THE ARYAN PATH

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

—The Voice of the Silence

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"THUS HAVE I HEARD"—

We frequently come across in Buddhistic texts the opening affirmation "Thus Have I Heard." And yet the Master Gotama in more than one place deprecates blind acceptance of any teaching by anyone, including his devoted Bhikkhus. Thus, to give but one example: Journeying in Kosala, at Kesaputta, a suburb of the Kalama Nobles, He was asked by the Kalamas and very unequivocally the Master said :—

Now, O Kalamas, do not ye go by hearsay, nor by what is handed down by others, nor by what people say, nor by what is stated on the authority of your traditional teachings. Do not go by reasoning, nor by inferring, nor by argument as to method, nor from reflection on and approval of an opinion, nor out of respect, thinking a recluse must be deferred to. But, Kalamas, when you know of yourselves: "These teachings are not good: they are blameworthy: they are condemned by the wise: these teachings, when followed out and put in practice, conduce to loss and suffering"—then reject them.

Every true teacher and sage has advocated strong search, fearless inquiry and condemned blind belief. And yet uniformly we come across the instruction, in one form or another, that he who desires to learn must listen. This patient and attentive hearing precedes practice. In the Pythagorean School, Akoustikoi or Hearers were allowed after a period to become Asketai, Practitioners; this is but an echo of the Indian Shravakas and Shramanas.

In the *Bhagavad-Gita* Arjuna is the ideal Shravaka or Listener. The Master Krishna in the Discourse on Wisdom, the Supreme Secret, once known, which had been lost, advises His Devotee and Friend to seek this Secret Wisdom by service, by strong search and questions, and by humility which implies the correct way of listening; and then Arjuna is promised that the Wise Seers of the Essence of things or *Tattvas* will "communicate" the Supreme Knowledge to him (*Gita*, IV. 34). Previously, in the second lecture,

Krishna hints to Arjuna that the Esoteric Philosophy He is endeavouring to teach is higher and nobler than that which is to be found in the *Vedas* (II. 45) and again in the Fifteenth Discourse the *Vedas* are compared to leaves on the magnificent Tree of Wisdom (XV. 1) —leaves which fall and flutter away, while new and fresh ones come to birth. Once again Krishna warns Arjuna and suggests a right attitude in listening; he has learnt lessons, he is about to hear new teachings (II. 52). Proceeding with His instruction Krishna comes to the end of His preaching and says: "Thus have I made known unto thee this knowledge which is a mystery more secret than secrecy itself; ponder it fully in thy mind; act as seemeth best unto thee" (XVIII. 63). Thus Arjuna is called upon to make his own decision before accepting the instructions and acting them out. The Disciple's answer is also unequivocal: "My delusion is destroyed, I am collected once more; I am free from doubt, firm, and will act according to thy bidding" (XVIII. 73). This is not blind following. The mind and heart of Arjuna assent because they have assimilated the teachings of the eighteen lectures. Arjuna's duty as a Shravaka is accomplished. He is ready for fighting his own lower animal nature and is sure that he will triumph.

During this month Hindus will celebrate the Natal Day of Krishna —the orthodox in their own ritualistic way, the mystics in theirs—contemplation on the Light of all lights which Krishna is and which burns at the core of the Heart. There are many in the Occident who are students of the philosophy of the *Gita* and there are a few who are the intelligent Devotees who sense the value of the teachings of One who opened the Kali Yuga, 5000 years ago. But perhaps this year a few may like to contemplate on the perfect Shravaka, the patient, humble and resolute Listener, Arjuna, in his attitude to catch the Wisdom of Krishna amidst the din of the battlefield. The blowing of the conches, the loud orders of the captains to their regiments, the neighing of the horses and roarings of the elephants—nothing was allowed to interfere; Arjuna intent on the instructions of Krishna heard all, reflecting hour by hour on what he heard, assimilating what he understood and thus getting ready for divine action.

What Arjuna *saw* when his chariot stood between the two armies made him despondent; what he *heard* energized and inspired him to proceed to victory in the greatest of all wars.

Let us cultivate the power to hear.

SHRAVAKA

PARABLE DRAMA

[Many of our readers will remember the thoughtful allegory, " Broadside for Mammon " which **Jack Shepherd** contributed to our March 1951 issue. In this article he gives us another germinal idea—that of " the sacramental nature of Drama, " which is indeed a far cry from Drama as an instrument of propaganda.—ED.]

A few years ago, while I was earning a congenial livelihood writing and producing plays, I find that I was scribbling this sort of thing in a diary : " The heart of our civilization is cracking. The remedy is change among individuals—change of heart, of moral character, of values. Mammon rules over the majority of the human race. Only a few people are beyond his grip, the artist-philosophers—the *real* artists whose work is *not* the expression of a proud ego, but a sharing of the universal energy of spirit. As far as I am concerned, the potent force I can identify myself with is Drama. I want a kind of Drama which will enchant and compel, which will convey a rhythmic vitality from stage to audience, a sharing of spirit ; a Drama independent of money. "

Providence has been kind to me. For two years, in the mixed community of Hongkong, a tiny dot on the coast of a subcontinent where there is no freedom of expression, I have been able to work on just such a Drama form. I have worked on plays of all kinds, grave and gay, but all having an underlying bond—the bond of responsibility towards the sacramental nature of Drama.

We all know that life can be regarded from two view-points, and I would express them here as the biological and the dramatic. It is clear that the dramatic view is that which strikes into the heart and depth of fundamental attitudes among human individuals.

The spiritual power or compulsion generated by the interaction of sincere playing and a sincere play has an effect on hearers, an effect hard to induce in any other form of expression except prayer. Folklore poetry is Drama, spoken or performed liturgy is Drama, and so, in a remarkable and beautiful way, are the parables of Christ.

The parables of Jesus were *not* handy little illustrations to fit into sermons ; they were dramatic expressions of universal patterns. As stories their immediate object was to be entertaining in themselves, but their ultimate aim was to stir the conscience of those who heard them. They incarnate types of human conduct, or principles of God's government. They work *through* the imagination and understanding of the audience *to* the conscience. Most important, they depend for effectiveness not only on their own merits, but also on the responsiveness of the hearers.

A striking example is the parable of the Good Samaritan. A quibbling lawyer, trying to be clever, is asking Jesus about the duties of man. Jesus refers him, with beautiful irony, to the Law: Love God, and love your neighbour. "Aha," says the lawyer, "but who *is* my neighbour?" The lawyer, viewing life biologically, could think of a hundred cunning arguments on definition, any one of which would enable him to shuffle around his obligations. But Jesus viewed life dramatically. He presented a Drama. A man is attacked and robbed and left unconscious. A priest and a Levite see him lying there, but they are both busy men, and they feel that it is no business of theirs to tend the sick; so they pass on. Then comes a Samaritan merchant, with no worldly obligations to the unfortunate man at all, but he interrupts his journey and goes to a lot of trouble and expense to help the poor fellow and set him on his feet again—all this with no suggestion of repayment or acknowledgment. "Now," rings out Christ's question, "Priest, Levite, or Samaritan? Which of these was neighbour to the victim?" There is no shuffling possible here. The Drama allows no evasion. The soul has been reached.

Clothe these everlasting truths in modern dress, move the characters among modern settings and problems, and present it as a prayer to modern audiences. Parable Drama. The race needs its dramatists and players. Let's have done with the stupid mumbling, tittering and cigarette-lighting which passes for drama nowadays. Let's be gayly unconcerned with box-offices and gossipy notices. Let's take on trust the Eternal promise that while the Kingdom of God is being sought, the support will come. And let's make some important notes.

We need plays that require none of the theatrical trappings usually considered essential. Arrange it so that the whole production, actors and all, can be packed into a cart and taken anywhere, performed anywhere: in halls, churches, marketplaces. Write so that the holy spirit in the play and the player will command the audience out of its dumb, soporific demand for the usual conventions. Set up one word for guidance in characters of gold: "Simplicity."

Let us have an order of quickened and committed artists, all over the world, abandoning the loveless contracts of business men, and taking the road under the management of God. There are more themes and situations for Drama latent in the world of men than we can possibly exhaust, but if some prospective Parable Dramatist chances to read this and needs a hint or two to strike the spark let me presume to mention something of Parable Drama's progress here in the South of China.

One of our plays concerned a newspaperman in Jerusalem during the fighting, who by a process, as it were, of "*akasha*" finds himself involved in the events of the Cruci-

fixion, in a world strangely modern. The application to the audience is clear. Another dealt with the search for a missing person who is eventually tracked down and discovered to be a leper. The seekers then react in the way the unenlightened world reacts to the problem of suffering, evil and danger. This play aims at sending the audience away thoroughly uncomfortable in conscience, to spend, we hope, a sleepless night.

When I glance again at that old diary of mine I find it written:— "Man faces a whacking great economic crash, with starvation and strife, or an atomic holocaust, or both. There is no question that men must be called upon, everywhere, to repent." Do you think I was wrong? Have international events in the last few years indicated a change for the better? Men and women of the theatre cannot avoid this challenge. A great responsibility is theirs. I think some have realized this, but too often the only result is a kind of well-meant propaganda play.

Parable Drama is *not* propaganda for any cause at all. It is rather a means by which individuals may be identified with the fundamentals of Earth and Heaven.

JACK SHEPHERD

HINDI AND ENGLISH

The Chief Justice of Bombay, Mr. M. C. Chagla, inaugurating on June 29th a conference convened by the Teachers' Association of the University of Bombay, urged that more attention be paid to the synthesis which was Indian culture than to the regional cultures which were its constituent elements. While appreciating the value and importance of these, he saw no reason why they could not be advanced while English was retained as the medium of instruction, even in the regional universities.

Mr. Justice Chagla favoured Hindi as the national language. He did not think that English should never be replaced but he maintained that at present, from the educational point of view, it was not immediately possible to substitute Hindi for English in Bombay and the University of Bombay.

Not only was English today undoubtedly the most important international language, it could not be seriously disputed, he said, that English had a great unifying influence in India, where, for nearly a century, it had been "the language of higher education, the language of administration, and the language of justice."

Yet today we are asked in all solemnity that we must scrap this language, we must give up all the advantages of that language in order that it may be replaced by other languages.

He warned especially against the aggravation of fissiparous tendencies by the "waves of regionalism" that had swept over the country and by the attempt to do away with English in favour of the regional languages.

FLOWERS FROM A MATHEMATICAL GARDEN

[**Shri H. G. Narahari, M.A., M.Litt.**, shows here how naturally poetry has come to the writers of India from ancient times, welling up even in fields normally as dry as mathematics, as perhaps nowhere else in the world.—ED.]

In many ways has ancient India shown her extraordinary genius; one of these, and by no means the least significant, is her capacity to "drag in poetry where poetry is least expected."[1] It is in India that we find poetry in mathematics and mathematics in religion. Some Aristotelian utterances[2] which read like: "A pie may be produced any number of times," and "The clothes of a boarding-house bed stretched both ways will not meet," combine, no doubt, geometry with smart witticism. But in Greece the combination comes in only casually and is not as widely familiar as it is in India. Yet it was no idle fancy, no inborn and incurable eccentricity that prompted ancient India to adopt such combinations. It has always been a conviction in India that knowledge is ONE and that it is idle to make watertight compartments of art and science, poetry and religion.

Religion and mathematics, at least in India, appear to have a real relationship. The oldest ancestors of whom we may speak with any degree of knowledge are the Vedic people; and it is well known that they were highly civilized. They built houses and cities, dressed themselves gorgeously and wore ornaments of gold and silver. They were a very religious people and adored a large number of gods, not only in words of praise, but also by the performance of elaborate sacrifices. The technique of these sacrifices is given in the texts known as the *Brāhmaṇas*; and it is in these ritualistic treatises that we must seek for the origin of the science of mathematics, especially of geometry and astronomy. For a sacrifice to be made it was considered necessary to have an altar of particular dimensions. It was in an endeavour to meet the need of the construction of such an altar that the science of geometry came into being. Further, sacrifices were performed on definite occasions, and to determine these occasions the movement of planets had to be watched; and here arose the need for astronomy.

As for the poetry we may find in mathematical works, it would not be fair to say that it has been "dragged in" to "hit the mark and radiate

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[1] B. C. CHHABRA, "Poetry in Sanskrit Inscriptions." THE ARYAN PATH, September 1951, p. 387.

[2] Cited by ELBERT HUBBARD, *Little Journeys to the Homes of Great Philosophers*, (New York, 1904), p. 80.

joy into the bargain."[3] A relationship between poetry and mathematics appears quite natural when we know that in ancient India, were the subject science, philosophy or literature, poetry was the usual mode of expression. And it should be of interest to note in this connection that almost all the important Sanskrit works on mathematics, the works of Āryabhaṭṭa and Brahmagupta, of Bhāskara and Śrīdhara, of Mahāvīra and Nārāyaṇa, are written in verse only. And if some of these works show some special poetic excellence, it is only because the author is an excellent poet besides being a scientist or a philosopher.

Perhaps the earliest poet-mathematician we know of is the author of the *Vedāṅgajyautiṣa*, composed nearly three millennia ago. In order to show that, among sciences which go by the name of *Vedāṅga* (texts ancillary to the Veda), the highest place belongs to mathematics (*gaṇita*), the author says[4]:—

Yathā śikhā mayūrāṇāṁ
nāgānāṁ maṇayo yathā।
Tadvad vedāṅgaśāstrāṇāṁ
gaṇitaṁ mūrdhani sthitam॥

(Like crests [on the heads] of peacocks, like precious gems [on the hoods] of cobras, so is mathematics situated at the head of the sciences [listed as] *Vedāṅga*.)

Two lovely similes here lend colour to a simple idea which a more prosaic author would have expressed in a way very dull to the ear.

Equally skilled is the 9th-century writer Mahāvīra who, introducing his own *Gaṇitasārasaṅgraha*, a work acclaimed as "in many respects the most scholarly of any to be found in Indian mathematical literature,"[5] says:—

Jaladheriva ratnāni pāṣāṇādiva kāñcanam।
Śukter muktāphalānīva saṅkhyājñānamahodadheḥ॥
Kiñcid uddhṛtya tatsāraṁ vakṣye'haṁ matiśaktitaḥ।

(As gems are picked up from the ocean, gold from the rock and pearls from the shell of the oyster, so do I glean a little from the great ocean of the knowledge of numbers, and speak out in accordance with the power of my intellect.)

The very best of these writers is Bhāskara, who lived in the middle of the 12th century and whose invaluable *Līlāvatī*[6] is really saturated with poetry of the highest excellence. The author himself is quite conscious of this as can be seen from his introductory verse:—

Prītiṁ bhaktajanasya yo janayate vighnaṁ vinighnan smṛtaḥ
Taṁ vṛndāraka vṛndavanditapadaṁ natvā mataṅgānanam।
Pāṭīṁ sadgaṇitasya vacmi caturaprītipradāṁ prasphuṭām
Saṅkṣiptākṣarakomalāmalapadair lālityalīlāvatīm॥

(Having bowed down to the deity,

[3] B. C. CHHABRA, *loc. cit.*

[4] *Vedangajyautisa*, verse 4.

