of tranquillity which pervades the Buddhist teaching, and which is so necessary in these hectic times. Thus:—

> The tranquil sage abstains from slander and from greed.
>
> When thought is purified of desire, action lacks result (both "favourable" and "unfavourable"): this makes the calm one inviolable.
>
> Peace comes from within. Do not seek it without.
>
> The tranquil sage is envied by those caught in carnal bonds.

Yet in another place we are also reminded:—

> The way of the tranquil sage is a hard way: hard to find and hard to follow. The maxim is: "Stand firm! Be strong."

And again, "Birth must end in death following decay — it ever must be so," and so on. Thus by following up the

various themes one could, with this book alone, arrive at a fair idea of the basic teachings of Buddhism, some of the salient features of which are skilfully summarized in the brief Foreword: Nirvāṇa, *anattā*, the Four Noble Truths and the Noble Eightfold Path.

M. O'C WALSHE

The Secrets of Living Matter. By JACQUES BERGIER. With a Postscript by R. P. JEROME BECKAERT. (Barrie and Rockliff, London. 140 pp. 8 Plates. 1959. 13*s*. 6*d*.)

To those readers who have a good working knowledge of physics, chemistry and biology, this book will be fascinating reading and a useful source of reference to much of the research work which has been done in the last fifty years in the search for the secrets of living matter. To those with scanty knowledge of science the glossary will be useful, for though the author has done all he could to make things plain, it is not really possible to describe highly technical research work in very simple language.

Fifty years ago practically nothing was known about the chemistry of living matter, but today, the author says in his Preface, though we still cannot make a fox's hair, a grass seed, or a strand of seaweed, yet work is now going on which suggests that we may attain the secret in a not very distant future.

Two notable additions to our knowledge concern the virus, a large living molecule, and the hormone, or chemical messenger, which is carried by the blood stream to distant tissues to modify their functions. In September 1955, Dr. Fraenkel-Conrat made public his discovery of how to extract a virus from a mosaic-disease-infected plant, how to take this virus to pieces, and then after crystallizing the dead chemical compounds of which it was made up, how to reassemble these chemical products so as to obtain a virus capable of producing again the typical mosaic disease in another plant.

Hormones can be messengers of well-being or the reverse. Insulin gives health to diabetics, while an excessive flow of adrenalin caused by a fit of rage may bring disaster. Increase in knowledge about vegetable hormones has enabled us to accelerate or retard at will all plant functions from germination to the fall of the fruit. Anti-hormones have been discovered which kill some plants and not others so that selective weed-killing is possible. It seems that in the near future it might be possible to destroy the vegetation of the jungles of the Amazon by anti-hormones and grow rice and maize in their place.

Descriptions of pieces of research such as these abound in this delightful book, which certainly should be read by a very large public.

T. BEDFORD FRANKLIN

The Concept of Morality. By PRATIMA BOWES. (George Allen and Unwin, Ltd., London. 220 pp. 1959. 21*s*.)

Dr. Bowes dates her "Acknowledgments" from Shri Shikshayatan College, Calcutta. The book is based on a thesis for the PH.D. of London University. It is a very remarkable achievement. The author is a young Indian. Having in her the traditions of classical Indian philosophy, she undertook the frightening task of entering the wholly different intellectual world of contemporary Western philosophy. Having to adopt the conventions of that world, she had to write in the fashionable idiom of discursive discussion and evaluation of the dicta of the idols of that world.

For example, does "justice" imply that no individual shall seek his own happiness at the cost of happiness of others? — a thesis difficult to maintain. Those who desire inter-caste marriage cause unhappiness to people who want to preserve the tradition of caste; those who oppose such marriages cause unhappiness to those who desire it. Do we consider those needs to be more legitimate which we find to be most intimately connected with the instincts? — another thesis difficult to maintain. Instincts, it is maintained, are legitimate which are compatible with good social life. Justice requires that the fulfilment of such instincts can be legitimately withheld from some and not from others only on comparative considerations of merit and demerit.

In spite of the terrible limitations imposed by the contemporary conventions of Western philosophers, the author has so familiarized herself with the literature of her subject that, without presumption and with perfect manners, she can hold her own in dealing with eminent writers and is able to let the light of India shine through (to the patient). The truth of course is that the moral experience is fundamental to decent life and this is a fact of experience infinitely more fundamental and important than the "facts" of "science."

G. F. RATTRAY

Uttarapath. By RAMESHNATH R. GAUTAM (SWAMI PRANAVATIRTHJI). Gujarati. (Maharaja Sayajirao University, Baroda. 343 pp. Second edition, 1958. Rs. 4.00)

The very fact that this book of travels in the Himalayas is brought out in a second edition suggests its popularity with the reading public of Gujarat. As a matter of fact, that public is avidly reading up descriptions of the grandeur and the beauty of the Himalayas in books of travel in that region by various people with delightfully varying aptitudes and tastes. Hence the large number of books of this type in Gujarati literature.

This book deals with a pilgrimage to four centres of permanent holiness to the Hindu mind. The pilgrimage was undertaken by Swami Pranavatirthji, a Hindu *sannyasi,* formerly known as Ramesh Rangnath Gautam, a well-known writer and a man of taste. His travelling was done in order to gain peace of mind and communion with the Infinite. It was undertaken at the behest of a spiritual urge, not in order to explore regions of beauty. That beauty, howsoever grand it may be, is the product of *maya,* and is to be recognized as such by all who have renounced the world, that, if one is held fast by it, then one has failed spiritually, is an oft-repeated axiom in this delightful book; but it does not come in the way of some beautiful and enchanting descriptions of that very *maya.* This, in fact, gives the book its value for the lay reader, who is not, and who does not want to become, a *sannyasi.*

The book is useful in another sense also. It gives the readers and prospective travellers in that region a clear picture of the conveniences and the opposite lying in wait for the traveller there. It contains a detailed description of the routes for the journey.

Though Kaka Kalelkar's book *Uttarakhand ni Yatra* is by far the best book of this kind in the Gujarati language, Shri Gautam's book serves a useful purpose, and is delightful reading, on account of its note of sincerity and its tone of humour.

GULABDAS BROKER

THE INDIAN INSTITUTE OF WORLD CULTURE

[We print below the speeches on the fourteenth Foundation Day of the Indian Institute of World Culture, Bangalore. The Foundatien Day Address was given by **H. H. Maharaja Shri Jayachamarajendra Wadiyar Bahadur, G.C.B., G.C.S.I., LL.D.,** Governor of Mysore, who also unveiled a portrait of the late Shri B. P. Wadia, President-Founder of the Institute. — ED.]

THE FOURTEENTH FOUNDATION DAY

ADDRESS OF WELCOME

BY THE PRESIDENT OF THE INSTITUTE

Your Highness and Friends,

It is my pleasure and my privilege at this, our Foundation Day Anniversary, to extend to Your Highness a most cordial welcome on behalf of the Indian Institute of World Culture. This is not the first time that Your Highness has honoured the platform of this Institute. On the previous occasion, on the 9th of November 1957, Your Highness visited this Institute and delivered a scholarly and inspiring Address on "Avadhuta, Reason and Reverence." This Address has since been published by our Institute. On that occasion Your Highness also declared open the new hall of the Institute Library.

On that day, when Your Highness first graced our Institute by his presence, it was the Founder-President of the Indian Institute of World Culture, my late beloved husband, Shri B. P. Wadia, who welcomed Your Highness. And it was also Shri B. P. Wadia who last year delivered the Foundation Day Address from this platform. We are specially grateful that Your Highness so readily and kindly consented to deliver this year's Foundation Day Address, the first one since the passing away of my husband Shri B. P. Wadia.

In his welcome Address to Your Highness, my husband made pertinent reference to Your Highness's literary labours and scholarly work in the field of Indian Philosophy. Let me take this opportunity of referring to Your Highness's recent visit to the United States. We of the Indian Institute of World Culture felt both happy and proud to have Your Highness as a real Cultural Ambassador of our ancient and sacred land. In fact, Your Highness was really a cultural delegation in his own self, combining the best elements of ancient and modern India. And we know and appreciate to what extent the lecture tour of Your Highness in the States must have contributed to the *rapprochement* of the East and the West.

The Indian Institute of World Culture was established in this beautiful city of Bangalore, the capital of Mysore, of which Your Highness is the respected and esteemed Governor, on the 11th of August 1945. Thus fourteen years of labour lie behind us. During this whole period all the efforts and activities of the Institute have been directed towards the promotion of the spirit of Brotherhood and the dissemination of the ideals and principles which make for true culture. Through its numerous meetings, its Library — the new hall of which was inaugurated by Your Highness — its publications, and its organ, the monthly journal, THE ARYAN PATH, the Institute has aimed at being a centre of Light and a focus for the radiation of true friendliness and of heart understanding. In addition to these, the In-

stitute also conducts the William Quan Judge Cosmopolitan Home, where a few young men learn to live as brothers in a clean environment and a mental climate as truly liberal and cultural as we are able to make it.

Your Highness's gracious presence in our midst on this significant Anniversary Day gives us real encouragement to pursue our labours and to sustain our efforts. Deprived as we now are of the daily guidance of Shri B. P. Wadia, it is in his memory that we are determined to continue to nurture and keep alive this Indian Institute of World Culture which he founded and for which he himself worked devotedly and indefatigably to the last.

Before I request your Highness to unveil the portrait of our late Founder-President, Shri B. P. Wadia, and to deliver the Foundation Day Address, I should like to read the last paragraph of last year's Foundation Day Address by the late Shri B. P. Wadia. In doing so, may I, but a poor substitute for him, reiterate the thanks to all our colleagues and co-workers and the appeal for ever-increasing co-operation from our friends and brothers which he then made:—

> And now may I, before I conclude, offer to one and all of you who are present, and also to those friends who are not here today, my heartfelt thanks for all the kindness shown and for the opportunity to offer a slight sacrifice in the service of humanity? We labour in beautiful Bangalore, but our Institute radiates its bright influence, as a little candle throws its beams afar. May it continue to do so and may you all, friends and brothers, continue to help its growth, and its success along the lines of the Impulse originally given to it at the very start! May the Blessings of the Most High and of the Gracious Guardians and Helpers of human souls be upon it, and upon all of you! Thank you.
>
> SOPHIA WADIA

FOUNDATION DAY ADDRESS

Madame Wadia, Ladies and Gentlemen,

I am very grateful for your invitation to me to participate in the celebration of the fourteenth anniversary of the Indian Institute of World Culture and deliver the Foundation Day Address of the year.

I am glad that we are availing ourselves of this opportunity to pay our tribute to the Founder of the Institute. For over fifty years Shri B. P. Wadia was a well-known and highly respected figure in our country. He played a distinguished part in the life of thought and culture in the Madras, Bombay and Mysore States and achieved world fame as a true Theosophist and person of spiritual eminence. In the days when our political liberation was still a dream of the few, he laboured as an active worker in the Home Rule League to fire the nation with the divine spark of self-confidence and hope. Great indeed have been the national services of our Parsi countrymen, particularly in the fields of industry, education and philanthropy. Shri B. P. Wadia, who was endowed with qualities which would have brought him distinction in any vocation, chose for his activities the field of the intellect and the spirit and established his permanent fame as an eminent Indian and a noble and good man. I am confident that his example and his precept will inspire coming generations with the humility, the love of fellow men and the spirit of service which characterized him.

I have the greatest pleasure in unveiling the portrait of Shri B. P. Wadia.

The date of the Foundation of the Indian Institute of World Culture was the 11th of August, and every year therefore this celebration of the Foundation Day occurs in the same week as the day of our national rejoicing,

our Independence Day. This is a happy coincidence. During my recent visit to Latin America my arrival coincided with a national festival there which was the occasion of similar rejoicing because it was also associated with the realization of freedom. My presence there at the time naturally turned my thoughts to the career and achievements of Simon Bolivar, to the independent States of which he was the architect, and to the great prominence among world nations to which some of the Latin American countries are now fast rising.

I have not chosen any formal topic for this Address, but should like to place before you a few thoughts on the subject of independence and interdependence in the world of today. I referred to the part that Shri B. P. Wadia began playing in the national movement over forty years ago. A nation's independence is not wholly or chiefly won by victories in the field, or by individual or even general physical bravery. Men of intellect and soul-force have to dedicate themselves to the task of preparing the nation and leading it out of darkness into light, out of the caverns of submission into the open air of freedom. Then only can the irresistible force of the nation's genius find and fulfil itself. Fortunately we in this country had the noblest of such leaders in Gandhiji and in the other architects of our freedom. Such leadership has been the guiding element in all movements of national independence in history. The freedom of the United States came through the labours of Washington and a band of other leaders, men of thought as well as of action. So too it was in South America, where the Spanish empire of three hundred years was overthrown about a century and a quarter ago.

I shall briefly refer to the career of Simon Bolivar, his influence on the national consciousness of Latin America and the part he played in the achievement of independence. This South American patriot has earned permanent fame in history as the Liberator — *El Libertador*.

Simon Bolivar's life (1783-1830) coincided almost exactly with the great age of Revolutions in Europe and European colonial empires, the age of the birth of modern democracy and nationalism in the West. Descended from a line of enlightened Spanish colonial ancestors, Bolivar was born in Venezuela. Of his teachers the most prominent was Simon Rodriguez, who based his teaching on the precepts of Rousseau. Bolivar travelled widely and visited not only the ancestral land of Spain, but also Paris and Rome. He studied the works of Montesquieu, Voltaire and other thinkers of the Age of Reason, and his political thought evolved out of the intellectual achievements of the eighteenth century. He married in Spain, but the death of his wife within a year of marriage left him with his country as his only love.

Bolivar was deeply impressed by the striking events of his generation, the French Revolution and the emergence of the United States of America. When he returned to South America he was greatly affected by the contrast between the ideals that he had acquired abroad and the actual conditions that prevailed in his own country. For over two hundred years the Spanish empire had been suffering from creeping paralysis, and had already lost the lordship of the Netherlands and the command of the seas, but the giant limbs were still stretched over South America. Bolivar felt that the day of liberation should not be put off any longer, and he dedicated himself to the cause of national independence.

Revolutions, as the conflagration in France showed, become inevitable when intellectual movements act powerfully on popular wrongs. The incompetence and improvidence of the Spanish Government at home were reproduced in

an even more acute form in the colonies in addition to other grievances of the people which were peculiar to the latter. It is true that the Spanish conquest which demolished the empire of the Incas in South America did bring to the conquered lands a measure of European civilization. Well-planned towns grew up. Many cathedrals and religious houses were erected. A University was established at Lima, in addition to another at Mexico. But these amenities were purchased at a heavy price in popular suffering. The Hapsburg monarchy in Spain was destined to be ruined by the policy, inaugurated by Philip II, of excessive centralization leading to delay and paralysis of the administration. This evil spread to the colonies also. Bigotry, greed, and cruelty too, found room for play in the newly acquired lands, and the conquered people were exploited unmercifully and reduced to a life of hard labour with little recompense. In course of time even the pure-blooded descendants of the original Spanish conquerors began to detest a system in which everything was directed and controlled by Madrid and its agents, who were mostly "gownmen," that is, churchmen and lawyers.

Even in the earliest days, we are told, the Spanish conquerors of America begged the king

> not to send lawyers, for as soon as they entered the land they set it agog with their books and there would be lawsuits and discussions.

This dread of lawyers, of course, had no implication of distrust of legal science or its honourable practitioners, such as at the present day serve as shining ornaments of democratic assemblies all over the world. It was mere dislike of the pseudo-lawyers who were the agents of the monarchy at the time and were looked upon as champion mischief-makers.

The change on the throne of Spain from Hapsburg to Bourbon brought no improvement. On the other hand, some of the evils of the *Ancien Régime* in France infected Spain and her colonies as well. Such, for instance, was the pernicious system of the sale of offices. Posts were sometimes created in order to be sold to the highest bidder. And inflation, smuggling and languishing commerce soon brought about the collapse of the public exchequer. Three centuries of colonial administration, therefore, had little to show beyond anarchy and general discontent. This was the field on which Bolivar felt himself called upon to labour.

Bolivar recognized that for this movement of liberation the motive force should originate in the educated Creoles, colonials of Spanish blood, and he found his strength in their support. The emancipation from Spanish rule was accomplished in a single generation. Bolivar put an end to Spanish dominion in Venezuela first, and then in Quito, the Ecuador of today. Bolivia, one of the two inland republics in South America, was formed in 1825. In Spanish days it had been known as Alto Peru, or Upper Peru, and it was now renamed so as to perpetuate the name of the liberator. In the brief space of twenty years the Spanish empire had become a matter of past history like the Inca empire which it had succeeded three centuries earlier.

Simon Bolivar is justly famous in history as the first founder of South American independence and of pan-South American unity such as it is today. Too often are the careers of the world's great men doomed to end in sadness and disillusionment. Bolivar had his share. Persistent disorders broke out in the country. The shoulders of the liberator had to bear for a time the mantle of dictatorship; and in the end he died a disappointed man. His victories in the battlefield brought no permanent settlement; but his greatness and true glory rest on his statesmanship and political thought and so are imperishable. His ideals of federa-

tion and union among the Latin American States are still a living influence.

The story of Bolivar, his achievement and his disappointment may be employed by the political moralist to illustrate the truth that, while proper leadership is vital and national independence is a great thing, the proper utilization and enjoyment of that independence depend on the character and calibre of the nation itself and its reaction to the stimulus of freedom. For its success independence demands that it should be firmly based on unity, efficiency and good citizenship. Independence and democracy will reveal the wealth or poverty, the worth or emptiness, of the soil in which they have to take root and from which they must draw sustenance. National independence is therefore not only a supreme asset but also a tremendous responsibility.

That responsibility is all the greater in the present-day world in which we have constantly to reconcile and pursue simultaneously the two ideals of national independence and world cooperation. In no previous age was it so necessary as it is today to realize, maintain and promote the oneness of the human race. As a result of our conquests over time, space and matter through the development of science, technology and communications, the peoples of the world are now knit together inextricably for good or evil. In former times men lived and thought corporately, as members of a village community or a caste, a guild or a convent. Then came the double development of individual rights on one side and national unity on the other. The wheel of history is now bringing again the corporate life into our midst, only now the corporation consists of the whole world sustained on a broad foundation of mutually supporting loyalties and friendships. Individual liberty and national freedom have now to be regarded in relation to the broad background of human solidarity and universal good will.

I am sure that Shri B. P. Wadia had in his mind the idea of this new patriotism, this real social contact among all men, when he chose the name of this Institute: the *Indian* Institute of *World* Culture. I am confident that the labours of this Institute will promote in every way possible the study and practice of the great ideals of our forefathers and the *Dharma* of our land in the framework of international friendship and the brotherhood of man.

H.H. Shri Jayachamarajendra Wadiyar Bahadur

A VOTE OF THANKS

Your Highness, Madame Wadia, Ladies and Gentlemen,

It is indeed a very great and memorable day for us of this Institute, because of the gracious presence of Your Highness on the Foundation Day.

This Foundation Day will always stir in us a sad melancholy thought, that the Founder of this Institute Shri B. P. Wadia, who was in himself the embodiment of the ideals and objectives of this Institute, spoke to us from this platform, alas! for the last time. His great munificence, his vast resources, his abundant cultural achievements, his immense knowledge and learning, he unstintingly poured into this Institute, and brought it to this state where we hope and pray it will stand as a bright and inspiring monument of his selfless devotion to his fellow men. It is the portrait of that great and noble personage that Your Highness was gracious enough to unveil this evening. We are indeed very grateful to Your Highness.

That we were privileged to listen to an illuminating and inspiring address

on independence and interdependence has been a source of great delight to us all; and coming as it does from one who has dived deep into the realms of philosophy and theology, one who is an embodiment of all that is good in our Hindu culture, adds authenticity and lustre to the occasion. Inspired by your words and enlightened by your exposition, we shall long cherish the memory of this evening and may I, on behalf of all of us, tender our loyal and sincere gratitude to Your Highness for your great interest in this Institute?

M. N. MAHADEVAN

LEAVES FROM A PARIS DIARY

[This month's leaves record an interesting conversation between **Shri Baldoon Dhingra** and Richard Cowell, author of *Culture in Private and Public Life*, about the prospects of the cultural University which lends so much colour to the spectacle of human communities.—ED.]

RICHARD COWELL, in his introduction to his book *Culture in Private and Public Life*, quotes Samuel Johnson, who said: "He who drives fat oxen need not himself be fat." Thus a man who writes about culture need not be a cultured man. But in this case the man and his work deserve special attention because I think few men better deserve the title of "cultured" than does Richard Cowell. I have known Cowell for a long time. I have known him as a Civil Servant and as the author of a fine book on Sorokin and another on Cicero and the Roman world; and I have known him as a friend. Cowell belongs to that category of mankind which is a diminishing species. A man of culture, as I see him, is one who is considerate, thoughtful, sympathetic, appreciative of the values of which he is a product and is open-minded about those of others.

At bottom, culture is an elusive thing. I think Amiel was right when he said that modern culture is a delicate electuary made up of varied savours and subtle colours, which can be more easily felt than measured or defined. Its very superiority consists in the complexity, the association of contraries, the skilful combination, it implies. The man of today, according to Amiel, fashioned by the geographical and historical influences of many countries and many centuries, trained and modified by all the sciences and all the arts, the supple recipient of all literatures, is an entirely new product. He finds affinities, relationships, analogies, everywhere, but at the same time he condenses and sums up what is elsewhere scattered. He is like the smile of La Gioconda, which seems to reveal a soul to the spectator only to leave him the more certainly under a final impression of mystery, so many different things are expressed in it at once. I put Richard Cowell a number of questions and he answered them in his own inimitable way.

Baldoon Dhingra: What is the future of cultural relations?

Richard Cowell: It would not only be rash but very foolish to suppose that anyone can forecast the future pattern of cultural relations in the world with any certainty. The essence of cultural development is precisely the unpredictable way in which new patterns can emerge when men have freedom to think, to write, to design and construct, to paint, and proceed more or less as they wish.

B.D.: Will cultures be free to develop?

R.C.: To assume that they will have such freedom begs the first big ques-

tion about the future of culture. The periods of human history in which such liberty has been real are relatively few and relatively short. It is not so much a matter of those long periods when novelty of thought and opinion was forcibly restrained by emperors, kings, priests and rulers, but also of the long reign of intolerance by great masses of people as well. Kings, such as Charles II in England, to name only one, could be more ready to be stimulated by thought and enquiry than many intolerant communities have been, who were, and still are, ready to make life hell for anyone who seems likely to deviate from the well-established routine of life.

B.D.: Does the power of tradition still exist?

R.C.: The great strength of established routines provides a basis for a limited amount of prediction, at any rate over a short period of time. Difficult as it is to sort out and to describe the cultural traditions which all settled communities inherit and pass on to succeeding generations, they should help towards an understanding of cultural forces, which would otherwise be difficult to explain or to relate. The study of comparative cultures has not made much progress, and we are only beginning to realize its interest and importance.

B.D.: Is there a trend towards uniformity in cultural development today?

R.C.: What I have so briefly and inadequately said about the power of tradition shows, I think, that there have always been strong forces making for uniformity within settled communities. They are still there and still active. The fear now is, of course, that these local, national and regional patterns may be ironed out into something much more uniform. It is fear which exists not only on the international level but on the national level also. In the relatively tiny British Isles there has been, over the past centuries, a very considerable variety in cultural life, which has been reflected in speech, dress, food and often in personal relations. Now we have a national radio and television, a national daily, periodical and magazine press, nationally provided educational and social-welfare services — all of which seem to threaten this variety.

Other forces at work on the national and international fronts also seem to threaten this variety. Political ideologies, even when directed by worthy people to worthy ends, which have the effect of favouring the great mass of the people, can be culturally dangerous in this sense because the mass is always liable to be mainly composed of mediocrities. Perhaps it is the latent fear of just such a threatened cultural levelling-down process that has inspired a greater aversion to Socialism and particularly to Marxian Communism (and inspired an aversion to democracy in the eighteenth and nineteenth centuries) than the distrust all these great movements aroused on purely political and economic grounds.

B.D.: Will the new internationalism of the United Nations lead to cultural uniformity?

R.C.: Fears of a different order arise from the growing influence of the United Nations and of its Specialized Agencies, particularly UNESCO. Will they not, it is asked, become a menace to culture because they seek to diminish differences between the various nations of the earth? It was obviously with this fear in mind that those who wrote the Constitution of UNESCO called special attention to the need to preserve what they happily called "the fruitful diversity of cultures" in the Member States of the Organization.

Where that diversity is indeed fruitful, we should all agree that it should be preserved. But we all know also that there have been cultural practices, some hallowed by long observance from primitive times, that none of us would wish to preserve: human sacrifices and

ritual murders, for example. The United Nations, by developing something in the nature of a collective conscience of mankind, may, and indeed must, exert *some* influence in the direction of cultural uniformity. As long as it involves a genuine levelling *up* of cultural life, and not a levelling *down* as Socialism and Marxian Communism inevitably tend to do (whatever their merits on economic grounds are supposed to be), there should be no cause for alarm.

So far it seems plain that the United Nations and UNESCO are concentrating precisely upon this levelling-up process. How far it should go and how much of a risk it would be to culture is beyond the power of any single individual to say. Before we get alarmed about it, however, I think we ought to reflect not merely upon the immense force of local and national tradition, but above all be reassured by remembering the infinite possibilities to the world as it is today.

A hundred years or so ago a very wise, old, sane British thinker, John Stuart Mill, is recorded as having reflected in one of his not-so-rare pessimistic moods that the future for music could not be very bright because, with the strictly limited number of notes in the musical scale, all possible tunes would inevitably and before long be composed. When the wise can be so wrong, we need not fear that humanity will soon arrive at all that science and philosophy strive to discover; will soon give up the eternal quest for beauty in painting, sculpture, architecture and the crafts; or will so perfect codes of ethics and behaviour that the moral struggle will no longer call for effort. As long as these great outlets for human energy and creative ability are still pursued with unflagging zest there should be little need for alarm about the future of culture in human societies.

BALDOON DHINGRA

CORRESPONDENCE

I AM NOT REALLY SURE who is to blame for an error of implication which has crept into Mr. Brown's very kind and perceptive review of my book THE CASE AGAINST HUNTING.

Mr. Brown says that I am one who himself "loves to hunt." This is not true at all; and I can only assume that Mr. Brown was misled by my dedication which reads as follows: "To my Wife — who likes Hunting as much as I do!" I thought the exclamation mark would service to indicate that the remark did not mean quite what it said. It does, in fact, mean, that my wife dislikes every modern form of hunting as I do; and I have never followed any hounds or Hunt in my adult life. Certainly, as I have said in my book, I think that the 'drag hunt' would enable people to enjoy a ride across country without involving animals in suffering. But this idealised form of hunting is a long way off. Those who regularly hunt look upon it as no substitute at all for what they are pleased to call "sport." It does seem that in Britain at least, we are only just beginning to liberate ourselves from crowd impulses. If the influence of the mob is not what it was, the modern crowd still can act as a purposive body in city or country. Mr. Brown and yourself will both appreciate that I felt it necessary to correct an impression which is denied in the body of the book.

E. W. MARTIN

ENDS AND SAYINGS

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

Man boasts his cities and civilizations, his gigantic technical achievements, his luxury substitutes for the "meagre resources," the vagaries of climate, that nature, unaided, offers. Thus he comes to take all these artificial mainstays to life for granted, and to think them secure realities until, one day, the goddess Fortune gives a warning, and, laughing in her sleeve, turns off the switch and reduces metropolitan manikin to impotence.

Joyce Egginton (*London News Chronicle* Correspondent in New York, August 19th, 1959) describes most graphically how, on the evening of August 17th, after five days of intensive heat, with all the electric equipment in New York City going full pressure, the overloaded system gave way for thirteen hours, producing a scene like science fiction in the five square miles of Manhattan. The temperature was 90 degrees, the humidity at the stage denoted "misery," and, in the darkness that came down on the city, all air-conditioning ceased, the stopped skyscraper lifts held their sweltering loads by the hundreds, subway trains with the signals no longer working became suffocating prisons for their myriad passengers. There were no lights, except candles (Catholic churches made record sales of these), and sweating traffic jammed and snarled in the streets, to the constant hooting of horns. Blind patients of the New York Guild for the Jewish Blind had to lead their sighted companions home; tenants marooned in high, and now oven-hot apartments were without radio, television, fans or refrigeration. In the heat-full darkness, permeated with the atmosphere of hysteria, a significant comment was heard: "It looks like a part of the city died."

This has brought home to New Yorkers, the reporter writes, more than all the civil defence warnings, what war might mean to them, and made them realize the significance of the statement of the electricity company that "anything that man makes can break down."

In previous centuries in Europe, men reminded themselves of the uncertainties of life, of the frail mortality of bodily things, by means of the series of paintings and prints known, in various forms, as "The Dance of Death." There King Death, in skeleton form, intervenes in every human activity, snatching the lover, taking the babe from its mother's knee, calling inexorably the merchant, the king on his throne, the poor countryman at his ploughing. None are secure from destruction.

But a materialist civilization, full of self-assurance, living in the present moment, tends to forget that there is no real dependence on things of matter, no "security of tenure" in mortality, and that the more artificial man's life becomes the more he is at the mercy of what he has created. A civilization in which spirit and not matter were the dominant note would suffer not destruction, as civilizations have done in the past — and of which this present episode can be seen as a token warning — but would find regeneration.

In a world where pessimism finds so much to feed on, it is good to note small happenings that show that we need never lose hope, even though future prospects may seem to offer nothing but despair. One such happy story

(*Times Educational Supplement*, August 21st, 1959) comes from a correspondent, the mother of a backward boy, who tells what has happened to him. Two years ago she wrote, in the same paper, under the title of "No Way Out" about the pain she and the boy's father, and the boy himself, experienced because of his condition — his inability to hold his own at school, even with those much younger than himself; his grief at schoolboy ridicule; his inarticulate bewilderment, in his teens, when he could not hold down even the simplest job, and was rejected by employer after employer, who confirmed what the psychiatrists and the special schools had said, that he was ineducable and unemployable.

But now, a "miracle" has been gradually wrought, and he is still holding down the job (his ninth) that he started eighteen months ago, when he was seventeen. What brought about the transformation was an old rusty bicycle found on a corporation dump, and clumsily but lovingly dismantled by his own efforts, without interference, over laborious weeks. Then for the first time in his life came the desire to construct, and he asked his father for help. It was given, but so unobtrusively that the triumph of creation remained his. This led to his making his first friend, a boy with a similar ancient machine; and, in working together on their two steeds, he began to learn the vocabulary of the mechanism, to understand its working. Then, again for the first time, he began to save money — for a new machine, the pride of his life. The next step was joining a cycling club, and, wonderful to relate, he "proved — for some biological reason —to have the build for, and knack of great speed." Now he was an important person in team work, and also as solo-representative of the club. But that was not all. He has been elected social secretary, by his fellow members, despite the fact that he cannot write properly and will have to get help from his parents with the correspondence. The club secretary, when questioned, brushed that aside as non-essential.

