# 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 Aryan Path, Path of the Buddhas of perfection.**

*—The Voice of the Silence*

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# THE ARYAN PATH

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

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## "A LAMP UNTO MY FEET"

That is what the old Hebrew psalmist called the scriptures of his people—"a lamp unto my feet, and a light unto my path." And that is the rôle of all the great scriptures whose light, like that of the ever-burning lamps whose preparation is a lost secret of antiquity, does not dim with the passage of time. The perpetual lamps of old will retain their fire when the arc-lamps of modernity have burned out. The light they give is varicoloured, but in each of those old scriptures shines a ray of the white light of Truth; however overlaid today with superstitions, rituals, creeds, the points of general agreement are in all. They indicate a single common source, a body of archaic knowledge, well worth the effort that its rediscovery entails.

In the last century science dethroned superstition and set up Law in its stead, a great achievement, surely, for law, however understood, is better than the caprice of a Personal God. But the law which science offers is a cold, dead thing. Causation as determinism, put forward by the science of the West, is a *cul-de-sac*, as discouraging to effort and as repellent to man's innate sense of justice as is its Eastern equivalent, the misunderstanding of Karma as fatalism. Both have to be discarded. Men have to be convinced of their responsibility and encouraged to demonstrate the superiority of present effort over self-made destiny; the ancient scriptures carry that conviction and that encouragement.

For science cannot guide men all the way to truth. It has led the vanguard of the thoughtful out of the valley of irrationality, but it has left them stranded in the desert of negation and despair. Scientific education enthrones scepticism and imprisons spirituality. Reliance on the old faiths is crumbling fast, undermined by scientific teachings, and nothing is more needed by mankind today than a sound basis of philosophy on which to reconstruct a way of life. Agnosticism

is at best a temporary halting-place.

Clear thinkers who have seen the inadequacy of modern knowledge—and their number is growing—are bound to seek a better basis. And where shall they turn for it but to the accumulated wisdom of the ages, and especially to old Asiatic literature? The Brahmanical and Buddhist philosophies, and those of India's great neighbour to the East can throw a flood of light on modern problems.

Lin Yutang is a modern who has recognised the materialistic interpretation of life for what it is, a signpost on the road to chaos and despair. Himself "a lover of books that are eternal in their wisdom," he has brought together in a rich anthology, *The Wisdom of China and India*, ideas of ancient sages which can furnish inspiration for our life today.

The comparative study of religions is the natural recourse of the thoughtful whom science has freed from orthodoxy. That such study has so often been sterile is the fault of the approach. The searcher for truth has sometimes been submerged in the philologist and the heart doctrine lost in intellectual subtleties. Studying the ancient scriptures as but the record of the religious views of civilisations long since dead and gone is like half-hearted stirring of dead ashes. It fails to disclose the glowing embers which they hide and which must be uncovered and fanned into a flame for the illumination they can throw upon our path.

The chief defect of modern knowledge is that, dealing with the world of the senses alone, it has failed to place on a firm basis the concept of the brotherhood of man. That brotherhood rests upon a unity of spiritual essence far beyond the reach of scientific probe or microscope. It is the flouting of that fact of brotherhood that has brought the world to its present sorry pass. Clear, unequivocal conceptions of ethic ideas and duties are needed as the basis of social reforms which will satisfy the right and altruistic feelings in man. The growing urge to justice must find channels of expression. The ancient scriptures offer the necessary lead.

The ground is not all covered by Lin Yutang's anthology. He should have emulators to collate the gems from other ancient treasuries and reset them for us. All of the great religions and philosophies of the past have shown a single way of life, not different ways. But we need all the light that all can shed upon our modern problems, both individual and corporate. The Light of the Ancient East, however dim it may appear, does burn and the use of it in human service has become an imperative necessity.

# THE CLASSICS

[**Mr. E. H. Blakeney** has had a distinguished career as an educationist, a poet and a classical scholar. He writes here out of lifelong familiarity with the classics of Greece and Rome, several of which he has edited. Much that he says of those is applicable to the still older classics of the ancient East.—ED.]

*Ingenuas didicisse fidelitur artes*
*Emollit mores nec sinit esse feros.*

OVID.

We commonly speak of the "classics" without always reminding ourselves how the word passed into everyday use. Originally *classicus* meant belonging to the highest *class;* then we find the word modified later by the sense of "used in the classes of schools." In the seventeenth century, it took on the signification it usually has today: that is, it was applied to the standard Greek and Latin writers, though it ultimately was expanded so as to embrace any writer of established reputation. And the word is often now applied to art, style, appearance. In the present article "classic" will be used mainly in its old restricted meaning, though it is hardly necessary to point out that, when we talk of the "classics," we have every right to attach that designation to literatures that have no connexion with Greece or Rome. Many years ago a splendid series of volumes was published in Oxford, entitled *The Chinese Classics*—translations from the great works that have so long been treasured by the Chinese people, as part of an immemorial heritage. And what would be thought of us in England if we failed to recognize the "classics" of ancient India? The vast peninsula of the East, where learning and religion, poetry and art, have pursued their path for more than three thousand years, is (so to say) the matrix from which has issued—to name but a few—such splendours of the past as the Hymns of the *Rig-Veda*, or the imposing *Mahabharata* and *Ramayana*. It would be easy indeed to mention other "classics" which have left an indelible mark on the thoughts and speculations of the Orient—the *Avesta*, the *Dhammapada*, the *Korân:* but their name is legion. Century after century these books, many of whose authors are unknown to us or but dimly surmised, have silently but surely affected the lives of men in a hundred ways, stimulating thought, quickening activity, kindling imagination. How could it be otherwise for those who, day by day, year by year, have listened to the message of the books, and tried, however imperfectly, to put the teaching into practice?

Matthew Arnold, in a well known essay on the Study of Poetry, rightly

emphasized the importance, in any fully civilized community, of a just appreciation of all that is *best* in literature,—especially the best in poetry, which is literature at its highest level. And this because of the supreme destiny of poetry as a "criticism of life." That famous phrase is right, up to a point, because it is powerful in proportion as it helps to keep the domain of the excellent, in life and in art, free from the incursions of the inferior and the half true. But the definition is not enough: I, for one, should prefer to speak of great literature as an *interpretation* of life, because "interpretation" has a wider scope than "criticism," though it implies the presence of the critical faculty at all times. What, we may ask, may the best in literature accomplish for us? Surely this: it can both sustain and delight us, and therefore become, as it were, a "discipline," touching to fine issues both mind and emotion. In so doing, it has no rival,—save religion itself, which may in some degree aptly be termed the poetry of God, as revealed to mankind in moments of intense emotion, and noble aspiration. All the most vital poetry of the world has the power to awaken that transcendental feeling, which we can never wholly explain, though we are (in our most precious hours) conscious of its presence in our inmost hearts.

The value of the Classics (that is, the highest thought of the world's greatest men enshrined in the written page) cannot easily be overestimated. Consider for a brief space one or two examples of the power of the "Word" in its impact on life. Has the literature of the past or present any more magnificent asseveration of the glory and immensity of the Divine than these lines in the first *Mandala* of the *Rig-Veda*?

> He giveth life, He giveth strength,
> Whose hiding-place is immortality,
> Whose shadow death.

Or that pregnant saying in the Upanishads? "Know thou that the divine Spirit is one alone; He is the bridge of immortality." And it would be easy to pick out many jewelled words from Indian Epic or drama, words which, once uttered, have enriched the thought of all subsequent generations and, therefore, helped to ennoble character.

But to return to the "classics," in the ordinary sense of that term. Naturally we think first, and perhaps foremost, of Homer, whose *Iliad* and *Odyssey* take us to a period at least "a thousand summers ere the birth of Christ." For a long while Homer's lays remained unwritten; yet they were familiar enough, recited as they were by minstrels at important gatherings in royal courts and elsewhere. These lays—later assembled together in the order in which they have come down to us—are full of fine chivalric feeling, starred with many a goodly maxim, inspired with wisdom of the past; and yet how surprisingly modern, in some ways, they still seem to be! Human nature remains pretty well the same all through the

ages. It was inevitable that men and women as they listened, rapt, to the poetic outpourings of those wandering minstrels, should have their imaginations quickened, their thoughts enlarged, their souls moved. Heard in youth, these Epics were treasured in old age. And when, finally, these poems were written down, they remained a treasury of splendid memories; nay more, they became, as it were, all but a manual of devotion. Their influence on character must have been immense. It is true that Plato would have banished Homer from his educational system, and the reasons he alleged are not contemptible, because Homer's theology appeared to him so terribly defective—as indeed it was; but then how he must have delighted in the poetry of the Epics, for he is constantly quoting from them.

What shall we say of the influence of such poets as Pindar, whose poems were sung at festivals when multitudes gathered to hear choirs chant his odes? Well may they have been stirred alike by his patriotism and his deep sense of religion. There were many others, too, like Tyrtaeus and Simonides whose utterances left an indelible mark on the thought and aspirations of their time. Perhaps the famous eleven words of Simonides are worth quoting here, written as they were to commemorate the heroic stand of the Spartans at Thermopylae when they were called upon to face the embattled hosts of the Persian invader:—

Go, tell the Spartans, thou that passest by,
That here, obedient to their words, we lie.

The echoes of that distich have reverberated down the files of time.

Of the great Athenian dramatists of the wonderful fifth century, it would be easy and delightful to speak at length; enough to indicate here the massive thought of Aeschylus, with his almost Hebraic note, as it is exemplified in (let us say) the choruses of the *Agamemnon*, where the vital lesson is driven home that sin must bring punishment in its train δρ'ασαντα παθειν. When we come to Sophocles, in whose hands the Attic drama reached its perfection of poise and beauty, we may think, with special admiration, of his noble play, the *Antigone*. Deeply impressive are those lines where the heroine, choosing at the risk of her life "to obey God rather than man," utters these memorable words: "The laws of righteousness are not for today nor yesterday: nobody knows whence their source, but they live for ever." Can it be supposed that, if this maxim were duly acted upon, we should still be cursed by war and revolution? Such a sentiment must have profoundly moved the poet's audience, and the best of his hearers would instinctively be aware of its reaction on their outlook upon life. Again, how deeply must the tragedies of Euripides have helped to modify religious and ethical thought, and

so helped to mould character! That poet's rationalism was a just protest against all debasing views of the Gods commonly worshipped, and did much to break the entail of that popular mythology which had too long usurped the place of any true conception of the Godhead.

As for the lessons which Plato strove to impress on the minds of his disciples, these have long become part of the world's intellectual and moral possessions. We need those lessons today, and it is not without significance that Christianity was not slow to embody in much of its teaching something of the Platonic ἦθος. Similarly it may be said of his greatest pupil, Aristotle—"master of those that know," to employ the phrase of Dante—that his powerful influence, through the books he wrote, became part of the tradition of the world, in almost every department of human thought. Perhaps no two men have ever controlled the ethical and mental life of Europe more than, in their several provinces, did Aristotle and Augustine; for centuries their supremacy was never disputed. And they are with us even now. In such philosophers as Plato, in poets like Homer and Aeschylus, and at a later date, Virgil himself (the truest representative of the Roman tradition at its loftiest), one is curiously conscious of a θειον τι a divine quality, which holds within it a subtle nature, hard to define, yet with a presage of "something far more deeply interfused"—the promise and potency of a life beyond the material being of this world. How then can we doubt that noble literature has its appointed part in the disciplining and moulding of human character? It is mainly, perhaps, the *poetry* of the classic writers that, taught and inculcated in school and college, and recollected in after years, has had the most permanent effect on individual conduct—next, that is, to the permeating influences of religion in its highest flights. Nor should this surprise us, if Wordsworth was justified in his assertion that poetry is the finer breath of all knowledge.

It would be easy and attractive to illustrate my theme by laying stress on the "classic" writers of later ages than those of ancient Greece and Rome—to say nothing of the immensely significant and enduring work of the psalmists and seers of Israel. Such illustration might be given from the writings of men like Aquinas, Dante, Pascal, Goethe abroad; of Shakespeare, Milton, Ruskin, in our own land. They have all, in their several ways and provinces, left their mark on the minds of individual readers, and possibly of whole nations. Enough perhaps has been said, in however slight and imperfect a degree, to indicate the value of the written word in all times and in all circumstances. We are the heirs of the ages, with intellectual and spiritual treasures, stored up for our admonition and instruction, in the pages of books.

The great literatures of the world —those "classics" that have left a permanent impress on the life and development of mankind—are never without their ennobling reactions alike upon manners and morals. They have done even more: they have helped to bring us into closer communion with Beauty itself in all its manifold manifestations. And Beauty, we do well to remember, is an integral and necessary part of the divine scheme of things.

### Added Notes

(A) It may be observed that I have said nothing about historians and orators, whether Greek or Latin. This is owing to lack of space: I am fully cognizant of their great importance. But I may just chronicle here such outstanding authors as (among the Greeks) Thucydides—the father of scientific history, indicating as he does its true province, *i.e.*, that of philosophy teaching by examples with a rigorous adherence to fact; and (among the Latins) to such men as Tacitus and Ammianus Marcellinus. Among Greek orators Demosthenes stands first; among Romans, Cicero, to whose genius and geniality we are so much indebted for enlightenment.

(B) Those (and they are in the majority) who cannot read the "classics" in the originals, need not therefore feel shut out from acquaintance with the masterpieces of antiquity. There are many admirable translations easily obtainable, such, for example, as Jowett's renderings both of Plato and Thucydides.

E. H. Blakeney

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## PERSONAL SERVICE

The Universities' functions include the kindling of the fire of service in the hearts of their students, Sir R. K. Shanmukham Chetti declared in his Convocation Address at the Annamalai University on the 30th November. Voluntary social service by individuals, he emphasised, has an important rôle in supplementing the larger schemes for social security and human happiness. Such larger schemes will never do away with the need for the human touch, for personal exertion for others, personal sympathy with the suffering, personal service to the afflicted. The basis of society is unfair and unjust. Granted. And that must be remedied. But work for the distant greater end entitles no man to refuse assistance to the suffering at his door. If every human being would but do his duty to those weaker and poorer than himself whom he contacts directly the sum of human misery would be reduced to an appreciable extent. It would be a grave indictment against any religion that it failed to kindle this spirit in the heart of its votaries. India of all countries has a long and glorious record of dedicated lives. If the impulse to service is weak in the moderns, the greater their need to renew their inspiration at the ancient springs from which those great exemplars drew their impetus to serve.