[5] DAVID E. SMITH, Introduction to *Ganitasarasangraha*, p. XXIV. (Edited and translated by M. RANGACHARYA, Madras, 1912)

[6] Edited with COLEBROOKE's translation by H. C. BANERJI. (Calcutta, 1893)

whose head is like an elephant's, whose feet are adored by gods, who, when called to mind, relieves his votaries from embarrassment and bestows happiness on his worshippers, I propound this easy process of computation, delightful by its elegance, perspicuous with words concise, soft and correct, and pleasing to the learned.)[7]

Bhāskara's invocatory verse at the beginning of the next chapter is not only a fine picture of Gaṇeśa, the paramount remover of all obstructions, but is probably one of the very best illustrations of alliteration (*anuprāsa*) in the Sanskrit language :—

Līlāgalalulallolakālavyālavilāsine |
Gaṇeśāya namo nīlakamalāmalakāntaye ||

(Salutation to Gaṇeśa, resplendent as a blue and spotless lotus; and delighting in the tremulous motion of the dark serpent, which is perpetually twining within his throat.)[8]

In the anthologies we read a very elegant verse intended as a deterrent to one who is too hopeful :—

Rātrir gamiṣyati bhaviṣyati suprabhātam
bhāsvān udeṣyati hasiṣyati paṅkaja-śrīḥ |
Itthaṁ vicintayati kośagate dvirephe
hā hanta hanta nalinīṁ gaja ujjahāra ||

(Night will disappear; dawn will break; the Sun will rise; the lovely lotus will bloom——while the bee sat in the [lotus] bud hoping thus, alas! alas! an elephant tore [from its stalk] the lotus [bud].)

One of the quadratic equations[9] of Bhāskara seems to follow up the theme and even add pathos to the picture :—

Alikuladalamūlaṁ mālatīṁ yātam aṣṭau
nikhilanavamabhāgāś cālinī bhṛngam ekam |
Niśi parimalalubdhaṁ padmamadhye niruddham
pratiraṇati raṇantaṁ brūhi kānte'li-saṅkhyām ||

(The square root of half the number of a swarm of bees has gone to a shrub of jasmine; and so have eight-ninths of the whole swarm: a female is buzzing to one remaining male that is humming within a lotus in which he is confined, having been allured to it by its fragrance at night. Say, lovely woman, the number of bees.)[10]

Bhāskara appears to be a very keen observer of Nature; and the following two verses of his, which contain the figure of speech called *Svabhāvokti* in Sanskrit, give an enchanting portrait of the habits of swans and elephants :—

Jātaṁ haṁsakulasya mūladaśakaṁ meghāgame mānasam
proḍḍīya sthalapadminīvanamagād aṣṭāṁśako'mbhas taṭat |
Bāle bālamṛṇālaśālini jale kelikriyā-lālasam
dṛṣṭaṁ haṁsayugatrayañca sakalāṁ yūthasya saṅkhyāṁ vada ||[11]

[7] I adopt Colebrooke's translation here.

[8] As translated by Colebrooke.

[9] Chapter III, verse 22; this and two other equations have been appreciated by K. S. NAGARAJAN, THE ARYAN PATH, July 1949.

[10] In this and the following verse I adopt Colebrooke's translation.

[11] Chapter III, verse 20.

(Of a flock of swans,[12] ten times the square root of the number departed for the *Mānasa* Lake on the approach of a cloud, an eighth part went to a forest of *Sthalapadminīs* [*Hibiscus Mutabilis*],[13] three couples were seen engaged in sport on the water abounding with delicate fibres of the lotus. Tell, dear girl, the whole number of the flock.)

Yūthārdhaṁ satribhāgaṁ vanavicaravṛtaṁ kunjarāṇāṁ ca dṛṣṭam
Ṣaḍbhāgaścaiva nadyāṁ pibati ca salilaṁ saptamāṁśena miśraḥ।
Padminyā cāṣṭamāṁśaḥ svanavamasahitaḥ krīḍate sānurāgo
Nāgendro hastinībhis tisṛbhir anugataḥ kā bhaved yūthasaṅkhyā ॥[14]

(Out of a herd of elephants, half, together with a third part of itself was roaming in a forest; a sixth part together with a seventh of itself was drinking water in a river; and an eighth part together with a ninth of itself was playing with lotuses. The leader of the herd was seen accompanied by three females. What was the number of elephants in the herd?)

These are only a few flowers culled at random from an ample and fragrant garden where a less occupied promenader may gather blossoms enough to fill several baskets.

H. G. NARAHARI

COMIC BOOKS

A group of educators and legal experts meeting at Milan early in June deplored what they well called the "scourge" of "comic books." The Conference on Press, Radio and Cinema for Children was sponsored by Unesco. The delegates represented 24 countries, including India and the U.S.A., where the "comics" originated.

That these sensational publications harm the immature minds (whether in child or adult bodies), to which they appeal, is incontestable. Whether or not, as charged by the Conference, they are turning children and adolescents into ruffians and potential criminals, they do leave their mark. Reducing all things to their lowest and most material aspects, they blunt sensibilities and cheapen values, to the detriment of the higher mental powers.

The proposed banning of publications harmful to youth might lead to wider censorship. The suggestion of *The Christian Science Monitor* that educational and civic groups bring pressure to bear on publishers of comic books to raise the level of their wares should first be vigorously applied. The problem is, however, sufficiently serious to justify a special Unesco Committee, not to urge government censorship of such publications, but to arouse public opinion and keep it aware of the menace which the "comics" hold.

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[12] Colebrooke uses the word "geese" which hurts Indian poetic sentiment.
[13] This equivalent is not given by Colebrooke.
[14] Chapter III, verse 6.

JIM LARKIN

FLAME OF IRISH LABOUR IDEALISM

[**Mr. R. M. Fox**, Irish writer on Irish history, travel and industrial problems from the human angle, has contributed several valuable biographical sketches to our pages, including those of Dr. Douglas Hyde, Arthur Griffith and Patrick Gallagher. Here he describes the fearless career of the famous Labour leader, with its dramatic climax in 1913. Larkin's slogan, "An Injury to One Is an Injury to All," anticipated by many years the Universal Declaration of Human Rights, to the implementation of which this slogan may still be able to contribute its mantramic impetus.—ED.]

The Dublin of yesterday was rich in individuality. Here was the poet, W. B. Yeats, magnificently proportioned, in his light suit, his finely-shaped head crowned with a grey mane of hair. He sauntered leisurely across O'Connell Street pondering his verse while an exasperated garda on point duty held back the straining traffic. Near by in the editorial watch-tower of *The Irish Statesman* sat A.E., the bearded mystic and philosopher, talking in his rich, sonorous prose about every subject from Eastern poetry to Western technique, while in the shadowy background glimmered the shining, heroic figures of his paintings, decorating the walls.

These two men were friends but in some ways their temperaments clashed. Yeats was aristocratic, imperious, contemptuous. Russell (A. E.) was the friend and encourager of all poets. For some time prior to the great Labour upheaval of 1913 in Dublin, there had been an estrangement between them. In that year the poverty-stricken, unskilled labourers of the Dublin tenements—the debris of the city—revolted and claimed the right to a voice in the conditions of their labour. The dictatorial employers of those days—400 of them—banded together and locked out their workers, depriving a third of the population of the city of their livelihood until they should be willing to sign a "document" pledging themselves to have nothing to do with the union of their choice, the union founded and inspired by Jim Larkin, the fiery Labour agitator and pioneer.

Hunger entered the gaunt tenements with their broken, rotting stairways and bare rooms in which families huddled; in many of them more than one family to a room. Without financial resources the Larkinites began their struggle, and Larkin started his "Fiery Cross" campaign. For eight months the Dublin workers starved and suffered. Riots and batonings marked the progress of the dispute. But from the first the Dublin "intelligentsia"—teachers, poets, writers—came out

on the side of the poor. Yeats and Russell were reconciled and resumed their warm friendship on the basis of their common indignation at the sufferings of the defenceless families of the tenement dwellers. James Stephens, Padraic Colum, Maud Gonne, the Countess Markievicz and many others helped the Larkinites by voice and pen. The women worked in the soup kitchen at Liberty Hall, the Union headquarters, supplying meals for the children. A. E. in his "*Open Letter to the Masters of Dublin*" poured bitter scorn on those who boasted that starvation would break the Labour ranks. This was the most widely quoted document of the struggle.

After the epic stand of the hunger legion nothing was ever the same again. The people lost their old submissiveness, their helplessness. They had formed the Citizen Army —a Labour defence force, armed with broomsticks and hurleys—to protect their demonstrations and later this became the kernel of the force which, in 1916, led the National uprising which eventually achieved independence.

Yet Larkin himself had no guns, no equipped military force to oppose the army of police and of soldiery that poured into Dublin to keep the tenement rabble in their place. He relied upon flesh and blood, upon appeals to human solidarity and brotherhood for the success of his campaign. And though the people were batoned and their humble homes smashed up, the victory finally rested with them.

Typical of this 1913 period was the banning of an O'Connell Street meeting by the authorities, a meeting at which Larkin was announced to speak. When the meeting was "proclaimed," a notice was served on Larkin. At a tumultuous gathering, held outside Liberty Hall, Larkin burned the notice publicly and announced that alive or dead he would be in O'Connell Street on the fateful Sunday. After this he went into hiding and the police searched for him in vain, all over the city. When Sunday came O'Connell Street was thick with police in belligerent groups, fingering their batons impatiently and moving on the crowds of curious onlookers who believed that somehow Larkin would miraculously outwit his massed opponents.

They were not disappointed. Larkin had retired to the home of Count Markievicz and with the assistance of Helena Molony, an Abbey Theatre actress, he was made up to look like an old man with a beard. Because of his great height—he was over six feet and well built—he had to bend like an invalid. He travelled by motor accompanied by his "niece" to the Imperial Hotel in O'Connell Street, owned by his leading opponent in the Labour struggle. When he arrived he emerged, leaning on the arm of his "niece." The police officiously made a path through the onlookers to allow this well-to-do old gentleman to reach his hotel.

Once inside he walked straight through to the balcony overlooking the street, raised himself to his full height, tore off his beard and roared defiance to his enemies. An answering roar of enthusiasm met him; and then the police in their anger clubbed every one within reach, driving them backwards and forwards indiscriminately. People returning home, unconnected with the meeting, were felled to the ground. It was estimated that there were at least 500 casualties from this affray; the hospitals were filled with victims and the day became known as "Bloody Sunday."

Of course Larkin was at once arrested and hurried off. But public opinion was roused and, by that single act of defiance for which he paid by weeks in gaol, he succeeded in rallying public opinion, not only in Ireland but in Britain as well, on the side of Irish Labour. Everywhere, even in the most orthodox and conservative circles, it was declared that the attempt to deny the right of workers to organize in their own union was doomed to failure. And so it proved.

In picking out this central incident from Larkin's career I want to emphasize the character of his lifelong crusade. Always he relied upon defiance, upon individuality, upon a sense of justice and indignation which enabled him to triumph over wrong and to arouse enthusiasm in his followers. Looking at Larkin and listening to him they came to believe in their own strength and they developed a feeling of self-reliance which they had never possessed before. It was to the human will and the human spirit that Larkin made his direct appeal.

He was a man of passionate sincerity and rugged poetic eloquence. I often listened to him, framed in the big window of Liberty Hall, one foot up on the sill, his arms holding each side, while a blur of white faces in Beresford Place shone through the gloom. Sometimes a train would thunder across the bridge and passengers, leaning out, would cry "Up Larkin!" as it rumbled by. He would acknowledge this by a wave of the hand and sweep away a stray lock of grey hair which tumbled over one eye.

Larkin was deeply distrustful of rigid doctrine. He did not like "isms" or "ists," even when they seemed to be on his side. By tradition and hard experience he belonged to Labour and he believed that the future of the world rested in the rough hands of labouring folk. To him it seemed that these people stood for comradeship, for world solidarity, for honesty in human and social relations. These men who worked hard for their bread did not want to exploit anyone. They wanted a world in which there was a little more comfort, a little ease, a chance for their children to grow up with sufficient food, clothing, light, air and education. Always he was the spokesman for that view, for it was a part of himself.

When he died, in the bleak, bitter,

blizzard year of 1947, on January 30th, he was about 70 years old and had become a familiar and honoured figure in Dublin. His hair was white but his shoulders were still massive and he was still active in Labour and human causes. From the Dublin hospital where he died, his body was brought to the Union hall where it lay in state till next day. That same evening I was asked to say a few words from Radio Eireann in tribute to this great and noble man.

When the hearse arrived at the hall a tremendous surge of 2,000 people blocked the entrance and a passage had to be forced through. All his life Jim Larkin had exulted in the stir and tumult of crowds and he died as he had lived in the midst of human storm. An endless file of people passed up the narrow stairs to take their last farewell of this tempestuous man. All classes were represented but mostly they were drawn from the tenements. Entering the hall I saw a gloomy, shabby room, hung with black drapings, an open coffin on a dais. Four candles burned, one at each corner, lighting the grim pallid faces of Citizen Army veterans who stood guard over their chief, tranquil at last under their banner of the Starry Plough.

Neither the dinginess of the room nor the confusion of the crowds could take away from the dignity of that figure in the open coffin. He had a look, serene though severe, like a crusading monk in some rigorous, ascetic order. This impression was reinforced by the brown rosary beads—the gift of the Archbishop of Dublin—which lay in his fingers. The skin was stretched tightly over his cheek bones. His firmly-modelled chin and nose gave him still that imperious, dominating look which had so often quelled his enemies and heartened his followers. All that was mortal of Larkin lay there but the light no longer flashed from his eyes and he could no longer smile encouragement to his tenement troops. Hours passed while the people poured through in a steady stream, doing homage to this man who had sought to uplift them, who had fought their battles and overwhelmed their enemies with cascades of fiery, golden, luminous words.

On the final journey to Glasnevin, columns of workers marched in silent ranks, the slush seeping through their boots. Most of them were poorly-clad and ill-shod. But no boots could have kept out that all-penetrating dampness. The cortège moved slowly round the city, halting outside Liberty Hall, the scene of his stormiest battles. Larkin, it seemed, was reluctant to leave the arena. But, eventually, the procession moved up the hill with marching feet churning the rivulets of heaped-up, dirty, melting snow.

Larkin had gone. What remains of all his efforts today? The Dublin workers have their strong union organizations, their sense of independence and a great deal more comfort than in those far-off, unhappy days. But what of his dream of human brotherhood, of Peace gathering all

the nations under its protective cloak, of his great slogan "*An Injury to One is an Injury to All*"? Looking around the world today we cannot see that very much progress has been registered. Yet there is no doubt that the mass of the people everywhere—in Ireland, in Britain, in Europe, in America and in Asia—*do* want peace. They have no desire to fight or to injure anyone. The task which remains is to enable the wish for peace of all these people to be effective in practical expression.

Although the people of the world want peace they can still be frightened, terrorized and stampeded into shouting for war. Could it be possible that a little country like Ireland —which has no conscription and stands aloof from war-making—can point the way? The virile, sensitive, eloquent figure of Larkin may yet give expression to the real wishes and needs of the world.

R. M. Fox

ETHICAL INSIGHT

Prof. John E. Owen, writing in *The Plain View* (Summer 1952 issue) on "Modern Civilization and Ethical Insight," deplores the present-day widespread refusal to recognize the existence of any need for applied ethics in human affairs," the blindness that sees no possible moral significance in the occurrence of two world wars and a major economic depression in one generation.

