THE ARYAN PATH

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

—*The Voice of the Silence*

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INDEX

General Index

Index of Book Reviews

Index of Correspondence

Index of "Ends & Sayings" Paragraphs

Index of Names and Pseudonyms of Writers of Articles, Reviews and Correspondence

THE ARYAN PATH

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

—*The Voice of the Silence*

VOL. XI JANUARY 1940 NO. 1

OUR ELEVENTH VOLUME

INDIA AND THE WORLD

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*

Ten years ago, in the first number of our first volume, we set forth our reasons for following the above injunction. We wrote :—

The one and only reason for launching this journal into existence is to be found in that injunction. Human eyes are dimmed by the host of human errors and so the Way of Life is very difficult of recognition ; we make bold to attempt the showing of the old Path to the travellers of to-day, including ourselves.

With this, the first number of our eleventh volume, THE ARYAN PATH proposes to direct its efforts to "Point out the Way" primarily to our India.

Lest this change of focus may appear a narrowing down of our purpose or a move actuated by nationalistic patriotism, we hasten to state that in serving India our chief aim is to serve Humanity.

To our mind, the success or the failure of India to-day will determine the success or the failure of civilization throughout the world. India's mission is that of guide, philosopher and friend to the race as a whole. Such a mission India cannot fulfil unless she undertakes in earnest the work of self-purification and of self-discipline and, curbing her own selfishness, succeeds in radiating the Peace of Brotherly Love, the Power of Compassionate Wisdom.

We are not blind to the critical stage which India has reached. It is the seriousness of the crisis which she is facing that has brought us to our determination to concentrate our efforts on assisting her to recognise that "the better is one thing and the pleasanter quite

another" and to choose "the better" as against "the pleasanter", to use the Upanishadic expression.

In these pages we shall not deal with political issues, not because we do not perceive their importance, but because we believe that politics is receiving undue attention in the world to-day, that its power is overestimated and its value greatly exaggerated.

The unmistakable lesson of history is that the triumph of politics does not necessarily elevate. The success or the failure of a civilization is not to be measured in terms of politics. History gauges true progress according to the degree of moral perception and the clarity of the mental outlook of the people. Wherever and whenever spirituality declines, decay sets in—the beginning of certain ruin and death.

The danger has always been and is to-day that true ethical values and spiritual realities will be overlooked.

In India to that danger is added another. Not only do most of our leaders overestimate the power of politics; they are also, albeit unconsciously to themselves, still obsessed by Occidental influences and the delusion that Western civilization is what India needs. In spite of the events already precipitated upon Europe, the failure of Occidental civilization is not yet sufficiently clearly perceived.

When we speak of the failure of Western civilization we mean, for one thing, the failure of organised religion in the West, something the poles apart from the pure teachings of Jesus, the Oriental mystic. Similarly, we refer to the failure of Western political, commercial and economic exploitation of the poor by the rich in Europe itself, and by European nations in Africa and Asia, and not to the failure of the democratic and cultural ideals of the poets, philosophers and humanitarians of the West.

For the sake of Europe, as of the whole world, it is necessary that we in India should value the ideas and the ideals, the truths and the principles of our own spiritual inheritance, and should seek in them the necessary vision and strength to solve the problems of this hour. We have much that is of practical value, provided we understand it clearly and accept it with intellectual conviction born of real insight. This can be done only if we educate ourselves intelligently.

When we speak of our Indian genius we are not overlooking the contribution made by our Muslim brethren. India is enriched by Islamic culture and we have the assistance of the representatives of that culture. Resuscitating the ancient spiritual genius of India includes, therefore, the restoration not only of the inheritance of Hinduism but also of that of Islam and of all the peoples who have settled on our soil and become Indians.

The new Aryavarta we dream of and for the creation of which we labour is a united nation in which every class and community will make its own contribution to increase the wealth of the country as a whole, spiritually and intellectually, artistically and economically. All, all are needed to fulfil the dream of a united India; not only the Hindus and the Brahmins have a share in that building but also the Christians, the Jains, the Jews, the Muslims, the Parsis and the Sikhs—in fact every son and every daughter of India irrespective of his or her communal or religious denomination.

The central plank of our platform is the truth that, although of various communities and religions, we are all the

children of one Mother, India, and, whether adopted sons or sons of her blood, we must learn to sink all our differences and to unite in our common love for our Motherland. No communal institution, no provincial movement, which wars against India as a whole is of any use in the restoration of old Aryavarta, the Land of the Nobles. And even such institutions as—while not directly inimical to India as a whole—confine their good work to an exclusive sphere on the basis of communalism or of provincialism threaten the building of a united India. We propose in these pages to point to the dangers of all moves actuated by exclusive claims and narrow prejudices ; and in like manner to praise the efforts of all who have at heart the cause of India as a whole.

Let each one of us attune himself to our common aspiration to serve India and, through her, the world. Like musicians in an orchestra, each playing his own instrument and his own part, yet all working in harmony and in perfect unison to produce the combined effect, should we in India unite in the recognition of our common bond while discharging our own duty, confident that, whatever our part, if it is dedicated to the welfare of our Mother it will combine with all the other parts to produce a veritable symphony.

November 14th, 1939.

Several days after the above was in type we received the contribution from our esteemed friend Shri Manu Subedar which we print elsewhere in this issue. His appeal for an " Anti-Communal League " follows a frank dissection of the conditions prevailing to-day. The plan which he proposes with earnest sincerity needs to be carefully considered ; and such consideration should be guided by heart-insight and not be confined to intellectual and verbose argumentation. What is most necessary is a programme of constructive work which members of such an organization can follow ; mere adverse criticism of creedalism, communalism and provincialism will do more harm than good and will even strengthen the forces against which the criticism is directed. The propagation of ideas which unite minds, the instituting of works which unite hearts, for the good of Indians and of the human race—those are the first need for such an organization as Shri Manu Subedar proposes. We shall be very glad to receive from our readers suggestions and criticism of this plan, whether for publication or not. All true lovers of India should take as their motto :—

Brotherhood *in actu* and altruism not simply in name.

November 28th, 1939.

KRISHNA AND HIS SONG

[This is the first of a series of articles by one who has made the *Bhagavad-Gita* a special subject of heart study. Professor D. S. Sarma, Principal of Pachaiyappa's College, Madras, is the author of the *Gandhi Sutras* and numerous other volumes, the last of which, *What Is Hinduism?*, will be reviewed by Dr. W. Stede in our next number. Professor Sarma has himself translated the *Gita* and his translation is widely circulated, especially among students.—ED.]

Krishna, the God of the *Gita*, is the Beloved of India. To his reign in the hearts of Hindus there seems to be no end. Every generation adds something of its own experience to that enchanting stream of love and beauty which sprang centuries ago from his mysterious personality. Epics, Puranas, dramas, stories, songs and systems of philosophy during the last three thousand years known to history have not exhausted that fountain of life. From the village maidens that sing of his love to-day to the heads of monasteries who expound his doctrine, the hold of Krishna over the hearts of the people in India is unique. His life and teaching bring a warm current of joy into the somewhat cold Brahmanical ethic of austerity and other-worldliness. Had it not been for him, this world and the next would have fallen apart for Indian humanity. He has taught them that spiritual life is not an arid desert of repressions and privations, but a fertile valley in which love and friendship, art and poetry, and wisdom and valour have a place. He has not only taught the doctrine, but also lived it. For, viewed as a whole in its broad outlines, the career of Krishna, even in its most legendary forms, is only the *Bhagavad-Gita* writ large. Therein lies the uniqueness of this Avatar. For Krishna is not only a great Teacher, like the founder of Buddhism, but also a great man of action who took a leading part in the political drama of his age. It was Bhishma, the wisest man of that age, who first declared that Krishna was an Avatar, and the world has since accepted him as such. From the day when a voice was heard from heaven announcing his birth to the day when a hunter's dart was the *Nimittam* of his passing away, he fulfilled the purpose of an Avatar, as defined in the *Gita* :—

> Whenever there is a decline of Dharma,
> O Arjuna, and an outbreak of Adharma,
> I incarnate myself.
> For the protection of the Good, for the destruction of the evil and for the establishment of Dharma, I am born from age to age.
>
> (*Bhagavad-Gita*, IV. 7, 8)

It is idle to discuss the historicity of such a character as Krishna, who is more real to countless generations of men than their own flesh and blood. There has recently been a controversy between two eminent French scholars about Jesus Christ—one holding that Jesus was a man who, like Moses or Mohammad, founded a religion and who was deified by his followers after his death and the other holding that he was a God like Attis or Osiris, who lived at first only in the imaginations of men but who was provided later by his followers with a fictitious biography, as if he had come

down and lived on earth like a man. According to the former, Jesus became Christ and so he was a man-god ; and according to the latter Christ became Jesus and so he was a god-man. Such antithetical views ignore the truth about incarnation, which is neither merely a historical nor a philosophical truth, but a poetic truth. In all great poetry we have a harmony of the real and the ideal. The ideal incarnates itself in and through the real. And, if the process continues unchecked through several ages, varying legends gather round the historical nucleus, overwhelming both the real and the ideal with what is false.

This is what has happened to the *Mahabharata*, and inevitably therefore to the life of Krishna. That Krishna, the son of Devaki, the Chief of the Vrishnis, the friend of the Pandavas and the founder of the Bhagavata theism, is a historical figure there is not the shadow of a doubt. But, as with all other founders of religions, the accounts that we have of him are of a much later date than his life. And legend and myth and interpolation have interfered so much with historical materials that criticism can never hope to bring order out of chaos, unless it chooses to be as arbitrary and fanciful as the creating process has been. This is the case with the accounts we have of Buddha, Christ and Mohammad. Who can say, for instance, that all the miracles of Christ in the Gospels are historical facts? Why, the higher criticism of the Bible is now forced to conclude that even the famous Sermon on the Mount was historically neither one sermon, nor was it delivered on any mount. The problem of historicity in the case of Krishna becomes much more complicated if we accept the views of some scholars that in this Avatar we have the confluence of four streams of religious thought, *viz.*, one having its source in Vishnu, the Vedic god, one in Narayana, the philosophic god, one in Vasudeva, the historical founder of Bhagavata religion, and one in Gopala, the pastoral god of the tribe of Abhiras. However that may be, it is obvious that in the Krishna literature of even the earliest period we have different portraits of the hero at different moral and spiritual levels. The portraiture reaches its highest level, of course, in the *Bhagavad-Gita*. But when once the Avatarhood was established by the teaching of this marvellous book, all other parts of Krishna literature also became acceptable to the community, even the most unedifying interpolations. And by a confusion in thought some people even began to interpret the Upanishadic conception of the Supreme Deity transcending the moral categories of good and evil in terms of a Divine Person taking part with perfect freedom in evil as well as in good, while as a matter of fact the two conceptions are the poles asunder.

The earliest mention of Krishna, the son of Devaki, is in the *Chandogya Upanishad* where he appears as a pupil whose thirst for knowledge was satisfied by the teaching of Ghora Angirasa that a man's life is his true *Yagna* or sacrifice. It is well known that in the *Bhagavad-Gita* we have a similar but a more comprehensive view of *Yagna*. The *Chandogya Upanishad* is one of the oldest of the Upanishads and Western scholars assign it generally to the sixth century B.C. Then we have a reference to Vasudeva and Arjuna as two deities in Panini's grammar, which belongs to the fourth century B.C. And about 300 B.C. Megasthenes, the Greek ambassador at the court of Chandragupta, speaks of

the Krishna worship at Mathura. There are also references to Krishna in early Buddhist and Jaina scriptures. The *Ghata Jataka*, which probably belongs to the third century B.C., describes him as a contemporary of Ghata, the Bodhisattva, one of the predecessors of Buddha, and the *Uttaradhyayana Sutra* makes him a contemporary of Arishtanemi, the twenty-second Tirthankara. If the latter reference is true, Krishna must have flourished in the ninth century B.C. But these Buddhist and Jain descriptions are as fanciful as those of our Puranas.

Whatever we may make of even the authentic scattered references mentioned above, our earliest authority for the life of Krishna is, of course, the *Mahabharata*. That great epic, in its present form, is generally assigned to the second century B.C. But it is admitted by all that its origin was much earlier, probably the fifth century B.C., and that the incidents it relates are of still earlier date. And it should be noted that it is only the events of Krishna's manhood and later life that are narrated in the *Mahabharata*.

The epic, being mainly the history of the Pandavas and the Kauravas, passes over the early life of Krishna with only the bare mention of his birth in Mathura and the names of his parents. There is no mention at all of his life among the cowherds in Gokul. Much later than the *Mahabharata* came the *Harivamsa*, which now appears as an appendix to the epic. And to the same period also belongs the *Vishnu Purana*. These two works are assigned to the fourth century of the Christian era, but there is no doubt that they were prepared out of very old materials and oral traditions about Krishna long current in Mathura. They presuppose the *Mahabharata* account of the life of Krishna, but set forth in great detail the exploits of his early life—his fun and frolic as a child, his singing and dancing, his winsome ways, his feats of strength and his killing of a number of giants. But the classical rendering of this part of Krishna's life, which has made an indelible impression on the imagination of India and which has given rise to a number of Bhakti schools —those of Madhava, Vishnusvami, Nimbarka, Vallabha and Chaitanya—is found in that immortal book, the *Bhagavata Purana* which belongs to the ninth century after Christ.

The *Bhagavata* confines itself to the early life of Krishna, brings new materials and concentrates all its power on the idyllic romance of Brindaban and the boundless emotion it generates in the hearts of the faithful. It goes far beyond the *Harivamsa* and the *Vishnu Purana* in its accounts of Krishna and the Gopis, who loved him almost to madness. It is difficult to say whether the author meant to write a great religious allegory or a religious romance. But it is certain that he has succeeded in producing one of the most seminal books in the religious literature of India. The familiar picture of Krishna playing on a flute under the shade of a tree, while a cow licks his foot and the entranced Gopis look on with hungry eyes, thus combining into one *motif* the power of music, the power of beauty, the power of love and the harmony of man with nature—a picture which, along with that of the coronation of Rama, has, since the Renaissance of Hinduism, taken the place of the earlier picture of Dhyani-Buddha sitting cross-legged in Yogic pose—is derived from the *Bhagavata Purana*. It is this picture of the Avatar that comes to our minds when the name of Krishna is mentioned

rather than that of Krishna teaching the *Gita* to Arjuna on the field of battle. The Avatar of the *Mahabharata* is only for the thinking few. But the Avatar of the *Bhagavata* is enshrined in the loving hearts of millions of men and women in India.

It is remarkable that there is no mention of Radha by name either in the *Harivamsa* or the *Vishnu Purana* or the *Bhagavata Purana*. But in the *Bhagavata*, in the chapters on Rasa-Krida, we are told that there was a favourite Gopi of whom the other Gopis were rather jealous, because Krishna had left them and wandered alone with her in the woods. Out of this reference arose Radha who plays such a prominent part in the later schools of Bhakti which centre round the worship of Krishna. With her creation the Krishna literature enters on a new stage. At first Radha is only a favourite, as in the *Bhagavata*. That is the position, for instance, given to her in the *Gopalatapaniya* and the *Krishna Upanishads* and in the works of Vishnusvami. That is also the position given to her in Jayadeva's *Gita Govinda* at the end of the twelfth century and in the songs of Chandi Das in Bengal, of Vidyapati in Tirhut, of Narsing Mehta in Kathiawar and of Mira Bai in Rajputana in the late fourteenth and the early fifteenth centuries.

But in Nimbarka's system she is spoken of as the eternal consort of Krishna in Goloka far above the other heavens. She is said to have incarnated herself in Brindaban like her Lord and to have been his wedded wife. Nimbarka was followed by Vallabha and Chaitanya in the sixteenth century in this exaltation of Radha.

Five Schools of Bhakti arose out of the *Bhagavata Purana*—those of Madhva, Vishnusvami, Nimbarka, Vallabha and Chaitanya. In all of them the worship of Krishna is the central feature. But Madhva does not recognise Radha at all, Vishnusvami treats her only as a favourite Gopi, while Nimbarka, Vallabha and Chaitanya make her Krishna's consort. The last step in this development was apparently taken by the Radha-Vallabhi sect founded at Brindaban towards the end of the sixteenth century by one Hari Vamsa. This sect was influenced by Saktism. It places Radha above Krishna, for, according to it, Radha is the Queen of the World and Krishna is only her agent.

It is not inconceivable that just as imagination played round the figure of Radha during the fifteenth and sixteenth centuries of the Christian era in the broad daylight of history, so had it played with much greater freedom round the figure of Krishna during those dim prehistoric centuries when the *Mahabharata* was in the making. Mythology is the history of the heart. The story of Radha and Krishna is either a pure allegory of the soul and its Lord or the romance of a great passion transcending law by "divine right". Anyway it is one of the burning pages in the literature of the world. It shows the eternal hunger of the human heart for love.

But we are not concerned here either with the Radha-Krishna legend or with the miracles of Krishna's childhood or with the obvious interpolations in the accounts given of him even in the *Mahabharata*. We are concerned only with Krishna, the World-Teacher, the Bhagavan of the *Gita*. Besides this famous discourse between Krishna and Arjuna on the battle field there are other discourses attributed to Krishna like the *Uttara-Gita* or the dialogue between Krishna and Uddhava in the *Mahabharata* and the *Bhagavata*. But as they are not ranked with the *Gita* as part of the Prasthana, they need not be considered here. They are obviously poor imitations of a later date. It is the *Bhagavad-Gita* alone that entitles Krishna to the rank of a world-teacher and we shall do well to confine our attention to it. The *Gita* is *par excellence* the Song of Krishna.

D. S. SARMA

THE POET INSHA *

[" Asar " is the pen-name of Khan Bahadur Jafar Ali Khan, M.B.E., one of the leading Urdu poets. He is the author of several original works and has also translated many foreign dramas into Urdu. He has just published his second Diwan of Ghazals under the title *Bahárán* (Nizami Press, Lucknow).—ED.]