# BUDDHISM AND THE CULTIVATION OF BEAUTY

[ Two years ago Mr. Clifford Bax, in sending us his review of a Buddhist anthology, suggested "Buddhism-versus-Beauty" as a great theme. "It is useless," he declared, "to stand complacently half way between the Artist and the Ascetic....We can't say 'The world is maya. I turn away from it, except for its music and architecture.' It isn't cricket."

The denial of such an authority on Indian art as **Shri O. C. Gangoly** of any irreconcilable antithesis between the ascetic and the æsthetic will come as a reassurance to many who have looked but a little way into Buddhism and found it bleak. As well claim that the love of truth may prompt a man to folly, or love of virtue to an act of crime as that the love of beauty leads a man to the essential ugliness of vice! That indiscipline so often marks the life of the æsthetic is not the fault of his love of beauty but of the limitations of that love, of his inadequate appreciation of beauty's higher aspects and its implications, which are not different from those of goodness and of truth.—Ed. ]

It has been frequently asked whether Buddhism was inimical to the cultivation of Beauty. The answer is dependent on what one understands by Beauty and the Beautiful. If we take the words as suggesting the sensuous snares of shapely forms which merely delight the eyes, without ennobling the Spirit, they were certainly regarded as antagonistic to the early tenets of Buddhism, which, while they enjoined self-culture or self-illumination (*atta-dîpā, anañña-saraṇā*), began by inhibiting all manner of sensuous indulgence. Early Buddhism set up a *summum bonum* closely akin to the Christian mystic conception of "self-naughting." And the "Psalms of the Sisters" (*Therigāthās*), although they now and then draw little vignettes setting down the beauties of natural scenes, are unequivocal in their condemnation of all manner of sensual indulgence, or of the enjoyment of Beauty for its own sake. Thus, one Sister exclaims: "Speak not to me of delighting in aught of sensuous pleasures! Verily all such vanities now no more may delight me."

A Religion of Asceticism (such as Early Buddhism or Early Christianity) would naturally shut its doors against all manner of beauty understood as sensual pleasures. Yet, we find even Early Buddhist monuments (Pataliputra, Bharhut, Sanchi, Amaravati) covered with exquisitely designed, if somewhat primitive or "crude" forms of beauty, illustrating the stirring stories of the life of the Buddha and other edifying legends, and with the representations of significant symbols put into patterns of superb, if

somewhat intricate, forms. Even long before Mahayanism introduced the "Image" into the cult of the Buddha, the symbolic worship of the Buddha-*pādukā* (*vestigium pedium*) had offered to the sculptors of Amaravati in the early phase (*c.* 100 B. C.) excellent opportunity for designing votive tablets in marble of somewhat severe symbolism, in satisfying forms of Beauty. And, a little later, at the same centre of Buddhist culture, the same theme—the *Padukā-Vandanā,* inspired a marvellous masterpiece of beauty (Madras Museum), depicting a garland of women worshippers who express, in their semi-nude gesticulating limbs, thrown into exquisite poses and graceful gestures, their passionate devotion to the personality of the pious preacher of Asceticism. The sensuous and sinuous grace of their bending knees, their bowing heads and their clasping hands, as they assume moving and pulsating poses of supplication and of prayer,—break out into exquisite ripples of luscious curves and garlands of beauty—which in their sensuous appeal appear to be emphatic protests against all forms of asceticism. Again, the extremely dramatic scene where the Buddha tears himself away from the bedchamber where His sleeping wife unconsciously stretches herself in an entrancing pose, amongst the group of women musicians, in disgusting poses—is similarly exploited in another marble relief (Madras Museum) to set forth the charms of the human body in moving forms of beauty of great intensity and nobility of design. Even the early cult of the Chaitya-Vandakas—who confined themselves to homage to the memorial mounds of the Śtūpas,—inspired the early school of Buddhist builders—as at Asokan Sanchi (*c.* 250 B. C.), at Anuradhapura of Duttha Gamini (101-77 B. C.)—(Abhayagiri Dagoba, Thuparama Dagoba, with their moving "Moonstones" and pious pillars)—and at the Chaitya shrines and pagodas of Pagan (Burma),—to construct wonderful forms of architectural beauty,—even where there was little opportunity for sculptural forms, votive or iconic. We need not allude to the beautiful monuments of the Gupta, the Pala, the Nepalese and the Indonesian Schools—and the array of beautifully conceived painted frescoes and sculptural masterpieces in stone and metal, which the development of the different phases of Mahayanism richly contributed to the glowing pages of Buddhist art—for several centuries. Indeed, the whole array of Buddhist art, inspired by Buddhist culture, constitutes a valuable contribution to the world's culture of beauty.

Yet the Message which the Buddha preached does not appear to have been a Message of Beauty by any manner of means. It was a call to Asceticism,—a call to abandon social life and joyous living, and to accept a life of seclusion and solitude. Yet this call to live in forest

retreats or mountain caves was no appeal to hold spiritual communion with Nature, in a Wordsworthian sense. It was only a pointer to a way of spiritual isolation—a path of psychic development through contemplation (*dhyāna*) of which Zen Buddhism later developed many mystic and philosophical phases. But Primitive Buddhism differs essentially from Zen Buddhism in its attitude towards Nature. The call of the Buddha to the higher types of men, capable of attaining *arhatta*, to leave the market-place in order to develop a forest sense of things (*araññā-saññino*) and love of the solitude of the hills—is not basically a doctrine of the worship of Nature—to find in natural objects the symbols of the Great Mystery within,—in the Socratic sense—" to find *within* God whom I find everywhere without." It is recognized, no doubt, that

> Great things are done when men and mountains meet.
> They are not done by jostling in the street.

But the Buddhist cave-dwellers turned their gaze away from the Beauty of Nature—to dive within themselves in introspective meditation.

He who attains the State of Awakening (Buddha-hood) is unresponsive to the call and the appeal of Nature, unconscious of the sights and sounds of Nature. This is made quite clear by the Buddha Himself—in the *Mahā-Parinibbāna Sutta* where he holds up to highest admiration the man who " being conscious and awake neither *sees* nor *hears* the sound thereof when the falling rain is beating and splashing, and the lightnings are flashing forth, and the thunderbolts are crashing." Let us place these words beside those uttered by the Zen visitors to the Chinese island of Puto, who, when asked to explain their religious beliefs, said: " Our eyes have seen the ocean, our ears have heard the winds sighing, the rain descending, the sea waves dashing, and the wild birds calling." This appears to be echoed by the words of Blake: " When thou see'st an eagle, thou see'st a fragment of God " and " The pride of the peacock is the glory of God."

Let us take another pair of contrasts. It is related of a Zen philosopher, the Sage Huen Sha, that when he was on the point of beginning a sermon to an assembled congregation, a bird was heard to sing very sweetly close by. Huen Sha immediately descended from his pulpit with the remark that the *Sermon had been preached*, justifying the principle of Zen Buddhism that *the Universe is the scripture of Zen.* The Face of Nature is " the Sermon of the Infinite."

Let us recall the story of Citta Gutta to illustrate the monastic aloofness and indifference to the beauties of Nature preached by the Hinayanist doctrines of Primitive Buddhism. It is recorded in the *Visuddhi Magga* that the Monk Citta Gutta dwelt for sixty years in

a painted cave, before which grew a beautiful tree—a rose-chestnut. Yet not only had he never observed the paintings on the roof of the cave, but he only knew when the tree flowered every year, through seeing the fallen pollen and the petals on the ground.

This attitude towards the beauties of nature is actually justified by the doctrines of Early Buddhism, set down in various passages in the Hinayanist texts. Thus, in the *Cetokila Sutta* (*Majjhima-Nikāya*, I, pp. 101-104), the Buddha says that there are Five Mental Enslavements, or Bondages of the Mind (*Cetaso vinibandhā*) from which every monk has to free himself in order to achieve the highest goal—(1) Attachment to sensual pleasures (*kāma*), (2) Attachment to the body (*kāye*), (3) Attachment to visible forms (*rūpe*), (4) Attachment to mundane riches (*atte*), (5) Attachment to Angelic Powers (*devatte*). In the same text it is enjoined how monks should set their faces against "Forms of Beauty accessible through the eyes" (*cakkuviññeyyā rūpā*) and attain the state of aversion to visible forms (*rūpe vîta-rāgo hoti*). In the *Dîgha-Nikāya* the Buddha similarly rebukes all "cravings for things visible—things that are dear, things that are pleasant."

Somewhat similar injunctions are recorded in the Buddhist formula of "Grace before Meat" in the *Sutta-Nipāta* (II, 14, 12):—

Before thou seekest thy meal, clear thou thy mind of zest for forms, sounds, odours, taste and touch—which turn men's heads....Formless is calmer than what has Form. Cessation is calmer than Formless....From license purge thy life and keep thy heart from things of beauty (*rūpe sneham na kubbaye*).

In another passage in the same text, it is pointed out that the objects of sense are variegated, sweet and attractive, and in their transfigured forms pulverise the mind (*kamma hi citra madhurā manoramā virupa-rupena mathenti cittám*). There are other passages in analogous texts which prohibit the contemplation of beauty in any form, and offer bans against the arts of forms: "Form, sound, taste, smell, touch, these intoxicate beings; cut off the yearning which is inherent in them" (*Dhammika sutta*). Likewise, the *Dasa Dhamma sutta* asserts: "Beauties are nothing to me, neither the beauty of the body, nor that which comes from dress."

Enough citations have been given which go to establish that from the point of view of the early phases of Hinayana, Art and the cultivation of beauty were regarded as inimical to spiritual discipline.

Then, must we regard Buddhist art—(with its richly radiant pages shining with superb colour and form), as a protest against the letter of the doctrines of Buddhism? Were the monk-artists of the Abbey of Ajanta, the devoted Icon-makers of the *ateliers* of Mathura, faithless to the letter and the spirit of their own Faith? It is said that "Much

that passes for Christianity lacks the spirit of Christ." Does Buddhist art lack the spirit of the Buddha? The answer is an emphatic negative. Buddhist Art through forms of elevating beauty has preached and propagated the doctrines of the Buddha. Long before any Buddhist texts were translated —the sight of an Image of the Buddha—(the handiwork of devoted sculptors and painters)—has converted to the Faith whole regions and races—in far-off places beyond the boundaries of the birthplace of Buddhism. And the Buddhist monumental mound, the Śtūpa and the Image have been potent æsthetic instruments in awakening faith in the Doctrine in the hearts of millons. The story of the conversion of the King of Roruka, the story of Māra and Upagupta, and the Dream of the Chinese Emperor Ming-Ti are typical illustrations of this æsthetic appeal.

And we may seek in the words of the Buddha Himself supports for the effective use of Beauty as a visible instrument for the propagation of the Faith. Thus, the Hinayanist text which records the assertion of the Buddha "that whoever gazes at Me looks at my Doctrine" has been interpreted in Mahayanist formulation as encouraging the æsthetic use of Images of the Buddha in winning ever new converts to the Faith. So that the *Arya-Ganda Vyuha* (a Mahayanist text) asserts in emphatic terms: "For this reason, the mere sight of the Image of Jina (the Buddha) is conducive to the accession of spiritual knowledge." But this mode of exploitation of the paths of beauty for the propagation of the Faith owes perhaps its origin to the recommendation of the Buddha (*Dîgha-Nikāya*, II, 141, 142) to set up memorial mounds (*cetiyas*) at four "sightly places," by which believing clansmen should be deeply moved by æsthetic thrills (*cattari kula puttassa dassaniyāni samvejaniyāni thānāni*). And looking at the monuments set up at the Four Sacred Places, or Pilgrim Stations, the visitors could say "Here the Buddha was born!" "Here he attained to a Total Awakening," "Here did he first set going the incomparable Wheel of the Law" and "Here was he despirated with the despiration (*nibbāna*) that leaves no residuum of occasion of becoming!"

As we know from the surviving archæological evidences, in addition to actual monuments set up at the Four Sacred Places, serving as reminders of the great moments of the Buddha's life, tablets in stone depicting the Four Great Events were set up in private chapels or carried about as votive icons, the sight of which awakened "shocks" or æsthetic thrills (*samvega*) in the hearts of monks or laymen. This emotional experience was very much akin to and perhaps identical with feelings experienced in the presence of a work of art. In tracing the history of the connotation of the word *samvega* through Vedic sources, Coomaraswamy has demonstrated

that it has an emotive significance and suggests an agitation of the mind through æsthetic stimulation —leading to a "shock of conviction which an intellectual art can deliver." And the Buddha in using, in the Sermon referred to above, the word *samvega* (æsthetic agitation) has, perhaps unconsciously, extended a charter of liberty to artists to formulate, in the path of beauty, devices and designs of iconic or monumental import,—intended to awaken in the hearts of pilgrims elevating æsthetic emotions in which thrills of awe, or religious raptures commingle in happy unity. In the deepest experience that serious and worthy works of art invoke within us, our whole being is shaken (*samvijita*) to its root. And the power of exciting such horripilation —which is the special function of artifacts of beauty—is very appropriately demonstrated in the story of Rudrāyana of Roruka (*Divyāvadāna*, Ch. xxxvii, p. 547) in which the first sight of a portrait of Buddha makes a whole crowd break out into exclamations expressive of æsthetic thrills and into the words "Homage to the Buddha!" (*Namo Buddhāya*) which excite horripilation (*sarva-roma-kupāni āhṛiṣṭhāni*) in the assembled crowd. On this occasion also the portrait was painted under the express direction of the Buddha Himself—and sent to King Rudrāyana as a message of invitation to join the Order.

