THE ARYAN PATH

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

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"THUS HAVE I HEARD"—

Shri Nehru, who was addressing the federation of Indian Chambers of Commerce and Industry, said :

"When the country is working hard and has got a difficult journey ahead, there is a certain incongruity in some people not doing so and just lazying and displaying and indulging in ostentatious display. It is bad form. It verges on vulgarity that when millions of people are struggling for the barest necessities of living, others should flaunt their wealth—I would say even to possess it is bad form, but certainly this business of flaunting it is excessively bad form.

I am afraid Delhi at the present moment is not a good example to the rest of India or anybody. I should like to tell people in Delhi—and people in Delhi consist of all kinds of official and non-official elements ; I refer to both—when I see the type of feasting that is going on here, your cocktail parties and the rest, you will forgive my using the word, I am disgusted."

Thank you, Mr. Prime Minister.

There have been whisperings and criticisms for some time past about the social life in the capital of India. Both officials and non-officials have been guilty of what Shri Nehru calls "ostentatious display." Not only the rich but also the not so wealthy who copy the rich are involved ; and the latter, unless wrong methods of making money are resorted to, must be piling up debts.

Money gained in the black market, through nepotism, and in other illegitimate ways brings its own reaction—degradation and corruption of moral character. There is the blunting of the voice of conscience which leads to a variety of crimes and sins. Let us hope that the warning words of the Prime Minister, and the fine example he has been setting all along, will produce the desired result.

Is there not an intimate connection between the method of making money and the way in which it is spent ? Ill gotten wealth is tainted wealth and to cleanse it of the taint knowledge of spiritual alchemy is needed ; if not cleansed that taint may act as a curse. This psycho-spiritual alchemy, elevating or degrading money and its possessors is

an idea worth reflecting upon, *i.e.*, to be a trustee of money made or inherited for *Sattavic Dana*, Spiritual Charity, is the one and only way of enjoying wealth.

Our materialistic outlook ignores the psychic influences which surround money. Buying and selling, hoarding and spending, borrowing and lending have not only economic consequences. Money also brings curses, not only blessings; the motives and the methods involved in creating wealth and in enhancing it, produce blessings or curses as the case may be. This is not only true of persons but of business houses and governments as well. Such an idea will be pooh-poohed, but for all the scoffing and the ridicule it is true. There is a moral side to the well-known Gresham's Law in economics—"bad money drives out good."

The Hindus at least ought to enquire into the legend of Kuvera. Having performed austerities for a thousand years, he obtained the boon of becoming the God of Wealth. Kuvera is the keeper of gold and silver, jewels and pearls, and all the treasures of the Earth; besides, he has nine particular *Nidhis* or treasures—who comprehends the nature of these? But Kuvera, according to the Vedas, is a chief of the evil spirits. He is represented as a white man (leucodarmic) deformed in body, having three legs and only eight teeth. His very name points to his ugliness. He is known by several titles: *Dhanapati*, Lord of Wealth, *Ichchha-Vasu*, one who has Wealth at Will, *Ratna-Garbha*, Womb of Jewels, and is the King of *Yakshas*, *Kinnaras*, and *Rakshasas*, powers inimical to men. How different are these characteristics from those of the benign Luxmi, the Goddess of Prosperity!

Our legislators, administrators, civil servants, police officers, as well as merchants and scientists, bankers and bakers of different types should read from time to time these old-world narratives, folk-tales, fairy tales, epics and myths which are as true, if not truer than history. Man as a thinker owes it to himself to look at his actions by the light of the mind; not with his passion-fraught mind, *Kama-Manas*, which can see but glamorous distortions but with his truth-shot mind, the *Sat-Chit*, which reveals the Good and the Beautiful.

SHRAVAKA

DIVINATION BY BIRDS

[**Dr. Alexander F. Skutch,** whose love of Nature and her creatures springs from his sense of the unity and sacredness of all life, here points out how the need in all human beings to feel this deep and actual unison of life is being shown by the recent marked increase in bird-watchers. Birds, he writes, "may be looked upon as symbols or modes of expressions of a transcendent reality of which the whole visible world is the manifestation." They present Nature in one of her most beautiful and benign aspects, thus hearing and watching them brings some relief to beauty-starved human kind in our ugly mechanical age.—ED.]

One of the encouraging developments of our time is the steadily growing interest in birds. Were this merely a resurgence of the old collector's mania for boxes full of particolored eggs and for stuffed skins neatly laid out in cabinet drawers with their feet in the air or mounted with horrible glassy eyes, the new preoccupation with birds would be deplorable rather than heartening. There is, particularly in England, a fresh outbreak of the egg-collecting which a generation or two ago was the accredited approach to ornithology; but on the whole the recent growth of interest has taken a more promising direction. It is, above all, an appreciation of the living bird in its natural environment. It is bird-watching, not bird-collecting. It sends the enthusiast through the fields and forests and marshlands, along the inland waterways and the seashores, equipped with binocular and camera rather than with a gun, and brings him back laden with notes, memories and photographs rather than limp feathered corpses which have lost that warm vitality which is the essence of a bird.

Those less strenuous and mobile in the pursuit of their hobby draw the birds to their dooryards and gardens by supplying food and planting shrubbery that offers shelter and sites for nests. And this growing interest in the living bird has stimulated the formation of numerous clubs and societies with their meetings and publications devoted to the discussion of observations and experiences with birds; while the presses pour out ever more guides for the recognition of birds in the field and countless volumes dealing with the habits of birds and the adventures of those who go in search of them.

What is the significance of all this recent interest in the feathered kind? What is sought by the countless bird-watchers who spend long hours marching along the country roads and trudging over the fields in all kinds of weather, returning home with no tangible trophies of their strenuous quest, yet feeling richly rewarded for their effort?

What of the inmost nature of the seekers does all this seeking disclose? To what extent do they find that for which they search?

It is easy to point out some of the attractions of bird-watching and to show how it fills certain obvious gaps in the lives of men and women who dwell and work in artificial surroundings, preoccupied with the worrying complexities of modern life. There is the esthetic appeal of creatures beautiful in form and color, swift and graceful of movement, gifted with melodious voices. There is the perennial excitement of hunting for the hidden and the exhilaration of stumbling upon the unexpected. For these mobile winged creatures are here today and far away tomorrow, and there is always the possibility of meeting in one's own shade trees some rare, exotic bird unknown to one's neighbors. There is the advantage of combining with necessary exercise a pursuit that sharpens the senses of sight and hearing, exercises the mind, and stimulates the fancy. There is the charm of a quest that not only leads one into the fairest of rural and sylvan scenes, but gives a point to all one's rambles, an added zest to every excursion. For those endowed with the requisite patience, there are the thrills of discovering cunningly hidden nests, the insights to be won through the self-effacing observation of the devoted parent birds. Systematically cultivated, bird-watching brings a wider knowledge of the natural world, a deeper understanding of the ways of living things.

It is generally recognized that men and women, girls and boys, are led by these advantages to become watchers of birds. But that they are often, perhaps usually, drawn to this pursuit by a more profound and subtle impulse, so deeply embedded in the spirit that they themselves are scarcely aware of its presence, is a consideration that has been too often overlooked. Society, always jealous of the minds and loyalties of the individuals who compose it, strives insidiously to absorb them wholly into itself. This tendency, already clear enough in primitive races, takes subtler forms in modern civilization, where on the one hand men have ever fewer contacts with the natural world which sustains human as well as all other forms of life, where on the other hand the narrowing of vision for which science is at least indirectly responsible turns their thoughts and aspirations away from that vast unseen world which surrounds and penetrates the small segment of reality revealed to our senses and measured by our instruments. But there is that in us which refuses to be satisfied by the amenities of a mechanical civilization, intercourse with our fellows, and the slowly won discoveries of positive science—that which society strives in vain to domesticate and place wholly at the disposition of its vast, ponderous and insatiable organism. We instinctively yearn for contact with some-

thing that envelops and transcends that purely human world which so loudly asseverates its own adequacy, so insistently presses its claim upon our bodies and our spirits.

The churches, once the chief stairways by which men sought to ascend from the humdrum human world to a transcendent realm that gave it significance, have lost much of their old appeal and authority. One reason for this decline in their liberating power is the obsolescence of their symbols. For religion, which speaks to men of things never seen nor heard nor touched with the hands, must enter their minds by means of signs; yet the symbolism adequate for one generation becomes fantastic to another, whose ideas and practical experiences flow in different channels. The yearning toward a larger sphere, no longer satisfied by conventional religion, seeks fulfilment in other directions. Often it turns to nature, so much older, wider, more stable and dependable than our feverish human societies, so silent and enigmatic, that one may regard it, if not as that ultimate reality to which the religious aspiration impels us, at least as a more adequate and revealing symbol of that reality than any which the human mind has devised.

I do not wish to suggest that this consideration is explicitly present in the minds of the great mass of the enthusiasts who spend so much of their leisure time combing the countryside with binoculars to espy the earliest returning migrants, or to add yet another rare species to their list of birds seen. Probably few of them have ever thought of their hobby in this light, and many would strenuously reject the implication that a recondite or spiritual motive underlies their pursuit. Nor do I intend to create the impression that bird-watching is a truer or more adequate outlet for the impulse to which I allude than botanizing, or star-gazing, or gardening, or any other form of dedicated association with nature. I selected bird-watching only because, of late, it has won so many zealous votaries that it is coming to occupy an important position in 20th-century culture. And my contention is simply that many people devote their spare time to birds, rather than to stamp-collecting or golf or the theatre or any other avocation concerned solely with the activities and artifacts of men, because, among other things, it is one mode of contact with that larger, embracing world in which humanity is but a transient stirring.

Bird-watching, then, is an indication of our human need to reach out beyond the narrow confines of society and establish contact with a wider, more inclusive order of being. Birds, which in some measure satisfy this need, are like ourselves segments of this larger world, and may be looked upon as symbols or modes of expression of a transcendent reality of which the whole visible world is the manifestation. In seeking birds we become aware

of certain facets of our own nature too often overlooked. But can we go farther than this, and through the birds which are the objects of our quest gain some insight into the force which created them? Every search reveals something of the character of the seeker, and also, in the degree that it is successful, gives us glimpses of the nature of its object. The first point has received sufficient attention. We turn now to the second.

Whatever the character of the creative energy to which this world owes its existence, whatever the goal toward which it deliberately or unconsciously strives, birds seem well fitted to reveal these mysteries to us; for on the surface of our planet they are so abundant and widespread that we must look upon them as no accidental or aberrant outcome of the formative process. On the contrary, they are so prominent a part of the life of our globe that we are constrained to regard them as a major expression of the energy which produced and inspires life. Compared with the vegetation that covers with a green mantle the more benign regions of our planet, birds account for a small fraction of the mass of living matter, yet of the animal kingdom they are one of the most flourishing branches. Wherever he wanders over the surface of the earth, birds claim the attention of the observant traveller more than any other class of animals, save possibly the far more numerous but individually smaller insects. By voice, color and movement, these vivacious creatures of the air and light reveal themselves to men more freely than the usually bigger but duller, more silent and often nocturnal mammals, and far more than reptiles, amphibia, or any humbler form of terrestrial life. Without the voices of birds, the magnificent forests of the tropics would be as still as the desert and seem almost devoid of sentient creatures. On the great grass lands and over the arid wastes, the soaring forms of birds remind us of the omnipresence of life. During the summer months, at least, the sub-polar barrens teem with nesting birds. Even on the high seas, hundreds of miles from shore, birds rather than fish or cetaceans are the animals most frequently glimpsed from the deck of a ship.

And under what aspects do birds present themselves to us? Most obviously, that of beauty; and this is what chiefly attracts us to them. Many are bedight in the most brilliant colors; and even on those more soberly attired, the dull shades are so soft and warm, blended so delicately and in such intricate patterns, that when we gaze attentively upon them we may ask ourselves whether these unpretentious sparrows, nightjars and quail are not more beautiful than the gaudiest of the macaws and tanagers. But the esthetic appeal of birds owes as much to delicacy of form, to the soft loveliness of feathers, and to swift yet graceful movement, as to coloration. And they charm us through our sense of

hearing no less than through that of sight, for birds are the musicians of nature. Then, too, there is the beauty of nests so variously and skilfully wrought, and the loveliness of eggs in their shapely forms and endless diversity of shades and ornamentation. Birds account for no mean share of the beauty of our earth.

The second aspect under which birds present themselves to us is that of friendliness or love. In the milder regions of the earth, where winter's dearth does not scatter the feathered tribes nor send them afar in pursuit of food or warmth, a large proportion of all the birds live in pairs throughout the year. Since for many months their reproductive instincts slumber profoundly, it seems evident that something other than sexual attraction holds the male and female together—personal affection or something very like it. The sociability or friendliness of birds often leads them to join in flocks, which are not incompatible with the maintenance of the bond between mates, of which one becomes aware when he watches parrots winging overhead in a great flock made up of couples flying side by side.

These modes of association of birds with others of their own species are familiar enough among ourselves; but what seems strange to the human observer who pauses to reflect, what sets birds sharply apart from men, is their friendliness toward other species. On the whole, we humans are shunned and feared by practically every kind of terrestrial animal larger than insects, except the few that we have domesticated for our own selfish ends. But among birds, individuals of diverse species band together in a friendly company. One meets such mixed flocks in northern woodlands, but they are more important in the economy of the birds of the tropical forests. Here, where the peculiar ecological conditions are unfavorable to the formation of large companies of a single species, birds with complementary modes of foraging hunt together; and the companionship of such motley flocks is perhaps a psychic necessity of birds cut off from close association with others of their own kind. Since these mixed groups are composed not only of members of distinct species, but of representatives of different families and orders, their equivalent among mammals would be a party comprising men, deer, antelopes, bears, rabbits, bison, etc.—one or a few of each kind—keeping close company all day with never a serious conflict between two individuals. The very notion of such a band strikes us as fantastic, as of the stuff of Messianic visions or of fairy tales.