> But he's the ideal person for the job [the man said]. He gets *on* so well with everyone —and he'll always help the lads who know nothing, the new members. We all like him ... we guessed he'd need help from home. But we *had* to elect him. You see—he's such a *good chap*.

Here is to be seen how one-sided are our conceptions of education — in terms of scholarship, development of intellect and competitive abilities, to the exclusion of the self-generated growth of creative qualities and the skills in human relationships (what one might call the soul values). The story brings hope to parents, but it also gives would-be teachers a lesson.

That student indiscipline was the one major problem affecting the country in the field of education was pinpointed by Shri C. D. Deshmukh, Chairman of the Indian University Grants Commission, in his recent speech at Manila. Shri Deshmukh, who won the 1959 Ramon Magsaysay Award for Government Service, was speaking before a Students' Convocation at the State University of the Philippines. It was the same subject of indiscipline that was also emphasized by Professor N. K. Sidhanta, Vice-Chancellor of the Calcutta University, in the course of his Convocation Address to the Madras University last month. After defining the functions of the University, Professor Sidhanta referred to the five ancient virtues, three of them speculative and two practical, and added:—

> But these virtues by themselves may not be synonymous with moral qualities and we cannot rest in the complacent confidence that the Universities have, in the process of training the intellect, moulded the character of their *alumni* in the proper manner, have ensured in their products a harmony of gentleness and courage, of stability and freedom, of curiosity and reverence, of confidence and tolerance.

The essence of such training is in the inculcation of a discipline which leads a receptive individual from being the self-centred individual he is in essence to a subordination of the self as a member of a family, of a community, a nation or the whole human society.

Discipline is not something to be imposed from outside; it is a faculty to be aroused and developed from within. Not by mere moral exhortation is it to be implanted but to be made part of a student's being, transmuting every act of his daily existence. It is refreshing to note that the Professor's observations recall the memorable words on education penned by Madame H. P. Blavatsky, nearly eighty years ago:—

Educate! Educate!! The children are our salvation. Just as the student of occult nature can imbue the new atoms of his body which momentarily replace the old ones, with less vicious tendencies and thus regenerate himself by moral Alchemy and attain the "Elixir of Life," so can a nation work its own regeneration by educating the new atoms of its national body, its children.

Professor Sidhanta also referred to several other aspects of education; and it is worth while to extract the observations which he made regarding examinations, which, in H. P. Blavatsky's words, are "the terror of modern boyhood and youth" and "form the practical application of the modern science method to the *genus homo, qua* intellection."

Examinations are not intended to test a stock of information reposed in the memory of a student; they are not intended simply to discover how many books he has studied and how much of these he remembers. The questions have to be framed to stimulate thought or challenge the interest of the candidate: they should compel him to integrate his ideas round certain centres of interest; they should require evaluation of studied material and ability to correlate facts drawn from different sources; they should compel the student to give some evidence of the ability to think for himself and to give adequate expression to his thoughts. In other words, the examination must test the standards of intellectual attainment of each individual student the standards which justify the fulfilment of the objectives of University education.

According to these objectives, then, education ought to be regarded as a system of encouraging self-expression through creative activity which is both free and self-disciplined.

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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THE PROPER STUDY OF MAN

IN pride, in reasoning pride, our error lies;
All quit their sphere, and rush into the skies....
— ALEXANDER POPE: *An Essay on Man* (1733)

Secreted and hidden in the heart of the world and in the heart of man is the light which can illumine all life, the future and the past. Shall we not search for it? Surely some must do so.

— *Through the Gates of Gold*

Of all the hard facts of science...I know of none more solid and fundamental than the fact that if you inhibit thought (and persevere) you come at length to a region of consciousness below or behind thought and different from ordinary thought in its nature and character—a consciousness of quasi-universal quality, and a realization of an altogether Vaster Self than that to which we are accustomed.

— EDWARD CARPENTER

THE FIRST STEP in the plan to land a man on the moon has now been achieved. On the 14th of September the rocket launched by the Soviet Union hit the moon! With this spectacular exploit science has definitely entered the realm of space travel and none can afford to ignore the possibilities thus opened to mankind. The French have already coined a word, "*alunir,*" which means "to land on the moon," and the Académie Française has given its approval. Culture today must necessarily include an acquaintance with at least some of the ideas of science. Ours is indeed the age of rockets, missiles and space travel. We have now entered a realm of gigantic and dramatic adventure, the exploration and the conquest of outer space.

But while it is necessary to know the "facts" of science, it is more important still to relate these facts to human affairs and to find how the discoveries of science have been used or can be used by man; that is, their po-

tential application to human needs. When a man does travel to the moon imprisoned inside a rocket, like a caterpillar within a cocoon, will that man be transformed or will he return the same old man he was here on earth? In the glamour and thrill of the adventure let us not ignore that basic issue.

Even in our study of science we often overlook that, besides the learning of scientific facts and discoveries, there is another aspect, which touches directly the scientist as a human being, namely, the discipline of science and its objective. For behind science lies man's eternal quest for truth, the scientist's will to seek and to find knowledge. What constitutes the scientific spirit? What are its techniques and its procedures, and how have these influenced humanity? These are questions more important than the actual "findings" in the various scientific fields. We need an insight into what science is about. In all questions we have these two aspects representing two different levels of investigation. External data is one level; but behind it lies the human significance.

The essence of science is the hunger to expand the field of human knowledge. New dimensions have come into our thinking as the outer horizons have expanded. But these new dimensions are still of the same objective order and related to external horizons. There is an altogether different kind of dimension, related not to outer space but to man's inner consciousness. It represents another way of knowing, call it if you please the mystic way or the way of Yoga, a way ignored today by the modern man. It is an adventure into the realm of the Spirit, an exploration of Man's own heart, his innermost Self.

It was Socrates who said: "I am not yet able to know myself and it seems to me ridiculous, while ignorant of myself, that I should inquire into what I am not concerned with."

Socrates' point of view has today slipped into oblivion. The old philosopher would not have altogether approved of our excursions into space! While they add to our knowledge of astronomy they do not reveal to us the nature of the Self. Socrates might also—and justly—comment on the disputes that are bound to arise should we really succeed in conquering the moon. Why, already there have been claims and counter-claims! The Soviet Union asserts it has planted its flag on the moon, and the United States retorts that merely the planting of flags does not give anyone the right to claim rulership over that body. Is the moon or any planet subject to sovereignty? And, if so, to whose sovereignty? That of the earth as a whole? Not content with our sorrowful star's problems we now are concerning ourselves with the legal questions involved in ownership of space beyond the earth!

Would it not be more profitable to resolve the conflict within man himself and thus pave the way to an age of peace and well-being?

We cannot expect many to take seriously to the way of *Yoga,* but we certainly could all benefit by the recognition of its existence. Modern science could indeed profit by a study—even if merely academic—of such a classic as Patanjali's *Yoga Sutras,* which describe the discipline necessary to explore that inner realm of the Spirit and to attain to divine awareness or divine union. Such explorations need no physical instruments or elaborate and difficult external preparations. Instead they demand living a life of virtue and of altruism and the cultivation of *dhyana,* or meditation, whose golden gate leads toward the realm of Truth Eternal.

To most people "spiritual knowledge" means some glorification of the senses, some perception of objects. But spiritual perception is the entering directly into the nature of things, not as objects, but as phases of consciousness. We cannot *know* in the ultimate sense, unless we know from within. No amount of purely external investigation and accumulation of objective data will ever reveal the hidden heart of life.

On the other hand, through participation in divine union all mysteries can be unveiled. Yes, so that a knowledge of the moon itself, not merely of its outward envelope, is possible through contemplation. However unintelligible to the man of science today, the following aphorisms from Book III of Patanjali's *Yoga Sutras* made sense in olden days to the practitioner of the Divine Discipline and remain true today, a challenge to the modern mind:—

> By concentrating his mind upon the sun, a knowledge arises in the ascetic concerning all spheres between the earth and the sun.
>
> By concentrating his mind upon the moon, there arises in the ascetic a knowledge of the fixed stars.
>
> By concentrating his mind upon the polar star, the ascetic is able to know the fixed time and motion of every star in the Brahmanda of which this earth is a part.

Shall we not make a beginning and practise a little introspection? Let us not disregard altogether the Wisdom of the Ancients, and amidst the hubbub and discord of the outer world let us learn to turn within that we may rediscover the realm of the Self in us and claim our divine inheritance.

NAMRATA.

THE PHILOSOPHY OF POETRY

[**Mr. Peter Malekin,** a sensitive and discerning student of English literature, has written many fine essays for THE ARYAN PATH. In the long essay of which we here print the first part he surveys famous theories regarding the nature of poetry and its moral effect on man. This part brings the survey to the end of the eighteenth century. — ED.]

I

IT is one of the ironies of history that it should be the influence of Plato, the most poetic of all philosophers, which is largely responsible for the traditional hostility between poetry and philosophy in the West. This conflict has usually turned on the question of the immorality of the influence of the poets.

The poetic elements in Plato are so obvious that he has sometimes been regarded as a wonderful poet but no philosopher. His use of myths is the outstanding example, but the general literary artistry of the Socratic dialogues is superb. Not only is the conversation of the dialogues brilliant and fascinating, but the characters too are created with a living intensity. The character of Alcibiades in *The Symposium* is magnificently conveyed, while Alcibiades' own character sketch of Socrates is full and convincing. The effect of Alcibiades' description is the greater since he is, in his drunken cleverness, describing the paragon of balance, of self-control and of purposeful tenacity. Yet Plato, the poetic creator of both Alcibiades and Socrates, firmly thrust the poets out of doors when he came to define the ideal Republic.

Plato's reasons for refusing to admit to the Republic any poetry except religious hymns are briefly as follows. The world copies an ideal archetype on the plane of thought and is consequently an imperfect and transient copy of the real and lasting. Each material object copies an archetype, and concerning the object there are three types of knowledge; the highest kind of knowledge is that of the user, for he knows wherein the object is good or bad; the second is the knowledge of the maker of the object, who receives information about how it should be made from the user; the third is the knowledge of the artist, who only copies the appearance of an object. An example Plato gives is that of a bridle; a horseman, who knows the use and purpose of a bridle, knows why it is good or bad and accordingly instructs the maker who fashions it. The horseman has knowledge, the bridle-maker right belief, but the artist who copies the appearance of the bridle has neither of these. He merely copies nature's copy of an archetype.

In the *Phædrus* Plato compares the soul to a chariot drawn by two horses, the one rational and divine, the other evil and passionate. It is the task of man to give rein to the rational and divine and to curb the irrational and brute. The argument on poetry in *The Republic* assumes this duality of the soul.

Poetry, continues the argument, copies actions and dispositions; but the restrained action and disposition of the philosophical sage are the most difficult to imitate. Poetry, therefore, usually imitates the passionate and evil part of the soul, the part which ought to be controlled by the rational and spiritual element. Whereas philosophy trains the soul to look direct at archetypal ideas, poetry strengthens the worst in the soul by decking out the passions with all the charm of words.

The result of this argument is a very distrustful attitude towards art. Socrates expresses it in Book X of *The Republic*:—

> "Then, Glaucon," I said, "when you find Homer's admirers saying that this poet has educated Hellas, and that in questions of human conduct and culture a man ought to read and study Homer, and organize his whole life in accordance with the teaching of this poet, you must be friendly and kind to such people — they are as good as they know how to be — and agree that Homer is the most poetical and the first of the tragic poets, but be quite sure in your mind that only such specimens of poetry as are hymns to the gods or praises of good men are to be received into a city. If you receive the pleasure-seasoned Muse of song and epic, pleasure and pain will be kings in your city instead of law and the principle which at all times has been decided by the community to be best."

Earlier in *The Republic* Plato gives more precise instances of the things which he objects to in poetry and he outlines a code of censorship to which it shall submit. One of his major objections is that the poets tell lies about the gods; therefore no stories telling of unworthy conduct on the part of the gods shall be admissible:—

> But the binding of Hera by her son, or the hurling of Hephaestus from heaven by his father, when his mother was being beaten and he tried to defend her, and all the tales of the battles of the giants that Homer has made, these stories we shall not receive into our city, whether their purport be allegorical or not. For the child is unable to discriminate between what is allegory and what is not; whatever he receives and believes at that early age is apt to become permanent and indelible. (*The Republic*, Book II)

So, in order not to misguide the young, these things must be kept out of the city altogether. Similarly no one shall be allowed to show God as

responsible for human suffering:—

> He must say that God did what was just and good, and the sufferers were benefited by punishment. We must not allow the poet to say that those who were punished were miserable, and that God made them so. But we must allow them to say that the bad were miserable because they needed punishment, and were benefited by being punished at God's hand. We must contend with all our might against the assertion that God, who is good, is the author of evil to any man. (*The Republic*, Book II)

Heroes and famous men must be shown as exemplary in their conduct; they must not give way to grief or rage or any other of the passions, but such weaknesses shall be reserved for despicable characters who are not in any way to be copied.

When a wandering poet comes to the Republic he shall either stay on the city's terms, or, having been honoured and feasted, be sent packing somewhere else. Poetry will only be admitted to the city on other terms when it can demonstrate by argument that it is useful and of advantage to the citizens.

Plato's attitude to poetry is, however, dual, and he does not always treat it with such dignified contempt. At times the poet is conceived of as one happy in a divine madness which is more valuable than any human sanity. In the *Ion* the poet is described as a metal ring hanging from the loadstone of that god who inspires him. Like the oracles and prophetesses he is god-intoxicated and speaks a wisdom not his own. Ion, a professional reciter of Homer, is like a second iron ring attached to Homer, who is the first. As a result, when Homer is spoken of, Ion discourses like a god, but when other poets are discussed he goes to sleep and has no more to say than other men. Art, then, is a divine madness and not a technique; it cannot therefore be learnt, but is a gift given by the gods to some men all their lives and to others only occasionally.

Plato's pupil Aristotle shared with his teacher the idea of art as imitation. From imitations, he said, men learnt and a desire to learn was natural to man. Poetry imitated actions, and he dealt at some length with the cathartic effect of tragedy on the emotions of pity and fear. Unlike Plato he regarded the influence of poetry on the emotions as desirable; his view was that poetry provided an outlet for excess emotions and thus produced harmony and balance.

Plato's æsthetic theory left one obvious loophole for the artist. If there is a world of ideal archetypes copied by the world about us and if the soul is able to cognize archetypal ideas directly, then, even if it be granted

that most art is but a copy of a copy, it may still be claimed that some art is directly copied by the visionary artist from the divine archetypes. Art is therefore capable of bettering nature by copying the divine more perfectly than nature does.

This general approach was adopted by Sir Philip Sidney in his *Apologie for Poesie* (published in 1595), the first English work on æsthetics. In this world, he said, we see things as they are; in the golden world of poetry we see them as they ought to be.

Such an idealizing theory of art can, however, take two forms, the mystical or the purely rational. According to the one, art seeks the spiritual ideal hidden within and behind an earthly exterior; according to the other it enshrines rational generalizations abstracted by a process of logical analysis from the particularities of experience. That the theory should lend itself equally to mysticism and rationalism is ironical; for, though not necessarily enemies, historically rationalism and mysticism have not been the best of friends.

The conception of art as a rational idealization of nature was above all peculiar to the secular society of the European "Age of Reason." It was only with the Romantic conception of the creative imagination that the idea of art as a means of contacting spiritual reality tended to return to European thought.

The eighteenth-century rationalist position was expressed clearly by Reynolds and by Johnson. Reynolds, speaking of painting in his Third Discourse to the Royal Academy, said:—

> This great ideal perfection and beauty are not to be sought in the heavens, but upon the earth. They are about us, and upon every side of us. But the power of discovering what is deformed in nature, or, in other words, what is particular and uncommon, can be acquired only by experience; and the whole beauty and grandeur of the art consists, in my opinion, in being able to get above all singular forms, local customs, particularities, and details of every kind.

In his later dialogues, the rigour of his rationalism is somewhat abated by the influence of Romantic ideas.

Together with the task of capturing the general idea goes the task of being moral mentor to society. Johnson sets out the duties of a poet in *The History of Rasselas Prince of Abissinia.* Imlac the poet is talking of his art to the prince:—

> "To a poet nothing can be useless. Whatever is beautiful, and whatever is dreadful, must be familiar to his imagination: he must be conversant with all that is awfully vast or elegantly little. The plants of the

garden, the animals of the wood, the minerals of the earth, and meteors of the sky, must all concur to store his mind with inexhaustible variety: for every idea is useful for the inforcement or decoration of moral or religious truth; and he, who knows most, will have most power of diversifying his scenes, and of gratifying his reader with remote allusions and unexpected instruction....

"The business of a poet," said Imlac, "is to examine, not the individual, but the species; to remark general properties and large appearances: he does not number the streaks of the tulip, or describe the different shades in the verdure of the forest. He is to exhibit in his portraits of nature such prominent and striking features, as recall the original to every mind; and must neglect the minuter discriminations, which one may have remarked, and another have neglected, for those characteristics which are alike obvious to vigilance and carelessness.

But the knowledge of nature is only half the task of a poet; he must be acquainted likewise with all the modes of life. His character requires that he estimate the happiness and misery of every condition; observe the power of all the passions in all their combinations, and trace the changes of the human mind as they are modified by various institutions and accidental influences of climate or custom, from the spriteliness of infancy to the despondence of decrepitude. He must divest himself of the prejudices of his age and country; he must consider right and wrong in their abstracted and invariable state; he must disregard present laws and opinions, and rise to general and transcendental truths, which will always be the same: he must therefore content himself with the slow progress of his name; condemn the applause of his own time, and commit his claims to the justice of posterity. He must write as the interpreter of nature, and the legislator of mankind, and consider himself as presiding over the thoughts and manners of future generations; as a being superior to time and place.

"His labour is not yet at an end: he must know many languages and many sciences; and, that his stile may be worthy of his thoughts, must by incessant practice, familiarize to himself every delicacy of speech and grace of harmony."

Imlac now felt the enthusiastic fit, and was proceeding to aggrandize his own profession, when the prince cried out, "Enough! Thou hast convinced me, that no human being can ever be a poet."

The general tendency of the theory of art shared by Johnson and Reynolds is to minimize inspiration and to lay great stress on hard work and on attention to the rules of propriety. Thus Johnson objected to Shakespeare's use of the phrase "the blanket of the dark" in *Macbeth*, because the image of a blanket introduced a commonplace object in a

setting where all should be noble and exalted. Similarly Reynolds was sceptical about inspiration in his *Discourses*:—

> Nothing is denied to well-directed labour: nothing is to be obtained without it. Not to enter into metaphysical discussions on the nature or essence of genius, I will venture to assert, that assiduity, unabated by difficulty, and a disposition eagerly directed to the object of its pursuit, will produce effects similar to those which some call the result of *natural powers*. (Second Discourse)

The feeling about genius was not always, however, so rigid. Many of the neo-classical critics from Dryden on were willing to make an exception to their demands in the case of genius. The example of Shakespeare had not a little to do with the English critics' adoption of this moderate position, for Shakespeare seemed to the English neo-classicists to have broken all the rules and to have got away with it. They nevertheless remained far from clear about the nature of genius, or why it could break rules with impunity.

For the eighteenth century imagination was a comparatively minor faculty which should be subject to the reason or judgment in the processes of artistic creation. The theory of the Romantics did not challenge the neo-classical duality between reason and imagination; it simply reversed the order of precedence given to the two faculties. The imagination was held to be the key to creative activity, and it worked in two ways, either by creating a new world (as in *The Ancient Mariner*), or by casting an eternal and unearthly significance on the commonplace (as in the "spots of time" in *The Prelude*).

PETER MALEKIN

(To be concluded)

PAUSE

When landscapes are bleak
And birds are all mute
And there 's no flash of wing,
No promise of fruit,

When skies are morose
And humid the air,
And no subtle fragrance
Resolves our despair,

It is but a pause,
A gathering of power
Before the birds sing
And seeds come to flower.

HERBERT BLUEN

"RASA" AS A CANON OF LITERARY CRITICISM

[**Dr. K. Krishnamoorthy**, Head of the Department of Sanskrit, Karnatak University, offers in this article a fresh and thoughtful examination of a very important idea in Sanskrit æsthetics. — ED.]

OUR ANCIENT CRITICS are agreed in regarding Vālmīki as the father of Sanskrit poetry. There is the well-known story of his overflowing pity for a bird in grief assuming the form of verse. Two of our greatest poets — Kālidāsa and Bhavabhūti — refer to this incident as an evidence of the tenderness of the poet's heart. To serve quite a different purpose, this incident is quoted by the author of the *Dhvanyāloka*. He intends to rear a new theory of literary criticism on its basis.

Now it is one thing to characterize poetry in general, and a lyric outburst in particular, as a spontaneous overflow of powerful emotions, and another thing to characterize a whole epic like the *Ramayaṇa* as an embodiment of a particular emotion like pity or sorrow. Ānandavardhana does both — the one in his first chapter, and the other in his last. Again, it is not very clear in the first chapter whether he is talking of the lyric outburst only (namely, the distich "*mā niṣāda*...") or of poetry in general. But the point does not affect the main argument to be set out here.

If all our critics are agreed on any point, it is on the high mission of poetry. To them, poetry is no amusement for an idle hour. It is a serious art, which teaches through pleasing. Poetry delights the reader with its emotions and, almost without his knowledge, instructs him about the values of life so as to bring about a healthy change in his outlook. This dual aim of poetry can only be explained in terms of our epic and dramatic literature, with its flawless gods and heroes and their unfailing achievements. The greatness of a poem or a play thus depended on the greatness of the theme. But what determined the nature of either as poem or play was, in the language of Bharata, *rasa*.

Rasa is a term from dietetics, meaning taste or relish, and introduced by Bharata into the field of dramatic criticism to denote the complex of æsthetic enjoyment. According to his analysis, it is a complex involving almost the whole range of psycho-physical responses man is capable of. Drama or poetry is the stimulus by which multiple and ever-fleeting moods, feelings and responses are made to fall into a pattern around the more or less permanent nucleus of an emotion. This organized response-complex of the connoisseur is termed *rasa* and its possible varieties are eight or nine, de-

pending on the classic number of nuclear emotions (*sthāyibhāvas*). Though one of the oft-repeated remarks of Bharata is that a play should have room for *all* the *rasas*, the demands of plot and character determine the nature and circumscribe the number of the *rasas* that can actually be made prominent in any work. In a *nāṭaka*, or the play *par excellence*, the plot has for its end the hero's achievement of one or more of the triple values of life, *viz.*, love, wealth and goodness, and the *rasas* that can conform to such a conclusion are only the Erotic and the Heroic. The consideration that the hero must be exalted and flawless rules out the possibility of other *rasas* playing a dominant rôle. It follows that the pathetic emotions can only appear as subordinate in such a play. The hero's suffering has to be, in the nature of things, both transitory and heroic.

Bharata's formulæ were adopted wholesale by literary theorists like Bhāmaha and Daṇḍin in their definitions of *mahākāvyas* or epics. Surely, they had before them the great epics of Vyāsa and Vālmīki, and it is not much to expect that their definitions should be applicable to these two works at least. They lay down in general terms that the epic should provide scope for *all* the *rasas*, and that unity of action must be secured by observing the fivefold division of the plot laid down by Bharata. They mention that the heroes must be dignified and noble, virtuous and successful.[1] The need for a single dominant *rasa* in a work as a whole which is implied by Bharata, if implied at all, is not noticed by these theorists. We can, of course, take each canto as a unit and point to one or the other *rasa*. But what about the *rasa* permeating the epic as a whole?

At this point Ānandavardhana comes forward with his facile answer. He examines the beginning, middle and end of the two Sanskrit epics—a procedure impeccable, no doubt—and comes to the conclusion that the Pathetic[2] is the dominant *rasa* of the *Ramayaṇa*, as the Tranquil is that of the *Mahabharata*. This conclusion deserves some consideration here.

From what we have seen of Bharata's rules, it stands out that neither the Pathetic nor the Tranquil can figure as a prominent *rasa* in a drama. Since the same considerations are applicable to the epic, *mutatis mutandis*, we become hesitant in going with Ānandavardhana the whole way. When we remember that the Tranquil was most probably a late interpolation into Bharata's original scheme of eight *rasas*, our misgivings increase. Intrin-

[1] Bhāmaha, in particular, emphasizes the demands of "poetic justice" in the "logic o poetry" by branding the breach of this rule as a grave defect called "*pratijñā-hīna*' (*Kāvyālaṁkāra*, Ch. V).

[2] The word "Pathetic" is not used here in the sense meant by Aristotle when he divides epics into "ethical" and "pathetic." In his sense all emotions may be "pathetic."

sically considered, the premises of Ānandavardhana in characterizing the *Mahabharata* as a *mokṣa-śāsira* or a "treatise on emancipation," on the one hand, and an epic poem permeated with the Tranquil *rasa* on the other, are not above cavil. No one will deny that there is both poetry and philosophy in this epic. But when we are to rate it as poetry, we should not mix up our evaluation of it as poetry with our evaluation of it as philosophy. Ānandavardhana wants us to believe that poetry and philosophy are inextricably intertwined in the epic, and therefore, that the *mokṣa-śanta* equation is the only solution of the problem. But, once again, one might feel that in the voluminous epic poetry and philosophy rarely run into each other, barring stray exceptions like the *Bhagavad-Gīta*. The poetic part is clearly distinguishable from the philosophical part; and the former turns round the heroism of warring heroes. The ruling passion of the epic *qua* poetry would then be the Heroic (*Vira*), not the Tranquil (*Śanta*).

Nor is Ānandavardhana's conclusion about the *Ramayaṇa* grounded on any firmer foundation. No one can gainsay the fact that Rāma, the hero, is primarily heroic, heroic even in his sufferings. Bhavabhūti could designate him a *mahāvīra* or a mighty hero. The theory of critics is faced with a baffling problem in the most unexpected unhappy ending of the epic. If the ending is really unhappy, then the very first rule of the Indian theorists is broken and the intended instruction from the poem, acknowledged by all critics, becomes a myth. If an ideal hero like Rāma ended his career in frustration and sorrow, then why should anybody emulate him at all in his virtue? That is a question which would readily occur to the traditional Indian mind, strange though it might appear today.

There are only two ways out of the dilemma. The first is to say that poets have their licences (*nirañkuśaḥ kavayaḥ*) and that critical theory may require readjusting in the light of this. Then, the *rasa* of the *Ramayaṇa* may perhaps be the Pathetic (*Karuṇa*). Ānandavardhana has adopted this course. The other is to deny the genuineness of the text, or the real intent of the "*Uttarakāṇḍa*" (or the last canto) of the epic, in which the tragic twist is given. Bhavabhūti in the *Uttararāmacharita* chose to adopt this course and gives us an inset play from his own imagination as the original work of Vālmīki, the tragic close of which, once again, is made, by an adroit dramatic device, to serve the purpose of a happy ending to the main play. He has killed two birds with one stone here—avoiding the unwanted tragic close and, at the same time, releasing the *rasa* of *Adbhuta* or Wonder, as laid down by Bharata. But the problem we are considering gets most tangled when we find Bhavabhūti himself suggesting through a character in Act III of his play that *Karuṇa* is the

ruling *rasa* throughout, manifesting itself through multiple forms. Most critics are wont to regard this as the playwright's analysis of his entire play. But, at least in the bouts of fighting between the young heroes stretching over two acts (IV and V) the thread of this *rasa* gets very thin indeed, and one is almost tempted to believe that after all the scope of Bhavabhūti's side-remark is confined to Act III, wherein alone Rāma's sorrow overflows without let or hindrance. We have hints, but no direct glimpses, of Rāma's agony in any other act. Indeed, many of the ancient commentators themselves prefer to take up this second stand and regard the ruling *rasa* of the play to be a variety of the Heroic (*Vīra*).

Modern scholarship has done a great service to the literary critic in proving that the "*Uttarakāṇḍa*" of the *Ramayaṇa* is a later appendage to Vālmīki's composition. But, though later than Vālmīki, it must have been earlier than Kālidāsa, who refers to its story, and our inquiry therefore is not entirely useless. Both Bhavabhūti and Ānandavardhana are referring to the Rāmāyaṇa *with* its "*Uttarakāṇḍa*."

The main point at issue is whether Ānandavardhana has rightly interpreted the spirit of the *Ramayaṇa* in regarding *Karuṇa* as its prominent *rasa*. We have seen that the Sanskrit conception of literature, emphasizing the reward of virtue, does not allow room for the hero's failure or frustration. Is it a feeling of triumph of good over evil we get prominently in the epic, or a sense of the unrewarded suffering of the good? Do Rāma and Sītā represent for us models of heroic duty and feminine fortitude or just objects of pity? If our answer is the latter, we are almost accepting the practical success of Rāvaṇa, the embodiment of evil, in inflicting irrevocable sorrow on Rāma and Sītā; and this gives the lie to the very credo of success as the core of ethics.[3] The present writer feels that the greatness of Rāma and Sītā stands out not so much in their passive sorrow as in their positive heroism in the midst of sorrow. No one can deny the presence of sorrow and suffering in the epic in a large measure. But one might say that the emphasis of the poet is not on sorrow but on the heroic attitude to sorrow. That indeed is the secret of all great tragedies; and this approach will make of Rāma almost a tragic hero, though apparently Ānandavardhana's stand might seem to do so more naturally. It is not the isolated unhappy ending alone which contributes to the tragic atmosphere; more so does the spirit of undaunted courage in facing sorrow.

Among *rasas*, the closest approximations to the tragic emotions usually suggested are *Karuṇa* and *Raudra*. No doubt, Pity and Terror are best

[3] This corresponds to rewards promised by religion to the virtuous and perhaps points to the religious background of ancient Indian literary criticism.

translated by these terms. But there appears to be a fundamental confusion in the equation of pity with *Karuṇa* and fear with *Raudra*. While "Pity" and "Fear" are emotions in the process of "catharsis" or purgation or purification, leading to the state of "calm, all passion spent" in the spectator, our *Karuṇa Rasa* and *Raudra Rasa* are æsthetic experiences in their purified state. *Rasa* is the name of that state of mind which represents the very last stage in the interplay of various moods, emotions and other responses. But pity and fear represent only earlier stages in the spectator's response, corresponding more or less to our *sthāyibhāvas*, and not his final state of mind. If the excited state itself of pity and terror is to be termed *rasa* in a loose way, then our *Karuṇa* and *Raudra Rasas* would more closely approximate to the effects of sentimental sorrow or sensational fury in melodramas than to their counterparts in great tragedies, where characterization plays a greater rôle. It follows, then, that the nearest approximation to the "tragic" experience will, if anything, be a gamut of *Vīrarasa*.

If we understand that in the *Ramayaṇa* the poet's emphasis is on the hero's stern sense of duty amidst trials and tribulations that might have unnerved another of a weaker fibre, the poet's natural ending of the story would be a trial, perhaps the greatest trial, that ever man faced. Such is the episode of the banishment of Sītā culminating in her descent to the Netherworld. On this view, the *rasa* can be described as that variety of the Heroic known as *Dharmavīra* (Hercic-in-Duty).

Ānandavardhana has chosen to regard the episode of the hunter and the bird as the *significant* beginning in the epic. Here again, he appears to have followed a wrong trail. The natural beginning of the epic is the account of Ayodhyā, and the incident of the bird is no more than a prelude.