Could not the Buddhist artists rightfully claim that the Path of Beauty as a direct route to Righteousness derived its authority from the very lips of the Blessed One?

O. C. GANGOLY

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# THE DEFEAT OF VICTORY

Mr. Robert Herring points to some home truths in his September editorial in *Life and Letters To-day*.

> Victory as such always seems to me like a glimpse of sky seen through the sockets of a skull. One is glad to see the sky again, but it is only at the price of having gouged out the living eyes, since our passion for destroying is greater even than our courage in defending.

As Laotse puts it:—

> The slaying of multitudes should be mourned with sorrow. A victory should be celebrated with the Funeral Rite.

He reminds his readers that only afterwards will the realisation come of how much has been destroyed that it was not intended to destroy. And that "a victory of arms...will turn out to be no victory at all if it is not followed by a victory of brains."

> It will not be enough to have answers either ready or improvised for the questions; "What is to be done about Germany?" "What is to be done about Europe?" and slink into a tepid torpor, doing nothing about ourselves. "What is to be done about us?" is as important a question as any other. And it is to be answered by each one of us taking the trouble to obtain conquest over the dark forces in ourselves.

# THE FEDERATION OF THE WORLD

[Many readers will remark, after finishing this article by our old friend **Mr. J. D. Beresford**—"Not much new; we have heard all this before." It raises, however, a few points which deserve attention.

The article stresses the economic aspect of the post-war world; till leaders arise who give second place to economic theories and view and value them in the light of moral principles, giving to the latter the first and fundamental position, there will be no salvation for humanity from the miseries of war.

Then, it is a mistake for Mr. Beresford to place Japan in "an entirely different category." Japan has copied Western politico-economic modes and methods in a thoroughgoing fashion: if Britain were to plan and organise herself, not for muddling through projects and problems but for realising desired objectives, Britain would be like Japan. Europe has talked of organisation and efficiency, and Germany has shown itself an adept in that line; Japan has only gone Germany one better in the application of economic "laws and principles" to itself.

Then, Mr. Beresford complains about many citizens of the U.S.A. preferring isolationism in world affairs; but does Britain really desire the U.S.A. to "interfere" in world-affairs, including its own imperial affairs, *e.g.*, in India?

Again, in suggesting a plan Mr. Beresford keeps only Europe in mind. There can never be lasting peace in the world without a just settlement of Asiatic problems.

And, finally, no use looking up to the Himalayas for guidance when the simple truths of Its Wisdom that are echoing in the world of today are not heeded!

It is in the hands of publicists like Mr. J. D. Beresford to educate his countrymen to destroy their pride of caste, their spirit of exploitation and their selfish desire to keep what they have regardless of what may happen to mankind as a whole. Reform, like charity, should begin at home. Though this is implicit in the following article, a more direct effort along the same line is urgently needed, for Britain can wield enormous power for weal or woe, and her own sons and daughters are the makers of her destiny.—ED.]

The ideal of a World Commonwealth, a fellowship of all mankind with a common aim, may seem hopelessly distant at a time when the nations are so unanimously concerned in sowing hatred and dissension, not only by the brutality and reckless cruelty of total war, but by the furious antagonism of their ideologies. Nevertheless, some of our best minds are now realising, as they so signally failed to do at the conclusion of the last war, that the only possible remedy for the horrible disease from which we are all now suffering, must be by way of the "Parliament of man, the federation of the world."

Politically, psychologically and religiously, the main streams of

modern tendency can be recognised as coming from two sources. The first is shown in the various forms of Fascism, exemplified in the government of such nations as Germany, Italy, Spain and Japan. Its ultimate purpose is regimentation, the enslavement of its people to the service of the State. The perfect model, however dimly visualised by the Dictators, is to be found in the hive, the ant-hill and the termitary. Every man and woman is to be trained and educated to fulfil a specialised function in the community, and to have no other purpose or desire. The directorate might come in time to replace the function of "natural selection," and with a perverted eugenism breed the desired type of citizen, something after the manner described by H. G. Wells in *The First Men in the Moon*, or Aldous Huxley in his *Brave New World*. We may picture the species *Homo Sapiens* coming at last to one of those "dead ends" that have been reached by other species as a result of the evolutionary process, and finally becoming extinct,—an inconceivable result, but clearly foreshadowed by the tendency of the various forms of Fascism. And it must not be forgotten that regimentation of this order is willingly accepted by that familiar type of mind which prefers obedience to orders to the trying necessity for exercising initiative. We need not look further for an instance than the members of the Roman Catholic community.

The second source is less clearly distinguishable. We speak of it rather indeterminately as "democracy," as government of, by and for the people, the stress for present purposes lying on the relative freedom of the individual. But how far can we include Communism in this category? Politically, it appears as a rival method of government. Actually, judging by the direction in which the Russian experiment is steadily moving, its aims should not be incompatible with the general principles underlying the broad theory of democracy. And it would seem that the trend of political evolution during the past half-century has been steadily towards state-ownership.

As an instance of a definite step towards this object, Sir Richard Acland's initiation of a promising movement known as Common Wealth deserves special attention. The first plank in Sir Richard's platform is the abolition of private ownership, undoubtedly one of the fruitful causes of war in the past and responsible for so many of the flagrant injustices of our present society. This tendency towards a form of Communism is not, however, incompatible with what he calls "a vital democracy," and government on this model would not be seriously at odds with that of the U. S. S. R.

Another indication of progressive thinking in the desired direction, is found in a recently published book, *Social Studies and World Citizenship* by L. J. F. Brimble and F. J. May,

the former an educationist and a scientist, the latter a practising head-master. This work is not ostensibly political, although the substance of its teaching would certainly not be destructive of the principles of Common Wealth, but the kind of education here advocated would, if it were put into general practice, have a great influence upon the thought of the next generation in relation to home as well as world affairs. It is, for instance, almost inconceivable that young men and women whose opinions had been formed on the lines here laid down could possibly tolerate the present economic system, while a sufficient antidote to Fascism is provided by the conception of world citizenship as a primary necessity for laying the foundations upon which to build a safer and more progressive state of society.

There are also other societies in Great Britain, founded in the course of the present war, whose objects are specifically the same, such as, to mention one only, the World Unity Movement. They are, at present, working under immense disadvantages, but it is reasonable to hope that when they are released from the restrictions imposed by "military necessity," all such societies will amalgamate and have a powerful influence upon public opinion. Finally, in this relation, it should not be forgotten that the will to peace is evidenced in the Atlantic Charter in the fifth clause by the "desire to bring about the fullest co-operation between all nations in the economic field."

If then we may assume from such indications as these that the movement towards world unity is taking shape as a practical policy, as it certainly was not twenty-five years ago, and that there is at least a fair probability that the movement will gather force after the war, it is evident that the first and greatest problem with which we shall be faced will arise from the conflicting theories of government posed by Democracy and Fascism.

In the first place, it will be as well to consider how far Fascism is the expression of a world movement, and how far it is the result of national reactions arising from the state of the world after the war of '14-'18. In the earliest case, that of Italy, Fascism was in its preliminary stages largely a purgative movement, and it cannot be denied that it was at that time beneficial. Unfortunately a dictator can only retain power by a series of progressive demonstrations which, as things are, must ultimately take the form of war. When the will of the people gives signs of resistance to authority, it can be diverted only by the lure of national ambitions. In Germany, Fascism was almost the direct result of the underlying resentment against the conditions imposed by the Treaty of Versailles; and it was a comparatively easy task for a single-minded leader of force and courage to unify the ambitions of the suppressed German people. In Spain, the rule

of Fascism was less organic in its origins and was achieved only at the expense of a disastrous civil war, won by Franco with foreign assistance. There are no indications in Spain of a unified people with a common purpose. But Japan is in an entirely different category. Japan is a young, vital and unethical nation and has achieved what is so far the nearest approach to the model set by the bees and ants, the submission of individual will and desire to the needs of what is regarded as the good of the community having reached a stage of automatism for which we shall find no parallel in Europe.

It would seem therefore, from this very brief analysis, that the phenomenon of Fascism—excluding the instance of Japan—is the result of local and temporary circumstances, and not symptomatic of a phase of world-wide degeneration, though we may pause to wonder if some of our present troubles may not be due to the reincarnation in large numbers of the non-moral, pugnacious legionaries of the Roman Empire. Wherefore, if we may assume the probability of a victory of the Allied Nations the ideal of world-unity should enter upon its opening phase in the negotiations for framing an acceptable peace.

There are immense difficulties to be faced, incurring psychological factors that must not be underrated. One such factor is the noticeable tendency in a large body of Americans to return to their policy of "isolation," a policy in direct antagonism to the spirit of world-co-operation, and one that would inevitably lead to fatal dissensions. For the only possible outcome of "isolation" in this connection will be the prosecution of national, commercial ambitions, the most fruitful cause of war in modern times. The second factor will be the consolidation of our friendship with Russia, a desirable object that will arouse fierce opposition from those British and American capitalists who represent the control of vested interests, an opposition that can be overcome only by the expressed will of the people as a whole to change our present economic system by supporting such a policy as that of Sir Richard Acland.

The third factor is of a different order. It may be defined briefly as the desire to "punish Germany"; and if this lamentable object should find expression in the peace terms, the hope of world-co-operation will be postponed for at least another generation. It may seem almost incomprehensible that with the lessons of the last twenty-five years before them, the representatives of the Allied Nations should again fall into the patent error of believing that any good can ultimately result from a policy of revenge and reprisal. Even in our prison reforms we are beginning to recognise that punishment induces nothing but resentment, and never leads to a new way of life. Every wise man knows that hate and anger can only breed their like, that good can never

come out of evil, that vendetta ends in the extermination of both parties. Common-sense not less than true morality condemns the practice of reprisal. But in the present state of man's evolution his animal instincts often overcome his reason, and the danger of vindictiveness in the framing of peace terms is a very real one.

Having now, however, taken brief stock of the many imposing but not necessarily insuperable obstacles that lie before us, we may consider, equally briefly, the broad lines of the plan we wish to lay down. The first step would be towards a Federation of all European countries, founded on a policy of mutual goodwill, excluding as far as possible all trade rivalries, permitting each country self-determination in the matter of its home policy, but referring all international questions to the judgment of an international court. It is obvious that this would be a work of time, and it would probably be initiated by a solid bloc of the principal countries concerned, notably Russia, Scandinavia, Germany, France, Great Britain and Italy, gradually absorbing the smaller nations which would inevitably be induced to join sooner or later in the interest of their own peoples. In this work we should seek the co-operation of the U. S. A., whose representatives would have a voice in any arbitration involving world affairs.

With such a basis, the work of world co-operation would be well-founded. By degrees, national rivalries and antagonisms would be absorbed in the conception of the commonweal, all foreign "possessions" would be abandoned and the idea of an "Empire" ruled by any single nation become an absurdity. Through free intercommunication and intermarriage the foolish prejudices of race hostility would gradually die out, and Tennyson's forecast of the "Federation of the World" be realised in fact.

This is but the roughest outline sketch of the plan which if it could find general acceptance would change the face of the earth. Can there be any question that such a change would be desirable to an overwhelming majority of the world's inhabitants? What, then, stands between us and the making of Utopia? The answer seems to be, "the force and initiative of the few, who stand to lose, whether in money or power, by the building of a world commonwealth; and the inertia of the many." And where are we to look for the new rulers who are willing to serve mankind with no thought of personal ambition? Two thousand four hundred years ago, Plato described all the qualifications for such a ruling class, as the ideal "guardians" of the Republic; and last year Mr. Gerald Heard gave us a very similar account of them in his *Man the Master*, in which they were called the "Neo-Brahmins." But where shall we find in the world today those representatives of a new order, those old souls who in the

last stages of their Earth lives are seeking release from the wheel, not by isolating themselves in contemplation but by the service of humanity? Yet find them we must if we are to be saved from disintegration, spiritual rulers in full accord with one another, or in some descending hierarchy from a new World-Teacher, Lords of Compassion endowed with a power and an authority beyond the scope of common man. Such rulers as these would clarify for us the great central truths of all religions, illuminate the futile absurdity of all the petty differences of dogma and ritual which to the churches have come to mean so much more than the plain duty of man to his neighbour, and thus establish the rule of love and justice in daily life, leaving the individual free to develop the potentiality of his own spirit. So few and so readily comprehensible are the precepts of what might become a world faith! And in the practice of it, the different creeds would learn to forget those grotesque conceptions of tribal gods and superstitious rites which have so long enslaved them.

Unity as a spiritual condition has forever existed, but the recognition of it demands that it must also be sought for in everyday life. For whatever stage of development has been reached by the individual, it is an essential part of true knowing to realise our fundamental brotherhood. That, indeed, is a teaching that is as old as the Ancient Wisdom, but it seems that every generation must learn it afresh.

J. D. BERESFORD

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# GAIN A WORLD OUTLOOK!

Delivering the Convocation Address at the Allahabad University, Dr. B. C. Roy answered questions which face the thoughtful young Indian today. Co-ordination between the discoveries of science and the teachings of philosophy, understanding between the East and the West, preservation of intellectual ideals, development of a vital cultural consciousness leading towards real unity, were some of the points on which he gave emphatic answers. The former uncritical adoption of Western ideals of thought and behaviour without reference to their suitability had given place to a considerable extent to an antagonism no less undiscriminating. India should profit by science to gain the strength and independence that its application can bestow. But India has a definite contribution to make out of her living philosophy, endowing such concepts as nationalism with a new content which shall lift them above the political, racial and economic antagonisms that are the roots of war. Knowing our cultural ideals and living up to them would make for unity.

A synthesis of all that may promote human happiness, whether such knowledge came from East or West, could lift one's outlook above short-sighted loyalties. Through a living faith in her culture and philosophy, a united India not only can regenerate herself but can contribute to the happiness of humanity by laying the spectre of annihilation, through her message.