Humanitarians who see the unity of all human beings and the value of each, and act accordingly, are always in the minority, he writes, and unfortunately general ethical standards tend to be dragged down to the common level of moral insight, which enthrones materialism.

The need is urgent for

> a mature ethic that is clear-sighted in its awareness of universal human needs...an ethic that transcends the barriers of nation, creed, race and class.

The paramount importance may be granted of such clear unequivocal formulations as shall most fully satisfy man's moral and altruistic feelings, but how shall acceptance be gained for an all-embracing code of life that shall express the spirit of mutual tolerance, charity and brotherly love? What is to make such a formulation "sufficiently compelling to induce men to follow its principles"? There is the crux.

Professor Owen finds neither education, man-made law nor institutional religion giving the needed impetus towards higher ethics. Ancient Asiatic psychology, with its teaching of the fundamental oneness of all beings in their spiritual aspect, and its stress on the responsibility of each to Karma or the unerring Law which ever works to restore harmony by whomsoever disturbed, might well provide the spark required for the fusion of high principles and practice.

THE BUDDHIST DOCTRINE OF ANATTA

[In this essay **Shri Y. Krishan** examines one of the most vehemently debated questions in connection with the Buddha's teachings, *i.e.*, whether there is or is not a permanent Ego in man.—ED.]

The Buddha is usually credited with having denied the existence of a permanent entity, a soul or Atman, which the Upanishads had propounded as the ultimate reality behind all phenomena. He held that all creatures are composed of matter and "mind" consisting of five elements or *Skandhas*: (1) *Rupa* (form), (2) *Vedana* (feeling), (3) *Samjna* (perception), (4) *Samskaras* (mental disposition, the residue of previous action) and (5) *Vijnana* (reason or intelligence). These aggregates, like all objects, are impermanent, being subject to the universal Law of Flux. They are the product of *Avidya* or Ignorance and, being subject to the Law of Causality, have conditional existence only. *Tanha*, or thirst for existence, born of ignorance, is the force which keeps these aggregates together and perpetuates the endless chain of existence in accordance with the *karmas* of each individual. On the attainment of Nirvana by suppressing thirst through knowledge, the chain of migration is arrested and the aggregates fall apart.

Mrs. Rhys Davids writes:—

> The anti-*atta* argument of Buddhism is mainly and consistently directed against the notion of a soul, which was not only a persistent, unchanging blissful, transmigrating, superphenomenal being, but was also a being wherein the supreme Atman or world soul was immanent, one with it, in essence and as a bodily or mental factor issuing its fiat.[1]

And Oldenberg said,

> the speculation of the Brahmins apprehended being in all becoming, that of the Buddhists becoming in all apparent being. In the former case substance without causality, in the latter causality without substance.

This, however, is a grossly erroneous view, arising largely out of the fact that the term "Atman" which was used in the Upanishads to describe the supreme reality underlying the universe, was used by the Buddha to describe the "Self" or "Ego"[2]

In Indian philosophy the psycho-physical world is considered to arise from *Prakriti* or matter. The Upanishads hold that all creatures are composed of spirit (Atman) and a psycho-physical organism[3] (*nama*

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[1] *Buddhist Psychology*, p. 31.

[2] The word *Sutra*, likewise, in Buddhist literature had a different connotation from that in Brahmanical literature.

[3] STCHERBATSKY points out in *The Central Conception of Buddhism and the Meaning of the Word "Dharma"* (pp. 69-70) that the Self of the Vedas and the Upanishads is a psycho-physical entity. It was the *Kathopanishad* which postulated the theory of an immortal individual soul which, then being a new idea, enjoyed great popularity. It was the immortality of an individual soul that the Buddhists denounced.

rupa). *Nama* stands for mental apparatus and its functions, while *rupa* represents gross matter. In the *Sankhya* philosophy this concept of *nama rupa* is elaborated. *Nama* was called *Suksma Sarira* or *Linga Deha* (incorporeal organism) and *rupa, Sthula Sarira* (gross matter). The Ego or *Ahamkara* formed part of the *Linga Deha.* Indian philosophy also postulated plurality of souls. At death, the *Linga Deha* and the *Purusha* (the Atman of the Sankhya philosophy) transmigrate to another physical body in accordance with the Law of Karma.

The incorporeal *Skandhas* of the Buddhists—feeling, perception, disposition and intelligence—are nothing but psychical elements and their aggregation through the force of dispositions born of Karma and thirst, *tanha,* they called *Atta* (Atman), Self or *Pudgala.* It is the same as *Chitta* in the *Avatamsaka sutra.* It is this self which transmigrates. On suppression of thirst, the cementing force of the constituents of the astral body is destroyed and they therefore fall apart, leading to cessation of existence or becoming.

What the Buddha postulates is the impermanent nature of self or Atman understood as the Ego or *Ahamkara* of the Sankhya philosophy, a material, determinate entity. He does not assert absolute non-existence or Nihilism as some eminent Western writers think. He merely denies the absolute existence of an empirical world—including the empirical self or Ego. He attacks *Satkaya Dristi* or belief in a permanent, substantial individuality.

Said the Master:—

This world, O Kaccna, generally proceeds on a duality, on the "it is" and the "it is not." But, O Kaccna, whoever perceives in truth and wisdom how things pass away in this world, in his eyes there is no "it is" in this world—"Everything is." This is one extreme, O Kaccna. "Everything is not" is another extreme. The truth is the middle. [4]

The things of the world have no absolute existence; they exist relatively only. But does not relative existence suggest that it is the expression of something absolute which transcends duality? Certainly the world is not a mere figment of the imagination. Even if it were, what is the basis of imagination? The Buddha firmly repudiated Ajit's doctrine of Nihilism as "most undesirable."

He (Ajit), foolish man, believes and declares there is no effective action (going on), no resultant action, no indwelling energy. Herein he rejects that which all past Buddhas have declared; all future Buddhas will declare, I even declare—that there is effective action, resultant action, indwelling energy. [5]

O ye mendicants, I am going to point out to you the burden as well as the carrier of the burden: the five states (*Skandhas*) are the burden and the

[4] *Samyutta Nikaya.*

[5] *Anguttara Nikaya.*

Pudgala is the carrier of the burden; he who holds that there is no soul is a man with false notions. [6]

It may be observed that the term *Pudgala* has obviously been loosely used here. It does not bear its usual meaning of individuality or Ego but stands for the underlying reality of all things.

That by *Atman* the Buddha meant merely the transient *Linga Sarira* is clear beyond doubt from the following words :—

Mendicants, in whatever way the different teachers regard the soul, they think it is the five *skandhas* or one of the five. Thus, mendicants, the unlearned, unconverted man who does not associate either with the converted or the holy or understand their law or live according to it—such a man regards the soul either as identical with, or as possessing, or as containing, or as residing in feeling (*Vedana*). By regarding soul in one of these twenty ways, he gets the idea, " I am." Then there are the five organs of sense and mind and qualities and ignorance. From feeling (produced by contact and ignorance), the sensual, unlearned man derives the notions " I am," " I exist," " I shall be," " I shall not be " ; " I shall " or " I shall not " have material qualities ; " I shall or shall not be without ideas. " (And so on of each of the three *Skandhas, i.e.*, perception, disposition and intelligence.) But now, mendicants, the learned disciple of the converted, having the same five organs of sense, has got rid of ignorance and acquired wisdom, and, therefore, by reason of the absence of ignorance and the rise of wisdom, the ideas " I am " (and as above) do not occur to him. [7]

Ashvaghosha writes :—

All so-called illusory phenomena are in truth from the beginning what they are ; and their essence is nothing but the one soul. Though ignorant minds that cling to illusory objects cannot understand that all things are in their nature the highest reality (*paramârtha*) all Buddha-Tathâgatas being free from clinging are able to have an insight into the true nature of things.... Therefore the mind that is saturated with subjectivity is annihilated, while all things are understood and omniscience is attained. [8]

That the Buddha affirmed nothingness is based on misunderstanding of what he said and the correct import of the answers given by Nagasena to King Milinda. The Buddha in one discourse declared :—

As the flame blown down by the vehemence of the wind goes out, and can be named no more, even so the sage, liberated from individuality, goes out and can be named no more.

Liberation is from individuality and not a disintegration into nothingness.

The chief support to the view that the Buddha preached Nothingness is claimed to be found in the conversation between Nagasena, the Buddhist philosopher, and King Milinda. [9]

[6] WARREN : *Buddhism in Translations*, p. 161.

[7] *Khandavagga*, 5th Sutta.

[8] SUZUKI *Acvaghosha's Discourse on the Awakening of Faith in the Mahayana*, p. 126.

[9] *Milinda-panha*.

On being asked his name by the King, the philosopher replies: "I am known as Nagasena—yet this is only a generally understood term, a designation in common use. For there is no permanent individuality (no soul) involved in the matter."

"You tell me that your brethren in the Order are in the habit of addressing you as Nagasena. Now what is that Nagasena? Do you mean to say that the hair is Nagasena?"

"I do not say that, great King."

"Or the hairs on the body, perhaps?"

"Certainly not."

"Or is it the nails, the teeth, the skin, the flesh, the nerves, or the brain, or any or all these, that is Nagasena?"

And to each of these, he answered, "No."

"Is it the outward form then (*rupa*) that is Nagasena or the sensations (*vedana*) or the ideas (*samjna*) or the synthesis, the constituent elements of character, *sanskaras*, or the consciousness (*vijnana*) that is Nagasena?

And to each of these he answered, "No."

"Then is it all these *skandhas* combined that are Nagasena?"

"No, great King."

"But is there anything outside the five *skandhas* that is Nagasena?"

And he still answered, "No."

It is in the last question and answer that the doctrine of Nothingness is seen.

Again the King asked: "Is there such a thing as soul?"

"None in the highest sense of the term."

"What is it then; is it not like a man sitting in his house and looking out of his five windows?"

With several examples, Nagasena establishes that the living principle within is not like that.

Verily there is no sage to be named after he has been liberated, there is no Nagasena outside the *Skandhas*. There is no individuality when the *Skandhas* which constitute the Ego cease to be aggregates. Individuality belongs to the world of duality, of subject-object consciousness, of becoming. In Nirvana becoming comes to an end and with it ends self-consciousness. The Atman of the Upanishads, on entering Moksha, has no distinct identity in the cosmic unity—Brahman.[10]

That the Buddha did not postulate a doctrine of nothingness is established if we enquire into the nature of Nirvana.

The ideal of Buddhism was to achieve Nirvana or liberation from the chain of birth and death. If everything is annihilated on one's attaining Nirvana, if the highest reality is nothingness, is not the world with all its suffering after all better? Is this universe a projection of nothingness or a mere phantasm?

Certainly the Buddha did not place such an empty ideal before

[10] According to Advaita Philosophy, Atman is one with Brahman, while according to Dvaita, Atman inheres in Brahman inseparably, like quality in a substance.

his disciples. He had rejected speculation on the nature of the supreme reality as being fruitless. All that he definitely asserted was that Nirvana meant extinction of suffering. Of its positive nature, he gave no account. He said:—

There is, O disciples, a state where is neither earth nor water, neither light nor air, neither infinity of space nor infinity of reason, nor absolute void nor the co-extinction of perception, neither this world nor that world—both sun and moon. That, O disciples, I term neither coming, nor going, nor standing, neither death nor birth. It is without basis, without procession, without cessation, that is the end of sorrow. ....There is, O disciples, an unborn, unoriginated, uncreated, unformed. Were there not, O disciples, this unborn, unoriginated, uncreated, unformed, there would be no possible exit from the world of the born, originated, created, formed. [11]

To the question of a monk as to what remained after reaching Nirvana, the Buddha thus replied:—

The question is to be put thus: "Where no more is there earth, or water, or fire, or wind? Where are dissolved both long and short, and large and small, and good and bad? Where are subject and object, wholly remainderless, melted away?" The answer is: "By the undoing of consciousness, wholly remainderless, all is melted away." [12]

Said the Blessed One to King Bimbisara:—

He who knows the nature of his self and understands how his senses act, finds no room for the "I" nor even any ground for its supposition. The world holds to the idea of "I" and from this arises false apprehension. Some say that the "I" endures after death; others say it perishes. Both have fallen into grievous error. For if the "I" be perishable, the fruit people strive for will perish too and then deliverance will be without merit. If, as others say, the "I" does not perish, it must always be identical and unchanging. The moral aims and salvation would be unnecessary, for there would be no use in attempting to change the unchangeable...[13]

It is evident that the Buddha considered Nirvana indescribable by the standards of our finite world, a state beyond the comprehension of logic, which functions in a subject-object relationship.

Nagasena clearly stated that he who had attained Nirvana had gone far beyond the transitory and gained the Real, the highest fruit (or Arhatship).[14] But he also expressed his inability to describe this transcendental state. In discussing the nature of Nirvana, he asked the King if he could show him wind.

The King replied, "That wind exists, I am convinced, though I cannot show it to you."

"Well, just so, O King, does Nirvana exist, though it cannot be shown to you in colour and form."

[11] *Udana.*
[12] *Ibid.*
[13] Quoted from P. L. NARASU: *The Essence of Buddhism*, p. 211.
[14] *Milinda-panha.*

It is to be experienced or realized and not described or explained.

Nagarjuna, who identified Nirvana with *Sunyata*, also held that *Sunyata* was not mere nothingness :—

Sunyata is the synonym of that which has no cause, that which is beyond thought or conception, that which is not produced, that which is not born, that which is without measure. [15]

It is, in short, transcendental Reality.

In the Pali canon, *Amata* (Immortal) is used as a synonym for Nirvana.[16] Certainly nothingness could not be called immortal.

If we now turn to the description in the Upanishads of the state after release or Moksha, as embodied in the discussion between Yajnavalkya and his wife Maitreyi, we find identical thought. Maitreyi observes, " This speech of thine that there is no consciousness after death perplexes me. "

Yajnavalkya replies : " I tell thee nothing perplexing, it is quite comprehensible. Where there is duality of existences one can see the other, one can smell the other, one can speak to the other, one can hear the other, one can think of the other, one can apprehend the other. But where everything has turned into Atman, whom shall he see, whom shall he smell, to whom shall he speak, whom shall he hear....How shall he apprehend him through whom he apprehends this universe ? How shall he apprehend the apprehender ? "

Thus, according to the Upanishads, on attainment of liberation, on the merging of Atman in Brahman, the subject-object consciousness expressing itself in activity, thought, perception, etc., is lost. The Buddhist Nirvana and the Upanishadic Moksha are identical and real. *Sunyata* is to be realized, according to the *Avatamsaka Sutra*, by *abhishyanditta-kayachitta* or dissolution of body and mind. This clinches the doubt as to the identity of the *Atta* of the Buddhists with the *nama rupa* of the Upanishads, and of the Buddhist and Upanishadic concepts of liberation. Later Buddhists like Ashvagosha and Vasubandhu recognized ultimate reality in *Tathata* or Suchness, and *Alya-vijnana* or universal consciousness, out of which the empirical world arises. Asanga declared that Nirvana is the Union with the Great Soul of the Universe or Mahatman. [17]

The Atman of the Upanishads was Brahman made finite. It was the underlying, ever-persistent Reality in this universe. The *Atta* (Atman) of the Buddhists connoted the em-

[15] Quoted by RADHAKRISHNAN in *Indian Philosophy*, Vol. I, p. 663.