Our discussion has shown that *rasa* as a canon of literary criticism is far from dependable in the estimation of epics of vast proportions. Perhaps it is unnecessary. The only theorist that has attempted it, Ānandavardhana, misses his mark more than once. In the determination of the ruling passion of a work—epic or dramatic—considerations of character should assume at least as much importance as consideration of plot. Ānandavardhana has confined himself to the latter to the neglect of the former; and one cannot say that even in an epic the story alone is exclusively important. Nor are attempts to appreciate stray verses from epics or plays in terms of *rasa* likely to be very successful, inasmuch as *rasa* relates mainly to the unity of emotion or tone instanced in a whole work in the midst of a variety of moods and feelings. In the estimation of dramatic literature, however, it may be of help if we keep the above in

mind. But its greatest applicability is in the evaluation of lyrics; and the credit of having pointed this out should go to Ānandavardhana. But he could not herald any "romantic revival" in Sanskrit, and the pure lyrical form never found congenial soil for full-blooded growth. There are lyric elements in our epic and dramatic literature; they find greater expression in our epigrams (*muktaka* or *anibaddha*);[4] and they are strikingly present in poems like the *Meghadūta* and the *Gītagovinda*. But even these last are not unalloyed lyrics, like those of Shelley or Keats. There is a tendency on the part of the poet to view the subject-matter objectively—as existing outside and apart from his personality—and not subjectively—that is, primarily as a personal experience. Kālidāsa and Jayadeva will give vent to the emotions of a Yakṣa or a Rādhā instead of their own.[5] The intrusion of didactic and narrative elements mars the pure lyrical quality of even Bhartṛhari's verses and the very best lyrics of love in Sanskrit, like those of Amaru, become sensuous to a degree because of the formal and rigid categories of *rasa* theorists who enumerated types of heroes and heroines in love.[6] The classical theory of *rasa* practically fails to leave the poet a free choice in the expression of his emotions and feelings in spite of its assertions that he is freer than God Himself in the creative realm. Even theorists who put *rasa* on a par with Absolute Bliss (*Brahmananda*) are often found illustrating it with sensuous verses. The paucity of lyrical types and lyric output in Sanskrit is itself an index of the limitations of the *rasa* theory.

Rasa, then, cannot serve as a sole canon of Sanskrit literary criticism. It needs to be supplemented by the more serviceable criteria of *Guṇa-Rīti* (Qualities and Poetic Diction and Style) and *Alaṁkāra* (Figurative Imagery).[7] We have refrained here from entering into niceties raised about *rasa* by commentators of Bharata's text because they are mostly abstract and metaphysical considerations valuable for theory, but of little use for practical criticism.[8]

K. KRISHNAMOORTHY

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[4] This is inclusive of forms of irony and satire as in the case of "*Anyokti*" (Indirect Address).

[5] These may perhaps come close to the "Ode" and "Idyll" recognized as English lyrical types, and admitting of a certain amount of objectivity in the poet and a thin thread of narration.

[6] None of these can be really equated with the type of "Song" inEnglish literature because of their conscious artistry and limited range of feelings conveyed.

[7] A consideration of these we reserve for treatment in another article.

[8] I am indebted to Professor L. M. A. Menezes for reading this article in typescript and making many helpful suggestions.— K.K.

JANE ADDAMS

1860 — 1935

[WE are glad to publish this appreciative outline of the work and faith of Jane Addams, the American social worker.

Our new contributor is **Mrs. Florence E. Pettit,** who lives in Sussex, England, and adds to her family life the richness of a keen love of nature — she has contributed nature articles to several magazines — and work for such movements as the Women's International League for Peace and Freedom. — ED.]

NINETEEN-SIXTY is the centenary year of the birth of Jane Addams, pacifist, social worker and Nobel-Prize-winner.

Jane was born in Cedarville, Illinois. She was devoted to her father, the miller, who was a member of the State Senate and a close friend of Abraham Lincoln. One of her earliest memories was of rushing into her adored father's study one morning and being shocked into stillness as she saw him weeping over his friend's tragic death.

Were she alive today, Jane would be wholeheartedly in favour of the leading statesmen of the world getting together to try to solve their differences over the conference or dining table. She herself, in 1915, led a company of women from America and England to the International Congress of Women at The Hague, despite the U-boat menace at that time. Fifteen hundred women from all over the world, from both neutral and enemy countries, sat together, with Jane Addams as their President, to draft proposals for a conference of neutral nations which, it was hoped, would prevent a global war. With other emissaries from the Congress, Jane travelled across warring countries in order to present resolutions to the leading statesmen of the time. Among those who graciously received them were Mr. Asquith, Lord Grey, the German Foreign Minister and President Wilson. The latter actually incorporated some of the proposals in his famous "Fourteen Points" for Peace.

When America entered the war, Jane Addams, still true to her beliefs and uncompromising in her attitude towards war, suffered persecution from those who once were sympathetic. With Herbert Hoover she worked towards alleviating famine in Europe, and did much to make thinking women vocal against the iniquitous food blockade.

As a young woman, she travelled a good deal, partly for the benefit of her health, for she had a spinal weakness. During her travels, she saw the beautiful art treasures of Europe, but she also became passionately aware

of the weight of sorrow and poverty in the world. She witnessed the nauseating spectacle of a bull-fight and the equally repugnant sight of a starving man devouring a rotten cabbage in a London street market. In Saxe-Coburg, on a bitter snowy morning, she beheld women bearing tanks of scalding hot, partially brewed beer upon their backs, which spilt on to their red, raw arms and hands.

She talked with Tolstoy and listened to his doctrine of the desirability of working with both head and hands. Yet she was worried at the sight of his young daughter staggering in to supper, worn out after a hard day's work in the fields; work for which she was totally unfitted. Jane then came to Toynbee Hall, London, and was impressed by the social work being done there. She decided that the continued pursuit of culture was not for her, and returned to America. She bought Hull House in Chicago, and opened it, with the support of friends, as an international settlement for emigrants. Whole families were given sanctuary and opportunities for self-fulfilment.

In her workshops men and women were encouraged to continue their native crafts and skills. Their children were cared for in nurseries and schools. Libraries and music rooms were made available.

Young people were taught to speak American, and also various trades. Youth clubs were formed, and the simple rudiments of hygiene and sanitation explained to parents, for there was a great deal of ignorance. A five-year-old Italian girl came to the kindergarten one morning, hopelessly intoxicated. She had breakfasted on bread dipped in wine. The mother was fetched and told that this was not the ideal diet for a small child—whereupon she returned to her room and hopefully brought out a bottle of whiskey!

With her own money, and with money borrowed or bequeathed, Jane Addams bought derelict slum property in the area and had it demolished or repaired. She laid out playgrounds, homes and classrooms. She persuaded the Mayor to watch a team of volunteers clean up some of the streets in her ward. Eight inches of refuse was dug from the surface of one street, uncovering paving-stones that he did not know were in existence.

The warden of Toynbee Hall visited her, and was shocked to find that there were no city regulations to prohibit such activities as the slaughter of sheep in their basement dwelling by a family of Greeks or the sorting of rags collected from rubbish dumps by the Italians, which practices were spreading infection.

Jane Addams did much to prevent the exploitation of women and girls in industry. She longed to make their lives joyful in their scant free time.

She encouraged them to express themselves in music and dancing, and in the wearing of gay clothes. She felt that many an ideal flattered and died unseen and undeveloped in the hearts of young people. She brings this theme into her book *The Spirit of Youth and the City Streets* (now out of print). Some of the chapter headings—"Wrecked Foundations," "The Thirst for Righteousness" and "The House of Dreams"—speak for themselves.

> Dozens of young women [she writes] begged me to make a connection for them between their dreams of social usefulness and their actual living. The Christian youth may have been taught that man's adventure to find justice in the order of the universe moved the God of Heaven himself to send a Mediator in order that the justice man craves, and the mercy by which alone he can endure his weakness, might be reconciled. But he will not make the doctrine his own until he reduces it to action, and tries to translate the spirit of his master in social terms.

In other words, "faith without works is dead."

These were pioneer days for women the world over. At a Conference of Women she attended in Budapest in 1913, it was learned that several Chinese women had been beheaded for the stand they had made in a women's suffrage movement.

A venture closely associated with Jane Addams was the founding of the Women's International League for Peace and Freedom. This sprang directly from the 1915 Congress at The Hague, and today, over forty years later, the League has sections in twenty-two countries, including Japan. Each section has branches. In Britain there are eighteen.

To commemorate her work for peace and the human misery that is the aftermath of war, the League is in process of building, as a memorial, the Jane Addams House on Fridjh of Nansen Street, Spital-Drau, Austria. Thirty-two families, already chosen, will dwell in flats there. They are busily making their own furniture, and saving as much money as they can to go towards the rent, for they intend to be self-supporting. The World Council of Churches has set up workshops in this refugee village. Dr. August Lindt, the High Commissioner for Refugees, has welcomed the W.I.L.P.F. project in the following message :—

> The target date for clearing the last of the camps where European refugees have lived since World War II falls on the centenary of a great humanitarian leader of the peace movement. It is therefore especially fitting that one of the refugee projects designed to re-establish refugees should bear Jane Addams's name.

It was reported in the House of Lords, recently, that there are 160,000 unsettled refugees in Europe. In Hong Kong, two out of every seven

human beings in the colony are refugees, while the number of Arab refugees in Palestine is over a million.

FLORENCE E. PETTIT

VEGETARIAN NUTRITIONAL RESEARCH CENTRE

The British Vegetarian (September-October 1959) reports the Inaugural Meeting of the Vegetarian Nutritional Research Centre at Stanborough School, England (Director, Dr. Frank Wokes). Its work is a development of eighteen years' investigation at Ovaltine Research Laboratories, and it is supported by many leading figures in the vegetarian world and vegetarian press, by the National Association of Health Stores, the Soil Association, the National Anti-vivisection Society and others. It aims to reinforce the ideals of healthy living with the scientific methods needed in view of the great increase in our knowledge of nutritional science and the new problems that it brings.

The first problem to be considered by the Centre was whether vitamin B_{12} (which is lacking in vegetable proteins) could be added as a preventative against possible deficiencies due to an exclusively vegetarian diet. The results of experiments with various foodstuffs were described. During the animated discussion that followed the address, F. Newman Turner, editor of various health and gardening publications, raised the question whether, instead of adding synthetic vitamins to the food, it might not be better to search for natural sources. Dr. Wokes suggested laver bread (seaweed) and edible fungi as possibilities for investigation. The milk, eggs and cheese on which vegetarians depend for B_{12} are found not to be entirely reliable sources. "It depends on the diet of the hens and cows, subsequent storage and treatment." The ultimate source of B_{12} is micro-organisms, which synthesize it in the body itself, and variations in the degree of synthesis may be due to individual conditions and idiosyncracies.

The discussion revealed that there are many complicated and difficult questions demanding investigation, but meanwhile it was clearly stated that any experimental vitamin fortification would not be carried out on existing food products on the market. At Stanborough, human volunteers (but no children, and no animals) are used in the feeding experiments, and as Dr. C. V. Pink said, in moving the Resolution of approval, "there is a great need for such a Centre." It is "a positive way of demonstrating that vivisection is unnecessary."

THE FORGOTTEN POLE STAR

[**Dr. V. V. Bhatt,** in this essay, presses the social argument of "The Best Means" (THE ARYAN PATH, July 1959) to the even more basic spiritual question which underlies the social *malaise*: What is the aim of life? And, with a bold outline of humanity's wandering aside from the quest, he suggests that we must recover a sense of unity with all life, and let that feeling issue forth in Universal Brotherhood.— ED.]

IN ALL TIMES PAST the question of the purpose of human existence, of the *summum bonum* of life, has persistently presented itself to many an inquiring and thinking mind. Such minds felt a sense of impenetrable mystery surrounding this universe of ours, of something which lies beyond our sense perceptions and so can be felt and experienced by quite other faculties. And they embarked fearlessly on the high quest of this something that was now revealed in a vision and now eluded them. Neither the turbae of the inner seas nor the terrible guardians of the unseen dismayed them. And so they came to the sublime glimpse of the erstwhile unseen other shore. The mists rolled away before their penetrating searching glance, and mighty *Prakriti* gave up her secret to the eye of spirit.

When they returned to tell their experience to their fellow sailors who had not ventured so boldly from the hither shore, they brought a message of cheer and hope, tidings of the fruitfulness of their mighty voyage. But even words of power coming from the depths of their being failed to convey, to those who had not had the experience, the ecstasy of sighting the other shore; no words could express it. Yet they did give their fellow sailors, who were cruising about the hither coast, a course to set and their bearings by a large constant star. The fellow sailors implicitly believed in the inspired words of the men of vision and tried to penetrate the mists with their own imperfect lights. And they had their bearings and hope of making a glorious landfall.

This unique experience of these adventurous spirits was the quintessence of all religions and the vast mass of humanity got their pole star. But with the passing of time the spiritual quest behind these religions was forgotten and more and more emphasis was laid on the outward forms and ceremonials. The spirit of free inquiry and spiritual adventure which animated these religions was suppressed and with its suppression all progress ceased. Religion took the form of dogma, which was to be adhered to without any questioning. The human spirit yearning for freedom could not tolerate this bondage; reaction grew against these religions, and they came to be considered as nothing more than a bundle of superstitious beliefs and

dogmas.

This was a quite natural reaction of the intelligence. But the result was that we were left without any guiding principles of life. Sceptic as we had grown, we had lost all belief and faith in anything that lay beyond our sense perceptions. An atmosphere of doubt and questioning prevailed. A sense of frustration led to wishful thinking, and a sinister devaluation of values took place. The purpose and end of our life became the acquisition and possession of material things, and the only joy we knew was sensual pleasure that we derived from trying to satisfy the insatiable desires of our senses.

We were not satisfied even with this. We tried not only to acquire and possess more and more material objects but also to overreach, outshine and outrun our fellow beings. To enable us to enjoy the amenities of what we called the modern scientific civilization, we tried always to keep a great part of humanity in subjection to our bidding. And thus began the exploitation of man by man, of class by class and nation by nation. To snatch away things from others and to keep a large mass of people in a state of perpetual slavery, we required force, and so monstrous weapons of destruction and death were invented, culminating in nuclear weapons.

By their advent the whole human race, for the first time in its history, has been presented with a choice between life and death. If we fail to meet this challenge with courage and determination, if we fail to strengthen our will to live and to survive, by making radical changes in our lives, our purposes and our institutions, and if we fail to make these changes in time—time, now, is of the essence for survival—we are sure to commit suicide in an attempt at mutual extermination with nuclear weapons.

As these wars, conflicts and the ultimate disaster stare us in the face, we stand aghast in wonder and alarm and know not the cause of all these. We were happy, we think, and we see no reason why that happiness should be disturbed. But we forget that our happiness was based on the exploitation and the consequent sufferings and sorrows of millions of people. The superstructure of such happiness was reared on sandy foundations.

We are, as it were, steering our rudderless ship in a vast ocean and at the helm are men who know not whither to proceed. When the sea is serene and calm, our voyage is smooth, but when the tempest comes we can hardly keep the ship afloat. And we find fault with the storm, not knowing that even when the voyage is smooth in a calm sea, we know not our way and that there lies the cause of it all.

This pathetic condition of human life has moved many a sensitive soul

and they found the root of the trouble in the purposelessness of this universe. Man, they said, is not at fault; he is the poor victim of what Hardy called "crass casualty." They were filled with deep anguish and pain at the sight of boundless human suffering and from their troubled minds and tortured hearts came the cry:—

Life thou art a galling load, through rough and weary ways.
To wretches such as I.

But some others, equally sensitive and sympathetic souls, in their moments of merciless and detached self-introspection, have said:—

And much it grieved my heart to think
What man has made of man.

In the realization of this truth lies the hope for humanity. We have been following false religions and false gods. The motive that actuates us in all too many of our actions is that of attaining our own seeming good by depriving others of their good. And we make sacrifice at the altar of our Almighty God Money of those very sweet human relationships which would have given some meaning and joy to our life. Now, if we continue to pursue this suicidal way of life, nothing can prevent the ultimate catastrophe. Our whole way of life, the purpose that should animate our actions, must now be radically changed. But, then, what can be the purpose of human life? Everything in this world seems to be changing, everything is in a constant state of flux and nothing is permanent or abiding. Nay, more than that, people writing "under the urgency of scientific training" have now told us that everything is unreal and unsubstantial.

It is perhaps true that everything in this universe is transient, temporary and fleeting. Hardy's "The temporary the All" seems to be the terrible reality. "We are such stuff as dreams are made on" may be true, after all, of our existence here. Our conquest over physical nature is really stupendous; our achievements are vast and amazing. Many more things we might attain. Yet in spite of our present achievements and still greater achievements awaiting us in the future we do not feel a sense of fulfilment, that harmonization of our impulses which might bring real joy and happiness to us. We feel a terrible sense of something that is lacking in us. And now we are told that all things of this world are unreal, unsubstantial and of such stuff as dreams are made on.

Yet there is no room for despair; it would be foolish to rush to the conclusion that our life is a monstrous joke played upon us by some far-off, distant "sleep worker." For, men, writing under the urgency of the same scientific training, have discovered that behind all these ever-changing phenomena of this universe, there is that fundamental energy, that

élan vital, that Life Force, as we might call it, which is constant, unchanging, immutable and real.

Do we not feel and experience the presence of this mysterious Unknown? When we gaze at the serene simplicity that is the sea, throbbing with life as it were, with the eternal music of its "innumerable laughter" as Homer heard it, permeated with solemn grandeur and splendid gloom when the sunlight fades away and the approaching darkness extends its tentacles over the sea, while the hovering dark, heavy clouds dreadfully cast their shadows; or when, shaking off our absorption in our own narrow surroundings, we look up at the distant mountain, with its top vanishing in the clouds while the sun slowly disappears behind it and its rays penetrate through the rift of the clouds; or when we feel the panic silence and stillness in a dreadful dense forest, every moment being conscious and fearful of something which is hidden, we are sure, behind this oppressing solitude and silence and which might take visible shape at any time; or when we look up at the sky at night, "the whole high heaving firmamental frame" throbbing with life, as it were, with the twinkling of its stars, while the soothing rays of the moon cast their spell upon us; or when we hear the eternal song of sacrifice of the river, "when the morning sea of silence breaks with the ripples of bird songs" and the whole atmosphere presents the appearance of freshness suffused with the red glow of the slowly appearing sun; or above all, when we turn our eyes towards the vast and mighty sea of humanity, with its ever advancing tidal waves of hopes and aspirations, with its receding ebbs of depression and despair, with the eternal song of its waves of sorrows and suffering, hopes and fears, successes and defeats, with its whole surface constantly throbbing with the ripples of life while below the surface it is serene and calm; or when in our moments of searching self-introspection we try to fathom the depths of our own being—do we not feel the presence of something that eludes our grasp yet the touch of which is real; for, it can be felt and experienced though our senses fail to grasp it? Do we not feel a sense of magnificent harmony which makes us self-forgetful while we lose our consciousness and the sense of separate existence as a drop of water loses its identity in the vast ocean?

To attune our life to this magnificent harmony is the purpose of human existence. That is our Forgotten Pole Star. We should be wilfully blind not to look at it.

Our life is a means to realize this end. To identify ourselves with this vast ocean of creation is the purpose of our life. This ever-growing consciousness of the oneness of all creation must fill us with boundless love

towards all objects of creation, till at last love becomes the spontaneous expression of ourselves. Even unconsciously it is this love which sustains our life. Life persists in the midst of destruction and death, and that shows that love is the law of our species. "Love thy neighbour as thyself" is not merely the injunction of the Bible; Love as the Law of our species is not merely the vision of a Gandhi; love is the very principle of all the integration, biological, psychological, social, which men of science have observed. Great scholars and writers who want to reconstruct human life on the principle of love have asserted that nothing is sacred but human life; but this for them is a dogma, for which they are able to give no explanation. Writes H. G. Wells, "After all the present writer has no compelling argument to convince the reader that he should not be cruel or mean or cowardly." Lewis Mumford writes: "Nothing is sacred but human life. I have affirmed this dogma as if it were indisputable." But our seers of old realized that the oneness of all creation was the basis of this law of love.

This ever-growing consciousness of unity in the midst of diversity and a boundless love towards the objects of creation must inevitably shape and mould all aspects of our life; they must be translated into our thoughts, words and actions and become a part of our being. That is, to realize that Absolute Truth of the identity of all creation we must practise relative truth, truth as it appears to us, with our minds and hearts trying to attain that consciousness of the Absolute Truth, while to the innermost depths of our being we are filled with love. This law of love and truth is the fundamental basis of all ethics and morality; all other moral laws are based on this fundamental law and are influenced by circumstances, environment and time. These moral laws might change with changing times, but the law of love and truth remains the same in all ages and in all times. We must follow, then, this law of our species and, however obstinate the trammels, we must ceaselessly try to break them. We must be fighters all our life, for otherwise life has no meaning.

Upanishadic seers come to us and whisper in our ears: "This Atman is not to be obtained by those devoid of strength." The Ultimate Reality cannot be realized by one who has no strength to resist untruth in whatever form. Let us embark on this mighty adventure, which alone gives meaning to life, with a firm and determined will. However stormy and difficult the voyage, let not our souls quail or our minds waver or our zest flag. With a steadfast gaze, unruffled by temporary defeats and setbacks, never giving in to despair or despondency, and with the life-giving hope and certainty of seeing the unseen shore, let us bear on till it is reached.

Those adventurous spirits who have already reached the other shore

beckon to us and show us the way and bless our voyage. Let us be worthy of ourselves and our rich heritage. Let not temporary catastrophes and disasters and storms make us forgetful of the great and mighty future that awaits us all.

V. V. BHATT

TELEVISION IN INDIA

INDIA has now joined the small community of Asian nations with a television service of their own. She has launched " on a big experiment," as President Rajendra Prasad remarked while inaugurating the experimental television service of All India Radio in Delhi last month. What has remained for long an exciting, but ever receding, prospect has at last come true. Television may be of much importance to the future of this country, as it is an eminently suitable instrument for the dissemination of instruction for the young and the untutored. Emphasizing the advantages of this new medium of mass communication, the President remarked :—

> Apart from the didactic or cultural value of the programme, I hope television will go a long way in broadening popular outlook and bringing people into line with scientific thinking. That is the greatest advantage of scientific discoveries. They project the capacity and prowess of man by breaking through the limitations of human knowledge.

But, while appreciating the wonders of this new scientific instrument, one cannot afford to ignore the fact that if television is indulged in excess it dulls sensibility. It is a common criticism that TV programmes in Western countries are invariably watered down versions of the stage and the cinema, and very superficial. Surely that criticism cannot be levelled at the Indian programme now in its initial stages, as its tone is sober and purposeful, aiming at instruction, ideals and culture, as the President emphasized :—

> These programmes, as is natural, will be undertaken for some time in the form of an experimental project, primarily with the object of putting out programmes of cultural and educational value and for carrying out technical investigations and imparting training to programme and technical personnel.

India can profit from what other nations have already found about television as a social factor. So much pioneering work has been done that India can avoid the mistakes, copy the successes and develop her own original ideas. It is a tremendous task to foster the culture, recreation and the mental development of four hundred million people in the years to come, and much will depend upon the weighty decisions about television to be made within the next few years.

NEW BOOKS AND OLD

"ALL MEN ARE BROTHERS"*

THE CHRIST, TOLSTOY AND GANDHI, the world's three greatest exponents of non-violence, were produced by predominantly peasant countries subjected to tyrannical imperialisms. It would seem that it is no coincidence that the truth of non-violence is restated to the weak by a spiritual genius whenever the domination of the strong becomes intolerable.

Gandhi, who corresponded with Tolstoy for years and accomplished his early work in South Africa at Tolstoy Farm, also studied the Gospels and the Buddhist and Hindu scriptures, which he claims all advocate non-violence. "I have nothing new to teach the world," he said. "Truth and non-violence are as old as the hills."

Established Churches, especially in countries where the hydrogen bomb is accepted as a peace-weapon, are apt to gloss over the inconvenient truth that the meek shall inherit the earth. Violence is essentially the weapon of the physically or financially strong. Gandhi makes it clear that he believes that no country in which that type of strength dominates can possibly be a democracy.

> My notion of democracy is [he wrote] that under it the weakest should have the same opportunity as the strongest. That can never happen except through non-violence.

All Men Are Brothers is an excellent epitome of his writings. It emphasizes in his own words that for him religion was not conformity and superstition, but Truth and Non-violence, and that he applied it to everything he did. "Politics bereft of religion," he declared, "are absolute dirt, ever to be shunned." He expressed himself in the straightforward language of a courageous man who is telling the truth and has no wish to camouflage his motives in the circumlocutions of parliamentary or pseudo-scholarly jargon. These extracts from his writings have a refreshing directness that one rarely sees in print today. Of the treatment by White South Africans of the Negroes he observes, "It has always been a mystery to me how men can feel themselves honoured by the humiliation of their fellow-beings."

It is fashionable among Western economists to regard Gandhi as a noble but impractical idealist. But in this field he had his feet much more firmly on the earth than is generally supposed. In the section "Poverty in the Midst of Plenty" the compilers of this book stress that for him "economic equality is the master key to non-violent independence." Gandhi claimed that

> a non-violent system of government is clearly an impossibility so long as the wide gulf between the rich and the hungry millions persists.

The compilers of *All Men Are Brothers* are to be congratulated on the excellence and objectivity of their choice of material. K. R. Kripalani has played an admirable part in this, and Dr. Sarvepalli Radhakrishnan has contributed an illuminating introduction. We hope it will have the effect of making thousands more understand the life and teaching of Gandhi, and that time will not prove, as H. G. Wells said of the

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**All Men Are Brothers: Life and Thoughts of Mahatma Gandhi as Told in His Own Words.* (UNESCO, Paris. xvi+196 pp. Illustrated. 1958. $2.50; 12s. 6d.; 750 fr.) Received through the courtesy of Her Majesty's Stationery Office, London.

Christ, that his greatness has proved too great for our small hearts. Confronted as we are by whole nations who put their trust in the hydrogen bomb, this may well be the world's last chance to appreciate the virtues of *ahimsa*.

DENNIS GRAY STOLL

"THE CO-OPERATIVE MOVEMENT IN INDIA"*

An earlier edition of this book was described by a reviewer as a standard book on co-operation in India, perhaps the only authoritative comprehensive survey of its type. It speaks volumes for the usefulness of the work that within six years of the publication of the third edition, the publishers have found it possible, and necessary, to bring out the fourth edition. In revising the section on "Recent Developments" which found place in the third edition, Dr. Hough has sought, again, the co-operation of Shri K. Madhava Das of the Reserve Bank of India. The survey contained in this section takes us right to the end of 1958, with the aid of the latest published material and statistical data available. Factually, in this section we have presented to us a picture as complete as one could wish for.

But the main interest of the book lies, at least for the present reviewer, not so much in this comprehensive review of recent developments as in the trends of these developments as viewed in the light of Dr. Hough's observations, based as they are on deep study and thought, set forth in the earlier portions of the book. We hear and read nowadays a great deal about "service" co-operatives. It is interesting, though not surprising to the present reviewer, that the term is nowhere mentioned in the book as a special category of co-operative societies found elsewhere in the co-operative world. The term is now being used to denote an institution which is intended to provide the various goods and services needed by agriculturist members, an object to serve which the formation of multi-purpose societies has been advocated and encouraged for the last twenty years and more. But instead of defining the purposes, the sponsors of the new pattern would like to extend them to cover all possible activities affecting the economy of the agriculturist. The underlying idea is that what rural economy needs is an all-sided approach; but, as Dr. Hough points out in her Preface, "an all-sided approach does not call for a one-sided solution."

The survey of "Recent Developments," as also Dr. Hough's observations on these, indicate that the programme embarked upon under the Second Five-Year Plan, in accordance with the recommendations of the Rural Credit Survey Committee, has begun to yield results in the shape of a larger flow of the national credit resources for the financing of agricultural production. The fair-sized, viable units in villages, through which the supplies of credit are being channelled, are expected not to confine their operations to credit but have, besides, to arrange for the supply of agricultural requisites and to function as collecting agents for the marketing of agricultural produce. The functions, however, are specific and definite; and the performance of these is rendered feasible by reason of the enlargement of the area covered, so that responsible personnel can be engaged to conduct the day-to-day operations. The form of organization on the basis of which an

**The Co-operative Movement in India.* By ELEANOR M. HOUGH. Fourth Edition Revised by K. MADHAVA DAS. (Oxford University Press, Bombay. 493 pp. 1959. Rs. 20.00)

imposing superstructure was to be raised, unfortunately, it is now proposed to change for another, where, while the size of the unit is to be reduced without much concern for viability, the unit is to be called upon to assume "responsibility and initiative for economic development at the village level." This term is intended to cover a number of miscellaneous activities postulating full-time attention on the part of someone well equipped for the purpose. Like many other co-operators, Dr. Hough is sceptical about the new type of societies being able to run on sound lines or even to survive initial hurdles. To use her expressive phrase — varying the metaphor — "to overload a boat is to swamp it."

On the subject of co-operative farming, Dr. Hough appears to be even more hesitant than about "service" co-operatives. Although she recognizes the need for evolving a new agrarian pattern in view of the conditions created by the land-reform legislation enacted almost all over India, Dr. Hough is not sure if, as occasionally claimed, co-operative farming is "ultimately inevitable" in India. There is quoted with approval, in this connection, a piece of advice given a couple of years back by Miss Margaret Digby, Secretary of the Horace Plunkett Foundation:—

> We must consider a system which is not only going to produce more for each acre of land and from the labour of each man, not only one that will bring that man a better reward, but, also, one which is going to make him a better citizen, a better father, and a better man.

In reply it may be urged that, since the co-operative movement, as it has developed in the last fifty years, has not led, by and large, either to increased productivity or to the emergence of a self-reliant peasantry, we need a new form of agrarian organization. Provided there is no compulsion and there is flexibility allowed in the form and extent of joint endeavour, there should be no exception taken to this even by such a staunch upholder of individuality in co-operation as Dr. Hough is.

If co-operation has a message, which it has not only for India but for all countries, particularly those with a large underprivileged class and an underdeveloped rural economy, it is this, that it enables large numbers of the disadvantaged classes to bring about their social and economic improvement through self-help, organized on the basis of mutual aid and common effort. This involves necessarily the subordination of individual interests to the interests of the community, if only in limited fields and for specific purposes. The development of the individual may itself demand that the range of the common endeavour is increasingly widened. Hence if the co-operative movement is to bring about effective social change there has to be what Mr. Lewis Mumford describes as "a moral and spiritual reorganization." Without it, as Dr. Hough notes in the chapter on "Evaluation and Prospects,"

> co-operation is open to attritions, diversions, and dissipations resulting from the impulses it seeks to supplant; acquisitiveness and worldly self-seeking.

VAIKUNTH L. MEHTA

The Spiritual Crisis of the Scientific Age. By G. D. YARNOLD. (Published for The Sir Halley Stewart Trust by George Allen and Unwin, Ltd., London. 207 pp. 1959. 18*s*.)