# HINDUISM

## A WAY TO RIGHT LIVING

[**Dr. Radhakumud Mookerji** has rendered yeoman service to Hindu religious culture. His numerous books have shown the depth of spiritual thought and the splendour of material life of ancient Aryavarta. In this article he gives the reader a glimpse of a way of life which even today is not only possible but desirable. It must not be overlooked, however, that what our friend says of Hinduism is true of every other great religious philosophy. In this day and generation truly educated people everywhere are seeking for a way of life described and explained in universal instead of in sectarian terms. Also, knowing as we do that Hinduism itself springs from a more ancient source, it is fitting that we go to it. This is found adequately outlined in the works of H. P. Blavatsky. Furthermore, without the key which they provide, the very ideas of Brahamanical and Buddhistic tradition will not be fully comprehended. Wrote Madame Blavatsky :—

> Archaic Occultism would remain incomprehensible to all, if it were rendered otherwise than through the more familiar channels of Buddhism and Hinduism. For the former is the emanation of the latter ; and both are children of one mother—ancient *Lemuro-Atlantean Wisdom.*

The ideas presented so lucidly in this article deserve to be calmly reflected upon.—ED.]

Hinduism is a particular religion in the sense that it originated in a particular country, "the Land of the Sindhu," which the Achæmenian Emperor, Darius II, in his Bahistun inscription, spelt and pronounced as Hi(n)du, whence India became known as the land of the Hindus, or Hindusthan. But the religion of the Hindus is not to be understood as the religion of a particular people. It is a body of doctrines and practices which apply and should be acceptable to all human beings. It is a universal religion, establishing on a scientific basis the principles and practices which should govern man's struggle for salvation and emancipation. It is a system of Release from the ills to which the flesh is heir.

Hinduism starts with the assumption that life on this "petty spot in the universe which men call earth" is subject to suffering, to certain fundamental ills and limitations which seem to make life, as it is, not worth living. The sight of suffering has turned many a thoughtful man away from life, and made him lose interest in it. A sensitive soul like Gautama, for instance, who was born a prince and surrounded by all the pleasures of the palace, was rudely awakened to the realities of life, which made him realise how every human being is "subject to birth, to growth and

decay, to disease, to death, to sorrow and to stain," and filled him with misgivings regarding the very purpose of life. And then his pent-up feeling expressed itself in the following words of resolve : "What then am I doing ? Myself subject to birth, growth and decay, sickness, death, pain, impurity, and seeking also what is subject to these—how, if I seek the birthless, the ageless, the diseaseless, the deathless, the stainless ?" Buddhist thought has admirably summed up the meaning and the mission of life in the Four Noble Truths (*Ārya-Satyas*) concerning (1) *Duḥkha* (suffering) (2) *Duḥkha Samudaya* (origin of suffering); (3) *Duḥkha nirodha* (the cessation of suffering) and (4) *Duḥkha-nirodha-gāmīm-pratipad* (the path to the end of suffering).

Hinduism thus believes that the central fact of life is the Fact of Death, that life is a biological process of inevitable growth, decay, decline and death. The question is—On what principles should life be lived so as to reconcile it with its inevitable destiny of Death ? How should the Fact of Death affect the scheme of Life ? Should Man accept death as his doom ? Or should Man the mortal consider the attainment of Immortality as his Supreme Mission ? Does not Siva call himself Mrityuñjaya, the conqueror of death ? This appropriate designation gives the pointer to the mission of man. It is his achievement of *amritatva* or Immortality.

Hinduism has no concern with those who do not take this view of the limitations of life or feel the need of emancipation from its inevitable suffering.

Thus the problem of attaining the Immortal in mortal existence becomes the all-absorbing problem. If life is to be dedicated to the pursuit of what is true, what is lasting, and not of what is untrue and for the moment, one has to live for the whole Truth and nothing but the Truth, and to give up the pursuit of phantoms, falsehoods, fallacies, half-truths, subsidiary truths and intermediate truths. Religious life must be a total pursuit of the Real and renunciation of the Unreal.

One must grasp the principle of death, as well as the principle of life or immortality. It is the personal that dies. The Whole does not die. Man must join himself to the Whole to escape from the clutches and the jaws of Death. This "joining" is called "yoga" by which the individual soul is merged in the universal soul. By Yoga, the *Jīvātmā* is united to the *Paramatmā*, the primary source from which it has sprung. The individual is a spark from the Flame of the Divine. Death lies in *Viyoga*, in disjunction of the Individual from the Universal. Their conjunction conquers Death. Such a process of conjunction or Yoga depends upon the disjunction (*Viyoga*) of desires from their objects, of the Mind from Matter.

Thus the central practice of religion must mean the practice of detachment of the mind from the world of

objects. The supreme duty of the individual is to be less and less an individual and to become more and more universal in his outlook and his sympathies. Religion thus reduces itself to a process of self-expansion on the basis of a progressive broadening and purification of the heart. "Blessed are the pure in heart, for they shall see God." The purification of the heart depends upon the cultivation of certain attitudes and virtues. Patañjali's *Yoga-Sūtras* indicate some of these. One must cultivate and be full of *Maitrī*, which means that one must have a sincere desire for the happiness of others as if it were his own, and also must be able to enjoy the happiness of others as if it were his own. *Sarve sukhinaḥ bhavantu:* "May all be happy" should be our prayer.

This feeling of universal fellowship shuts out the taint of that common human foible known as *Irshā* or *Para-śrī Kātarata* (Envy). *Maitrī* is an antidote to that sin. Similarly, one must be full of *Karuṇā*, a natural sympathy for the suffering. *Karuṇā* or compassion means that one must feel for another's suffering as for his own, and must exert himself to remove it, as he does to relieve his own suffering.

Besides these positive virtues by which *chittaśuddhi* or purification of heart may be achieved, there are also prescribed certain negative virtues or abstentions. The first is *Ahiṁsā*, "abstinence from malice or violence towards all living creatures in every way (*sarvathā*) and at all times (*sarvadā*)." The *Yogi-Yājñavalkyam* defines *Ahiṁsā* (non-violence) as abstinence from causing pain (*Kleśa-Jananam*) by body, mind or speech. The next *Yama* or abstention is *Satya*, "truth of speech and thought corresponding to what is seen, inferred or heard." Truth of speech means that the hearer is not deceived by it and does not mistake its meaning and its implications, and that it is not purposeless. Truthfulness is also to be limited by a higher consideration for the good of all beings and should not cause injury (*sarvabhūtopakarārthaṁ na Bhūtopaghātāya*). Therefore, one should speak the truth which is consistent with the universal good (*Tasmāt Parīkshya Sarvabhūtahitam*).

All this purification of the heart or expansion of the self depends ultimately upon the discipline of the mind. The central point of the Hindu system is the training of the mind as an instrument of self-fulfilment and the increase of its potency. All human beings must agree that there is no other way to improve the mind and to magnify its powers than to follow the very first injunction laid down in the *Yoga Sutras*, *viz.*, *Chitta-vritti-nirodha*. The mind is recognised in the Yoga system as remaining in the five states called *Chitta-bhūmi*. In the first state, *Kshipta*, the mind is restless, distracted, wandering (*Bhramati*) from one object to another. In the second state, *Mūḍha*, the mind is more steady but is absorbed in Vishaya

or pleasures, and is also prone to passions like anger. In the third state, *Vikshipta*, there are lucid intervals of concentration, a state in which the mind generally cultivates the pleasant and avoids what is unpleasant. Next, in the *Ekāgra* state the mind is able to concentrate on the thought of one object. The highest state of the mind is *Niruddha*, marked by "concentration and inhibition of conflicting functions so that the mind is left with the substratum of its innate dispositions as its only content" (*Niruddha-sakala-vrittikaṁ Sanskārā-avaśesham*).

The aim of Yoga is thus to lead the mind away from the first three conditions, which are not congenial to concentration, and to fix it on the last two states which constitute the *Yoga-bhūmi*, the mental plane favourable to the practice of Yoga or concentration.

There can be no doubt that the only way by which man can achieve self-expansion is by the instrumentality of the mind possessed of infinite potentialities, and that the only way by which the innate potency of the mind can be indefinitely magnified by the mental process called *Chitta-vritti-nirodha* or the detachment of the mind from matter. The first step of religion is thus to stop the functioning of the mind as the avenue or vehicle of objective knowledge, the inhibition of individuation. Individuation is the process by which the mind is linked through the senses with external objects, and begins to enjoy and to run after them, becoming absorbed more and more in the pursuit of pleasures which are fleeting. It is the pursuit of what is not real. The Real is what is changeless, everlasting. To cultivate individual objects is to cultivate the perishable, to tread the path towards death. Thus the principle of individuation is the principle of death.

The progress towards the deathless, the whole, the absolute, is to be achieved by the contrary process, by which individuation must cease and the Individual must approximate more and more to the Universal. Therefore the mind must be radically transformed. It must be purged of all impurities which it has gathered by its contact with matter. These impurities are the impressions or *Sanskaras* which are left imprinted on the mind by its perception and enjoyment of individual facts and objects. When the mind gets out of the fetters of individual experiences and their reactions, and rests in itself free and self-contained, there dawns upon it automatically the knowledge of things in the mass, the knowledge of the whole, Omniscience. Thus the religious process is the process of *Chitta-vritti-nirodha*.

Individuation may be described as going along the *Pravritti-marga*, a process of "Outgoing" as contrasted with the process of *nivritti* or "Ingoing." The outgoing tendency is part of the creative process of which the universe is the outcome. The *Rigveda* tells of the cosmic

principle of creation and the scheme of the universe. The cosmic law of universal being fixes the law of every being in the universe. The universe is the outcome of the impulse by which the One was stirred to manifest Himself in the Many. *Sa Akāmayata bahusyām Prajāyeya* ( He the One desired that He should grow into the many). The One desired ( *Āsisha* ) that He should have the enjoyment of creation ( *dravianum Ichchhaṃanah* ) but there could not be any creation unless He inhibited this primary self ( *Prathama Chchhat* ). Then alone could He externalise Himself in objects into which He had also to penetrate ( *avarān aviveśa* ). The supreme Being, bent upon creation, was at pains to find the material out of which the world could be constructed and the foundation upon which it could rest. He had to find both in Himself, for nothing is besides Brahma. The Creator as *Virāṭ Purusha* had to offer up His *Virāṭ-deha* as sacrifice for His projected creation. Nay, more; He has also to sustain His creation by constantly breathing life into every particle of this Universe thus created. The Creator cannot go to sleep over His creation even for a moment. If He does so and retires into the subjectivity of His primary self as *Hiraṇya Garbha,* it will mean the dissolution of the creation into the original source out of which it arose. Therefore, God cannot have any respite from His labours for His creation. He is *Guḍākeśa,* the Conqueror of sleep. He is organically connected with his creation, as the mother with her child in embryo. One vitalises the other. Thus Hindu thought arrives at the fundamental position that God is in every creature by His outgoing process of objectivity, of which the creation is the outcome, and that, further, every creature has as its ultimate destiny relapse into Him in the irresistible ingoing process.

The supreme Being offers up His creation as a sacrifice to Himself. Creation includes a process of evolution and its dissolution by a process of involution into the source from which it originated.

Every human being is the creator of his little system to which he must be related as God is to His creation. Dharma is the relationship which binds the Creator to His system, which holds and sustains the system. The Virat-Purusha is the exemplar of Dharma. The law by which God creates and sustains His Creation, must be the law for every individual creature. Man is made after God's image. The part takes after the whole. God creates and sustains the Universe by His infinite self-sacrifice. Man also must sustain his own system by his own self-sacrifice. He is not capable of the complete self-immolation of which the Almighty is capable, but he should undergo the self-sacrifice of which he, a finite being, is capable. The religious texts prescribe a programme of daily sacrifices for each individual by which his self is expanded and his

heart purified and widened. These *Pancha-Mahayajñas* are modelled upon the primordial *Purusha-Yajña*, the cosmic self-sacrifice of the Virat-Purusha. Thus religion is another name for self-sacrifice by which the narrow self of the individual is more and more merged in the universal.

The first sacrifice is the offer of worship to the Devas (*Deva Yajña*), the gods or the Ishtadevata, to whom the individual owes his first loyalty. The second sacrifice is that offered to the pitris, the ancestors, to whom the individual owes so much. One must be proud of his pedigree and pay all honour to it. The third sacrifice is the worship of the Rishis, the fathers of learning and culture to whom mankind owes its intellectual and spiritual heritage. By the fourth sacrifice man is trained to a catholic and cosmopolitan outlook by the worship he has daily to offer to humanity as a whole, symbolised in the guest to whom he is not at all related (*Nriyajña*). *Atithi Devo Bhava* is the injunction of the Upanishads. The guest is to be worshipped as a God. Lastly, there is the widest possible expansion of the heart achieved by the daily worship of all created beings (*Bhuta-Yajña*) so that the individual may feel his kinship with the entire creation and be able to live in the One, the Brahma.

Thus Hinduism in its essence and fundamentals is not a body of doctrine and practices to be followed by a particular community. It lays down the principles of self-culture, the way of life for all seekers after salvation (*Mumukshu*). It views religion as a code of conduct by which its principles are to be realised and applied to life. Supreme Knowledge, the Knowledge of the Atman or the Brahma as the sole Reality, is the fruit of Karma, a life of discipline and Brahamacharya.

Religion is a process of self-expansion or self-fulfilment. It means the progressive approach of the Individual towards the Universal by his steady cultivation of the cosmopolitan outlook and of the widest sympathies as indicated in the virtues of *Maitrī, Karuṇā, Ahiṁsā* and *Satya*, which must be assimilated as part of his nature. This widening or purification of the heart can only be achieved by the co-operation of both head and heart. The mind must aid in the purification of the heart. It must cease to think in terms of individual objects to which it must not be attached by the senses. The contact of mind with matter contaminates and materialises the mind and tends to destroy its inner essence. A materialised mind manifests itself in materialism. The only escape from this debasement is to free the mind from the clutches of matter by training it to detachment from objects, as explained above. Such detachment can be achieved only by the practice of Yoga and its various regulations, physical, moral and mental.

