THE ARYAN PATH

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

—The Voice of the Silence

VOLUME XXVI
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THE ARYAN PATH OFFICE
"Aryasangha," Malabar Hill
BOMBAY 6

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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

VOL. XXVI JANUARY 1955 NO. 1

"THUS HAVE I HEARD"—

The future, like the PAST, is ever alive in the PRESENT.

—The Secret Doctrine, I. 105

It is but fitting that in this issue we should write about THE ARYAN PATH which has finished 25 years of its active career. In some form we should celebrate its Silver Jubilee. The present writer has been associated with the silent task which several of us started in THE ARYAN PATH on 1st January 1930; he has rejoiced in its successes and has shared in its vicissitudes; he had the heart-satisfying joy which intimate association with its first editor brought. Theodore Leslie Crombie had the instinctual second sight of his native Scotland; he offered his Oxford culture in his editorial tasks; loyalty and devotion to the cause of pure Theosophy and to its Living Masters was ever his source of inspiration. These and other qualities laid deep the foundation of THE ARYAN PATH. The light of his mind and heart shimmers through the early volumes he painstakingly produced. His death removed him on the 17th November 1938.

Sophia Wadia followed him and she has worked hard to keep alive THE ARYAN PATH tradition. Especially through the trying period of the second World War THE ARYAN PATH came out every month mainly due to her vigilance and steadfastness. The printers, the publishers, and the editorial staff laboured as one man in rallying round the Editor.

"Shravaka" considers it his good Karma to have had the opportunity of participating in a variety of ways in constructing anew the Ancient Path which stretches from the mundane mire to the kingdom of the Sages and Seers.

THE ARYAN PATH has been fortunate in both its Editor and staff at its headquarters in Bombay and at its office in London—both exceedingly small. We doubt if there is another distinguished Editor who has done with so small a staff what

Sophia Wadia has done. She has been fortunate in securing voluntary aid which has been rendered to THE ARYAN PATH in a variety of ways.

The achievements of the magazine can be judged by the contents of its 25 volumes. To what extent have we succeeded in carrying out our original programme? A considered perusal of the original Prospectus reproduced in this issue will aid the reader in his assessment of our efforts.

We plan to celebrate the Silver Jubilee unostentatiously. In this volume, in its successive numbers, will be published the messages of appreciation received from many of the contributors to our pages, most of whom are friends and admirers of the Editor. Three such messages are to be found elsewhere in this number. Also, we will reprint some of the old important contributions in each of the numbers of this volume.

Such messages and reprints will speak of the past.

But it is not wise to put our attention only on the past. What of the future? Jacob Boehme has some very wise reflections on the yesterdays and the tomorrows:—

> Now I am climbed up and mounted so very high that I dare not look back for fear a giddiness should take me; and I have now but a short length of ladder to the mark to which it is the whole desire, longing and delight of my heart to reach fully. When I go upward I have no giddiness at all; but when I look back and would return, then am I giddy and afraid to fall.

It is better not to be anxious about the future.

Living in the Eternal is not only a metaphysical experience to be had at some supreme moment. It is a continuous and continuing process: as we labour in the performance of our duties, whatever they be, from day to day, with detachment, calm, and righteousness, we fill the earth's atmosphere with light and peace and strength. For us who belong to THE ARYAN PATH family our work inspires the heart, enlightens the mind, energizes our small plain duties. Doubtless we encounter failures now and again but they remind us of our limitations, of our mortal natures. "Light and Darkness are the World's Eternal Ways." But through both "the old order changeth yielding place to new" and the world is getting nobler albeit slowly. We need not be afraid of the atom bombs, for true spiritual ideas are more powerful and they are capable of shattering the atom bomb. Ours the task to seek and to secure ideas which will make the treading of life's Highway a purposeful delight, a great adventure, a soul-satisfying experience.

SHRAVAKA

MESSAGES RECEIVED FOR THE SILVER JUBILEE OF "THE ARYAN PATH"

I.—"LIKE A LAMP IN A WINDLESS PLACE"

By Hugh I'A. Fausset

During the last twenty-five years so many periodicals have foundered and the field of print for the expression of original ideas or intelligent discussion has sadly shrunk. It is the more remarkable that The Aryan Path, a monthly magazine serving no vested interest and devoted to the dissemination of a Truth, deeper than the division of East and West, or of present and past, should have so hearteningly survived: hearteningly, because it suggests that it is meeting a real need in contemporary thought, not merely to abandon religious and philosophical orthodoxy, but to break through arbitrary barriers to that original spring of spiritual experience from which all growth in true awareness and all real transformation of being derive. It is because The Aryan Path, in the best tradition of Theosophy, has encouraged its contributors and its readers to be loyal, first and foremost, to "the Truth beyond all truths," to seek it and to recognize it under all its diverse disguises and to grow inwardly as their knowledge of it grows, that it has found so many constant and grateful supporters.

Yet without the watchful direction and enlightened faith of its Editor, Madame Wadia, the creative and re-creative ideas, which it has spread month by month through a period of world convulsion, would never have found their way into the minds of both Eastern and Western readers. Much, too, has been owed to her editorial staff, who have themselves embodied that open mind and free spirit which are the first condition of walking "the Ancient Way." As one who has been a fairly frequent contributor during these twenty-five years, I can testify to the friendly and completely unprejudiced spirit which has always prevailed. Truly Madame Blavatsky has been well served by this liberal child of her spirit, not by slavish conformity to her teachings, but by encouraging all who have read or have written in this journal to bring, so far as they could, an enlightened vision, informed by knowledge, not only to the problems of the inward life and its unfoldment, but to international, social and political problems too, and to the study and practice of the arts and crafts of civilization.