How much trouble would have been avoided, how much better things today would be, if earlier writers had anticipated Dr. Yarnold in the refusal to regard the confrontation of traditional Christianity by the development of the natural sciences as a matter of conflict! The damage has been done. There is much which, humanly speaking, is now

irreparable. But no one, with such books as these at his disposal, can begin *de novo* to entertain the misunderstandings which have so long bedevilled the issue.

This book has grown out of various lectures and shows, in structure, signs of its origin. Yet there is a total unity in the author's definition of the crisis of this age as a testing of man's spiritual being at every level, gathered under the universes of understanding, belief and living, *i.e.*, practical activity. The unifying factor is the eternal triangle of knowing, believing, doing.

The survey of the order of nature, necessarily brief and selective but not omitting any facts just because they are awkward, argues the case for integrating the laws of science into a larger view which sees nature as the sphere of God's activity. The middle section on the content of the Christian Gospel contains a shrewd evaluation of modern Biblical criticism, a discussion of miracles in terms of the personal activity of God and a clear expression of the case for the occurrence of the super-normal in the life of Jesus. It ends with a call to Christians "to proclaim the historic faith uncompromisingly in its wholeness, with intelligence and with conviction."

The concluding study of Christian ethics rightly stresses the importance of the doctrine of man at the present time and moves to the discussion of details against the background of what is declared about man from the life of *the man*. Again the detail is selective but as what is selected concerns the problems of industrial society, health, the nuclear age, it is clear that the author uses his space to good purpose.

The whole book, blended of religious conviction and reasoned argument, illustrates the value of having some men who are both believers and scientists. A book of this kind has long been needed and it is good that one such as the present author has emerged to write it.

MARCUS WARD

Man and Crisis. By JOSE ORTEGA Y GASSET; translated from the Spanish by MILDRED ADAMS. (George Allen and Unwin, Ltd., London. 217 pp. 1959. 16*s*.)

It is hardly worth while writing a book to say that the modern age is a time of crisis. But anyone with but a nodding acquaintance with Don José's previous work will know that more than this is contemplated. He sees European man on the march to another manner of existence. The ground of the modern age which began under the feet of Galileo is coming to an end beneath our own. As for religion, God — but in the background. It is the fate of modern man, whether he wants it or not, to have to think in conformity with strict reasoning in everything which falls within the orbit of science. The modern predicament is, however, not one of desperation, as was that in the world before Jesus came, but of disorientation. Don José does not claim here to provide the orientation sought but to carry out such a survey of the past as will provide the necessary preparation for other writings in which he will try to bring a firm orientation.

The thesis is that man must start from a clear concept of what life is and what the functions are which make it up. The reality of life does not consist in what it is for him who sees it from the outside but in what it is for him who is within it. It is the having to be in a certain *here* and in a unique *now*. But the past is here among us. Our present is made up of the material of that past which is the hidden core of the present. In particular, the years 1550 to 1650 are decisive for European thought. The "official" Renaissance was, like ours, a period of confusion and trembling uncertainty. The

"genuine" Renaissance, stemming from Galileo and Descartes, was a rebirth of clarity. "He who does not understand the fifteenth century well, understands nothing of what has happened since." Don José writes that we may understand it in a new way.

From the crises of that age, and from the crisis in the Roman Empire before Christ, we may learn that life is for each of us the basic reality; the only thing we have and are. We have to exist in a settled and inexorable context, but in such a way that this does not annihilate us. There is, for each, a problem to interpret and resolve — so as to see life now as an anticipation of the future. "The more genuine the conduct of our lives, the more authentic will be the prediction of the future."

So brief a review can do but scant justice to the comprehensiveness of Don José's thought, the depth of his intuition and the clarity of his perception. Those who would explore these in the book will find the task aided by the excellence of Mildred Adams's translation.

MARCUS WARD

The Nature of Things. By DON HAWLEY. (Philosophical Library, New York. 187 pp. 1959. $3.75)

This is an unusual, stimulating and uplifting book. The author allows his mind to range widely over many fields of study. He includes in his sweep stellar systems, atomic physics, evolution, psychology, parapsychology, the Law of Love and the nature of God and man, and out of all this reaches a few vital conclusions.

Reality is a complex of noumenal and phenomenal factors.

> The error in modern man's approach is not in his acceptance of material nature but in his rejection of the non-material elements.

In a masterly critique of materialism he points out:—

> Our reliance on science has grown to such an extent that whereas it should be a useful tool for studying Nature, it has become a God, absolute and unquestionable. We are no longer men, conquerors of nature, but domesticated animals fattening in a trough of self-aggrandizement for our eventual slaughter The greatest single evil of our age is that of materialism and this, in turn, hinges on a false concept of reality. But what we thought to be real and substantial begins to disintegrate conceptually into fields of force, mathematical relationships and curves of probability.

The "reluctance to accept as valid anything derived other than from a test tube" is the besetting sin of materialistic science. The co-existence of the phenomenal material with the noumenal spiritual universe is the basic truth. "The essential sameness and oneness of the material and the noumenal" is brought out by the subjective means of knowledge — intuition and revelation. God the Cosmic intelligence is reconcilable with the personal God of religion. The proof of God is that of the British philosopher, George Berkeley: "All things that exist must be the object of a perceiving mind; human minds perceive only a fragment of reality; so an all-perceiving Mind is the basis of reality." Also:—

> Man is the culmination of the universe's attempt to reflect the perfections of the Creator.
>
> Man is the missing link between material creation and the spiritual universe.

D. GURUMURTI

Handbook of Philosophy. By. M. H BRIGGS. (Philosophical Library, New York. 214 pp. 1959. $4.75)

One of the main difficulties that confront a reader of works on philosophy is the lack of precision and a certain ambiguity in the use of terms. A beginner often gets lost in trying to follow

the line of thought by the puzzling practice of shifting the meaning of terms in the course of the same work. Terms like "reality," "consciousness," "truth," "fact," etc., are used with varied meanings. This compilation by Mr. Briggs is a valuable help to the student. He has taken considerable pains to cover a wide ground and attempted clear and precise, though brief, definitions of most terms employed in metaphysics, ethics, logic, æsthetics, phychology, biology, politics and religion, and provided the beginner with a work of ready reference.

Some of the definitions, however, betray a lack of familiarity with the Eastern religions, particularly Hinduism and Hindu philosophy; notably in the case of terms like *Karma,* reincarnation, salvation, *yoga,* etc. For example, *Yoga* is defined: "A system of philosophy and mysticism which practises several unusual ascetic methods of achieving trance-like states." To an Indian reader such a description is a travesty of the science and philosophy of *Yoga,* which embodies as it does some of the deepest insights of the ancient *rishis* into psychology and ethics and postulates a technique of realizing the *summum bonum* by the human individual.

Nevertheless, the book is a valuable addition to the literature of philosophy.

D. GURUMURTI

The Light Within Us. By ALBERT SCHWEITZER. (Philosophical Library, New York. 58 pp. 1959. $2.75)

Spirit, truth, the power to think, duty to humanity and ideals are the principles which emphasize the key concept of "Reverence for Life." It hardly needs saying that this is the spiritual force that guides Dr. Albert Schweitzer. *The Light Within Us* contains short selections from his seven major works. It starts with reflections from his childhood and youth and rapidly assumes a universal tone.

As Dr. Schweitzer is a leading example of a man whose life and work embodies the truth of art, science and the humanities, the book is a balsam for the world's sores. Also, as can be seen, his philosophy is presented with "clarity and conviction":—

> Two perceptions cast their shadows over my existence... that the world is inexplicably mysterious and full of suffering... that I have been born into a period of spiritual decadence in mankind.... Reverence for Life. In that principle my life has found a firm footing and a clear path to follow.
>
> I therefore stand and work in the world as one who aims at making men less shallow and morally better by making them think.

MUMTAZ CURRIM

The Culture and Art of India. By RADHAKAMAL MUKERJEE. (George Allen and Unwin, Ltd., London. 447 pp. 54 plates and maps. 1959. 50*s.*)

Had this attractively printed volume been written by a professional politician it would have, no doubt, been hailed as a major achievement, and one would not have found any grave fault with its occasional sweeping generalizations and scores of such sentences as:—

> Civilization in India is at once more ancient and alive than in any other country in the world.
>
> India, Parthia, Iran, Egypt and Rome were [then] tied together intellectually as parts of one cultural world.
>
> Many ancient folk-stories of India... migrated to the Mediterranean, where the well-known Aesop... translated them into Greek.
>
> Thus was the Khalsa established in 1699 as the spearhead of resistance not merely of the Sikh but also of the entire Hindu nation against Mughal tyranny.

One does not expect a politician to be too scrupulous, certainly not as careful as a university professor. It is therefore a matter of deep regret that the present volume destined for the general reader should be marred with assertions which are hardly justifiable on the data available now. However that may be, few will disagree with the main theses of the author, namely, the importance of the rôle of Indian art as the vehicle of the expansion of Indian culture abroad and that the three periods when India contributed most towards Asian unification — at best a hypothetical unification, according to the present reviewer — have been the era of the Mahayana Buddhist missionaries, the Gupta Age and the epoch of the Tantrik "renaissance."

It is not an easy book to read. Apart from its rather heavy style and dry catalogues of names, it introduces too frequently terms unknown to most people in the English-speaking world, *e.g., tapas, arupa, parikrama, upadhis,* etc. It assumes on the part of the reader a high standard of general knowledge, particularly of world history and Eastern philosophy. Nevertheless, advanced students will find the task of perusing it sufficiently rewarding; for it refers to India's contacts with "Greater India," contacts which are usually ignored in the standard textbooks in English. In a way, it is an important book: it reveals the attitude of a section of India's intelligentsia. And whatever its shortcomings it ought not to be ignored by the politicians in the West or in the East.

SUDHIN GHOSE

The Story of Medicine. By KENNETH WALKER. (Arrow Books, Ltd., London. 320 pp. Illustrated. 1959. 5*s.*)

This book comprises a comprehensive review of the development of medical science from 2000 B.C. to the present time; the first nine chapters deal with the growth of medicine as a whole over this period, while the remaining eleven chapters describe the development of special subjects such as surgery, relief of pain, control of infection, tropical deficiency and psychological diseases and, lastly, quackery. The book can be readily understood by a layman and yet, at the same time, it is sufficiently accurate and detailed to interest the professional doctor or scientist.

There are 16 plates, some showing the "giants" of the past, some depicting graphic scenes such as the discovery of the effects of chloroform and some showing the detailed dissection work of experts such as Leonardo da Vinci. There are a number of diagrams and a comprehensive and accurate index.

Although there is much detailed information in the book, the general picture of a gradual increase in knowledge and understanding of human physiology and anatomy is not lost. It is salutary to realize that so often the *observations* necessary for major discoveries, such as that of circulation of the blood, were made centuries before the actual concept was grasped. In the specialized chapters in the second half of the book there is a particularly well-balanced account of the treatment of illnesses of the mind.

This book provides fairly solid reading for anyone not naturally interested in the history of medicine, but it will certainly hold any reader who likes this historical aspect, and it is a useful reference book for anyone who needs to study the development of any particular branch of medicine or the influence of any of the great men of the past, to whom we all owe so much today.

PHYLLIS G. CROFT

The English Novel: A Short Critical History. By WALTER ALLEN. (A Pelican Book. Penguin Books, Harmondsworth, Middlesex, England. 376 pp. 1958. 4*s*.) Received through the courtesy of the British Council, London.

Mr. Walter Allen, who is himself a novelist and has written a book on *Reading a Novel,* here gives a critical history of the English novel — perhaps the most powerful and popular literary form of today — over a period of two and a half centuries. Drawing a distinction between fiction and the novel, the author thinks that though works of fiction like Malory's *Morte d' Arthur,* Lyly's *Eupheus* and Sidney's *Arcadia* were available before, the first buddings of the novel as such came only with Bunyan's *Pilgrim's Progress,* a work from the pen of a "transcendant genius"; these were followed by *Robinson Crusoe* and *Moll Flanders* by Daniel Defoe, "the archetypal novelist." The eighteenth century witnessed "the first great flowering of the English novel" with the novels of Richardson, Fielding, Smollett and Sterne, but its choice fruits came from the great novelists of the nineteenth and early twentieth centuries, like Jane Austen and Scott, Thackeray and Dickens and Collins, George Eliot and Meredith and Hardy, Henry James and Conrad and Bennett and Wells, D. H. Lawrence and Joyce. One may agree or not with the author's views of Dickens as "the greatest genius among the novelists" and of Henry James as "the greatest figure among the generation of novelists who came to maturity during the eighties." But one cannot help admiring the author's considered opinions on books and authors, his nice sense of discrimination in choosing his materials and his thoughtful analyses and comparisons.

For the student and the layman no better introduction to the subject could be offered.

R. BANGARUSWAMI

Shaw the Novelist. By E. NAGESWARA RAO. (Triveni Publishers, Madras. 114 pp. 1959. Rs. 2.50)

A considerable amount of literature exists already on Shaw, but, as Shri Nageswara Rao rightly holds, it is almost entirely devoted to his plays, his philosophy and his criticisms. The author can therefore be credited with breaking fresh ground.

He contends that to understand Shaw's mental growth it is necessary to make a proper study of his novels, and goes on to prove that though these early efforts cannot, in themselves, be considered of a particularly high order, they are very good pointers to his later development.

This work has necessitated much research and has been executed with painstaking thoroughness. Commencing with a brief account of Shaw's early life, we are given a summary of his novels and short stories followed by a detailed analysis of the principal figures. The main idea behind this effort is to show the strong resemblance between the characters in the novels and those of the plays, and to prove, thereby, that "Shaw the playwright is not an isolated phenomenon or a sudden offshoot, but quite a logical and natural growth."

The heroes of all five of Shaw's novels are very obviously based on himself, and we are shown the progressive parallel maturing of G.B.S. himself and his fictional prototypes.

Much stress is laid on the "theatre" element, and the characteristic style of Shaw the playwright is no less marked in his novels. Some of the themes of the latter have even been adapted and worked out at greater length in the plays.

Containing a mass of minutiæ, this book should be useful to the many admirers of Bernard Shaw.

ROSHAN KOTHAWALA

Leaves from the Jungle: Life in a Gond Village. By VERRIER ELWIN. (Champak Library. Oxford University Press, Bombay. 194 pp. Second Edition, 1958. Rs. 7.00)

The first edition of this book was published in 1936 by John Murray. In the second, the text has been modified and the "obscure" portions deleted. The Foreword — mainly autobiographical — is a welcome addition and furnishes a vivid background to the book.

This diary of a welfare worker was written when the author was at the crossroads of life and considered a *persona non grata* by the British Government. The "Leaves" reveal him as a "philanthropologist" dedicated to Christ (no more to Churchianity), struggling between two worlds, one dead, the other — anthropology — still in the incubation stage. Rightly enough, Sir Francis Younghusband observed, "I will be grateful to Sir Samuel Hoare for one thing at least, that he forced Elwin from politics to *poetry*" (italics reviewer's).

The title of the work is poetic. But one wonders if the objective science of anthropology does not look askance at creative imagination. The inner poetry of Elwin's adventures and his life in a Gond village as a suspect disciple of Gandhiji with his "mud-hut philosophy," interspersed with wit and ironical flashes, impels the reader to finish the book at one sitting. In our judgment, the author is assured of a rightful place in English literature.

The tribals are there in pen-sketches, tantalizing in their brevity. Elwin pulls the leg of the aboriginal (like that of his friend Shamrao Hivale), but his humour (does it co-exist with science?) renders him liable to the misconstruction that he is the King of Brobdingnag gambolling with the politics and culture of Gulliver's race.

The "Leaves" are neither philanthropology, nor yet anthropology, but poetry. The "Foreword" is revealing and the concluding Notes useful.

CHARULAL MUKHERJEA

A Study in Hindu and European Political Systems. By RAMPRASAD DASGUPTA. (Sole distributors: Firma K. L. Mukhopadhyay, Calcutta. 319 pp. 1958. Rs. 12.00)

Shri Ramprasad Dasgupta's book, posthumously published, is a valuable addition to the already vast literature on Hindu polity, besides being a corrective to some misconceptions among European scholars about it, the most widely prevalent being that ancient Hindu polity is synonymous with monarchical absolutism and Oriental despotism. Unimpeachable, though somewhat discursive, evidence available from diverse sources such as the Vedas, the Puranas, and the Dharmashastras, not to speak of more reliable historical sources like Kautilya's *Arthashastra* and the travel accounts of European and Chinese travellers, tells a different story. To present the position in proper perspective the author has adopted a comparative method, yielding the conclusion that though monarchy was the predominant form of rule in Hindu India, there were considerable areas where the oligarchical and the republican systems were prevalent. The kings were, however, highly responsive to popular feelings even where they did not go out of their way to ascertain and satisfy them, while during comparable periods in Europe feudal anarchy was the rule. "The Hindus had a clear idea of the importance of monarchy and the evils of anarchy," he says. Shri Dasgupta's book is in two parts, the first dealing with European polity and the second with Hindu polity, and its merit is that it is scholarly without being polemical.

C. V. H. RAO

Tippoo's Tiger. By MILDRED ARCHER. (Her Majesty's Stationery Office, London. 30 pp. 22 plates. 1959. 7*s*. 6*d*.) Received through the courtesy of the British Council, London.

The story of the "curious and fascinating object" known as Tippoo's Tiger, which was captured in the Seringapatam fort after Tippoo Sultan's death in 1799, and which has since found its way into the Albert and Victoria Museum in London, is told in this booklet by Mrs. Archer. The mechanical contraption has the shape of a musical organ and depicts a "prostrate European being savaged by a Bengal tiger," and when pressed emits sounds alternating between the growling cough of the tiger and the groans of the victim. Why Tippoo had this gruesome object constructed has lent itself to many interpretations, the most plausible of which is that it is traceable to a "dominant aspect" of Tippoo's life — "his deep and superstitious reverence for tigers as such and his equally deep loathing of the infidel." It may have also a reference to the death of Munro, only son of Sir Hector Munro, who defeated and humbled Tippoo's father Hyder Ali, and for whom Tippoo had a natural enmity. The young man was actually mauled by a tiger in the Saugor island in Bengal in 1792 and the identification of the victim with Sir Hector's son must have provided a peculiar satisfaction to Tippoo. As Mrs. Archer says, "In the tragedy of Saugor island may lie the clue to the tiger's chance construction."

Photographic reproductions of the Tiger from different angles and of General Baird's capture of Seringapatam are included in the booklet, which also contains a valuable bibliography on the subject.

C. V. H. RAO

The Religion of the Buddha and Its Relation to Upaniṣadic Thought. By BAHADUR MAL. (Vishweshwaranand Institute Publications, Hoshiarpur. 310 pp. 1958. Rs. 4.50)

The book is a scholarly exposition of the Hoshiarpur philosophy of the Buddha, with a detailed picture of its background and its subsequent reaction on Hindu religion, thought and culture. The Introduction by the author is an outline survey of religion and philosophy in pre-Buddhist India and of the social and political conditions prevailing at the time. During this survey the thought of the Upaniṣads is neatly summarized and an account is also given of six other teachers contemporary with the Buddha.

The book itself begins with a short biography of the Buddha and gives later a clear exposition of the Four Noble Truths; the Bodhi Paksya Dharmaḥ or "Qualities and Practices Constituting Enlightenment"; and the Sangha. The chapter on "Buddhism and the Upaniṣads" reveals the similarity between the teachings of the Buddha and those of the Upaniṣads as regards *Karma, Nirvāṇa* or *Mokṣa*, the Supreme Reality and the Path to Spiritual Attainment. After dealing with the development of Buddhism and the Mahayana philosophy, the book ends with a brief survey of Buddhism abroad, the causes of its disappearance from India and the revival of interest in India since Independence.

The book is an excellent treatise on the religion and philosophy of the Buddha, with clear-cut ideas expressed with clarity, and is well worth a place in any library.

P. R. RAO

Development and Working of the Indian Constitution. By RAJ NARAIN GUPTA and RAMESH NARAIN MATHUR. (504 pp. Rs. 7.50); *Planning in India.* By G. P. KHARE. (148 pp. Rs. 3.75) (Both Kitab Mahal, Allahabad. 1958)

When an increasing number of studies is being undertaken on the Indian Constitution, it may be difficult to accept Shri Raj Narain Gupta's and Dr. R. N. Mathur's contention that "there is no such work yet published" as theirs. But when they say that *Development and Working of the Indian Constitution* is intended "for students of graduate and post-graduate classes in Political Science," we can readily concur.

The first part of the book is a brief historical review of constitutional developments in India during recent decades, while the second is an exposition of the various aspects of the Indian Constitution. There is a useful chapter on "Political Parties in India," pointing to the distressing conclusion that, in the multiplicity of parties that clog the Indian scene, we have a long distance to traverse before arriving at the haven of a well-established two-party system which alone can provide a safe anchoring place for stable parliamentary government. Besides the bewildering medley of national and regional parties and groups, there is the nondescript tribe of independents, whose only contribution to constitutional progress is the introduction of a discordant element in the body politic.

Some features of the last two General Elections — one of which is the dominance of caste and communal influences in the selection of candidates for election and in deciding voters' choice, and a second the absence of any national party which can effectively challenge Congress supremacy — are sources of disquiet, the end of which is difficult to visualize. Another useful chapter reviews political developments in various States during the last decade.

The Indian Constitution is a written one. But no Constitution can survive without organic modifications in response to changing and developing needs. India's Constitution is undergoing this process and the authors list a number of conditions, the fulfilment of which, it will be generally agreed, is essential if the objectives of political stability, economic progress and social advance and equality, which the Constitution aims at, can be achieved.

Dr. Khare's book is one more useful addition to the literature on planning in India. He analyzes the first Five-year Plan and the aims and achievements of the second Plan during its initial stages. His main theme is that the principal objective of planning, namely, the augmentation of national income, could be better achieved by a proper allocation of available resources, implying thereby that this allocation has so far not been very judicious. There is justification for this deduction in that the entire thinking of the Planning Commission, when formulating the first Plan and even the second was (and probably even now is) on the basis of initially drawing up schemes and targets and searching later for resources to implement them. This has doubtless landed us in a mess, constraining us to undertake a feverish search for both internal and foreign-exchange resources. Dr. Khare advocates the adoption of the linear method of programme-evaluation to discover "whether the allocation of resources has been made in such a way as to maximize the national income." Present thinking on the subject is veering in the direction suggested by Dr. Khare, and "perspective" planning and "phasing" are indicators thereof.

Dr. Khare pleads for appropriate

consideration in planning to the social, economic and cultural factors, all of which have an imperceptible but vital effect on national effort, reflected in planning.

C. V. H. RAO

"SOLID VALUES" IN FILMS

NOW AND AGAIN a film appears which strikes deeper than those productions dependent on "box-office appeal," deeper also than the "sophisticated" or "realistic" offerings of the *avant-garde*. Such a one is the Japanese film *Living*, directed by Kurasawa, shown this summer in London and welcomed by the critics as one of the most moving films of the year. It is the story of an oldish man in the Japanese civil service, who unexpectedly finds he has cancer, and is told he has six months to live. In the shock, he feels that, caught up in the bureaucratic machine, he has hitherto missed life, and despairingly he clutches at anything he hopes will bring him satisfaction and forgetfulness for these last pitiful months. But the lures that seem to offer the happiness he desperately tries to grasp — drink, women, even the ordinary, human, personal love — all fail and leave him hopeless, until he turns round to dedicate himself to the needs of others, to a cause greater than himself. When this calls out his integrity, his devotion, his persevering effort and work, happiness comes, not as something desired for itself, but as a natural concomitant of his attitude and actions. Implicit, even if not expressed, in the film is the conception of a source of power and contentment within each man — the power of the far-seeing soul, a greater self-less power which may be drawn upon by the personal man, if the latter is willing to yield itself to the higher.

We can connect with this an appropriate article by K. G. Collier, "Solid Values" (*Times Educational Supplement*, July 17th, 1959), which raises the question of films and moral education. He considers that both films and television offer an ideal medium for education in human understanding and values. Films like *The Bridge on the River Kwai*, *A Man Is Ten Feet Tall*, or the television feature *Dixon of Dock Green* (a character study of a humane policeman on the beat), these raise

> fundamental moral questions in the shape of concrete, particular cases of individual behaviour and personal interaction. As a result, the general, abstract moral problem becomes far more real and significant to the average schoolboy.... Teenages can see *in terms of the relations between people* the point of the moral principles they are taught.

Two organizations that are working to further this approach are the Society for Education in Film and Television, and the British Film Institute, which has built up a library of excerpts from well-known films that can be used by teachers and their classes for purposes of discussion. Much has been said and written against films and television, and with cause, but as nothing is either good or bad in itself, the way in which their potentialities are worked out determines their value, and we can note these particular developments with hope.

THE INDIAN INSTITUTE OF WORLD CULTURE

[ON JULY 7TH, 1959, **Dr. C. P. Ramaswamy Aiyar** spoke on the important subject of "The Threat to the Humanities" at the Indian Institute of World Culture, Basavangudi, Bangalore, under the chairmanship of Madame Sophia Wadia, President of the Institute. We are grateful to Dr. Aiyar for the following condensation of his lecture. We also take this opportunity to felicitate Dr. Aiyar upon his having completed eighty years of his life on October 31st.—ED.]

THE THREAT TO THE HUMANITIES

A NOTED THINKER referred lately to what has been often called "The Sputnik Age" and its overwhelming preoccupation with technological and scientific achievements, and to the bias that is everywhere prevalent in universities and in all departments of life in the direction of the regimentation not only of science but of all life. He spoke especially of what he called the "soullessness" implied in the experiments with animals and with men immured in the nose cones of space projectiles. He described the main features of the present age as comprising cultural anarchy, economic uncertainty and mental intolerance and the consequent submergence of human personality under monolithic systems of Government (as for instance in the recent *coups d'état* and the military administrations set up in countries as far apart as France, Hungary, the United Arab Republic, China, Burma, Indonesia and the South-American States, many of which are the necessary sequel to an ambition to rival Soviet performances). In this connection, it may be observed that although people do not, today, speak openly of the White Man's burden, in the language of Kipling, or openly advert to "lesser breeds without the law," yet colour discrimination and race prejudice are by no means things of the past, as may be seen from the recent ebullitions of popular violence not only in the United States but even in England.

An English poet, Siegfried Sassoon, who began as a romantic poet but whom the First World War converted into a bitter and disillusioned writer, has described the present epoch in these words:—

> Chained to the wheel of progress uncontrolled
> World-masters with a foolish, frightened face
> Loud-speakers, leaderless and sceptic-souled
> Aeroplane angels crashed from glory and grace
> Deliver us from ourselves.

It will be noticed that Sassoon's lines accurately describe the encompassing fear and loss of belief that have characterized the psychology of the younger generation. How different this mood is from that pictured by another poet, not many years senior to Sassoon, Francis Thompson:—

> All things by immortal power
> Near or far
> Hiddenly
> To each other linked are
> That thou canst not stir a flower
> Without troubling of a star.

The real perplexity and crisis of today seem to arise from our overlooking the real meaning of culture. In truth, while all the world is in pursuit of power and of wealth as a means of power, culture, in the words of Emerson, corrects the theory of success. The man of culture is one who, in the impeccable description of Cardinal Newman, never inflicts pain, whose philos-

ophy has taught him to be impartial and gentle, gentleness being attendant on true civilization. Not gentleness only is the accompaniment of civilization but also the feeling that was so eloquently expressed several centuries ago by the Latin dramatist Terence:—

Homo sum; humani nihil a me alienum puto .(I am a man and I think nothing that is human alien to me).

Such sentiments and the conduct that is a result of their translation into action can best be fostered and maintained by a knowledge of what the best and the wisest of men have thought, dreamt, spoken or sung.

Culture is the acquainting ourselves not only with the best that has been known and said but, in reality, with the history of the human soul. Such culture is most easily and thoroughly attained by means of a knowledge and appreciation of literature and the arts, which are compendiously described as the humanities, *i.e.*, the humanizing agencies. The joys and sorrows, the dreams and hopes, all the emotions of man as he faces the beauties of the world, all his terrors as he faces Nature's secrets — these lend their wings to the soul of man in the search for knowledge and, what is more than mere knowledge, self-knowledge. The humanities have two aspects: one, a racy local aspect, and the other, the universal. No great artist or poet can avoid being influenced by and giving expression to his environment, his tradition and his heritage. But he triumphs most who is able, in his inspired moments, to transcend these limitations and to speak in a language that knows no boundaries of time or space.

It is perfectly true that, as the Irish poet affirms, "each age is a dream that is dying or one that is coming to birth." The influence and power exercised by the Sage, the Seer and the Poet have been acknowledged from the most ancient times. In one of the hymns of the *Rigveda,* the Supreme Being is described as a Poet (*Kavi*) who, by means of his poetic wisdom, is omniscient (*Kaviḥ kāvyenāsi viśvavid*). Elsewhere, he is again described thus: "He, the poet, with his poetic power has demonstrated his beauty in the sky" (*Kavih kavitva divi roopam asejat*). The same idea is thus expressed by a modern poet:—

We are the music-makers
And we are the dreamers of dreams
Yet we are the movers and the shakers
Of the world for ever, it seems.

Examples are numerous of the terrific as well as the beneficent power exercised by the man of letters. The French Revolution owed its stimulus and inspiration to men like Rousseau, Voltaire and Diderot. Tom Paine's *Age of Reason* was one of the contributory causes of the upheavals of the eighteenth century. Darwin revolutionized the thought and outlook of the world with his theory of evolution. More recently, man's knowledge of his subconscious life has revolutionized thinking; and Freud and Adler and Jung are bringing back to this world some of the intuitive teachings of ancient religious seers. Mrs. Browning's "Cry of the Child" was largely responsible for the improvement of the lot of child workers in the factories. *Uncle Tom's Cabin* roused anti-slavery sentiment and helped in preparing the ground for Abraham Lincoln's liberation of the slaves in America. Marx and Engels have overturned the political economy of the past and led the way to the socialist and communist ideals of today; and the India of today was led along the path of revolution which was nevertheless intrinsically peaceful by the efforts of Mahatma Gandhi.

It may be affirmed without hesitation that if the main aim of life is to secure richness and variety of experience, to acquire that true freedom which can be equated with an exhilarating

sense of personal incentive and the development of individuality, then, the best training therefor is through the humanities. So far as India is concerned, its poets and its sages have, during several centuries, worked uninterruptedly to construct an ideal differing completely from the totalitarian thought-processes. They have insisted on and practised liberty of thought and investigation; and besides, they insisted on charity and tolerance of differences not only in thought but in conviction, practice and daily life.

There is the danger today that, in our attempts to achieve economic and political progress quickly, we are apt to be captivated by the methods of regimented discipline which are stridently proclaimed successful in many parts of the world. Such efforts are often seconded by the press, the radio and television, which can easily become instruments of skilful propaganda and the blotting out of minority views.