RADHAKUMUD MOOKERJI

# CULTIVATING HONESTY

[**Miss Elizabeth Cross** sees moral issues with refreshing clarity. Her plea for mental honesty is timely. For cant not only is "the most loathsome of all vices." It also clouds the vision of nations as of individuals. And in the coming months there can be few needs greater than of clear sight of honest, open minds.—Ed.]

"What is truth?" still remains a rhetorical question, used by many of us when we want to dodge more awkward ones. The fact being that we all, without exception, have a very good idea indeed as to what it is, in thought, word and deed. The honest way to behave is usually as obvious as the good way (being identical with it) but is generally hurtful in some measure to our more selfish urges. Honesty is not easy, but a lack of honesty piles up immense difficulties for the self and the community.

Advocates of truthfulness often lay stress on the airing of unpleasant thoughts towards others, failing to realise that this particular exercise is merely the expression of their own private spite! What is of far greater importance is for us to cultivate an honest attitude towards ourselves, to view our own capacities, achievements and failings in an impartial manner, so that we may have some hope of improvement.

Honesty must begin with the individual before it can spread beneficially outwards from the individual's social and workaday life. For the most part we are a mass of illusions concerning ourselves and these false ideas harm us first of all, and then harm the community. We all have our favourite illusions; some believe themselves to be particularly sensitive, so that they must avoid all crude and unpleasant scenes or work. They take pride in this pseudo-sympathy, saying "Oh, I shouldn't be the least use in an accident.... I faint at the slightest thing!" so leaving the work to the truly sympathetic who control their natural recoil and use their energy in selfless help. Other people have false ideas as to their capacities both artistic and intellectual, and when these so-called talents fail to find appreciation in the world they consider themselves the victims of persecution. (We have all met the man whose colleagues band together to prevent his obtaining promotion, or the woman whose love affairs are always ruined by interfering friends and relatives.)

The majority of us waste valuable energy and accumulate much sorrow through this false assessment of our talents and characters. Once we can manage to "come down to earth" and admit that we aren't really so remarkably gifted, so highly born or so wonderfully cultivated, then we do stand the chance of learning something. "For the lord's sake,"

said my old farm foreman, "don't send me one of they agricultural college young chaps, for he'll know everything and we'll never get nothing done!" He meant that he would have no chance to explain our special local conditions or say what particular kind of work we found most successful. "You can't teach 'em nothing," he said. "They know it all." This may sound exaggerated, but it is a real example of lack of honesty due to false ideas of the self and the person's talents. Really great men and women take an honest pride in their achievements and capacities, but they have an equally honest realisation of the immensity of knowledge and the infinity of improvement open to each individual soul.

A great deal of the general dishonesty that clogs the individual is due to our subservience to what we know to be worldly and false standards. We know that money and possessions are, in the final count, of no intrinsic value, yet how few of us fail to be impressed by the man who drives up in an immense car or the woman who is draped tastefully in expensive furs and who drips with valuable jewels. We say, with bated breath, "He's done wonderfully well you know" and "She married very well," meaning that he has made a great deal of money, no matter how, and that she has captured a rich husband, no matter how unpleasant. The same attitude is apparent in the phrases "He's bound to get on," "He's really successful," which is understood, by the Westerner at any rate, to refer entirely to worldly success. This attitude colours our whole outlook and makes for personal dishonesty and subtle bragging. Some people succumb more completely than others, but it is so very wide-spread that if, by contrast, you admit quite simply that you cannot afford a certain article, that you have very little money, it is taken as a joke. It is so unthinkable that any one should admit poverty cheerfully (without making plentiful excuses about the war and hinting at an affluent past), that no one believes you; they think you are merely mean and making a pretence of poverty. A cheerful avowal of poverty is so startling to most shopkeepers that they will then press goods upon you, on credit, believing that you *must* be rich! A mad world indeed, my masters. This dishonesty when it comes to the question of money may seem trivial, but it is truly serious. It leads people into innumerable difficulties, debt and a dreary life of "trying to keep up appearances."

In a less common form we get the dishonesty of pretending to be more cultivated, more "high-brow," more refined than one really is. This, although less wide-spread than the passion for appearing rich, is equally deadly, for it precludes the sufferer from finding out, cultivating and improving his own real tastes. Very large numbers of people, at any rate in England and America, spend very large quantities of time being bored

stiff at concerts, art shows and lectures, coming away more bewildered than ever and rarely finding the thread that might lead them towards appreciation. They cannot be honest—and humble—enough to realise that they need gentle teaching, and need also to make some earnest efforts before they can join the elect.

There is no time to discuss the prevalent attitude of dishonesty in trade, advertising, religion and politics. They are all reflections of the individual's false ideals of worldly success. They flatter, and also appeal to all the snob instincts that we have cultivated so successfully during the past hundred years. The only hopeful sign is that such dishonesty has been so overdone that it is beginning to lose its potency. In advertising, at least, there are signs of reaction. The most successful advertisers today are adopting a policy of understatement, such as "We don't say our stuff is wonderful, or the very best, but it is the best you can get for the money," and so on.

What can the ordinary person do about all this? At first sight it seems hopeless. Dishonesty is entrenched, supported by all our false ideals and backed up by a smug hypocrisy that is harder to fight than any startling evil. However, starting in a quiet manner each one can do something and can help others at the same time. It is surprising how one individual, who has taken honest stock of his own character and capacities and is content to admit his imperfections (while working for improvement) will encourage others to do the same. Once false pride is destroyed it is amazing how much can be done to help others. This applies particularly to any who are in a position of authority or who have charge of children or young people. For example a class was astonished when the teacher answered a question by saying, "I haven't the *slightest* idea!" One child said, "I thought *you* knew everything!" The teacher replied "Don't be silly, how could any one? But I've a good idea how to find things out and I'll show you how, too." That is, surely, the right attitude for any teacher, one of encouragement and honesty. Far too many adults have a false dignity when dealing with children; they must remain superior, even at the risk of a dishonesty the children discover.

It is, of course, with children that our greatest chance of cultivating honesty of attitude really lies. Children can be shown how to accept their own capacities and also their own limitations; how to cultivate their gifts and enjoy whatever work they choose. They must be shown (by someone who really believes in them) the worth-while standards of life, so that they may be saved from the money and snob attitude. Children, quite naturally, have excellent judgment and usually prefer a happy, poor father, to a disagreeable rich one, while they

also like a cheerful companionable mother who may not be a very good housewife, better than a nagging woman who has tidy cupboards!

Children, too, must be allowed the freedom of their own emotions. They should not be punished and then coerced into being "sorry" for ill-behaviour, for often the expression of sorrow is entirely hypocritical. Punishment is a subject too large to be considered here, but it certainly must not include a dragooning of the emotions, or a play upon children's natural feelings for their parents. "Mother won't love you if...." is still too often heard and is mere blackmail. As adults we all pretend too much when it comes to feeling; we pretend to be sorry, we pretend to love our relations, when very often we're not sorry a bit and we loathe the sight of certain people, only it would be so shocking to admit it. Dishonest expressions of emotion are often accompanied by honest and unpleasant actions, witness the loving fathers who prevent their daughters' happy marriages, and the loving mothers who keep their sons tied to their apron-strings. No, let us allow children to keep their emotions honest, even if we help them to control the expression of these emotions. It is necessary, this control, but it must not be applied too early, or we find that the well-trained toddler grows up into the vicious adult, having all his early rages bottled up inside.

Surely the world has had enough of bluff and swank, both of which have made their not inconsiderable contribution to the present war. Let us stop pretending to be what we are not, to have what we are never likely to have. Let us be ourselves, and being ourselves prepare to be something truly better.

ELIZABETH CROSS

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# THE HEART ALSO

The special needs of girls' education were emphasised by Sir Mirza Ismail, Prime Minister of Jaipur, in his address on 25th November at the opening ceremony of the Birla Balika Vidyapeeth, Pilani. Every nerve must be strained, he declared, to persuade parents generally that girls simply must be educated. That is a proposition that should not need debate. Self-realisation and happiness do not depend upon education but education can lay foundations on which these have at least a better chance of being reared. Wives and mothers educated on right lines can fill their rôle better than the uneducated. Domestic science is an indispensable part of women's education, Sir Mirza recognised. He approved its being a compulsory subject but he emphasised that a proper education whether for boys or girls was not in the main vocational.

Its chief aims are to develop natural gifts, among which those of the mind are very important; and to produce intelligent and well-informed citizens.

He recommended the development of "a sort of athletic fitness of mind" in every pupil, boy or girl, along with physical fitness. And along with training of mind and body, we are sure Sir Mirza would agree, there must go training of the heart. Great standards of conduct must be held up, noble characters studied, the sense of national and human unity fostered, the urge to serve one's country and those less fortunate aroused. Then only shall we have *whole* men and women as the products of our schools, free, steady, strong, to face all difficulties that the future holds.

# NEW BOOKS AND OLD

## A SOCIAL REVELATION *

### I

The first evacuation of English towns in the early stages of the present war revealed certain distressing aspects of the living conditions prevailing in English towns, particularly the industrial towns with their overcrowding and absence of fresh air and light. From the reception areas went up a wave of protest and accusations against the habits and the conduct of the evacuees, mothers and children. The present survey—one of the few existing social surveys of its kind—was undertaken by a small group of experienced social workers with professional qualifications and familiar with poverty-stricken areas. The investigation in their hands presents a well-documented cross section of certain unexpected and unsuspected conditions found in English towns.

Habits of wrong spending, on drinks, tobacco, football pools and other things in parents; bad feeding and sleeping habits among children; prevalence of juvenile delinquency, want of discipline, bodily dirtiness, skin diseases; lice and filth, insanitary habits—the most shocking revelation of all; large-scale prevalence of enuresis and bed-wetting in children even up to the age of twelve to fifteen years in some cases; ignorance and poverty coupled with the playing of insurance companies upon this insecurity; clothing clubs; pawnshops and ticking; all these are closely examined. There are also constructive recommendations for the improvement of these conditions and the lines on which future hopes may be based are indicated. The book also contains an excellent bibliography and several useful appendices. It is an earnest attempt to bring to light the squalor that still prevails in English towns. *Our Towns— A Close Up* is an eye-opener for all field workers in social service and as such is a valuable guide to those who have at heart the betterment of those "living below the standard."

TARABAI M. PREMCHAND

### II

[Since the above review was requested from our esteemed friend Shrimati Tarabai Premchand, we received from our London Office the following survey by George Godwin.—ED.]

In a brief preface Miss Bondfield says: "This book will be, I hope, the last of its kind." When one has read to the last page, indeed, long before that, one appreciates the hope expressed. It is a terrible book.

But first a necessary word as to its genesis. It is published without any named author by the Hygiene Committee of the Women's Group on Public Welfare in association with the National Council of Social Service. It is a

* *Our Towns : A Close Up.* WOMEN'S GROUP ON PUBLIC WELFARE; with Preface by the RT. HON. MARGARET BONDFIELD, J. P., LL. D. (Humphrey Milford, Oxford University Press, London. 5s.)

Report, as Booth's *Life and Labour in London* and its successor, issued under the auspices of the London School of Economics a few years ago, were reports.

That is to say, *Our Towns* is the objective presentation of sociological material gathered during field research. That research was made among the evacuated children and women who left our towns and cities to become the "guests" of country "hosts and hostesses."

In this way there resulted the impact of two widely-separated standards of living, namely, that of the submerged town-dweller, economically and socially considered, and that of the rural cottage dweller and householder.

"The book, therefore," states the Introduction,

> represents the attempt of a small group of working professional women, all familiar at first hand with the conditions of poverty, to make a nation-wide survey of the conditions of town life in England which might be held responsible for those features in the physical condition, habits and conduct of the evacuees which were the subject of complaint by their hostesses.

War had thrown in the way of this group of highly-intelligent women an abnormal avenue of investigation of conditions pre-existing—and destined to continue to exist in the post-war world in the absence of the adoption of reforms and measures in many directions. How such measures and reforms should be applied are indicated through the book, chapter by chapter.

This method, and the purely objective approach, sans any attempt to work up the reader's emotions, is most highly to be commended. Reading these fœtid pages, the reader engenders his own reactions of disgust, indignation and revulsion of feeling.

And what, it may be asked, are the conditions which produce such feelings. The answer is that they are the conditions existing in towns and cities throughout England among large sections of the population.

It is not possible in short space to indicate more than some of the major aspects of the general deplorable total picture of ignorance, laziness, dirt, vermin and disease which the report, in its entirety, builds up.

With the book before me, but without turning back its pages, let me list some of the terrible facts. We learn of mothers who have never cooked a meal in their lives; of women who have never handled a needle; of women who claim that head lice are a natural phenomenon in children (some asserting them to be the result of spontaneous generation and indicative of the strength of the host). We learn of children who have never slept in a bed or eaten a cooked meal. (Their sustenance has been fish and chips and tinned foods.) We are told of children who are sewn into calico for the winter, and of children who thieve, lie, use obscene language quite naturally, and defecate on the floor.

Somebody has said of this book that nobody who has not a strong stomach should undertake the reading of it. But since the facts it sets forth form part of the pattern of the life of England today, there would seem to be a strong case for making the reading of it compulsory. And in particular among all those who assume moralizing attitudes, as, for example, some of the palace-housed Anglican bishops, so often vocal upon social reform, but so remote from the realities of life as lived

by men and women in a competitive society.

From initial disgust at the behaviour and standards of such people, one passes on to a consideration of the environmental factors which have resulted in the product. Disgust is then tempered by pity, and pity edged by indignation.

For, it seems quite clear, these submerged people are exploited and robbed with impunity. They are robbed by their landlords, by hire-purchase rogues, by the harsh trade of the illicit money lender. All that they buy is bought dear and is shoddy; and what they sell, their labour, is sold in a market where it commands so small wages that want becomes the normal condition of life.