Insha was born in Murshidabad. His father, Mir Masha Allah Khan, was a great scholar and spared no pains in educating his son. In due course of time Insha became well versed in Arabic, Persian and Turkish, with a working knowledge of English and other languages such as Hindi, Pashto etc. He was proficient in speaking many dialects and had a natural aptitude for composing poetry.

Those were the times (about the middle of the eighteenth century) when India was being swept by a tornado of anarchy and disruption. Insha had to migrate from the ruined Murshidabad to Delhi, although the latter place also, as Azad has aptly put it, was no better than a neglected monastery with Shah Alam as its " Prior ". Nevertheless the King treated Insha affably and admitted him to his court.

Insha was young, adventurous and pleasure-loving. There was no attraction for him in Delhi, so he turned his steps towards Lucknow. Saadat Ali Khan was then the Nawab Vizier of Oudh. There Insha entered the service of Mirza Suleman Shikoh, a son of Shah Alam. He was very pleased with Insha's debonair manner, ready wit and quick repartee, and became his pupil in poetry. Insha's ambition, however, was to soar higher. At last his wish was gratified and he reached the court of Nawab Saadat Ali Khan through the good offices of Tafazzul Husain Khan " Allama ". Insha's star was in the ascendant, for the Nawab Vizier was so taken with Insha's courtly manners, deep learning and sparkling wit that he ceased to enjoy the conversation of any one but Insha.

Alas, Insha overstepped the mark and his success proved but ephemeral. The Nawab was by temperament quiet and serene and remained absorbed in personally directing the affairs of his state. His plans to extend his dominion embroiled him with the English and instead of adding to his territories he had to cede a portion of his own, besides paying a huge sum in cash. These set-backs rankled. Like a thorn in his side they made him morose and irascible. Insha tried to revive his spirits by his witticisms, but offended him grievously by uttering carelessly a few words which had a double meaning and could be interpreted as referring to the Nawab's dubious nobility on his mother's side. Insha's attempts to correct his blunder and retrieve the lost ground made matters worse. Ultimately he was ejected from the darbar and was practically interned in his own house, forbidden to go anywhere without the Nawab's permission.

" Misfortunes never come singly." Insha's only son died in the first flush of youth after a brief illness. Insha felt the loss so intensely that his mind became deranged. Once the Nawab passed by his house. Insha was so beside himself with grief and rage that he abused the Nawab to his face and thus forfeited his

* Abridged and translated by the author from his essay in Urdu.

stipends.

Azad has quoted Betab to the effect that Insha's being a poet deprived him of his claim to greatness as a scholar, and that his poetry was ruined by his becoming a courtier of Saadat Ali Khan. Another critic is of the opinion that his poetry was spoiled by his jesting. I differ from both. Insha was a curious mixture of learning and frivolity and this rare combination has given to the Urdu language a type of poetry hitherto unknown to it. There was no dearth of imagination but there was little of fancy —by which I mean the lighter play of imagination in Urdu poetry. Insha introduced this element, enlarged its scope and enriched the language with new thoughts and expressions. He also presented Nature in its pristine beauty, denuded of the allegorical raiment with which the Urdu poets had clothed it.

Insha's poems can be divided into four distinct groups, *viz.* :—

1. Vulgar and gross.
2. Learned and grandiloquent.
3. Deep philosophical thoughts with a blend of humour or phantasy.
4. Poems which are the spontaneous outpourings of his heart and which depict human nature, its passions and emotions, its longings and desires.

Leaving aside the first group, illustrations of the other groups are given below :

Zihey nasaim-e faizan-e mabda-e fayyaz
Numud jis se huey sab jawahir-o eraz.

Glory to God, who has showered bounties on us,

And is the eternal source of all that is good and beauteous !

Who has brought into being all the Essences and Properties of things.

Mudam nasia sa hain huzur me jiski,
Sawad-e chashm-e shab-o, gardan-e sahar ki bayaz.

To Him turn for obeisance the iris-gloom of the night and the white effulgence of the morn.

Badi-e fitrat-o khayyat-e jama-e tanweer,
Woh jis ke hath graban-e subh ki miqraz.

The matchless Inventor of Nature and the Trimmer of Light,

He who holds the scissors by which the day is clipped out of the night.

Hakim o hakim o hukkam, dhar me jis se
Hamesha khalq i jahan ko hazarha aghraz.

The Knower and Ruler and Ordainer. For creation he has at His command thousands of Causes.

Riazi aur Tabii se ma hasal yeh hai
Ilahyat se ta ho na fahm ko eraz.

The object of Mathematics and Physics is that the Mind may not revolt from the study of Theism.

In other words the intellect may test in the light of those sciences the pronouncements of Divine philosophy.

Mujarradat ko makhluq ke mawad kia
Siasat-e mudani sikh jawen ta murtaz.

He blended the divergent and conflicting entities into a homogeneous whole,

So that those who persevere and cogitate may discover the art of government and social well-being and comity.

Ghunchai gul ki saba goad bhari jati hai
Ek pari ati hai aur ek pari jati hai.

The rosebud is being bedecked like a bride ; in other words is blossoming into a flower,

One fairy is flying away and the other is taking its place.

Ghash Nasim-e sahari hai mujh par,
Main Nasim-e sahari par ghash hun.

The fresh morning breeze is enamour-

ed of me

And I am enamoured of her.

Hai bandha meh ke tar ka jhula
Kyon na ley jhonkey yar ka jhula.

Aye ! my beloved's swing must rock to and fro,

For the swing is made of the continuous string of raindrops.

Ga na ae mutrab a'ke hai mushtaq
Megh ka aur Malar ka jhula.

Yes, O musician, sing in tunes of Megh and Malar,

For the swing is eager to move in unison and keep time.

Ae Saba bagh me hilaya kar
Tu meray gul-ezar ka jhula.

O Zephyr, 'tis thou who shouldst move the swing of my rose-cheeked beauty.

Terey hathon me yeh kahin na garey
Rasan-e tabdar ka jhula
Tujh si nazuk pari ko chahiye hai
Sirf phulon ke har ka jhula.

My love, I fear that the entwined strings of the swing will bruise thy hands,

A slender fairy like thee, should have a swing made of festoons of flowers.

Nakhat-e gul ke jhulne ke liye
Hai naseem-e bahar ka jhula.

For the aroma of flowers, the swing is the spring breeze.

Chaiye tifl-e ashk ko Insha
Mizah-e qatra-bar ka jhula.

There ought to be a swing for Insha's Tear-children,

What is this ? His moist eye-lashes !

Na Chher ae nakhat-e bad-e bahari rah lag apni,
Tujhey atkhelyan sujhi hain, ham bezar baithe hain.

O fragrance of the spring breeze, do not tease me,

Thou art bent upon pranks, and I am tired of life.

Bagh-e ummed me yun hai chaman-e yas ki bas,
Jun baham bu-e gulab aur anan-nas ki bas.

In the garden of Hope there has stolen in the scent of Despair,

They have commingled like the smell of the rose and the pineapple.

Jhuta nikla qarar tera,
Ah kis ko hai etabar tera.

Thy promise turned out to be false,

I wish I could not believe thee again.

Kar jabr jahan talak tu chahey,
Mera kya, ikhtiar tera.

Aye, tyrannise over me to thy heart's content,

I am helpless and at thy mercy.

Wallah ki kam a' rahe ga,
Mujh sa yakrang ya tera.

But by Allah, it is a constant lover like me

On whom thou canst count.

Liptun hun galey se ap apney,
Samjhun hun ki hai kanar tera.

I am so overpowered by my love of thee that I embrace myself,

Believing all the time that I am in thine arms !

Insha se na rooth, mat khafe ho,
Hai banda-e jan-nisar tera.

Do not be angry with Insha and do not turn from him.

He is thy faithful lover, who will shed his life-blood for thee.

Hai tera gal mal bosey ka
Kyon na kijey sawal bosey ka.

Thy cheeks are meant for kisses.

May I beg for one ?

Munh lagatey hi hont par terey,
Pargaya naqsh lal bosey ka.

The moment I touched thy lips with mine,

They became deeper red !

Ankhryan surkh ho gain chat se,
Dekh tijey kamal bosey ka.

Even thine eyes became instantly suffused with red.

Seest thou the perfection of the kiss?

Jan nikley hai o mian de dal,
Aj wada na tal bosey ka.

I am dying of desire; Oh! give me the promised kiss!

And put me off no longer.

Terey ghussey se ab koi Insha,
Chhorta hai khyal bosey ka.

Because of thine anger,

Insha is not going to give up the thought of a kiss.

Meri sur uski yeh sohbat hoi ba roz-e wadaa
Ki dardmand se ho jaise dardmand juda.

We did not part like lovers, but like two persons in pain, whose anguish increases when deprived of each other's solace.

Ji chahta hai bolen par bolte nahin hain,
Howen agar to baham aisi rukhaiyan hon.

We want to talk to each other, but we do not, because we have had a lovers' quarrel. If we must fall out, then this is the way.

Insha's poems are replete with exquisite similes and metaphors. Most of them are original, not hackneyed or borrowed from Persian literature, *e.g.* :—

Dil me sama raha hai yun dagh-e ishq merey,
Baitha ho koi bhaunra jaisey kanwal ke andar.

The mark of love is embedded in my heart,

Like the *bhaunra* [a black insect supposed to be in love with the lotus flower] inside a lotus.

Similarly since Sauda no other Urdu poet has made such apt and extensive use of Hindu mythology and of Indian customs and superstitions as has Insha.

His Qasidas are equally charming, albeit fantastic, and his restless spirit is never content to dwell on any one topic for any length of time. Nevertheless, you see the man in his poetry, and that cannot be said with the same degree of truth about many Urdu poets, modern or old.

"ASAR"

We are now realizing that Western man is ignorant of psychology just because of his immense practical success in obtaining power by assuming that the whole of reality is mechanical and by confining himself exclusively to those aspects which would, at least for the moment, submit to that menial interpretation, and yield him powers and means, not insight and meaning. On the other hand those thinkers and cultures which have hesitated to exploit the outer world as a power machine, before they had explored and understood that inner world through which all apprehension and conception of the outer world had to reach them, we now discover it is not unnatural to suppose, have thereby certain insights into the inner world which we are denied. In brief, our civilization, just because it is so powerful, is ignorant; because it knows so much about means, is proportionately ignorant as to ends; because it is physically so competent, is psychologically inept.

—GERALD HEARD

THE UNIVERSITY OF NALANDA

[The following article is an abridged adaptation of a chapter from the forthcoming volume *Ancient Indian Education*, by **Dr. Radhakumud Mookerji**, Itihāsa-Śiromaṇi. This well-known Indian historian has already to his credit several important works, fruits of his scholarly research and philosophical insight.—ED.]

Nalanda grew to be the largest university town of ancient India and perhaps of the East. But, unfortunately, as is usual with India's history, Indian sources are singularly lacking in information regarding this achievement unique in the long story of her civilization. This deficiency is, however, more than made up by the remarkably complete and concrete evidence preserved in the accounts of their visits to India left by two Chinese pilgrims of outstanding scholarship, Hiuen Tsang and I-tsing. Both these Chinese pilgrims have written about Nalanda from their inside knowledge as students in residence. Hiuen Tsang was a resident student of Nalanda for about five years from A.D. 635, while I-tsing stayed at Nalanda for as many as ten years after A.D. 675.

In its palmy days, which were witnessed by both these Chinese pilgrims, the University comprised a population of 10,000, of whom, according to Hiuen Tsang, students numbered 8,500 and teachers as many as 1,510.

This vast university population was quite cosmopolitan in composition. It was not exclusively Indian. It of course included students from the different parts of India flocking to Nalanda as the chief centre of education in those days, but the reputation of Nalanda was not confined within the borders of India. It extended to distant countries of Eastern Asia. The Chinese pilgrims have mentioned how they found at Nalanda many a foreign student coming from countries as far as China, Japan, Korea, Mongolia and Tokhara. They also saw several Tartars among the students there. We owe to the Chinese work known as Nanjiv's *Catalogue* the preservation of the names of most of these foreign students.

The magnitude of the work of the University may also be inferred from the observation of Hiuen Tsang that every day at the University its schedule provided for the delivery of a hundred lectures on as many different subjects.

The manner and efficiency of the teaching of Nalanda may also be inferred from some of the facts and figures given in the Chinese accounts. For instance, the proportion of the number of teachers to the taught showed the amount of individual attention which a teacher could give to his students. A group of every six students would be in the charge of a teacher. This principle of individual teaching is essential for efficiency and success in education. The Hindu system did not believe in collective or congregational teaching, as it does not believe today in collective or congregational worship and mass-gatherings at prayers. It did not believe in education in "classes" in which individuals are artificially brought together as equals by ignoring their natural differences and inequalities. Nature has ordained that no two individuals should be the same in their physical appearance and qualities. Individuals differ much more in their internal and invisible qualities, their qualities of head and of heart. To bring them for

the sake of mere administrative convenience into a "class" which does not exist as a reality but is a mere abstraction, and then to subject them to a common process of education is to violate the laws of nature governing their growth. To subject to a common treatment patients admitted to a hospital for different diseases would lead to a tragedy. But scarcely less tragic are the consequences of an educational system which pursues a wholly unscientific principle in treating deficiencies and defects of mind and of character which are not the same for any two individuals. The Hindu system based its education on intimate individual contacts between the teacher and the taught.

Nalanda was also unique in another respect. It functioned as a centre of advanced study and research, a sort of post-graduate university. That is why it attracted students from far-off countries. As stated by Hiuen Tsang, foreign students came to Nalanda only to have their intellectual and religious doubts solved, and when they left the University after completing their course of research they returned home as authorities in their subjects. Hiuen Tsang states :

" Those who assumed the name of Nalanda students were treated with respect wherever they went."

Accordingly, admission to the University was very difficult. The Chinese pilgrim describes how every applicant for admission had first of all to satisfy a Board of Scholars, specially appointed " to guard the gates " of the University, of his ability to handle the difficult metaphysical problems which were put to him. According to Hieun Tsang, of every hundred applicants for admission about eighty would be rejected as failures. Accordingly the University of Nalanda became practically a university of savants and philosophers who flocked there for the completion of their specialised studies which they had commenced in other centres of learning.

The method of work for a university of this character was also somewhat unusual. The university was made up of Schools of Discussion. Studies were prosecuted through debates among specialists and scholars as exponents of their own schools of thought. In the graphic words of Hiuen Tsang, "Learning and discussing, they found the day too short; day and night they admonished each other, juniors and seniors mutually helping to perfection." It was the old Indian traditional method, the Conference Method in education, to which we owe even the Upanishads. The Upanishads in fact represent the proceedings and transactions of the learned Academies of their times, such as the *Pañchālānām Parishat,* or the Congress of Philosophers convened by King Janaka at the distant court of Mithila in Eastern India, which established the position of Yajñavalkya as the foremost philosopher of his age. This method of debate in learning was later called in the Nyāya philosophy by the technical term of *Suhrit-prāpti.* This meant that no theory of knowledge could obtain recognition as truth unless it was assented to by the Fellows in Learning whom the *Rigveda* calls *Sakhā-Sanghas.*

It has already been stated that there were in operation at Nalanda every day a hundred circles debating on as many different topics. This shows that the range of Nalanda studies must have been extraordinarily wide. As the Chinese pilgrim tells us, it included all the then known subjects of all the Indian systems, Brahmanical as well as Buddhist. Although the reputation of Nalanda was

achieved as a Buddhist university and as a centre of Mahāyānist studies, it was so catholic and cosmopolitan in its intellectual sympathies as to include in its curriculum the best works of Brahmanism, its Vedas, its systems of philosophy and even the *Ayurveda*. It is stated to have included the works belonging to the eighteen chief sects of the times. Among the philosophies taught, Hiuen Tsang mentions *Hetu-vidyā* (Logic), the *Sānkhya*, the *Sabda-vidyā* (Linguistics), the *Chikitsā-vidyā* (Ayurvedic science), the *Atharva Veda* and other Vedas, and Yoga. The university specialised as a school of grammar and in Pānini ; it specialised more in the study of Yoga, on which the then Chancellor of the University, Silabhadra, was the highest living authority. In fact, Hiuen Tsang came to Nalanda only to study the yoga sāstra under Silabhadra, although he was honoured by the Emperor Harsha as a master of the Mahāyāna.

It will thus appear that Nalanda flung its gates wide to all systems and schools of thought and belief in the country and became the arena where they might contest for supremacy in debates and discussions. It had the signal merit of bringing together schools whose "tenets would keep them isolated", at an age when, as observed by Hiuen Tsang, "Controversy runs high, and heresies on special doctrines lead many ways to the same end." Nalanda became the common meeting-ground of the warring sects and creeds of the times with all their "possible and impossible doctrines", as stated by I-tsing.

But, while the intellectual life of Nalanda was thus a round of animated controversies and lively debates between contradictory and incompatible opinions and beliefs, that did not mar the academic repose and peace of Nalanda as a seat of culture. It stood for freedom as its ideal, Freedom of Thought, Opinion and Belief, for Science that would not constrain conscience, for Toleration as the foundation of culture. Nalanda was thus a vast experiment in freedom in education.

We have an account of another similar centre of learning founded upon Freedom and Toleration in Bana's *Harsha-charita* of the time of Hiuen Tsang, which describes the hermitage of Divākara Mitra in the Vindhyas, where assembled students of opposed sects and schools, "all diligently following their own tenets, pondering, urging objections, raising doubts and resolving them, discussing and explaining moot points of doctrine, in perfect harmony."

The vast population of students and teachers at Nalanda necessitated the provision of suitable accommodation for them. Nalanda was, of course, not built in a day. It was the growth of centuries. Like all things great, it grew from small beginnings, from a gift of ground made to the Buddha by a body of merchants in the fifth century B.C. Hiuen Tsang in the seventh century of the Christian era saw there six vast mansions, each of several stories whose upper rooms "towered above the clouds". Each of these six mansions was the gift of a different king. There were also gifts from foreign kings. A king of Sumatra gave the University a complete college building. An eighth-century Nalanda stone inscription of Yasovarman describes how Nalanda presented "a row of monasteries" (*vihāra-sreni*) with their row of summits "licking the clouds". Hiuen Tsang has described how from their windows one could see the winds and clouds producing ever new forms

and from the soaring eaves the sunset splendours and the moonlit glories.