[16] " It is strange that the word *Amata* (Immortal) which is given as a synonym for *Nibbana* and recurs constantly throughout the canon should not secure more attention from scholars and be sufficient to refute those who regard the Buddha *dhamma* as absolute Nihilism. " (*Brewster :* " Dukkha and Sukkha, " in *Buddhistic Studies* : Edited by B. C. LAW, p. 292).

[17] RADHAKRISHNAN : *Indian Philosophy*, Vol. I, p. 605.

pirical self or Ego or *Pudgala* [18]—the *nama* of the Upanishads. In the *Milinda-panha*, in fact, the Buddhists revert to the use of the term *nama rupa*. It certainly had only an empirical existence, transient and conditioned. The Buddha merely emphasized *Pudgala Sunyata* as there could be no recognizable parts in the Absolute, uncreated, eternal and unconditioned. Max Müller was correct when he said that Nirvana was not extinction but the completion of being, the Brahman of the Upanishads, the Absolute of Samkara and the Tathata of the Buddhists.[19]

Y. KRISHAN

"DISSOLVE PARTIES"

Shri Vinoba Bhave has offered the following suggestion which we reprint from *Harijan* of 28th June 1952 :—

If the leaders of different political parties have some political sense, they would dissolve their parties and form one party of all the *sevaks* of society. There can be not only more than one point of view but 35 crore points of view. But all that I want is the acceptance of a common programme for the betterment of the people. I admire churning of thoughts (*vichar manthan*), but not conflict in action (*achar gharshan*). The latter creates fire which destroys society. Nature has made India great and we have only to strive for unity to retain it.

Had I placed this *Bhoodan-Yajna* before a conference of intellectuals and leaders a year ago, I am sure all would have ridiculed me by saying that it is impracticable and impossible, for such a thing had never happened before in the whole of human history. I say that God has created us,—you and me, to achieve something new and unprecedented. History of the past is just clay in our hands and it is for us to give any shape to it. So I started my work and now I appeal to all to take up this revolutionary programme of mine. The programme is like an ocean where all rivers meet. If you just help in creating an atmosphere, the rest will be done by that atmosphere itself. Even wingless dry leaves rise high like birds when a powerful storm comes. Thus this programme will give life to the soulless and power to the powerless. People are but a manifestation of God, we will get this faith if we go to them.

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[18] It is of interest to note that the term *Pudgala* stood for "matter" in Jainism (*Ibid.*, Vol. I, p. 317)

[19] Quoted by Sir H. S. GOUR: *Spirit of Buddhism*, p. 324.

"ARYA"—THE NOBLEMAN

[**Shri S. K. Ramachandra Rao,** Research Assistant in the Department of Social Sciences of the Indian Institute of Science, Bangalore, who wrote in our December 1951 issue on "The Aryan Ideal," is a student of Buddhism as well as of India's Sanskrit heritage. He brings out here the agreement of the Enlightened One with the traditional division of mankind into the noble ones and those who were not noble, though the Buddha specifically ruled out heredity as the criterion of excellence, substituting for it self-cultivation, discipline, enlightenment.—ED.]

The religious disciplines without exception have ever admitted the indispensability of a consistent, integrated and well-directed style of life for both fittingly staying in this world and for passing out of it. In India, this is the major preoccupation of all philosophical schools and spiritual systems. With the repeated assertion of the transience and wickedness of this world, which inexorably has caged us, there is an emphatic urge to make the best of the life pattern that is ours. Whatever the deductions of logic, it is impossible for us to dismiss with a snap of the fingers the actual world, or to forget altogether this body of ours with all its errors and evils. This practical consideration is responsible for the call of our seekers and sages: "Awake, arise, train yourselves for the lasting peace; the world is on fire!" Many indeed have been the systems of training, but the goal is always to combat the vile forces of matter with the aid of a powerful style of life.

Our early forefathers in India divided mankind into *ārya* and *dasyu*. The exact meaning is highly uncertain but it is clear they reserved for their own stock the superior appellation *ārya* and called the darkish natives *dasyus*, with probably a tinge of contempt. One suggested criterion of this difference was: the *āryans* were conscious of their spiritual leanings, while the *dasyus* did not appear to them to be so. There is a vague expression of this contempt for being content and happy with the body in the word "*śiśnadevāh.*" In other words, religiosity was the line of demarcation between nobility (*ārya*) and its negation. Of course this division later came to be pressed into service for baser motives.

This division again came into prominence with Gotama the Buddha. As is chronicled, this child of earthly prosperity felt a strange commotion of the spirit and leaving his home earned his "calm" after struggle and toil. Thereafter he wandered as a recluse, and in his wanderings came to his original home to stand before his indignant father —a fulfilment of earthly nobility—as a begging monk. The father accused the son of having betrayed and shamed the nobility of the family,

and the son asserted that he *was* noble, in fact, nobler than ever, and nobler than all the nobles in the land. The irony is obvious. Gotama never belittled his nobility, he had *earned* it; he never forgot that he was a *buddha*, a *jina*, an *ārya*—that was his life's achievement. He termed his doctrine *ariya-desanā*, and he called his follower the *ariyasāvaka*. There obtains the characteristic expression with reference to the Buddha "the great sage gliding along the noble road" (*ariye pathe kamamānaṃ mahesiṃ*). Mankind was again divided into *ariya* and *anariya*.

In what then does nobility consist? The *Kaṭha Upanishad* mentions the choice for the individual between the good (*śreyas*) and the pleasant (*preyas*); one who chooses the former is the wise man, the latter, the fool. The pleasures bind us, the good frees us. The real issue is to decide whether to become more worldly or less; herein lies our perdition or our salvation. The same Upanishad observes that many are the choosers of the pleasant, but few the choosers of the good.

The great mass of humanity is yoked into the serfdom of the world, being poor in wisdom; a small band of elect persons are no longer obliged to labour thus, being aristocratic in wisdom.

But shall we take action or non-action to be the mark of nobility or otherwise? The *Bhagavad-Gītā* clarifies the issue. It is impossible for any living person even for a moment not to act; but action without attachment to its fruits, that is to say, action done with no personal longing, is as good as not acting. Action without this insight binds us, whereas action with this insight delivers us. Like using a thorn to remove a thorn, such action supplants all other action. All religion is an attempt to define such insightful action (*vijjācarana*), which makes for knowledge, liberation, the overcoming of all grief and interminable tranquillity of spirit (*nibbāna*).

Proper action leads to its own dissolution. The Jains recognize five stages of such action: It flows (*āsrava*), it binds (*bandha*), it ripens (*saṃvara*), it stops (*nirjarā*) and, finally, it liberates (*moksha*). The greatest devotee of knowledge has not overlooked the importance of action in helping man to achieve the *summum bonum* in life; for Shankara holds that the intellectual search after the Absolute, *nididhyāsa*, must be supplemented by a special action pattern, *upāsanā*. And *upāsanā* has a twofold aim: to lead to insightful knowledge (*saṃyakdarśana*), and to help on the spirit's progress (*abhyudaya*). The former is necessary till the liberating wisdom dawns, but the latter must continue till the body lives its time out.[1]

But all action implies the setting of the mind in that direction and for this special action pattern which has the purpose of freeing individual existence from the worldly whirlpool

[1] See his Commentary on the *Brahma Sutras*, 4, 1, 12.

the mind must be appropriately set. Not only is this tendency of the mind not given freely by nature; it is even opposed to the established order of nature. The mind finds it extremely uncomfortable—even as a fish finds being lifted out of its watery home and dropped on the dry land. To set the mind in this direction means a struggle against nature, a fight against the world, a vigorous spirit, firm as a rock, spurning all the temptations of the world.

There is a beautiful allegory of the Śākyan ascetic resisting the onslaughts of Māra and coming out victorious (*jina*), discovering the secret of the correct mode of doing away with worldly bonds and rising up as one awakened (*buddha*) from the wide-spread spiritual slumber of the many. He poses the problem of Man *versus* the World and prompts man to success; the world gets weakened when man turns superman (*mahāpurisa*). This superhumanhood is to be *achieved* (*kayirātha*), it never dawns on anyone like manna falling from heaven. One must strive towards that ideal; without effort, the Buddha assures us, nothing is gained but everything is lost. Therefore "Arise, awake, rush towards the saving goal" is the teaching of the Buddha as of the Upanishads.

The derivation of the word *ārya* from the root *ri* (the cultivator) may also be suggested. Originally it might have signified the profession of these people as against hunting practised by the *dasyus*. Perhaps it implied the excellence of farming as struggle against nature, the reaping of the fruit which is normally hidden from man, the acquaintance with a skill and a technique of which the *dasyu* was ignorant and the confidence of an advanced state of mind. By a natural shift of values, it meant strife against the unseen power of worldliness and holding one's own against this "other"; it signified an assertion of Self in the face of all else: "*anyā vāco vimuncatha*!" says the Upanishad.

Self is all this, Self is the only important entity, Self is the only reality. One who saw and lived this truth was a *dhīra*, a *rishi*, an *ārya*, a *brāhmaṇa*—terms connoting greatness and nobility. Others were *bālas*, *mandas*, *avaras*, *ajñas*—in a word, inferiors. From the cultivation of land, the meaning of *ārya* moved to the cultivation of the mind, of the spirit; from the harvest of crops, the aim advanced to the harvest of the *summum bonum* in life; from *anna* the emphasis shifted to *moksha*. With this, man rose from his baser animal nature and blossomed into a spiritual being. Compare, in this context, the indignant Bhāradvāja's pride in his agricultural occupation and the Buddha's rejoinder asserting the superiority of *his* agricultural occupation—self-cultivation, chronicled in the Pāli scriptures.

Here is the test of true nobility. "There is not, Ambaṭṭha, in the highest attainment of knowledge and virtue any talk of birth or family or pride...." (*Dīghanikāya*). But

it consists in the mental culture prompting the action pattern which liberates the agent; in a word, the style of life which helps one rise above the ordinary limitations. This life pattern comprehends the founding of all action—mental or bodily—on *Sīla*, the formation of wisdom and strenuous effort and thus the tangled skein of life is unravalled (*vijaṭaye jaṭaṃ*). The Buddha preaches several " noble states " (*ariyavāsa*) to be attained and sustained by one who seeks to be a noble man, such as absolute renunciation, unagitated will, tranquil mind and body, liberated insight. (*Anguttara nikāya, Dasakanipāta*, 20).

Anuruddha reflects that nobility, it is for one who has few wishes, who is contented, secluded, vigorous in understanding, attentive in mind, settled at heart, and possessed of insight (*Aṭṭhaka nipāta* 30). In this struggle for supreme freedom in life, one must be disciplined even as is a soldier; he has his regulations to obey, his rules of conduct to follow. This discipline it is that preserves him from frittering away his energies and hence the Pāli term *Pāṭimokkha* (Sk. *prātimoksha*), a bond by the restraint of which the monk must needs be controlled (*pāṭimokkha-saṃvarasaṃyuto*). Thus the *ārya* is worthy of respect for he is enlightened and disciplined; he is an example to follow. He shines in the world as a self-lit light, he is as conspicuous as a self-made island. He is the most eloquent enunciation of the *Dhamma*, although he " balances his mind in the Ariyan silence."

S. K. RAMACHANDRA RAO

HUMAN PLANNING

Human Planning is "an ethical, biological organization, the working of which tends to unify man's inner passions and outer (physical) activities in order to regulate and exert his soul and self to contribute to the spontaneous collaboration of groups of people with a view to accomplishing the simultaneous and harmonious advancement in every domain of man's thought and action"—so writes Sris Chandra Chatterjee in *The Calcutta Municipal Gazette*. To this end, he suggests the setting up of a Human Renaissance Public Trust which will serve as a Technical Consultant Agency to give advice upon the planning or re-planning of new and old towns and villages from the architectural-*cum*-cultural point of view. It will also attempt " to effect rational development of Indian national arts without impairing their spiritual fervour and benevolent appeal, by constructing artistic structures in neo-Indian styles of classical architecture." The Trust will co-operate with the Indian Planning Commission so that " the two main streams of life and living " may be judiciously united. Its first undertaking will be thoughtfully to plan and construct a Model Region to be controlled by a spiritual order, so that the creation of an ideal community life may be demonstrated.

G. M.

ALCHEMY IN SHAKESPEARE'S HAMLET

AN ESSAY IN CREATIVE INTERPRETATION

[**Mr. D. S. Savage,** English poet and critic, with several volumes to his credit, including *The Withered Branch* and *Hamlet and the Pirates,* has been engaged for the last several years in an exhaustive study of Hamlet, part of the fruit of which he gives us here.—Ed.]

Some seven or eight years ago, Prof. E. M. W. Tillyard demonstrated in his little book, *The Elizabethan World Picture,* how strangely different from our own was the mental structure which the intelligent Elizabethan projected upon the cosmos. His book demonstrated the necessity, on the part of the modern reader, for a positive effort of the historical imagination when confronted with an Elizabethan literary work. In this essay I wish to direct attention to a neglected strand of imagery in Shakespeare's *Hamlet,* a strand which draws its origin from Alchemy which was well understood in the 16th and 17th centuries, but which has lapsed into obsolescence and disrepute. But in Shakespeare's time it was of very general interest. It is sufficient here to point to Ben Jonson's comedy, *The Alchemist.* Alchemical images are scattered throughout Shakespeare's plays and poems; in *Hamlet* they are frequent, and to follow them is to be conducted to the heart of the theme of the play.

Hamlet's continual preoccupation with "baseness" and "nobility" is susceptible of an alchemical interpretation, an individual-spiritual one, since alchemy is concerned with the transmutation of "base metals" to the "noble substance," *i.e.,* gold: a "royal" metal. Its concern is with regeneration.

It is common knowledge that the overt aim of the alchemist was threefold: (1) to find the philosopher's stone by which (2) the transmutation of metals might be accomplished and (3) the elixir of life prepared. It is probable that some alchemists sought literally and practically to manufacture gold; they may even have succeeded; but the true alchemist, the "mage," in pursuing the physical processes of his art was not so much investigating or manipulating material laws and processes; he was performing an exploratory ritual of profound consequence to the interior life. The "base metal" on which he operated was, in its esoteric significance, the lower human nature, and by its transmutation he understood the process of the purification of the lower nature and its elevation towards and integration with the higher self. In the words of C. G. Jung, who claims to have studied its texts with some care, alchemy

> wished to produce a *corpus subtile,* the transfigured resurrection body....

Chinese alchemy treats of the "diamond body," which is to say, of immortality attained through the transformation of the body.[1]

Alchemical theory made use of the four elements of ancient speculation —earth, water, air and fire—which, however, might be employed either in a physical or a metaphysical sense. In the latter, they were connected with the occult notion of the "subtle body," or rather, *bodies*, each element corresponding to a parallel body, or sheath. There was a fifth element whose discovery is sometimes accredited to the Pythagoreans; this *quintessence*, purer and subtler than fire, and possessed of an orbicular motion, was æther.