I remember, some years ago, hearing a well-meaning woman animadvert upon the dirtiness of the very poor. "At least they could afford soap," she protested. But having been exceedingly poor myself, I was able to attempt some explanation, namely, that as morale declines and the battle against superior odds goes against one, self-respect and the will to fight on weaken. People reach a point where they accept dirt and vermin, reckoning themselves fortunate if they have sufficient clothing to maintain bodily warmth and such nutrition as will keep body and soul together.

The degradation, the sloth among the women, and their drunken habits; and the consequences of these defects in their children, stand as an indictment of our social system.

Let me quote briefly from the Conclusion.

> A conversation overheard on a bus is not without appositeness here. As the vehicle passed down the main street of a prosperous seaside town, a group of poverty-stricken children was seen standing on the kerb. "They don't look much, do they?" said one housewife to another. "Well, anyhow," replied her companion, "that's what England always falls back on!"
>
> They are indeed what Britain falls back on, for in 1937 one-third of her families had breadwinners earning less than £2.10.0 a week; and four-fifths of her population live in towns.

I suppose that extremes of poverty produce similar results wherever it may be. It involves its victims in a steady process of regression, in a vicious circle of want, under-nourishment, debt, poor health and the inertia that comes of it: disease. Vice.

That the folk of the English countryside are revealed as having a far higher standard, despite the fact that their own margin above the want line is a small one, suggests that there is an inherent evil in urban life for all who cannot escape it, and for whom it is the total experience of life.

In conclusion I would like to say that this book is commended to all who under normal conditions of peace lived fatly in this land and who, for all I know, dream today of living fatly when the last bomb has dropped and the last human life has been extinguished on the battle-field.

England must be changed. Only when this sinister chapter of our urban existence is ended can we hope for an end to such degradation and tragic waste of human life as the pages of this terrible book set before us.

GEORGE GODWIN

# THE INDIAN POLITICAL PROBLEM*

Professor Coupland proposes to cover the constitutional problem of India in three volumes, of which these are the first two. The last is reserved for the possibilities of "an ultimate constitutional settlement."

Indians, and indeed some Englishmen, who are aware of the urgent necessity to awaken British public interest in the Indian case, will regret that Professor Coupland has chosen a form of survey which, from this point of view, can only have a soporific effect. While there is, of course, much masterly scholarship in the 160-odd pages of *The Indian Problem,* it is regrettable that it is so often exercised in arranging the facts in strategically advantageous positions for the British defence. Occasionally this manœuvering leads to comic results. For instance, Abdul Ghaffar Khan's "Red Shirts" (the Muslim equivalent of the Christian Church Lads' Brigade) are described as being on "a military basis," and classed with terrorist forces said to "challenge the very existence of the British Government."

If sometimes Professor Coupland descends to a biassed and ridiculous marshalling of evidence, other passages show fairness and good sense. He points out that "the Act of 1935 committed India—the Provinces completely, the States in part—to the parliamentary system." But there are throughout this book veiled hints that Indians may find the solution to the problem of self-government elsewhere than in adaptations of the British parliamentary system. We shall therefore await the last volume with hope and interest.

In these volumes he has laid the net of difficulties, constitutional and other, that lie between India and self-government, with skill and a good fisherman's judgment. There is no doubt that he will catch many formidable fish in the succeeding one.

"Makes you realise what we're up against in India, doesn't it?" said an Englishman who had read the first part.

It does. But we wish that more Englishmen would realise that the problems of constitution which Indians are up against are considerably more than half British-made.

It seems that the greatest creative periods of political thought are those which offer the most striking contrasts. Professor Coupland's second volume shows, perhaps unconsciously, the vast gulf fixed between the ideas of Churchill and of Gandhi, even more clearly than it does Hindu-Muslim differences, on which the author has lavished so much skill and space. Indeed, this second volume reveals but dimly how the Act of 1935 brought India a form of "constitutional progress" which resulted in an inevitable clash between Muslims and Hindus in 1937, when the Act came into operation, and entirely obscures the reasons for provincial autonomy's eventual collapse when the elected representatives of the Indian people either resigned or went to jail. Yet, even Professor Coupland's scholarly obscurantism, his most careful selection of fact and quotation, has

* *The Indian Problem: 1833-1935; Indian Politics: 1936-1942.* By R. COUPLAND. (Humphrey Milford, Oxford University Press, London. 6*s.* and 7*s.* 6*d.* respectively.)

not enabled him to conceal the contrast between the British Government's policy as defined in the first sentence of that historic speech by Churchill:—

> The crisis in the affairs of India arising out of the Japanese advance has made Britain wish to rally all the forces of Indian life to guard their land from the menace of the invader.

And Gandhi's equally historic:—

> I claim the liberty of going through the streets of Bombay and saying that I shall have nothing to do with this war, because I do not believe in this war and in the fratricide that is going on in Europe.

Not since the clash between Jesus Christ and Roman Imperialism has there been a greater conflict of faiths than this. Here are two fighters—the one believing in war-without-violence and taking a Hindu view of the Sermon on the Mount; the other believing in war-with-violence and taking an Anglican view of the Book of Common Prayer. Both men have, of course, human liberty as their star. But Churchill sees liberty through the eyes of the ordinary Englishman. The liberty to talk, to discuss politics in pubs, and occasionally to vote within the very strict limits laid down by the government already in power. Gandhi, on the other hand, takes a curiously uncommon man's point of view. He thinks, as Bernard Shaw once put it, that the only kind of liberty worth having is the liberty of the oppressed to squeal when hurt and the liberty to remove the conditions which hurt them.

To be detached in the midst of an historical epoch such as this, when a very large section of humanity is seeking to throw off its chains, is admittedly difficult. But it surely does not require the merit of a Bodhisattva for a scholar like Professor Coupland to remain scholarly even though defending his own government. Such jibes as: "On October 13—waves of German bombers crossed the Kentish coast that day and some of them reached London—the Working Committee accepted Mr. Gandhi's plan of campaign and promised him "the fullest co-operation in all that he may require or expect them to do," are unworthy of the moral fairness and keenness of intellect of which, at his best, Oxford's Beit Professor of Colonial History is so capable. And surely, in view of the stream of war supplies and armaments which until recently flowed from Britain to Japan, he might have refrained from the not-too-subtle crack about "the eagerness of educated Indians to see their country purged at last of all foreign control and standing on its own footing beside other countries, with a government that is Indian in the same full sense as the government of neighbouring China is Chinese."

Indians have mnay hard present problems to face, in the solution of which Professor Coupland might, with more vision and less obscurantism, have helped them. For instance, how are they to meet Mr. Amery's condition of coming together to form their own constitution, when the people's elected representatives of the largest party are without exception in prison, and allowed no communication among themselves or with minority parties outside? This would have been an immediate problem of constitution worth solving. But, unhappily, Professor Coupland ignores it entirely. We offer it to him as a suggestion for the final volume of his report.

DENNIS GRAY STOLL

# LECTURES WORTH READING*

This representative selection from Sir Arthur Quiller-Couch's lectures is likely to find considerable success in the Everyman series. Its influence should be wide and beneficent. The author belongs to the central tradition in English criticism, and the battle he fights against pedantries and specialisations—attacking, as their way is, from many directions—is a defence of the citadel. His declared "first principle" is "that in studying any work of genius we should begin by taking it *absolutely*"—for what it is, not as a subject for enquiries of "secondary importance." This is his definition of genius:—

> As we dwell here between two mysteries, of a soul within and an ordered universe without, so among us are granted to dwell certain men of more delicate intellectual fibre than their fellows—men whose minds have, as it were, filaments to intercept, apprehend, conduct, translate home to us stray messages between these two mysteries, as modern telegraphy has learnt to search out, snatch, gather home human messages astray over waste waters of the ocean.

I do not remember a better definition in our time.

The admirable essay "On Jargon," with its doctrine of the active verb and concrete noun, needs today no advertisement; but it bears rereading. The other essays are concerned less with writing—the teaching of which is not, as Sir Arthur allows, his main job as a university professor—but with the more difficult business of reading. To write adequately is within the compass, if not always the practice, of most educated people; but the ability to read adequately, that is, without gross prejudice or elementary blunders of one sort or another, is far more rare. Sir Arthur is throughout an excellent guide to appreciation, carrying his own wide reading lightly, deft and subtle in allusion, but even more helpful in strong grasp of the major outline.

Looking back on the intellectual fever and emotional paralysis of the inter-war period, one cannot, it is true, claim for these lectures an obvious influence: rather they stand apart, or above, the polemics of recent criticism, breathing, if not a rarer, certainly a kindlier and more humane air. Perhaps those most deeply influenced have remained less vocal. There is no harm in that:—

> ...the man we are proud to send forth from our Schools will be remarkable less for something he can take out of his wallet and exhibit for knowledge, than for *being* something, and that "something" a man of unmistakable intellectual breeding, whose trained judgment we can trust to choose the better and reject the worse.

Evidences of such judgment have not been widespread in print; but we are today perhaps on the edge of a new vision more catholic and more sane, including an understanding of our literature as "that which sundry men and women have written memorably in English about life"—as repository, therefore, of a living wisdom. The defence mechanisms are, of course, legion; and we need to be reminded, again and again, of the basic truths insisted on in these pages—that "there is not, nor ever has been, really fine literature—like Isaiah—composed about

* *Cambridge Lectures.* By SIR ARTHUR QUILLER-COUCH. (Everyman's Library, J. M. Dent and Sons, Ltd., London. 3*s.*)

nothing at all"; that a nineteenth-century poet may be as directly "inspired" as the author of *Revelation;* and that true education serves not knowledge merely but Life itself, and its purpose:—

> So long as I hold that the Creator has an idea of a man, so long shall I be sure that no uneven specialist realizes it.

The most controversial piece concerns "the lineage of English literature," regarded as, in its essence, cosmopolitan and inclusive, with roots splaying wide and deep and sap gathered from the Mediterranean cultures of the ancient world. Teutonic origins are dismissed, perhaps, a trifle too curtly. The case argued against Beowulf and Anglo-Saxon prose becomes less strong when one remembers *The Wanderer* and *The Seafarer* at one end of the story and Wordsworth's *Prelude,* with its deliberate rejection of classical mythology, at the other. Some, but not all, may be willing to regard these as exceptions. To insist on the generating importance of the Provençal lyric appears eminently wise; and yet again the significance of the sea in our national literature—the grey, Nordic sea—raises a doubt. One can, however, readily expand Sir Arthur's thesis whilst leaving its central emphasis undisturbed.

The book's production is a creditable war-time achievement. There is one slip in discussion of *King Lear* on p. 157—either a lapse of the author's or a misprint—confusing Gloucester and Kent.

G. Wilson Knight

## FATE AND FREE-WILL *

About fifty years ago Ernest Haeckel wrote: "The great struggle between the determinist and the indeterminist, between the opponent and the sustainer of the freedom of the will, has ended today, after more than 2,000 years, completely in favour of the determinist." How unworthily dogmatic and how false this pronouncement was, the subsequent history of this controversy abundantly shows; even now a final solution seems no readier to hand than in Haeckel's day, and as Dr. Davidson observes—bequeathing the problem to posterity—seems even to recede with every fresh discovery.

That is too gloomy a view perhaps, though a justifiable one on the evidence which the author assembles, since scientists and even theologians have manifestly failed to work out any common agreement. Nor does Dr. Davidson assist them. Admirably objective in his treatment, he presents his subject historically and impartially, as an interpreter who pleads no cause but calls upon the chief witnesses one by one to state their case, whether it be for the prosecution or the defence.

Beginning with a brief chapter on Ancient Babylonia whose "astral fatalism" influenced the Greek systems, Dr. Davidson considers the problem as it appears in Greek and Roman philosophy and in the Hebrew conception of the origin of evil which so markedly affected Christian theology under the direction of teachers like St. Paul and

* *The Free Will Controversy.* By M. Davidson, D. sc., F.R.A.S. (C. A. Watts and Co., Ltd., London. *7s. 6d.*)

St. Augustine and the sixteenth-century Reformers, all of whom believed in original sin and all of whom, with varying emphases, were predestinarians. Pelagius the heretic was a notable exception but his name is abhorred by the orthodox even today.

Chapters follow on Descartes, who held that animals are automata but that man's will is within limits free; on Spinoza and Leibnitz, whose systems converge in the thought that freedom is found through reason and insight into the nature of God; on Kant who posits free-will as a moral necessity; on David Hume, John Stuart Mill, Ernest Haeckel and some lesser lights. Further chapters describe the problem in the light of recent developments in Biology and Physics, with special attention to the Principle of Indeterminacy and the quantum hypothesis as developed by Eddington, Max Planck and others.

In a concluding chapter, forsaking impartiality, the author subjects Dr. William Temple (Archbishop of Canterbury) to searing criticism for some muddled thinking and in particular for displaying "an inner knowledge of the mind of God." In doing so he suggests that the number of Hindu gods "runs into millions," and asks, without answering, "Where is the theistic scheme in the Hindu Pantheon?" It is evident here that he is speaking from hearsay rather than knowledge.

The book must be assessed for what it is, a historical study, and not for what it might be, an argued presentation of the case for or against the doctrine of free-will. Even so, the author's reserve is itself an implicit indication of his own outlook on the problem he discusses. It is evident that he looks for no answer from spiritual experience, nor even allows that an answer is, or can be forthcoming from this source. He holds the mystics' testimony in low regard. Exigencies of space, he says, prevent his dealing with the moral aspects of his problem. But these omissions are crucial. That we have an awareness of free-will is a significant fact. Without this assurance we might exist as a unified concourse of atoms, but we could not *live* as conscious beings, alertly, strivingly, co-operatively. Consciousness loses its essential meaning in a closed deterministic system, for consciousness assumes choice, and if there be no possibility of choice ethics is a mere utilitarian device for preserving social order and the spiritual quest is a fantasmal pursuit. When Einstein avers that he "cannot understand what people mean when they talk about freedom of the human will" he is speaking as a scientist within the scientists' causal "universe." Freedom of the spirit is the transcending of that "universe"; as St. Paul poetically describes it, deliverance from the "bondage of corruption into the glorious liberty of the sons of God."