The buildings, however, represented only the capital expenditure of the University, the non-recurring benefactions made to it. It had to depend upon a recurring income, which came from lavish grants of land. Educational endowments in the Hindu system were generally made in the form of grants of land or of gifts of villages made by kings or private philanthropists. In the time of Hiuen Tsang, the University had come to have in its possession about 100 villages. I-tsing, who followed after about thirty years, in 675 A.D., found this property increased to 200 villages.

The University, however, stood in great need of a recurring and even a daily income to meet the vast daily expenditure imposed upon it by its very traditions and principles. A seat of learning in ancient India had always to afford to its inmates free board, lodging, clothing, bedding, tuition and medicine. Nalanda was thus faced with the formidable daily problem of feeding and clothing its vast population free of charge. It thus had to look to its villages for its daily needs in rice, milk and butter, and the supply of these daily provisions was supplemented in the time of Hiuen Tsang by donations from about 200 householders of the neighbourhood. He has further stated that from these villages there came to Nalanda "a daily supply of a large quantity of rice, weighing several hundred piculs [1 picul = 133⅓ lbs.] and also of butter and milk, weighing several hundred catties [1 catty=160 lbs.]." The university's daily consumption must have amounted, on the lowest computation, to about 200 maunds of rice and to similar quantities of butter and of milk.

But its buildings and lands could not make the university. A university needs something more than bricks and mortar, buildings, machinery or apparatus. The generosity of the external equipment of Nalanda was quite in keeping with the inner equipment of its personnel. It is the men, the teachers, that make a university more than its external form. It is the teachers that vitalise the organisation. Nalanda had achieved an all-Asia reputation for the galaxy of scholars it had brought together. The Chinese pilgrims are full of reverence for all its 1,500 teachers, some of whom, like Silabhadra, Gunamati and Sthiramati, are mentioned as masters of the highest knowledge.

Besides teachers, a great need of a university is a supply of books. Nalanda built up a worthy library situated in a special area aptly called *Dharmaganja*. It consisted of three huge buildings, one of which was of nine stories. I-tsing alone made copies of about 400 Sanskrit manuscripts in the Nalanda collection. Many manuscripts of that collection are still to be found in the libraries of Nepal and of Tibet, which maintained a close and constant cultural connection with Nalanda.

Education at Nalanda bore rich fruit in the passion for learning and truth which it kindled in its scholars.

Fired by a spirit of devotion to truth, many students of Nalanda were anxious to spread it and to carry it to foreign countries, daring all the difficulties attending such a mission in those days. For centuries the stream of scholars flowed to countries like Tibet and China, where they introduced India's learning and literature by translating their Sanskrit texts into Tibetan and Chinese. We have a vivid account of

the formidable difficulties which travelling presented in those ancient days. The land-routes to China had to cross deserts and high altitudes, and also lay through unsettled and uncivilised areas beset with risks to life and liberty. There were thus untold difficulties of man and nature to be faced. There are cases of many Indian scholars being indefinitely detained on the way. And besides the natural and political difficulties of travelling, one must visualise the hard life of an exile embraced by these scholars in their quest for the ideal, journeying away from their native land, from their hearths and homes, from their kith and kin, to work for and among foreigners whose language also was so different from their own. The minimum linguistic equipment of which every such scholar had to possess himself comprised the mastery of at least four languages, Sanskrit and Pali, Chinese and Tibetan. For, as already mentioned, Tibet, like China, offered a fertile field for the work of these Indian missionaries.

It was due to the silent and strenuous work of these devoted Indian scholars, carried on for generations and through centuries against all odds in a rare spirit of self-sacrifice, idealism and defiance of difficulties, that a Greater India, a vast Empire of Indian Thought, was rapidly built up beyond the geographical boundaries of India. Truly Nalanda is a romance in the annals of mankind. It is to be hoped that its idealism and its bold adventure in the diffusion of truth will inspire India's modern universities towards even greater endeavour to achieve for India her proper status in the world of thought and in the comity of nations.

RADHAKUMUD MOOKERJI

BUDDHISM IN CHINA

"In the whole of Chinese history", declares Monk Wei-huan in "Buddhism in Modern China" (*T'ien Hsia Monthly*, September 1939), "Buddhist books have never enjoyed so wide a circulation among the people as in the last few decades." He traces the history of Buddhism in China showing how in time it came about that not only the masses but some even among the monks were ignorant of what Buddhism really was. It is good news therefore that in the last few decades there has been a great revival of interest in the study of this religion. Monks are being educated, Buddhist organizations are active and Buddhist magazines are multiplying.

"Regarded as a school of philosophy", remarks Monk Wei-huan, "Buddhism will always be studied by men who are interested in its cosmology and theory of knowledge." He mentions that the learned class are taking up the study of Buddhist doctrines. The learned Orientalists in the West have for years engaged in the intellectual study of Buddhism without the world being much the better for it. The metaphysics of Buddhism are profound and vast; they afford ample scope for the greatest intellects, but their chief value lies in the sound basis which they afford for ethics. The Buddha was one of the world's greatest logicians but, like all great men of vision, he taught primarily a way of life. Buddhism is first and foremost a heart doctrine. It will be sad if its regenerating current is deflected in China into the barren wastes of dialectics divorced from application.

THE FORCE OF TRADITION

[Social evolution may be described as the shaping of tradition. If the wrecking of the rigid mould of the latter does not bring forth new vital principles by which man can progress upward and onward, that breakage proves derogatory and dangerous. Here in India the birth of a new social order is upon us, and here, as elsewhere, forces of destruction are hurled against the hardened forms of old traditions; but it would be a mistake to discard the latter ere what is useful in them is distilled to enrich the future. Old forms must die, but in dying they should be made to yield to us whatever of divinity they hold. This is the theme of the article by **Elizabeth Cross**, the British educationist, who tries to answer the question: Is the force of tradition good or evil?—Ed.]

Tradition is a force to be respected, particularly in the Eastern civilisations, while in the Western world it has a more subtle hold than is generally suspected. It is too often considered that we of the up-to-date modern world are free to experiment, to make changes in moral and social behaviour with nothing to check our innovations. The serious reformer, any one anxious to alter ways of education, to encourage far-reaching reforms in matters that affect the lives of the people, soon finds himself up against a dead weight of tradition that is impervious to reason.

What is tradition—for it is necessary to know our opponent in order to deal successfully with it—what is this force that pervades all civilisations? Is it good or evil or both?

By taking the characteristics of tradition from all types of human society we find that basically all traditions, be they seemingly superstitious, moral, religious or social, have some final and usually primitive value in preserving the life of the tribe. Take some of the old Chinese feelings for the ancestors: such a tradition (found in varying forms all over the world) is obviously based on the necessary discipline of the early villages, when the elders were the actual sources of wisdom and law. Even the seemingly most trivial forms and ceremonies, if traced to their source, will usually be found "reasonable".

Thus tradition has gained an immense amount of human reverence through sheer repetition, having been handed down with accumulated respect from age to age. Certain religious traditions have also been invested with divine authority in order to make obedience the more certain—an example of this is to be found in the Ten Commandments. In addition to this idea of authority, or rather as an essential part of it, we find that the breaking or ignoring of tradition bears with it a feeling of guilt and uneasiness. This feeling of guilt is deepest where tradition is an actual part of the religious and moral teaching, but it is serious in social codes as well. The Englishman has a deeply uncomfortable feeling when he has transgressed his own peculiar moral code, when he has done anything "unsporting", although he may have no conscious religion and no well-thought-out philosophy of life. His sense of tradition is as unreasoning and as inflexible as that of the Eastern peoples he finds it so hard to understand. Certain things are "not done" in upper, middle and lower classes, and only rebels or exceptionally thoughtful and strong-minded people do them.

Whatever we may feel about the force of tradition, we must acknowledge that it has served a purpose and used wisely may continue to do so. People sharing a common code of tradition feel safe with each other, dog does not eat dog and there is honour among thieves. This common bond has made for safety in the past, and very often has developed into a moral code that was extremely worthy. During the best days of the Roman Republic, before great wealth and possessions had exercised their corrupting influence, a Roman's word was his bond and Roman mothers were proud to educate their children into the traditions that had made Rome justly admired. The same valuable force can be traced somewhere in the history of all communities, until there comes a time sooner or later when tradition ceases to be a help and becomes a hindrance.

How is this? It seems that traditions are of value only so long as they have a direct bearing on the life of the community, and so long as the essential spiritual truth enshrined in each custom or tenet is clearly visible through its outward form. As soon as any custom or set of teachings becomes mechanical or is overlaid with decorative symbols whose meaning is soon forgotten, the good has gone. It is important to realize this and to understand that it is useless to try to revive dead traditions. If they have been forgotten, it is obvious that their value to the community has disappeared and that some new idea is needed to replace them. Possibly the *idea* underlying the tradition is of immediate value, but it must be presented in a new way or it may not be understood. So many people who realize that much of value has perished in the industrialisation of civilisation are trying to revive past traditions. They should aim instead at restoring past truths and values in forms that can be recognised to-day.

Now to consider the active danger that the force of tradition can be. We have already mentioned the actual feelings of guilt experienced by those who, without reasoned thought, neglect or ignore the traditions of their group. In the majority of religious communities of all creeds, the weight of tradition is stifling. Many are oppressed by so much ceremony that no time or energy is left for constructive thought. It is impossible for any true education to take place in an atmosphere of detailed tradition. That is the actual danger-spot. There can be freedom where there is a tradition of truth, of labour and of admiration for all spiritual qualities. There can be none where rules are laid down in minute detail for the discovery of truth or for the growth of spiritual qualities!

No one can question that the force of tradition, handed down from generation to generation, can be an immense force for good. This has been proved many times, but (and this has been proved even more often) the detailed pattern of tradition, let it vary as it may, is usually a force of evil, of hindrance and of fear. It is a case of not being able to see the wood for the trees, of paying attention to the letter of the law and ignoring the spirit. Great spiritual leaders as diverse as Socrates, Buddha and Jesus Christ, all laid emphasis on the necessity for spiritual freedom and inquiry, for seeing *through* all ceremonial to the truth beyond. They emphasized, too, the ephemeral qualities of all visible things, of outward forms and man-made laws. We should do well to remember this and to try to find the historical and spiritual meaning behind such traditions

as we meet. This will help us to appreciate and respect the traditions of others, and if on careful examination we find they have no validity for us, then we may discard them with no feelings of guilt. On the other hand, we may find that much of tradition is helpful and beautiful and so worthy of perpetuation. In any case we must remember that we can judge only for ourselves and must encourage others to enquire freely on their own account. In such a way the force of tradition may lose its evil possibilities and be turned solely to the good of humanity, for such must be its ultimate purpose.

ELIZABETH CROSS

PSYCHIC ABERRATIONS

In a medical study of the great Spanish painter of the eighteenth-nineteenth century, Goya, (*Character and Personality*, September 1939) Dr. F. Reitmann makes out a convincing case for marked psychic disturbance in at least two periods of the artist's life during which some of his most famous etchings were made. The depiction of the ghastly, the weird and the repellent in his "Los Caprichos" and "Los Proverbios" series of etchings Dr. Reitmann attributes to a disordered mind and he marshals impressive evidence for his thesis. It has generally been assumed that some hidden intention, some veiled satirical meaning, underlies these erratic productions, but Dr. Reitmann contends that they were as great an enigma to the artist in his normal state as to any one else. The reproductions which illustrate the article are horrible enough, certainly, to be the expressions of a madman's tortured fancy, but none could fail to recognize in them the touch of a perverse and twisted genius. The wonderful naturalness with which, paradoxically, the abnormal and the unnatural are depicted proves not only the artist's consummate technique but also the fact that the hideous shadows he painted must have been as vivid to his mental sight, as actual and as real to him as anything the normal man may see.

The existence of worlds of perception and experience within and behind the dense physical is accepted by every mystic as a demonstrated fact; those worlds may be gross and even terrifying, pertaining wholly to the psychic nature of man, or fine, of the nature of light and of bliss, *i.e.*, the worlds of spiritual influences and forces. What the world calls genius catches glimpses of one or the other type according to the quality and the responsiveness of the personality concerned. There are certain practices, drink, drugs, and such a wild and erratic sex-life as was Goya's which may and often do raise the veil to the "Night-side of Nature". While the works of a seer in contact with the worlds of light show the keenest appreciation of morality as well as of beauty, the works produced, for example, during Edgar Allen Poe's hours of maddening intoxication, thrilling, sombre and morbid, are notable for their entire lack of moral sentiment. The same characteristics are all recognizable in these series of Goya's and Dr. Reitmann seems to have made out his case for their having been produced under an abnormal disturbance in the artist's brain.

RIGHT ATTITUDE FOR YOGA

[Confusion and misunderstanding prevail in India herself about the science of Yoga, and false views and dangerous practices travel to distant lands where a growing number of people are becoming interested in the subject. In the following article Shri J. M. Ganguli presents a balanced view and shows the importance of the right attitude for the commencement and the steady prosecution of real Yogic exercises.—ED.]

The philosophy and system of yoga evolved and developed in ancient India have always evoked great interest in the world, and the extraordinary mental and physical powers which come through the practice of yoga have attracted to it numerous Westerners impressed by and coveting those powers. These power-seekers, looking at yoga from a wrong and narrow point of view and considering it merely as a method of acquiring very useful superhuman faculties, invariably start on wrong lines, misunderstanding and misjudging the methods and rules and their implications, which they either pick up from books or learn on hearsay from non-yogi sadhus. They believe that yoga is only the disciplinary exercise of prescribed physical postures and the observation of certain rules of conduct until such time as the powers wished for are obtained. The question of the mentality that may be needed for the success of yogic practices, however, seldom enters into their calculation. That a proper mental condition and temperament are the real essence of yoga, and not the practice of *asanas* (postures) and the temporary subordination of the inclinations of the body and the mind to certain prescribed rules, does not strike them and is seldom pointed out to them by those from whom they seek initiation. Not having, therefore, the mentality and the outlook required for yoga, these people miss the real clue to the philosophy of it, and the key to its gateway. After knocking at the door for some time, therefore, they leave off disappointed and even convinced that they had heard much more about the potentialities of yoga than it actually possessed. It gives some power of concentration and tones up certain sluggish organs of the body, they admit, but they add that to expect greater results from it is to expect in vain.

And they are right ; for with the mental attitude of mere expectation of material and utilisable results, one cannot hope to achieve more than that through yoga. Such expectancy is, indeed, so obstructive to yoga that even the slight physical and mental results obtained are rather more surprising than inevitable. They come only because of the result-seeker's placing of the body and mind under some discipline during the practice period. Yoga is, in fact, the philosophy not of acquiring power, but rather of stifling the very desire for augmenting mental and physical powers in order to succeed in life, and of sublimating that desire into an attitude of detachment to the world, so that the consciousness may not be diverted outside but may be turned inwards for the realisation of the Self. This detachment, which comes through *vairagya,* is the *sine qua non* of yoga. Unless *vairagya* is generated in *chittva* (ideation), yoga is not possible, for in the absence of *vairagya* mind is constantly distracted by waves of worldly desires, and the deep undisturbed concentration

that is essential for yoga cannot be achieved. Even with detachment, mental concentration in the initial stages is far from perfect but the individual, having broken the charm of worldly things and realised their worthlessness, suppresses the rising desires and turns his mind again and again to his inner self. In this process of struggle between himself and the surging desires, his *vairagya* often weakens and he is gradually led to think that the things he had detested are perhaps not so bad after all and might, under circumstances not experienced by him, give enjoyment and happiness. Once this weakness gets into the mind it makes rapid headway and pulls down the barriers which the individual's *vairagya* had raised against temptations and desires. His mind is distracted, his concentration is gone and he misses his foothold on the slope of yoga. And these desires pull him with such increasing force and restlessness that his fall from the yogic path is not slow but quick and heavy.

Sometimes it even happens that a practitioner of yoga so falling sinks to a lower level of mental imperfection and even of degradation than he had started from. The period of abstention from pleasure-seeking through satisfaction of desires can well sharpen his inclination for it, as fasting sharpens the appetite, unless his mind is too full of *vairagya* to leave any room for a desire. This happens particularly in the case of people who develop sudden *vairagya* under some shock of sorrow or disappointment, the acuteness of which makes them for the time being indifferent to the world and desirous of renouncing it. Such *vairagya* is not deep and enduring, and wears off as the weight of sorrow lightens with time. When such sorrow-stricken men go to saints and yogis avowing distaste for and aversion to the world and seek initiation from them, the latter ask them to go back to the world, for the saints' discerning gaze can see that their desires and cravings have not really been overcome and that their *vairagya* is only a passing phase, following great mental anguish. I have heard of a man in such a sad mood going into the Himalayas, where he fortunately met an advanced sadhu. The man poured out his feelings to him and prayed to be allowed to remain with him and to receive his teachings. The yogi could see the disturbed state of the suppliant's mind, and so he told him that the time had not yet arrived and that he should go back to the world. He further said that he need not worry about a guru, for when the time for his initiation came he would find his *guru* without going out in search of him. The yogi had understood that the person had not arrived at the right stage for yoga.