All the constant terms of alchemy—"quintessence," "tincture," "salt," "mercury" and "sulphur" are found in the pages of *Hamlet*. The declared aim, in the transmutation of metals, was to find the "quintessential" substance which would "tincture" the base metal to the likeness of gold. Since the metals were held to be formed in the bowels or womb of mother earth through planetary influence—each planet having its affinity with a certain metal—the alchemical aim was to reproduce in the laboratory the conditions governing the organic growth of metals in the mine. The *Tractat Nicolai Flamel* of 1612 says:—

In order to fall into no error, we must observe the manner in which transmutation takes place everywhere in the veins of the Earth. Then transmutation can be effected outside the mines, if we first make the metals spiritual, so that they part themselves into their Sulphur and Mercurio. For all metals are composed of a special Sulphur and *Argentum vivum*, a special quicksilver, which are the seeds of all metals. These two seeds, in turn, are built up out of the four elements. Sulphur, the male seed, is nothing other than fire and air. It is a fixed Sulphur, like fire unalterable, and of metallic nature. But Mercurio, the female seed, is formed from water and earth. The alchemists call it the mother of metals. All imperfect metals come from it, and also the ordinary Gold and Silver.

To "make the metals spiritual" seems to mean nothing other than to penetrate them with fire, with which gold, the noble or royal metal, is held to have a peculiar affinity. It is the sun's metal, as silver, its feminine counterpart, is the moon's. And since in all occult teachings the sun is the physical sign or representation of the divine, it follows that to tincture the four elements concentrated within sulphur and mercury with the quintessence would be to transform them into the similitude of the divine. Once the principle of transmutation has been discovered, we have the key to universal transformation, since sulphur and mercury are the basic constituents of all material substances.

"Gold," affirms Shakespeare's contemporary, the theosophist Jacob Boehme, "is nigh to the divine essentiality, or heavenly corporality." In his pristine integrity, before

[1] *The Integration of the Personality* By C. G. JUNG.

the Fall, Adam's body was tinctured with this divine essentiality; after the Fall,

...man with his outward body lived barely and merely to the time; the precious gold of the heavenly corporality, which tinctured the outward body, had disappeared, and so the outward body stood barely and alone in the life of nature's desire, *viz.*, in the soul's fiery property; understand in the form and property of Mars...*viz.*, the property of God's anger and the dark world....

Regeneration, then, is the restoration of this pristine state, of which Boehme says plainly enough: "And as this is done in man, so likewise it is in the transmutation of metals."[2]

Alchemy is far less rich than heraldry in technical terms, and the text of *Hamlet* is correspondingly poorer in alchemical than in heraldic references; but running through it we find such phrases as: "*sulphurous* and tormenting flames"; "swift as *quicksilver* it courses"; "a piece of uncurrent *gold*"; "dull and *muddy-mettled*"; "here's *metal* more attractive"; "such black and grained spots, as will not leave their *tinct*"; "To draw apart the body he hath kill'd; O'er whom his very madness *like some ore Among a mineral of metals base*, Shows itself pure..."; "*Compounded* it with dust"; "To what *base* uses we may return, Horatio! Why may not imagination trace the *noble dust* of Alexander, till he find it stopping a bung-hole?" Most noteworthy of all is the speech in which occurs the famous phrase, "*quintessence* of dust."

This last point gives us the clue to the alchemical references in *Hamlet*, for if we examine the passages in which the above phrases occur, we find that they refer to what can only be described as a transmutation in reverse. They are used to point a tendency, not towards regeneration, but degeneration. It does so heavily with Hamlet's disposition that this goodly frame, the earth, seems to him a sterile promontory, and this most excellent canopy, the air, a foul and pestilent congregation of vapours, and to him man is a "quintessence" indeed, not of gold, but of base matter, which delights him not. This degenerative process is outlined in the scene which follows that in which Hamlet speaks of having "compounded" the body of Polonius "with dust, whereto 'tis kin."

HAMLET. ...we fat all creatures else to fat us, and we fat ourselves for maggots: Your fat king and your lean beggar is but variable service; two dishes, but to one table: that's the end.

KING. Alas, alas!

HAMLET. A man may fish with the worm that hath eat of a king, and eat of the fish that hath fed of that worm.

KING. What dost thou mean by this?

HAMLET. Nothing, but to show you how a king may go a progress

[2] *The Signature of All Things.* By JACOB BOEHME.

through the guts of a beggar.
(Act IV, Scene III)

This backward transformation of king to beggar, royalty to baseness, gold to dust is taken up again in the graveyard reflections in the Fifth Act.

HAMLET. Dost thou think Alexander looked o' this fashion i' th' earth ?

HORATIO. E'en so.

HAMLET. And smelt so ? pah !

HORATIO. E'en so, my lord.

HAMLET. To what base uses we may return, Horatio ! Why may not imagination trace the noble dust of Alexander, till he find it stopping a bung-hole ?

HORATIO. 'Twere to consider too curiously, to consider so.

HAMLET. No, faith, not a jot ; but to follow him thither with modesty enough, and likelihood to lead it ; as thus : Alexander died, Alexander was buried, Alexander returneth into dust, the dust is earth, of earth we make loam, and why of that loam whereto he was converted might they not stop a beer-barrel ?

Imperious Cæsar, dead and turned to clay,
Might stop a hole to keep the wind away :
O ! that that earth, which kept the world in awe,
Should patch a wall t'expel the winter's flaw.
(Act V, Scene I)

It is only necessary to add that the process of degeneration shows the unity which underlies the triple theme of generation, regeneration and degeneration which the play explores, and which throws up not only alchemical images cursorily investigated in this article, but a wealth of others which present space forbids to mention.

D. S. SAVAGE

FAMINE OF WATER

The Economic and Social Council of the United Nations was warned by the U.S.A. on May 28th, 1952, that, unless conservation is practised, the world faces the threat of a shortage of usable water, due to the fact, it is claimed, that the demand for water supplies is increasing. We have just witnessed not only the cyclic return of disastrous floods down the Missouri River basin, but also unusual rains which have deteriorated thousands of bales of California cotton, possibly at Indian importers' expense, and, on the other hand, wide-spread droughts all over the world, particularly in Australia and India. The *Gita* teaches that "rain comes from sacrifice." Perhaps our scientists, if they used less of the calculating head and more of the potent heart qualities, would discover that the world's immoral and amoral course is leading inevitably to disaster. The teachings of the Ancient Sages alone give the clue to the cure for all these ailments, by which Nature offers us an opportunity to learn.

T.

NEW BOOKS AND OLD

TOWARDS THE BORDERLAND

The Psychology of the Occult. By D. H. RAWCLIFFE. (Derricke Ridgway, Ltd., London. 551 pp. 1952. 21s)

A book which sets out to expose the "fallacies underlying psychical research" ought to be a challenge to all psychical researchers. But if the truth must be told, there is little that a competent psychical researcher has to learn from Rawcliffe. There are no "fallacies" that he has detected that have not been discussed at least a dozen times over in the recent literature of experimental psychical research and shown to be inoperative. For the layman the book purveys much information about hysterical dissociation and fraud, hallucinations, crystal-gazing, automatic writing, multiple personality, stigmata, dowsing, haunts, poltergeists and the connection between Shamanism and modern Spiritualism.

In dealing with inconvenient spontaneous psychical phenomena, the author is only too prone to that oversimplification which is a disservice to truth in this obscure domain. Consider for instance the chapter devoted to Palladino and compare it with what Dr. E. J. Dingwall, one of the greatest authorities on physical mediumship and professional conjuring in relation to psychical research, says about the American "exposures" in his *Very Peculiar People* (Chapter 5). Rawcliffe's criticism of the American ESP research illustrates the kind of bias laid bare by Dr. S. G. Soal in his Presidential Address to the S. P. R. last year. The Martin-Stribic experiments at the University of Colorado are scarcely discussed; nor are the appraisals of the American research by competent experimental psychologists like Prof. Gardner Murphy and Dr. R. H. Thouless; nor the ESP and PK results obtained by Dr. Thouless himself.

Two chapters are solemnly addressed to the task of showing up the weaknesses of Dr. Soal's experiments with Basil Shackleton and Mrs. Gloria Stewart. Dr. Soal, of course, needs no defence. His results have been discussed from every conceivable angle, not only in journals of psychical research but also in *Nature, The American Scientist, Penguin Science News* and *Philosophy*. In the recent London-Merksem experiments, the questions of auditory hyperacuity and Dr. Soal's own honesty do not arise.

Prof. Julian Huxley, in his stimulating "Foreword" strikes a dissentient note. While advocating a very critical approach to psychical research, he points out that the whole subject demands the most careful attention, especially in relation to the techniques of *Raja-Yoga*, and that we must not succumb to the "nothing-but" fallacy.

Rawcliffe is mistaken in thinking that it is the psychology of belief alone which requires elucidation in psychical research; the psychology of unbelief is today patently in need of elaboration.

C. T. K. CHARI

The Forgotten Language: An Introduction to the Understanding of Dreams, Fairy Tales and Myths. By ERICH FROMM. (Victor Gollancz, Ltd., London. 224 pp. 1952. 16s.)

In a world crying out for unification and a common understanding, the discovery that there already exists a universal language—a natural speech of heart and mind comprehensible to men of all races—is surely a matter of primary importance.

In his absorbingly interesting book *The Forgotten Language*, Erich Fromm writes:

The language of the universal symbol is the one common tongue developed by the human race, a language which it forgot before it succeeded in developing a universal conventional language.

And his interpretations of this tongue suggest that with a fuller knowledge of psychology, man may eventually not only be able to obey the Delphic Oracle in knowing himself, but may also be able to come to understand his brother man.

Mr. Fromm's ideas as to the nature of dreams and myths would appear to be more credible and balanced than those of Freud in his *Interpretation of Dreams*, and in the last part of a most rewarding book, he outlines a significant and convincing alternative to the Freudian theory of the Œdipus myth. His suggestion that a government needs the matriarchal as well as the patriarchal principles if it is to achieve equipoise will also prove evocative to the thoughtful reader.

ESME WYNNE-TYSON

Psychological Commentaries on the Teaching of G. I. Gurdjieff and P. D. Ouspensky. By MAURICE NICOLL. (Vincent Stuart (Publishers) Ltd., London. 3 Vols., 1226 pp. 1952. £4. 4s.)

Whenever a writer has attained a certain degree of eminence and popularity a number of commentaries upon his work appear and the more distinguished the writer, the more numerous do these analytical studies of his work become. The large number of books published during the last 30 years on the subject of Henry James is an example of this. But here we have a three-volume work devoted to two writers, Gurdjieff and Ouspensky, whose names are familiar to only a comparatively small number. What is the explanation of this? There are two justifications for Dr. Maurice Nicoll's lengthy *Commentaries*. The first is that Gurdjieff's and Ouspensky's message to the Western world is of far greater importance than has yet been realized and the second, that it was transmitted orally to their followers rather than by way of their books. What Dr. Nicoll has done has been to impart to his readers a number of ideas in the form in which he received them, that is to say, by means of question and answer. No person is better qualified than he is to discharge this task. For 30 years he was in close contact first with Gurdjieff and then with Ouspensky, closely studying their methods, and during the last 20 years he has been transmitting their ideas orally to his own group of followers.

This account of the genesis of Dr. Nicoll's *Commentaries* is essential to any criticism of it. Without it, a critic would be inclined to regard his tendency to return again and again to subjects already dealt with as an irritating fault. But these are not actually repetitions of which he is guilty, for every teacher knows how essential it is that his hearers should understand certain basic principles of his teaching. Moreover, Dr. Nicoll does not so much repeat as approach from a new direction ideas already dealt with, thereby drawing them together into a closely knit whole.

Readers are likely to come to very different conclusions with regard to the value of the system of knowledge taught by Gurdjieff. Some will resent many of his ideas, others will deem them absurd and yet others will discover in them a quality that they have not found elsewhere. But all readers, whatever their opinion of the subject-matter may be, will agree that Dr. Nicoll possesses two gifts. The first is a profound insight into the mysterious working of the human mind and the second is an unusual clarity of exposition. There could be no better introduction to the ideas of Gurdjieff and Ouspensky than these *Commentaries*. They will remain the standard work on the subject as long as these ideas are of interest to mankind.

KENNETH WALKER

Proceedings of the Scientific and Technical Congress of Radionics and Radiesthesia, London, May 16-18, 1950. (Committee of the Congress, London. Obtainable through Markham House Press, Ltd., London. 202 pp. 1951. 7*s.* 6*d.* plus 4½*d.* postage.)

That the science of our age is definitely in a transition period is shown by the strong tendency in many branches of contemporary scientific thought to push investigations beyond the realm of mere gross matter and to gain insight into the hidden and more refined agents working behind the thick veil of physical appearances. The First British Congress of Radionics and Radiesthesia has admirably succeeded in presenting abundant proof of this revolution in Western science. Their publication of lectures given by eminent scientists on a great many highly interesting subjects fully illustrates the truth of the saying that "many things which have died will know rebirth."

The book evidences the renascence of the ideas of Hippocrates, Paracelsus and Mesmer, among others, on the existence of a vital principle in man and the universe, the etheric body, the astral light, and the fundamental unity of all beings. Radiesthesia, or the study of the sensitivity of human beings to radiation, forms a strong link between physics and true psychology and the lectures recorded show clearly that this "young" science finds wide fields of application in physics, chemistry, medicine, botany, biology, etc.

Cosmic, telluric and specifically chemical radiations can now be detected and recorded visually and "auditively." Electro-magnetic vibrations are shown to be emitted, not only by human beings, but also by "inanimate" objects. Definite biological results are produced in plants and animal tissues when treated with such waves of radiations. The conclusion is reached that "our Thought-Patterns determine what sort of energy reaches us," thus demonstrating that "consciousness is at work at all levels and that every particle at every state of energy has the power to create."

This book is a valuable addition to the scientific record of our times. To complete and illumine the knowledge gained, and to integrate it more fully into a wider concept of scientific truth linked with moral and philosophical values, the perusal of Madame H. P. Blavatsky's works: *Isis Unveiled* and *The Secret Doctrine*, by the scientists concerned, would be more than worth their while.

ARMAND COURTOIS

The Clairvoyant Theory of Perception. By M. M. MONCRIEFF. (Faber and Faber, Ltd., London. 315 pp. 1951. 21*s.*)

In his Presidential Address to the British S. P. R. in 1913 Henri Bergson suggested that, if the consciousness is independent of the brain and overflows it, psychical researchers would do well to consider the possibility that the function of the brain and nervous system may be eliminative and not productive. The suggestion has proved extremely worth while. Captain Moncrieff has made an ingenious application of it by arguing that, contrary to the prevalent opinion, clairvoyance is the basic and "normal" form of direct perception and cognitive relationship with the "objective qualities" of things and that visual perception, as ordinarily conceived, by means of the eye, is basically clairvoyant though sometimes limited, or even "abnormal," clairvoyance. The Third Part of the book deals with binocular vision and describes some very interesting Pigeon-Cantonnet stereoscopic experiments which, it is claimed, tend to show that the function of the physiological structures in front of the retinæ of the eyes is to restrict the "clairvoyant field of vision" so that ordinary vision appears to conform to the laws of optics and seems subject to the modifications by the intervening "external" and "internal" media.

The theory that visual sensations are "projected" into objects is challenged with penetrating vigour. The challenge is not met by pointing out the lacunæ in Moncrieff's own theory. It has been said that he develops his theory almost exclusively with reference to the eye and neglects the other senses. Room must be found for what some Soviet scientists have called the "interaction of afferent systems." A more serious criticism of the theory is that it seems hopelessly at variance with some established neuro-physiological facts and opinions. If Moncrieff is right, there seems no good reason why stereognosis (appreciation of the shape, relative size, texture, solidity, etc., of objects) should be disturbed in *varying* degrees by lesions of the supramarginal and angular gyri of the brain. Hallucinations and illusions which have always constituted a formidable problem for theories of Direct Perception, are not disposed of by Moncrieff. It is far from clear how he proposes to deal with precognitive clairvoyance. Can we, from a "holistic" point of view, speak of "future" spatio-temporal slices as being integrated into "present occurring wholes"?