True culture is impossible without the consciousness that there is always some truth on the other side. Each civilization that has functioned in the world has contributed its quota to the sum-total of human values. India's contribution has been plain living and high thinking, the absence of money power or aggressiveness, the pervading feeling of the continuity of existence and the consequent conception of this life as one of a series of experiences and actions, past and present, which will be integrated into a future essentially dependent on our past and present thoughts and actions. Islam has been marked by complete freedom from a colour complex and the almost thorough abolition of priesthood. Christianity has brought into the world not only the example of the life of Jesus but the inculcation of charity and love for the neighbour. Lord Buddha, with lofty detachment, insisted: "Investigate and check what I preach; if you find it true, accept it; if false, discard it." By his enthronement of human perception and effort, by his eschewal of the vague, the supernatural and the unverified, he became one of the true liberators of humanity. And Shankara, many centuries afterwards, uttered the same truth in these words: "Wisdom is not attained except through strenuous personal investigation."

If we bear in mind these treasures of thought, we can envisage what the humanities have stood for. It is through the influence of our philosophers and poets that we can come to see democracy as an attempt to confer power on those who are likely to suffer most from power. It does not mean or signify levelling down but a strenuous and widespread process of climbing upwards — *Excelsior*.

The study of the humanities is perhaps the best corrective to the domination of controversial politics and dogmas, and through that study alone shall we be able to avoid the intolerance which leads so often to pervasive hypocrisies and apparent conformity to the programmes of powerful ruling groups. In no other way can the importance of individuality be sensed and implemented. The dragooning of the masses through propaganda and methods like brain-washing into social or political conformity is the very opposite of the ideal of true culture.

One of the most remarkable exhibitions of the influence of culture was the avoidance in India, in the past, of plutocracy and money power. The evil arising from a lack of true and widespread culture is mass escapism, manifested sometimes by the acceptance of military rule or by handing over responsibility and judgment to some person or group, and very often by giving way to the herd instinct or the crowd instinct. A crowd's behaviour is conspicuously different from the behaviour of the individuals composing it. An unreasoning and hypnotic spell very often overcomes men in the mass

when they have not been truly educated and rightly led. Of all the freedoms provided for in constitutions, the most important is the freedom from fear; and it is the indispensable condition of well-being that there should be a definite distinction drawn between political responsibility and intellectual responsibility, between what is politically practicable and the search for the ultimate truth. The formation of opinion must not be subject to any trammels. The translation of opinion into practice is a different matter and should be accompanied by the spirit of give and take, live and let live.

The political spirit described as characteristic of modern society has its own place, but it should not be allowed to trespass into domains that have least to do with politics. In order to achieve these ends, every attempt should be made not to succumb to the scientific and technological creeds, which are apt to become dangerous idolatries, but to remember that the main implication of culture and the true end of education are the creation of a sense of proportion and a realization of ultimate human values, which will alone contribute to humane thinking and human living.

C. P. RAMASWAMY AIYAR

LEAVES FROM A NEW YORK DIARY

[**Shri Baldoon Dhingra,** of the Education Department, UNESCO, who sends us, month by month, his interesting "Leaves from a Paris Diary," was recently called upon to visit the United States. Our readers will find his comments on his American experiences suggestive.—ED.]

I HAD THE PRIVILEGE of dining this week with Mrs. Eleanor Roosevelt. I was particularly struck by one remark she made: "We no longer think in terms of the absolutely black or absolutely white," she said. "We are beginning to recognize differing shades of grey." This approach to ideas has Oriental overtones; that this notion is now spreading to the Occident, thanks to great people like Mrs. Roosevelt, is a blessing. And if these notions can permeate other religions we might find the fanatic's grip loosening. When is a fanatic not a fanatic? Perhaps only when he is moonstruck.

Let us see how we can argue on the implications of "The Ethics of Major Religions for International Relations." This, in fact, is the theme of a Conference in Princeton University to which I have been invited. The Church Peace Union, an organization to relate ethics to foreign affairs, is holding this meeting.

It is clear that this Conference has been inspired by UNESCO's Major Project. The Committee which arranged the programme and selected the subject did so because it felt that dynamic changes, which vitally affect national policy, are taking place in some Oriental religions. The question of the relationship between religions, ethics and foreign affairs is only now receiving consideration from Western philosopers and statesmen.

In order to bring about this exchange of ideas the Church Peace Union wants to build up a body of materials on the subject, to encourage the development of a "common conceptual language" and to stimulate further thinking and writing among university students—

presumably, to provide more material for learned dissertations! Accordingly, five papers have been prepared by leading moral philosophers or "specialists" to relate the ethics of Buddhism, Christianity, Hinduism, Islam and Judaism to international relations. I am not being cynical, but the outcome of all this — apart from 250 pages of documentation — will be a discussion restricted to theories which such exponents of religion will try to justify and defend.

I was invited to this country by the Netherland Bureau of Foreign Students to lecture to American University students on board the *S. S. Zuiderkruis*. As I was the first Oriental lecturer ever to be on the Orientation Programme, I accepted this offer, which, of course, accounts for my being in the United States and why I have been asked by various Universities and Societies to talk to them. My own experience with young American students, men and women, from numerous Universities was a particularly happy one. I found them, by and large, curious, enthusiastic (whereas I had been warned they would be merely passive) and keen. Nor did I find that their keenness waned with the days. My time in New York had been full and active. Thanks to many friends, especially Dorothy Norman, I met a large number of people including such active figures as Mr. Curtis Roosevelt (F.D.R.'s grandson) and Vice-President of the New School for Social Research, John Thompson of the Farfield Foundations and many intellectuals. I get the feeling, however, and my visit to my old friend Amiya Chakravarty's place in Boston bore me out in this, that people do not consider thinking as stimulating an exercise in this country as in France. They prefer not to indulge in this exercise. The Spanish writer Pio Baroja once said that the circumstances of present-day life are responsible for the fact that most people are dull. No one has anything happen to him. Nothing seems to warrant communication. Our society is committed to making our life, our ideas, our aspirations more and more uniform. I think this is true of many places but certainly more here where the miracles of the great tabloid civilization are so much in evidence. And yet I found that you can break through this superficial crust, this barrier. It is not easy, and words take new meanings here and differing shapes, but with the new pseudo-scientific jargon mastered, one can reach those springs of intuition which are waiting to be discovered.

The other way — much more difficult — is to go to the root of the matter in the simple, direct manner. That is not impossible, but difficult in a "psychology-conscious" society. I am personally glad I came to the New World. There is so much to be found here among these great, simple people and my own feeling, which gains strength each day, is that there must develop increasingly a communion of minds between Americans and Indians. Perhaps a greater exchange is necessary but *no* exchange is better than a whirlwind visit. India, which lives in many centuries at the same time, is another world. The twentieth-century part is trying blindly to imitate the West, especially America, and the result is dismal. Imitation, even at its best, is catastrophic, and Americans are the first to recognize that. Possibly it will be America's turn to make India realize and appreciate those basic spiritual values which now it spurns for gadgets which are like balloons, full of spirit till we prick them.

BALDOON DHINGRA

ENDS AND SAYINGS

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

For some months *Prism* (a London Anglican monthly) has been considering the problem of religion in relation to political and social questions — what ought to be the Christian attitude towards Race Relations, Disarmament or the Death Penalty? A correspondence published in September 1959, between a regular contributor, Valerie Pitt, and one of the Editors of *Prism*, Nicholas Mosley, clarifies the principles involved in a way helpful to those of any faith.

Miss Pitt attacks the leaders of the Anglican Church for considering expediency rather than conviction, circumstances instead of principles. Afraid to give offence, they speak with "feeble and divided voice about matters like the Hydrogen Bomb, Apartheid, Suez, and so on" because they do no real thinking about them. The Editor answers that there can never be rigid theological rules about political choices. A loving society cannot be "ordered by blue-print, as it were, apart from the struggles of each person within it." Whenever the Church has tried to impose a settled Christian society upon earth, it has generated further social abuses. Its influence is most beneficial when the individual Christian puts his own house in order as a demonstration and then takes his stand "against the particular social abuses and godless conventions of the age, quite apart from his hope of making permanent any better conventions." Mr. Mosley indicates a greater public awareness today of the more material social problems (even though inadequately dealt with) but

> the social abuses of this age and country are not primarily practical ones of injustice and squalor, but more ones of the spirit or psyche, manifested personally and in the community. This is the age of untruthfulness, of doublethink, of loss of integrity and a profound lack of courage.... We are in a moral vacuum with no values, and the idols of publicity are in the place of God... the present abuses are those of dissolution and moral chaos... our remedies must be in this sphere also—in a concentration not on political nor social lobbying but on demonstrations personally and in groups of what the godly life of integrity should be.

It may mean coming out and being "separate" when the situation eludes or "even corrupts us if we try to fight it on its own ground."

Miss Pitt insists that personal intuition and example cannot take the place of reason by which the truth about the world

> can be discussed and understood as an objective reality... the area of moral choice and moral action lies not merely in personal but in community relations.

Sustained political action stopped the slave trade, not Wilberforce's personal integrity. The Church cannot contract out of mundane affairs, since its very funds come from commercial and industrial enterprise. There is still today a vast mass of injustice and wretchedness, and though one of the duties of Bishops is to teach the Church about its work in the world, they do far too little in this way.

The Editor suggests that the real question is not about contracting into or out of society, but the nature of the contract. Reasoning, theological or otherwise, gives no safe ground for establishing the right course of action, for reason can equally lead to wrong conclusions. The Christian is taught that unless his "heart" is ordered

aright "all other efforts and judgments will be useless." This involves also the mind, the personality and the behaviour. Contracting into or out of society becomes secondary to contracting into or out of reality. This is not "a retreat into an unworldly pietism." Leaders gain no authority by thinking about social and political problems. They need the courage to experience them

in fact or in the imagination... facing the truths of their own needs and shortcomings, and by this to gain insight into wider necessities.

Social theology can make broad definitions, but their interpretation and application depend on the "heart." A single shining example makes more impact than argument.

...example *can* have an effect in the practical world *via* the spiritual.... I believe that the spiritual courage and integrity of a hermit, say in Battersea, can in fact change the heart or alleviate the sufferings of a crippled criminal in Peckham; and this sort of job is a whole-time responsibility. I believe this because I think it is observable from the evidence, and because it seems to me that it's this sort of thing that the Christian faith is all about.

It is a fallacy that because the material need is obvious, the spiritual becomes a luxury. The two are one, but dependence on mere logical persuasion would divorce them. There is the need for political and social action by the Christian, but, Mr. Mosley emphasizes, the real power in such action comes from what one is, and from what one gives in the way of love and sacrifice. What is thus

done without care for practical results... will quite often... result even in the surprising achievement of what one desires.

A frank appraisal of the fall in the standards of integrity in the country, which has been greatly agitating the public mind in recent times, is made by Dr. N. Das in a special article in *The Statesman* (New Delhi). This subject is of great importance at this moment in the history of India, when she has taken upon herself tremendous responsibilities in the social and economic spheres and it is incumbent on her officials to display a high sense of altruism, integrity and public duty. According to his diagnosis, there are two main reasons for the dismay at the fall in the standards of integrity in the public services:—

This first reason is that, with activities in Government departments and in the so-called public sector very much on the increase, the area of operation of public servants has expanded considerably. Various regulations and measures of control have placed in the hands of officials a power which can be used to public advantage or disadvantage, as the actual holders of it wish.... The second reason is that the public have become increasingly conscious of their rights and privileges.... A wrong which might have been endured two or three decades ago as something inevitable or not worth bothering about, would no longer be accepted today with the same fatalistic submission.

Discounting the growing feeling in the country that there has been a steady deterioration in the moral standards ever since Independence, Dr. Das recapitulates recent history and refers to the report of the Rowlands Committee, which had noted with concern the worsening situation since the war, and says:—

The war had created conditions which not only made money-making easy but placed great temptation before officials charged with the granting of permits, licences, etc. It was not, therefore, surprising that some of them were found to have succumbed to such temptation.

But it is regrettable that, even after the end of the war, the deterioration has not been arrested. With a view to improving the efficiency and tone of the administration, the Government of India have asked a number of experts to go into the matter and the Planning Commission have devoted a whole chapter to this subject in their Second

Five-Year Plan under the head "Administrative Tasks and Organization." After examining these reports, the writer observes:—

> The sharp fall in standards of integrity which commenced with World War II has not only not been arrested, but is threatening to become almost endemic.

Among the various measures suggested to eradicate corruption, Dr. Das points out the useful rôle that public opinion can play in effecting improvements. But have the members of the public really lived up to these expectations? Public servants are but a cross-section of our society, and it is idle to blame them alone, so long as the conditions around are ideally suited for corruption. Corruption presupposes two parties; and a corrupt official can hardly exist if the members of the public are determined not to resort to unfair means.

It is refreshing to note that the same subject was referred to by the Governor of Andhra Pradesh, Shri Bhimsen Sachar, when he stressed recently the need for a determined, powerful and continuous drive against every species of corruption. He was inaugurating the Hyderabad branch of the Indian Institute of Public Administration when he stressed the value of a strong and impartial public administration, and pointed out that, in a democratic country, it should not be difficult for public opinion to assert itself against a corrupt administration.

As the only way to raise standards of integrity is to set better examples, the responsibility for rooting out corruption lies with the elected leaders, the Ministers and politicians of the day. Rightly did the Governor emphasize this aspect when he said (according to a report in *The Hindu*):—

> In a democratic government, the Minister is the key to its character. As so much depends on a Minister, it is imperative that political parties should be ruthless in dealing with bad Ministers. A bad Minister should not be tolerated for a day. The country is always bigger than a Minister, and in the case of a conflict between the two, it is the Minister that must be thrown out, and not the country. We just cannot afford to be soft with a corrupt and unpatriotic creature.

Pointing out that the leaders should set an example in this line, the Governor emphasized that after the attaining of independence it had become necessary that self-government should be translated into good government and added:—

> Let me say this pointedly, that it is due from a Government servant, no less than from a Minister, that he should be prepared to make every sacrifice, even the sacrifice of his job, when it comes to the question of upholding the dignity and purity of administration.... There is nothing like a perfect system of administration which will be good for all time. It is the duty of the administrator to bring about timely changes in the administrative system so as to ensure the least possible disturbance in the social equilibrium. Again, a good administration seeks the elimination of waste, the conservation and effective use of men and materials, and the protection of the interests of the people.

The twin evils afflicting Indian education, according to Shri C. D. Deshmukh, Chairman of the Indian Universities Grants Commission, are those of student indiscipline and the language barrier. This was referred to by Shri Deshmukh in Manila while delivering the Convocation Address at the State University of the Philippines. The same subject was earlier referred to by Shri Deshmukh when he presided over the inaugural function of the new academic year at the Willingdon College at Sangli.

According to a report in *The Times of India*, Shri Deshmukh said that so long as they did not have enough scientific and research books in the regional languages, English would have to continue as the medium of instruction. Even supposing, he added, that they

were to do away with English, the teachers would have to learn some other foreign language for imparting higher education, because with the limited resources at hand today and under the present circumstances, they could not translate all the technical and scientific books into the fourteen national languages of India.

Since linguistic passions have been showing no sign of abating, it is refreshing to note that Prime Minister Nehru has poured oil on troubled waters with his clear enunciation of the policy on the language question. His categorical statement that there would be no attempt to impose Hindi should set at rest the fears of "Hindi imperialism"; for he declared (as reported in *The Statesman*, August 8th, 1959):—

> I would have it [English] as an alternative language as long as people require it and the decision for that I would leave not to the Hindi-knowing people but the non-Hindi-knowing people....
>
> I believe in two things. There must be no imposition [of Hindi]. Secondly, for an indefinite period, I do not know how long, I cannot say, English should continue as an associate additional language not because of certain facilities and all that, but because I do not wish people to feel in the non-Hindi areas that certain doors are closed to them because of their fears to correspond with the Government in Hindi. They can correspond in English.

The importance of this statement will be realized when it is noted that little significant work has been done so far in regional languages that would help to perfect them as vehicles of sound education. A mere war has been waged against English, with the net result that educational standards in India have gone down alarmingly, because students have been fed on third-rate translations of English books. It is futile to fight against English, which can contribute immensely to the growth of the Indian literature and languages, instead of striving to enrich them. In this context, therefore, one can appreciate Shri Deshmukh's appeal to retain English as the medium of instruction at the higher secondary-school and the university stages till the Indian languages are sufficiently competent to replace it.

ERRATUM

In the article "Tragedy and Sanskrit Drama," by Shri K. Viswanatham in our October number (p. 443), the author points out an error which we hasten to correct. The last sentence beginning on p. 443 should read:—

> Madhusudana Saraswati observes: "From all *Rasas* we do not experience equal pleasure."

We regret the error, due to a misreading of the Devanagari in the MS.

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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CHRISTMAS

[INSTEAD of Namratā's usual leading article, we reprint below an essay appropriate to the season from an old issue of THE ARYAN PATH, slightly curtailed. Though twenty years and more have passed since its composition they have in no way impaired the interest and value of these reflections on the universal aspect of the great festival.—ED.]

CHRISTMAS is generally known as the festival of the nativity of Christ. It is regarded as the Birthday of Jesus, the teacher recognized by Christendom. Though generally known as a Christian festival, it is not exclusively so; it was already observed by the entire pagan world long before the era of Jesus....It is quite clear from historical and documentary evidence that before the fifth century there was no agreement as to the actual date of Christ's birth, and till then the calendars do not speak of it...

In the religious history and the mythology of many peoples we become familiar with numerous Sun-Gods who are all born at the time of the winter solstice, round about the 21st of December. Thus the Romans were celebrating the Rite of Mithra which they had adopted from Persia, and the birth of Mithra, the Sun-God, was celebrated on the 25th of December. Gibbon in his *Decline and Fall of the Roman Empire* says:—

> The Roman Christians, ignorant of the real date of Christ's birth, fixed the solemn festival on the 25th of December, the *Brumalia*, or Winter Solstice, when the Pagans annually celebrated the Birth of Sol.

From Central America where civilization flourished in far distant times we have the examples of Mexican, Aztec and Yucatan Gods, all born of Virgin mothers and all born round about the 25th of December. I have a very interesting quotation from the historian, the Venerable Bede, who lived in the eighth century. This is what he says[of ancient Britons]:—

> The ancient people of the Angli began the year on the 25th December when we now celebrate the Birthday of the Lord; and the very night

which is now so holy to us, they called in their tongue "modranecht," that is, the mother's night, by reason we suspect of the ceremonies which in that night-long vigil they performed.

The Christmas festival is the drama, the representation of a divine and mysterious event—the Birth of Christos, the Avatara. It is a drama that the early Christians borrowed from the Pagans, and it is good that they so borrowed it; but unfortunately its real significance is not understood by the masses of Christendom today, nor is it explained to them. Jesus was not born on this day; the early Christians incorporated in their religion this festival, feeling the need for it in a moral and spiritual way.

We shall study Christmas as the festival of birth—the Birth of Divinity, of Christos, of Avalokiteshwara, of Krishna. In the process of human evolution, in accordance with the great Law of Cycles, cosmically, Divinity manifests through special Incarnations, and, psychologically, in special ways. The doctrine of Avataras or Divine Incarnations has two phases or aspects: one cosmical, the second psychological. There are appearances, of great cosmic Avataras, they are macrocosmic phenomena; secondly, in our own individual human unfoldment there are appearances, the afflatus of our own Divinity, our own spiritual Atma, and such are microcosmic phenomena. Nothing takes place in Nature that does not also occur in the human kingdom; and the appearance of Great Avataras has its counterpart in the life of men and women. The Great Birth, the Supreme Birth, is that very rare phenomenon in Nature when in a human individual, evolving onwards and upwards, the Great Purusha, Uttama-Purusha, enters and manifests Himself. Evolution in the human kingdom is a long process; yuga after yuga, man struggles; he sins and suffers and grows as he attempts to gain virtue and abandon vice; after many lives he frees himself from the enslavement of Nature, Prakriti, he becomes pure, śuddha, and then he develops higher spiritual powers or siddhis, and becomes a Siddha—Proven-Soul, a Perfected Soul. Then he becomes fit to hold in the casket of his heart the living Image of Uttama-Purusha, the Supreme Man, call Him Krishna or call Him Christ, call Him Mithra or call Him Osiris, call Him Odin or call Him Apollo. This is the Great Mystery, the advent of the Divine Man into the Living Temple of the Human Heart. It is to this secret and sacred Mystery that the Gita refers when it says that "among thousands of mortals a single one perhaps strives for perfection and among those so striving perhaps a single one knows me as I am." This rare Being is described in the same chapter as the "Mahatma difficult to find."

Now come to the psychological aspect: Each one of us has a dual nature; it is not merely the duality of lower and higher or evil and good; it is the

duality of two distinct lines or pedigrees which mix and mingle in man. In part of our nature each one of us is a lunar being—a Chandra Vamshi; in another part of our being we are solar—Surya Vamshi....

Now note—the Moon has one very striking characteristic: it changes in its phases every hour, every day. From crescent to half, from half to gibbous, from gibbous to full, then waning from full it becomes new and is invisible for a day or so. This is a good representation of our personal nature—ever changing.

Look at the Sun: it is ever full, rises and sets every day in the glory of fullness. This is our higher nature—the spiritual Individuality....

When the lunar or personal nature comes under the control and guidance of the solar or spiritual it becomes full of radiance and light. We must make an effort to be born as the full moon, to live as the full moon and to die as the full moon. That is the message of the Buddha Festival. It is said that He was born at full moon, He attained Nirvana at full moon, He passed away when the moon was full.

Our practical question now is how shall we increase, how shall we enhance the power of the Solar Pedigree in us so that here on earth we may shine like the moon when it is full. *The Voice of the Silence* says: "Destroy thy lunar body," that is, the kama-rupa, and "cleanse they mind-body," that is, the manasa-rupa. These two forms of life have to be dealt with—the destruction of kama, passion; the cleansing of manas, mind. These two processes are simultaneous, must go together; mind cleansing produces the death of kama. The final death of the lower passions brings to birth the Higher Man. Living as desire entities we are familiar with the phenomenon of death. We say we are born to die. Every child who is born is sure only of one thing—that it is going to die.

The festival of Christmas brings to human attention the Miracle of Birth. Why not so live that life is a perpetual creation, a series of births? It is rightly said that death disappoints the Soul; then why not take precautions against the snare of death? We die perpetually, continuously, because of delusion, moha, born of ignorance, avidya. The Birth of the Soul if perpetually brought about by kriya-shakti, creative activity, would take human beings not from death to death, but from one birth or awakening to another birth and awakening. Let us attempt always to awaken to new realities. The process of ever being born takes place because Atma, the Superior Luminous Self, has begun to create within the purified heart. That Superior Self is Krishna or Christos, the Uttama-Purusha, the Divine Man, and His Birth is the real celebration of Christmas.

THE PHILOSOPHY OF POETRY

[**Mr. Peter Malekin,** a sensitive and discerning student of English literature, has written many fine essays for THE ARYAN PATH. In this long essay he surveys famous theories regarding the nature of poetry and its moral effect on man.

The first part, published last month, brought the survey to the end of the eighteenth century. This is the second and concluding part. — ED.]

II

THE DIFFERENCE between the neo-classical writers and the first generation of the Romantics is not as great as it would at first sight appear. The two groups are bound together as writers by a common dicacticism. Wordsworth, in his preface to the 1800 edition of the *Lyrical Ballads,* said:—

> The principal object then which I proposed to myself in these Poems was to make the incidents of common life interesting by tracing in them, truly though not ostentatiously, the primary laws of our nature: chiefly as far as regards the manner in which we associate ideas in a state of excitement.

He claimed that if all his experiments had not succeeded, at least his poems were distinguished by their "worthy *purpose.*" It may easily be seen how close this attitude is to that of Johnson in the passage cited above. This clinging to a purpose beyond the poetry itself was sometimes damaging to the work of Wordsworth and Coleridge—witness the rather trite and quite inadequate moral which Coleridge affixed to the end of *The Ancient Mariner.* If that were all that were expressed by *The Ancient Mariner,* then the poem would not be worth the trouble necessary to read it.

It is only the later generations of the Romantics that begin to shake off the idea that poetry should be propaganda for psychology or moral philosophy or religion. Keats seems to me to have been right when he said that we dislike poetry which has a palpable design on us.

Shelley, perhaps the greatest enthusiast for the betterment of humanity that has ever lived, returned in his theory of poetry to the original assumptions made by Plato and challenged them. He denied the whole idea that poetry affects morals by the examples it gives in the behaviour of its heroes:—

> The whole objection, however, of the immorality of poetry rests upon a misconception of the manner in which poetry acts to produce the

> moral improvement of man. Ethical science arranges the elements which poetry has created, and propounds schemes and proposes examples of civil and domestic life: nor is it for want of admirable doctrines that men hate, and despise, and censure, and deceive, and subjugate one another. But poetry acts in another and diviner manner. It awakens and enlarges the mind itself by rendering it the receptacle of a thousand unapprehended combinations of thought....The great secret of morals is love; or a going out of our nature, and an identification of ourselves with the beautiful which exists in thought, action, not our own. A man, to be greatly good, must imagine intensely and comprehensively; he must put himself in the place of another and of many others; the pains and pleasures of his species must become his own. The great instrument of moral good is the imagination; and poetry administers to the effect by acting upon the cause....Poetry strengthens the faculty which is the organ of the moral nature of man, in the same manner as exercise strengthens a limb. A poet therefore would do ill to embody his own conceptions of right and wrong, which are usually those of his place and time, in his poetical creations, which participate in neither. By this assumption of the inferior office of interpreting the effect, in which perhaps after all he might acquit himself but imperfectly, he would resign a glory in a participation in the cause. There was little danger that Homer, or any of the eternal poets, should have so far misunderstood themselves as to have abdicated this throne of their widest dominion. Those in whom the poetical faculty, though great, is less intense, as Euripides, Lucan, Tasso, Spenser, have frequently affected a moral aim, and the effect of their poetry is diminished in exact proportion to the degree in which they compel us to advert to this purpose. (*A Defence of Poetry*)

While he rejects the moral censorship of *The Republic* and the social didacticism of Plato and Johnson, Shelley retains the conception of poetry as something divine (Plato's conception in the *Ion*) and the conception of poetry as the sum of all human knowledge (the conception of Imlac in *The History of Rasselas Prince of Abissinia*).

> Poetry is indeed something divine. It is at once the centre and circumference of knowledge; it is that which comprehends all science, and that to which all science must be referred. It is at the same time the root and blossom of all other systems of thought; it is that from which all spring, and that which adorns all; and that which, if blighted, denies the fruit and the seed, and withholds from the barren world the nourishment and the succession of the scions of the tree of life.

Poetry is therefore akin to Plato's divine madness, something subject to inspiration:—

> Poetry is not like reasoning, a power to be exerted according to the

> determination of the will...this power arises from within...and the conscious portions of our natures are unprophetic either of its approach or its departure.

Just as for Johnson, so for Shelley, the poet influences future generations, but the difference in the way in which he does it is very marked:—

> Poets are the hierophants of an unapprehended inspiration; the mirrors of the gigantic shadows which futurity casts upon the present; the words which express what they understand not; the trumpets which sing to battle, and feel not what they inspire; the influence which is moved not, but moves. Poets are the unacknowledged legislators of the world.

With the influence of psychoanalysis on æsthetic theory, a return was made to the Aristotelian conception of art as an outlet for the emotions. According to Freud, the poet, far from being supernaturally inspired, was a neurotic suffering from an unresolved conflict in his subconscious mind. When he wrote the poet was impelled to express this inner conflict and he paradoxically obtained social success by externalizing the cause of his own social unfitness.

The psychoanalytical approach has oddly led to a blending of Platonic and Aristotelian ideas in the thought of some critics. Since the patterns of human relationships are to some degree constant, there are certain mental conflicts which must be experienced by all men at some time or other, *e.g.*, the pattern of the Œdipus relationship is, on the Freudian view, repeated in each generation; for the son will automatically experience and usually repress or sublimate a sexual desire for his mother and an inclination to kill and replace his father. The poet, by expressing one of these recurring patterns, as Sophocles did in *Œdipus the King*, hits an archetype of psychological experience. The Platonic archetype is therefore transferred to the realm of the emotions, and the Aristotelian idea of poetry as an emotional purgative retained. The Jungian idea of a racial subconscious makes the archetypes of mental experience even more universal. There is a very interesting analysis, on psychoanalytic lines, of *The Ancient Mariner* as a rebirth myth in Maud Bodkin's *Archetypal Patterns in Poetry*.

Not all modern psychological criticism implies that the artist is a mental invalid. I. A. Richards is an example of a thinker who, while holding that art produces a balance among conflicting human desires believes the artist himself to have a more highly integrated organism than most men.

Plato is sometimes held responsible for another facet of literary theory. Both Roman Catholicism and Communism in the contemporary world exert a censorship on literature, and both of them share with Plato the idea that the artist has a direct duty to society. There is, however, a very important

difference between the censorship practised by these bodies and that advocated by Plato, for Plato censored immoral examples in works of art, but left freedom for an intellectual attack on his conceptions of right and wrong, whereas neither the Roman Church nor the Communist Party brook disagreement with their ideologies.

As has been indicated, the influence of both Plato and Aristotle on the whole body of Western æsthetics has been immense. The advantage of going back to these two philosophers in considering Western artistic thought is that most of the problems which arise find their origin in the assumptions made by the two Greeks.

It seems to me very doubtful whether poetry and literature do influence moral practice in the simple and direct way indicated by Plato in *The Republic*. Nor does it seem to me that a purely allegorical explanation of great poetry is in the least satisfactory. As for the code of censorship advocated in *The Republic*, it is surely sufficiently condemned when we realize that to enforce it would be to dispose at one sweep of Shakespeare, Milton, Dante, Homer and almost all the great literature of the world. Aristotle's theory that art concerns itself with the emotions does not, on the other hand, seem any more satisfactory. It is clear from experience that the mind, the emotions and state of the body are closely bound up together, and art certainly affects these things, even the state of the body. If one conceives of man as devoid of an active spiritual element in his make-up, an element not constrained within the limits of his personal consciousness, then it may be feasible to account for the very complete satisfaction given by art on the basis of its effects on the emotions alone. Otherwise one must be driven, as Shelley was, towards the conception of art to be found in Plato's *Ion*.

The theory in the *Ion*, however, goes rather far in the other direction. It is true that art is not merely technique, but it is surely also true that technique is necessary to art. Art may be a gift, but it is a gift that has to be worked for, and worked for very hard at that.

Of all the views mentioned here, Shelley's appears the most satisfactory. It does not seem to me, as it has seemed to some, that Shelley discounts technique in poetry. Nor does a belief in inspiration necessarily imply a disbelief in reason; the two things may work together in support of each other. Even if we assume that there is a spiritual super-conscious as well as a subconscious to our minds, we need reason to tell us whether our inspiration is genuine and a training in technique to give that inspiration expression. Perhaps the greatest advantage of all about Shelley's ideas is that they do away with the notion of art as imitation of things outside

ourselves; art is rather for Shelley a language expressing thoughts which lie too deep for our consciousness. One might add that such thoughts are incapable of receiving expression in words as they are normally used; otherwise a paraphrase would be as great as a poem, and the allegorical interpreters of art would be back in one bound. In support of this contention I would appeal to the difference between a work of art and its "interpretation" or "explanation."