The essential dependence of success in yoga on one's mental and spiritual state is usually, however, overlooked by people who do not appreciate the true inner significance of the philosophy of yoga and who, therefore, regarding it superficially as a means of acquiring coveted powers, are impatient to get quick results from a practice of some yogic *asanas* and rules. For all learning there are stages of fitness. In arts, in sciences and in every other line one must go step by step. The more difficult a subject is, the more gradual must the progress be. One cannot learn higher mathematics without going from class to class in school and college learning elementary mathematics. To take a difficult mathematical problem without such long mathematical training and to fail

to arrive at the solution, does not mean a flaw or an absurdity in the problem, but impatience and incompetence in the solver. Such impatience and over-stepping of intermediate stages must all the more lead to failure in the philosophy and practice of yoga, which depends not on things of common physical experience, but on the evolution in our mind and *chittva* of power, feelings and consciousness, the nature of which we can hardly comprehend and which we can only realise as we pass from one stage to another. And these stages, it should also be remembered, are not spread over one life but over several, the perfect condition and mentality for the last stage of yoga coming at the end of human evolution. As evolving human beings we are proceeding towards that climax every moment of our life, though we do not realise it. In living through life after life, as various desires are wakened and different faculties come into play, our varied experience leads more and more to the realisation of the true values of life and to increasing wisdom about the futility of pursuing desires and cravings and the impossibility of ever stilling them by satisfying them. Such increasing experience and growing wisdom, accumulated during succeeding lives, begin to generate the seeds of *vairagya* and make our mind introspective ; and we then arrive at an advanced stage for yogic *sadhana*. This essentially slow process can be accelerated by strong will and persevering *sadhana*, but it cannot be rushed through.

To repeat, those who want to rush to gain some spectacular objects must remember that the object of yoga is not to bring material gains, but that it is rather a means to self-realisation when the idea of worldly gains has gone and has become unattractive. The perfect unison between mental and physical processes of yoga that is necessary for progressive success is possible and feasible only when the mind has no distractions to divert the blood circulation and the nervous and other physical reactions to particular *asanas* or poses from the centres to which those *asanas* aim at directing them. When an *asana* is practised, if thought currents, instead of being concentrated as prescribed, are obstructive to the physical reactions to the *asana*, not only is its exercise unproductive of the desired result but it even leads to physical derangement and disease. Several men have thus developed serious and sometimes almost incurable diseases. I refer to this only to stress the importance of mental concentration in yoga, which concentration is not possible so long as the mind is rent by cravings and nurses desires of worldly gains, or aims at acquiring extra power for increased self-importance in society. Such desire for power is so inimical to yogic culture that it is very strictly enjoined to overcome it completely, even when great powers come to a yogi. The test of his fitness for continued progress lies in his indifference to those powers and in his ability to keep his mind unmoved and undeflected by them.

Those, therefore, who are attracted to the practice of yoga by its potentialities but who fail to achieve the results hoped for, should look within to see if they have developed the right and essential mentality for it, instead of being impatient or losing faith in the great philosophy of yoga. They must bear in mind that it is not a mere temporary process of physical discipline for attaining some super-faculties, but a technique of drawing the mind apart from sorrow-making

distractions for undisturbed concentration on the Brahma, so that the *Atma* may be in perfect communion with the *Paramatma*, or, what is the same thing, the *Atma*, freed from all entangling illusions, may realise its own nature.

It should further be remembered that there is no cause to lose heart or to be impatient, for progress in the method of yoga is, as already said, a gradual evolutionary process of spiritual culture spread over life and lives, in the course of which *vairagya* is developed and proper fitness, mental and physical, is attained. Do not wish for results; rather make your mind supremely indifferent to them. Even when the results come, as they must, do not regard them, but ignore them with the same cool indifference and keep the mind fixed on realising the supreme Brahma within yourself. That is the aim and object of yoga, which takes you above the world of pain and sorrow, streaked by the false rays of tempting and unreal happiness which your ignorance creates round you. Be steady, be patient, be persevering; and you will progress as surely as the day follows the night. The more you progress and the more concentrated and unexcited your mind becomes, the more rapid your progress will be. Your devotion and one-pointedness will invoke to your aid powers of which you do not know and which you cannot comprehend. The true *Guru* will come to your side, without your going out in quest of him, to help you, to direct your inward vision, to solidify your faith and to support you in your waverings. He will show you the childishness of limiting time by the compass of a life's hopes and activities, and he will give you the vision that will console you by picturing life in its eternal perspective.

J. M. GANGULI

Awareness is the condition of any moral behaviour superior to that of animals. The individual cannot transcend himself unless he first learns to be conscious of himself and of his relations with other selves and with the world. A measure of sexual continence is the pre-condition of awareness and of other forms of mental energy, conative and emotional as well as cognitive. But the pre-condition of moral behaviour need not itself be moral. As a matter of historical fact, the energy released by sexual continence has frequently been directed towards thoroughly immoral ends. Mental and social energy is comparable to the energy of falling water; it can be used for any purpose that men choose to put it to—for bullying the weak and exploiting the poor just as well as for exploring the secrets of nature, for creating masterpieces of art or for establishing union with ultimate reality.

Chastity is one of the major virtues inasmuch as, without chastity, societies lack energy and individuals are condemned to perpetual unawareness, attachment and animality.

ALDOUS HUXLEY

WANTED—AN ANTI-COMMUNAL LEAGUE

[Shri Manu Subedar, M.L.A. (Central), B.A., B.Sc. (Econ.) London, Barrister-at-Law, makes a fervent appeal for creating an undivided India. We have commented upon this article in the editorial.—ED.]

It hurts me to see the human mass in India broken up or divided into communities and sections, as much as it would pain me to see someone whom I loved being cut up into small pieces.

Every Indian must be ashamed when he is asked what his community is or referred to as belonging to this, that or the other caste, sect or section. A feeling of humiliation must overcome every refined Indian, when he himself excludes other Indians, or is excluded from certain activities of certain people, otherwise beneficent, because the organizations engaged in such activities are confined to a certain group or section or community.

There is no scope now for the encouragement of isolated group activities. It would be wrong to-day even to tolerate them.

The picture of India, with its varieties of dress, language and customs, amuses and intrigues the foreigner, but is ghastly for an Indian to contemplate. There is no section of the Indian people amongst whom the evil of multiple subdivisions has not yet penetrated. It is easy to speak of the Hindus, but there is no organic unity amongst them. Not only is there a subdivision by caste; there is a crisscross barrier arising from a difference of location or language amongst the same caste. The Brahmins of India, if collected in one place, would not acknowledge or deal with each other socially as if they were one whole. Small sub-castes confining their dealings to a few villages are not unknown anywhere in India. Amongst the Muslims, where differences are, and should be, relatively smaller, they are unfortunately considerable. Not only is there a clash and lack of understanding between Shias and Sunnis, but both these groups are further subdivided into different Jamats, which are non-communicating socially and otherwise. They are conscious of their differences and they cling to these differences with tenacity. Amongst the Christians, the white Christians would not permit even the use of churches and cemeteries to their dark brethren and, amongst certain sections of Indian Christians, caste plays an astounding and unexpected rôle. Amongst the Jains there is an acute difference between Swetamber and Digamber, which has led to riots and bloodshed among a set of people whose cardinal creed is non-violence. Amongst the Parsees, there are Shahen-Shahi, Kadmi and Fasli, betokening a variety of religious beliefs, calculations of calendar and other differences. The small community of Sikhs—a unifying group in their origin—is, alas, no more united in itself with their divisions of Akalis and others. To the sociological survival of tribes and clans is added a principle of division by province and religion and, on top of this, there is an attempt to sustain impassable barriers

on the basis of race. Germany has shown how stupid would be intolerance on this last principle. In India, with its inextricable mixture of aboriginals and immigrants, with a variegated history surviving faintly in the existence of some of the States, it is necessary to recognize that the binding force of common humanity is greater than the communal dividing line. Equally objectionable is the attempt for any section to create foreign affiliations (inconsistent with common life) with countries abroad (which do not acknowledge them),such as the Catholic Christians with Rome, the Muslims with Muslims in other countries, or the Parsees with Iran.

Are these communal differences survivals of something which is disappearing, or are they seeds for the poisonous growth of disruption? The true alignment of differences should be on the basis of outlook on social matters and on economic life. It is only in India that it is possible for men to work in organizations of landlords and tenants, employers and employees, and to repair therefrom directly to communal organizations, which cut right across these divisions, in which landlords and tenants, employers and employees of one community are separated by an impassable hedge from those of another community. One or the other of these is an unreality and a non-essential, and I assert that *it is the communal* pêle-mêle *grouping which is unsound and unreal, the destruction of which becomes the highest duty of every Indian to-day.* It is only through justice and fair play for all, and not by elbowing and by crowding each other out, that India can have a progressive social life. Social reform itself has, under the devastating pressure of short-sighted self-seeking, become a narrow and exclusive field.

The greatest need of India to-day in civic matters and in matters of state, is an emphasis on secular rather than religious, and on national rather than racial, aspects of all questions. It is extraordinary that every one should acknowledge India's poverty and backwardness in so many respects, and yet every one should unwittingly and unconsciously contribute, by assisting communal and other centrifugal subdivisions in the country, to prevent the success of ameliorative activity, which alone would diminish that backwardness and that poverty. Foreign rule necessarily emphasizes these differences, because they help in continuing the subjection of India. In my eyes, all communal organizations are a curse. I detest caste or sectional consciousness. All references to individuals should be on the basis of age, sex or occupation, instead of following the vicious example of Anglo-Indian papers, which to-day takes the form of "Muslim drowned", "Hindu run over by motor-car", and "Christian absconding"! This must be stopped. Words which emphasize the activities or importance of Brahmins through the ordinary mechanism of defence create other words, such as "non-Brahmins", and it is the continued claim of superior castes in all matters of importance which has created an aggressive, but justifiable defiance on the part of the Harijans (themselves, alas, hopelessly sub-subdivided). In the census, in courts of law, in documents and elsewhere, the reference to the caste or religion of an individual must be stopped by law.

The attempt to preserve what is best is natural. Yet caste and communal conferences have become not constructive and positive, but indirect instruments

for perpetuating divisions. Health activities and social activities have secured us clubs, gymkhanas, baths, hospitals, hotels, students' boarding-houses, high schools, colleges, orphanages and other educational institutions, and numerous associations based on sectional or communal principles. The cancer has penetrated even to recreation and sports, and we have in India created a contradiction in terms in communal cricket! The inclinations and interests of students of all kinds must be the same, and a students' organization is intelligible, but the organization of students of one particular community or social group is an eyesore. The Y. M. C. A., originally started as a suitable body to assist proselytizing, has brought its counterpart in Y. M. P. A. and Y. M. H. A. Even in economic matters the evil has crept in in separate co-operative societies. It is ridiculous to suggest that the interests of Muslim merchants are different from the interests of non-Muslim merchants, but we have Muslim Chambers of Commerce as offshoots of a misguided political instinct. The railways in India have already begun to provide separate Hindu and Muslim drinking-water, and separate Hindu and Muslim tea vendors and catering contractors. We have only to wait for separate compartments for different communities and—separate railway stations! Charitable institutions for the benefit of small sections are the barbed wires of vested interests, which will survive for long and prevent a real unity of India. Priests, religious and political, help in perpetuating the sources of profit for them.

The grouping of human beings interested in distinct arts or crafts or branches of learning or in literary and scientific subjects, by economic class or ideology, or in political parties (based on political considerations only and not on religion or community) is on natural lines on the basis of the experience of human life elsewhere in the world. But it is absurd that co-operation in civic matters should not be fully invited or extended on all occasions and should be confined in narrow channels, either for the purposes of sport, or recreation, or charity or education. Communal exclusiveness is now invading the economic field, and there is the abominable advocacy that employers should help their section, that consumers should patronize the shops run by their own people, and that doctors, lawyers, architects and other professional men should be patronized along the lines of community. To this division is added in India another artificial division or exclusiveness on geographical grounds as exemplified in the heinous war-cries like "Bihar for the Biharees" and "Mysore for the Mysoreans". Behind all this would be found the force of selfish interests and to that extent necessarily the weakness of a common or national outlook. The multiplication of sectional vested interests has been an object very dear to the foreign rulers of India, and has been assiduously fanned by exaggerating differences. The identity of interests, culture, or civic and political outlook has been pooh-poohed, minimized or suppressed. Human dignity, which ought to be the governing factor, is necessarily taking a second place in the thoughts of men. What is, therefore, wanted is a declaration of faith by all cultured and truth-loving people who have a belief in the fundamental oneness of humanity.

In India's unity, what is essential is the elimination of unnecessary differences arising from designation or names and types, assisted by sectional or communal

organizations of all kinds. Women can play a big rôle in sectional activity as well as in national activity, but the increasing fervour of India's young womanhood is unfortunately directed to sectional or communal organizations. Overemphasis on religion has restricted social intercourse between different sections, and it has led to a search for more Arabic words in Hindi on the one side and for more Sanskrit words in the same recognizable common language of the people of India on the other side. The separate electorate is an offshoot of these separatist tendencies, but it has itself become the means of inflaming minority apprehensions. Communal representation is now sought everywhere in the army and in the civil services in all grades. At one time it was seriously suggested that a Hindu judge would not give justice to Muslims, and *vice versa*! If the economic life of the people and the administrative machinery of the country were to be split up on communal lines, it would be a clear prognostication of a civil war. Thinking along these separate and sectional channels, mental perverts have evolved dreams of the division of India into two or more parts. There is the Pakistan scheme, involving, amongst other things, wholesale displacement and migration of the population. It is the masquerading of selfish interests of some individuals which has led to this chaotic thought. Disunity is rampant and it is in disunity that, from the communal warfare of words in the communal press, there results communal rioting, heralding the preparation for a still greater internal Armageddon.

The highest duty of every Indian in this vast country, representing one-fifth of the human race, is to throw a bridge across every gulf which he finds in his own surroundings. The highest line of service in India to-day, and the most constructive one, is to eliminate the doubts and apprehensions in men's minds so as to preclude emphasis on sectional differences. Integration is wanted with its accompaniment of the highest tolerance. The peoples inhabiting India are nearer to one another than they are to any people outside, and in any case the identity of interests of the different sections is greater than the opposition or conflict between them. It is, however, the separate communal organizations which check and destroy the normal and natural instincts of reflective men and women. An expression of faith in the unity of India, with an abhorrence of communal or sectional institutions wherever they exist and function, would be the corrective of a tendency which India cannot afford to ignore. Life is dynamic and, if there is no move in the direction of unity, there will be a constant swing in the opposite direction. The younger generation is impatient and wishes to contribute actively to Indian uplift, but the opportunities open to them at present are greatest in sectional organizations, even outside of all politics. It is therefore that *I am making an appeal for the establishment of an Anti-Communal League.* Let every one who feels like this proclaim his faith in the future of India and let him, in whatever place or in whatever field he is active, do his small bit towards assimilation preventing the disintegration and the cutting up of the Indian population into different (and, if unchecked, hostile) sections and divisions. I long to see the creation of a modern state by the Indian genius, in which we would excel what has been done by others abroad. I long to see a type in India which would have neither what the West alleges

of the Oriental, *viz.*, duplicity, cruelty and filth, nor what in the eyes of the East appears as the hypocrisy, greed and inhumanity of the West. Divided, we can only produce a feeble copy of the West. United, we can make a valuable contribution to human life and institutions. There are many, selfish or misguided, straining after vulgar fractions ; let some of us proclaim and live the resplendent majesty of the whole—of an undivided India.

MANU SUBEDAR

HUME ON MIRACLES

Mr. H. J. Maidment, who writes " In Defence of Hume on Miracles " in *Philosophy* for October 1939, himself denies emphatically the possibility of " evidence to miracles as infractions of natural law ". " The marvels ", he declares, " may and would be attributed to the working of laws unknown to us." So far he is on the firmest possible ground, but when he adds : " Until we know them all, miracles as infractions of laws of nature can neither be proved nor disproved ", his position is open to challenge. Unless a law of nature is invariable, producing under identical circumstances the same results everywhere, at all times and for all people, it is not deserving of the name of law at all.

To mock at miracles was hazardous business in the England of two centuries ago; Annet and Woolston did it : Annet was pilloried and Woolston died in prison. The Scotch philosopher David Hume aroused intense popular indignation with his essay which Mr. Maidment analyses. Hume was circumspect in his approach though his conclusions were devastating to belief in the historical miracles of Christian orthodoxy. He allows the possibility of marvels that may conflict with our own limited experience. By his view of causality as unbroken uniformity of nature in human experience, he opens the door to the abstract possibility of miracle ; he argues, however, that there is no convincing evidence that any such event has ever occurred.

There can be no miracle in the sense of a breach of natural law, but there may indeed, as Mr. Maidment points out, be laws unknown to modern science. Nature does not reveal her highest secrets to the man who, with a mixed or selfish motive, approaches her with test-tube and retort. But the fact remains that individuals of sincere altruism and great purity of life have in all ages been able to effect results that to the profane have seemed miraculous. One common vital principle pervades all things and this is controllable by the perfected human will.

NEW BOOKS AND OLD

SATYAGRAHA AND CIVILIZATION *

I.—By J. C. KUMARAPPA

It is fast becoming a fashion to offer to those who attain the ripe age of threescore years and ten a garland, not of flowers of the field, nor of hand-spun yarn, but of compliments from several pens. Some of these will fade away like flowers, others may adorn for a while, like well-spun yarn, but some serve to remind us that we can make our lives sublime. It is these last that justify such efforts. A publication of this type is this book.

This volume was presented to Gandhiji on his seventieth birthday. It consists of essays and reflections by over fifty persons. It has drawn its inspiration and material from philosophers, poets, journalists, missionaries and men and women from all walks of life all over the world. Some are world renowned; others are heard of for the first time; some enjoy an intimate friendship with Gandhiji; others have hardly known him. Hence the material is a "*kitcherie*" ranging from scholarly appraisals from savants like Sir S. Radhakrishnan, friendly tributes from Deshabandhu C. F. Andrews and others and forced compliments from a few. The interpretations of Gandhiji's teachings presented by Stephen Hobhouse, John S. Hoyland and others deserve careful study. Naturally, as the writers record their own reactions to the life and teachings of a diversified personality, the book presents a kaleidoscopic view of Gandhiji's experiments with Truth.

There are a few materialistic and prosaic appraisals. Mr. Arthur Moore, for instance, sees little beyond the news value of Gandhiji. He admits that Gandhiji "is in fact world news". Talking about Satyagraha he says:

"It is a method of fighting which is open to unarmed people and is on a par with the boycott and the strike, which are indeed part of its technique....But it is not a distinctively spiritual weapon any more than is armed rebellion or war."