The third aspect of bird life which claims our attention is its orderliness. In some manner of which, despite many specious theories, we have little real understanding, birds find their way over vast stretches of the earth's surface to the very same garden or meadow where they nested or wintered the previous year. And

their coming and going is so regular that one might suppose that they time their journeys by observations of the movements of the heavenly bodies. Then there is the order brought into their lives by the widespread system of claiming territories or circumscribed plots of land where pairs rear their families with a minimum of interference from others of their kind, who on the whole respect their neighbors' boundaries. In watching the rearing of a brood of young birds, we behold not only an admirable exhibition of parental devotion, but a marvellous degree of co-ordination between the activities of the two parents and between these and the reactions of the helpless offspring. This close interlocking of the behavior of the several members of the family group results from innate or instinctive modes of behavior rather than from learned or rationally directed conduct as with ourselves. We hesitate to say that the parent bird attends its nestlings, or respects the boundaries of its neighbor's territory, from a sense of duty or in obedience to the dictates of conscience. Yet this beneficent regularity in behavior, leading to the perpetuation of life and the prosperity of individuals, is the goal toward which the greater part of our explicit human morality is directed; so that wherever we encounter such ordered patterns of activity, we are constrained to recognize a moralness of which our own self-conscious morality is only one particular development.

Birds, then, reveal to us beauty and friendliness, and an orderliness of behavior which is of the nature of moral goodness — not in one species only, or in one narrow segment of the earth's surface, but in their thousands of kinds, which together form the most conspicuous division of animal life on our planet. We are obliged to look upon them as a highly important and characteristic expression of whatever force brought this globe and its life into existence, and as a revelation of the direction in which this creative energy is moving. And in so far as we accept the feathered kind as a true indication of this movement, we cannot deny that it is toward the production of beauty, of love or friendship, and of a moral order— that is, toward the realization of all those values which men have traditionally esteemed most highly, with the exception of truth or disinterested knowledge. What the intrinsic nature of this creative energy might be we can not consider without far exceeding the bounds of this short essay; but doubtless it is more important, as it seems easier, for us to discover whither this power is tending than what it essentially is. The rapidly growing interest in birds which suggested this train of reflections appears to result from the striving of the little spark of the creative energy immanent in each of us individually to realize its affinity, or to establish harmony, with that great source whence it sprang.

Thus this yearning toward birds, as toward other aspects of the natural world, teaches us not only something about our own inmost selves, but about the larger whole of which we are a part. The ancients firmly believed that through the trained observation of the flight and other activities of birds they could interpret the will of the gods and foretell future events. In somewhat the same spirit, we of a less credulous age may, through sympathy with birds, win insight into the trend or purpose of the constructive energy which is the divine principle in the Universe.

ALEXANDER F. SKUTCH

SCIENCE AND PSYCHISM

The Arthur Stanley Eddington Memorial Lectures reflect Eddington's concern for relating the scientific, the philosophical and the religious methods of seeking truth. Prof. H. H. Price of Oxford delivered the 7th lecture in the series: "Some Aspects of the Conflict between Science and Religion," which has been recently published by the Cambridge University Press. Prof. Price said that this conflict resulted from the difference in outlook between science and religion. The majority of educated Europeans, the adherents of the scientific outlook, reject two basic religious beliefs :—

> ...the belief that at least some human beings have super-sensory cognitive powers, an awareness of the Divine and of other worlds, and the belief that all human beings have immortal souls.

Thus the crucial issue in the conflict is the age old question: What is man? And Prof. Price is of the opinion that scientists will have to revise their materialistic conception of the human personality. Science has accepted as empirical facts those that have favoured its views. But it will now have to take into account certain "queer and disconcerting facts" discovered by psychical research. Psychic phenomena, he said, are divided into two classes, physical and mental, and records of the latter class prove the occurrence of "supernormal cognition" or "extra-sensory perception." Its different branches, telepathy, clairvoyance, mediumship and retrocognition indicate the existence of a psychic world as distinct from the physical one.

Theosophy, the scientific religion *par excellence* and the real philosophy of Man and Nature, states that these two worlds exist and interpenetrate each other. More important still, it points out that the psychic world lies between the physical and the spiritual worlds and that a recognition and study of the interrelationship and laws of all three will alone yield the desired knowledge.

MUMTAZ MOTIWALLA

THE GANDHIAN WAY TO WORLD PEACE

[**Shri M. A. Venkata Rao, M.A.,** formerly a professor in the University of Mysore, here presents some thoughts on what a number of true followers of Gandhiji might attempt in order to improve the disquieting world situation. Gandhiji firmly believed that through the efforts of a few *Satyagrahis* a tremendous social revolution could be effected. He taught Decentralization of political and economic power through the great moral principles of Trusteeship and *Satyagraha*; and that the key-note for achieving beneficent social conditions is the regeneration of individuals, the creation of *Satyagrahis*. —ED.]

The chief contribution of Mahatma Gandhi to our era was the discovery of a moral substitute for war. The circumstances of his life as a leader of the Indian national movement for liberation somewhat restricted the scope of his philosophy to the struggle between subject race and foreign government, although it was diversified by its application to social problems like his campaign against untouchability. We may say that his life and advice have meaning for those who respond to and share his spiritual ideals.

At present, in spite of the growing literature on Gandhism, we have little creative thought indicating how the Gandhian way could be applied to the world with a view to inaugurate a movement for the elimination of war. But the conviction that Gandhism holds the key to peace is hard to abandon. Principles so effectively put into action by Gandhi in his memorable campaigns cannot be local and temporary. Their universality is too evident to be ignored.

For brevity, we may assume that Gandhi's principles are indicated by the words "truth" and "non-violence." These words have a specific meaning in the context of Gandhi's life experiments and are not to be taken only in the general ethical sense.

Let us examine the word "truth" first and see how we are to apply the use of it to the world situation. Truth in Gandhi's life mission seems to me to have been largely used to indicate the truth of freedom, the truth that Indians should rule themselves. Secondly, it included all those psychological and moral attributes necessary for Indians to recover their independence and become a social organism within which each class would look after the welfare of the others—in fact, the ethos of good men in a good society. It is, I think, the same as Mazzini's idea at its purest. Furthermore, Gandhi having been a child of Indian religion and culture, uses the word Truth as equivalent to God. To his mind social truth flows from Divine Truth and derives its meaning from it. Truth in this sense was clear to the vast majority of his followers

and opponents and was therefore effective.

The Gandhian technique cannot begin to have meaning on the stage of world politics until we are certain of the truth involved in it. What situation threatens with world war? What is the basic conflict of values in the world tension? Fortunately the broad features of this crisis are not far to seek. Russia, as the embodiment and champion of the Communist system of society and state, confronts America as the protagonist of free enterprise, economy and Democratic government. The cold war between these two colossal power blocs threatens to break out any day into an actual war; which, with the advent of atomic weapons, will bring with it the possibility of the total destruction of civilization as we know it today.

If there were a Gandhi today, as young as the one who began the South African *Satyagraha* campaign, how would he deal with the present situation? In the first place, he would search for truth. Russia claims that she is only on the defensive and that it is the Western Powers that are war-mongers, that they are preparing the peoples of the world for war in order to prevent the spread of Communism amongst themselves and to be able to continue to exploit the poor. The Americans claim that Russia is expansionist and is sowing the seeds of discord in all countries to weaken them, with an ultimate view to conquer the whole world.

If Gandhi were with us he would, no doubt, ask the best and the most honest minds of the world to appraise this situation and evaluate these claims and counter-claims. His application of the power of Truth would not this time be to national needs; it would be global, embracing all human relations. He would use the power of Truth to influence men to respond to it. In India Gandhi used fasting, prayer and vows to tap this power. But other means might be necessary to appeal to the moderns of Western societies. We will assume that the demand for unbiassed investigations would evoke the devoted service of a sufficient number of self-dedicated men and women from most countries. They could then constitute themselves a grand jury and review the available data impartially, eschewing all nationalistic or communistic bias. They could travel round the world to study public feeling and opinion and look for genuine evidence to substantiate the various mutual charges, including the one that Communists are directed by Moscow to organize subversion. They would look for evidence of the charge against Americans that they, too, are pouring dollars into a campaign for winning peoples' minds and souls and poisoning them against their Russian opponents.

These *Satyagrahis*, as we may call them, could assess the economic grounds for war: They could study how the Russian annexation of east European countries and their conse-

quent disappearance from free trade has upset the economic balance between the industrial west and the agricultural east of Europe. They could study the loss suffered by world trade through this annexation with its repercussions on the problem of world unemployment. They could also study the productive capacity of America and the consequences of an American effort to capture world markets. Besides this, they could study the operation of pressure groups such as those of the armament manufacturers in industrial nations and their activities to influence the minds of men towards war. They could study also the sources of class and group tensions in leading societies. They could study the history and technique of Marxism as developed by Lenin and Stalin; and develop sufficient knowledge of the world situation to be able to see through the propaganda of the rival blocs, assess facts and inform the world of their assessments. They should acquire such a reputation for truth and just appraisement that the people would believe them rather than their national politicians.

Obviously this task, so world-wide in its scope and so complex in its ramifications would need the organized services of a large number of *Satyagrahis,* living a simple life as Gandhiji did and developing a true world outlook. This would require *ashramas* or study retreats in most countries.

At the time for action they could initiate a reform campaign, choosing a simple abuse like the salt tax one in India, one that the common man could easily understand. Perhaps, they could choose two abuses, one a manifest evil in the Russian bloc and another an equally manifest evil in the American bloc.

We cannot determine the objectives or the programme that the *Satyagrahis* would follow but for purposes of illustration, I would suggest the following: A *Satyagraha* could be launched to elicit information about the rumoured slave-camps in Siberia. *Satyagrahis* could go in batches to the Russian border and request permission to see these camps. They would naturally be prepared to suffer whatever might come to them from the Russian guards. If one batch disappeared, another could follow and this could go on until the outcome would become the most burning question before the world. These *Satyagrahis* would need to know Russian so as not to have to depend on interpreters. Other *Satyagrahis* could try to enter Russian occupied countries like Hungary, Czechoslovakia and Poland to see the nature of the autonomy reported to be enjoyed by the people.

A simpler plan would be to request the Soviet Government to give facilities to a group of *Satyagrahis* to study the condition of the working classes in the U. S. S. R. The appeal which the Russian Revolution made to sensitive minds was that the Russian revolutionaries did really establish a workers' paradise. There-

fore investigation and a plain, unbiassed, truthful account of the worker's position in present-day Russia would be desirable. Of course, the chances are that the Russian government would not allow investigation, but a refusal could not be accepted by the Gandhians. They would persist in their attempts and face all the resultant consequences with Non-violence. The essence of Gandhism is non-violent action and resistance. If screened slave camps in Siberia and enslaved workers in Russia are matters threatening world welfare, it is right that some should attempt to remove them on behalf of the world. Any such action taken by America or by the other governments outside the Russian bloc would entail war, but international *Satyagrahis* could demand explanations on behalf of humanity at large. Self-dedicated groups, working on behalf of humanity, with no axe to grind, could organize their resistance in the manner of *Satyagraha*. The details of the campaign would spring from the genius of their leaders when confronted by the situation created by their challenge and by the world's reaction to it.

A second evil infecting the whole world is imperialism. America accuses Russia of a new and ruthless kind of imperialism, but America is doing nothing to rid the world of this evil. On the other hand, it seems that she has reversed her own war-time idealism and is forming alliances with imperialists like France and Britain in order to strengthen her own position in a possible war with Russia. The *Satyagrahis* could start a series of campaigns to draw the world's attention to this. There can be no peace in the world until powerful nations renounce the temptation to rule backward peoples and exploit them. The way in which the stronger powers are behaving in Africa is scandalous. The doctrine of trusteeship there, is a doctrine in name only.

Satyagrahis could similarly champion sound causes such as those of workers or others when unjustly treated by employers or governments. They could choose issues carefully and only after convincing themselves of the righteousness of the cause. But *Satyagraha* is self-correcting, hence the *Satyagrahis* would be ready to confess their mistakes and retrace their steps if any action on their part could be proved unjustified on fuller information.

Satyagrahis would work for an open, progressive society. They would study all spheres of life in which privileged classes were obstructing the betterment of defenceless people. Perhaps in India the movement would concern itself with the lot of farmers or even of the untouchables. In other countries, other urgent problems could engage them. They could periodically pool information and deliberate on world problems as a whole and intervene on crucial world questions like the control of atomic energy or the seeking of air bases. The rightness of this latter procedure is not clear.

If America seeks to defend herself, she is entitled to have defences along her own border. But to build bases encircling the Russian zone round the world and yet profess peaceful intentions is not convincing. In any case, the actual abuses chosen for resistance by the *Satyagrahis* can only be chosen by themselves.

Such action might liberate forces of peace in both blocs. If war should break out in spite of their efforts, *Satyagrahis* could relieve suffering on both sides and work to mitigate the horrors. On cease-fire day they should be ready to present to the warring nations a plan for peace and this plan would be free from the defects of peace settlements *imposed* upon the defeated by the victors.

Gandhism derives its power from a sanction of the conscience, a resistance to evil without adding to it in the process. This, to me, is the meaning of the second aspect of Gandhism, namely, Non-violence. Non-violence is an organic element in a resistance-to-evil programme. The real war is therefore not on the physical plane but on that of the soul or the higher mind.

Thus Gandhism would stir up sleeping dogs. Hence *Satyagrahis* must be prepared for the utmost sufferings. Police action and prison would, of course, be the least of the troubles that they could expect. They would have to adhere to truth and to their programme and fight their fight without hatred or violence.

The Mahatma has proved on Indian soil the success of this method. It is for his followers to absorb his spirit of Truth and Non-violence and find means, in the present context of world conflicts, by which to apply his method, technique and spirit.