Captain Moncrieff has written a stimulating book. We hope that the sequel will not fall short of it.

C. T. K. CHARI

A Psychologist at Work. By E. GRAHAM HOWE. (Faber and Faber, Ltd., London. 179 pp. 1952. 8*s.* 6*d.*)

"Psychologists want you as travellers, each with the passport of your own responsibility, to work your passage in a big way," writes the author, who is himself an example of the truth of this statement. He promises no short or easy way to heal the "spirits" in human personality, from which so many seem to be acutely suffering today. Taking up a number of cases with which he has dealt in his psychiatric practice, Dr. Howe lays down a prescription for making the best of life. Its ingredients are: freedom from tyranny, "liberty of choice; a maximum responsibility for every one in his own sphere, which derives from the practice of decentralization"—and contentment, which means "the essence of the art of happiness, which is to be willing to be contained within your lot and limitations, making the best of it from right inside."

At the end of our sitting in his clinic, where he has been helping us to analyse and understand the problems of neurosis, violence, hatred, "a stiff upper lip," and so on, we feel like saying, as we get up to go, "Thank you very much, doctor, for your valuable assistance in telling us how to make life at our own level more worth while and vital."

G. M.

Mind: A Social Phenomenon. Illustrated by the Growth of Medical Knowledge. By F. S. A. DORAN, M.A., M.D. (Cantab.). (C. A. Watts and Co., Ltd., London. 182 pp. 1952. 10*s.* 6*d.*)

What is the true nature of the human mind? Is it something purely of the spirit, or is it entirely material? This question has been troubling mankind since the dawn of reason and this book is a contribution to our knowledge, based chiefly on the recent discoveries of science. The author argues that mind is an expression of brain function, its contents being chiefly determined by tradition and the beliefs of those about it. In short it would appear that mind is what man, as a social and historical animal, has made it.

A glance at the extensive bibliography shows clearly how very wide is the author's study, ranging from *The Golden Bough* to the works of Freud and Bertrand Russell. In the chapter concerned with the nature of mind the author gives a formidable array of facts and figures, mainly showing the extraordinary complexity of the brain and its remarkable capacity for sensation and response. He says: "The brain can do more than provide an explana-

tion of consciousness; it can also account, to a certain extent, for the richness of human experience." Yet, later he states that

> No sound physiological concept of an "idea" as yet exists; nor does it seem likely that a complete and intimate knowledge of the individual brain will explain æsthetics, morals and ethics.

It is difficult to divest oneself of inherent prejudices, and the author may well consider it impossible for a reviewer who is unable to accept a completely materialistic concept of "mind" to give a fair judgment of his book. Yet the impression persists, after reading and rereading, that here is a formidable mountain producing a rather learned mouse. The book is full of fascinating and accurate information, (the part concerning the Egyptians and their first conception of a Universal God, for instance, or, later, the evaluation of the Italian city states) but the reader is left, at the end, no further on the road.

There is an interesting account of the use of scientific instruments, and their capacity to extend man's observations. The author quotes Whitehead, saying "the reason for the intellectual superiority of the present day is not that men have developed finer imaginations, but that they now have better instruments." Some of us have not this faith in the intellectual superiority of the present day, nor the author's apparent conviction of the illusory nature of the Divine Mind.

What we must be grateful for is a clearly written, closely reasoned book which will set us thinking. Also one that contains a good index.

ELIZABETH CROSS

The Place of the Lion. By CHARLES WILLIAMS. 2nd Edition (Faber and Faber, Ltd., London. 206 pp. 1952. 10s. 6*d*.)

It is possible that nothing reveals the unique nature of a Charles Williams novel so clearly as an attempt to review it, for the discovery is instantly made that stock phrases have no relevance whatsoever.

For instance, if one were to state that this book "contains passages of superlative descriptive writing," the reader would inevitably assume that the phrase relates to descriptions of nature—not to such things as "a terrific colossal butterfly" to which countless multi-coloured smaller butterflies soared to keep "a strange assignation" until the whole dazzling host had altogether vanished from sight and knowledge, and the solitary, archetypal, colossal, green and white butterfly "passed upwards towards the roof of the house, settled there for a moment, a glowing splendour upon the red tiles, swept beyond it, and disappeared."

An indication of the "otherness" of this novel is given in the opening pages.

Durrant and Sabot, two young men, at the end of a day in the country, see bobbing lights on poles, and eventually discover that a lioness has escaped from a wild beast show. They join in the search, catch a glimpse of the lioness, and finally enter the garden of a cottage. Soon, they see a man, "pacing as if in slow abstraction." The lioness leaps over a gate, and collides with the man. Their forms and shadows mingle, there is a "tearing human cry," then Durrant and Sabot see the man lying on the ground and over him a *lion*—so gigantic that it "seemed to their dazed senses to be growing larger every moment."

The next night, a young lady—a specialist scholar—is giving a lecture on the various classes of angels, the "hierarchized celsitudes," in whom the Middle Ages believed, when a most repellent smell invades the room. A lady in the audience shrieks hysterically: "The snake! The crowned snake!" Terror maddens everyone and there is a panic rush for the door.

In subsequent chapters, a giant horse appears, an enormous eagle, and so on.

What are these gigantic animals, these invaders from another unimaginable dimension? They are "the vast originals of all life."

These vast originals are not abstractions. They are Powers—the archetypes of the beasts. When "That which is behind them intends to put a new soul into matter it disposes them as it will." By a "peculiar mingling" a child is born. "In the animals they are less mingled, for there each is shown to us in his own becoming shape." The world in which these Powers exist is truly a real world, and to see it is very difficult and very dangerous. The risk, for ordinary humanity, is that their familiar world might be drawn into that other world. These Powers may be the beasts named and controlled by Adam—by power conferred through lordship over his own nature. The revolt of certain of these Powers—their invasion of man's world—is made possible because man is no longer lord of his own nature.

So the "story" of Charles Williams's book is the invasion of the actual world by apocalyptic animals—the vast originals of life. The world of human dimensions can be saved from the dominion of these animals only by one whose spiritual stature is such that he can name and control the beasts—one who is lord of himself.

Knowledge, scholarship, professions of faith, are impotent to repel the invasion of these vast originals. It is said of the abstract lady, whose special subjects were Gnostic traditions, mediæval rituals, Æons and Archangels :—

> She didn't know, she didn't understand. It wasn't her fault; it was the fault of her time, her culture, her education—the pseudo-knowledge that affected all the learned, the pseudo-scepticism that affected all the unlearned, in an age of pretence, and she was only pretending as everyone else did in this lost and imbecile century.

Ordinary people, in the comparatively few references made to them in this book, are unaware of the apocalyptic invasion which threatens—unaware that their familiar world may be drawn into the world of other and hallucinating dimensions to which the vast originals belong. It is true that, on occasions, ordinary mortals are shocked by unprecedented events, but they remain ignorant of the ultimate issue involved.

It might be argued that Charles Williams's vision differs from that of other seers in that its expectation is an annihilating supernatural event; consequently there is no room for any idea of the transfiguration of the familiar world—for the resurrection of all that which seems commonplace to habit-blinded eyes—for that which "is sown in corruption" to be "raised in incorruption"; no revealing of the known, the accepted, the cyclic, as a series of recurrent miracles. All the chief characters belong to a spiritual *élite*, or are potential recruits to that *élite*, or are destined to destruction by surrender to the isolated rebellious power of the Lion or the Crowned Snake.

Towards the end of the book, one of the characters says to Anthony Durrant: "O stop this cultural chat"—and this cry may wake sympathetic echoes in certain readers; because Durrant, his friend Sabot, Damaris Tighe (the young lady who knows everything about "hierarchized celsitudes" frequently use phrases which sound like the passwords of a cult and may, therefore, for some readers, create psychic sensations similar to the physical ones felt in a greenhouse.

Such readers may also find Anthony Durrant too much of a light-weight for the stupendous miracle, which he finally performs, of naming and controlling the beasts—though it should be remembered that he does this through power conferred by the Eagle, frequently a symbol of prophetic power—thereby restoring all to organic unity.

> At each word that he cried, new life gathered and still the litany of command and in-

vocation went on. By the names that were the Ideas he called them, and the Ideas who are the Principles of everlasting creation heard him, the Principles of everlasting creation who are the Cherubim and Seraphim of the Eternal. In their animal manifestations, duly obedient to the single animal who was lord of the animals, they came....They were returning, summoned by the authority of man from their incursion into the world of man.

Possibly some readers will detect a correspondence between these "vast originals of all life" and the Seven Forms of Jacob Boehme. The Seven Forms which are in everything, although one is always uppermost—the Seven Forms which, in harmonious combination, create Eternal Nature and, in discord, temporal nature. The "egoistic" rebellion of one Form creates the chaos of the fallen world: the harmonious functioning of all Forms creates "unity in plurality." Some readers may also detect a correspondence with the first vision of Ezekiel—the vision of the Cherubim—and the culmination of that vision in the Apocalypse.

This is a unique novel and it is therefore inevitable that there will be many conflicting opinions concerning it. It is probable that the best short description of "The Place of the Lion" is given by the author on an incident in it:—

.....the tale took on the sound of some dark myth made visible to mortal and contemporary eyes.

Readers are deeply indebted to Messrs. Faber and Faber who are now issuing in a Standard Edition the seven novels of Charles Williams.

CLAUDE HOUGHTON

CHINA

The Hall of Light: A Study of Early Chinese Kingship. By WILLIAM EDWARD SOOTHILL; edited by LADY HOSIE and G. F. HUDSON. (Lutterworth Library, Vol. XXXVIII, Missionary Research Series No. 18, Lutterworth Press, London. xxii + 289 pp. 1951. 25s.)

This book has already been acclaimed as "the last and greatest work of Professor Soothill," who died in 1935. It was left in an unfinished state, but has now been thoroughly revised and edited by his daughter, Lady Hosie, with the aid of Mr. Geoffrey Hudson, Fellow of All Souls College, Oxford. "Hall of Light" (or Enlightenment) is a translation of the Chinese *Ming T'ang*. This was an ancient royal temple used by the Emperor in person as an observatory, as well as for sacrifices which he only was allowed to conduct. His unique ritual status is also shown by the exclusive right which he possessed of making a calendar. By thus performing the proper ceremonies at the proper seasons, he was able to promote the harmony of the productive forces of Nature, and under the title "Son of Heaven" could act as mediator between the agricultural community and the powers above.

Salient characteristics of the earliest series of Emperors ending with Yü, founder of the Hsia dynasty, are said to have been that they ruled not by force but by *tê* (potency or virtue) and *wu-wei* (passivity or non-assertion); and, as a sort of corollary to this, that each ruler was succeeded, not by his son but by the most meritorious of his subjects. According to another theory, however, the royal dignity alternated regularly between two families, united by cross-cousin marriages.

Although the *Ming T'ang* itself disappeared in the latter part of the Chou dynasty, when the monarchic power was practically extinguished, its essential purposes continued to be served in other holy places such as the Altar of Heaven and the Temple of

Prayer for the Year. Professor Soothill aptly compares it with the Regia in ancient Rome, once the house of the king-priest, which finally became specialized as the home only of the Pontifex Maximus.

A chapter in this book that deserves particular attention is one on the *Li Chi*, "Record of Rites," which is a rich mine for the student of ancient institutions; among other things it contains a list of traditional duties which should be performed by the sovereign and the feudal prince during the twelve months of the year. And the section entitled *Yüeh Ling*, or "Monthly Observances," shows the mimetic nature of the king's priestly functions in his endeavour to link man with the powers of the universe.

Further on, the importance of the calendar is stressed as a unifying force. Under Taoist influence it became an object possessed of magical powers, and was regarded as "a universal sovereign aid against malignant spirits." The vexed question as to the most appropriate Chinese term for God is discussed by Professor Soothill at some length, and he is inclined to admit that the Emperor K'ang Hsi was not far wrong when he declared that *T'ien*, "Heaven," represents "God" in Chinese thought. Finally, a notable feature of this scholarly work is the inclusion of the complete text, as well as translation, of the Hsia Calendar and the Song of the Sky Pacer, one of the oldest known astronomical rhymes in the world.

LIONEL GILES

The Real Tripitaka and Other Pieces. By ARTHUR WALEY. (George Allen and Unwin, Ltd., London. 291 pp. 1952. 18s.)

Perhaps it should be explained at the outset that "Tripitaka" (literally, "Threefold Treasury") does not refer here to the Buddhist Canon, but is an honorary title conferred by the Emperor T'ai Tsung on a celebrated Chinese monk of the 7th century after his pilgrimage to India. It might have been better to stick to the religious designation "Hsüan-tsang" by which he is universally known, though his real name was actually Ch'ên I.

Dr. Waley has already published a partial translation of the *Hsi Yü Chi*, a facetious account of his journey, and now, in response to a widespread demand, he gives us the true story of his whole career. The traveller's own production, the *Hsi Yü Chi* "A Record of the Western Regions," (not to be confused with the fictitious *Hsi Yü Chi*), is mainly of a topographical nature, and has therefore not been drawn upon to any appreciable extent.

Dr. Waley must have encountered many difficulties in piecing his narrative together, but the result is most rewarding; the interest does not flag even when we reach the latter part of Hsüan-tsang's life, which he spent in the Emperor's palace and other places, working with dynamic energy on the translation of his newly acquired Buddhist texts. Throughout the book he is treated with perfect honesty, not by any means as a saint, but with full recognition of his failings as well as his virtues. There was a strong emotional side to his religion, as many episodes tend to prove, and he shared the prevalent belief in magic spells and miraculous happenings. On the other hand, his perseverance and courage carried him through innumerable trials and dangers, so that he finally succeeded in doing exactly what he had set out to accomplish.

This biography takes up only the first half of the book, and the remaining space is used as a sort of rag-bag for a number of unrelated oddments. The first of these deals with the mission of certain Japanese monks to China during the 9th century, and reveals many interesting facts about the Buddhism of that period. All came to regard China as their spiritual home, and one of them, named Ensai, spent most of his life there. We are told that he kept a wife and family, and was drown-

ed in a shipwreck when at last he was on his way back to Japan.

After this come 10 short stories taken from Chinese and Japanese originals, all very weird and uncanny, and Dr. Waley has added three similar contributions of his own. The notes and other scholarly apparatus at the end form a welcome feature that we have now come to expect in all his more serious works.

LIONEL GILES

A History of Chinese Educational Institutions. Vol. 1: To the End of the Five Dynasties (A.D. 960). By HOWARD S. GALT. (Probsthain's Oriental Series Vol. XXVIII, Arthur Probsthain, London. 400 pp. 1951. 42s.)

In a foreword to this important book by the late Dr. Galt, J. Leighton Stuart, President of Yenching University, says that "the History of Chinese Education is almost the History of China" and goes on to tell how the author was peculiarly fitted for his exacting task of interpreting this theme to Western readers. Dr. Galt had specialized in Education at an American University, and, when living in China, had mastered the language to a high degree, so gaining the capacity to evaluate the many sources studied. Being a Christian Missionary he was well fitted to appreciate the Chinese preoccupation with moral issues and throughout the book we find this emphasis on the spiritual values.