And he adds:

"But what they (the British) rejected was the claim that this kind of non-co-operation was on a high ethical plane, was in fact applied Christianity or something nobler still. Bluntly stated, the economic object of boycotting Lancashire goods was to provide work, wages and food for one set of people in India and to deprive another set in England of work, wages and food. Between starving and killing there is no notable moral difference."

Many have stressed the importance of the contribution made towards a rational handling of world affairs by the practice of Love and Truth. It is but natural at a time such as this that the use of Satyagraha as "a moral equivalent of war" should have attracted so much attention. The varied minds appreciate the different phases of the technique. Some think it to be the wisest weapon for the weakest and the disarmed, while

* *Mahatma Gandhi: Essays and Reflections on His Life and Work.* Edited by SIR S. RADHAKRISHNAN (George Allen and Unwin Ltd., London. 7*s.* 6*d.*)

others see in it a weapon that only the strongest and the bravest can wield. Most have applied Gandhiji's principles to the situation in Europe, to see it, as it were, through his eyes. John S. Hoyland records his vivid memories of a walk through the hospitals of Vienna just after the "Peace" of Versailles as follows :—

"In those hospitals one saw the twisted and tortured bodies of innumerable little children, the victims of our Blockade, and of the horrible diseases to which it gave rise. It is estimated that one million German and Austrian women and children died as a result of that supreme international crime....I remember saying to myself at the time, as I saw those suffering children, "There will be a long bill to pay for this some day." That day has now come....We, the victorious allies, made Mussolini by the way in which we treated Italy after the war.....We made Hitler by the way in which we treated Germany and Austria during the period of the blockade and by the Peace of Versailles."

These are all to the good and most interesting and instructive, but they deal only with the symptoms. In many cases the symptoms overshadow the ailment. We are very often conscious of the headache but totally oblivious of the indigestion that causes it. In the same way, most writers have been writing about the method Gandhiji has evolved to meet critical situations by Satyagraha but hardly any one deals with the remedy that Gandhiji has offered to eradicate the disease itself. Richard B. Gregg is the only one who refers to the constructive programme of Gandhiji, and he gets at it from another approach.

If war is to be a thing of the past we can banish it only by destroying its causes. The discussions have centred mainly round the substitutes for war but have not considered the way of getting rid of it altogether. Gandhiji's greatest contribution is a scheme of life wherein there need be no occasion for war.

Non-violence and truth were preached and practised in our land by sages thousands of years ago, as pointed out by Srimati Sophia Wadia. It has been the privilege of Gandhiji to call people back to rules of life that would make war unnecessary in our modern world, weary of spirit and torn by dissensions. The disputes and quarrels that lead to war are mostly for the right of riding on other peoples' backs. If such would get off and walk on their own legs there would be no war.

Economic exploitation being the source of war, we have to avoid leaving centralised production in private hands. Therefore, those who want to follow the way of life that leadeth not to destruction must leave all and, taking up their cross, must follow truth and love. Jesus preached salvation through the cross and Gandhiji has translated this in terms of everyday life. If we want peace (salvation) we have to simplify our lives. To many of us this simplification is an unbearable cross indeed and it appears to mean giving up everything that makes life worth while. This is a hard teaching. Most of the contributors, consciously or unconsciously, have not touched this question. Can it be that they are prepared to go as far as considering a mud pack for their headache but do not want to listen to the physician directing a substantial reduction in the diet, placing a drastic restriction on the demands of the palate? The rich young Western world turns away sorrowful from this narrow path to heaven. They say, "Don't ask us to do that; that will be giving up all our civilization; but only suggest to us a way of settling disputes." But the answer is, "There need be no disputes if you will be content with what you can make." The causes of international disputes to-day being the sources of raw materials and markets for finished goods, we have to look for peace to a remedy that will control the urge for these.

In thus ignoring the central theme of Gandhiji's life-work, most of the bards that have joined in this chorus have missed the silver cord on which all the pearls of Gandhiji's teaching are strung. But for this omission, the book itself is a study of the reaction of several types of personalities to the spiritual forces liberated by Gandhiji. It forms a jewel with facets of varying indices of refraction, sparkling with manifold colours as the powerful white light strikes their surfaces. In fact, it is a good text not only for a study of Gandhiji's teachings but as a searchlight on the contributor's own psychological, religious and philosophical outlook and approach.

J. C. KUMARAPPA

II.—By HUGH I'A. FAUSSET

Never was a book more tragically apt to the hour than this. The West has taken the plunge towards which it has been advancing with gathering momentum for twenty years. No one can foresee the shape of coming events; few dare contemplate the weight of suffering that impends. At this moment sixty distinguished men and women from all over the world unite in paying a tribute of admiration to one who has spent his life in tirelessly affirming the creative power of the soul over destructive forces. Such a collection of tributes to a great man on his seventieth birthday might well be little more than a complimentary garland. And that this one has a solid value and an inspiring quality is proof, if any proof were needed, of the unique integrity of Gandhiji's being which draws a real response from such a variety of people. The response is not always agreement, but in no single case is there anything but a deep and thankful recognition that here is a man preëminent in his age for his fidelity to the truth and his readiness to suffer and to bear the suffering of others, that his knowledge of the truth may grow.

This is the basic note in Gandhi's character, which all have felt, and by virtue of which he has lived out more fully than any contemporary the saying of the *Gita* that "this world is fettered by works, save in the Work which has for its end the Sacrifice". But outwardly his personality has, naturally enough, impressed many of these writers differently, one emphasising one trait, one another. Thus Mr. Arundale stresses his simplicity, Professor Barker his complexity, Mr. Lionel Curtis his tenacity of purpose, Mr. Stephen Hobhouse the greatness of his soul, and General Smuts his humanity. Dr. Bhagavan Das concentrates particularly on his qualities as a political leader, which he recognises as wonderful, while criticising what he considers his imperfect vision of the form of social structure needed by India. Mr. Richard Gregg, on the other hand, salutes in him the great social scientist and inventor, and Mr. Alexander, "the greatest teacher of our age". Mr. Carl Heath hails the "apostolic man", and Dr. Joad the moral genius, persistently "willing to take the risk of the noblest hypothesis being true". Dr. Rufus Jones links him with St. Francis and some of the Quaker saints, Rabindranath Tagore notes his "natural cleverness in manipulating recalcitrant facts", Dr. Montessori the mysterious power that emanates from him and his kinship with the Child. Mr. Edward Thompson appreciates his engaging impishness and his absolute self-control and composure, while admitting that his

certainty can be exasperating. But he applauds his courage in challenging the whole modern world that has mechanized and arrested life. A number of the contributors describe personal meetings with Gandhi, which help us to see him in the flesh, and several survey his career as a whole in its various aspects, notably Sir S. Radhakrishnan, in his Introduction, and Mr. B. Pattabhisitaramayya. Viscount Samuel considers his three outstanding services to India, and through India to mankind, to have been his restoration of status and self-respect to the Indian people, his combining of a struggle for liberty with a method of non-violence, and his championing of the cause of the depressed classes. But these services are only to be truly appreciated in the light of the spiritual philosophy which underlies them. And for all their admiration of his courage and integrity a number of these writers (and they include surprisingly enough Romain Rolland himself) betray, if only by their denial of the relevance of Gandhi's gospel of Satyagraha to present conditions in the West, an imperfect understanding of the roots out of which his practical wisdom has grown. It is for this reason that Sophia Wadia's contribution, entitled "The Path of Satyagraha", is of particular value. She describes Gandhi as a "practical mystic whose philosophy of life and whose political programme are at once an inspiration to thousands and a puzzle to millions". It is his political programme which puzzles most, because politics in the West has been divorced from religion, with the disastrous results of which we are now witnessing the climax. Gandhi, as Sophia Wadia points out, is so often an enigma to Britishers and even misunderstood by his own countrymen because they have had no experience of a practical politician who is also a spiritual genius and who has refused to separate the two compartments of his being. To quote her own words,

"The so-called inconsistencies and impracticalities of Gandhiji are understood when we see him as a Soul, and when we take into account the fact that he is one who refuses to make compromises between his head and his heart, who declines to go against his own conscience, who views all events not from the mundane standpoint, but as avenues for Soul-learning for himself and of Soul-service of others."

Only so regarded, and as a twentieth century personification of the genius and values of an ancient civilization, can Gandhi's achievement and his mistakes, too, be truly estimated. The mistakes are of small account compared with the prophetic achievement, which is nothing less than the reintegration, in the astonished gaze of a distracted world, of the spiritual and the practical. No man during the last fifty years has been more in the world than Gandhi, no man less of it. No man has been a greater servant of humanity, or come so near to being a saint. But the mystic in him has never dimmed the clear, concrete and homely outlines of the man. In being true to the spiritual, he has been true to the temporal, even if at times and in some directions he has overstressed the ascetic "no". Here is a true leader who thinks the thoughts of time aright because his mind is centred in the eternal. Indeed, as Señor de Madariaga writes, he is not so much a man of action or of thought as a man of life. The new man, whom this stricken earth awaits, is the complete man in whom the forces of the spirit and

the earth balance each other. And his advent, as Count Keyserling remarks, "will have been prepared, more than by any other living man, by that great dweller on the threshold, whose name is Gandhi".

HUGH I'A. FAUSSET

Gandhism: An Analysis. By P. SPRATT. (The Huxley Press, Madras. Rs. 2/8)

Here we have a study of Gandhism from a refreshing angle — a psychological analysis at once sympathetic and critical. The introvert and extravert tendencies in Gandhiji and the final transcendence of the latter are clearly analysed. It is exceptionally well done.

It would have been better, however, if Mr. Spratt had adopted the more fundamental psycho-analytical method of accounting for Gandhiji. No one can become a leader of a nation, capable of arousing the absolute loyalty, enthusiasm and power of endurance of an entire people unless he has identified himself completely with their unconscious aspirations and inchoate strivings as their champion against their frustrations. Personal qualities of asceticism, selflessness and willingness to undergo martyrdom are excellent for inspiring popular loyalty, but the true leader must be in touch with the hoary history, the rich and suppressed culture and the dumb and emotional strivings of the race as well as with its intellectual self-affirmations. All that the Unconscious has striven for through the ages finds expression in him; he is its focus and as such has a power that no other person can match. In Gandhi a conscious and painful process covering long stretches of time and penance has made him mould himself on that supreme pattern called India. No one can succeed against Gandhi unless he can touch that profound source of his power, the unconscious unity that is India. Mr. Spratt, overlooking this factor, has been unable to grasp the full meaning and significance of Gandhiji's leadership in India.

Satyagraha, which Mr. Spratt defines as "the art of putting the opponents in the wrong", he sees as a temporary expedient useful for an unarmed people against an enemy governed by principles of Victorian liberalism and imperialism; useless perhaps under other circumstances. But if we accept Satyagraha as the method of reason and discussion, then it is not strange or unworkable. It is mystical only in the sense that it is moral, and it is out of date only if morality is out of date.

K. C. VARADACHARI

The Iconography of Tibetan Lamaism. By ANTOINETTE K. GORDON. (Columbia University Press, New York. 80s.)

This imposing volume constitutes a notable effort to systematize the profuse and complicated array of gods and demons in the Tibetan Pantheon in a manner reasonably understandable to the average student. It is quite true, as Mr. William B. Whitney says in his Foreword, that these represent "the elements, forces of nature, mountains and rivers, and even doctrinal systems, apostles, sorcerers, teachers and translators"; and he is reminded of the "analysis of plants and minerals". There is, however, in this branch of research the transcendental aspect without which but little understanding can be achieved, and unfortunately this has been almost entirely ignored or misunderstood by nearly all the existing books of Western origin on what the authoress justly terms "this fascinating and comparatively unexplored subject". If, therefore, I may seem at times somewhat critical of her otherwise extremely able and most carefully classified treatise, it is on this ground alone, and because twenty years in the Far East, for half of which period a member of my party, Mr. Gordon Cleather, studied under the secretary of the late Tashi Lama in Peking, has given me some insight into the esoteric side of Tibetan Mahayana philosophy and symbology. This is my excuse for quoting from such works as H. P. Blavatsky's *Secret Doctrine,* since she spent some ten years in Tibet eighty years ago and I have had unusual opportunities of verifying the accuracy of her statements. I may add here that her name does not appear in the extensive bibliography (p. 109), although Sinnett's *Esoteric Buddhism* (based entirely on information obtained through her) and some works which are definitely misleading and even dangerous, are included. This is the more strange, since I find the statement that "the only sources of information are the museums and books such as those by Pander, Grünwedel and Waddell, which are not easy to obtain." Waddell's *Buddhism in Tibet or Lamaism* was reprinted a few years ago. It is full of useful information gathered in Tibet by the author, but unfortunately he is ignorant of the higher esoteric doctrine and confuses it with the Tantra of the Red sect. The same is largely true of the works of Dr. Evans-Wentz and Madame David-Neel (both in the Bibliography) who make no clear distinction between the Yellow or Gelugpa and the Red or Dugpa sects, because their sources of information are mainly those of the latter. Madame Blavatsky, on the other hand, is most emphatic in her warnings against the Red doctrines and practices.

Buddhism, like other religions, has inevitably suffered degradation and corruption by centuries of infiltration through the muddy waters of human mentality; but bearing in mind that the Buddha himself sought only to purify and reform the Aryan religion of his time, now known as Hinduism, it can truly be said that his fundamental teachings have endured because founded on eternal laws. The opening chapter of this treatise on "The Origin of Buddhism and its Development into Lamaism" is useful in defining the difference between them and also between the Hinayana and the Mahayana systems. Especially important is the Northern Mahayana doctrine of the Bodhisattvas "who refuse to enter Nirvana and ob-

tain emancipation until all suffering humanity is saved", the Buddha being the supreme example of this great renunciation, "higher than whom there is none known", as H. P. Blavatsky puts it in *The Voice of the Silence*. The distinction between the Yellow and Red sects in Lamaism, already alluded to, is also clearly drawn, and the part played by the Indian Tantrik sorcerer, Padma Sambhava, in organising the latter. The Yellow sect was the result of Tsong-Khapa's reform of corrupt Lamaism in the fourteenth century and embodies the pure Buddha doctrine. It is not correct, however, to say that the Mahayana embodied later ideas or that the Yoga Doctrine was subsequently added. According to H. P. Blavatsky both were the outcome of Buddha's private teachings to his own disciples, of whom Nagarjuna was one. In her Introductory to *The Secret Doctrine* she says :—

"The reader is asked to bear in mind the very important difference between *orthodox* Buddhism—*i.e.*, the public teachings of Gautama the Buddha, and his esoteric *Budhism* (from the Sanskrit root *Budh*, to know). His Secret Doctrine, however, differed in no wise from that of the initiated Brahmins of his day. The Buddha was a child of the Aryan soil, a born Hindu, a Kshatrya and a disciple of the 'twice born' (the initiated Brahmins) or Dwijas. His teachings, therefore, could not be different from their doctrines, for the whole Buddhist reform merely consisted in giving out a portion of that which had been kept secret from every man outside of the 'enchanted' circle of Temple-Initiates and ascetics. Unable to teach *all* that had been imparted to him—owing to his pledges—though he taught a philosophy built upon the ground-work of the true esoteric knowledge, the Buddha gave to the world only its *outward* material body and kept its *soul* for his Elect."

A feature of the work under review is the large number of illustrations, which include line drawings of the various ritual objects such as the swastika, the vajra, etc., photographic reproductions of statuettes from Mr. Whitney's collection, and some very fine full-page illustrations of banners, some of them in colour. Notable among the coloured reproductions is the very little known Assembly Tree of the Gods. The Tibetan title is given as "Tshog-shing", but there is no reference in the Chandra Das dictionary to this combination. "Tshog" should be "Tshogs" (Assembly, mass or group—Ch. Das 1032). "Shing" (Ch. Das 1070) means "field", also "sphere" or body" (in a religious sense). For the word "Tree", however, the word should be "Çin" or "Çing" (Ch. Das 1233). Das uses this distinction between "sh" and "ç" (the French cedilla) throughout, but although the authoress states that she adopts his system, she has not done so in this and other cases. His nomenclature for Tibetan letters has also been adopted by the Buddhist Dictionary *Maha-vyutpatti*, containing Tibetan, Sanskrit, Chinese and Japanese. Similarly, "Pön" should be "Bon", since elsewhere this Tibetan letter is represented by "B", *e.g.*, at p. 32 "Byams-pa" (Maitreya). The correct pronunciation of "Bon" is "Pun", the "un" being nasal as in French. There are several nasal sounds in Tibetan as well as many silent letters, as in the English word 'knight', these being usually indicated by italics. Again, the important honorific title "Rimpoché" is here spelt in three different ways, the last syllable being spelt "cche" on p. 5 and

"chhe" on p. 6. The final "e" should be accented to indicate that it is sounded as in French. Das uses "ché" throughout. At p. 16 "Man-la" should be "Sman-bla", following the Tibetan spelling, as is done on p. 32 and in other words. Sanskrit pronunciation and Sanskrit-English and English-Sanskrit lists are provided, but the like is not done for Tibetan although that would have been useful in a work of this kind, *e.g.*, "Sans-rgyas" (Buddha) is pronounced "Sangyé".

The only reference to esoteric meanings is in a note to p. 7 where it is correctly stated that the colours, symbols, positions, mudras, etc., all have their esoteric significance which, however, "cannot be gone into deeply here". With regard to the female deities and the female energies or saktis, the following note in *The Secret Doctrine*, I, 136, indicates the development from remote antiquity :—

"It is only in China and Egypt that Kwan Yin and Isis were placed on a par with the male gods. Esotericism ignores both sexes. Its highest Deity is sexless as it is formless, neither Father nor Mother; and its first manifested beings, celestial and terrestrial alike, become only gradually androgynous and finally separate into distinct sexes."