M. A. Venkata Rao

ESTABLISHING THE KINGDOM OF TRUTH

[In this chapter of her not yet published book, an Australian writer, **Marie Beuzeville Byles,** has reconstructed certain incidents of the life of Gautama the Buddha, well described as "a man — verily greater than any god!" in which are given certain of his teachings "to simple people, whose problems," she writes, "were not different from our own." The incidents are recounted as if by a contemporary monk of the Buddha's Order of the Yellow Robe. — ED.]

From that grove the Master went to the grotto of the Fire-god, whose sacred flames were guarded by certain Matted-Haired Ascetics of that region, men well versed in the Vedic lore, and given to great austerity and self-mortification. Their leader was named Kassapa, and on account of his great penances he was esteemed the holiest of all men.

It was evening when the Master approached Kassapa, saying to him, "if it be not disagreeable to you, Brother, I would spend the night in the grotto where burns the sacred fire."

"You know not what you say, Brother; the Fire-god is a great and venomous serpent. I would not have him harm you. Even I, who am the holiest of all men, do not venture into the sacred grotto after night has fallen."

"None the less, I beseech you," pleaded the Master.

"I dislike controversy," replied Kassapa. "On your own head rest your death. Be it as you ask."

The Master thanked Kassapa and took up his abode within the grotto, sitting cross-legged in meditation until the second watch of the night. When the Fire-god sent forth a cloud of smoke and flame, the Master would send forth a greater flame of love, and the smoke and flame of the Fire-god would be quenched. Kassapa, turning in his uneasy slumber, and seeing only the great blaze of light within the grotto, muttered to himself, "Truly the countenance of this distinguished visitor is very beautiful, but the Fire-god will do him great harm."

When morning came Kassapa arose, and, perceiving the Master still unharmed, he marvelled thereat, and the Master, reading his thought, said to him, "The fire of the Fire-god has been quenched by the greater radiations of love."

Kassapa marvelled more than ever, saying to himself, "Truly this distinguished visitor has great magical powers, and he knows not fear—none the less he is not as holy as I am."

A second night did the Master fearlessly enter the shrine of the Fire-god and a second time were the flames of the Fire-god overcome by the greater flame of the Master's love. And Kassapa conceived an affection for the Master and said to him, "Stay with me and I will provide you with food, for the villagers are bountiful in the food they give to the one they regard as the

holiest of all men." The Master agreed and on the following night *devas* came and the whole grove was filled with the beauty of their light. Kassapa marvelled more and more, although still saying to himself that the Master was not as holy as he.

There then approached the day on which Kassapa was wont to celebrate a great sacrifice, when large numbers of people from Anga and Magadha came bringing with them abundant food. Now Kassapa feared that if the Master were present at the sacrifice he would distract the attention of the people with his magic, and that gain and honour would accrue to the Master and his own gain and honour would diminish. The Master, perceiving the thoughts that were passing in his mind, said to him, "Tomorrow, Brother, it were fitting that I should take my meal and spend the day in meditation by the waters of the lake."

"That were fitting indeed," said Kassapa, mightily relieved, and as the Master left him he muttered to himself, "This Brother is a good man with keen perception—but of course he is not as holy as I am."

During the days that followed the Master performed many tasks of humble service for Kassapa. He made a convenient bathing and washing pool by the banks of the stream and placed a stone on which the washing could be done. He picked large quantities of fruit, fragrant and full of flavour, and he split firewood for the sacred fire, 500 pieces in all. And Kassapa was much pleased, saying, "This Brother is truly most kind and thoughtful—but of course he is not as holy as I am."

At that time a great rain fell out of season, and the place beside the lake where the Master was wont to meditate became surrounded by water. Kassapa was afraid that the water still rising would carry the Master away. He, who until now had never known tenderness or concern for another, found his heart heavy within him at the thought that the Master might be drowned. He therefore hastened to the village that he might procure a boat and take the Master in safety to dry land. And greatly did he rejoice at the kindness he was able to do, though he still muttered to himself that the Master was not as holy as he.

The Master, knowing that Kassapa's heart was now softened and pliant and ready for conversion, said to him, "These many weeks, Kassapa, you have been saying to yourself that I am not as holy as you. But can you in solemn truth tell me that you are fully enlightened and know not the meaning of fear?"

Kassapa hesitated a short space; then was his heart entirely softened by the emanations of the Master's love, and he bowed before him, saying, "No, Master, I am not fully enlightened; I am still filled with fear; I am not more holy than you." Whereupon he went into the sacred

grotto and taking therefrom the vessels of sacrifice he threw them into the river, and coming back he sat at the Master's feet and besought him to tell him of the way whereby he could free himself from fear and find inner sight.

Now others of the Ascetics of the Matted Hair, seeing the vessels of sacrifice carried down the river, became afraid lest some misfortune should have befallen their leader. They came hastening to the sacred grotto, where they beheld Kassapa sitting at the feet of the Master and listening to his teaching. And they, too, sat down and listened.

"That Fire-demon whom you feared," the Master was saying, "is within your own hearts, the Fire-demon of desire, of pride, of self-importance. It is the fire of lust which is burning. When the senses touch sense-objects and the thoughts touch thought-objects, the fires of lust and desire are kindled. Your ears hear praises of yourselves, and then your thoughts think of self-importance, and you are fearful lest you lose that self-importance. You forget that this self is not the True Self of you which is Universal and Deathless."

At this point Kassapa heaved a great sigh of relief, for as the Master spoke a vision of the Great Peace opened before him. The Master continued, "Pondering on these things you become weary of the fires that are kindled by your senses and your thoughts, and then the fires of desire die down. The true fire-sacrifice is the sacrifice of desire, the flame thereof is man's will well-tamed, and the true altar is the altar of humility."

After those Ascetics of the Matted Hair had listened to the Master, they asked that they might become members of the Order, and, the Master consenting, they cut off their hair. The Master then ordained them and they travelled with him from Uruvela to Rajagaha.

The reason for the Master's decision to go next to Rajagaha was this.

In the days when the Master, who was then Prince Siddhartha, had left home and was yet seeking for the Truth, he chanced to enter Rajagaha as King Bimbisara was about to offer a great sacrifice with the slaughter of many animals. Prince Siddhartha preached to the King and his ministers concerning the oneness of all that lives, and the King was moved by Prince Siddhartha's compassion and bade that the animals be freed. Thereafter the King perceived great qualities of kingship in the young Prince and desired him to stay and share his kingdom with him. But Prince Siddhartha replied:

"Your Majesty, I seek a greater kingdom than yours, greater than any earthly kingdom. I seek a kingdom not of this world, the kingdom of Truth. When I have found that kingdom I will return and share it with you."

The King was sad at these words, but he knew that the young Prince

was right and let him depart unhindered.

It was in fulfilment of this promise that the Master, now having found the kingdom of Truth, set forth for Rajagaha, taking with him Kassapa of Uruvela and others of the Matted-Haired Ascetics.

The Master lodged near the shrine of Supatittha, about six miles outside the city of Rajagaha, a pleasant city set about with hills, the mightiest of which is Vulture's Peak. There are always shelters for wandering monks outside cities and villages and none takes much account of their coming and going save to do honour to them. But when King Bimbisara heard that Gotama, an ascetic of the Sakya tribe, had arrived at Supatittha, he at once made ready to visit him, for he was certain that this was the same Prince Siddhartha who had found the kingdom of Truth he was seeking and had come to share it.

Now as the King and a large retinue of courtiers and householders drew near to Supatittha they saw that Kassapa of Uruvela was seated beside the Master, and some said that this ascetic, Gotama, must surely have become the disciple of Kassapa, who was renowned for being the holiest of all men. But others who had heard of the great holiness of the Master, considered that Kassapa must have become the disciple of the Master. They were still disputing this matter when they came into the presence of the Master and introduced themselves.

When those that had come were seated the Master turned to Kassapa saying, "Will you explain to this assembly what knowledge you have gained that has induced you, who were renowned for your penances and known as the emaciated ascetic, to forsake such penances and to desert the sacrificial fire?"

"The sacrifices I performed and the penances I underwent," replied Kassapa, "were concerned with things visible, and sought for rewards within this world or within the *deva* world, worlds of sights and sounds and thinking. The rewards that are promised for such sacrifices and penances do not extend beyond the world of the individual's pride and egotism, which is bound forever upon the wheel of suffering. That is why I have forsaken all penances and deserted the sacrificial fire."

"And if your mind no more delights in these things, Kassapa, what is it in the world of men and gods in which your mind does find delight?" asked the Master.

And Kassapa again replied, "I have seen the state of peace, Nirvana, in which the individual self is laid aside and all thoughts of 'I' and 'me,' and which is in no wise attached to sensual or material existence either in this world or in any other. This state of peace knows nothing of becoming or of changing. It knows not death. Why, then, should I longer perform sacrifices and penances for rewards either of earth or of heaven, for these are forever coming-to-be,

changing and decaying?" On saying this Kassapa arose and bowed low at the Master's feet, adding, "My teacher is the Blessed One. I am his pupil."

King Bimbisara was deeply impressed with all they that listened, for, when a man who has held himself foremost bows low, folk know that he has found the Truth. It was not until Kassapa sat down again that their tongues were loosed and they turned to one another saying, "The great Kassapa of Uruvela, he that was the holiest of all men, has placed himself under the direction of the great ascetic Gotama. Surely Gotama must have shown him the greatest of all blessings!"

Then the Master preached to those that were assembled more concerning the great truths that Kassapa had told of, and the Way to the finding of the kingdom of Truth. When he had finished, King Bimbisara bowed and thanked him, saying that when he was a young man he had had five wishes, all of which had now been fulfilled. The first was that he might become King, the second that a holy Buddha might come into his kingdom, the third that he might bow before him, the fourth that the Buddha might preach the Dhamma to him and the fifth that he might understand.

The King then invited the Master and those that were formerly Matted-Haired Ascetics to partake of food with him, and the Master consented. When the meal was over the King bethought him of a suitable place in which the Master might reside when in Rajagaha, less distant from the city than the Supatittha shrine and yet sufficiently secluded to be peaceful, and he remembered the Veluvana pleasure-garden in the Bamboo Grove on Vulture's Peak, not far distant from the squirrels' feeding ground, which was frequented by other wandering ascetics. Having decided in his own mind that the Veluvana pleasure-garden was in all respects suitable, the King took a gold vessel with water in it and, pouring it over the Master's hand, he said, "I give up this Veluvana pleasure-garden to the Blessed Buddha and the Fraternity. May it be accepted." And the Master accepted it and that was the first park that was given to the Order.

MARIE BEUZEVILLE BYLES

RUMANIAN FOLKLORE

[**Dr. Grigore Nandris,** Professor in the University of London, School of Slavonic and East European Studies, illustrates charmingly how folklore and folk arts are expressions and "creations of the human mind which seeks integration with the surrounding cosmos"; adding that the study of folklore is a "rewarding approach to an understanding and appreciation" of a peoples' culture. Even greater value accrues from the study when one is convinced "that no mythological story, no traditional event in the folklore of a people has ever been, at any time, pure fiction, but...has an actual, historical lining to it," as is explained in *The Secret Doctrine,* Vol. I, in the Section: "The Evolution of Symbolism," by Madame Blavatsky.—Ed.]

Southeastern Europe is the cradle of European civilization, which developed on the shores of the Mediterranean basin. Folklore is a most rewarding approach to an understanding and appreciation of the cultures of the southeast European peoples. This region is the most eastern outpost of the Greco-Latin civilization. In spite of many economic changes, the contrast between village and town has remained a characteristic feature of southeastern Europe.

Among the peoples inhabiting this area, the Rumanians represent the survival of the Latin-speaking population of the eastern Roman Empire, in the Carpatho-Balkanic region. Today they occupy roughly the region from the Dniester river and the Black Sea in the east to the approaches of the river Tisa (Theiss) in the west; and from the tributaries of the river Pruth in the Carpathians, in the north, to the Danube in the south. Danubian Rumanians (Arumanians) are to be found as far south as the Mount Olympus in the Balkans; and another branch of them, Istrorumanians, have been settled in Istria, on the shores of the Adriatic, since immemorial times.

These romanized Thracians of ancient Dacia and Thracia have built their modern culture on their folklore, on the Byzantine tradition of their Orthodox Church and on the Latin heritage of their language.

Owing to these historical and geographical factors, several strata can be detected in Rumanian folklore. So, the dualistic conception of the Creation lives amicably along with the Christian conception in *Genesis.* The antagonism between Good and Evil, God and Satan, represents Iranian dualism, and it penetrated Rumanian folklore either from the south through the apocrypha of the Bogomils of the priest Jeremiah, or from the east through the Armenian colonies of the Euxine region. These legends explain how God created the world with Satan's help and how for that reason Satan shares the power over

creation,—but only from midnight to the crowing of the cocks. Besides, Satan's power can be defeated by means of magic charms and rituals and this belief in magic power has created a rich collection of songs and incantations called *descàntece* from the Latin *desincantare*.

In Rumanian mythology evil has many helpers. Some of them are of Latin origin, like the *strigoi*, the vampire who leaves the tomb to suck the blood of its victims. But vampires can be easily destroyed by piercing their hearts with a sharp stake. The story of a vampire has been transferred from Carpathian lore into English literature (has lately even been dramatized) in Bram Stoker's book, *Dracula*.

The magic ritual called the *Paparude* is to bring the rain in droughty summers. The learned ruling Prince of 18th-century Moldavia (the northern part of Rumania), Demetrius Cantemir, a knight of the Western Roman Empire and a member of the Academy of Berlin, records in his study, *Descriptio Moldaviae*, this custom in these terms:—

> In summer, when harvest is threatened by drought, the peasants of Moldavia dress a girl in a skirt of leaves and grass; boys and girls follow her round the village dancing and singing. When they meet an old woman she sprinkles them with cold water. They sing songs like this:
>
> Papaluga, descend from heaven,
> Open the gates, let loose the rains
> So that the cereals may grow,
> Wheat, millet and others....