The book, which is essentially for the serious student and a necessity for reference, is in 10 chapters, the first and perhaps the most informative detailing the sources. Later chapters give details of education in the prehistoric periods, and onward through the Dynasties. The author gives full information and differing versions, also some idea of the difficulty of translating the Chinese ideas and descriptions of institutions into intelligible English. In this early chapter it is of general interest to learn that some formal teaching of the literary arts must have begun, probably, as far back as 2000 B. C.

Throughout the many quotations and details from the classics, philosophy and history, we find a constant emphasis on the importance of education in music, poetry, ritual and the military arts. For instance, "To speak of the virtue of the sovereign—if his virtue is complete, education is respected. If education is respected, officials will be upright. If officials are upright, the nation will be governed." A further quotation gives some slight impression of the spiritual outlook:—

> Ancient Chinese thought sought a universal unity and consistency...."The order of heaven and earth: if winter and summer are not according to season there is pestilence; if wind and rain are not regular there is famine. Education is the summer and winter of the people; if education does not follow the right periods society suffers."

There is much for us all to ponder in the Chinese concepts so ably collected and detailed here—the idea of the Superior Man, the attitude towards teachers: "Teachers, chosen from the Superior Men, are the type from which officials and sovereigns are evolved." The high educational ideals held by the Chinese for upward of 2,000 years have had their result in the standard of culture and learning evolved.

It is impossible to do more than to note that the volume gives full details of the administration of education in the various reigns, of schools and universities, of "apprentices" and students. There are some references to the education of women and to respected women scholars, all information being obviously the result of much laborious research. The only criticism possible is that it seems a pity that such a book should have no index. A book that is designed for the scholar, and which will, no doubt, be a permanent source of reference and a mine of quotations, does gain in helpfulness from a full and detailed index. Perhaps one might be incorporated in future editions.

ELIZABETH CROSS

MISCELLANEOUS

Londoners. By MAURICE GORHAM. (Percival Marshall and Co., Ltd., London. 158 pp. Illustrated. 1951. 12*s.* 6*d.*) Received through the courtesy of the British Council.

This is an eminently readable book, very pleasantly written. Dealing as it does with the human element, it will hold the interest of those who know London and those to whom that great metropolis is only a name. There are few who, knowing London well, will not agree with the author that it is "the most fascinating and rewarding city in the world."

This book covers practically every phase of life in the capital and the author gives us many illuminating glimpses of a London that the general run of visitors never sees.

In the chapter on Soho, the author succeeds very effectively in capturing the exoticism of that most romantic of all London's districts. While on the subject of Soho, how many of us know that Dryden resided in Gerrard Street and Bolingbroke in Golden Square, and that William Blake lived above his print-shop in Broad Street, in the days when Soho was considered the fashionable quarter of the town?

With appreciation of his qualities and good-humoured understanding of his weaknesses, Maurice Gorham presents the Londoner to us in all his varied aspects. He pokes gentle fun at him, but we may be sure that the Londoner, with his gift of being able to see a joke on himself, will enjoy the little digs as much as anyone else. Incidentally, for those who used to delight in the Cockney sense of humour, it is sad to hear that, owing to the stress of modern living, the famous Cockney repartee is much less evident than it used to be, and, in the author's words, "the heavy hand of peace has closed London's mouth."

A special word for the illustrations, by Edward Ardizzone, which are so appropriate that they seem as much a part of the book as the subject-matter itself. The very breath of London permeates these clever sketches.

ROSHAN KOTHAWALA

The Developing Unity of Asia. By S. V. PUNTAMBEKAR. (Nagpur University. 508 pp. 1951. Rs. 6/-)

This book comprises the six Rao Bahadur Baburao Dada Kinkhede Lectures delivered in 1948 under the auspices of the Nagpur University. The lecturer has aimed at showing how, through the ages,

> Asian peoples spread and came in contact with one another, what ideas and arts and sciences they spread, what attitudes they adopted towards one another, how they mingled and separated, how they fraternized and quarrelled and how even then they contributed to the developing unity of Asia.

X. Y. Z.

Drink, Drugs and Gambling. By M. K. GANDHI; edited by BHARATAN KUMARAPPA. (Navajivan Publishing House, Ahmedabad. 175 pp. 1952. Rs. 2/8)

This addition to the Navajivan Publishing House's series of collections of Gandhiji's writings on related subjects should strengthen the hands of the reformers by arousing public opinion against these evils. Characteristically he goes straight to the moral issue, declining to weigh revenue considerations against human degradation. Characteristic also is his recognition that temperance education, amelioration of working conditions, the provision of wholesome alternatives to the toddy-shop and the encouraging of constructive activity should supplement prohibition enforcement.

E. M. H.

Your Brain and You. G. N. RIDLEY, B. SC. (Lond.). With a foreword by ALAN M. EDWARDS, M.D., M.R.C.P. (Lond.), D.P.M. (C. A. Watts and Co., Ltd., London. 209 pp. Illustrated. 1952. 18*s.*)

On the time clock of Evolution modern man is a mere fraction of a second advanced from his cave-dwelling ancestors. Today we have atom bombs and biological warfare, while primitive men "made do" with rocks and clubs. We have designed mechanical "brains" that can solve abstruse mathematical problems in a matter of minutes, yet our own brains are still in much the same state of development as those of the human species some 500,000 years ago and our greatest thinkers and scientists cannot explain satisfactorily the inter-relation of mind and matter. Surgeons have proved that human behaviour can be changed by brain operations, but they cannot tell us why.

If Mr. Ridley fails to answer the riddle, yet his new book does certainly give us a lucid and interesting account of the most up-to-date information on the brain and its construction. He deals with its growth, structure and peculiarities, the activities of the nervous system, brain operations, faulty brains and other aspects. The work is profusely illustrated with line drawings and photographs.

Without in any way detracting from the interest of this book perhaps what it most clearly reveals is the little that we do know about our brains. For example, is thought electrical? As the author states, now that prevision, thought transference and clairvoyance are accepted by many as "realities of human experience," are we to believe that our brains are receptive, through other than the usual receivers, to outside influences of a certain kind? Electrical records of brain activities are used today by surgeons both before and during brain operations. The famous Pasteur did much of his best work with one side of his brain badly damaged, and normal lives have been lived by others after portions of their brain had been removed.

It used to be thought that big brains indicated cleverness and small brains, stupidity. But, as Mr. Ridley points out, the lightest recorded brain, of 24 oz., belonged to a thoroughly normal individual, while the heaviest, of 75 oz., belonged to the inmate of a madhouse. He thinks that the human brain will continue to evolve, even if slowly, and the greater knowledge that Man attains to will, perhaps, provide the brain with a stimulus for yet further development.

This is not a text-book in the true sense of the word, but it is a most fascinating account of the working of the brain and gives the latest "news" regarding "Your Brain and You."

A. M. Low

Your Family and the Law. By ROBERT S. W. POLLARD. (90 pp. 1952); *From Magic to Modern Medicine: A Brief Sketch of Man's Long Fight Against Disease.* By S. G. BLAXLAND STUBBS. (94 pp. 1952.); *The Polished Ploughshare: How Far Can Science Help the Farmer?* By SYD FOX. (91 pp. 1952.); *This Matter of Mind.* By BRIAN H. KIRMAN. (92 pp. 1952). Thrift Books Nos. 13—16. (C. A. Watts and Co. Ltd., London. 1*s.* each).

The Thrift Books continue to propagate themselves. This last crop includes *Your Family and the Law,* in which the Chairman of the Marriage Law Reform Society presents the subject in language anyone can understand. *From Magic to Modern Medicine* covers some interesting history. But when the author panegyrizes the present-day triumphs in medicine, as compared with the old, hampering magical superstitions, the reader should cast his eye back over the numerous now-discredited medical crazes that, in their own day, were assumed to be result-producing beyond all question. He should then firmly ask whether

superstition and "black magic," allegiance to false principles, and tinkering with symptoms instead of causes, have really been banished from modern medicine. *The Polished Ploughshare*, though orthodox, has less assumption in its approach to the question of science's aid to agriculture. It does mention, at least, the opposed views about humus and chemical fertilizers and other controversies. It also mentions an interesting development, the investigation into animal behaviour, the growing recognition that animals are intelligences in their own right, not mere productive machines. *This Matter of Mind* deals more with the physical basis, the effect on mental capacities of brain evolution and social conditions. It considers diet, environment versus heredity, the fallibility of intelligence tests, psycho-analysis and behaviourism, as well as future potentialities from the rationalist point of view.

E. W.

Submission in Suffering and Other Essays in Eastern Thought. By H. H. ROWLEY, D.D., F.A.B. (University of Wales Press, Cardiff. 170 pp. 1951. 12*s.* 6*d.*)

This is a good anthology of quotations on the affinities and the differences between East and West on "Submission in Suffering" and the "Golden Rule," particularly between Islam, Hinduism, Confucianism and Christianity.

Since the dawn of pluralistic thought in the West, the East has been criticized, as by William James, for having neglected the individual aspect of life. Dr. Rowley, himself apparently an advocate of pluralism, points out here indirectly that life is essentially personal and that, behind the outward similarities of thought and practice between many countries and cultures, particularly in the East, many attitudes exist which differ from those of other nations. Says the author:—

> Only the shallow are misled by verbal similarities to the assumption of identity of thought or by similarities of practice to the assumption of the identity of significance.

Of the book's three chapters, the first two seek the underlying differences in relation to "Submission in Suffering," and the "Golden Rule," respectively, both doctrines held to be common to most religions of the East.

The third chapter, on the Chinese philosopher Mo-Ti, is very well written.

The first chapter, however, gives the cardinal thought of the book and here, unfortunately, the author has rushed into statements which are hardly defensible. For instance, from pp. 12 to 22, he has attempted to prove that the Karma doctrine of Indian thought must make a believer in it bear his misfortunes with passivity and submission. He has quoted stray sentences from Dr. Radhakrishnan, which, divorced from their context, produce an effect quite different from that which they were meant to produce. The author does not seem to realize fully the importance of the reorientation which Radhakrishnan has given to this old doctrine. In *The Hindu View of Life* Radhakrishnan states:—

> The cards in the game of life are given to us. We do not select them. They are traced to our past Karma, but we can call as we please, lead what suit we will, and as we play, we gain or lose. And there is freedom.

Again, the author, dealing with the Islamic view of suffering, shies at the word "Fate." Man, according to Islam, is a co-worker with God and has, though not absolute freedom, yet definitely some freedom of thought and action, which makes him responsible for his fate.

"Man is free and yet not free," says Al-Ghazzali. Again, Rumi denies emphatically the doctrine of fate as understood by Dr. Rowley. Also the author ignores the many Quranic injunctions in favour of optimism and action. Islam is a religion of *Trust*, not of *Fate*.

ISHRAT HASAN

THE INDIAN INSTITUTE OF CULTURE

[**Dr. Alexander F. Skutch's** paper on "Ahimsa on the Farm," read and discussed at The Indian Institute of Culture, Basavangudi, Bangalore, on January 11th, 1951, appeared in THE ARYAN PATH for March 1951 and as the Institute's Reprint No. 6. In it he considered the ethical principles which should govern the treatment of domestic animals. In the companion paper which we publish here, read and discussed at the Institute on January 21st, 1952, the American naturalist takes up the problem of the ethically acceptable treatment of wild animals. We wish that scientists in general shared Dr. Skutch's reverence for Life and his ethical sensitiveness.—ED.]

WHICH SHALL WE PROTECT?

THOUGHTS ON THE ETHICS OF OUR TREATMENT OF FREE LIFE

This problem of our relations with free animals is greater and more enduring than that of our treatment of domestic animals. I believe that, as civilization advances, men will depend less and less upon the latter as food and as sources of power. For both purposes they are uneconomical. As human population increases, men must make more direct utilization of plants, which, as primary sources of nutriment, provide more food per acre of ground than secondary sources like animals possibly can. Science is learning how to derive an adequate diet from vegetable products alone, and is providing machinery to do the work formerly performed by animals. From the moral point of view this change is desirable, for it is better for us not to have to impose our wills upon other beings. But free creatures we shall always have with us, for to the biologist it appears impossible for man to live in a world in which he is the only species of animal. Hence in order to survive we must learn how to deal with the animate creatures which surround us; and as moral beings we wish, in so far as possible, to deal with them in an ethically acceptable manner. This is also a timely problem in view of the wide-spread and growing interest in the conservation of natural resources.

* * *

In the biological reservation on Barro Colorado Island, some years ago, a little bird called the bananaquit built its nest in an orange tree close beside the main building, which stands in a narrow clearing in the tropical forest and looks across the Panamá Canal and a wide expanse of Gatún Lake to the wooded hills of Eastern Panamá. I devoted a good deal of time to studying the behaviour of the pair of bananaquits. One evening in the dusk, a long, black-and-yellow "mica" climbed up the orange tree and slid out along a branch toward the little covered nest, which then sheltered two nestlings. Knowing this snake as an insatiable robber of birds' nests, I took a stick and killed it.

"I thought you protected wild things," remonstrated Dr. Frank M. Chapman, a leading American ornithologist, author of *My Tropical Air Castle* and numerous other books on wild life.

"I protected the bananaquits," was my reply.

Later, when I built my house at the forest's edge in Costa Rica, I was faced with the same dilemma. By planting fruit trees and shrubbery and maintaining a feeding-shelf, I soon had nesting in my yard a remarkable concentration of birds, most of them inhabitants of the clearings but some primarily forest-dwellers. In 1944, when I made a careful census, at least 52 pairs representing 32 species nested in the slightly less than four acres of garden and shady pasture surrounding the dwelling. But soon the toucans

from the neighbouring forest discovered that this was a rich hunting-ground, and, with huge bills that menaced the distressed parent birds, plucked eggs and young from the nests. Then a squirrel took up residence in the yard, and systematically plundered the nests that had escaped the toucans. Which should I protect, the small nesting birds or the toucans and the squirrels? Did I not owe some protection to the birds which I had deliberately encouraged to nest about my house, and which I wished to study ?

This is a problem which faces everyone who takes an interest in wild life or, as Mr. Ashby prefers, "free life." When we see two creatures menacing each other with destruction, which shall we aid—or should we leave them to work out their own destinies without human interference? Too often we decide the question on the spur of the moment, without any guiding principle. Nearly always, when we take sides, it is to defend the creature to which we have devoted most attention. Clearly this is not ethical conduct. The first great maxim of morality is to act according to rule rather than upon impulse ; to deal with every other being on principles arising out of the essential relationship it bears to ourselves, rather than to allow our treatment of this being to be influenced by the shifting winds of personal like and dislike. Immanuel Kant taught that we should always act according to a rule which we could wish to become a general law of nature.

Unfortunately, our Occidental civilization has never developed an ethical theory to guide us in our treatment of non-human creatures. The *Old Testament* contains a few precepts for the more humane treatment of domestic animals ; and in some remarkable passages in the *Meditations* of the Stoic Emperor Marcus Aurelius, as also in the writings of Plutarch, we find gropings in this direction—but they were hardly more than gropings. The Hindus in ancient times developed higher ideals for the treatment of non-human creatures; and in this aspect Buddhism has had a far wider ethical concept than Christianity. During the reign of Asoka, animal life of all kinds was protected by royal edicts, preserved in inscriptions on pillars and rocks. In present-day India, practice varies from that of the devout Jains, who take pains not to set foot upon an insect or a worm to revoltingly cruel treatment of domestic animals.