In the same work an important clue is given to the meaning of the mysterious eleven-headed form of Avalokitesvara which Waddell with characteristic Western contempt of symbology calls "monstrous". (See "Identification Example", p. 45.) The Tibetan name of this important deity is Chenrési, and Madame Blavatsky says this androgynous Being, whose female aspect is Kwan Yin, is regarded as "the greatest Protector of Asia in general and of Tibet in particular". She says that the eleven-headed form is symbolical of the Root Races of mankind up to the present Fifth. In the example given in this book it will be seen that the heads are arranged in five tiers. The lower three are in groups of three each and have a calm and peaceful aspect, representing the first three races, in the third of which the separation into sexes took place. Above these is a dark and tragic face of somewhat evil aspect representing the fourth or Atlantean race which became "black with sin" and was destroyed by the traditional flood. At the top, representing our fifth race, is the face of the Dhyani Buddha Amitâbha whose earthly reflex was Gautama Buddha. It is incorrect to state (p. 45) that this form of the deity belongs to the Tantrik group. It occupies a prominent place in all the Yellow Buddhist temples of Tibet and China, and is known all over Asia as the Merciful Lord with a thousand hands stretched out to help humanity, each with an eye in the palm to see the sufferings of mankind—a very beautiful piece of symbology.

In conclusion, one cannot but feel admiration for the immense pains taken by the authoress to describe in minute detail the various deities and objects, as well as the sense of order and system displayed in the general arrangement.

BASIL CRUMP

Hudson Rejoins the Herd. By CLAUDE HOUGHTON. (William Collins Sons and Co., Ltd., London. 7*s*. 6*d*.)

Mr. Claude Houghton is preëminently a man of ideas. As a contributor to THE ARYAN PATH that is his strength; his essays and reviews, however brief, are always alight with brilliant intuitive flashes of imaginative understanding. As a novelist it is not only his strength but also his weakness. It is the whole point of the novel that it can be built *on* ideas but not *of* ideas. Conceptions must be incarnated in feeling, suffering humanity before they compass reality on this plane. There was a time, a few years ago, when Mr. Houghton seemed on the verge of achieving such an incarnation in a degree new to at any rate the English novel. He appeared significant as indicating a turning from suffocation by actualistic detail towards a spiritual or metaphysical insight. His earlier work remains so still, but his later books, and the latest of all by no means least, appear to one reader to have retreated, not advanced, along that road. His characters were always somewhat phantasmal, yet if they were seldom quite men walking, they were at least aspects of men walking, real on their own plane. Now, increasingly, they have lost reality, become puppets moved not of their own but of their creator's volition *to illustrate, not incarnate* (the vital distinction) the dominant idea.

The form of *Hudson Rejoins the Herd* is the narrative of a convalescent writer in a nursing home returning to health from the threshold of death after being shot by the famous financier Otto Steele in the flat of the famous actress Joanna Held. It is characteristic—symptomatic—that Hudson's recovery seems no more than a novelist's device for presenting the long story of the intertwined lives of these three persons; it is so little lived imaginatively that there is no attempt even to explain how a man so weak can write so expansively. The consequence is to make all that he writes about appear slightly unreal.

In the result, it is mainly in the last quarter of the book, when the story is largely done with and the ideas begin really to come to the surface, that the writing takes on authentic life. Yet even as ideas they seem more a bundle than a system. The idea of childhood—even a single childhood experience—exercising an inescapable influence over all one's later life. The idea of the three chief characters as not only alike—in that each has gone to the utter end of his or her road—but also in some esoteric ways aspects of each other or of human nature: Joanna the naked Intuition, Hudson the naked Intellect, Steele the naked Will-to-Power. The idea that a man, a nation, or a culture dies when his or its inner possibilities are exhausted. The idea that the whole world to-day is going deeper and deeper in "a psychic ice-age". Haunting, stimulating ideas, yet ones which, though tied together, do not therefore necessarily add up, and most of which remain more interesting outside the actual story than inside it.

GEOFFREY WEST

The Mahar Folk: A Study of Untouchables in Maharastra. By ALEXANDER ROBERTSON, M.A. (Humphrey Milford, Oxford University Press. Rs. 2/- paper; Rs. 3/- cloth)

It would be unfair to expect complete objectivity in a book of a series which, the dust cover states, brings "into relation to Christianity" the sects of Hinduism and Islam and the social and religious life of the outcaste communities. It is among the latter, though that is not here stated, that Christian missions in India have made most of their relatively few converts, but there is no mistaking the author's genuine interest in these people, into whose manners, customs, traditions and beliefs he has painstakingly delved, with results of considerable anthropological and sociological interest. The theories of former greatness and the facts of present indispensability to the community which he presents would doubtless increase the self-respect of this large depressed group, if only more of them were literate. The chapter on "The Mahar Part in Marathi Poetry" is one of the most interesting.

In most of the book the one-time missionary author achieves a commendable degree of detachment, but proportion bows to propaganda in the "Epilogue", where he singles out for patronizing praise the "high religion of Pandharpur", which is embraced, he admits, by but "a small remnant of the Mahar people". Apparently the merit of this religion lies chiefly in its approximation to certain elements of Christianity. Though Mr. Robertson is at pains to make it clear that Christianity far transcends the faith that centres around Pandharpur, he ventures the unsupported and certainly debatable *obiter dictum* that the latter rose "to a plane above even early Buddhism"—a claim which could be accepted unchallenged only by the bigoted, the thoughtless or the uninformed.

PH. D.

The Sarvajanik Education Society of Surat, which recently brought out its *Silver Jubilee Commemoration Volume* covering the years 1912-1937, has a record of which any body of public-spirited citizens might be proud. Its roots go back nearly fifty years to 1888 when the Surat English School was opened with the idea of having a school where good education could be obtained at a cost within the easy reach of the lower middle classes. The editor of the attractive volume, Prof. V. R. Trivedi, puts his finger on the secret of the success of that school and indeed of the Education Society that flowered from it, with the numerous beneficent institutions under its direction, when he writes that "it was imagination, not learning or academic position, that made C. G. Shah and his fellow-workers educationists. They were not rich but they were impelled by a desire to serve." Vision and altruism—what cannot the combination accomplish! Any one interested in the vital problem of education in India—and who that has the welfare of the race at heart is not?—will be impressed by the full and fascinating history of the development of the Sarvajanik Education Society from small beginnings to its present position with schools offering primary, secondary and collegiate education, a high school for girls, a Teachers' Training Class, a Law College, etc. Interesting features of the society's work are its Industrial School and Drawing and Design Class, offering disciplined training to students of the artisan class to show them the possibilities of their ancestral vocations.

One line of paramount importance which remains for the Society to develop is Adult Education, which we are convinced is vital to the solution of India's problems. A society so well established and showing such a sound development should be able to point the way to useful activity in this field as well.

Sankalpa Suryodaya (Dawn of Determination): A Sanskrit Allegory revealing the Secret of Self-mastery and the Path to Heavenly Bliss.

Can an age that responds but to the charms of the vibrant vocal screen be thrilled by an apparently forbidding dramatic allegory in Sanskrit, fashioned like *The Pilgrim's Progress?*

The answer was a decisive "Yes" when stage-lovers saw the piece, called *Sankalpa Suryodaya,* presented by enthusiastic actors.

The name of the play is rather familiar. But until the other day few people realised it could be adapted to a modern audience in a modern language which has many affinities with Sanskrit but, except in the hands of the ablest, refuses to yield its fine native flavour to the cajoling of the translator. I refer to Tamil.

Sankalpa Suryodaya was written by a religious leader whose fame even to-day rests on his philosophy rather than on his ability to write with an eye to the footlights—as Shakespeare is credited with having done. The author's name is Vedanta Desika, a person who belonged to the Vaishnavite faith and is to-day called by his followers "the lion of logic and poetry."

And a lion indeed does he show himself in *Sankalpa Suryodaya,* which may be translated "the Dawn of Determination". The characters are given names indicating the virtues which they portray; the hero is Viveha (a Discriminating Person); the heroine is Sumati (Good Counsel).

Against them and their purpose are set the strength and the intrigues of the tempters. Manmatha (Desire) and his spouse; Krodha (Anger) and Lobha (Miserliness) are some of them. Lobha is described as the man who, even if all the mountains were converted into gold and bestowed upon him, would still lend it all at interest!

Sradda (Earnestness) and Vicharana (Enquiry) are examples of complementary characters who reveal many a mighty truth to the reader in an unobtrusive fashion.

Comic relief is offered through characters such as Damba (Vanity) and his laughable companions. The man who now says he dined at the Viceregal Lodge, though he doesn't even know the location of the building, was anticipated by the author when he put into Damba's mouth the words, "I am just returning from a visit to the Sun, who specially invited me to an exclusive lunch."

Sages (of the pseudo variety) are presented with sacred threads the size of their fists! They are also depicted as keeping their eyes so tightly closed that even did the object of their prayers stand before them, they would miss it!

The descriptive touch is very human, as it rightly should be in an allegory. Note, for instance, the emergence of a feminine actor with her face bejewelled with drops of perspiration clinging like pearls to her thoughtful brow. The stage conductor has here a delightful piece of expression on which he can exhaust all his knowledge of effective stagecraft and greenroom make-up.

The hero never allows himself to rest a moment until he finds the means to the salvation for which he is thirsting. Of course, as in all first-class ennobling literature, the hero is a king. And in the end he does manage to retain his position as king—of his own heart. But after what a struggle and tramping—if flying over the country on the steeds of his fancy can be called tramping.

The journey takes the form of an aerial ride, with Tarka (Logic) as the charioteer. It covers most or all of the important sites of Vaishnava pilgrimage from the extreme south to the north, including Kashmir. Viveha, in a few telling words of descriptive analysis, sizes up the value of each site as a place where he can possibly settle in peace. He is satisfied with none at last, and returns to his own kingdom—which may be taken as meaning that he has conquered his hitherto ungovernable flights of imagination.

The final struggle, the war it may be called, in which the forces of evil (which throughout the play have kept scheming for Viveha's downfall) fall victims to the forces of virtue and self-command, is a masterpiece of Sanskrit literature. The reader gets an idea of what is happening on the battle field, while the war is actually being waged, through a conversation between two spectators, the sages Narada and Tumburu—much in the manner of an eye-witness's running commentary on the Test Matches or the Pentangular over the ether.

Parts of the commentary are so realistic that the reader gasps with astonishment. One bit which still lingers in my mind is the simple (but how dramatic!) statement: "Oh, Trupthi (Contentment) has just appeared on the battle field. At his mere glance Lobha (Miserliness) has collapsed!"

The war leaves Viveha and his forces victors. The reader is now introduced to a fresh set of characters like Purusha (Master), Vishnubhakti (Devotee of Vishnu) and the like, who exchange opinions with the victors on matters relating to spiritual rectitude, heaven, the soul, etc. The more important tenets of Vaishnavite faith are reduced to simple terms easily comprehensible to the ordinary reader.

The book leaves the reader not satisfied with one persual; it awakens in him the desire to turn its pages again and again for its crystal-clear exposition of human conduct in a world of unending diversity. A most reliable guide indeed to the mastery of oneself!

R. RAMASWAMI

CORRESPONDENCE

"CRAMPING ENVIRONMENT"

In your November number Dr. Courtenay C. Weeks, after citing my opinion that cramping environment breeds the illusion of liberation through free love, gives an able description of cramping environment. Let me emphasize what Dr. Weeks has already hinted.

It is not sex alone that is cramped; all thwarted impulses speak the language of sex. The woman that psycho-analysis discovers behind everything is no woman at all; she symbolises longings that she did not cause and therefore cannot quench. Many an analyst advises a wrong remedy which makes the case worse. Even a Shelley sought and rejected one woman after another, not knowing what he was seeking. The works of D. H. Lawrence at once formulate and falsify the doctrine of liberation through sex experience. He was the mouthpiece of this disappointed age. The spirit of man yearns for stabler and wider expression. This our environment denies. Fear has blocked all avenues of creative activity—spiritual, moral or æsthetic—so that religion has become a slogan, politics a party discipline, art a fashion, national culture an excuse for aggression, and liberal education a stuffing of the brain with bits of information useful only for capturing jobs.

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Benares.

ENDS AND SAYINGS

" _____ends of verse
And sayings of philosophers."

HUDIBRAS

When THE ARYAN PATH was launched in January 1930, the above quotation from Samuel Butler was drawn upon for the heading of the section of short notes and topical comments which ever since has been a quite distinctive feature of this periodical.

In our first issue our aim for this section was expressed as bringing to bear some of the fruits of intuition and contemplation on the everyday affairs of the world. That aim remains the same, but from now on we shall choose the material for discussion under " Ends and Sayings " with due regard to the increased emphasis which, as stated in our Editorial, we plan to give to India and her problems in these critical years.

In the minds of several distinguished for the clarity and the frank expression of their thought, two ideas in connection with the present war seem to be uppermost—the defence of democratic liberties and the necessity for such an attitude of mind as shall make possible after the war a just and lasting peace.

The President of the English P. E. N. Centre, Miss Storm Jameson, issued not long after hostilities commenced a stirring appeal to the writers of England and the world, in which these ideas emerge prominently. " If we are not very careful ", she writes, " a freedom which has taken centuries to grow will in a few months be cut back by nervous or jealous authorities. . . . We must not allow our minds to submit to any restraint that may be imposed by war on our bodies." And her warning against being tempted " to hate whole nations and to wish to punish them by every means in our power " is even more forceful.

> It is the duty of writers to hinder in every way the growth of hatred and contempt for the enemy nation. A writer who persuades us to hate is ensuring that we are unfit to make peace. One of his tasks is. . . to stiffen us against the indecency, the blunders, of hate and revenge.

Miss Jameson wrote in *The Times Literary Supplement* for 7th October on " Fighting the Foes of Civilization : The Writer's Place in the Defence Line ", stressing once more the danger of " the panic suppression of free speech ". " Victory at the cost of killing our civilization would be defeat ", a sentiment which the Editor echoes in his leader in that issue :—

> If independence of mind were submerged in England and France in the storm it could be argued that our chief aim had gone and the war lost whichever nation claimed the victory.

In that article Miss Jameson warns also against the " hereditary enemies of the spirit : cruelty, intolerance, hatred of freedom, and that evil nationalism which is suspicious or envious of other countries ", which " if they are allowed will dictate the terms of the peace treaty and set forward the next war ".

Mr. H. G. Wells, in the address on " The Honour and Dignity of the Free Mind " which, if the P. E. N. Congress had been held, he was to have given at

Stockholm and which appears in part in *The New Statesman and Nation* for October 21st derides the attempts to nationalize art and literature and rightly maintains that "the free-thinking, free-speaking intelligence is of more value than any political, racial or sectarian divisions whatever". He deplores the subjection of "the freedoms of cultural life" to attack and the "steady campaign...to reduce literature, education, and intellectual activity generally, to the servitude of political propaganda".

Mr. Robert Herring, in his editorial in *Life and Letters To-day* for October, is looking beyond the immediate issues to the prevention of such disasters in future. For the defeatists he has a rebuke and a challenge :—

> There is no end, out of which there is not also a beginning. Because of that, it behoves us to guard and guide with unremitting care of what the beginning shall be ....We fight more than the cause of Hitlerism. We fight for the cure.

Another thinker, Mr. G. D. H. Cole, stresses in *Fabian News* for September-October 1939 the necessity for vigilance, "that our democratic liberties shall not be unnecessarily invaded, but shall on the contrary be extended whenever an opportunity occurs". He points out that it is important to begin now

> to think out the nature of the peace settlement at which we are to aim, so as to avert the calamity of a second Versailles and a second abortive League of Nations. We have to think out plans for a democratic peace that will promote the happiness of all peoples, whether their rulers have won or lost the war.

It is true, as Bertrand Russell once pointed out, that, though a man may be deprived of physical liberty, an infringement of spiritual liberty is not possible without the co-operation of the individual himself. The history of the totalitarian States in our own time, however, is eloquent of the alacrity with which many human beings acquiesce in their own betrayal. It is well that warnings are being sounded in many quarters against the invasion of democratic liberties where such exist; people must be encouraged to think for themselves and be put on their guard against the supreme folly of surrendering the right to do so.

But freedom and justice must go together. There must be freedom for all. The present war is due primarily to the flouting of these principles at Versailles twenty years ago. Future war or peace will depend on the extent to which freedom and justice are safeguarded now and in the peace settlement to come. The warning of Manu in ancient India still rings as true as when he uttered it; recent events, indeed, but give it added weight :—

> Justice being violated, destroys; justice, being preserved, preserves; therefore justice must not be violated, lest violated justice destroy us.

A plea for freedom for the child was made by the well-known educationist, Dr. Maria Montessori, in an address at Madras on the 11th November, which is reported in *The Hindu* :—

> Let us offer space and freedom to them, so that they in their freedom may give forth their revelations to us. Let them be free and show us that many of the problems which we think difficult are easy of solution....The whole world needs the help of the children.

Unfortunately, instead of enabling children to make that contribution by encouraging them to think and to reason freely for themselves—which should be the aim of all true education—what passes for education, religious or secular, in the modern world has generally the effect of distorting the child mind and cramping it into the orthodox or approved mould. So to train the young that they shall grow into *free* men and

women, free intellectually and morally, unselfish and unprejudiced in all respects, should be the ideal of every educationist.

This does not mean, as some extremists hold, that the child should be given complete license to "express himself" regardless of his own good and of the comfort of others. Discipline is indispensable for every one, child or adult, though at as early an age as possible the responsibility for disciplining oneself should be assumed.

It is quite true, as Dr. Montessori declared, that the children "possess in their souls a value which must be made use of by society". And she made another observation which we can emphatically confirm on the strength of our own educational work, that "From my experience I may say that they are capable of understanding and learning much more quickly than adults." The reason is not far to seek. The child has less to unlearn than the average adult, whose prejudices and preconceptions so often present an impenetrable barrier to new and truer concepts. Most adults have a quite unwarranted sense of superiority to the child, which reflects itself in all their dealings with him and too often helps to create or to widen a gulf between the generations which need not and should not exist. The blame lies at the door of failure to recognize the child as a soul in a young body and to treat him with the dignity and the consideration that are his due.