This ritual, called by Frazer homœopathic magic, is an element of universal folklore. A similar rite is recorded in the Baronga tribe (Bantu group) on the Delagoa Bay of South East Africa where, when drought and famine threaten to destroy life, naked women covered with garlands of grass invoke the rain. Could one assume that this ritual has been introduced into Southeast European folklore by the gipsies?

Pliny, in his *Naturalia Historia* (XXVIII. 5) mentions another superstition, which is alive today in the Abruzzi mountains of Italy and in Rumania, namely, that a spinning woman should not cross anyone's path with her distaff in her hand, because it brings bad luck. The evil eye is also of Roman origin.

Mediæval literature, circulated among the people, has influenced Rumanian folklore. The curious tradition connected with the "Easter of the good men" or "Easter of the Rohmali" originates in this literature. These "good men" or *Rohmali*, *Rocmani*, *Rahmani*, are pictured by the people as monks or hermits who live an ascetic life somewhere on the shores of a river. They do not know when Easter arrives and take cognizance of its celebration only when the painted eggshells, thrown in rivers before the Easter feast, reach their shores some days after Easter. Nobody knows who or where these "good men" (*Blajini*) are.

Now, it is not a too daring conjecture to see in the name of the

Rohmali a distorted form of the Greek word *vragmanoi,* which designated the *brahmans* of India and which may have changed into *ragmani, rahmani, rocmani* and *rohmali*. The word appears in many books on asceticism in the orthodox Christian communities of Eastern Europe, and may testify to the influence of Indian ascetic life on Byzantine Christianity. The 4th-century work of Palladius, *On the Peoples of India and on the Brahmans,* which included other studies on the Brahmans by St. Ambrosius, Strabo, as well as that of Alexander of Macedonia and his expedition into India, has deeply influenced the ascetic life of East European Christianity. Through its translations the Brahmans have penetrated into the folklore of Eastern Europe. Palladius's story begins with the description of India and of the Ganges river, on the banks of which are living the Brahmans. They do not like gold and are not afraid of death. They live an ascetic life opposed to the Christian conception of life. When Alexander offers to Dandanus, the king of Brahmans, gold, silver and rich garments, he refuses them with the remark: "Present all these things to the birds in the forest that they might sing more beautifully." Palladius's description of the Brahmans corresponds to the image of "good men" in Rumanian folklore.

One of the most archaic, pre-Christian elements in the funeral ritual of the Rumanians is the green tree brought to the house of the deceased person, and the invocation to the dawn in magic songs recited every morning by choruses of women not related to the deceased. They implore the goodwill of the supernatural elements into whose realm the soul of the dead is about to enter. These songs are not to be confused with the dirges which form another rich chapter of Rumanian folklore.

Directly connected with the many customs and rituals of the folk calendar and with family feasts, are the dances. They are still magic manifestations, creations of the human mind which seeks integration with the surrounding cosmos. The function of entertaining is a secondary one. The *Calusari,* a ritual dance of healing magic, is related to midsummer. The similarity of this dance to the English Morris dances has been emphasized by many students of folk choregraphy. Dances, as well as peasant paintings, embroideries, carpets, ceramics and wood carvings, are creations of the imaginative mind of the Rumanian peasant and form a unity with the literary folklore.

The most important sections of Rumanian literary folklore are the epic and the lyric poetry. The latter is by far the richer, and is considered to express the characteristics of the Rumanian mind. The chief characteristics of Rumanian folk poetry are lyricism and pastoralism. After the decay of Rumanian court life, at the beginning of the

18th century, the propagators of epic songs were mainly gipsies and amateur bards. But in the early 17th century the Rumanian *lautari* (bards) were recorded, with the Serbian *guslari*, not only in the Rumanian Principalities, but also in the halls of Polish lords and in the settlements of the Cossacks. Many heroes of Rumanian epics are common to the other South East European folk tales.

A theme treated in a Rumanian ballad, as well as in Serbian and Greek folk songs, is that of "The Master Manole" connected with the building of the Church of Curtea de Argesh, the old capital of Wallachia. Its motif is the human sacrifice necessary for the achievement of an ideal. The Master-builder had to build into the walls of the church his young wife and his own unborn child. We think that we may identify the hero of this Rumanian ballad as the famous and mysterious painter Emanoil (Manole) Panselinos, who played a legendary rôle in the renaissance of Byzantine fresco painting in the 14th-16th centuries. Some of the oldest and most accomplished frescoes are to be found in a 14th century church of Curtea de Argesh.

Particularly numerous are the heroic ballads extolling the deeds of the many national Robin Hoods, called *haiducs*, who fight against all oppressors and take revenge for injustice done to powerless women and orphans.

The transition from the narrative to the lyric poetry is marked by the lyric ballad "Ewe-lamb" ("*Mioritsa*"). It is a piece of folk poetry perfect in form and summarizing a whole conception of life. The rhythm of the poem evokes a sense of sobbing music produced by the undulating waves of the mountains where it originates. A short fragment, from the translation of W. Entwistle in *European Balladry*, may convey an idea of the rhythm of the original. Feeling the approach of death, the shepherd expresses his thoughts in a dialogue with a ewe-lamb:—

> At the set of sun,
> There'll be murder done
> By the Ungurean
> And that Vrancean.
> O lambkin mine,
> So wondrous fine,
> Must I be killed,
> Tell the Vrancean
> And the Ungurean,
> My corpse to hide
> In a grave beside
> The fold for the sheep
> For aye to sleep
> By the sheepcot here,
> That may dogs hear.

This ballad originates in the eastern Carpathians. From there it has spread all over the Rumanian lands. Some variants show the tendency to transform the ballad into a lyric song by introducing it with the peculiar invocation of the green leaf, which opens Rumanian lyric songs:—

> Leafage green of flowers three,
> Little shepherd of the sheep,
> Where has death encountered thee?
> "On the summit of the hill,
> Which the winds with lashings fill

And the firs are never still."
By what death, say, didst thou die?
"By the lightning-crash on high."
And who raised the funeral cry?
"Little birdies chirping by,
Raised for him the funeral cry."

(*Translated by W. Entwistle*)

The folk lyric sings about love and longing (*dor*, from low Latin, *dolum*), loneliness and suffering; it gives expression to every shade of human feeling and even bursts into revolt against the oppressors and tyrants who have troubled the life of the Rumanian people since the formation of their states in the 14th century. It is but natural that historical circumstances have contributed to create folklore themes. The *doina* (a word of enigmatic origin designating a lyric song) is the faithful companion of the Rumanian peasant throughout his life and throughout his history:—

Whoever invented the *doina* song
Had his heart burnt by suffering,
Blessèd the tongue
That chanted the *doina* song.
The absinthe plant is very bitter
But even more, the foreign oppressor
My heart faints
When I see how he skins my country
I suffer and burn in fire
For I have no other choice.
Bud, little bud of flower,
Grow bigger and bigger
And bring justice in my country,
O Lord, punish the oppressor,
As they punish us.

The green leaf of the spring is invoked as the friend of the *haiduc* (Robin Hood) whom it hides in the forest, and also a refreshing background to lyric songs:—

Green leaf of apple-tree,
I dreamt last night
That my beloved kissed me.
I woke up
And I did not find him;
I found only the longing of my heart
Written on the pillow case
With the silk of my eyelashes
And with the dew of my eyes.

The conditions of life created by the surrounding nature, and nature itself, find expression in these lyric songs. The immovable waves of the Carpathian mountains carried the Rumanian shepherds from the Iron Gates, on the Danube, up to the Little Carpathians at the Gates of Vienna. These wanderings have found expression in a lyric dynamism which is one of the main characteristics of Rumanian folk poetry and which has transformed its æsthetic values:—

All across the whole wide world
My longing hovers on its wings
It goes away when I am not
thinking of it
And comes back without being called.

There is no bird in the sky
Which can fly faster than my longing.
It is quicker than the wind,
Than the thunder and the thought.

I do not know whether it is the
sun who rises
Or is my beloved on horseback;
The sun rises high and always higher,
My beloved rides up the hill;
The holy sun has reached the zenith
My beloved goes further and further;
The holy sun is now setting,
My beloved has disappeared.

The current opinion on Rumanian folk poetry is that it is exclusively a lyric creation, that lyricism has invaded also the epic. This conclusion could be accepted only if one neglects the rich balladry of Rumanian folklore. There are no heroic cycles of poems to be strung

together for a Homeric epic, but the epic songs are numerous and the folk tales even more so.

The lyric folk poetry is of older date, and it has a dynamic power which counterbalances the lyricism of the epic songs. It is an individual expression of a way of life peculiar to the Rumanian people. In some poems and songs it achieves æsthetic perfection which rivals the creation of poets, and it has inspired many great writers of Rumanian literature. Not every piece of folk poetry can claim æsthetic perfection, but the few which have reached perfection indicate the movements of the fledgling, and hint at his potentiality, when his wings become fully developed.

GRIGORE NANDRIS

MEN OF IDEAS AND OF ACTION

Mr. Allen Tate, noted American poet and critic, distinguishes between the true responsibility of the poet and the responsibilities imputed to him, in an article "To Whom is the Poet Responsible?" appearing in *Perspectives* (No. 6, Winter 1954). Poets are "unacknowledged legislators" in the sense that "there is always a reciprocal relation between life and art, at the point at which life imitates art." The poet is *not* responsible for the moral, political and social well-being of society. His responsibility is "to be a poet, to write poems." Hence Mr. Tate wonders why poets are blamed when society goes wrong and why poetry has been made the goat of atonement. Are there not other intellectuals—scientists, philosophers, statesmen—who may be called to task?

The crux of the problem, he says, is the question of how much knowledge should be made available to men whose moral and spiritual education leaves much to be desired. One of the many consequences in the modern world of the Renaissance doctrine of freedom for unlimited enquiry, is that men who gain special knowledge make use of their techniques without responsibility.

In answer to the question "to whom" and "for what" the poet is responsible, Mr. Tate states:—

> He is responsible to his conscience, in the French sense of the word: the joint action of knowledge and judgment. . . He is responsible for the virtue proper to him as poet, for his special *arête*: for the mastery of a disciplined language which will not shun the full report of the reality conveyed to him by his awareness: he must hold, in Yeats' great phrase, "reality and justice in a single thought."

In closing he remarks—"The decay of modern society is nowhere more conspicuous than in the loss of the arts of reading on the part of men of action."

M.M.

FAITH IN THE SELF

[In this thoughtful essay **Dr. S. M. Hafiz Syed, M.A., Ph.D., D.Litt.,** points out the need for people to turn their attention inwards. He shows the supreme psychological importance of having knowledge of and faith in the Inner Self. Here he bases himself on the teachings of Sri Raman Maharshi, but the principle itself is common to all true teachers of the spiritual life.—ED.]

We are for the most part so oblivious of our real self that we never take the trouble to analyze the content and the constitution of our own being. Unless we have some confidence in the reality of our true being, and feel that there is something in us which abides for ever and is the source of knowledge and happiness, we will not start on the adventure in search for Truth.

Most people consider themselves weaklings, incapable of achieving what they want. Some think that they are miserable sinners and there is no hope or possibility for them to improve themselves and become good citizens. These have no faith and confidence in themselves because they have no clear understanding of their real nature. They think that they are merely the body or the mind, which are ultimately perishable. Death, for such people, has a great terror. They think that as soon as their physical body disappears, they too will come to an end.

All the religions of the world have assured their followers that they will survive after the death of the body, and that they will be held responsible and accountable for their deeds performed in this world. That they will reap what they have sown. That they will go to either hell or heaven in accordance with their good or evil deeds. Or that they will return to this earth to enjoy the results of their good actions and suffer for their evil ways.

But mysticism, occultism, yogic *sâdhana,* etc., draw our attention to the fact of our survival after the death of our body. They have also extended the definite hope that here and now, in the embodied life, one may consciously realize the continuity of one's existence.

There were and still are various schools of *sâdhana,* spiritual discipline, which hold out the definite hope of our realizing the true Self and thus put an end to our fear of death. In Eastern countries, especially in India, several schools of spiritual discipline still exist and the devout aspirants in these schools pursue spiritual development according to the instructions of their *gurus.* Some of the teachers subject their disciples to the severest discipline and austerity.

In the last quarter of the 19th century a young man of 15 or 16 set his heart on spiritual adventure, renounced his home, a worldly career and all earthly desires and

devoted himself completely to the search for Truth. By dint of his perseverance, intense *sâdhana* and one-pointed, single-minded devotion, he realized the goal he was seeking. As a result of his direct experience and in answer to earnest enquiry from eager and searching people, he noted down a few definite, concise and helpful suggestions for treading the path which he himself had successfully trodden. His instructions are simple yet profound. The method pointed out by him appeals to the modern mind because it is analytical and scientific in its approach and nature. He does not call upon us to pin our faith to this, that or the other dogma, nor has he given any *mantra*. He does not expect his admirers or devotees to follow his path uncritically. Knowing full well the condition of the modern mind and its lack of faith in things spiritual, he has advised that the dictates of reason be followed, that well-known methods of investigation and self-enquiry be pursued.

This sage of Arunachala teaches that the elimination of one vesture after another brings one at last to a point where one finds one's real *locus standi*. One may deny almost everything else but one cannot deny one's own being, the continuity of which can be perceived by casting a glance backward from one's present age, whatever it may be, to one's infancy. Doing this draws one to the conclusion that although mind and body undergo various changes, one's self or identity has not changed. One is what one has been from the beginning of one's conscious existence up to the present where one stands today.

The first thing to do, we are told, before beginning the quest for Truth, is to analyze the constitution of our own being. We should then find that there is something in us which has been undergoing definite changes and which therefore must be recognized as something unreal, impermanent. But the sum total of our sense of egoity has in it an element of reality, *viz.*, the light of consciousness manifesting as "I am." This "I am" we recognize as real because, unlike its vestures, it is constant and unchanging. We should gradually dissociate ourselves from the vestures and dwell in thought in the pure "I am." This practice is a step to the finding of the real Self. By holding to this, the sage tells us, we can surely find the Self.