The theory of art as imitation really will not hold water. The rounded and undulating forms of certain types of Indian statuary, the muscular solidity of Michelangelo's painting, the intellectual nobility of the finest Greek statues, or the elongated form and ascetic fire of the masterpieces of Byzantine work do not exist in physical nature. Similarly some of the greatest works of literature, such as the *Œdipus at Colonus* or *King Lear* certainly do not owe their greatness to the likelihood of their plots. Music is fortunate in being the least likely of all the arts to be burdened with theories of imitation.

On a final analysis perhaps there is no artistic theory which will satisfy everyone. Each one's ideas on the subject depend to a great extent on the assumptions he makes about the nature of man and the nature of consciousness, and these in turn depend upon his whole philosophy of life. No theory, either one's own or that of others, can be definitely proved or disproved, though some theories account for a wider variety of artistic creation than others do.

Certain assumptions about art seem to me acceptable, though many would disagree with them. The greatest art appeals to all the elements of a man's nature, from his spiritual faculties (even those normally dormant) down to his physical senses, and in his moment of awareness of great art a man reacts with the greatest degree of integration of which he is capable. All art is, however, not great art, and there may be many works of art which express a partial integration of the personality about some partially assimilated idea or overriding passion. Such a work of art may have injurious moral effects, but, as Shelley pointed out, there is no ready and easy way of labelling a work of art good or bad, for the effect does not depend on any one element in the work but on the work as a whole; pornographic or sadistic elements may certainly exist in a great work of art, but the result of the work as a whole will not be pornography or sadism. To take a modern example, the Japanese film *The Seven Samurai* has all the elements of sadism in it, but it is not a sadistic film, nor is the effect it makes one of delight in violence; rather it beneficially includes and transcends the violent elements in experience.

Any intellectual "message" seems to limit and not to aid a work of art. One of the greatnesses of Shakespeare is that no one can draw an intellectualized system of thought out of his work; or rather that everyone can, and in each case the system will be different. Shakespeare is full of intellectual interest, but he is not blinkered by any rigid intellectual point of view. Both Dante and Milton succeed because their imaginative conceptions are greater than their intellectual systems.

The fact that there are archetypal patterns in psychological experience does not of course mean that the interpretation placed on them by modern psychology is necessarily either the complete or the only explanation to be given to them. The psychological archetypes may themselves be copies of higher archetypes. Also there is no reason to assume that all poems are produced or that all poets compose in the same manner. While lesser poetry may concern itself primarily with the emotions or mind, I believe that the greatest expresses what the poet has seen of a spiritual reality within all men and that it may convey something of that vision to the reader. How the reader reacts to that vision and what it means to him emotionally and intellectually must vary from reader to reader and will also vary for the same man as he reads and rereads a poem with the slowly accumulating experience of a lifetime.

PETER MALEKIN

WORDSWORTH

I turn to you again as to a friend
And find the same old magic in your verse
Placid as pools upon a windless day
And with sublime philosophy imbued;
A humble man you seem, with faith in one
Eternal Being, and a mind devout
That in the commonest flower observes with joy
The artistry of one great Architect.
No superficial brilliance is yours,
Yet strong emotion permeates your thoughts,
Beneath their limpid surface gleams delight
Almost too exquisite for utterance
And with the years grown mellow like old wine.

HERBERT BLUEN

FRANCIS THOMPSON

December 18th, 1859—November 13th, 1907

[OUR young contributor, **Shrimati Prema Nandakumar,** has already given us an interesting essay on "Two Views of the Ramayana." In this copiously illustrated appreciation she writes of Francis Thompson, whose birth centenary falls in this month. We are glad to be able to publish it in observance of the event. Francis Thompson was a rare soul, and students of spiritual life must hold "precious dear" his major mystical poem: "The Hound of Heaven."—ED.]

FRANCIS THOMPSON passed away on November 13th, 1907, within thirty-five days of his forty-eighth birthday. Born a century ago, his life here "upon this bank and shoal of time" had been a fitful and feverish affair, and he passed most of his days in a visionary coma. Yet out of the dark and the depths came some of the most sublime pieces in English poetry.

Francis Thompson was born in Preston in Lancashire, his parents being a Catholic couple, Mr. Charles Thompson, a doctor, and his wife Mary. The family was by no means literary. But the child was surrounded by an aura of religion and asceticism. Some of his aunts were nuns, and one of his uncles was a clergyman. His own parents were staunch believers, and the whole atmosphere at home was pervaded by the Victorian ideologies of good conduct and strict life. Thompson had his first glimpse of Heaven and its denizens when he read the lives of the saints and gazed at exquisite altars and paintings of the Virgin and the Martyrs. Later, to prepare himself for Orders, he joined the Ushaw College. His masters sent him back, saying that he was too weak to study, too frightened and nervous to move about in society and too sensitive and timid to learn anything of practical value. His mental balance was upset by the Gospel and his religious beliefs on the one hand, and the new-fangled theories of Darwin and Huxley on the other. An intellectual chaos enveloped him, and he frantically sought peace in the company of his beloved mother. To his great agony she died in 1880, abandoning the inconsolable boy to the fathomless zero of an emotional void. Unable to bear this intellectual paralysis and emotional frustration, and spurred on by the *Confessions* of De Quincey, Francis left home to face an uncertain future in London. He had little money and no possessions—except, of course, a couple of books, *viz.,* the *Poems* of William Blake and the *Plays* of Æschylus.

In the streets of London, Francis Thompson tried every profession that came handy, including those of a porter in a book shop, a newspaper boy

and a vendor of matches. His descent to poverty was quick and complete. His one safe shelter was the public libraries, where he managed to forget both his physical sufferings and his mental agonies. Admittance was, however, soon denied to him, as he was too shabbily attired! He could snatch no more the wealth treasured in those vast repositories of knowledge. Fortunately he had taken out with him from the bootmaker's house where he had been briefly employed an old account book with some blank pages. In these were inked in due course the characters of his essay, "Paganism Old and New," a piece of writing that was at last to put him on the way to comfort, companionship, name and fame. He sent the slovenly manuscript of the essay to the Editor of *Merry England,* a journal devoted to Catholic ideals; with the essay went also two of Thompson's poems. Lacking an address, he timidly wrote in the accompanying letter: "Kindly send your rejection to the Charing Cross Post Office."

The Editor of *Merry England* was Wilfrid Meynell. He was delighted with the contribution, but was a trifle late in sending his congratulatory letter, informing Thompson of the acceptance of the article. The disappointed author had already decided to end his life with an overdose of laudanum, and had withdrawn to a den to accomplish it; but the vision of Chatterton flitted across Thompson's mental horizon, and he revived and retraced his steps in time—no mean gain to English literature. No, Thompson decided, no, he wouldn't add himself to the roll of the inheritors of unfulfilled renown; he would strive still, and succeed. He came back to the world, and to his delighted surprise saw "Paganism Old and New" adorning the pages of *Merry England.* Mr. Meynell had done this with promptitude, for he had no other way of quickly establishing contact with his contributor. When Thompson now presented himself in the editorial office of *Merry England,* Mr. Meynell was confronted by a figure in absurdly poor clothing, a face tortured and screwed up like that of a poisoned ghost. Meynell rose to the occasion and offered Thompson the honourable and venturesome career of a man of letters; Thompson gladly and gratefully accepted the offer.

"Paganism Old and New" is Thompson's outstanding achievement in prose, apart from his later, no less celebrated, essay on Shelley. "Paganism Old and New" is an eloquent plea for a meaningful distinction between the transitory nature of the pagan ideas of love and life, and the permanent Christian vision of the Soul and living. There is a veiled reference to his life in the streets of London:—

> And those who, like the present writer, tread as on thorns amidst the sordidness and ugliness, the ugly sordidness and the sordid ugliness, the

> dull materiality and weariness of this unhonoured old age of the world, — cannot but sympathize with these feelings; nay, even look back with a certain passionate regret to the beauty which invested at least the outward life of those days.

But in spite of this troubled sea of modern life and Christian poverty, Thompson prefers it to paganism. For he was a true Christian who cared not for money or its attendant comforts:—

> But, in truth, with this outward life the vesture of beauty ceases: the rest is a day-dream, lovely it is true, but none the less a dream.... Pagan Paganism was not poetical.

This assertion is made because, according to Thompson, no pagan did ever *love* his God; to him God was a beautiful statue, to be admired, not loved. "Now," says Thompson, "without love no poetry can be beautiful; for all beautiful poetry comes from the heart." He proceeds:—

> Christianity it was that stripped the weeds from that garden of Paganism, broke its statue of Priapus, and delivered it smiling and fair to the nations for their playground.

And so on, from one bold blaze of illumination to another and yet another, till the triumphant summing-up:—

> For the poetry of Paganism (with reference to England) was born in the days of Elizabeth and entered on its inheritance in the days of Keats.

An amazing essay, indeed, considering Thompson's assertion that he had immediate access only to two books, Blake and Æschylus.

Now goodbye to penury, suffering, pangs of conscience, and attacks of sickness! Meynell and his wife, Alice, had now taken charge of this vagabond poet, the "enchanted child" of the English Muse. The devoted couple gradually cured Thompson of his addiction to drugs, gave him opportunities to meet kindred souls like monks and mystics, so that his genius could adequately blossom. Having been baptized by his parents and brought up in a religious atmosphere, having bathed in the "metaphysical" springs of Donne, Vaughan, Herbert and Blake and having also been tossed and whirled about in the visions of a drug-addict, Thompson now embarked at last on a career of literary journalism and mystic poetry.

In prose, aside from his appreciations of great figures in English literature such as Spenser, Shakespeare, Milton and De Quincey, two essays —his "Shelley" and a long article entitled "Health and Holiness"—stand out as outstanding examples of his critical divination and prose art. The Shelley essay, which was published posthumously, is a brilliant piece of improvisation. George Wyndham read it and at once declared that Thompson's style is "incomparable in the very qualities of rhythm and profuse

illustration." An article in the *Observer* referred to it as a "memorable masterpiece of English prose," and added: "Brilliant, joyous, poignant are these pages of interpretation, as sensitive and magical as the mind of one poet ever lent to the genius of the other." The Catholic in Thompson begins the essay; but it is the sensitive critic in him that concludes it. Thompson's style is as striking as it is inimitable, and the profusion of images lends lustre to his interpretation of Shelley the poet:—

> It is true that he shared the fate of nearly all the great poets contemporary with him, in being unappreciated. Like them, he suffered from critics who were for ever shearing the wild tresses of poetry between rusty rules, who could never see a literary bough project beyond the trim level of its day but they must lop it with a crooked criticism, who kept indomitably planting in the defile of fame the "established canons" that had been spiked by poet after poet.

A subjective criticism of the works of the Aerial Sprite follows, and Shelley is finally summed up as the "towering Genius, whose soul rose like a ladder between heaven and earth with the angels of song ascending and descending it."

"Health and Holiness" makes a plea for Christian asceticism, which stands midway between too intellectual a spiritualism that but leads to a pessimistic view of life and a nakedly mundane materialism that is a total denial of the spirit. As the subtitle to the essay indicates, it is a study of the "relations between Brother Ass, the Body, and his Rider, the Soul." In olden times, the body was subjected to penances and abstinences whenever it rebelled against goodness and truth. But now the science of philosophy and medicine assures us that the body is not the sole culprit. It is only when the body receives wrong directions from the soul within that it rebels, and plays the fool or the sinner. We cannot ignore the body; it has its rights. And the soul too has to be looked after and helped to grow in purity and grace. So the special and urgent need of "our uncourageous day" is to foster and strengthen the energies of the body as well as those of the will. Although this essay is a plea for the Christian ethic, it actually comes with the breath of universality, as may be seen from this concluding passage:—

> Health, I have well-nigh said, is Holiness. What if Holiness be Health? Two sides of one truth. In their co-ordination and embrace resides the rounded answer. It is that embrace of body and spirit, Seen and Unseen, to which mortality, sagging but pertinacious, unalterably tends.

Francis Thompson's poetry should now engage our attention. As a matter of fact, he might not after all have made his mark as a poet had

he not met his patron's wife, Alice Meynell. Her own published poems made Thompson too a poet; as he read and admired them, the feeling came to him that he could also write poetry, and so he did. The remembrance of things past came to him, clamouring for poetic expression. He read his life through the mist of past sad experience. Memory flashed anew the days when he had been sunk in penury and helplessness, and

> had endured through watches of the dark
> The abashless inquisition of each star;

or the days when he had

> Stood bound and helplessly
> For Time to shoot his barbéd minutes at me;
> Suffered the trampling hoof of every hour
> In night's slow-wheeléd car;
> Until the tardy dawn dragged me at length
> From under those dread wheels; and, bled of strength,
> I waited the inevitable last.

Orphaned of love and forced to bury his passions deep in his breast for long, he whispers to the Meynell children that they have trembled all apart a dewy love in the "poet's calyxed heart." This group of poems entitled "Sister Songs" was followed by "Love in Dian's Lap," which was dedicated to Alice Meynell. The poems were chiefly inspired by her, for she had looked after him rather like a devoted mother.

One of Thompson's most notable poems that sets our hearts aflame is "Ode to the Setting Sun," a roseate poem written in a subdued key. The setting Sun sinks in music to his smoothed sleep. We now espy a Cross standing in the fields, where twilight has fallen. The setting Sun thus symbolizes the crucified Christ. Setting, sleep, the end: such is the sequence here poetically rendered:—

> The fairest things in life are Death and Birth,
> And of these two the fairer thing is Death...
>
> It is the falling star that trails the light,
> It is the breaking wave that hath the might,
> The passing shower that rainbows maniple.

Thompson is a master of similes and metaphors. Throughout the beautiful ode, the Cross and the Setting Sun are balanced against each other; and the ending is remarkable. For although the setting Sun means night, the twin-sister of Death, and the crucified Christ indicates despair and melancholy, it also means that this vision promises another glorious day and the miracle of Rebirth;—

It is the falling acorn buds the tree,
The falling rain that bears the greenery...
And there is nothing dies, but something lives.

Thompson's "The Mistress of Vision" and "An Anthem of Earth" are also striking on account of their mystical import and their musical cadences and rhythms. He always wrote with a child's innocence and wisdom and sense of wonder, while Alice Meynell was to him verily a guardian angel. Although Alice wrote a simple style and Thompson was nothing if not luxuriant in his poetic utterance, we can still mark the mutual influence between the poets.

The one universally known and most admired of Thompson's poems is, of course, the immortal "divine poem," "The Hound of Heaven." A religious and mystic poem for all its unconventional form of "abusive praise" (like the Indian devotional form of *nindāstuti*), it created a sensation when it appeared, and overwhelms us even today. Man flees from the Divine clasp, and God in His infinite mercy and solicitude chases man and pursues him without intermission till he is gathered back into His fold. An exciting chase! And a foregone conclusion! God has not forgotten man; it is man who has forgotten God. And God is determined to save man in spite of himself. With an unceasing torrent of diction and metaphor, Thompson makes us almost participate in the spiritual drama of the Pursuer and the Pursued. The poem opens when the pursuit has taken a critical turn, and the spasmodic agitated movements of the hunted are spelt out by these wonderfully articulate lines:—

I fled Him, down the nights and down the days;
I fled Him, down the arches of the years;
I fled Him, down the labyrinthine ways
Of my own mind; and in the mist of tears
I hid from Him, and under running laughter.

Whereas the "victim" in his terror leaps and runs and thus tires himself, the Hound makes slow but sure progress:—

with unhurrying chase,
And unperturbèd pace,
Deliberate speed, majestic instancy.

With mounting panic the quarry begs of all swift things for swiftness in flight. But to no purpose. The Hunter draws nearer and nearer. He cries: "Nought shelters thee, who wilt not shelter Me." The hunted creature, to escape from this pursuit of Love, seeks asylum in the company of children. But the chase draws yet nearer; the victim's defences are cut off; his armour turns to nought; and he is reduced to helplessness and lies prone

and almost senseless:—

Naked I wait Thy love's uplifted stroke!
My harness piece by piece Thou hast hewn from me,
And smitten me to my knee;
I am defenceless utterly,
I slept, methinks, and woke,
And slowly gazing, find me stripped in sleep.

The Hunter has seized his quarry and begins his grim work:—

Ah! must —
Designer infinite! —
Ah! must Thou char the wood ere Thou canst limn with it?

The hunted has yet to realize that spurning Divine Love as being unseen and unknowable, and hence without meaning, he is losing his claims for the love of earthly things. The hunted too realizes at the final extremity that the Hound has chased him only to a heaven, mangled him only to ensure his truer health:—

Is my gloom, after all,
Shade of His hand, outstretched caressingly?
"Ah, fondest, blindest, weakest,
I am He Whom thou seekest!
Thou dravest love from thee, who dravest Me."

The poem is a child of the Catholic faith; in the words of Agnes de la Gorce, it is "a breviary of interior life in which [are] indicated, in a lyrical abridgement, the usual three phases of conversion: purgation, illumination, and union with God."

The poem has also something of the Orient in it. The Vedic figure of Sarama is somewhat analogous to the Hound of Heaven, as pointed out by Sri Aurobindo. Besides, the doctrine of Grace is central to the Vaishnava faith. The devotee is first tested by sore trials before he gains the knowledge of His proximity; and so he is received at last by God. "The Hound of Heaven" thus stands out unique, as it has gathered in its golden granary the essential seeds of Divine Love and man's devotion as found in the West as well as the East. No wonder Gandhiji was particularly moved by it, and no wonder Rajaji has annotated it with luminous understanding. Waif, grown-up child, poet, sensitive critic, Francis Thompson was all these, no doubt; but more than these, and principally, he was also a Laureate of the Spirit.

PREMA NANDAKUMAR

RELIGION IN EDUCATION

[**Dr. Sita Ram Jayaswal** of the Lucknow University insists upon the important distinction between merely institutional religion, which is, essentially, a more or less particular interest seeking adherents, and that universal experience of the true Sages and mystics which is indispensable for the ordering of a significant human life. It is the latter, he suggests, that would impart a much-needed dimension to our secular education by inculcating a selfless sense of values.—ED.]

IN HIS BOOK *Education and the Social Order,* Bertrand Russell discusses this much debated subject of religion in education. He points out that in general there are two types of religion, personal and institutional. According to him,

> personal religion is a private matter, which should in no way concern the community. But institutional religion is a matter of great political importance.

Why is the institutional religion a matter of great political importance? In answer to this question, it is suggested that it brings a sense of security to the Government and the law. Institutional religion is helpful in keeping safe those who are in power and possess property. Institutional religion is also patronized by the priestly class and the traditionists. In other words, institutional religion is very much for the *status quo* and resists social and political changes in the interest of the masses. Lord Russell states, "It is in education, more than anywhere else, that institutional religion is important at the present day." It is perhaps due to opportunities for indoctrination provided to institutional religion that it is too much with education. In the name of education, institutional religion can perpetuate itself by indoctrinating its followers. It is largely true that what we are taught to believe during our childhood we continue to believe in adult life. Thus institutional religion conquers the mind and makes man its slave. That is why, from time to time, "religion in education" has been opposed.

But there is another aspect of religion, which is neither personal nor institutional. It is universal and eternal. This aspect of religion is ignored by many a critic of "religion in education." It is in the interest of a ruling class of exploiters to confuse the real and true meaning of religion, and misguide the masses. It must be noted clearly that this deliberate confusion in regard to religion is created not only by those who are firm believers in the institutional type of religion, but also by those who oppose "religion" as such: in them hatred of religion is as potent as love for it in others. The state of religion in Communist countries is a case in point here. The hostile

attitude towards any kind of religion, including universal religion, is typical of totalitarian countries. Thus, at the moment, we may find, broadly speaking, two warring camps, pertaining to religion in education. One camp stands for religion in education. This camp accepts the institutional form of religion. In other words, they support that kind of religion in education which gives strength to their Government and keeps them in power. In such a religious education, the interest of a particular community or country or policy is paramount. Consequently other parts of the world are ignored, even rejected. The other camp, which has no religion in education, does the same thing by conditioning the human mind and by appealing to the baser instincts in man. This camp keeps man at the animal level and does not permit him to rise above and come to that plane of living and thinking where all men are brothers and the world is one family. The greatest paradox is that this "no religion in education" group talks of one world and the welfare of mankind, but by its own behaviour repudiates what it "preaches." This double standard in behaviour is most dangerous, for some people do believe them when they talk of one world and the welfare of mankind.

Between these two extremes, we may find other groups, which approach "religion in education" in differing degrees and sometimes in dubious ways. Some schools run by social and philanthropic institutions, having universal religious themes, do not give expression to them in their practice and management of institutions. Many a teacher working in such institutions "devoted to universal religion" finds himself caught in a trap of deceit which has an innocent face and a cruel heart. In the name of "service to mankind," and such other high-sounding slogans, many young men and women are attracted to such institutions, work for them, make sacrifices and in due course discover that they are faced with deceit of the worst kind.

Granting all these evil practices pertaining to religion in education, shall we do nothing about it? It must be realized, that the moral fibre of which man is made is extremely important for social progress. Man does not live by bread alone. He lives by his beliefs and values of life as well. It may be stated that as an individual grows and develops in his thinking, he lives less at the instinctual level and more on the ideational level. One of the purposes of education is to help an individual to realize his true nature and acquire such beliefs and values as are moral and good for himself and all others. It needs no argument to convince any intelligent person that as an individual grows in age and experience, he is motivated by ideas to a great extent. Ideas move the world, and make revolutions.

As a matter of fact, the so-called cold war at the present time is primarily an ideological war, a war between the doctrines of Democracy and Communism. The democratic way of life based upon equality, justice, respect for individuality, tolerance, freedom of belief and worship is more desirable than the totalitarian because the latter denies the dignity of human individuality. Those who value the democratic way of life must realize that it can only be based upon a belief in the higher values which form the core and the essential unity of all religions. In other words, there are certain values of life which are common to all religions.

If these common values are accepted by all, there will arise immense good will, charity and tolerance. Further, the exploitation of religious sentiments for economic and political gains will be stopped. Now this last is a principle which is not easily understood, and sometimes is summarily rejected by quite a few modern thinkers. They consider it impracticable and utopian. The fact of the matter is that there has been no real effort to realize it. Religion in education has been at most times narrowly conceived, with the result that it has led to dissensions and division. None the less, it is a challenging problem. The basic principle, that the essential unity of all religions must find a place in education has been widely accepted; but how in practice it has not been worked out so far. Why? Let us examine the difficulties involved in the context of India.

In India, religion and education long were like two sides of the same coin. But when political power began to be worshipped, the form of religion in education also changed. The British Power, which practised the principle of "Divide and rule," used "religion" to encourage intolerance and hatred among major communities of India. The logical consequence of such a policy has been the division of India and a legacy of mistrust and rejection of all that is good in religion. The reaction to religion has been so immense that any effort to give proper place to religion in education is seen with suspicion. Since the general principle of giving place in education to the core of all religions is generally accepted, the opponents of religion in education adopt a line of argument which is ambiguous enough to appear harmless. They say there are no moral and spiritual values which cannot be taught in the normal course of secular education. This seems right at first glance, but in practice we see that the so-called secular education is soulless and utterly materialistic. The cultural crisis in Indian society today, to a great extent, is the result of this soullessness of secular education. That is why the Government of India recently appointed a Committee under Shri Sri Prakasa, Governor of Bombay, "to examine the desirability and feasibility of making specific provision for the teach-

ing of moral and spiritual values in educational institutions...." It may be noted that the Committee is to recommend the ways and means of "teaching of moral and spiritual values." But what kind of moral and spiritual values? Naturally those moral and spiritual values which are the core of all religions, and not *a religion*. The essential unity of all religions has been emphasized by all teachers of humanity, and it is high time that we bring this essential unity of all religions into our educational system. The aims and objectives of education must have those moral and spiritual values as their basis which are universal, and do not lead to any kind of differences based upon, caste, colour, race or sex.

Religion in education is not a slogan. It is a crying need of the world today. If we want to develop in the peoples of the world the ability to make a right choice between "One World" and "No World" let us have the courage and the wisdom to give a place to the essential unity of all religions in education. Call it by whatever name you please, such as moral and spiritual values; its essence lies in those values which emphasize the brotherhood of mankind, truth, non-violence, love, and, above all, the Light within each of us. Religion in education is not a subject of academic discussion. It is a vital need of life which endeavours to be true, good and beautiful.

SITA RAM JAYASWAL

CHILDREN should above all be taught self-reliance, love for all men, altruism, mutual charity, and more than anything else, to think and reason for themselves. We would reduce the purely mechanical work of the memory to an absolute minimum, and devote the time to the development and training of the inner senses, faculties and latent capacities. We would endeavour to deal with each child as a unit, and to educate it so as to produce the most harmonious and equal unfoldment of its powers, in order that its special aptitudes should find their full natural development. We should aim at creating *free* men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish*.

—H.P. BLAVATSKY: *The Key to Theosophy*

THOMAS BABINGTON MACAULAY

October 25th, 1800—December 28th, 1859

[LORD MACAULAY was a great influence, along more than one channel, upon the India of two generations ago, besides being a force in English life and literature. Our esteemed contributor, **Dr. K. R. Srinivasa Iyengar,** sends us this sympathetic, well-informed and balanced sketch of Macaulay's character and life-work as a tribute to him on the centenary of his death. Whatever the limitations of Macaulay in the sphere of the metaphysical or the mystical, he remains a figure whose like for moral integrity and intellectual honesty we would gladly see more often in the public life of our day.—ED.]

THE "EMINENT VICTORIANS" were as a rule a race of long-lived men and women: Browning, Carlyle, Gladstone, Newman, Ruskin, Tennyson, Florence Nightingale. But there were exceptions. For example, Macaulay, as "eminent" and as "Victorian" as any of them, died on December 28th, 1859, soon after beginning the sixtieth year of his life. No inheritor of unfulfilled renown, surely; yet for a man of such great vitality, so abundantly gifted with the zest for life, his death was the only commonplace thing about his extraordinary career. "Commonplace" because it happens to all, and Macaulay proved no exception; but there was nothing commonplace about the way he met it. Nine days earlier he had recorded: "I feel as if I were twenty years older...as if I were dying of old age. I am perfectly ready, and shall never be readier." His last significant act was to dictate and sign a letter to a poor curate, with a gift of £25. The same evening Macaulay was dead. For sixty years he had worked the instrument of his body with an unwearying sense of dedication to high and worthy causes: of scholarship and letters; of Whig politics and Indian administration; of freedom within a framework of order; of education for enlightenment and citizenship; of sanity and purity in public and private life. At fifty he could write: "Well, I have had a happy life. I do not know that anybody, whom I have seen close, has had a happier." But the instrument was worn down at last, as the most efficient must be; and he died, as he had lived, upright and austere, clear-headed and articulate till the end.

His father, Zachary Macaulay the philanthropist, had been an enthusiastic campaigner against slavery, and had thereby almost ruined himself financially. This was Thomas Babington Macaulay's school of idealism and austerity; it tested and tempered the fibre of his character, and settled him on the high and dignified course of his life. Although he never married

himself, he willingly bore the burden of sustaining the family in its difficult days, and till the last he lent his protecting hand to his sisters and their families, and drew them into the unsullied, unselfish world of his love. His formal writings and speeches revealed only one side of the man, the "eminent Victorian." But the Victorian was also a man, and public eminence did not exclude private benefactions, the pieties appropriate to the son, or brotherly or avuncular tenderness or solicitude. Something of all this can be seen in Macaulay's Letters and Diaries, and in the testimonies of his near relations and close associates.

Tom Macaulay was a precocious child. He read with avidity, he wrote with fluency; he instructed himself, and was ready—even as a boy—to instruct others; in short, he took himself very seriously indeed. Entering Trinity College in 1818, he speedily distinguished himself there, won the Chancellor's Medal for Poetry, and was duly elected Fellow. In August 1825, his essay on Milton appeared in the *Edinburgh Review*. "The effect on the author's reputation was instantaneous," writes his nephew and biographer, Sir Otto Trevelyan; "Like Lord Byron, he awoke one morning and found himself famous." To the discipline of letters he presently added the discipline of law, but soon a lucky turn in his life—the friendly interest of Lord Lansdowne—led him to politics. He entered Parliament in 1830, made notable contributions to the debates on Parliamentary Reform, and after the Reform Bill of 1832 became law he entered Government as Commissioner (and later Secretary) of the Board of Control. Being now offered the lucrative post of Member of the Supreme Council for India, he reached Madras on June 10th, 1834, and after a trip to Ootacamund to meet Lord William Bentinck, the Governor General, he travelled to Calcutta and set up house with his sister, Hannah. To Macaulay India meant financial independence for life; but it opened also a field for the full play of his talents. "I can scarcely conceive a nobler field than that which our Indian Empire now presents to a statesman," he wrote to Lord Lansdowne, and added: "I am afraid that I am aspiring too high for my qualifications. I sometimes feel...depressed and appalled by the immense responsibility which I have undertaken."

Macaulay was in India for less than four years, but these were a period of intense activity. Appointed President of the Committee of Public Instruction, he found that opinion was sharply and equally divided between the Orientalists and the Anglicists. He threw his weight unhesitatingly on the side of the latter, submitted his celebrated Minute to the Governor-General, and as good as gave an ultimatum. If the final decision was in favour of English, he would "enter on the performance of my

duties with the greatest zeal and alacrity"; if, on the contrary, the decision was in favour of Arabic and Sanskrit, he would "retire from the chair of the Committee." On March 7th, 1835, Government decided that the available funds should be expended on English education alone with a view to the promotion of European literature and science among the natives of India. The die was cast; a new era in India's cultural and political history had begun.

Macaulay's Minute makes interesting reading even today. His conclusions were right enough, and his main reasoning was unexceptionable. In the speech he delivered in Parliament in July 1833, Macaulay had covered the whole ground of Indian administration, and had declared:—

> It is scarcely possible to calculate the benefits which we might derive from the diffusion of European civilization among the vast population of the East. It would be, on the most selfish view of the case, far better for us that the people of India were well governed and independent of us, than ill governed and subject to us.... It may be that the public mind of India may expand under our system till it has outgrown that system; that by good government we may educate our subjects into a capacity for better government; that, having become instructed in European knowledge, they may, in some future age, demand European institutions. Whether such a day will ever come I know not. But never will I attempt to avert or retard it.

It was this faith and this hope that inspired the Minute, and in fact all his activities in India. English education, he felt convinced, would train a class of enlightened citizens and able administrators; and the selected beneficiaries of this education would themselves refine and enrich the "vernacular dialects" of the country and make these "by degrees fit vehicles for conveying knowledge to the great mass of the population." Besides, far-sighted Indians were already clamouring for English education, and not a few had demonstrated their capacity "to discuss political or scientific questions with fluency and precision in the English language." Where Macaulay erred was in falling foul of Sanskrit in his zeal for English. He knew nothing of Arabic or Sanskrit, or knew only by hearsay. Yet he would asseverate and dogmatize, and break the imaginary butterfly on the Juggernaut wheel of his rhetoric. A single shelf of a good European library was worth the whole native literature of India and Arabia! Sanskrit and Arabic literature, forsooth! Was it anything more than false History, false Astronomy, false Medicine, *and* false Religion? Macaulay was wrong, egregiously wrong, and he did not even suspect that he might possibly be wrong. Posterity, however, can readily forgive him his trespasses, because,

after all, he meant well, and strove valiantly to do the right thing in the given circumstances.