Educate the child for freedom, so as to produce the most harmonious and balanced unfoldment of his powers and aptitudes and you will have paved the way for the regeneration of the nation and the race.

India has the unenviable distinction of being "the greatest centre of smallpox in the world". *The Vaccination Enquirer* (2nd October, 1939) brings out some interesting points in its analysis of the figures in the Public Health Commissioner's Annual Report for 1936. The statistics for Bengal and especially for Calcutta, where vaccination has been compulsory since 1880, are particularly suggestive. Of the appalling total of 104,805 deaths from smallpox in 1936 in British India, 44 per cent occurred in Bengal. The ratio of Calcutta smallpox deaths per million of population was four times that for Bengal as a whole and ten times that for British India.

Couple this showing with the fact that the ratio of primary vaccinations and re-vaccinations per thousand of population was two and one-half times greater in urban than in rural areas in that province and the conclusion is inescapable that vaccination does not immunise from smallpox—a conclusion borne out by statistics from different parts of the world. Evidence can be adduced, moreover, to the mortality among smallpox sufferers who have been vaccinated being higher than that among the unvaccinated.

And on the positive side there is the very real danger of fatal complications following vaccination, especially in the case of children. In England and Wales, where vaccination is no longer compulsory and vaccinations are less than 40 per cent of births, smallpox has virtually died out. But let us not forget that at the time of the great smallpox epidemic in England in 1871-2, when 42,000 died of smallpox, England was vaccinated up to 80 per cent of births! In 1935 there was not a single death from smallpox in England or in Wales, but eight deaths were officially admitted to have been

caused by vaccination. From 1905 to 1935 inclusive, 277 children under five years of age were sacrificed to this medical superstition, a veritable modern Moloch, as compared with 107 who died of smallpox. Statistics could be multiplied.

Obviously smallpox has to be combated. What would we substitute for vaccination? Sanitation and observance of the laws of health. In the same report from which the above figures for India are taken appear some eminently sound reflections which all concerned with the health of India would do well to take to heart.

Although the writer claims a place for vaccines and sera, along with drugs and other treatments, in the fight against disease, he admits that "they are no substitutes for sanitary dwellings, fresh air, pure water and abundant and wholesome food. These are the foundations on which alone the superstructure of individual and communal health can be built."

The Rt. Hon. V. S. Srinivasa Sastri, in a lecture at Kumbakonam on the 19th of November, reported in *The Hindu*, characterized the word "birthright" as "a tremendous engine for calling up vast resources of emotional appeal", but pointed out how very loosely it is used to-day. Among the rights which in different parts of the world are called birthrights are the right to inherit property, a right which all do not enjoy, the right to seek redress for wrongs suffered, the rights of citizenship, and the right established in several parts of the world but only slowly coming to recognition in India—the right of each person to receive the elements of education.

> It could not yet be said that in any single part of India, not even in our greatest and proudest cities,....a child born could if it lived long enough hope to receive at the hands of the state a measure of elementary education, unless the parents provided it.

The right to work for wages also could hardly be described as a birthright; it is still an extravagant dream in impoverished India. The right that is claimed to self-determination in government, or Swaraj, the right of temple-entry and various other rights are loosely called birthrights. Mr. Sastri rightly questioned the appropriateness of the word birthright to describe these "immaterial possessions acquired after an enormous amount of sacrifice and in very recent times".

He might have included also that basic right so often claimed as a human birthright, "the liberty to know, to utter, and to argue freely according to conscience", which in our own day we have seen denied in many quarters.

But more fundamental than any or all of these acquired rights are certain prerogatives of the human soul which are inalienable and which are properly described as birthrights. We shall name but a few: the right to Swaraj in the true sense of *self*-rule; the right to love; the right to serve; the right to sacrifice; the right to aspire; the right to think and to choose and to receive the reactions from our choices and to learn from them —birthrights all, which none can take away from any man at any time or in whatever part of the world he may live. Freedom itself is an inalienable right in the second and higher sense in which Charles Kingsley used the term when he wrote:—

> There are two freedoms—the false, where a man is free to do what he likes; the true, where a man is free to do what he ought.

DREAMS

[The subject of dreams which fascinates so many should be studied rationally by all who seek self-knowledge. For in dreams is found the proof that there is a hidden aspect to our own nature, an aspect which lies both beneath and above the level of our normal brain-consciousness. We use the words "beneath" and "above" deliberately, for we believe there are in each one of us three fundamental realms of consciousness, to wit, that of which we are normally aware in our waking conscious life; that which lies below the normal and may be termed subconscious, the realm of fancy and delusion, the world of psychism and mediumship; and that which lies above the normal and should be called superconscious in contradistinction to the subconscious.

Dreams (apart from the purely physiological ones well known to modern Western psychology) can spring from both levels of our occult nature—the subnormal or the lower psychic and the supernormal or the purely spiritual. Modern psychology has now acknowledged the subnormal but, not yet understanding either its seat or its nature, is incapable of evaluating its relation to the normal. As for the supernormal, in spite of the large number of cases on record that have remained "unexplained", the majority of professional psychologists still deny its existence. To admit it would necessitate a complete revolution in modern science and would lead to the perception of the inner man as a Spiritual and Immortal Ego.

That such a perception formed the basis of ancient Oriental philosophy is brought out in the first article which we print below, which contrasts the modern views on dreams with the Upanishadic teaching. The next article, again, points to the limitations of psychology to-day and suggests the mystical approach to fill in the gaps left by the orthodox doctrine. The mystic view fully corroborates the ancient Hindu doctrine. The two books reviewed in this Supplement on Dreams show the wide interest evinced in the subject down the ages and survey the varied hypotheses and explanations that have been formulated. The unprejudiced reader who pauses to weigh the testimony of the ages cannot but perceive that our ancient Indian forefathers had an insight into the psychology of dreams which was far superior to that of materialistic psychology and is as yet unsurpassed anywhere in the annals of Humanity.—ED.]

PSYCHOLOGY OF DREAMS—THE HINDU VIEW

The Hindu view of Dream Psychology has been engaging my serious attention for a number of years and I think it desirable that the Hindu theory, by which is understood the Upanishadic theory, should be sketched for the benefit of those who are interested in its truth and significance for purposes of comparative study but are unable to go directly to the original Sanskrit texts.

I should, however, like first to indicate briefly the position reached by Western psychologists so that this may serve as a background for critical appreciation. Some sort of psychological study seems to have existed since rational man began to speculate on the phenomena of life and on the mechanism, structure and function of what was universally known as the "Mind". Since the times of Anaxagoras and Aristotle the study of the mind by the mind has been recognised in the West

to be of supreme significance. Ancient Psychology, though using loosely such terms as "Soul" and "Self", did attempt some explanation of certain uniformities observed in the working of "mind". Mediæval Psychology sought to explain mental experience in the light of the association of ideas, and for a considerable period the so-called laws of association reigned supreme in Western Psychology. I regard Experimental Psychology as heralding the modern era. Only comparatively recently has it been recognized in the West as a scientific discipline pursued under laboratory conditions or as investigation grounded on qualitative and quantitative analysis, hypothesis and subsequent verification. Yet undeniably much has been achieved, not only in the direction of the precise formulation of certain laws or principles of normal and abnormal mental phenomena, such as the laws of attention, memory, imagination, disturbance of personality and manic-depressive conditions, but also in the working out of specific psychological determinations like the Intelligence Quotient, which has been pressed into service in many practical fields.

In the beginning there was a struggle between those who believed in the existence of some spiritual or non-material entity over and above the assemblage of nerves, tendons, muscles and bones, and those who did not. Modifications, mental reservations, criticisms and compromises contributed in a large measure to confusion in psychological study. With the growth of experiment and laboratory verification, Psychology gradually underwent a great change. "Self" or "Soul" was eliminated, "Mind" was denied, "Consciousness" was tabooed. With the advent of Behavioristic Psychology man came to be regarded as a mere machine, a colony of coördinated cell-bodies and neurones. When the human organism was excited by given stimuli, it reacted characteristically. That reaction was termed Behaviour. Modern American psychology, under the leadership of Dr. Watson, is preëminently Behavioristic. But lately Behaviorism has been denounced by psychologists under the influence of Christian theology. In this connection the work of the Psychical Research Society should be mentioned, though it is extremely doubtful if that body would officially assent to the Upanishadic concept of mind.

It was Freud who focussed attention on the problem of Dream Psychology, approaching dreams through his well-known method of psycho-analysis. Waking life is disciplined life; rules of society, State laws, codes and conventions make it impossible for many human desires to be realized and fulfilled. These, suppressed in waking life, reappear in dreams when control is removed. Dreams are wish-fulfilments, the wishes being mostly sexual in character, and subject to the dictatorship of the libido. Freud has found many to denounce and many to defend him. Dr. Rivers, for example, contends that conflicts are resolved in dreams. Others argue that dreams and symptoms of manic-depressive insanity should be treated on the same lines. Others still maintain that *somehow* (that is hardly playing the game of science squarely) welcome or unwelcome visitors from the realm of the Unconscious suddenly burst into awareness, disturbing sleep, and in that disturbed condition the subject is said to experience dreams. Sometimes dreams

reveal obvious sense, at other times sense is squeezed out of them by psycho-analysis. In the recently published *Introduction to Psychology* by Boring, Langfeld, Weld and collaborators (John Wiley and Sons, New York) about two pages are devoted to dreams as the best illustrations of the play of imagination at its maximum and of action at its minimum. Some of the hypotheses formulated by Western psychologists to explain dream phenomena are contradictory; others complementary.

A characteristic defect of all Western theories of dream-interpretation is the complete failure to keep strictly psychological data separate from physiological, clinical and neurological details. In the Indian system of Psychology this distinction is clearly observed, for Indian Psychology is essentially a realistic psychology. The individual centre of all experience, normal and abnormal, is the self (*Atman*). It has other names as well: *Jiva-aham-pratyaya-vishaya.* This self has to adjust itself to its environment. The external Reality is made up of five cosmic constituents (*Panchamahabhootas*): Earth, water, light, air, space or ether (*Prithivi, Ap, Tejas, Vayu, Akasa*). Contact between the subject and the environment is brought about through the organs (*Indriyas*) of sense and of action. Five are sensory and give knowledge (*Jnyanendriyas*), while five are motor and govern movement (*Karmendriyas*). Between the self and the sense-organs, however, there is a supremely significant and substantial *tertium quid,* without the operation and co-operation of which the self would never be able to make use of the sense-organs in understanding Reality. It is the mind or *Manas.* It is exactly here that Indian Psychology commences its jurisdiction. The mind is understood in its fourfold differentiation into *Manas, Buddhi, Ahamkara* and *Chitta.*

Indian Psychology recognizes a fundamental difficulty which it meets more successfully, perhaps, than does any other system. Self or the subject is spiritual. Reality understood as environment is material. Knowledge is a relation, an interaction between the two. How can a material-and-spiritual relation be possible? The inner-sense (*Antahkarana*) efficiently mediates. Through this mediation, cognition (*Jnyana*), emotion (*Iccha-dvesha*), and volition (*Kriya*) become the all-absorbing subject-matter of Indian Psychology.

The self has to pass through four stages or states in the allotted span of life. The *Mandookya-Upanishad* describes these states beautifully. They are waking (*Jagrat*), dreaming (*Svapna*), sleeping (*Sushupti*), and a fourth transcending the other three (*Chaturtha* or *Tureeya*). In the waking state external Reality is understood, and adjustment to it is made. The imagery employed is that of an incandescent fire consuming objects that come into contact with it. Nineteen mouths are spoken of, and seven limbs. The nineteen mouths are the five sense-organs or knowledge-giving organs (*Jnyanendriyas*), the five motor organs or organs of activity (*Karmendriyas*), the five breaths (*Pancha-Pranas*), and the four differentiations of the inner-sense, namely, *Manas, Buddhi, Ahamkara* and *Chitta.* Though the traditional commentators are silent on this point, I have identified the seven limbs with the five cosmic constituents, replicas of which are incorporated into man's structure (the macrocosm reflected in the microcosm), and with Time and Space which form the warp and

woof of all experience.

In the dream-state, consciousness or awareness is directed inwards (*Antah-prajnya* as contrasted with the *Bahih-prajnya* of the waking state). While in the waking state the subject experiences the gross Reality (*Sthula-bhuk*), in the dream-state he experiences the subtle and fine (*Pravivikta-bhuk*). Reference is made to the state of deep, dreamless sleep in which a peculiar type of calm, tranquillity and pleasure are enjoyed. The fourth strictly belongs to the metaphysical plane.

The *Mandookya*-text is a convenient point of departure for a discussion of the dream-problem. It is in itself too brief and concentrated, but other complementary and corroborative texts discuss the problem and attempt a solution. At the end of the day's work the strongest of human beings must feel some fatigue. The *Brihadaranyaka-Upanishad* makes pointed reference to this inevitable phenomenon (*Sramyateyeva-vak-sramyati-chakshuh* etc.). Unless the nervous and neuro-muscular tissues are repaired, the subject will not be fit for the next day's work. Deep and undisturbed sleep is Nature's own reconstructive tonic which is intended to build up the wasted tissues.

But there is the rub. During sleep the sense-organs do not function but lie in suspended animation. The mind, however, is always active and does not rest even during sleep (*Chetomukhah*). Moreover, in sleep the circulatory, gastric and respiratory systems are still at work. The active mind and these involuntary processes disturb sleep and excite the outlandish procession of dream-imagery.

Six seekers after truth once went to Pippalada, a sage of great renown. Their questions and his answers form the text of the *Prasna-Upanishad*. In reply to the question put by Gargya, Pippalada said that the self enjoys his inherent majesty in dreams (*Devah-svapne-mahimanam-anubhavati*). Why? It is obvious that the inherent greatness and majesty of the self cannot be enjoyed and realized in the waking state with its countless checks and inhibitions. In dreams the seen and the unseen, the heard and the unheard, the experienced and the unexperienced, the real and the unreal and the existent and the non-existent are all enjoyed by the self (*Drishtam-cha-adrishtam-cha-srutam-cha-asrutam-cha-anubhootam-cha-ananubhootam-cha-sat-cha-asat-cha-sarvam-pasyati-sarvah-pasyati*).

What is the reason? The term "Deva" is usually applied to a god. Here it is used to describe the finite self. That shows that the finite self has immense potentialities, which cannot however be translated into practical action in waking life. Waking life means exploitation and victimization. Virtue is vanquished, vice triumphs. Unscrupulous Dictators thrive like the proverbial green bay-tree. The individual's majesty and greatness have to be realized in the dream-world. In the transactions of the dream-world the laws of logic may be repudiated, ethical values denied, moral codes thrown to the four winds and the Kantian Categorical Imperative lulled to sleep (*Sat-cha-asat-cha*). The fact that the ethical values of waking life are sometimes reaffirmed in dreams and at other times repudiated is discussed by the writer in *The International Journal of Ethics* (Vol. XI, No. 1, October 1929).

The unbridled license of the dream-world is explained in another Upanisha-

dic text. The *Chandogya* text repeats the account of the *Prasna*. The self moves on majestically in enjoyment of its inherent glory (*Maheeyamanascharati*). The defects, drawbacks and evils of the waking state do not touch the subject in the dream-state. A blind person surely dreams of normal vision (*Naivaesha-asya-doshena-dushati*).

The *Brihadaranyaka* develops the dream-theory in greater detail. In the dream-state the subject escapes from the tyranny of the death-forms and death-patterns of waking life. Why death-forms and death-patterns? In living a life bound by tyranny of the dictatorial and democratic forms of control in the waking state, the feeling is bound to be uppermost that such a life is no better than death. Therefore, perhaps, it is that the values and judgments, the trials and transactions of waking life are referred to as forms, patterns or effects of death (*Atikramati-mrityo-roopani*). The unrestricted creation of all sorts of combinations of images in dreams is attributed to the incessant activity of the self (*Sahi-karta*). Two worlds are spoken of, this and the other. The dream-world is a *tertium quid*. From this dream-world a subject enjoys, as it were, a panoramic view of the two worlds. With remarkable psychological insight, a subject's inevitable transition from waking to dream, from dream to sleep, from sleep to dream and from dream back to waking is sketched. The *Brihadaranyaka* has a rich vocabulary of standardised connotations for psychological analysis. *Samprasada* and *Svapnanta* denote the state of deep, dreamless sleep. *Svapna* denotes the dream-state, *Buddhanta* the waking state. Other texts available from minor Upanishads indicate the same.

What then is the Hindu view of dreams which is developed in the *Upanishads*? From the leading texts cited it must be clear that the waking life is lived amidst restrictions, inhibitions and checks, not all of which are reasonable or even tolerable. Yet many are content to live somehow, securing adjustment to the conditions obtaining in waking life. Some openly rebel : others make secret plans to shatter the scheme of things and to remould it to their desire. Those in power, enjoying all that power brings, are naturally success-intoxicated. Those crushed under the iron heel of dictatorial or democratic control are unnerved by depression. Many lead colourless vegetative lives. When the discipline of the conventions of waking life disappears at the onset of sleep, the free play of the dream-imagery is witnessed. The inexhaustible storehouse of imagery which is the raw material of dream-combinations is known as *Vasanas* (*Vasanamayaprapancha*). As Pippalada put it, there is no knowing the nature of the combinations of dream-imagery. Dream-experiences may be replicas or reproductions of waking life, or bizarre and outlandish combinations for which it would be impossible to find a name may flutter before the mind's eye in panoramic procession.

Granted that it is a poor consolation that opportunities denied for the realization of majesty (*Mahima*) during waking life occur in dreams, still dreams are intended by Nature to exercise a chastening influence on subsequent waking conduct. In dreams the aggressor experiences aggression, the tyrant himself suffers tyranny. Dreams are Nature's method of restoring the balance disturbed in waking life.