More briefly it may be stated thus: as mind and body are changing, they are unreal. As "I" exist continuously, I am the real, as the pure "I am." I may reject my vestures as they are not my real self, they are objects perceived by me. I cannot possibly dissociate myself from my own *being* because it is that which perceives. Hence the "I am" is the truth of me, all else is not–I.

What we gain by this analytical process is only an intellectual grasp of the truth of the Self, a mere mental abstraction. Next we need

to experience the conscious presence of the Self.

Sri Raman Maharshi had advised not to lean too much upon any sacred scriptures nor any external guide, but to depend upon Self. When we get a glimpse of It we shall discover that Its nature is *Sat, Chit* and *Ananda,* which are the admitted characteristics of the Supreme Self, called by various names. It is unrelated, formless, nameless, timeless, spaceless, absolute, one without a second, unchanging, source of wisdom and bliss.

In the beginning our knowledge of Self is indirect; as we proceed on Its quest, on the authority and evidence of persons who have realized It by their own self-effort, we will begin to have what is called direct experience of what we really are in essence. But before we are able to have such direct experience, which will deepen our faith, we have to learn to probe and dive deep into our inner self.

If we start on our spiritual adventure with faith and confidence we shall be able to overcome the difficulty of the wandering mind and shifting ego-sense, which is like our shadow. The lower ego cannot be subdued by one who takes it to be the real.

One who has truly learnt to have deep faith in the dignity, permanence, and glory of the true Self, could never stoop to anything mean or dishonourable. The outer will reflect the inner. One who is conscious of his divine nature could never be entirely daunted by any difficulty, nor could he be utterly discouraged by any failure. Seeing the same Self dwelling in the hearts of all he would treat his fellow men and all living creatures with sympathy and humane consideration. He would overcome his selfishness and joyfully, ungrudgingly, render unselfish service to those who need it. He would not hesitate to share his belongings with those who are needy and less fortunate than himself; he would overcome greed, passion, anger and attachment because these qualities are not a part of his real Self.

If one with deep faith were experiencing sorrow, suffering, grief and disappointment he would remind himself instantly that these misfortunes do not really touch *him,* he is above them. Self's real nature is *Ananda,* bliss. Death would lose all its terror for him. No change in the outer world would disturb him. This and much more than this awaits the one who has full and abiding faith in his own Self.

S. M. Hafiz Syed

SCIENCE AND SYMBOLISM

[**Mr. Oldfield Howey,** author of several books on symbols, myths and magic and whose interesting article, "The Veil of the Temple," appeared in THE ARYAN PATH, (XXI, 344), deals here with the inseparability of true science from true symbolism; and the need for modern scientists to recognize this fact. He writes that today's "unethical and too confident science...has wandered far from Truth." The subject is both practical and profound. It is treated of extensively by H. P. Blavatsky in *The Secret Doctrine* where she explains how to recognize and understand true symbols and how they may be misread and distorted.—ED.]

There can hardly be a quicker journey to the comprehension of scientific fact than by way of the imagination.—WALTER DE LA MARE

Religion, philosophy, science and art may be regarded as four main highroads from the four cardinal points, that continually converge on one central objective. Upon all the highways and by-roads we are continually enveloped by the obscurant mists of symbolism. These effectively veil Reality from our view, until we learn to accept and interpret them aright. This achieved, we may discover, through the gloom, a light that reveals the path it seemed destined only to hide—a concrete aid to the clarification of abstract conceptions. Thenceforth the world becomes to us a temple of living symbols where forms, colours, sounds, perfumes, are all imbued with mysterious meanings and equivalences one with another. Delicate and subtile in its construction, this world temple is yet of amazing complexity and strength. Stone by stone have its walls been reared.

In symbolic vision, we may sometimes glimpse revelations of a marvellously greater, fuller, brighter life that transcends all earthly experience. Far off, yet so potent are such gleams that when they reach us they arouse in our being a divine discontent with the sordid, banal life of material existence that has hitherto satisfied us, and cause us to see it as a prison-house, or "the body of this death," a well-nigh insupportable burden.

Once we have abandoned the world of cold, mechanical materialism, our consciousness quickly enlarges to include new vistas extending far beyond what we had formerly assumed to be the limits of the possible, into unplumbed depths and inconceivable heights, peopled by spiritual beings of every grade, on every plane, each possessed of its own unfolding destiny of infinite progression; intelligences

Whose names and natures unrevealed below
We yet shall learn and wonder as we know.

For the omni-existent Present, the "Eternal Now" of space and time, embraces both Past and Future in

one stupendous Whole. Given the faculty to realize this truth it is possible for the human mind to enter the realm of the Eternal and thus to consciously see the images of events past, present and to come. As living, moving, speaking pictures they are preserved or foreshadowed in the astral light that surrounds and interpenetrates the physical plane and are accessible to the awakened consciousness of the fully developed man.

But is it possible to harmonize such idealistic visions with the stern, uncompromising tenets of modern science? At first sight the reply would appear to be a simple *non possumus*. But let us investigate rather more closely and we shall discover that science has long, perhaps always, inhabited a house that is divided against itself. One side is based upon the crudest materialism and totally denies any transcending Power. But the opposite side would have us regard the universe from a completely different angle of vision, which displays it as something essentially unlike what it appears to our senses to be. It bids us consider the invisible as the Real and the sensually apprehended as only real to those who live in physical bodies. Once this is acknowledged as reasonable and true, aims and methods quickly free themselves from the limitations imposed by rank materialism and vast vistas are opened to view by the study of comparative religion. No longer is it possible to proclaim an impassable barrier between the visible and the invisible, the known and the unknown: transcendentalism has succeeded materialistic dogmatism.

Science ruthlessly shattered many cherished symbols in its iconoclastic progress, but, much as we may have regretted some of our lost idols, we can but feel profoundly grateful for the passing of many others. Among these latter we must number Omar Khayyam's poignant ideogram of "that inverted Bowl we call The Sky, whereunder crawling coop'd we live and die," which has been replaced by the knowledge that the blue empyrean is not an imprisoning wall or ceiling, but is imbued with its hue by the light that surrounds us. With a new and confident sense of freedom we can now assert with John Tyndall: "We live *in* the sky, not under it."

But though we may sometimes be compelled to call upon enlightened science to correct or amplify symbolic metaphors, more often we discover that symbolism has assumed the rôle of the instructor and guide of unethical and over-confident science which, in its search for knowledge of material phenomena, has wandered far from Truth. The terrors of modern warfare, the horrors of vivisection, afford striking illustration of the hell which science, that has spurned the symbolic teaching of spiritual revelation, has thrust upon this world. Every religion and philosophy has uncompromisingly proclaimed that a tree is known by its fruit and that

an evil tree cannot produce good fruit; grapes do not grow on thorns or figs on thistles. There is no possibility that murderous war or the unthinkable tortures of vivisection laboratories can ever produce results that will truly benefit mankind. Infringement of the moral law has caused science to retrograde until it has become a curse instead of a blessing to the world—a cause of fear rather than one of hope. Appalled by the prospect of the retribution that threatens us we turn shudderingly aside. But only momentarily. For we find our thoughts returning to the viewpoint of St. Paul and exclaim with him:—

> While we look not at the things which are seen, but the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. (*II Cor.*, IV, 18)

We live in a world of occult, but deeply significant, phenomena and can only surmise the hidden realities and esoteric meanings that underlie their outer appearance. Once this is recognized, all things cognizable by our mental or physical faculties are regarded as symbolic of unknown and invisible states of existence, rather than as merely concrete actualities on the material plane. Moreover we discover that between these realities and our innermost selves there exist hitherto unsuspected relations and affinities, pregnant with promise of a progressive future in the Great Beyond, into whose mysteries we may now only thrust our groping antennæ of imagination.

The extraordinary extension, by modern research, of our knowledge of man's remote past and of ancient civilizations has demonstrated how, ages anterior to the dawn of science, man had been a poet, an artist and a symbologist. The symbolic imagery of the ancients came to the aid of the modern man. In a verse of the *Kathopanishad* man is directed to "recognize the body as a chariot and the soul for the master of the driving, the lower mind for the reins and the higher mind the charioteer who driveth." And it is reiterated: "The senses are the steeds of the soul, and the objects of their action are the paths in which they gallop."

Such a vivid parable needs no interpreter. Let us, however, avoid the error of restricting its application to the human species, and ever bear in mind that the "master of the driving" is the reincarnating psyche, evolving from the lowest conceivable life, growing greater from birth to birth, through form after form, from plane to plane of progress, proving more and more undeniably the essential unity of all existence.

The message that man may discover his real self in all beings and find all beings in himself is the predominating theme of the Upanishads: *Tat Twam Asi*. It is to aid in the explanation of truths, which to the superficial observer

appear paradoxical or even absurd conjectures, that sages in all times have employed parable and symbol, and, by thus presenting the subject from different angles of vision, have endeavoured to prove a spiritual unity to be ever present in the midst of the material diversity and discord that press so heavily on man's unawakened consciousness.

To convey the idea of a form by a picture of it was the very commencement of the art of writing, and for long the artist was one with the scribe, as may be seen from the mingled alphabetic and pictorial hieroglyphic inscriptions that adorn the temple walls and tombs of ancient Egypt.

The purpose of the hieroglyphs was declared by their writers to be threefold: to "speak, signify and hide." From this we should understand that they had a triple nature: First the apparent, ordinary function of communicating the spoken word silently, and even in the absence of the speaker, through the organ of sight. Secondly there was a fuller meaning that the scribe might convey through his knowledge of symbolic representations. Lastly, there was the esoteric meaning, the interpretation of which was known only to the initiated priests.

Expatiating on this theme, the initiate Plotinus, who taught in ancient Alexandria and Rome, wrote:—

> Egyptian sages did not use written signs (which are but imitations of voice and speech) in their temples, but they drew figures and revealed the thought contained by the form of the images, in a way that each image enclosed a portion of knowledge and wisdom. It is the crystallization of a Truth.

Though science has done much to destroy belief in the literal interpretation of large sections of Biblical "history," it should always be remembered that the Jews claim that almost every sentence of their scriptures contains an inner meaning, deeper than that apparent on its surface. This is confirmed by St. Paul, who, expounding the story of Abraham's two sons, "the one by a bondmaid, the other by a freewoman," continued:—

> Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. (*Gal.*, IV, 24–26).

"I conquer by yielding," claims an old adage. It is thus that symbolism can effectively meet the challenge of science. There is no antagonism in ultimate Truth. All is reconciled once all is known.

Science and symbolism are the two sides of one shield. Regarded thus, each constantly reveals obscure aspects of its inner and hidden import and we may follow in the footsteps of St. Athanasius, of whom it was said that he "looked through words into meanings." Indeed it

was noted by Cardinal Newman as being "one of his characteristic points" that he concentrated "his constant attention to the sense of the doctrine, or the *meaning* of writers in preference to the words used."

I once attended a course of lectures given by Dr. James Porter Mills, an American exponent of "Higher Thought": a teaching which might be loosely described as non-conformist Christian Science. What most interested me was his exposition of how the original and true significance of many words had become distorted or lost when symbolic, pictographic signs were replaced by alphabetical script or sound symbols. He cited the case of the word "sin," which, he said, had formerly been represented by the ideogram of an archer shooting at a mark, but missing it. The intention of the marksman was right, but his untrained hand and eye caused him to fail to achieve his purpose. If, in spite of this frustration, he persevered, and neither his strength nor his eyesight failed, his ultimate success could be predicted with confidence. Is it not written in the *Bhagavad-Gita*: "Even if thou wert the most sinful of all sinners, yet thou shalt cross over all sin on the raft of wisdom"? (IV, 36) The essential thing is that the aspirant should be "balanced in success and failure." "He who acteth, placing all actions in the Eternal, abandoning attachment, is unaffected by sin as a lotus leaf by the waters."

The earnest seeker who refuses to admit defeat will, sooner or later, discover in science and symbolism allies in his search for ultimate Truth. As he penetrates and thinks more deeply he will find revealed some hidden clue, concealed from the curious or casual investigator, that will lead him ever nearer to the solution of the problems that for so long have obscured his upward path. He will discover also that the seeming obscuration of the eternal Verities by horrific but fleeting episodes in time and space does not signify that the Ideal is unreal or impossible of attainment. "At last, far off, at last to all" the Beatific Vision will dawn, "And every winter change to Spring." Amen.

M. Oldfield Howey

NEW BOOKS AND OLD

Shakespeare's "Measure for Measure." By MARY LASCELLES. (University of London, The Athlone Press, London. x + 172 pp. 1953. 15*s*.); *The Shakespearean Moment: and its Place in the Poetry of the 17th Century.* By PATRICK CRUTTWELL. (Chatto and Windus, London. 262 pp. 1954. 18*s*.); *Poets and Mystics.* By E. I. WATKIN. (Sheed and Ward, Ltd., London and New York. ix + 318 pp. 1953. 21*s*.)

Midway through Shakespeare's tragicomedy *Measure for Measure* the poignant questions of life and honour that have been raised are dissolved for us, though not for the characters concerned, by the disclosure that the ruler-disguised-as-a-priest will countermand all catastrophes. The opposing parties are ultimately reconciled through mercy, and several distinguished modern critics have found in this artistic pattern a religious allegory. That view is "shocking" to Mary Lascelles, who would consider such a representation of divine providence as arbitrary to the point of becoming ludicrous. She does not so much disprove it, however, as imply its superfluity by demonstrating that a consistent and cogent exposition of the play may be given without taking it into account. The sufficiency of such an exposition is also implied in her reference to "a world rapidly becoming secular" and a Jacobean stage "which was (by force of tacit agreement as well as censorship) the most secular institution in that world."

Patrick Cruttwell, on the contrary, argues that drama, which began in religion, always at its best strives to return to it; he sees the deepening seriousness of the plays of Shakespeare's artistic maturity as an unconscious effort to bring religion back into an art which was secularized against its will. *King Lear* and *Macbeth*, for instance, are tragedies intensely religious in their own way, and Cruttwell wonders whether Shakespeare did not look with longing at the magnificent dramatic material which the Bible would have given him and which he could never use. For the secularization of Elizabethan drama the Puritan mind was mostly responsible, not only through distrust of the sensuous splendours of the arts but because the apocalyptic optimism of its beliefs could not co-exist with the tragic sense.