LESLIE BELTON

*The Figure of Beatrice. A Study in Dante.* By CHARLES WILLIAMS. (Faber and Faber, Ltd., London. 10*s.* 6*d.*)

The works of great poets can so easily become the sepulchre of commentators, and when they invite the attention of ecclesiastical censors or theologians, the danger is all the greater. For this reason Dante has suffered in this way more than Shakespeare and it is a rare refreshment to read a study of him by a poet whose conception of the Christian mystery, of the meaning of the divine reconcilement of heaven and earth, of spirit and body, is so truly and finely imaginative. There are times when a certain doctrinal complacency dulls and dries a little Mr. Williams's sensitive interpretation, but for the most part he restores Dante's great work to that ground of human experience, open to the humblest of us, where its roots have always been. To say that his book is a study of Romantic Love is almost to vulgarise it in modern ears. So terribly has the loftiest of human devotions been debased in the modern usage of that word "romantic." As he himself writes,

> Since Dante the corrupt following of his way has spoiled the repute of the vision. But the vision has remained. People still fall in love, and fall in love as Dante did. It is not unusual to find them doing it.

How heartening it is to find a critic beginning at the beginning with the simple human experience. And Mr. Williams's excellence is never to forget the beginning in the end, while foreseeing, as Dante surely did without knowing what he saw, the end in the beginning. It was to know what he saw on that May morning of the year 1283, in a street in Florence when Beatrice dressed in white looked at him and "saluted" him, that he travelled the awesome and ecstatic way of which his poetry from the *Vita Nuova* to the *Paradiso* is the imaginative record. Towards the end of that way, in the realm of Gemini beyond the planetary heavens, he heard the voice of Beatrice saying, "Open your eyes; see what I am."

This is the great offer, comments Mr. Williams,

> and the great demand....This is what Dante's poetry had all along been trying to do, from the very first moment. Beatrice and Love had then both been "unknown modes of being." He had imaged them in the *Vita*, then he had analysed them in the *Convivio;* he had renewed them in the *Commedia*.

Now he sees and knows her as she is. And the wonder of it is that she is not only the image of adorable love, of heavenly perfection, but also the Florentine girl of the May morning. It is because Mr. Williams maintains the humanity of Beatrice even at the loftiest transhumanised height that her reality grows and grows as it did for Dante instead of fading into a spiritual abstraction. As he says of one of her sayings in the *Paradiso*, only truly to be experienced if it is a woman who speaks as well as Love and Wisdom incarnate,

> This union of laughter and knowledge, modesty and magnificence, humility and infallibility, may be difficult to imagine. The alternative is a cultured female psychiatrist, with an officially spiritual smile.

Too often, alas! Beatrice has been reduced by learned commentators to something like that. Mr. Williams restores her to her full, her infinitely expressive stature. She becomes the true image of heavenly human perfection which Dante journeyed and laboured and suffered to see.

As a guide to that journey, to the text of it and the meaning, step by step through the Hell of wilful falseness to the vision to the Heaven of the vision redeemed and shared, this book is of the greatest value. It is that rare thing, a marriage of learning and experience. What Mr. Williams has thought of Dante, he has also profoundly and sensitively felt.

HUGH I'A. FAUSSET

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*Sangitaratnākara of Sarngadeva.* Vol. I, Adhyaya I. Edited by PANDIT S. SUBRAHMANYA SASTRI. (Adyar Library, Adyar, Madras. Rs. 9/-)

A melancholy interest attaches to this publication because the great scholar who was its editor died before it could see the light of day. He had got ready for the press all the seven Adhyāyas of the immortal work on Indian music by Sarngadeva but died before writing a critical and comprehensive introduction to the work. He was a great authority on the Indian arts of music and the dance as well as on Indian philosophy and religion.

Sarngadeva's great work is the standard treatise on Indian Music. Pandit Subrahmanya Sastri's edition is superior to all the previous ones because additional manuscripts of the commentaries of Kallinatha and Simhabhupala (Kalānidhi and Sudhāhara) have been scrutinised with care by the editor. The later portions of the great treatise are likely to be published soon in the Adyar Library Series. The seven chapters of the work deal with Swara, Raga, Prakirnaka, Prabandha, Tāla, Vādya and Nritya, respectively.

The author says that his family belonged originally to Kashmere. His father Sodhala was patronized by King Singhana who ruled at Deogiri (the modern Dowlatabad) from 1210 to 1247. Sarngadeva calls himself "one learned in all sciences" (*Kalitāsakalashāstrak*), Verse 10. He refers also to many previous expert writers on the subject.

The basic general and preliminary ideas in the work are of great beauty and value and are in accord with the traditional Indian ideas as contained in Bharata Nātya Sastra and other famous works. Sangita is the name given to the composite entity made up of Gita (vocal music), Vādya (instrumental music) and Nritta (the dance). It is of two kinds, Mārga and Desi. Mārga is the classical general type. Desi is the local special popular type. Of the three elements of Sangita, vocal music is the most important because instrumental music follows it while the dance follows the instrumental music. Vocal music is said to have been distilled from the *Sāma Veda.* Music appeals to all and dowers us with all the attainments of life (Dharma, Artha, Kāma and Moksha).

The author then enters into the philosophy of music. He calls music the captivator of the universe and the destroyer of samsāra (*Geyam Vitanvato Lokaranjanam Bhavabhanjanam*). He then proceeds to deal with Vādi, Samvādi, Vivādi and Amvādi Swaras, Grāma, Moorchana, Varna, Alankara, Jati, etc. The work has an appendix relating to swaraprastāra. Thus the work evolves the intricate harmonies of music from the basic primieval harmonies of the Spirit.

K. S. RAMASWAMI SASTRI

*Letter to Andrew.* By ROM LANDAU. (Faber and Faber, Ltd., London. 8*s.* 6*d.*)

Let it first be fully conceded that this is an honest and sincere book. Indeed, it would be impossible to doubt the sincerity of a man who, dealing out death from the gun turret of an R. A. F. plane, can ask: "Why does God allow young men to be killed?" One begs leave, however, to doubt the wisdom of his perspective and the clarity of his thought. It would seem that Rom Landau possesses to a high degree what E. M. Forster has described as an Englishman's "power of confusing his own mind."

The book is addressed to Andrew, who was not only the author's personal friend and gunner companion, but obviously symbolises for him the many young Englishmen who have met their death prematurely in war. "You were so happy during the last few weeks," he writes, "so eager about the final refitting of your plane and about each detail of your own gun turret." But far from facing the spiritual and logical implications of such an attitude, and searching deep in his soul and heart and mind for an understanding, he dismisses it with a single sentence: "What you and many like you have died for, should by now be self-evident."

Self-evident to whom? To the children who are whipped for shouting peace slogans down the sordid lanes of Indian slums? To the starved corpses for whom "measures have been taken for quick removal" from the streets of Calcutta? To Mahatma Gandhi, perhaps?

"Probably no problem brought about by the war is more puzzling to those who believe in God than that of 'undeserved' suffering and death," Rom Landau admits. But having posed this problem, he devotes a whole chapter to the case of Captain Brown, a sex maniac at large in the R. A. F., and another to an ingenuous panegyric on a public demonstration of love by a young couple in the corner of a railway carriage, so that by the time he reaches his real problem there are no more pages left. If only he had extended his brief chapter on "The Meaning of Suffering" into a volume, we could add to our respect for his sincerity and honesty the virtue of illumination. One paragraph will suffice to show what, at his best, he is capable of:—

> ...few forms of happiness bring with them the sublime peace which we find within ourselves when sorrow has led us back finally to the true source of our being. Buddha called this state of unification Nirvana. For Nirvana corresponds in no sense to the conventional picture of it as an unconscious bliss in which the individuality has been extinguished. Nirvana is in the first place the waning out of suffering; then, an exalted state of consciousness, the Upanishadic *turiya*, in which the personal self gradually becomes absorbed in God-awareness; and finally it is God-identification. In Christian mysticism, we find this idea expressed in the words of Meister Eckhart, "God absorbs the soul, leaving no trace."

If Rom Landau will take that as his standard, and write another book without mental confusions, moral evasions, and otherwise putting on R. A. F. "blinkers," he will be doing the young Andrews, who may be called upon to die as gunners tomorrow, a great service.

DENNIS GRAY STOLL

*Unity*. By MAHATMA GANDHI AND OTHERS; edited by J. P. GUPTA. (Hamara Hindostan Publications, Bombay. As. 8)

The Hamara Hindostan Publications, proclaiming that "Unity is our aim and freedom of our land is our goal," have brought out an inspiring collection of extracts from the writings and speeches of Mahatma Gandhi, Jawaharlal Nehru, Abul Kalam Azad etc., under the striking title of *Unity*. They all reiterate in their characteristic way the imperishable truth of the Brotherhood of Man that has inspired and guided all great movements in history. Gandhiji's words strike one as the reverberating echo of the message of the sages of all lands. Jawaharlal Nehru reiterates the same Message charged with deep human sympathy and understanding. Maulana Abul Kalam Azad reminds one of the philosopher-statesmen of Islam who kept burning the flame of human culture in the engulfing darkness of medieval Europe. They prove the unity of India beyond the shadow of a doubt.

M. A. B.

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*Give Democracy a Chance*. By "CACTUS." (Karnatak Publishing House, Bombay 2. Re. 1/12)

*Indians of South Africa*. By BHASKAR APPASAMY. (Current Topics Series No. 12, Padma Publications Ltd., Sir Pherozeshah Mehta Road, Bombay. As. 12/-)

*How to Secure Indian Independence*. By "SUTLEJ." (Oxford University Press, Bombay. As. 8)

"Cactus" attempts to present "a political and economic cross section of Europe between the two world wars." A revealing analysis, necessarily brief, of the complex of forces that made possible the rise of Hitlerism and the present disaster. He strikes the right note in his insistence on freedom, security and democracy for all, if contemporary travail holds any warning for the future.

The story of racial hatred in South Africa makes one less sanguine. Smuts tightens up discrimination while the Allied war lords are proclaiming democracy from the house-tops. Shri Appasamy tells a sorry tale.

"Sutlej" brings us to India which he divides into Hindustan, Pakistan and Princes-stan (grouped in nine other sovereign states) with option to federate. Britain's willingness to quit and also the minorities' and the princes' readiness to play a different rôle than that of pawns in the imperial game are too lightly assumed.

V. M. I.

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*Let India Fight for Freedom!* By K. A. ABBAS. (Sound Magazine Publication Department, Bombay. Re. 1/8)

We congratulate K. A. Abbas on his book. It refutes the lie that the leaders of India have ever been pro-Fascist. One by one Mr. Abbas takes up the calumnies against Jawaharlal Nehru, against Gandhiji, against the Indian National Congress, and proves them baseless. This book should convince the most sceptical of "India's Front Against Fascism" and of the opposition of India's greatest leaders to aggression anywhere.

M. A. B.

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*The Revelations of Saint Meikandar.* By YOGI SRI SHUDDHANANDA BHARATIAR. (Anbu Nilayam, Ramachandrapuram, Trichy Dist. Re. 1/8)

Sri Shuddhananda Bharatiar is a well-known Tamil poet and critic. In this small book he translates into plain English the aphorisms of a mediæval saint and seer, Meikandar. The latter's twelve aphorisms are lucidly commented upon and interpreted for the ordinary reader. They embody the basic teachings of the philosophical system called Siddhanta, which takes its origin in the Sanskrit Agamas or approaches to divine knowledge, which are intended to purify and prepare the imperfect man for final approach to self-realisation and Divinity. The twelve pithy aphorisms which are translated here from Tamil are claimed by the commentator to be more suggestive, of deeper and wider significance than the Sanskrit *Sutras* themselves. They embrace the subjects of Deity, the soul and the universe, their nature and their relationship. The modes of attaining intimate knowledge of these truths are suggested and the final goal of the human soul is explained. The answers and the explanations are given in the light of the philosophical teachings of the Shaiva Siddhanta.

The inflated claims for the system apart, the emphasis upon the need for real knowledge and for self-help, upon the reality of the graded progress of humanity on the evolutionary path, and above all upon the need to look within, is valuable. Shri Shuddhananda Bharatiar's commentary makes a brief but illuminating handbook of Shaiva Siddhanta, the principal teachings of which are epitomised in the revelations of the early-thirteenth-century saint and are lucidly explained by the modern one.

V. M. INAMDAR

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*The Dhamma-Cakka-Pavattana Sutta or The First Sermon of the Buddha Delivered at the Deer-Park (Sarnath) about Two Thousand Five Hundred Years Ago in the Month of July (Asādha).* (Sister Vajirā, Maha Bodhi Society, Sarnath, U. P. As. 4)

*Beyond the Intellect.* By W. J. GABB; *The Way of Becoming: A Psychological Study of the Noble Eightfold Path.* By CLARE CAMERON. (Nos. 2 and 3, Foundations of Peace Series, The Buddhist Lodge, London. 9*d.* each)

The third of these little books is a commentary on the Enlightened One's Noble Eightfold Path, His first exposition of which is republished, in the first booklet, in Pali (Roman script) and English text. That sermon hardly needs a commentary, it is so simple and so clear, but Miss Cameron's thought turns the Wheel of the Law.

The practice of Zen is defined by Mr. Gabb as "the pursuit of purposelessness in the light of faith," and Zen as "the unfettered life of the spirit." But the startlingly inconsequent antitheses which mark Zen dialogue seem a far cry from the Buddha's own straightforward presentation, rich in examples and in homely similes!

E. M. H.

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*Wisdom of Men.* Edited by J. A. G. Bruce, with a Foreword by the Archbishop of Canterbury. (Faber and Faber, Ltd., London. 5s.)