That is not all. It is quite possible that Dreams contain veiled intimations

of immortality. An adamant anchorite has dreams of rosy romance. A confirmed criminal has dreams of a law-abiding life. To the former, dreams convey a necessary warning of Paradise lost. To the latter, hopes are held out of Paradise regained.

If there is sense in dreams, too much importance should not be attached to it. The psycho-analytic attempt to squeeze sense out of dream-imagery by the application of fantastic canons of symbolic interpretation is not countenanced by the Upanishads. It is clear that in the locomotive some steam must always be escaping whether the machine is in motion or not. Images that are in a permanent state of activity flit freely through when the control exercised by waking standards and values is withdrawn during sleep.

Are dreams inevitable? Yes, to a certain extent. But dreamless, undisturbed sleep is a reconstructive tonic. Dreams, pleasant or unpleasant, disturb sleep, and may adversely affect the subsequent waking life.

The most significant contribution of the Upanishadic view of Dreams is that all the states, waking, dreaming and sleep, are to be transcended and a fourth state is to be enjoyed through concentrated Yogic meditation. The foremost requirement is a complete realization, not merely of the capacities and potentialities, but also of the limitations of the individual. If extravagant expectations and exaggerated notions of one's own importance in the cosmic scheme are entertained, waking life is rendered miserable by their non-realization and a state of maladjustment remains which causes dreams, which, as said, mar the subsequent waking life by a denial of the beneficent tonic effects of sleep. Thus the waking life is the crux. There is no need to assume that every individual always has a stock of unrealized desires and unfulfilled wishes which must be satisfied in dreams. If one's capacities and limitations are realized, the waking life can be regulated according to the strict standards of *Vairagya* (non-attachment to the values of life). Perfect adjustment will then be secured to the conditions of waking life. Then dreams, pleasant and unpleasant, will be reduced to the barest minimum.

Are Dreams premonitory? The sensational dream recorded in the Sundarakanda of the *Ramayana* of Trijata indicated the coming prosperity of Sita. Many of us can recall dreams which have become fact. Other dreams perhaps reveal nothing of coming events. A *Chandogya* text observes that the sight of a woman in dreams (*Striyam-svapneshu-pasyati*) indicates coming prosperity. It is, however, not possible to formulate any law of universal validity confirming or denying the premonitory character of dreams.

The Indian philosophic approach to the dream-problem is by no means restricted to strict psychological investigation. To Sankara dream-phenomena are unreal and illusory, while to Madhva dream-stuff is perfectly real. I think the correct conclusion is formulated in the *Mahopanishad*. There *seven* states are given, *Beeja-jagrat, Jagrat, Maha-jagrat, Jagrat-svapna, Svapna, Svapna-jagrat* and *Sushupti*. The first is the root of life, of the self. Experience centring round the Ego-I-Awareness from birth onwards is the second. The differentiated Ego on the self-conscious plane is the third. Day-dreaming is the fourth. The dream proper is the fifth, experiences on that level being stultified

on waking. Relatively persistent hallucinations form the sixth. Dreamless sleep is the seventh.

The subject moves from state to state, and it is quite possible that, during dreams, experiences of previous lives are also revived. If dreams reveal sense, they are based on recent experiences that can be identified. If dream-imagery is outlandish and senseless, some experience of a remote past life has been revived, centrally initiated. It is vain to try, as the psycho-analyst does, to force sense out of it.

Dreams, then, are Nature's compensatory mechanism, the safety-valve for the escape of superfluous imagery. A life lived according to the ideals of *Vairagya* (non-attachment) is well-lived. There is a good chance that the errors of waking life will be corrected during dreams. A waking life of moral and spiritual rectitude is the ideal. Then dreams, pleasant and unpleasant, can be reduced to the minimum. Such in brief is the Upanishadic view of Dreams.

R. NAGA RAJA SARMA

THE MYSTICAL RATIONALE OF DREAMS

Through all the centuries of recorded human thought, men have always evinced a deep interest in that strange wizardry of sleep in which Dreams people the hours of slumber with forms grotesque or commonplace or beautiful beyond imagination ; forms multitudinous as the stars and protean as the ever-changing shadows of racing cloud-rack athwart a sun-lit hill ; in which we find ourselves strangely emancipated from the circumscription of earth-time and space, from the inhibitions of our self-made moralities and philosophies, and from the limitations of our waking knowledge and powers.

Ever a questioner, man has striven to explore the origins and significance of these strange phenomena.

To the primitive mind the obvious answer seemed to lie in reference to visitations from external entities—spirits of the departed, messengers from the gods, even the gods themselves.

As knowledge grew and the facts of life became more co-ordinated with the advance of science, dreams came to be regarded more generally as the product of chance external stimuli of sound or touch, or of internal stimuli from the gastric or circulatory systems, rousing the subconscious mind to an activity which was unregulated by the discriminative and volitional faculties which were in abeyance while the conscious mind slept ; and this was, for a long time, regarded as a sufficient explanation of dream-phenomena.

But with fuller investigation and more careful analysis, the inadequacy of this theory also became apparent. True, it did account satisfactorily for many dreams, but many more—indeed a great majority—lay outside its scope. Consequently we have the further theoretical developments of the most modern psychologists—typified in the Freudian school. These, briefly, find the chief source of dreams to lie in the subconscious, which, released in sleep in some measure from the Censor of the conscious, finds in dreams the explicit or symbolic realization of its repressed complexes and suppressed desires.

But wide as is the acceptance now given to the Freudian theory or to modifications of it, and experimentally proven though their main thesis may be, there are yet phenomena in dreams which elude their scope, phenomena which evade alike the classifications of earth-bound philosophies and the analysis of a too mechanical science ; and so long as these remain unaccounted for, any ætiology of dreams must be inadequate and incomplete.

Now it is just here that the contribution of the mystic comes in to supplement and, in some measure, to correct and to clarify the primitive and scientific theories to which we have just referred.

To the mystic all life is One. An all-pervading vitality gives an essential oneness to the life of stone and plant, of animal and bird, of man and discarnate spirit, of the created universe and of the Great Uncreate ; and therefore these grades of life are not dissociated in unrelated isolation but are bound together by subtle affinities and occult correspondences.

Consequently the individual is greater than he knows, not isolated in his own personality but having, so to speak, within himself dim and winding ways which link him with grades of life beneath his own, and portals through which his spirit may have intercourse with life in its wider manifestations, and touch and be touched by the Divine Life itself. But alas ! through the habitude of the earth-bound and sense-enthralled existence of generations we shut ourselves into the prison-house of the material and temporal, only rarely, and then falteringly, treading those paths along which we might claim our kinship with what, in misbegotten pride, we call lower life ; and but rarely finding egress through those portals which open upon higher planes and lead to the pulsating Heart of the Infinite.

Further, the mystic knows that his own individuality is not summed up in the personal ego which is so closely and consciously related to the physical body ; there is also the higher Ego, immortal and independent of the physical life, which on its own plane lives a life of objective reality in which (to try to express it in one sentence) thought is creative—*i.e., thoughts are things.*

Now what has all this to do with dreams ? Much. For in sleep those faculties of sense which hold us so enchained to the present, the material, the obvious, are in abeyance, and we become susceptible to influences otherwise ignored, and responsive to impressions which reach us from cognate life but pass unheeded in those waking hours which are so largely under the dominance of the conditions of physical and therefore grosser life. And in sleep also the higher Ego is free to a large degree from the trammelling shackles of matter, and in that freedom his thoughts, unlike ours, are living acts and deeds, present actualities, and (to use the very apt analogy of a Master) these " are reflected on the brain of the sleeper, like outside shadows on the canvas walls of a tent, which the occupier sees as he awakes ".[1]

Now this is not to say that the mystic holds that all dreams are the product of influences from or the memory of activities in a life other than our own. He recognizes that just as in waking hours the brain of the keenest scientist or deepest philosopher may in reality be occupied and busy with trivialities

[1] *Transactions of the Blavatsky Lodge* by H. P. Blavatsky, p. 62.

suggested by the circumstances of the moment or by vagrant fancy—which trivialities possess a genuine thought-reality of their own—so also many of our dreams may be, as the psychologists aver, the result of mind-activity induced by chance stimuli which reach us from without, or by like stimuli originating in our own physical organism, or by the mental stimuli of memory or repressed desire. What he does hold is that these explanations of the psychologists do not cover all the ground, and that there are dreams which find their only adequate explanation in the contact of the spirit with a life larger and more universal than its own ; dreams in which we move again amongst the experiences not of past years but of past generations ; in which through closer affiliation with the great Over-Soul we have foreshadowings of what we call " futurity ", which, in the Infinite Mind, must be part of the Eternal Now ; and in which the spirit, released from the trammelling of the senses, fares forth to see sights and to converse with beings which are ever there, but exist on a plane of which we are denied cognizance in our waking hours by the barrier of the physical.

At this point the question will naturally arise in the reader's mind :— Is there any criterion whereby those dreams which are fragments and reflections from a larger life, a higher plane, may with certainty be distinguished from such dreams as are mere fantasy—chaotic picturings caused by chance physical stimuli, or such as have their origin in suppressed instincts and desires ? There *are* certain signs by which they may be recognized.

The first is *their extremely reasonable nature.* Our common dreams are so frequently bizarre, chaotic, extravagant or absurd ; indeed these are their unvarying characteristics in at least some part. On the other hand, the dream which is the recapturing of an actual soul-experience on another plane is always coherent and connected. It is deliberate and reasoned *because* it is the product of higher intelligence guiding the human imagination and preventing it from wandering.

The second sign is *the essential transcendence of the dream.* This transcendence is evidenced by the revelation of facts or truths which are clearly beyond the capacity of the dreamer's normal faculties, indeed sometimes beyond the scope of any human mind.

A third sign is to be found in *the deep impression which such dreams leave* on the dreamer, an impression of certitude which is at strange variance with the evanescent nature of our memory of ordinary dreams.

And then there is a fourth sign—though this, it should be said, is very occasional and, consequently, not essential—the multiplying of the dream so that two or more percipients experience the same dream in all its details at the same time.

Instances might be multiplied of dreams which incorporate all these qualities—dreams which are highly rational, which carry a sense of vivid reality, and in which creative results impossible to waking consciousness are achieved, as, for example, the composition of Coleridge's " Kubla Khan " and Tartini's " Devil's Sonata "—and there are the instances common to most of us in which problems have been solved and compositions produced which baffled all our waking skill ; dreams in

which strange scenes are visited and unknown buildings entered which, if they be the creation of our fancy alone, proclaim us to be potentially greater artists and more skilled architects than any who to-day hang their pictures on the walls of the Royal Academy or submit designs for buildings of state or civic monuments; dreams in which distance is annihilated, action related not to time but to thought, and thought itself endowed with the creative power of a god. Now in all such dreams two alternatives are before us: we must postulate either (1) that the dream was self-created fantasy only, or (2) that it was the mirroring in the mind of an experience of the soul in a real sphere of being. If the first, then the *quality* of these dreams—their transcendence of the highest of which waking consciousness is capable—compels the belief that at least there is in us some "self" higher and greater than the self of waking consciousness, and that that "self" has, in those dream experiences, made objective manifestation of its thought.

But if that thought is fantasy only, then we are confronted with the incredible conclusion that such a "self" should be fated to engage only in activities which are purposeless and vain. How much more reasonable to conclude that in our highest dreams we touch the realities of a plane of being which transcends this; a plane to which the true "self" is native and on which it moves and converses with beings which are timeless and eternal. And such a conclusion has of late been finding unexpected and unintended support from the accepted exponents of modern science. When Einstein published his "Restricted Principle of Relativity" in 1905, it became impossible for the informed man to continue to regard "Space" and "Time" under their old connotations. Relativity has given us "space" which is an universal "here", and "time" which is an eternal "now". And the relation of the human consciousness to this new universe is being formulated in terms which are more and more closely approximating to the "intuitions" of the great Mystics; *e.g.*, when, within the past decade, J. W. Dunne, author of *An Experiment with Time, The Serial Universe* and *The New Immortality*, writes: "Your mind and my mind are but *marked passages* in the Eternal Mind of life", he has but arrived, by the way of pure mathematics, at what has for generations constituted a fundamental truth for those informed by the teaching of the great Adepts.

We would conclude with a quotation from one of the greatest of the Celtic seers:—

> In these high dreams some "self" of me, higher in the tower of our being which reaches up to the heavens, made objective manifestations of Its thought; but there were also moments when It seemed Itself to descend, wrapping Its memories of heaven about It like a cloak, and to enter the body, and I knew It as more truly myself than that which began in my mother's womb, and that It was antecedent to anything which had body in this world....I believed then, and still believe, that the Immortal in us has memory of all Its wisdom, or, as Keats puts it in one of his letters, there is an ancestral wisdom in man and we can if we wish drink of that old wine of heaven. And not this alone, but It (the immortal "self") is an actor in deep sleep—seeing, hearing, and moving in a world of real energies.

W. T. CLARKE

The Dream World. By R. L. MEGROZ. (John Lane, London. 10*s.* 6*d.*)

This book is intended to be a classified survey of recorded dreams. Typical examples of all kinds of dreams have been selected from ancient records as well as recent writers, so that the volume provides the reader with a very good conspectus of the whole subject. Though in his Preface the author disclaims any attempt to solve the many problems which dreams present, his frequent allusions to various theories, both modern and ancient, are very instructive. It is notable that he very clearly brings to light the fact that some dreams are certainly the result of supranormal or "extra-sensory" knowledge, a matter to which, he rightly comments, more systematic attention is overdue.

After two introductory chapters, which review old Roman ideas in relation to modern knowledge and consider the physical and emotional causes of certain kinds of dreams and the telepathic origin of some others, Mr. Megroz has divided his work into three main parts. The first part is chiefly historical, and carries us all the way from the primitive mind, through the ancient Egyptians and the Hebrews, to the thoughts and experiences of writers down to Freud, whose theories are also applied to the primitives.

The second part covers the work of the creative imagination in dreams—including dreams in childhood, as well as instructional and directive dreams experienced by notable people. Particularly instructive in this section are the dreams of Helen Keller and the poet Blake. In the next part we find a discussion of ghosts, telepathy and prevision in dreams.

In a brief review one cannot select for special reference any particular one of the hundreds of dreams of varied kinds which Mr. Megroz repeats or relates and attempts to elucidate. It is notable, however, that he has not ignored the views of Madame Blavatsky on the subject of dreams. He quotes her list of the various sources of dreams, which no one has yet improved upon since she wrote it in "Transactions of the Blavatsky Lodge"* fifty years ago. That list gives prophetic dreams impressed on the waking brain by the Higher Self, hazy glimpses of realities caught by the brain and distorted by fancy, telepathic effects, memories from past incarnations, warnings intended for transmission to others, and the more common confused dreams and fancies and chaotic pictures. Some of these arise from digestion, she remarks, and some from mental trouble. In the last we may include modern ideas of "wish-fulfilment" and the like, which are new only in terminology.

The book, which contains 312 pages, is well arranged and indexed; it is well printed on good paper and bound in cloth.

ERNEST WOOD

Behold, This Dreamer! By WALTER DE LA MARE. (Faber and Faber, Ltd., London. 21*s.*)

This is an anthology of Dream literature, and of that world of twilight vagueness that spans the passage from the waking to the unconscious state which we, with compendious inaccuracy, call sleep. It is a massive but exquisitely got-up volume containing over one hundred pages of an Introduction on the theme of Dream and Imagination in their infinite ramifications through a penumbral region of diminishing intelligence but increasing consciousness, and over 600 pages of illustrative passages from a great variety of writers. It is a book purely for personal enjoyment, and for such criticism as is implied in such appreciation.

But the heart of the book is in the preface—a Shavian practice which is

* *Transactions of the Blavatsky Lodge*, published by the Theosophy Co., Los Angeles and Bombay.

peculiarly insinuating in the present instance. On the brief but pregnant text of the relation of Dream and Imagination, Mr. de la Mare divagates with a profound ease which can only be the result of the pursuit of such an enquiry as a lifelong hobby. What he writes is not argument, though he can be very subtle ; it is not dogmatic, though he has some strong convictions. But it is a prose symphony that responds, like any highly delicate instrument, to the sensitive veerings of the human spirit in its fugitive wanderings from the visible world to the *invisible ones all round it.* Unlike the No-Man's Land, it is everybody's world, for every one of us escapes into it for a specific part of our lives. Mr. de la Mare has anatomised this world for us geographically, emotionally and spiritually.

Modern Western Psychology is still an infant science ; but it has had a precocious development in the rhapsodical generalisations of psycho-analysts and other scientific white witches of this age of Rationalism. Mr. de la Mare is too canny to swallow their conclusions wholesale, but is also too much of a poet to miss the esoteric grain submerged in their romancing. The result of such conservative boldness is that his feet are firmly set on earth, while his spirit soars without being lost in the clouds of mere fancy.

Mr. de la Mare has chosen to restrict the operations of the unconscious and subconscious to the twelve hours of the night. Night is no doubt one of the greatest facts of Nature ; but it is after all an accessory fact. It helps man to attune himself to a better appreciation of the subconscious or unconscious ; but it must also be remembered that the transition can be effected without such a catalytic agency. One of the ancient Upanishads of our land is devoted to a tantalising study of this very problem ; and the conclusions have been stated with a precision which still awaits elaboration at the hands of our modern psychologists. The good people who are acclaimed as the discoverers or formulators of the theories of the subconscious have not perhaps heard how their ideas have been the commonplaces of the Indian systems of psychology for ages. How piquant it would be if Mr. de la Mare would read the *Mundakya Upanishad,* and tell us what his reactions are to its threefold division of Consciousness into the *Jāgratha* (waking), *Svapna* (dreaming) and *Sushupti* (sub- or rather super-consciousness).

Only one other remark before we close. Mr. da la Mare has himself used with such artistic integrity the dream element in his poems and prose works that it was unkind of him not to include some extracts from his own work in this capacious volume. We hope he will rectify the omission in a later edition, as otherwise he cannot easily escape the charge of suffering from an irrelevant modesty.

P. MAHADEVAN