The Catholic philosopher, E. I. Watkin, widens this incompatibility between drama and religion to a mutual exclusion grounded in their respective natures. If we saw clearly the eternal value of human love or hate we could no longer share human emotions about them and we should therefore be excluded from the imaginative participation on which drama depends. But since the majority of mankind lives on this exalted plane only at rare moments, if at all, tragedy is both possible and valuable as a guide so far, but no farther:—

> ....the nobility of character displayed in tragedy, the worth of the human soul, its inner triumph in outer defeat, bring us to the threshold of religion. For the values thus manifest are dim hints of a Divine Value, more real and therefore more powerful than the forces which have apparently destroyed their human embodiment....Because tragedy at its greatest thus stands at the door of religion but cannot enter (or it would no longer be tragic) it is the achievement of cultures in which religious faith has been weakened but not widely destroyed.

There is, of course, much else in these three books besides the concepts that have been chosen for compliment or comment. Mary Lascelles' scrupulous and scholarly setting out of the issues and antecedents of one of the most controversial plays in the canon; Patrick Cruttwell's sense and sensibility about the sonnets, the final plays and the poetry of Donne; and E. I. Watkin's astringent criticism of Shakespeare's sometimes careless workmanship, and the lucid theory of inspiration that he applies to Shakespeare

and to other poets and mystics, are welcome contributions to Shakespearian studies and to the issues that underlie them.

ROY WALKER

Dictionary of Mysticism. Edited by FRANK GAYNOR. (Philosophical Library, Inc., New York. 208 pp. 1953. $5.00)

Short definitions of some 2200 terms are given in this book. These are taken chiefly from modern and popular books on the occult sciences, Eastern religions and yoga systems, and from the Kabalah and Rosicrucianism in their modern presentations. Very few terms are drawn from what may be called classical mysticism either of Christianity or Sufism. For terms associated with Theosophy, H. P. Blavatsky's profound *Theosophical Glossary* has been used for its definition of the aims of the present Theosophical Movement, but for many others, incorrect neo-theosophical definitions have been given, *e.g.*, "etheric body" and "astral body." While the book evidences care in the selection of definitions and many pass muster on account of their brevity, others are not very satisfactory and reflect the great confusion at present existing on topics of occultism.

J. M.

Containment or Liberation? By JAMES BURNHAM. (John Day, Co., New York: Popular Book Depot, Bombay. 256 pp. 1953. Rs. 10|-)

James Burnham may seem out of place in these pages. It is not so. He deals with a reality towards which most of us maintain a neurotic blindness; and a nearly universal neurosis is surely of concern.

Burnham faces the facts about Communism: that it now controls a third of the world and is pledged to win the rest; that its strategy and technique of conquest are probably adequate; and that its will to win is not slackening, for strong men do not abandon halfway a highly successful enterprise. True, it has weaknesses, but while we resolutely refuse to take advantage of them, these will not be fatal. He knows the results of its victory: the suppression of all existing cultures: an ant-hill world. He knows there is no compromise: the only question is, as Lenin said: Who will destroy whom? Despite current manœuvres, all this is probably true.

James Burnham also has the courage to draw what abstractly seems the obvious conclusion: that we in the free world must (here we all avert our eyes) destroy the Soviet system, as the only alternative to our own destruction. He considers that the project is feasible, and outlines a plan of campaign. It is wrong to say he wants war. He proposes the one way (except surrender) to avoid eventual war. He wants a political offensive, not half-hearted "political warfare." His plan may be defective in detail; he is not dogmatic. What is important is that his attitude is realistic.

Burnham is of course a voice in the wilderness. Thank heaven for that, or we could not return to our uneasy slumbers, and be sure not to wake up till it is too late.

P. SPRATT

The Living U.S. Constitution. By SAUL K. PADOVER. (A Mentor Book. The New American Library, New York. 176 pp. 1953. 35 cents)

That the American Constitution, framed by the Philadelphia Convention in 1787, is not a dead historical document but, as Professor Padover has well said, "still a living one, meeting the needs, as it always has done, of a great, growing, powerful, technologically advanced self-governing republic," is borne out by the marvellous flexibility and vitality it has displayed during the 160-odd years of its continuous operation.

In the context of present-day world events a study of the United States Constitution is of great value. It drives home the recognition that the federal system which that Constitution gave to the world is the only means by use of which prosperity and order can be brought to large communities. It sets up central and regional governments with their respective spheres of authority mapped out under the terms of a written Constitution. And if and when a world government comes to harassed humanity, there is little doubt that its builders will make use of the federal plan in its construction and will draw heavily upon the experience of the working of the United States Constitution, the oldest and the most influential of all federal Constitutions.

When disputes and jealousies were imperilling the ineffectual union of the then loosely confederated states, the wise men who participated in the work of the Philadelphia Convention evolved a Constitution setting up a strong central government to take charge of matters of national importance leaving the state governments in control of local affairs.

Saul K. Padover has given us a very readable account of the making of the Constitution. He sketches graphically the men who participated in the Constitutional convention, the problems which confronted them and the wise compromises which they necessarily made, and the economic and political philosophy which animated their work. He includes sketches of the delegates written by Major William Pierce, who represented Georgia at the convention. The Constitution has also been printed in full.

Professor Padover gives a condensation of 12 of the U.S. Supreme Court decisions bearing upon interpretations of the Constitution and "to show the complexity of some of the problems that arose in a century and a half under the rule of the Constitution," as well as some "subtle shifts in interpretation" which have taken place. These cases were selected for their variety. It is doubtful if a clear picture of the Supreme Court and its interpreting of the Constitution to the changing needs of the times can emerge from a study of this handful of cases. But even a cursory perusal of its great decisions as in *McCulloch vs. Maryland, Gibbons vs. Ogden* and *Duncan vs. Kahanamoku,* which are included in this section, shows the breadth of vision of its great Judges. It has been observed that: "The Constitution of the United States is not a printed finality but a dynamic process; its application to the actuality of government is not a mechanical exercise but a function of statecraft." It is this broad approach to the interpretation of the Constitution on the part of the Supreme Court Judges of the United States that is largely responsible for making the Constitution, fashioned over a century and a half ago, a living and dynamic instrument today.

M. RAMASWAMY

Nature and Man in Biblical Thought. By E. C. Rust. (Lutterworth Press, London. 303 pp. 1953. 31*s.* 6*d.*)

Prof. E. C. Rust of Crozer Theological Seminary, U.S.A., presents this study in the Lutterworth Library Series, which is an authoritative series of theological and religious studies by the leading scholars of the 20th century. This is a well thought out, scholarly book, well documented, written by a scholar for scholars. A thorough knowledge of Hebrew, Greek and Latin is necessary for a complete understanding of the book. But any one who is not well versed in these languages, who is very interested in the theological philosophy of religions in general and of the Bible in particular, could understand most of the contents by careful reading. For a theologian and a preacher, it is well constructed and there is enough material for a dozen or more sermons. One thing lacking in this admirable volume is a bibliography.

The author, after a brief discussion of the significance of Biblical thought, proceeds to a thorough examination of the doctrine of creation, nature and man in the Old Testament. He then examines minutely the teachings of Jesus Christ about the natural order, including a detailed discussion on the miracles performed by him. He deals in detail with the philosophical implications in the Biblical teaching for an understanding of the Natural Order and man's place in it. He discusses the authority for the revelations recorded in the Old and New Testaments and the validity of the categories it employs. The closing chapter passes beyond the field of Biblical thinking in an attempt to relate its categories and images to the present scientific picture.

While discussing the Old Testament, Professor Rust brings out the Jewish Rabbinical thought to show how Judaism developed apart from a proper fulfilment in Christ. The one or two passages which are quoted below will show to the reader the author's lucid style and his analytical method of dealing with the complicated subject:—

> Here, also, we have a twofold usage, the one more physiological in emphasis and the other psychical. We have passages of a post-exilic dating which use *ruach* as a description of the principle of life, usually in parallel with breath, *neshamah*. Thereby it comes to be identified with the *nephesh*. Thus in Job we have:
>
> But there is *ruach* in man,
> And the breath of the Almighty
> gives them understanding.
>
> In the second line of this verse, the thought is evidently linked with the divine inbreathing at creation, whereby God breathes into man's nostrils the breath of life and man becomes a living *nephesh*. In this very creation story we see the difference between the pre-exilic and later thought. In the J version there is no use of *ruach* to describe the breath of Yahweh which animated the body of Adam. It is called the breath of life, for the *ruach* was not envisaged at this period as a constituent of man's nature, but only as the divine energy. In the P version, on the other hand, the same breath of life can be described as the breath of the *ruach* of life, thereby disclosing the change in the usage of the word in a duration of four hundred years. We have a few instances in the pre-exilic period in which *ruach* might mean life-energy in general at the human level. We are told that the Queen of Sheba was bereft of her life-energy (*ruach*) at the sight of Solomon's wealth and wisdom, and also that, when Samson ate, his life-energy was restored. In such cases, however, there is no identification of *ruach* with breath.
>
> One final point remains to be considered—the Biblical conception of the Triune God and His relation to creation. We have already considered the Biblical emphasis on the self-sufficiency of the Creator, and pointed to the significance for this of the revelation in Christ and through the work of the Holy Spirit. We have also pointed out that the New Testament gives no clear-cut formulation of the later doctrine of the Holy Trinity. We have indicated that a careful scrutiny of all the Biblical material and of the experience which it records points to the Trinitarian position and affirms the New Testament use of the triune blessing as a true description of the Godhead. Hence the later development and formal presentation of the doctrine are grounded and implied in the New Testament revelation.

K. Appasamy

A Hindu's Portrait of Jesus Christ: A Gospel of God's Gift to His Sonship. By BHAI MANILAL C. PAREKH. (Sri Bhagavat Dharma Mission, Harmony House, Rajkot, India. 594 pp. 1953. Cloth Rs. 10/–, paper Rs. 8/–)

Starting with Ram Mohan Roy, India has had the services of great and spiritual men who were profoundly attracted by Jesus, while yet remaining within the Hindu fold. Keshub Chander Sen, Mazumdar, Ramakrishna, Vivekananda have all spoken of Christ and what he meant to them. Swami Akhilananda, in *The Hindu View of Christ*, comes very near to orthodox Christianity. But none of the Indian *bhaktas* undertook the study of the Gospels in the light of modern criticism to draw a picture of Christ. That need has been filled now by Bhai Manilal C. Parekh. He has expounded systematically a life of Christ making use of some critical material available to scholars.

Usually Indian books on the life of Christ are devotional and based on the Gospel stories. They do not give the geographical, social and political background necessary to evaluate historical events in the life of Christ. Where the critical apparatus is used, it is for special technical purposes. Mr. Parekh has read widely on Jesus and has used the results of modern research for constructive purposes. Jesus detached from the historic setting loses the concrete, corporeal reality of a living personality and becomes the mystical Christ. The author takes great pains to present a faithful, accurate, full picture of Jesus from the Gospel stories.

In his conclusions, Shri Parekh weighs the testimony of the different Gospel writers carefully and tries to harmonize them. Inclined to be critical about miracles, he points out that it would be difficult to judge which of them deviates from nature as science discovers more and more of natural Law.

I would not hesitate to put this book in the hands of the Hindu who desires to get a picture of the historic Jesus and would recommend it to Indian Christians, who want to see Jesus in a background of history and concrete surroundings. The "portrait" may be missed though the history seen in full measure. Psychologically the book would have been more revealing if the personal element had not been so rigidly excluded. In these days of attempts at religious understanding and desire to understand, Shri Parekh's life of Jesus meets a real need and contributes to the mutual understanding of faiths.

P. CHENCHIAH

Introduction to the Qur'ān. By RICHARD BELL. (Edinburgh University Publications: Language and Literature, No. 6. Edinburgh University Press. x + 190 pp. 1953. 18s.)

The late Dr. Bell's translation of the Qur'ān (2 vols., Edinburgh, 1937–39) has long been recognized as among the most important contributions in modern times to the critical study of the Holy Book of Islam. His rearrangement of the text was very thorough, and since it was unaccompanied at the time of publication by the Introduction and Notes, which he had prepared to explain and justify his methods, the translation as it stood was often perplexing. It is therefore most welcome that we should now have his Introduction, which will be an indispensable aid to all future workers in this field of studies. The final product of ripe and judicious scholarship, it is a worthy memorial to a life devoted to the highest traditions of learning, and reflects glory on the Edinburgh school of Islamic studies which Dr. Bell did so much to create.

A. J. ARBERRY

New World Writing. 4th Mentor Selection. (The American Library of World Literature, Inc., New York. 316 pp. 1953. 50 cents.)

The 4th Mentor Selection has the same bright—almost luridly bright—look of its three predecessors. "New World Writing," of course, if America, Europe and Japan constitute the world. Poetry, fiction, drama and criticism are duly represented here, as indicated on the cover; but fiction is the dominant partner, as is only to be expected. One or two of the items, however, are unsavoury in the extreme. "A Change of Air," for example, is a tale of naked horror and revolting bestiality: and it is a prize story too! On the other hand, a short story like James T. Farrell's "On a Train to Rome" is warmly human, sensitively revealing the heartache at the core of everyday life.

Eric Bercovici's playlet "The Heart of Age" is the work of a writer still under twenty-one, but it grips, and touches the heart-strings with an uncanny sureness. Who is happy—altogether happy—happy all the time? The "greatest Common Multiple" of humanity is the Man of Sorrows, not the Laughing Man or the Strong Man: "inside of everybody, there's a kid screaming. There sure is."