Not less important than the gift of English education to the people of India was the gift of the Criminal Code. Again, in his 1833 speech in Parliament, Macaulay had affirmed:—

> As I believe that India stands more in need of a code than any other country in the world, I believe also that there is no country on which that great benefit can more easily be conferred. A code is almost the only blessing, perhaps it is the only blessing, which absolute governments are better fitted to confer on a nation than popular governments....A quiet knot of two or three veteran jurists is an infinitely better machinery for such a purpose than a large popular assembly divided, as such assemblies almost always are, into adverse factions. This seems to me, therefore, to be precisely that point of time at which the advantage of a complete written code of laws may most easily be conferred on India.

As Legal Member of the Council in India, Macaulay drafted the Criminal Code himself, with singular efficiency and despatch. It was largely derived from the British law, though shorn of much of its extravagance and ambiguity, and in essentials Macaulay's Code is also the Criminal Code of the present day. Although superlative clarity may sometimes be deemed a blemish in imaginative literature, in a Criminal Code it can only be a virtue beyond all praise. If only the draftsmen of our time could emulate Macaulay, how much wearisome litigation might not be avoided!

Returning to England in 1838, Macaulay started work on his *History of England from the Accession of James II*. He had impressive qualifications for the task: he had read extensively and gathered with assiduity the materials for his *History*; he had in some measure the gift of historical imagination, the willingness to be possessed by the visions and vistas of the Past; and he had evolved a telling and apparently effortless narrative style. But politics diverted his energies more than once from the main direction of historical labours. He became Secretary for War; he became Paymaster-General. He was in and out of Parliament; he was in and out of office. At last, in 1848, the first two volumes of the *History* came out. Three thousand copies were sold in ten days. He was not merely a literary celebrity; he was also a prosperous man. He was elected Rector of Glasgow University. He was offered the Regius Professorship of Modern History at Cambridge. He continued to visit the British Museum and take notes for the subsequent volumes of the *History*. Two more of these appeared in 1855, and he felt gratified that the *History* sold better in the United States than almost any other book except the Bible. In the meantime, his *Lays of*

Ancient Rome had appeared in 1842, his collected *Critical and Historical Essays* in 1843, and his *Speeches* in 1854. In 1857, Queen Victoria created him Baron Macaulay of Rothley. It was the apotheosis of his career.

Although the *History* was the major preoccupation of the last twenty years of his life, his political affiliations—even when he was not actually in office—were neither inexacting nor ineffective. He made decisive, if occasional, contributions to Parliamentary debates; he made two classic speeches on the Copyright Law; and once, in 1853, he purposively intervened while the India Bill was being discussed. And always, whenever he rose to speak, it was, says Gladstone, "a summons like a trumpet-call to fill the benches." Macaulay was the great orator, speaking not for the sake of speaking, but being as it were driven by his high sense of responsibility and sustained by the authority that flowed from his immense knowledge and giant self-confidence. His prose style was his particular and peculiar fortune, and the style was the man. His *Essays* and even his *History* are defiantly oratorical, and his speeches—being always carefully fashioned with a sedulous elaboration and finish—were ever in his best essayist's manner. He was all of a piece: the man and his style, the writings and the speeches, the man of affairs and the man of letters—they were all of a piece. His great strength was also his principal weakness, but then his weakness was no denial of his strength. We have to take him all in all, strength and weakness together.

As a historian Macaulay was no Herodotus or Thucydides, no Clarendon or Gibbon; but even to be Macaulay was no mean achievement. There is here weight and amplitude; a vivid pictorial imagination is here surely at work; and reel after reel unrolls the pageantry of the past, and the reader is held in a trance of fascination. Clarendon often speaks from personal knowledge: he coins his own experiences, his own hopes, sufferings, vacillations, exultations; it is *his* dear King that is the tragic hero of the *History of the Rebellion*. Gibbon's Rome was a distant Himalayas, he was charmed by the crowded canvas, the clash of men, the march of affairs, though he was not personally involved in Rome and her politics. But Macaulay was at once too far and too near his historical theme. He was a Whig, and William III was his idol; yet he could see his hero and the events of 1688 only through the spectacles of other men's memories. He had neither Clarendon's intimacy nor Gibbon's detachment, neither the marvellous intuitions of the one nor the perspicacious and shining intellect of the other. "Philistine": so Francis Thompson and Lytton Strachey called Macaulay. But an artist also, in his own right; and "elevated to the Pantheon of literature by virtue of a quite supra-Philistine power."

Both as a historian and as a biographer, it was Macaulay's business to tell stories. And he was a vivid, even the supremely vivid, story-teller. The episode of the Seven Bishops; the Siege of Londonderry; the Massacre at Glencoe; the trial of Warren Hastings—these are packed with drama. Characters tend to pair off like duellists: Hastings and Francis, Newcastle and the elder Pitt, or Fox and the Younger. There is high tragedy, there is tantalizing pusillanimity, there is Plautine comedy; there is exhortation, there is thrilling eulogy, there is acid derogation. The reconstructions of bygone scenes in Parliament are magnificent, but the battles are somehow less than battles. Nevertheless one must read on and on, and one is not fatigued, and one is not disappointed. Macaulay's portraits, although they lack the final incandescent glow of life, are striking none the less; as pictures, if not also as life-likenesses, they are certainly recognizable and unforgettable. Whatever the real and the whole truth about them, to the vast majority, at any rate, Clive and Hastings, Chatham and Pitt, are what Macaulay has made of them.

Macaulay was so "cocksure" about the many things on life's macadamized road because he was content to ignore what lay off the thoroughfare—the bylanes, the moors, the marshes, the desert sands, the still deeps, the far heights. There are imponderables in life—the intimations and perturbations of the spirit, the insurrections in the heart and the obscure infinities of the soul. As a critic of poetry, Macaulay was conventional, and poetry seldom seems to have truly transported him; as a critic of life and letters, he suffered from imperfect sympathies and frozen susceptibilities, much as Dr. Johnson did; he was tone-deaf and blind to beauty other than the pedestrian; and he was prone to be loud and aggressive, rather than friendly and familiar. Strachey says that as Macaulay had not experienced the intense physical emotion and exhilaration of sexual love, his sentences "have no warmth and no curves; the embracing fluidity of love is lacking." He thus talks and writes straight on: the horses gallop at a regulated speed, the hoofs fall like hammer strokes, the carriage of the narrative or argument heaves forward with precipitancy. The repetitions and the balance; the intrepid piston-movement with "which" or "of" or "when" or "while" or "without" or "less" or "above" or "leaving" for the start; the pat simile, the neat generalization; the ringing ding-dong; the epic catalogue, the adroit recapitulation; the disproportionate elaboration, the wild exaggeration: these many tricks of the Macaulayan style are familiar enough. In Macaulay's hands the tricks generally turn to overwhelming art, though they have also seduced to absurdity whole generations of writers, and especially Indian writers, of English. He wrote in his Diary on January 12th, 1850: "How little the all-important

art of making meaning pellucid is studied now! Hardly any popular writer, except myself, thinks of it"...Four years later he wrote, after rearranging some chapters of his *History*: "What labour it is to make a tolerable book, and how little readers know how much labour the ordering of the parts has cost the writer!"

Like Pope in his verse, Macaulay too painstakingly cultivated clarity and correctness in his prose. We may shake our heads; we may deplore the remorseless hammering, the persistent emphasis, the ceaseless glitter; we may miss the nuances, the meanderings, the "deep magics" of a Browne, a Lamb, a De Quincey; yet Macaulay triumphantly stands his ground with the weight and volume of his matter and the immediate power and sufficiency of his style. A century after his death, the Macaulayan edifice shows no signs of serious wear and tear.

> There is his fabric [writes Professor Elton] with its great shining surface, its solid skilful grandiose architecture, its bold bright colouring, which must be judged, in fairness, from a little distance off; it has a pillar broken, a façade tarnished here and there; but the thing stands.

"Eminent Victorian," without a doubt; "a miracle to his own generation," said Carlyle, and added that the memory of this "miracle" filled him "with a cheerful amazement." As we recapitulate Macaulay's life and re-read his *History* and his *Essays*, as we turn back leaf after leaf of the great volume of his life, as we expose ourselves yet once again to the continual blaze of his rhetoric, like his contemporaries we too are dazzled by the miracle, and we too are filled with "a cheerful amazement."

K. R. SRINIVASA IYENGAR

MEN are never so likely to settle a question rightly as when they discuss it freely.

—LORD MACAULAY: *Critical and Historical Essays*

DEMOCRACY AND SOCIALISM

[**Dr. D. Gurumurti**, a contributor of long standing, touches here on some basic points concerning two mighty forces in the life of societies today, both in their way based on honourable dreams for man's future, neither sufficient if served by men still bound to self-interest. Yet democracy is wise in respecting human dignity as a principle; socialism is perpetually in danger of supposing that the end justifies the means. The true disciple in spiritual life, it is said, "well knows [that all alike] are but learning a lesson; and he smiles at the socialist and the reformer who endeavour by sheer force to re-arrange circumstances which arise out of the forces of human nature itself." Social injustice cannot be erased from the earth till iniquity is purged forth from the human soul — which can only be done from within itself. — ED.]

THE TERMS "DEMOCRACY" AND "SOCIALISM" have been subjected to a good deal of uncritical misuse in current political controversies and ideological conflicts. It will serve a useful purpose if we subject them to scrutiny and examine the possibility of democratic socialism. The latter theory attempts to achieve the aims of socialism by adopting the methods of democracy. When the Labour Party came to power in the General Elections in Great Britain at the close of the Second World War they got an opportunity of working parliamentary democracy to realize the aims of socialism. The lessons they learnt during their tenure of office are revealing.

The word "democracy" is a badge that is worn by many groups. The out-and-out totalitarian Government of East Germany under Communism calls itself the German Democratic Republic. The extremely capitalistic state of the U.S.A. claims to be the citadel of democracy in the world. The Communist Government of the Kerala State in India refused to vacate office in the name of democracy; and the opposition parties in Kerala, in their successful attempt to overthrow an oppressive rule, took their stand on their democratic rights. What, then, is democracy?

The essence of democracy is the sacredness of the individual, respect for individuality. Every individual human being possesses a distinct personality and essential dignity which should be respected. Each individual is born with certain inalienable rights—life, liberty and the pursuit of happiness, among others. The State as an organization comes into being in order to guarantee these rights. At the dawn of the nineteenth century the great modern European philosopher, Immanuel Kant of Germany, expressed the basis of democracy in a famous dictum: "Treat every man as

an end in himself and never as a means merely." This dictum may aptly be called the *bija-mantra* (seed-idea) of democracy. The essence of the idea lies in the State becoming an instrument for the realization of the individual's self-fulfilment. The people are the source of authority. The emphasis is on the worth of the individual, equality before the law. Democratic freedom consists in the control exercised by the people over the governing personnel through an established procedure. Any method which subtracts from the people's control over the governing personnel will become authoritarian and lead to totalitarianism.

In its origins, in the Greek city-states of ancient times, democracy was direct rule by the community by a majority of votes. In later days, as the Community became unwieldy in numbers, democracy became equated with representative government. Even here sovereignty is only partially transmitted. The power of public opinion, the "general will," retains the residuary sovereignty and the people have the power of decision when circumstances are so grave as to require the exercise of power greater than that of the governing personnel. The practice of referendum points to this superior power. The people never surrender the right to overthrow an elected government when it becomes oppressive and inimical to the liberty and freedom of the people.

Democracy works by means of a series of checks and counter-balances among powers. The elected legislature is subject to the periodical approval of the electorate. The executive is answerable to the legislature and can function only so long as it commands a majority in it. The executive is held in check also by an independent judiciary. The essence of the theory of democracy is government by consent and by persuasion. The fundamental condition for the success of democracy, therefore, is an informed and enlightened electorate. The motive power of democracy is the will of the people or organized public opinion. The maximum responsibility is on the individual citizen. John Bright, when supporting the Compulsory Elementary Education Bill in the British Parliament in the last quarter of the last century, said: "Gentlemen, let us educate our masters."

In contrast to the aims and methods of democracy, the theory of socialism aims at bringing about a fairer and fuller life for all by increasing the power of the State, for the simple reason that unfettered freedom has brought about great inequalities between the rich and the poor, the high and the low, the advanced and backward classes. The problem as socialism sees it is one of the distribution of the available national wealth. For this purpose socialism embarks on governmental ownership and operation of basic industries and of most forms of large-scale production. It becomes

the business of the government to ensure a minimum standard of welfare for all and to maintain full employment. In this process the emphasis shifts from the preservation of the freedom of the individual. Compulsory insurance, nationalization of key industries, State control of large-scale enterprises become fundamental. For it is only through increased production, stabilized employment, lowered cost of goods and steady real wages to the workers that we can hope to raise the standard of living.

But what are the incentives to economic effort? Democratic capitalism supplies the motives of profit and competition. Communism, the twin brother of socialism, relies on force or compulsion. Socialism disapproves of both. Hence production suffers under socialism. With the abandoning of the profit motive, there is little reward for individual skill, initiative, daring and perseverance. All human effort is reduced to a common level. Mediocrity becomes sacrosanct. In the name of social justice, exceptional talents tend to remain unutilized. This is the price that has to be paid for equality of all.

There is a well-known incident in the career of the American millionaire, Andrew Carnegie, the steel magnate, early in the century. A socialist propagandist went to him and rather vehemently demanded a large contribution for a public cause, pointing out to Carnegie that his wealth really belonged to the people and he ought to part with a good bit of it. Carnegie sent for his secretary and directed him to prepare a cheque. The cheque he brought was for a dollar and fifty cents. Carnegie coolly handed the cheque to the socialist with the words, "Here is your share of my property." The lesson taught by Carnegie is quite clear. Unless wealth is produced there will be nothing to distribute. Socialism deals with distribution without solving the problem of production. It has been computed that there are about two thousand crores of rupees of earned wealth in the hands of the rich class. If all this could be commandeered by the government and distributed to all the people equally among the nearly forty crores of the population of India, each person will get fifty rupees which may feed him for one month. At the end of the month all the forty crores will be equally poor. Hence the well-known jibe that under socialism you do not distribute wealth but only poverty. In the laudable desire for equal distribution we will only kill the goose that lays the egg.

The main objection to socialism, however, is from the spiritual standpoint. In trying to achieve its highly praiseworthy aim of equality, it is forced to treat the individual as a means. The shallow philosophy that the end justifies the means is inherent in the socialist method. As Mahatma Gandhi pointed out, no end, however great, can justify wrong means. The subordi-

nation of the individual to socialist aims is a crime against the innate dignity of humanity. Hence it is that the Sarvodaya philosophy of Acharya Vinoba Bhave is a truer means of achieving the lofty aims of socialism; for from it the rich learn to treat their wealth as a trust and voluntarily surrender a part of it for public benefit.

As Sir Winston Churchill pointed out effectively in his election campaign against the Labour Party of Great Britain, constitutional socialism led inevitably to totalitarianism. The transition to public ownership necessarily involves the accession of more and more power to the bureaucracy. Increase in bureaucratic power connects itself in the popular mind with tyranny. As Robert Menzies, the Australian premier, said in his election campaign when he ousted the socialists from power nine years ago:—

> Every extension of government power and control means less freedom of choice for the citizen. Government activities are monopolist. Monopolies exclude choice. No choice for the producer. No choice for the employer. No choice for the consumer. The abolition of choice is the death of freedom. If we choose the Socialist road to what journey's end do we come? To the Master State, the one employer, the one planner, the one controller.... All free choice will have gone.

The history of Communist Russia for the last thirty years is an eye-opener. Accession of power to the bureaucracy could wreck socialism and democracy. What did it profit a worker to become a wage slave of a corporation rather than that of a private employer? He only exchanged shackles. Faith in State action as a means of social improvement is a double-edged sword. It cuts the hand that grasps it. The essence of totalitarianism is the exaggeration of the power of the State. Human imperfection is the limiting factor in political life. Those who deny it, though they may begin as harmless optimists, end as tyrants trying to make the world better by force. It is always out of the socialist parties that have sprung ruthless rulers to take possession of the State—the Communists in Russia, the Fascists in Italy, the Nazis in Germany.

An awareness of these deficiencies of socialism has made some prominent political personalities and statesmen attempt what is called democratic socialism. They hope to attain the objectives of socialism while being wedded to the democratic process. The intention is to achieve the lofty aims of socialism, of equality and even distribution of the goods of the earth through the forms and techniques of democracy. This gives rise to what is known as a mixed economy, in which private enterprise and individual freedom are attempted to be fostered side by side with State control of essential industries. The democratic emphasis on the freedom of

the individual is saved by the preservation of the parliamentary forms of government, which stand on the consent of the governed. Welfare is sought to be achieved in the context of liberty. The freedom to satisfy elementary and common human desires is yoked to the freedom to take significant decisions of social control. The unsolved problem remains — how to restrain a strong executive from invading individual rights while at the same time providing for the State's playing a large part in controlling society.

The will to be free and the claim for equality are two aspects of the same aspiration. Democratic socialism is compelled to permit differences in income based on differences in economic contribution. The Labour Party during its tenure of power in Britain attempted democratic socialism. It was noticed that as more and more enterprises were nationalized production began to suffer. Whatever the Government touches slows down. "The withering hand of the civil servant whose whole training is to make no decisions that can be passed to a higher level" does not make for business despatch. The elaborate bureaucratic machinery lacks industrial efficiency. Politicians begin to hold key posts in industrial concerns as they are taken over by government. There is a marked failure to measure up to the standards of achievement that are to be found in successful private enterprises. The same will be true of co-operative effort under government supervision. The verdict of the British electorate in throwing the Labour Party out of power after one term of office is clear proof that the enticing dream of a brave new world held out by socialism failed to win the support of that people.

Democratic socialism is at its best an uneasy compromise. The inherently contradictory elements in its composition will sooner or later erupt into open conflict and overthrow one or the other aspect. Either the individual will assert his right of free enterprise or else he will become a minor spoke in the wheel of the State. The source of tyranny, it has rightly been observed, is the passion to make the world conform to abstract theories.

D. GURUMURTI

NOTHING is so galling to a people, not broken in from the birth, as a paternal, or, in other words a meddling government, a government which tells them what to read, and say, and eat, and drink, and wear.

—LORD MACAULAY: *Critical and Historical Essays*

NEW BOOKS AND OLD

TWO FRENCH BOOKS ABOUT INDIA*

THE GREATNESS of a civilization can perhaps best be evaluated by the human values of a people; and these, in their turn, are the fruit of the idealism of the environment and the wisdom springing from a close observation of men and manners, partly depicted in creative literature. This wisdom continues to guide a person in his daily life and determines his behaviour towards his fellow men. We have always lived with nature and it has influenced our life and literature. Birds and animals have provided us with didactic material, and the gnomic spirit pervades not only the classical but also the folk literature of India and its popular tales. Beside the Vedic and epic literature, we have evidence from the second century B.C. of the Buddhist birth stories, the *Jatakas,* that stories and even beast fables were considered a useful means of imparting instruction for both practical and political life. Shri K. M. Panikkar has outlined the history of Indian stories and the westward migration of the Indian fable in his learned Preface.

In this collection of thirty stories, Shri Dhingra has presented to the Western reader something of that richness, variety and artless expression which characterize our story literature. A few stories are from the epics, the story of Nachiketas from the Katha Upanishad, many from the fable literature and popular tales in Sanskrit, two from the *Jatakas,* and two of the collection are the original and, let us add, estimable contributions of the author. *"Le Collier d'Etoiles"* (The Necklace of Stars) is a delicately drawn pen-picture of an imaginative child, her attachment to the mother and the beautiful starlit night which inspires the child to promise the mother to bring her a Necklace of Stars in place of the one inadvertently broken by her. The dream provides the *motif* for the child's flight of imagination. "The Portrait of a Bleating Lamb" is the remarkable story of self-realization accomplished with the absorbing interest in a pathetic yet vivid picture put up by a young man adept in many kinds of animal drawings. For, indeed, I am not only what I love, but also that I love not, all that I fear, all that I desire and all that I am capable of perceiving!

These stories have a universal language of symbols and a message with a wide appeal. Even if "the Indian story-teller desired to entertain and amuse his listeners, a great number of stories contained in this collection are symbolical." The stories of Prahlad, Dhruva, King Shibi, the courtesan Bindumati and Savitri are symbolical of steadfast devotion to God, of constancy, of sacrifice, non-discrimination and the inexhaustible power of true and chaste love, respectively. Other stories symbolize the value of unbreakable bonds of friendship; two of them explain the mythical belief of the "hare" in the moon and the third eye of Shiva. It is on the whole an engaging and inspiring book. It is to be hoped that Shri

**Le Collier d'Etoiles et Autres Contes de l'Inde* (The Necklace of Stars and Other Stories from India). By BALDOON DHINGRA. French. (*Collection "Symboles."* Flammarion, Paris. 220 pp. 1959); *Dans l'Inde l'Accueil des Dieux* (The Gods' Welcome in India). By HUGUETTE and JEAN HERBERT. French. (*Collection "Expériences Spirituelles."* Aubier, Paris. 186 pp. 1959).

Dhingra will continue to acquaint the foreign reader with the vast treasure of our literature on similar subjects.

The book contains, among other classical illustrations, a symbolical representation of the "tree of life" and "the previous lives of the Buddha."

M. Herbert is one of those sincere and studious authors who by their exposition of Hindu Spirituality (one of his books is *Spiritualité Hindoue*) have earned the gratitude of many readers abroad who have come to understand the deep meaning of the spiritual aspect of our heritage. It is, therefore, more than justified that in collaboration with Madame Herbert, he has now written this book in the series *"Expériences Spirituelles."* His special field of study has been *Yoga* and Hindu mythology, and he has many books on these subjects to his credit.

With the sensitive and sympathetic attitude of real devotees the authors paid a visit to such divergent and distant Indian places of pilgrimage as Varanasi, Vrindavana, Rameshwaram, Shuchindram, Kanya Kumari, Girnar, Dakshineshwar (Calcutta) and Kalimpong. The choice of these places might have been guided by the authors' anxiety to cover at least the most important places connected with Hinduism, Jainism and Buddhism, not excluding the modern pilgrimage connected with the well-known Ramakrishna. This book is by no means a mere travelogue, for it is encrusted with many a traditional story and should be helpful to a foreign reader who is not quite conversant with the importance attached to these places. Varanasi has held a special charm abroad as a citadel of Hindu religion, and unfortunately there have been some accounts of this sacred place by some immature and sensation-hunting journalists in the foreign press. The authors' account, evidently, is pleasingly inspired and lively. According to Indian tradition, there are innumerable places of pilgrimage on this subcontinent; most of them have preserved not only the religious practices of worship but also quite a number of exquisitely beautiful pieces of iconography. The authors rightly decided to go to these places and appreciate them by an intensive study rather than just "do them." The book is aptly entitled "The Gods' Welcome in India" and throws a flood of light on the way of worship and its background.

The book is preceded by a small map indicating the places visited by the authors and ends with a glossary of religious and some technical terms.

JAGBANS K. BALBIR

Al-Bâbu 'L-Hâdî 'Ashar: A Treatise on the Principles of Shî'ite Theology. By HASAN B. YUSUF B. 'ALI IBNU'L-MUTAHHAR AL-HILLI. Commentary by MIQDAD-I-FADIL AL-HILLI. Translated from the Arabic by WILLIAM MCELWEE MILLER. (The Royal Asiatic Society of Great Britain and Ireland; sold by Luzac and Company, Ltd., London. xiv+104 pp. 1958. 18*s.*)

When this book was first published in 1928, it was the only translation into a European language of a Shī'ite creed. Indeed, apart from the work of Max Horten on the theologian Tūsī, there had been little study of Shī'ite theology of any kind. In the years since 1928 some further works have appeared, notably several on Ismā'ilism and the translation of an earlier Imāmite creed by A. A. A. Fyzee as a *Shī'ite Creed* (London, 1942). Nevertheless the field is still thin, and it is important to have in print once again this basic Imāmite work by W. M. Miller, which is both accurate and intelligible.

Of various interesting features in the

commentary on the creed, one is the closeness of the Imāmite position to that of the Mu'tazilites at various points, such as the question of whether the Qur'ān is the uncreated speech of God, or not. Here it is easy to see that the Imāmites would be anxious to increase the authority of the living *imām* and belittle that of the inanimate Book. In other points it is not easy to see the reason for the close relationship. H. S. Nyberg has suggested that the Mu'tazilites were originally supporters of the 'Abbāsids before they came to power, but it would be worth trying to discover their precise political affiliations at later periods. The *Miḥnah* (in which Aḥmad b. Hanbal opposed the official policy) was linked with an attempt by the Caliph to gain 'Alid support. There is much here that is worthy of further study, to which this document is a key.

W. MONTGOMERY WATT

The Ramayana of VALMIKI. Vol. III: *"Yuddha Kanda"* and *"Uttara Kanda."* Translated by HARI PRASAD SHASTRI (Shanti Sadan, London. 708 pp. 1959. 30*s.*)

Although people in a hurry may have to be content with short abridgments like the *Ramayana* of C. Rajagopalachari or Sudha Majumdar's *Ramayana* (based on the Bengali of Krittivasa), one must really, if one can, read in its entirety the *Ramayana* of Valmiki, "the most beautiful and moving of all stories in literature." The pure, spacious, undefiled Sanskrit original must, of course, be one's first preference; failing which, well, any sensitive and faithful rendering. Griffith's rhymed version was a gallant and meritorious performance, and it still reads well, though cumbrous and uncertain in many places. But Dr. Hari Prasad Shastri's recent prose version has a fidelity and adequacy that are unlikely to be surpassed or even equalled for many years to come. This third and last volume is worthy of its predecessors, and one rises after reading it with a feeling of gratitude for the great scholar who has thus helped to introduce the *Ādi Kavi* (Primal Poet) to a world audience.

The *"Yuddha Kanda"* (The Book of War) properly concludes the *Ramayana.* Rama and the *vānara* hosts are on their way to Lanka, but Ravana is defiant; and so the great issue is joined at last. In an agony of mounting suspense we follow the vicissitudes of the war till Ravana falls, Sita is released from captivity and they return to Ayodhya to give joy to the people. The *"Uttara Kanda"* (The Book of Aftercourses) strikes us, alas! as an anticlimax. The narrative sways back and forth — to Ravana's early history, to Sita's cruel banishment — and although neither beauty nor pathos is lacking, the oceanic epic sweep of the earlier Books is now lost in the "shallows and miseries" of the *"Uttara Kanda."* One never wished it longer than it is!

Dr. Shastri has rendered a notable service by translating this mighty epic with care, diligence and tact. While the prose is easy and natural, it also exudes something of the flavour of the original. Translation is an act of faith, and a monumental work like this must have been undertaken in a spirit of dedication. The Glossaries are exhaustive, and should prove to be of considerable help to those unacquainted with the traditional idiom of Indian culture. The get-up is superb.

PREMA NANDAKUMAR

Between God and History: The Human Situation Exemplified in Quaker Thought and Practice. By RICHARD K. ULLMANN. (George Allen and Un-

win, Ltd., London. 212 pp. 1959. 21*s*.)

The author of this closely reasoned book is a Quaker and much of it is concerned with the particular way in which Quakers, from the time of George Fox, have tried to solve the problem of being "in the world but not of it." But since this is a problem which faces everyone who has become conscious that he lives simultaneously in two dimensions, one timeless, the other time-bound, the book will interest many who are not members of the Society of Friends.

Like all Christian dualists, Mr. Ullmann regards the tension between the spiritual and the material or between God and the world, which man normally experiences, as something which can never, between birth and death, be wholly resolved. The state of liberation or enlightenment which Eastern teachers conceive to be the goal of human evolution, a state in which the opposites are reconciled in their true centre and death and life are equally acceptable as modes of being, is one outside his reckoning. For him we must always be in suspense because, although the lure of the transcendent is inescapable, "yet it always escapes us because it is outside world and time." And he regards those who wish to denigrate this suspense as fugitives from the battle. He, on the other hand, can approve a writer who compares "Christ's first and second comings with D-Day and V-Day. . . ." ! Of course the unbalanced tension of the opposites is, for most of us, the condition of that growth in consciousness which can ultimately redeem the stress of conflict in the realization of creative union. And Mr. Ullmann has much that is wise and helpful to say of the manner in which the necessary tension can be fruitfully maintained and the "ambiguities . . . inherent in the human situation between God and history" sincerely faced.

In the first part of his book he illustrates his theme mostly by reference to Quaker history. But the second part, in which he explores the meaning of doing the will of God, has a more personal and universal appeal. It is so easy for pious people to suppose that they possess a sure prescription for right action. That is why they can so often act unimaginatively. What we all need to learn, as Mr. Ullmann so persuasively shows, is how to act creatively in any concrete situation. Absolute preconceptions, moral codes, scriptural texts, virtuous intentions, can all be fatal to such creativeness. It springs essentially out of discovering and being one's true self and acting out of that integral awareness. Mr. Ullamann guides his reader through their dilemmas with a patient, presevering, but rather daunting, logic.

HUGH I'A. FAUSSET

Nyāyacandrikā by ĀNANDAPURNA with the commentary *Nyāyaprakāśikā* of SVARUPANANDA. Edited by N. S. ANANTAKRISHNA SASTRI. (Government Oriental Manuscripts Library, Madras. 148+563+118 pp. 1959. Rs. 18.75)

It has been said that Indian philosophical literature "is like a river which has shallows that a child may play in and depths which the strongest diver cannot fathom." The book under review provides us a specimen of the depths in Indian monistic thought. Post-Śaṁkara dialectics mainly flowed in two courses — that of text-exposition as in the case of *Bhāmatī* and *Pañcapādikā* and that of confutation as in the case of the *"Siddhis,"* though the two trends often merge. The most glorious achievement of the mediæval Indian mind is but a history of attacks and counter-attacks between the best representatives of rival schools. Many a wordy battle was fought and lost only to be revived. Learned pontiffs with dedicated lives addressed themselves to the quest after

truths and held such debates; and the echoes of the din are kept alive even today by traditional stalwarts such as the learned editor of this book.

Among the chief treatises addressed to the task of establishing monism by answering the charges of assailants, *Iṣṭasiddhi* of Vimuktātman (*c.* 100) and *Advaitadīpikā* of Citsukha (*c.* 1200) and the *Advaitasiddhi* of Madhusūdanasarasvatī (*c.* 1500) are the most renowned. The present work (*c.* 1400?), which was practically unknown so far, indeed fills a gap and bids fair to find its rightful place in the company of masterly works on Advaita.

The editor's long Introduction in Sanskrit is reminiscent of his vast erudition and he has shown in detail that the *Nyāyacandrikā* has many an original argument though it follows *Citsukhī* closely and that it answers Jayatīrthas's objections in *Nyāyasudhā* (thirteenth century). The fact is that no Dvaita writer or work has been mentioned by name in this work, which is mostly concerned with refuting Nyāya-Vaiśeṣika and Mīmāmsā tenets. The editor has fixed the chronology of the author on the basis of teacher-lists current in the Kāncḥī *muth*, and one might feel that more substantial evidence is required before taking the date as settled.