I think that we may recognize five alternative principles for our treatment of non-human creatures.

(1) *Regard for human interests only.* This is the principle (or rather, the lack of principle) which has in general underlain man's treatment of his speechless brothers in Occidental countries. Philosophically, it was clearly set forth by Spinoza. Those who follow it hold that other forms of life may be exploited to serve man's interest. Even if this be accepted as a justifiable principle, as currently understood it is far from providing adequate guidance. Most often it is interpreted as meaning economic interests, with a liberal provision for the "sporting" or amusement interests. In addition to these, for men not wholly brutalized there is an æsthetic and an ethical interest.

But even if we give this maxim the narrowest possible interpretation, there is the perennial conflict between immediate profit and long-term advantage. Whereas the economic interest of the present decade may be served best by a system of ruthless exploitation of all non-human forms of life, if we consider the economic welfare of mankind now and in the future, some other principle may prove more satisfactory.

(2) *The principle of "laissez-faire."* Much of our well-meant petting of free animals is almost as disastrous to them as deliberate persecution. Therefore W. H. Hudson, with his intense love of freedom and wild nature, believed that we should allow free creatures to work out their own desti-

nies with a minimum of human interference.

I believe that it is not strictly consistent with this principle to provide a feeding-table for the birds. Thereby we make life easier for them and they become a little less self-reliant, maybe less able to shift for themselves when not under our protection.

(3) *The principle of "ahimsa."* Since this principle of treatment of non-human creatures has been practised chiefly in India, we may use the ancient Sanskrit word, which means "without harm." From the *Bhagavad-Gita* and other writings long antedating the Christian era, we learn that harmlessness toward all creatures was held essential to the attainment of spiritual enlightenment and holiness. The doctrine has persisted down to our own times. Gandhi, perhaps the greatest man of our time spiritually, and politically certainly one of the most important, believed that his long quest for truth would be adversely affected if he deviated from the strict practice of *ahimsa*. Certainly this is the noblest ideal to guide us in our treatment of other living things; but we shall find many perplexities in attempting to apply it.

(4) *The principle of favouring the highest.* According to this principle, we take the part of those creatures which we believe to be "higher" against those that we consider to be "lower." The "highness" may consist merely in greater similarity to ourselves, which by the theory of evolution implies closer genetic relationship. On this ground, we might feel it our duty to defend birds against serpents.

Or we might adopt the great principle of utilitarian ethics, according to which the fundamental rule of moral conduct is to strive to bring about, through our actions, the greatest possible quantity of happiness among all sentient beings, regardless of species, social class, or kinship to ourselves. In this event, we shall favour those creatures which we believe to be most favoured with consciousness and the potentiality of experiencing happiness. I see many reasons for believing that, in general, birds and mammals are capable of experiencing greater happiness than reptiles, fishes, insects, or molluscs; but cannot prove this—any more than I can prove, to a thorough sceptic that you and I are conscious.

Alternatively, we might adopt a more Stoic view and favour the creatures most highly gifted with ethically noble qualities, engaging in social co-operation, labouring to nourish and protect their offspring, at times risking or even losing their lives in the defence of their young. Some will hold that the ethical value of these activities depends upon a subjective accompaniment of consciousness, with its manifestations of effort, free choice and voluntary sacrifice. The insistence upon the subjective element in morality is perhaps debatable and leads us into theoretical difficulties; but the question complicates the application of this principle in our treatment of free life.

Finally, we might consider that those animals which are most intelligent are most worthy of our love and protection. Here we are on more solid ground; for intelligence can be measured, at least roughly. Unhappily, the most intelligent animals—as witness, crows and coyotes—are often the chief competitors of man; so that the adoption of this interpretation would bring us into sharp conflict with the principle of economic interest.

(5) *The principle of harmonious association.* We can best illustrate this by a concrete example. We build a house, surround it with a garden, and attract birds of many kinds which, on the whole, get along peaceably together and with ourselves. If we keep a horse or a cow in an adjoining pasture, it fits harmoniously into the association, offering no intentional harm to the birds, although it may, like ourselves, accidentally trample a ground nest. An adequately trained dog

might also fit comfortably into the group, neither worrying the cow nor chasing the birds. A few chickens might also enter the company without disharmony; they may catch a prematurely emerging nestling fluttering over the ground; but they are not by instinct nest-hunters, and it does not require unusual determination on the part of a sparrow or other small bird to protect her fledglings from them. We provide the birds with food and sites for their nests; they repay us with beauty in sound and colour and protect our shade trees from the ravages of insects. We give the cow and the horse pasturage and other food, care and shelter; they provide us with milk and transportation. Every creature in the association is compatible with every other and there is a mutual exchange of benefits. We dwell in a tiny island of peace and good-will amidst the stormy seas of nature and of man; we enjoy a little taste of Messianic bliss in a world which still welters in the Age of Iron.

But peace can never be perfect or long-enduring in this world of strife and pain. Before long there arrives a hawk to pounce upon the birds which delight us with their song, filling with terror those that it cannot catch. A snake or a squirrel surreptitiously establishes itself in our garden, plundering one by one the nests of the birds; or a marauding cat disturbs the peace. Are we not morally obligated to protect those creatures which we purposely encouraged to settle down close beside us? Are we not wholly justified in removing the one or two which disrupt the harmony of the many? Need we argue the point of superiority or inferiority, of noble or ignoble qualities, before removing the hawk, the cat, the squirrel, or the snake which destroys that atmosphere of peace and mutual trust that we had carefully built up in our immediate surroundings? Whether we remove the culprit by death or deportation will depend largely upon our ability to catch it and our intimate feeling toward it. If we decide upon deportation, we ought not to forget that the deportee may disrupt another fairly harmonious association in the locality where it is released. Yet we should always employ the mildest remedial action compatible with the end in view.

When we forcibly remove the creature that disrupts the concord of the little society that occupies our yard or garden, we follow approved principles of modern jurisprudence. Our treatment of the swindler, the burglar and even the murderer tends to become independent of vindictive feeling and judgments of moral turpitude. It might involve us in grave metaphysical perplexities to try to decide whether the murderer is by absolute standards "worse" than the judge who sentences him to hang. Yet society attempts to preserve such harmony as it has painfully attained, by the removal, temporary or permanent, of disruptive elements; and modern nations tend increasingly to adopt the mildest measures compatible with this end. May we not follow the same principle in the little society over which we rule in our dooryard?

For extensive wilderness areas, the only rational policy is that of *laissez-faire*, or "hands-off." I say this without labouring under any illusions concerning the "peace and harmony of nature." This is a delusion which can persist only so long as our contact with nature is most superficial; it vanishes the moment we look beneath the surface. What we actually find is ceaseless strife, but with a subtle balance of disharmonies which as a rule preserves an unstable equilibrium that prevents utter chaos, and permits life to manifest at least a part of its marvellous hidden potentialities.

When we seek ultimate harmony we must look not to nature but beyond and above it. Yet, when dealing with nature on a large scale, it is prudent to respect such semblance of harmony as we find, for the simple reason that we know too little to improve it. If,

however, we have foolishly begun to meddle, we may find it necessary to continue our intervention, striving to substitute a crude man-made balance for the more delicate natural equilibrium we have upset—as when the destruction of the large predatory animals in the Kaibab Forest made it necessary to reduce the number of the deer that were multiplying far beyond the ability of the range to support them.

In applying the principle of *laissez-faire* to wilderness areas, we act also in accordance with the principle of human interests first; by this policy, whatever values for man the wilderness contains will be best preserved for man's future use.

Where, as in my own case, one's dooryard borders primary forest, it may be necessary to strike some sort of compromise between harmonious association and *laissez-faire*. Thus, in dealing with the free creatures about our homes, where the little society centres about ourselves and is daily influenced by our activities, we may follow our hearts in preserving a harmonious association, having recourse where necessary to measures of control which might be unwise if applied on a large scale to the wilderness, because there they would have incalculable effects upon the "balance of nature."

The principle of favouring the highest will continue, in spite of the baffling uncertainties attending its interpretation, to intrigue those who strive to penetrate the outer husk of living creatures and glimpse the intimacies of the mind. So long as we, like every other living thing, must wrest a living from a competitive world, we cannot lose sight of human interests; but we should not forget that our interests are æsthetic, intellectual and ethical no less than economic, and that by pushing to the limit the tremendous practical advantages which we enjoy over other creatures, we may irreparably damage our own long-term interests no less than theirs.

Of the principles of conduct we have considered, that of *ahimsa*, or harmlessness to all creatures, appears to be the oldest as an expressed principle, and it is spiritually the most satisfying. The very principle of harmlessness may itself lead us reluctantly to harm some creature which disrupts a larger harmony, but even if we cannot see our way to put it into full practice, we might make it our goal. Then we shall approach gradually closer to it as we grow in wisdom and ethical stature.

ALEXANDER F. SKUTCH

TOWARDS THE OPEN SOCIETY

"An open society is one wherein not only thought is free but behaviour is unbound and 'ideational'; that is, capable of responding to the press and pull of ideas"—so says *Freedom First* (127 Mahatma Gandhi Road, Bombay 1), the monthly organ of the Indian Committee for Cultural Freedom. Such a society is the objective of the Movement. And the new bulletin will propagate this objective, realizing as it does that "while it (the Movement) wants the sway of freedom in every segment of life, it feels that the realm of mind that is its heart and home is what it must safeguard with all its might."

M.

ENDS AND SAYINGS

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

Like many other disciples of Gandhiji Mira Behn feels that the country is departing dangerously from his teachings. According to her, we are heading towards a social structure which is not the Swaraj of Gandhiji's dreams, but a mechanized and urbanized order thoroughly unsuitable to India's needs.

Adhering to a central doctrine of Gandhiji's, she wants to see the villages and the villagers of India the base of Indian society. So she has started a small paper, *Bapu Raj Patrika*, addressed directly to the *kisan* (peasant) himself. She believes that if the *kisans* will unite and go to the President and the Prime Minister in a great deputation, they will secure their demand for " Bapu Raj " ; should they fail they must resort to *Satyagraha.*

" Bapu Raj " is simply a short name for Gandhiji's " Ideal for a free and happy India." Mira Behn gives its cardinal tenets in her first *Patrika*: self-sufficient villages ; a simple Government, with the principal powers resident in the village *Panchayat*; a simple, inexpensive legal system that the poor man can appeal to without meeting delay or exploitation by lawyers ; disarmament ; absence of big capitalists and *zamindars* (land-owners) ; good, practical schools that will teach children to be useful and hard-working ; and independence of foreign loans.

Mira Behn is doing a great work in addressing the *kisan* upon matters which are familiar and important to him, like the tractor, the bull, cleanliness in the village, natural and artificial manures, etc. Only by beginning upon topics like these can his great, traditional unlettered wisdom be gradually drawn out to consider national problems.

It is right that for the sake of the *kisan* the *Patrika* should be written simply and be free from frightening statistics. But it is to be hoped that Mira Behn, with her education and experience, has not over simplified matters to herself ; so that when the intellectuals and the economists ask questions about the exact methods she proposes to use, and about factual data (as, for instance, to support her statement that there will be gotten enough land out of abolished *zamindaris* to permit the return of some cultivated ground to grazing), she will have accurate and satisfactory answers for them. The one thing which idealists cannot afford to have doubted is their practical knowledge.

It is good that Mira Behn has established a monthly organ to let India know of the splendid silent work she has been doing. We are sure many will look forward to getting *Bapu Raj Patrika* and thus keeping in touch with Mira Behn's ideas, plan and achievements.

I have been overwhelmed by the thought that in these critical days and years, we must give topmost priority to the development of a sense of unity in India and that anything that may come in the way of unity may perhaps be delayed a little till we have laid that strong foundation.

We have had occasion in the past to praise Pandit Nehru's stand for a secular state and his resistance to communalism. We now must thank him for his breadth of vision in this resistance to provincialism. It has always been a maxim of Indian philosophy that the interests of the part must be sacrificed to the interests of the whole. Unfortunately, when the part is a collectivity, the individuals composing it are glamoured into taking collective selfishness for altruism and self-sacrifice. This narrowness must be transcended in the matter of linguistic

provinces, which was discussed in the House of the People on July 7th, when Jawaharlal Nehru showed once again his steadfast devotion to the essential idea of Indian unity. Whatever feelings friends from one province or another may have about a proposed linguistic State, they must be ready to sacrifice them to avoid the risk of causing bad blood between provinces.

Several propositions of value are advanced in the first issue of *The Indian Rationalist*, (July 1952) the organ of the 2½-year-old Indian Rationalist Association. All open-minded individuals must feel full sympathy with the editorial stand for reason and the rejection of assumed authority over human thought, for the unity of mankind, without distinction of race or caste, and for equality of opportunity. With the proposition also that a fairer economic order would relieve the pressure of both Communist fear and Capitalist greed there can be no quarrel.

Sir Raghunath P. Paranjpye attacks commendably in his contribution the pseudo-sciences of astrology and astronomy, which, as practised and believed in today, are certainly strongholds of superstition.

Superstition must be combated wherever it is found; but religion has no monopoly of it. Nor is superstition the only element in religion. Care is necessary to distinguish between religiosity, which is rightly condemned, and the sense of universal unity and of reverence before the majesty of Nature and of Law and the Incomprehensible that lies behind them, which is the core of true religion. The proper study of mankind *is* man, but the whole man, not all of whom can be reduced to a "common biological denominator."

Prof. J. B. S. Haldane does well to remind the Indian Rationalists of the impossibility of cutting themselves off from the cultural past of their country. But he calls for salvaging "the great contributions which India has made to world ethics, while getting rid of their mythological superstructure." The Rationalists, we suggest, can more usefully devote their efforts not to getting rid of mythology and the great *scientific* truths which it symbolizes, but to discouraging the superstitious approach to mythology which is now so widely prevalent.

We welcome this new monthly and hope that it will have a truly useful career and contribute substantially in freeing the human mind from false knowledge—not only in the realm of religious creeds but also in the sphere of science and philosophy. Science has its dogmas as religious creeds have theirs; fearless search for truth is not the prerogative of the intellectual rationalist only; the mystic's intuition and the poet's intimations of the Spirit contribute greatly to freeing the mind of its passions and prejudices and prides.

Recent varied and severe experience of physical suffering has led the British philosopher Prof. C. E. M. Joad to an interesting psychological comparison between painful and pleasurable sensations and a not so deep philosophical consideration of them in his article "On Pain" in *The New Statesman and Nation* for June 28th. He echoes the Buddha's First Truth, "Sorrow Is," but tries to pass to a palliative, not a cure for sorrow—greater attention by the doctors to the relief of pain—without adequate analysis of its cause. He indeed questions whether pain does us any good; but who has not learned more from the painful than from the pleasurable experiences of life? "Woe to those who live without suffering."

Not only does even physical pain suggest men's seeking within themselves a less ephemeral happiness than physical existence can offer. It also makes most sufferers ask the question "Why?" though not all see that this implies inherent faith in the reign of Law, the Karma of Indian philosophy, which ever operates to restore harmony wherever it has been disturbed.