Of the critical essays, Aileen Pippett's "The Birth of Bloomsbury" deserves particular mention. It seeks to reconstruct a vanished age, a transformed scene and certain moving spirits who together made Bloomsbury a symbol, a sanctuary and a battle-cry 30 or 40 years ago. Libra's "Ladders to Heaven" and Vernon Young's "The Witness Point: Definitions of Film Art" also deserve honourable mention. The two Poetry Sections give the reader a reasonably fair conspectus of modern American and modern Irish poetry. There is, finally, a selection of 13 drawings, with an Introduction by Selden Rodman. It would appear that New York is fast becoming the focus of the New Art, taking the place of Paris. The New Art is certainly "new"; and what is even more to the point, it is Art—not crudity and violence masquerading as Art.

K. R. Srinivasa Iyengar

Astrology and Alchemy: Two Fossil Sciences. By Mark Graubard. (Philosophical Library, Inc., New York. 382 pp. 1953. $5.00)

Although explained in an evolutionary sense the use of the word "fossil" in the sub-title is injudicious. Alchemy has already received its vindication at the hands of many writers, *e.g.*, in chemistry by Dr. E. J. Holmyard, in psychology by Dr. C. G. Jung. The day for the recognition of astrology has yet to come, but while its modern exponents in East and West alike continue to misuse this ancient science for personal gain, its rehabilitation as a science relating to the evolutionary journey of the soul will take more time. It has already been appreciated that the true alchemy was the transmutation of the base metal of man's lower nature into the pure gold of the higher and that the elixir of life that bestowed immortality was not for the perpetuation of the gross physical body. And science in this atomic age sees nothing impossible in the transmutation of one metal into another.

The present volume is, however, a useful compilation from authoritative sources of some aspects of these ancient sciences of astrology and alchemy, relating them to the cultural background of their writers. The author goes no further back than Chaldea and Babylonia for the beginnings of astrology. The priority of Indian and Egyptian astrology is ignored, in fact denied. The author is, however, not concerned with ancient astrology but only with its development by the mathematicians into the modern science of astronomy and from that point of view the book gives a satisfactory account.

J. M.

Studies in Intellectual History. By GEORGE BOAS AND OTHERS. (Johns Hopkins University, U.S.A. 225 pp. 1953. $3.75)

This volume consists of nine essays, two of which are devoted to Professor Lovejoy, an American philosopher, and to the History of Ideas Club which he founded at Johns Hopkins University in 1923. *The Journal of Ideas* (1939) was the outcome of the discussions in the Club.

Professor Boas considers the nature of ideas and their influence in spheres of life beyond their subjects. He takes the paintings of Herbert Bayer, who strove to represent objects according to the idea of relativity, as an example, among others. Another contributor, Mr. Cherniss, traces the interest in history displayed by the ancient Greek thinkers. Mr. Edelstein discusses interestingly the threat of Zeus (in Homer) that he would bind the gods with a golden chain in the lower and upper worlds. This phrase—the golden chain—stood in later Neo-Platonism for the doctrine of the emanation of the universe from the One. It is paralleled also in the Indian idea of the universes being threaded on a chain like a necklace of pearls. Mr. Spitzer writes on language as the basis of science, philosophy and poetry. He studies the transformation of the meanings of words and the way in which the genius of a language and human nature in general mould its grammar and associations. Other essays study the changing meaning of infection in so-called medical science, Mendel's law of organic inheritance and Samuel Miller's work in 1804 on his ideas of progress and perfectibility.

The studies deal with special historical topics and do not attempt any generalizations like those of Spengler, admired by the Nazis, in his *Decline of the West.* There is a sense of mission evident in the writings in this volume: that the ideas of Western civilization need to be studied and its spirit of freedom defended in the face of totalitarianisms of all kinds.

M. A. VENKATA RAO

An Introduction to the Science of Tradition: Al-madkhal ilā ma'rifat al-iklīl. By AL-HAKIM ABU 'ABDALLAH MUHAMMAD B. 'ABDALLAH AL-NAISABURI. Edited with Introduction, Translation, and Notes, by JAMES ROBSON. (Oriental Translation Fund: New Series, Vol. XXXIX. Royal Asiatic Society: Luzac and Co., Ltd., London. 54+48 pp. Arabic Transcript. 1953. 35*s.*)

Al-Hākim al-naisābūrī was born in 321/933, and died in 404/914; he thus belonged to a generation of scholars to whom the great canonical collections of Traditions represented the foundation of their studies, but who were still well qualified to conduct independent research. He enjoyed the reputation of being the greatest authority on his subject in all Eastern Islam. In *Al-madkhal,* which is a comparatively short work, he wrote a general introduction to the Science of Tradition, classifying the transmitters according to their degree of reliability. Professor Robson, who has done much valuable work in this field, has now edited this rare and important text, and provided a clear and well-annotated translation. Because of the high cost of printing in Arabic, the text has been photographed from a transcript, which is clear and readable if a little inelegant. This book is a welcome contribution to studies which have in recent years attracted increasing interest.

A. J. ARBERRY

Atoms, Men and God. By PAUL E. SABINE. (The Philosophical Library, Inc., New York. 226 pp. 1953. $3.75)

Is it possible to reconcile the fundamental concepts—and the attitudes to life implied by them—of physics, psychology and religion? The question is so formidable that many a modern thinker would shrink from facing it. But Paul E. Sabine, taking courage, launches forth on the great adventure of synthesizing ideas which hitherto, for the most part, have been kept rigidly apart.

In the first six chapters the author attempts a searching analysis of the foundational principles of classical physics and contemporary physics, with a view to throw a bridge across the wide gulf that separates science and religion. And he succeeds (at least he believes that he does) in his attempt. This success has been made possible by the revolutionary changes in the new physics wherein

> the world of physical phenomena has been reduced to one of mathematical relationships... —this new world is essentially a mental image— ....It is a creation in a very real sense of the human mind. (p. 9)

From these premises the author concludes that: "Science today is revealing the image in the mind of God, of a world of spiritual reality."

Having thus reconciled science with religion, the author turns his attention to psychology and he finds, in his analyses of Behaviourism and psychoanalysis, support for "a conception of human personality that unites . . . the material world . . . with a world of spiritual values." (p. 187)

The concluding chapter is devoted to a synthesis of the fundamental concepts of modern science and psychology with the intellectual content of a Protestant Christian faith.

A very laudable and grand attempt at synthesizing, indeed! But the reviewer is left with a sense of mental discomfort after reading the book. Is it possible to synthesize materialistic science, speculative psychology and mystical experience at the cognitive level? Is not a deeper insight needed? The author is aware of the problems, and he does allow faith to creep in. But he must go deeper. And this deeper level is indicated in his own reflections on Eastern Mysticism (pp. 146-149). It is his subtle intolerance of the Vedantic attitude to life that is the outstanding weakness of his book. Even so *Atoms, Men and God* is a stimulating book, and in these days of excessive academic specialization and compartmentalization, it should be read by students of science as well as of the humanities.

P. S. NAIDU

The Teaching of Philosophy: An International Enquiry of Unesco. (Unesco, Paris. 230 pp. 1953. 9*s.* 6*d.*, 450 *fr.*, $1.75)

Unesco's programme for 1952 included "an enquiry into the place of the teaching of philosophy in . . . educational systems . . . and its influence upon the moulding of the citizen." Eminent philosophers of Cuba, Egypt, France, Germany, Italy, the United Kingdom and the U.S.A., contributed to this volume, also Professor N. A. Nikam, University of Mysore, who represented India.

In the summing up of the Conclusion of the Enquiry five reasons are given as to why "philosophy, above all subjects should be taught to the greatest possible number, especially . . . when . . . various forms of propaganda particularly menace freedom." To outline them: (1) It supplies a basis for synthesizing "knowledge as a whole"; (2) It causes a student to reflect, to judge and to "think for himself"; (3) It clarifies and refines "appreciation of humanistic values and establishes their universality"; (4) It promotes "respect for others' freedom," tolerance and a "deeper understanding among men"; (5) "It helps the individual to form ideas on all problems" and to assume "his proper place in society."

E.P.T.

THE INDIAN INSTITUTE OF CULTURE

[On December 12th 1953, under the chairmanship of Shri M. P. L. Sastry, the following interesting paper was presented to the Institute by **Dr. B. Ch. Chhabra, M.A., M.C.L.,** Deputy Director-General of Archæology.—Ed.]

THE ELEPHANT IN INDIAN ART AND LITERATURE

The subject of this essay is more of popular appeal than of scholarly interest. And to begin with, think of a three-pie stamp, the present Indian postal stamp of the lowest denomination. We see on it a young elephant disporting itself in a lake, tossing lilies and lotuses, and munching stems and stalks. A lonely creature, but obviously happy, content and care free. Its appearance on a postal stamp of the lowest denomination is, I believe, an indication of its high renown and wide popularity. Prof. Franklin Edgerton calls it "the greatest and most interesting of Indian animals."

The elephant can be regarded as the emblem of India *par excellence*. It stands for sterling qualities such as sagacity, strength, courage, fortitude, forbearance, gentleness, urbanity, love and affection. All through the ages, the elephant has served India as an ambassador, winning her friends in distant lands. And it continues to do the same service today. For, does not our Prime Minister, every now and then, send a Jumbo outside of India so that foreign children may enjoy a ride and think of India with feelings of good-will and kindliness?

The elephant has lived in our midst from time immemorial. Some think it may have roamed about in our land thousands of years before man made his first appearance on this planet. And for its fine qualities our forefathers raised it to godhood, and it still enjoys our adoration under the significant appellations: *Gaṇeśa, Gaṇapati, Vināyaka, Gajānana* and so forth. It is the Elephant-headed God of Good Luck. Every pious Hindu pays homage to it and invokes its blessing before starting his day's work or a new venture, so much so that the idiomatic expression in Hindi for "starting a work" or "making a start" is *śri-Gaṇeś-karamā,* which literally means "to do the holy Gaṇeśa."

The Natural History Section of the British Museum, London, has preserved a magnificent fossil of a pair of enormous tusks complete with the skull. A cast of this wonderful fossil may be seen in the State Museum at Baroda. The original was found at the foot of the Himālayas in the vicinity of Kalka, on the way to Simla, the range of hills there being known as Śivālak Hills. The animal to which the petrified tusks belonged had been originally significantly designated by scientists as *Elephas Ganesa.* Science has since then advanced considerably and modern research has recognized several families of the beast that looks like an elephant, the trunk being a common feature of every one of them. In the later classification, our species is called *Stegodon Ganesa.*

Science has also shown due honour to the immortal, deified, Gaṇeśa of the Hindus. Think of the deeper significance: He is Gaṇapati, son of Paśupati the Lord of Mt. Kailāsa in the heart of the Himālayas—Paśupati is the husband of Pārvati, daughter of the Himālayas, and so on. From this view-point the discovery of the petrified tusks of *Stegodon Ganesa* in the Śivālak Hills, called the curly locks of Śiva (Śivālakas), takes on another significance.

How did the *Stegodon Ganesa* look with its enormous tusks? How differently did it look from the elephant of our acquaintance? The scientists have an answer to this. They have reconstructed the *Stegodon Ganesa* to show how it must have looked when alive.

We need not further enlarge upon the geological and zoological aspects of our elephant. We are not so much concerned with it as an animal as with its descriptions in ancient literature and its representation in art. Yet, I beg to draw attention to something which is a burning topic of the day, namely the Preservation of Wild Life. This subject has lately assumed a national importance, so much so that under the Ministry of Food and Agriculture, the Government of India has established an Indian Board for Wild Life. This Board in its turn is setting up State Wild Life Boards in the different States of India, whose function it will be to establish National Parks, Zoological Parks, Zoological Gardens and Wild Life Sanctuaries. This, it may be pointed out, is reviving old practices, only that the modern establishments would be on a much grander scale. Reference may here be made to the Chalukya king, Somesvara or Somadeva, whose encyclopædic work, *Mānasollāsa*, wherein the importance and necessity of preserving wild life from the point of view of both state revenue and general amusement is stressed again and again. Let me quote in translation a few instances:—

> He (*i.e.* the king) should preserve the wood, near the town, which abounds in herds of deer and other animals, but is void of ferocious beasts, for his own amusement.

> The forest which breeds cheetahs and the one which abounds in elephants are most excellent (assets). The king should have them protected through forest-dwelling people (within his own dominions).

There are also elaborate injunctions concerning the protection of hunting grounds for the king. Mentioning a number of wild creatures by name, the text continues:—

> A forest like this, full of birds of various types and many wild beasts, those mentioned above and others, is worthy of enjoyment being free of danger and being one providing recreation. Such a forest is excellent for the king to chase in. It should be well guarded by the trusted forest-guards of the king. Such a game sanctuary should be well marked out — it should be one *yojana* in width, the public should be prohibited from entering it, nobody should be allowed to cut a tree or kill a beast in it, and its boundary line should be marked by cutting the trees on the border all round.

Those engaged in the task of preserving wild life and laying out national parks will find these texts not only of immense interest, but also highly instructive. A thorough examination of them is clearly indicated.

The Indian Board for Wild Life was inaugurated in 1952 under the enlightened presidentship of the Maharaja of Mysore, whose love for elephants is deep and whose territory abounds in excellent tuskers. In 1952 I had the privilege of seeing some films shown for the Maharaja in one of his palaces at Mysore, films which had been taken by the Maharaja himself. These showed herds of elephants roaming at will in their natural surroundings, caught by the camera at close range. It was a treat, the memory of which I shall ever cherish.

Reverting to our subject proper we have seen how our forefathers, thousands of years ago, recognized the sterling qualities of the elephant and enthroned it as an object of worship. The Hindu mythology has numerous interpretations of the birth and history of the most popular of its gods, the Elephant-faced God of good luck, but these do not concern us vitally. It is well known that every village in India has some images of this god, with his characteristic elephant-head, belonging to all periods of plastic art in India. And there are festivals when effigies of this god are made in clay in great numbers, painted in gaudy colours, and sold in the bazars.