This work of Ānandapūrṇa *alias* Vidyāsāgara (also author of commentaries familiar to scholars) is in four chapters — the first dealing with controversies raging about fundamental philosophical issues; the second with the exposition of the nature of error and nescience, which are positive and yet unreal; the third mainly refuting the *samuccaya* theory of knowledge and works; and the last explaining the nature of Release according to Advaita. The first two are longer than the last two. It is worthy of notice here that long extracts from the all but lost *bhāṣya* of *Bhāskara* on the *Gītā* are found quoted in the third chapter. But the editor's guess that Bhāskara was a senior contemporary of Śaṁkara requires further substantiation.

Students of Vedānta thought will find invaluable the long "Bibliography of Authors" (in English) and the Indices appended to the book, and the Editor deserves unqualified thanks for the pains he has taken in presenting the work with detailed analysis of contents and his own personal observations. The Madras Government is to be congratulated on making available to the world of scholarship an intrinsically important and authoritative work on Advaita Vedānta.

K. KRISHNAMOORTHY

Towards New Horizons. By PYARELAL. (Navajivan Publishing House, Ahmedabad. 221 pp. 1959. Rs. 2.00)

This is a reprint from the author's *Mahatma Gandhi — The Last Phase*, Vol. II. Its purpose is to focus the attention of the readers on the philosophy underlying the Sarvodaya society as envisaged by Gandhiji. Vinobaji in his Foreword looks upon this philosophy as "essentially Indian in its origin and background" but "destined to have a world-wide application." David Mitrany in his introduction describes Gandhiji's ideal as one of "small, intimate local societies, as against the anonymous social amalgam of the modern industrialized society." *Towards New Horizons* is an explication of this ideal and a substantiation of it based on a wealth of detail garnered from several modern sources of economic and social thought.

Shri Pyarelal considers the picture of Gandhiji's ideal society a "more or less modern version of the *Varnashrama* system" which "is today being reincarnated in the materialistic garb of a 'casteless, classless and stateless socie-

ty' " based on socialized occupations with the slogans "to each according to his need, from each according to his capacity" and "All for each and each for all." One fundamental difference, however, is pointed out by him thus:—

> In the Philosophy of *varnashrama* individual activity is not a means of realizing an earthly paradise of material satisfactions either for ourselves or for others but a means of transcending our strangulated, ego-centred consciousness by selfless service of others, and realizing our true nature from which we have become alienated.

This interpretation of *varnashrama* can have no validity with many modern people in India or abroad to whom the very term *"varnashrama"* is anathema.

We have in this work a keen psychological and sociological study of the present-day civilization, which Edward Carpenter once called, along with Gandhiji, a "disease." Shri Pyarelal here seeks to diagnose its cause and suggest a cure following Gandhiji's ideas.

M. YAMUNACHARYA

Iqbal: His Art and Thought. By SYED ABDUL VAHID. (John Murray, London. xiv+254 pp. 1959. 30*s*.)

The Islamic poet and philosopher Muhammad Iqbal deserves to be more widely known in both Western and Eastern circles. With a remarkable breadth of judgment and comparison, Iqbal (who died in 1938) drew on both sources to develop and perfect his own individual philosophy. Nor was his study a mere matter of book-learning; from Lahore, where as a student he began writing poetry in Urdu, he came to Europe, took his degree in modern philosophy at Cambridge, obtained his doctorate at Munich, lectured and taught in London. Afterwards he practised law in India, and worked for educational and political reforms.

So virile a thinker, alive to the practical problems of his time, would be the last to subscribe to any doctrine of self-surrender and denial of the material world in favour of mystical contemplation. Iqbal had a truly Western distrust of ascetic inactivity. His *Philosophy of the Ego* is well and simply expounded by Syed Abdul Vahid in this devoted study of the master. For Iqbal the ego, or personality, is a centre of will and energy, constantly straining forward to create desires and ideals. Conquering its environment, it attains freedom and immortality, leading on to a Superman with far more spiritual qualities than the power-fanatic of a Nietzsche. For Iqbal the constructive factors are the universals: love, courage, tolerance and indifference to worldly gain.

In his poems — latterly written in Persian, and not easy to assess from the present author's descriptive eulogies — Iqbal embodied his social and political thought. It was inevitably influenced by his hour; but beneath the ephemeral is a wisdom lit by unforgettable flashes. Time, in his conception, is the mind of space; and poetry is the "aureole of true philosophy" — an idea both Eastern and Shelleyan. If, in Iqbal's case, we can only glimpse the shadow of the aureole, Syed Abdul Vahid has worked hard to bring us to a general appreciation of the thinker.

SYLVA NORMAN

Strange Seas of Thought: Studies in William Wordsworth's Philosophy of Man and Nature. By NEWTON P. STALLKNECHT. (Indiana University Press, Bloomington. 290 pp. 1959. $ 5.00)

Since Whitehead first suggested the serious philosophical implications of Wordsworth's poetry, no commentator has conducted a more elaborate inquiry into the various potentialities of his theories of man and nature than Pro-

fessor Stallknecht. Although he is a Professor of Philosophy, he has wisely refrained from forging a consistent pattern of Wordsworthian ethics or metaphysics. In fact, his primary concern is to show that, interpreted in terms of Behmenism, Spinozism, Transcendentalism and Neoplatonism, Wordsworth's poetry acquires a new coherence and significance. There are also casual references to possibilities of interpretation in terms of Bergsonism (it should indeed be interesting to assess *The Prelude* as a literary manifestation of Bergson's *l'intuition philosophique* and *mémoire par excellence*) or Orphicism. It is only when most of these "parallels" are pressed into tangible "borrowings" (pp. 23-24) that one finds the inferences mostly inconclusive. None would deny, for instance, that the lines and curves of Boehme's theories (of the nature of imagination, the origin of mystical vision, and the dichotomy between intuition and Reason, etc.) synchronize remarkably with Wordsworth's own beliefs. But does it imply, therefore, that Wordsworth presents "doctrine, often *borrowed* but carefully 'edited' through a process of selection"? This should, in fact, invalidate Wordsworth's own theory of creative imagination, as expounded in *The Prelude* (Bks. XII-XIV).

But this occasional tendency to establish direct relationship between Wordsworth's thought and certain corresponding systems of philosophy should not detract from the importance of this brilliant exposition of Wordsworth's concept of man and nature. Professor Stallknecht does not attempt, like Leslie Stephen and many other critics, to resolve into an arbitrary unified pattern all contradictions and oscillations in Wordsworth's thought; on the contrary, he never hesitates to expose all such "fatal disjunctions." One of the most sensitive phases of the main argument stresses Wordsworth's failure to synthesize the ideal of self-realization (as presented in *The Prelude*) and the ideal of self-transcending duty (as expounded in his later poems: "Ode to Duty," "White Doe," etc.). "It is this vacillation," he observes, "that reveals the tragic flaw in Wordsworth's philosophy." This "flaw" cannot be explained away by remarking that the imaginative recognition of Law in the Universe induces man's free and willing conformity to that Law.

Professor Stallknecht has succeeded in establishing Wordsworth's philosophy of man and nature as not a mere "warm, intuitive muddle," but a dynamic vision of life, worthy of serious philosophical consideration. *Strange Seas of Thought* is indeed a commendable performance, a judicious synthesis of philosophical perspicacity and literary sensibility, which should open new vistas in Wordsworthian criticism.

S. K. KUMAR

The Beginning of Wisdom: A Teacher's Testament. By CEDRIC ASTLE. (Society for Promoting Christian Knowledge, London. x + 148 pp. 1958. 4*s*.)

A current debate in the Christian world concerns "The Ministry of the Laity," less in the sense of laymen doing part-time parson's work than in that of witnessing to the Christian way in and through the pursuit of their vocation and daily work. Mr. Astle may not be aware of the debate, but he is certainly doing this very thing as the headmaster of a modern secondary school in the English industrial midlands. The subtitle "A Teacher's Testament" endorses the impression, gained from reading the book, that there is more than a little of the autobiographical element.

It must be recognized that the presuppositions are wholly Christian and the environment wholly English. These factors inform content, treatment, illustration and allusion. For any not wholly in sympathy with the one or not fully conversant with the other, the book will make strange, and sometimes difficult, reading. Yet it may well be that those who persevere will discern something that is eternal and universal between the lines.

On p. 46, the author quotes from a lecture by Bernard Shaw in 1912:—

> What I mean by a religious person is one who conceives himself to be the instrument of some purpose in the universe which is a high purpose and is the motive power of evolution.... Any person who realizes that there is such a Power, and that his business and joy in life is to do its work, and his pride and point of honour to identify himself with it, is religious.

Any, and especially teachers, who can identify themselves with the spirit of this definition, may read this book with impunity and to profit.

MARCUS WARD

Asia Through Asian Eyes: Parables, Poetry, Proverbs, Stories and Epigrams of the Asian Peoples. Compiled by BALDOON DHINGRA with foreword by K. M. PANIKKAR. (Thames and Hudson, Ltd., London. 296 pp. 1959. 28*s.*)

The complacent self-sufficiency of Europe in the field of culture and ideas was so strongly entrenched that even today many orthodox scholars and humanists assume that little of value lies outside the circle of classical and Christian learning which the universities have so sedulously cultivated. Such an outlook has, of course, long ceased to be tenable. René Guenon's assertion that "the position of the West in relation to the East is that of a branch growing out of the trunk" was not meant to discredit the branch. Nor is the East only a trunk. It, too, has put forth many branches from the central stem and mothered many cultures. Some of these have been intensively studied by Western specialists. But hitherto few attempts have been made to provide the Western reader with a comprehensive picture of Asian life and thought. This is what the compiler of this generous anthology has set out to supply.

No picture of the East would be true which failed to give first place to religion and philosophy. For the genius of the Asian peoples is rooted in the nature of spirit. But it flowers on every level, in the poetry and wisdom of the common people no less than in the subtle speculations and insights of sage and seer, in proverbs, aphorism and fable, in love-song and riddle as well as in *mantra* and prayer, ethical instruction and mystical discourse.

It is all here, though the editor describes his book as only "a sampling of the feast that lies spread for all who would partake of it." Its seven sections cover all the chief aspects of personal and social life from the arts to science and from the domestic to the political: The passages chosen are never unduly long, are pithily rendered and are drawn from many countries. Yet beneath all the variety there is a unity of faith and vision which permeates the whole of life, as it has long ceased to do in the West.

To avoid interfering with the impact of the passages chosen the editor has decided to add no notes or comments of his own. This gives the reader a pleasant sense of freedom from the bonds and responsibilities of learning — yet the more studious may well wish that a modicum of annotation had been added. There are indeed, six pages of biographical notes at the end, but these are too brief to be really informative and though the name of its author is generally attached to each

passage, some of them are only identified with the country of their origin. But for the general reader the genius and the way of life of Eastern peoples are invitingly distilled in this volume.

HUGH I'A. FAUSSET

India and Modern Art. By W. G. ARCHER. (George Allen and Unwin, Ltd., London. 144 pp. 61 illustrations. 1959. 35*s*.)

In the present study Mr. Archer has described the state of painting in India from the end of the nineteenth century to the achievement of Indian independence. He first traces the apathetic attitude of the British towards Indian art, against which was directed the righteous indignation of E. B. Havell, leading to the formation of a new movement in painting. He also describes in detail the background of the nineteenth-century Indian painting and the influences exercised by European art. The second chapter deals with the part played by Havell and Abanindranath Tagore in the revival of Indian painting. But, as rightly pointed out by Mr. Archer, though this approach was essential for the beginning of a movement, a successful art could not be willed into existence. It required a successful technique and the right approach, which were both supplied to a certain extent by Abanindranath Tagore, though his works suffered from the weaknesses inherent in any revivalist art movement. In the chapter on "Art and the Unconscious" he discusses the specific contributions of Rabindranath Tagore to Indian art and a tendency to understand the principles of modern art. Of Amrita Shergil, with her Western background, he has rightly observed that though deeply influenced by Cezanne and Gauguin her responses to their pictures come in a manner which is firmly and decisively her own. In his chapter on "Art and the Primitive" he has carefully analyzed the various factors in the art of Jamini Roy. In the chapter on "Art and Romance" he has something pertinent to say about the development of the art of George Keyt.

There is no doubt that this is a brilliantly written book and fine and carefully chosen plates add greatly to its charm.

MOTI CHANDRA

Love, Sex and Society. By E. R. MATTHEWS. (Victor Gollancz, Ltd., London. 199 pp. 1959. 12*s*. 6*d*.)

Dr. Matthews, formerly a general practitioner and now practising as a psychotherapist, has written a book which should be of great use to schoolmasters and other people called upon to deal with adolescent sexual problems. Nevertheless it would be an error to call this merely another book about sex, for it is more than this. Dr. Matthews is an idealist and he has a much broader message for his readers than the title of his book suggests. This message is summarized in the last paragraph of his postscript:—

> Whatever happens, and whatever the circumstances which you may be called upon to endure, cling tenaciously to your ideals even if everything else must be jettisoned. While you maintain your faith in those values which are eternal and indestructible, no disaster, however great, can bring human history to an end. Only despair can defeat you, and only by holding on to those things which are "true and of good report" can you keep despair at bay.

I commend this book to those for whom it was written.

KENNETH WALKER

A Century of Humorous Verse: 1850-1950. Edited by ROGER LANCELYN GREEN. (Everyman's Library, 813. J. M. Dent and Sons, Ltd., London. xxiv + 289 pp. 1959. 8*s*. 6*d*.)

The anthologist is a target for critics — and other anthologists. Why did he put this in? Why did he leave that out? And the compiler of a book such as this, which is intended to amuse, and is offered deliberately as pastime reading to provoke laughter, has one of the most difficult of all editorial jobs. For nothing "dates" so quickly as humour, especially humour in verse, and few forms of the minor literary arts are so personal.

The chosen hundred years for this new anthology are 1850 to 1950, and the editor confesses that his richest decades were those of the middle of this period, while the least satisfying were the years of our own age. Yet the reviewer must admit that he sees nothing funny in Edward Lear's "The Cummerbund: an Indian Poem," or in the same humorist's "Sonnet" (misdated in error 1953). To his taste some of the "Stray Verses" of the appendix seem scarcely worth resurrecting; and his response to the section of Limericks was to try to remember the authentic, traditional versions. This must not be taken as adverse criticism, but merely as an example of the impossibility of pleasing all readers all the time.

It will suffice to sum up that this addition filling a gap in a famous series will serve its purpose — until it is replaced by another selection, equally unequal, to suit the taste of a later generation. Meanwhile we may be thankful that so much that we want in one handy volume is here to delight us: G. K. Chesterton's laughing "Song against Grocers" (we could have done with more of G.K.C.); Sir John Squire's sharp parody of Pope (we looked in vain for the ballade "I'm not so think as you drunk I am"); and a fair choice of Hilaire Belloc's good-humoured fun. And there are many other good things, some of which may be little known to the general reader.

F. SEYMOUR SMITH

Soldiers of the Word: The Story of the American Bible Society. By JOHN M. GIBSON. (Philosophical Library, New York. 304 pp. 1958. $3.75)

One may find a copy of the Bible supplied by the American Bible Society in the most unlikely places. Open a drawer in the dressing table of your hotel room and one will be there. Return to your cabin and one will have found its way in through the porthole. Even here in Sarnath a copy has been picked up!

This book tells the history of the Society from its founding in 1816, but it scarcely fulfils the promise of the publisher's blurb that 'the history of the Society has been closely linked with the history of the United States. Certainly the Civil War and the recent world wars played their part in its story, but history would not seem to have affected it more than it has any form of institution and the reader who hopes for a "historical" story in that sense will be disappointed. To adherents of the American Bible Society, doubtless, this book will be welcome but it can scarcely be expected from its very subject-matter, to have a wide popular appeal. There is much dry detail in it, uninteresting to the general reader, whose attention can, however, be stimulated periodically by such points as the early effort to translate the Bible into the language of Red Indian tribes, the stories of widows' mites when the Society was crying out for funds; the unexpected co-operation of the Roman Catholic clergy at first and their later antagonism; the dispute over whether the Negro slaves of the

South should be given Bibles; and the difficulties of making a Chinese translation when the Chinese language lacked forms for Christian concepts. Anecdotes enliven the duller parts and one cannot but be impressed by the courage of the pioneers and of the later so-called colporteurs or distributors, some of whom lost their lives while carrying the gospel to dangerous parts.

The writing is readable, but marred by the occasional use of the colloquial forms of contraction, such as "didn't" and slang terms like "booze" in straight prose. On the whole this is a book for those whose interests lie that way, but not likely to gain many readers outside the United States.

SRAMANERA JIVAKA

A LETTER FROM LONDON

London, October 24th, 1959

THE BRITISH have enjoyed the grandest summer that they have known for many decades. It is something which will be remembered by everyone who has experienced it to the last day of his life. Attached to the memory of the wonderful summer will be the General Election, which has proved a decisive turning-point in the political history of the country.

It is not the fact that the Conservative Party won a majority of exactly 100 seats that has made the General Election so outstanding. In 1945 the Labour Party achieved a far larger majority — indeed, the largest ever recorded. The most important fact is undoubtedly that socialism has been repudiated by the electorate, and that the Labour Party is admittedly now faced with the debate whether it must abandon socialism for a different economic policy.

The great increase in the number of votes registered for the Liberal Party has a quaint side to it. The Liberal revival has been achieved without a policy, and now the Liberal leader, Mr. Joseph Grimond, and his colleagues have publiicly acknowledged the fact that they are looking out for a policy to be presented at the next General Election.

The British people have a reputation for a slight measure of eccentricity, and some aspects of the General Election justify the mild indictment. But there is another remarkable fact to be recorded. It is that the result of the election was in doubt till the last moment, because in the closing stages of the campaign, the percentage of "Don't Knows" — that is to say, the people who told party canvassers and "pollsters" that they did not know how they would vote — suddenly rose to the unprecedented proportion of twenty per cent.

There is now, however, no doubt in anybody's mind as to what the large percentage of "Don't Knows" implied. These are the people who knew which way they would vote, and merely kept their secret. They have thereby spiked the guns of the "pollsters," although the newspapers are full of claims by persons who say that their polls of opinion were correct.

The large number of electors who decided that they would not disclose how they would vote brings to light a fact which is very significant. It is that, although this is a free country, the expression of political opinions can lead to various forms of victimization. People in business — shopkeepers, for instance — make it a golden rule not to take part in politics, and it must be plainly stated that the proportion of

people who are really free to take part in politics is very small.

It is in that fact that the strength of the existing political parties lies. People are willing to join one of the three political parties, because there is a certain measure of protection for one's business or professional interests in belonging to one of the three parties. But anyone who would strike out an independent line in politics becomes the target of victimization not only by adherents of the three political parties but also by forces which for reasons best known to themselves are alarmed at independence of thought in politics.

The overwhelming victory of the Conservative Party has driven the crushing defeat sustained by Sir Oswald Mosley in North Kensington into the remotest part of the background, but it is an event which deserves to be singled out for notice. He came at the bottom of the poll — with a paltry 2,000 votes, forfeiting his deposit — out of a contest in which there were candidates of all the three parties. His defeat is a conclusive repudiation of the policy for which he stood — that is, the exclusion of coloured people from the United Kingdom and the treatment of all coloured people as inferiors to white people. If Sir Oswald has any modicum of political insight, he should now withdraw to his farm in Ireland and abandon his ambition of leading a crusade against the coloured races.

Mr. Harold Macmillan, in announcing the date of the General Election, declared that he had chosen the 8th of October because the holding of a summit conference was near at hand. But the hopes of an early summit conference have been dashed to the ground by the blunt refusal of General de Gaulle to agree to one before the spring, and then, too, only if he considers the conditions satisfactory.

The declaration of the French Government shows that it does not share the optimism in Washington or in London or accept the view that there has been a real change of heart in Moscow. In short, General de Gaulle wants Mr. Khrushchev to give proofs of a change of heart before the Western Powers agree to a summit conference.

The obstinacy of General de Gaulle is being interpreted as a demonstration by him that the United States and the United Kingdom need to take account of him and that France is not prepared to trail behind her more powerful allies.

The acid test of the Soviet attitude towards the Western Powers is disarmament. Whether Mr. Khrushchev means what he has said on disarmament will soon be brought to light when his proposal for total disarmament and unrestricted control comes up for examination and discussion.

Meanwhile, the eulogy that the Archbishop of Canterbury, Dr. Fisher, has pronounced upon the Russian proposal deserves the highest respect and admiration. It is bound to make a profound impression in the Soviet Union. The Russians are habituated to looking upon the Christian Churches in the free world as their unrelenting enemies, and the warm welcome given by the head of the Church of England to the Russian proposal for total disarmament must bring home to them the true spirit of the free world.

SUNDER KABADI

ENDS AND SAYINGS

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

Delivering the first of a series of lectures on the Great Books of the World at the Indian Institute of World Culture, Basavangudi, Bangalore, Professor M. Yamunacharya, who was speaking on the *Bhagavad-Gita,* declared that it is a textbook of the perennial philosophy. This, the speaker said, was the tribute paid by Aldous Huxley in his introduction to the latest translation of the *Gita.* The *Gita* is not a book of a particular time or period but of all time. It is not an abstract thesis meant only for the learned but also an inspiration for the common man. The speaker compared the *Gita* to a diamond with its many facets. The *Gita,* he felt, is essentially the story of a young man in pursuit of glory and power who suddenly realizes the futility of these and is plunged into a spiritual conflict. The battle of Kurukshetra is not an ordinary battle but the battle of man to attain spirituality and the real values of life. Innate in man are the three qualities, *Sattwa, Rajas,* and *Tamas,* and the *Gita* tells us that we should transcend all these, for human affection must be directed upwards to the highest.

Shri K. Guru Dutt presided over the meeting.

Speaking on "The Modern View of Shakespeare," Mr. G. R. Tribe of the British Council felt that this took into consideration "the not so modern view of Shakespeare as well." Referring to the Bradleyan view of Shakespeare, Mr. Tribe said that although it was an invaluable view in itself there was something more to Shakespeare than a mere study of characters in action. Taking *Macbeth* as an example, he pointed out that the conspicuous absence of Macbeth's children either meant that Shakespeare was extraordinarily careless or else that we are taking the wrong view of the play. He felt it was a play of Good against Evil, and not one that dealt with inheritance. Mr. Tribe felt that each incident and character in the plays of Shakespeare is like a bar in a musical composition contributing to the beauty of the theme. Through the poetry of his plays the reader reaches out into the mind of the dramatist and the theme. With various illustrations from *Macbeth, Othello, King Lear, Troilus and Cressida* and *Hamlet* it was pointed out that to Shakespeare anything against nature was evil.

Answering questions, the speaker suggested that appreciation of Shakespeare increases with age and maturity. Shri V. T. Srinivasan, Principal of the Vijaya College, who presided over the lecture, deprecated the practice of studying Shakespeare for the sake of examinations. He felt too that no particular view of Shakespeare could be said to be the correct one but that the general idea given by a study of all the views would be nearer the truth.

Speaking on the Bible, Dr. Kendrick Grobel, Visiting Professor at the United Theological College, Bangalore, declared that the beauty of the Bible lay in its simplicity. This was the second lecture in the Great Books of the World series. Dr. Grobel defined a great book as a book which contains truth for all times. He also felt that although the Bible was not written for the sake of beauty one finds in it a lasting impression of beauty. The Bible is not a single book but a library of

sixty-six books. Some of these run to nearly 120 pages while others are small enough to be contained in half a page. The Bible can be said to be the well spring of at least three religions of the world. Reading out several passages from a much used old Bible presented to him by his mother when he was twelve years old, Dr. Grobel illustrated the combination of beauty and ethics which runs throughout the Bible.

Dr. C. S. Paul, who presided over the meeting, agreed with the speaker in saying that in an age of co-existence one must also know something about religions other than his own.

The third lecture in the series on the Great Books of the World was delivered by Professor S. K. Ramachandra Rao. The speaker felt that the *Dhammapada* is an excellent introduction to the Buddha's teachings. It drives home forcibly the principles of the great master's teachings. Professor Ramachandra Rao felt that it supplied the link between the high ideals of the Buddha and the lower powers of perception of common men. The book attaches much importance to the mind and its capacity to influence reactions of good and evil around it. Describing the various attempts to translate the word *Dhammapada,* the speaker said that the original meaning as found in Buddhaghosha is "the step to virtue." Here the self is used as a step to attain the higher ideals of life.

Shri B. V. Narayana Reddy presided over the lecture.

The rebirth of the well-known literary weekly *John O' London's* after its lamented demise five years ago has taken place, under new ownership, with the issue of October 8th, 1959. It is too early as yet to see how the infant will shape, but it has many prominent names among its contributors, and more announced for the future. It certainly fills a need, since the mortality among newspapers and cultural periodicals during the past three or four decades has been very heavy.

J. B. Priestley, in the opening article, concludes that conditions, forty years back, were actually more propitious for the young writer in London. Though pay was poorer, it brought him more of the real, necessary amenities, and though films, radio and TV were still *terra incognita*, the demands made by the much wider range of periodicals offering opportunities were not nearly as exhausting and wearying as those of the latter-day means of communication. It is true that the cult of youth today focuses the limelight of publicity and "success" on nineteen-year-olds, that it aids beginners with grants, travelling fellowships, etc., and cushions material conditions in some ways, to levels undreamt of by the earlier struggling writers. Nevertheless something is missing. The earlier young writers had, Priestley claims, what the present-day youngsters lack — the genuine warmth and stimulation of the atmosphere of London's literary past. It had friendliness and intimacy instead of the sour, jealous "rat race" of today, and he hopes that something of that atmosphere of friendship can also be recreated in the new cycle of publication. It is a hope to be seconded, for what desperately need to be brought forward in a materialistic civilization are the enduring intangible soul values. Friendship is indeed desirable, but it can only grow from right conceptions, a right philosophy of life.

Experiments are being made in various places with atom-irradiated plants. Austin Hatton (*News Chronicle*, London, October 19th-20th, 1959) writes that, some fourteen years ago, an endeavour was made in North Carolina, U.S.A.,

to produce a disease-and-pest-resisting peanut plant by passing 18,500 röntgen X-ray units through the nuts (so that they did not themselves become radioactive). These, when sown, produced a strain of plants with the desired resistance, with nuts three times the normal size, in three times the normal quantity and with a muted peanut flavour. Among the people to whom specimens were sent was Mrs. Howorth, founder of the Institute of Atomic Information, Great Britain, which is concerned with the peaceful uses of atomic energy. She and other scientifically-minded volunteers are growing the peanuts for further investigation, and irradiated tomatoes and sweet corn as well, recording minutely their activity. A tomato plant, it is claimed, growing through the autumn in her sunny flat, will bear 40 tomatoes, "each twice the normal size and shaped like a banana."

Researchers are also investigating the sterilization of food by atomic energy, so as to prolong its keeping qualities. A potato subjected two years ago to atomic radiation looks completely fresh, while another, of the same age, is shrivelled and useless. The Institute of Atomic Information also covers the medical and industrial uses of atomic energy, chiefly diagnosis and testing, but the projects of food preservation and increased food production are Mrs. Howorth's most cherished ideas, since she feels that by these two atomic techniques we can solve the problem of providing food for the "famine" countries. The atomic preservation of food has not appealed to commercial organizations, since the treated food *loses its taste*. Mrs. Howorth thinks this will not matter for hungry people. Yet taste is the very essence or "soul" of food, and who can say what "starvation" its lack will produce, all the empiric benevolent welfare hopes notwithstanding?

Laurence Easterbrook (*News Chronicle*, October 21st, 1959) sums up with his usual sanity. If he is sceptical of the claims made, it is, he says, because the whole history of food production is strewn with exploded panaceas, that proved to be as harmful as, if not more so than, the original evil. Twenty-three years ago, the spraying of fruit orchards was going to destroy pests for good, and so increase output. Today growers "can ascribe some of their worst troubles to the introduction of spraying as a general matter of routine in 1926." The use of antibiotics for fattening pigs has not fulfilled the large claims made, while the treatment of fatstock with sex hormones for better meat has been hurriedly dropped. Apart from other factors it may have a link with the high incidence of coronary thrombosis. With all the "improvements" we may live longer today, but he doubts whether as many people are as actively healthy as they used to be. Certainly the hospital population (and especially in mental hospitals) has increased alarmingly. He writes that

> we are terribly ignorant. We haven't an inkling of how the great forces of life and growth operate. . . . I would suggest that anything so fundamental as the application of nuclear radiation to food requires years of careful observation before we should dare to adopt it as part of our general scheme of living.

If after a mere fourteen years' experimentation "from scratch" the results seem magical, the researchers, and especially those with a one-eyed, short-sighted materialistic philosophy, are still in the position of the sorcerer's apprentice, who started his master's magic working, without knowing how to control the effects it brought about. Good intentions are not enough, and tradition may hold more for us than mechanisms. What, for example, is the mystery of "green fingers" that encourage plant growth naturally?

ART FOR WORLD FRIENDSHIP

THE WOMEN'S INTERNATIONAL LEAGUE FOR PEACE AND FREEDOM, an organization founded in 1915 to "study, make known and abolish the causes of war," believes firmly that "in hearts too young for enmity there lies the hope to make men free."

That is the current slogan of the League's Art for World Friendship scheme. This scheme began in Delaware, County Pennsylvania, in 1946, as a purely local project, but, inspired by the suggestion of a speaker at a UNESCO conference that artists of the world exchange their work, Mrs. Maude Muller and a few League friends conceived the idea of an exchange of pictures by children, about children and for children. They got in touch with school authorities and overseas friends, and launched an exchange painting project for children.

Groups of children of all ages send original pictures in any medium, *e.g.*, crayon, paint, pencil or charcoal, to a central depot. Here they are sorted and redistributed all over the world. Every individual child who has sent a picture receives in exchange a picture drawn by a child of the same age, and from another land.

Some are selected and mounted to form permanent exhibits which travel as good-will ambassadors wherever they go.

Since 1956 the North Carolina branch of the W.I.L.P.F., has been conducting a successful inter-racial children's art class, but a child does not necessarily have to be particularly talented to participate in the scheme.

The main object is to make personal contacts between children of different cultures, countries and beliefs, so that understanding and tolerance may develop. Pen-friendships often spring up between young artists, leading sometimes to an exchange of holiday visits, which often have limitless and enduring value. Children learn that basically their interests, needs and desires are the same, no matter where they happen to live.

Art for World Friendship has been adopted as part of the educational system of Denmark, Norway, Italy, India, Israel and Holland. Where remote rural schools in underdeveloped areas are eager to take part but cannot afford the necessary materials, drawing paper, crayons, etc., are provided free and postage is often paid from the fund especially created for this purpose.

The Honorary International Chairman of Art for World Friendship is Shrimati Vijayalakshmi Pandit.

Further details can be obtained from Mrs. Maude Muller, Friendly Acres, Media, Pennsylvania, U.S.A., or Miss H. Walmesley, 138, Oak Tree Lane, Birmingham 29, England.

FLORENCE E. PETTIT