A few anthologies, perhaps because they spring from a genuinely inspirational impulse in their compilers, have lived and lived deservedly; our shelves would be the poorer without *The Golden Treasury* and *The Spirit of Man.* But it is doubtful whether, in days when paper is so short that many new books must go unpublished, any positive service is done us by the collection and republication of most of these extracts. This book contains much that is first-rate, but much that is at best second-rate (for example, the mawkish and ill-written extract, on page 39, from a letter of Rupert Brooke's); and a good deal of the first-rate material is so familiar as to be available to any one who possesses a Bible, a Shakespeare, a *Pilgrim's Progress,* and a translation of *The Symposium.* Why, one wonders, add to the compiler's labour the reader's irritation on finding well-liked passages torn from their contexts?

The book's general effect is dull. If the remark does not seem too discourteous to a great profession, one may say that, had one not been told so by the publisher, one would have guessed that this anthology was the work of a schoolmaster—a conscientious schoolmaster, but one not infallible as far as either literary taste or philosophic insight is concerned. The book has the misfortune to be "uplifting"; it is also regrettably reactionary and conservative in much of its tone (though something has been done to strike a balance and make the best of two worlds): the extracts under the heading of Religion are largely drawn from our stuffier churchmen, and there are some distressingly unmemorable passages from royal and archiepiscopal broadcasts.

Apparently the book is intended more particularly for young persons. Some of us would consider many of the opinions it would seek to inculcate so reactionary as to be pernicious; we shall not help youth to make a decent future if we set them for precept the academic and unrealistic pomposities of a past directly responsible for an indecent present. Happily, however, one or two more progressive spirits have penetrated Mr. Bruce's defences—William Blake and Mr. Lewis Mumford, for example, and even D. H. Lawrence, though of course neither he nor any one else is allowed a direct word about sex, a subject on which, we are presumably meant to infer, men are lacking in wisdom. Happily, too, we can fairly take it that the reaction of the average youth to these rather boring examples (for the most parts so sadly dissociated from the wisdom of God) of men's spiritual and philosophical achievement would be one of instant flight; we can safely say that the book will do little harm.

R. H. Ward

# CORRESPONDENCE

## NEGATIVE FACT

I am immensely benefited by Mr. R. Naga Raja Sarma's criticism, in his review in THE ARYAN PATH for October 1943, of some of the points in my *Negative Fact, Negation and Truth.* There is, however, some misrepresentation of my point of view, which is apt to cause confusion. I am therefore impelled to say a few words more about negation and negative fact.

For example, the conclusion that in a situation of negation the ideal plays as important a rôle as the real, considerably neutralises the philosophic potency of my main conclusion.

Mr. Sarma withholds what he considers irrefutable reasons for negative fact, contenting himself with defining the different kinds of negation with which Indian logicians deal. "Annyonya-abhava" is discussed threadbare in my book. As regards the rest, the kinds of absence are determined by the relevant contexts of experience; they are absence all the same. On what absence is I find no reason to modify my view.

Mr. Sarma points to a forged currency note as a pure negative fact, although it presents a positive appearance. There need be no confusion between falsity of judgment and a corresponding negation. To recognise that this is a forged note is not to say that this is not a currency note.

Again, I have not as much Sanskrit as Mr. Sarma has; none-the-less I cannot accept the interpretation he puts upon the Vedantic *neti-neti.* It is absurd to hold that "*neti*" itself ends in reducing a positive to a pure negative.

ADHAR CHANDRA DAS

*Calcutta*

## "INDIAN ARCHITECTURE"

I have again read with the greatest care Mr. Percy Brown's description of the Mandu monuments and must most positively repeat that the North Palace and the water pavilions on the west side of the Munja Talao are not mentioned. Mr. Percy Brown describes only the Hindola Mahal and the Jahaz Mahal which, as a consultation of Yazdani's authoritative book on Mandu proves, are not identical with the much older North Palace and with the comparatively small, but important water pavilions opposite the gigantic structure of the Jahaz Mahal. The singular position of these latter buildings in the history of Indian art has been pointed out by me in the *Journal of the University of Bombay*, Volume VIII, Part 4, 1940.

H. GOETZ

*Baroda.*

# ENDS AND SAYINGS

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

The ill effects of the materialistic concept of the Universe and man propounded by the scientists of the last century have not yet exhausted themselves; their cumulative influence is to be seen in the precipitation and even in the conduct of this war. Though science itself is no longer materialistic, having received its death-blow in the closing years of the last century, it itself is powerless to control the devil it evoked. Many a false doctrine of politics and economics responsible for the grave position of mankind today is traceable to that materialistic concept. This view is very ably presented by the Chinese scholar and thinker Lin Yutang in his latest book—*Between Tears and Laughter*.

The dead hand of Science is upon the West. Science or the objective study of matter has coloured man's thinking and brought us all three, Naturalism, Determinism, and Materialism. Science therefore has destroyed the human values. Naturalism has destroyed the belief in the power for good and co-operation. Materialism has destroyed subtlety and insight and faith in things unseen. Determinism has destroyed the capacity for hope.

In lucid manner Lin Yutang not only proves his case but suggests the remedy for the foul disease of our civilisation. He has little respect for the "scientific specialised knowledge" which has given us "swine-and-slop economic postwar planning." Nor does he point to Russia; that State's economics and politics seem to possess no charms for this clear thinker. Abandoning the West he turns to the wisdom of China and of India and especially does he quote Gautama the Buddha, whose view of the conduct of life is diametrically opposite to that of the men of modern knowledge. Mencius, the disciple of Confucius, is quoted at some length. Lin Yutang concludes:—

I have tried to show that war is inseparably related to power politics, power politics to the naturalistic view of human society, and the naturalistic view of human society to the influence of scientific materialism and determinism upon the human studies and modern thought. The deeper question of war and peace hinges upon what we think of man, whether he is a chemical compound and therefore a slave of mechanical laws of struggle, or whether he has the freedom of the will of which Buddha and all teachers of the past spoke....

Materialists cannot end wars or devise a peace. They have not the brains for it. Materialists have not the courage to hope. They are not hoping now.

Funny little man, how he conquers the world and is afraid of a little idea, determinism, as if from it he had no escape! A subtle thought might one day seep into man's mind and lend him an escape. It will be just a little idea, come like a tiny key, which the angels shall send us and which shall gently and easily open the chains of mortal man, and that little key is called Free Will. Then, with that little key, Prometheus shall be unbound.

*Between Tears and Laughter* is a great book written by a man of deep insight. It deserves more than one reading.

The aim of the needed national system of education should be the creation of a new type of administrator fitted to conduct the government of post-war India, declared the Rt. Hon. Dr. M. R. Jayakar on 26th November. Much of his Convocation Address at the Patna University was given to the Universities' part in the achievement of that aim. The working out of a new conception of citizenship and the cultivation of the appropriate ideology, he warned, was not a task for the politician but for the Universities.

The new administrator must be "a truly representative Indian," calm in judgment, with the toleration and the impartiality born of broad sympathies.

University distinctions are an admirable achievement in their own way. But they can be no substitute for the spirit of sacrifice, the capacity to bear each other's burdens, which are so needed in the outer world.

A nexus had to be created between the University and India's seven lakhs of villages. Their regeneration waited for educated youthful leaders whose training was adequate, whose instincts were sympathetic and whose methods modern.

The foundation of broad sympathies must be laid in the University years, which offered ideal facilities for broadening contacts. One friendship formed at college with a member of a different community or race, "will save us in later life from the extremes of racial or communal antipathy which are always the result of ignorance and prejudice."

But the development of mutual understanding is too vital to be left entirely to student initiative. It is the duty of the University itself to lay the foundation of "a common veneration of one another's culture and civilisation in India." This has the most intimate relation to politics.

History records not a few instances of nations being built out of elements, uniting in a common endeavour to understand, appreciate and revere the cultures and civilization of the component sections. That furnishes the adhesive element which ultimately clasps them together in bonds of steel.

Dr. Jayakar recommended a "Faculty of Indian Culture" as a compulsory branch of study at the University. Such study would reveal assimilative processes in art and culture at work in mediæval as in ancient India. The course of Muslim history in this country, he declared, "is replete with instances of cultural and other occupations which they laboured, jointly with the Hindu, to pursue, perfect and perpetuate with the utmost devotion." Appreciation of each other's cultural achievements is a long step towards understanding of each other's point of view. There is something very wrong with our educational system when so scholarly a product of it as Dr. Jayakar must confess that he is "ignorant, like an unlettered man, of all that is great in other literatures and histories in my own country." What are the Universities going to do about it ?

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Increasingly the concept of the regional cultures as shining bits in the mosaic pattern that is India is gaining ground. Sir R. K. Shanmukham Chetti in his Convocation Address at the Annamalai University on 30th November defended the revival of interest in the various linguistic cultures. He was not one who looked upon the spirit of renaissance in the different languages as a fissiparous tendency threatening the unity of India. In fact I consider that those who

oppose this spirit are the enemies of Indian nationalism. For, they forget that Indian culture and Indian nationalism are the synthesis of different cultures and multi-national forces, each with great traditions and a strong individuality.

It was the attempt to impose particular ideas and cultures on all India that caused discord. Sir Shanmukham regretted bitterly, when he took up in later years the study of the ancient Tamil classics, his earlier neglect of the treasures of his own land. He is not the first to find these fit to rank among the immortal works of the world. When will the Universities awaken to the opportunity they are neglecting, to turn out graduates with adequate acquaintance with their ancient heritage?

It was the same note of the inspiration of the Tamil classics that Dewan Bahadur K. S. Ramaswami Sastri struck in his P. E. N. lecture at Bombay on 6th December on "Tamil Poetry—Ancient and Modern." And he too visualised a national cultural synthesis to which the culture of the Tamil Nad, with its history of thousands of years and its great modern poet-patriots, should make its worthy contribution.

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The Indian ideal of Dharma as the coadjutor and the sustainer of political power was stressed by Shri K. M. Munshi at the bimillennial Vikramaditya Celebrations at Cawnpore on 9th December. Vikramaditya he described as "our Pillar of Fire, leading us on from bondage to the Land of Promise." Shri Munshi traced the glorious tradition of power wedded to Dharma from Asoka through the Empire of the Guptas, Shri Harsha, Mihira Bhoja, Bhoja the Magnificent, Akbar, whom India adopted as her own, and Sivaji. In the eras of confusion and conflict that intervened between and followed these mighty men of glorious renown there were many "Vikramadityas of frustrated destiny." These laid their lives down in defence of Dharma and their people's freedom.

In India, as perhaps nowhere else in the world, the inseparability of power from responsibility, the application of *noblesse oblige* to the king himself, is fully accepted. Bad rulers there have been and are, but no glamour of "divine right" excuses their flouting of Dharma, "the overarching law of life." But is it not a flouting of the ideal of Dharma to declare that "we went under, for we were too humane... we lacked the art of organised destruction"? Let us not confuse the obvious proximate with the underlying real cause. Not for being too humane but for being disunited; not for a too tender conscience but for such sins against brotherhood as untouchability represents, did India fall prey to foreign domination. She forged her own chains; who would dare to hold in servitude an India risen to the full height of her Dharma?

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The basic importance of the teacher's attitude and point of view were emphasised by Shrimati Hansa Mehta in a symposium on "Education and Democracy" held at Bombay on the 7th December. Teachers, she declared, should eschew communalism and provincialism and themselves be clear that all in India were members of one nation, before they could inculcate tolerance in their charges. How could a teacher whose own outlook was not democratic teach what democracy meant and implied?

"Education for Democracy" would be a better subject than "Education and Democracy," she said. Democracy meant more than the power to vote, but a free individual who had that power needed moral education to exert it wisely. He ought to know right and wrong before giving his support to a principle or voting for the upholder of a particular policy. Lack of character was a great obstacle to true democracy (the greatest, we should say). Children should, Shrimati Hansa Mehta said, be taught to judge for themselves, to place principles before personal considerations, to believe in tolerance, justice, liberty, equality.

There is no more important function of education or democracy than the production of individuals equipped in character to discharge worthily the duties of citizens. India cannot wait to produce democrats until freedom puts a democratic form of government within her grasp. Official rectitude, a *sine qua non* of democracy, must rest on the broad base of civic probity, and that on proper moral education.

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"The Tyranny of Things" is the subtitle of a brilliant article by Miss Storm Jameson on "Literature Between the Wars" in *The Times Literary Supplement* of 18th September. Others than writers can gain from her analysis of that literature's "weakness, laced by a drop of wit." "More books than ever before, a great air of energy and industry, and no great writers." It is a fair description of our age. The poverty she traces partly to "the vertigo of change" and partly to the outstripping of lay comprehension by scientific and technical knowledge. But its roots lie deeper, firstly in the growing mechanical complexity of our civilization.

More things are being made and forced upon us than ever before, society approves of the possession of more and more things, and success is measured in things. We are distracted by the screams uttered by things in their furious need to make us attend to them.

And secondly, the metronome of civilisation goes on beating faster and faster, not giving us time "to adjust to it our deeper intuitive reactions." The complexity of civilisation has made the artist's hold on reality superficial. The deeper accents of life he has not heard. Since it is beyond him to resolve the disordered tangle and since he must live in the midst of distraction, Miss Jameson stresses the need for "a severe effort of detachment (the opposite of indifference), until it becomes possible and natural to see, separated from our fears and hungers, and thus to know, the world of objects."

The object which first blocks our sight is precisely our self. Only when we make ourselves free of it we are able to write with real knowledge—earned by living attentively—and without self-love, or the self-pity which blurs much of the new war poetry. A greater attentiveness is not possible unless we change our lives, to make them simpler.

One simplicity which she has in mind is not deprivation enforced by untoward circumstance but the deliberate choice among one's possible developments, which is "the art of accumulating and using riches" of one's interior world as well as of the larger world of thought and concrete images.

The writer, vowed to his technique, has to find a way of living among the riches of all the human beings he might have been, without distraction, bringing under the control of his chosen method as many of these ideas, doubts, contradictions as it can use.

But that demands self-knowledge and the formulation of a purpose and a plan. And those in turn demand "the real freedom, bought at the cost of time and energy, of silence in which to listen more attentively, look deeper."