The history of Indian art starts from the period of what we now call the

Harappa culture (till recently called the Mohenjo Daro or the Indus or Sind Valley civilization), which dates from the third millennium B.C. Among the hundreds of stone seals and amulets there are some that have the figure of an elephant engraved upon them. Those with the figure of a bull on them are by far the most numerous, but those engraved with an elephant come next in number; the rest showing figures of several other animals, including the tiger. These animals were regarded as objects of worship, gods or demi-gods, by the people to whom the seals and amulets belonged. Commenting on them, Sir John Marshall says with reference to the elephant:—

> In Aryan India, however, the elephant appears as Airāvata, the vehicle of Indra, but it is as Gaṇeśa or Gaṇapati — the God of Wisdom and Enterprise and the Embodiment of Good Luck — that he is most widely worshipped.

It may, however, be observed that the representations on the seals show the animal only in natural form, and not as Gaṇeśa or Airāvata. The trappings and rugs on most of these figures indicate that in India man had already, at that early period, domesticated the elephant. It may be added that among the antiquities of the Harappa culture are not only ivory objects but also a part of the skeleton of an Indian elephant and a large fragment of a tusk. They include also "a well-executed copper statuette of an elephant . . . cast in the round." A copper tablet discovered at Mohenjo Daro has on it an outline of a composite animal, half bull and half elephant. Chanhu Daro, another of the Harappan sites, has yielded a terra-cotta toy elephant. All these bits of evidence go to show that the people in that early period were familiar with the elephant and had it for their use.

Scholars have not yet agreed as to the age of the Vedas and their relation to Harappa culture; though references in the *Rigveda* such as the mention of Hariyūpīyā, possibly to be identified with the ancient city now represented by Harappa, may make them more or less contemporaneous with the Harappa culture. In any case, the authors of the Vedas knew the elephant and saw in the rain clouds the flying elephant, Airāvata, the vehicle of Indra, the God of Rain and the Sky. This may have been symbolical, but in the Hindu mythology and iconography, Airāvata actually assumes the form of an elephant. There are also some illustrations of Indra riding his elephant *vahana* (vehicle). It is again significant that the term used for elephant in the Vedas is *hastimṛaga* which literally means a beast with a limb functioning as a hand. Possibly they were coining a name for the elephant. Later on the adjective *hasti* became the substantive, denoting "elephant." Another similar term is *hastināga*, where *nāga* denotes "serpent," relating to the original name for *Hastināpura* or *Hastināgapura* as found in certain Buddhist texts. Clouds, serpents and elephants are so confused in early Hindu literature that they are often denoted by identical terms.

After the Harappan period there is a gap in history of over a thousand years. But people must have been busy during this time perfecting the technique of capturing and taming wild elephants. Glimpses indicating this are found in the two epics, the *Rāmāyana* and the *Mahābhārata*. In the description of the city of Ayodhyā, names of certain types of elephants are mentioned which shows that a regular *śāstra* (text), later known as *Gaja Sāstra*, was evolved and studied. We find the same terms, *bhadra*, *mandra* and *mṛiga*, denoting different basic types of elephants, mentioned in later treatises on elephant lore, some of which have survived and are known to the scholarly world.

As to the representations of the elephant in art from the period between the Harappan and the so-called historic period in India, beginning with the invasion of Alexander the Great, we have some punch-marked coins and

seals with an effigy of the elephant on them. A remarkable silver medal, now in the British Museum is said to belong to the time of Alexander the Great. On one side of it is represented the Indian king, Puru (Porus of the Greek historian), riding on his stately elephant and piercing with a back story "The Animals"; a very readable chasing him. According to the Greek historians, Porus was defeated and captured by Alexander. Later on Alexander met with reverses and could not proceed. After his return to his homeland, one of his generals, Seleucus Nicotar, who was ruling over the region round Takshaśilā, modern Taxila, came into conflict with Chandragupta the Maurya ruler. Their conflict ended in a matrimonial alliance, and Seleucus Nicotar returned to his homeland with a present of some war elephants from Chandragupta. It is an established fact that Indians were the first to employ the elephant in war and it is from them that the Persians learnt this science and passed it on to the Greeks. The Indian army consisted of four divisions: elephants, chariots, cavalry and infantry. On this account, the army was called the *chaturanginī sena*, "an army consisting of four divisions." The heavy artillery of more modern warfare replaced the elephant of olden days. We know of quite a few Sanskrit works on elephant lore ; and it is apparent from them that the main purpose in capturing and training elephants was to use them in warfare. The elephant was also a symbol of royalty and was used on festive occasions with much pomp and show. Its use in temple processions is, perhaps, of a comparatively later origin.

The following are some of the most important works on elephant lore: *Hastyāyurveda* of Pālakāpya, *Mātangalīlā* of Nīlakāṇṭha, *Gajaparikshā, Gajachikitsā,* and others. Somadeva's *Mānasollāsa* has also long chapters on the elephant. We need not go into details as to the contents of these works; it may, however, be pointed out that they contain hundreds of terms and expressions that are peculiar to elephant lore and are not listed in the existing *kośas*. Knowledge of these terms is necessary for the understanding of certain passages in the works of even such well-known authors as Kalidasa, who obviously had an intimate knowledge of the then existing elephant lore. These terms and expressions have, it is said, survived in distorted forms in the language of the *mahouts*, elephant drivers, who have preserved the ancient lore. There was a time when these *mahouts* or *mahāmātras*, as they are known in Sanskrit, were held in high esteem at the royal courts in India. One copper charter of about the 6th century from Madhya Pradesh shows that a group of such *mahāmātras* acted as a council of administration on behalf of a ruling chief.

But works on elephant lore or stray references to it are not so interesting as the mythological legends that were gathering round the elephant during each successive period. The three main religions of India: Brahmanism, Buddhism and Jainism, all made extensive use of representations of elephants. The monuments erected by Asoka and those built after him show the impetus that the depiction of the elephant in art received in an ever increasing measure. The Brahmanical myths, involving elephants, like "Gajendramoksha" and "Gajasuravadha," found artistic expression in the Gupta and post-Gupta period. The later royal patrons of art in the south and in the east also made worthy additions to India's rich sculptural heritage by often depicting the elephant.

In closing, a few examples of this from several periods may be indicated: A half-finished rock-hewn elephant is found on the rock adjacent to one with an inscription of Asoka engraved on it at Dhauli near Bhubaneshwar in Orissa. Also near the Asokan rock inscriptions at Kalsi, in the Dehra Dun District of Uttar Pradesh, is an outline of a stately elephant. An elephant occurs on the abacus of the Sarnath

Lion Pillar, adopted by our Government as the State emblem. The other three animals that complete the round are the horse, the bull and the lion. The elephant represents the birth, the horse the renunciation, the bull the *dharma* (law) and the lion the family, of the Buddha. The Buddha is called the Lion of the Sakyas: Sakyasimha.

There is also the symbolic representation of the nativity of the Buddha: the white elephant entering the womb of Mayadevi, the Buddha's mother, in her dream. This is of the Sunga period.

A herd of elephants doing homage to the Bodhi tree is seen at Sanchi, probably of the first century. There is another charming herd of elephants, doing homage to the *stupa* at Ramagrama, Sanchi. And many more decorative elephant motifs appear at Sanchi, Sarnath, Deogarh, Mahabalipuram, Ellore, Mysore, Jaipur, Delhi and other places in India too numerous to mention.

B. Ch. Chhabra

LITERATURE AND IDEOLOGIES

It is heartening to notice that *The London Magazine*, which has not appeared since 1829, has resumed publication sponsored by the Chairman and Directors of the Daily Mirror Newspapers. We hope that this "monthly review of literature" will have a highly distinguished career as in the last century when it published some of the best by Leigh Hunt, Lamb, Hazlitt, Keats and De Quincey.

The magazine, as its editor, John Lehmann, emphasizes in the Foreword, aims to be "a platform" on which writers can "show their skills" and "gain the assurance to become truly themselves." It aims to keep alive and athletic the creative spirit which faces insidious forces. The editor further points out that:—

> No "ideologies" are likely to help writers today to write. It is the obstinate will to create, whatever form it takes, that must be fanned and fed, like a fire when the rain has been coming down the chimney all night.

Contributions, both creative and critical, are invited from England and elsewhere where a faith in literature prevails. All writing except that which puts propaganda before art is acceptable.

T. S. Eliot, who was the editor for 14 years of the now extinct *Criterion*, in a short but to the point message mentions the important functions of a literary magazine:—

> The first function of a literary magazine surely, is to introduce the work of new or little known writers of talent. The second is to provide critical valuation of the work of living authors, both famous and unknown.

But it is the third function which mostly draws our attention. The literary magazine should be "in the best sense *international*." It should not only cater to and command the respect of an international reading public but should be aware of what is happening in other countries and in other languages and keep its readers informed of this. On the other side, it is the duty of all those interested in literature to read and subscribe to literary magazines for otherwise the vitality of the world of contemporary arts is greatly reduced. Such an act not only gives financial support but is "a declaration of moral support."

The first number of *The London Magazine* contains interesting articles and poems—two tributes to the memory of Dylan Thomas, a poem by Louis MacNeice and a letter from James Michie; a chapter from a new novel by Elizabeth Bowen; a translation (from the French) of Pierre Gascar's short story "The Animals"; a very readable "Letter from New York" by Harvey Breit; and reviews of recent books.

Mumtaz Motiwalla

ENDS AND SAYINGS

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

Shri K. T. Bhashyam, Chairman of the Mysore Legislative Council, paid a high tribute to the memory of Shrimati Sarojini Naidu at the Special Meeting at the Indian Institute of Culture, Basavangudi, Bangalore, on March 2nd, the fifth anniversary of her death. He saw her as a milestone in the development of the Indian woman from the mediæval ideal of domesticity to the public esteem and activity which were hers in modern India.

The promise of her early poems with their cadence and harmony, lilt and music, had been unfulfilled. She had deserted poetry to fling herself into the vortex of politics in response to the country's call. The loss to poetry had been the gain of the politics of India; she had galvanized the country from Cape Comorin to Nepal. As President of the Congress she had swept through the country like a tornado, carrying the message of the freedom of the Motherland. With her learning, grace and modesty she had combined reckless daring in the country's cause. "Imagine an aristocratic lady held in esteem by millions squatting in a public road and saying: 'If you dare, drive the car over me!' "

Born an aristocrat, she had had to deal with the masses; an autocrat at heart she had had to adjust herself to democracy; an artist to the core she had had to fight against intolerance everywhere. As a statesman she had been tactful and wise, helpful and constructive. She had worked for Hindu-Muslim unity and had almost achieved it.

She had been a very affectionate mother and she had remained essentially the poet, whether in the drawing-room, with her brilliance as a conversationalist and her scintillating wit, or haranguing the crowd from a political platform. She was an example for all, and especially the women of India, to follow.

News comes from the United States on the staggering proportions of the country's mental health problem. The Council of State Governments called the Governors of all 48 states into an unprecedented conference in Detroit early in February to examine the biggest item of all state budgets: mental institutions. Mental patients—700,000 of them—fill half the nation's hospital beds, not to speak of many more who are not hospitalized; and American people are staggering under a tax burden of more than $1,000,000,000 a year to care for the increasing number of mental cases.

These figures, forbidding as they are, fail to convey the human suffering and tragic destruction of home life caused by mental illness. G. Mennen Williams, Governor of Michigan, stated that what is most pathetic is that "one in every twelve babies born this year will sometime in the future undergo a mental illness severe enough to require hospitalization."

All this naturally makes us inquire into the cause of mental disease. Psychologists, psychiatrists and investigators into mental ailments devote themselves mainly to the study and consideration of *effects*. In tackling this problem Western materialistic scientific knowledge is not enough. If sincere and conscientious workers would but study and treat their patients with the further understanding that a knowledge of ancient Oriental psychology would

bring them, much help could be given and much suffering avoided. This Eastern psychology teaches that man is none of his instruments, nor all of them put together, but the Consciousness operating through those instruments. Man, the Ego, is never "insane." He may have defective instruments, or faulty connections with one or more of them and then we call him deranged or mentally diseased.

Increase in mental illness is a problem facing not only America but all countries to some extent. It is closely related to the unbalanced materialism of our civilization. So great is our ignorance and conceit that we imagine that in this 20th century the human race has reached a pinnacle of progress undreamed of in the past; and we overlook the fact that the whole direction and intent of modern life, as it is lived today, is toward destruction. The main characteristic of our civilization is selfishness; and mental disease is generally signalized by an undue concentration upon oneself. Its cure lies in dwelling upon and practising the opposite.

A divergence from the policy of one-sided education followed by most universities is being attempted by the University of Rochester, which is planning "a sweeping reorganization of its undergraduate educational programme in the College of Arts and Science under a Committee on Student Welfare," reports the *New York Herald Tribune* of February 14th. "The programme is believed to be an unprecedented integration of academic departments with every phase of student life." Dr. Cornelius W. de Kiewiet, the University's president, said that the Rochester plan represents a unique and comprehensive effort "to adjust the whole student to the whole environment," and is designed to develop the students' full intellectual, spiritual and social capacities.

It is a hopeful sign that at least one university recognizes that the true academic function is to make education a total process. No doubt some other universities have felt the same way, but the Rochester plan is said to be unique in that for the first time it brings into co-ordination and balance under one administration head and organization all important aspects of undergraduate life. The programme will go into effect in the academic year beginning this September.

Students of Aryan Wisdom who recognize the basic need for reforming the present-day educational system must wish the University of Rochester well. Our hope is that the promoters of this new programme will take into consideration the principles and teachings of the great sages. Their philosophy teaches that each individual is a self-conscious intelligence and works through faculties, some partly evolved and others latent. The primary need is soul education. Plato, among others, as is evinced by his *Republic*, pointed out that education is the lifetime's work of completing the incarnation of the soul into its instruments of body, mind and emotions. The human soul is self-luminous. Its light needs for expression vehicles capable of responding to that light. This is a life-long process and the college should train its scholars to continue their education all through life by overcoming the darkness which surrounds them.