I remember well the eager satisfaction with which I read the early numbers of THE ARYAN PATH, feeling that *a new lamp* had been lit where it was most needed, to reveal the inadequacy of religious and scientific bigotry or of the personal conceit or superficial cleverness, which in journalism are so apt to prevail over real insight. The storms of war and of embattled doctrines have failed to put it out. Amid the winds of prejudice it continues to shine, quietly and steadfastly, "like a lamp in a windless place," as it has shone secretly down the ages, from remote times, handed on from one wise mind to another. May its light continue to grow, redeeming the darkness of division, dissolving the veils of ignorance, and awakening the mind to that Truth which is ever ancient, ever new.

HUGH I'A. FAUSSET

II.—"A FLAG OF THE SPIRIT"

BY D. L. MURRAY

As a contributor to THE ARYAN PATH from its first number, I send a sincere message of good-will to the magazine on its Silver Jubilee. Its record is one to be proud of. Standing for ideas that were not easily accepted by the religious and philosophical world at the time when it began its course, it has by the sanity, moderation and fairness of its attitude done much to acclimatize them in circles which were once inclined to treat them with suspicion. Through a period of turmoil, including a Great War that tore humanity asunder, and offered every material obstacle to such an enterprise as THE ARYAN PATH, it has bravely kept its colours flying, and remains today what it has always been—a flag of the Spirit. Its aim has ever been to unite, not to divide; and, resisting the temptation to serve a small coterie or sect, as so many similar institutions have done, it has always invited the co-operation of writers well known in the world outside, without demanding that they should toe the line of any rigid orthodoxy. Faced today with old difficulties in a new form—new intolerant ideologies, and fresh surges of nationalism and racial prejudice—it can find in its own past the principles to guide it in the future. All men of good will should wish it well.

D. L. MURRAY

III.—"A VALUABLE LINK BETWEEN EAST AND WEST"

By R. L. Megroz

The only periodical publications one would expect to have survived, born in the unsettled and distraught time when The Aryan Path first appeared, are of the kind that belong to the same category as wholesale groceries and detergents. In the last twenty-five years we have seen journals of some literary and educational value perish because they no longer seemed a profitable enough investment for finance, not because they lacked a sufficient number of readers to cover expenses. Most journals that intelligently purvey ideas are able to continue because they serve the purposes of some interested group. At that price, the Editor will be allowed to publish some good and disinterested work as well, even poetry and fiction, with no pretence to being propaganda. If the main propaganda purpose is unconcealed, we can be glad to receive a big half-loaf at least; but when the propaganda happens to seem to us wise and beneficent we are even more fortunate. Nothing is perfect in this imperfect world, but a high proportion of the readers of The Aryan Path who have contributed to its happy survival through the past stormy quarter-century must feel that it has given them almost the whole loaf of what is most desirable in a periodical of modest resources. Everybody could express some personal preference regarding the contents, and there would be a variety of views; but I think agreement would be general that The Aryan Path has been a valuable link between East and West. Its tolerance as well as its devotion to the pursuit of wisdom in the past twenty-five years make me want to quote Shakespeare:—

> How far that little candle throws his beams!
> So shines a good deed in a naughty world.

R. L. Megroz

THE PROSPECTUS

[It is appropriate to reprint here the original prospectus announcing the birth of THE ARYAN PATH.—ED.]

A high-class journal, non-political, and mainly devoted to the dissemination of spiritual, idealistic and humanitarian principles, is to be published monthly, beginning January 1930.

Its chief aim is to supply the long-felt need of an unsectarian organ of instruction, suggestion and inspiration for all souls, in every land, who are seeking for a philosophy of life and conduct, having failed to gain contentment and understanding in the old religions or the new creeds. The mind receives but little illumination, nor does the human heart learn to beat to the tune of lofty wisdom and compassion from social organization or political legislation. Organized effort at changing environment affects but little the inner vision of the soul; the free Briton or the republican American is as much the slave of his passions and prejudices as the Indian or the Japanese. Modern science, being young, has not yet supplied rules for the health of the Soul; confining itself almost exclusively to matter and form, it is only just beginning to be heard on the subject of soul evolution.

This journal will endeavour to show the Noble Path of the ancient sages and their modern heirs, a Way of Life which every soul is capable of treading by self-discipline—self-examination, self-control, self-energization. These practices require knowledge. Such knowledge exists in many old tomes and some new volumes; it is obscured by the dust of superstition and bigotry, and arrogance denies its very existence. The fearless search for this knowledge and the resulting conviction of its existence offers a basis for that self-discipline. This journal will embody the spirit of courageous seeking by all aspirants and put forth the fruits of their conviction, exercises and experiences.

Wisdom is universal, not the special possession of any chosen people, though the expression of it, in manner and degree, has greatly differed in different lands and ages; it is impersonal and is available to any and every dauntless seeker after Truth. This seeking is a Way —The Way: that way has been trodden by many in the past, and those who completed the journey are known as Mighty Souls—Mahatmas. Today many are seeking to be shown that old, old way, and a few among them are trying to tread it.

This Wisdom or the Way of Life was better known in the distant

past; the giant civilizations of ancient China, India, Persia, Arabia and Greece were influenced by it. Even then, thousands of years ago, the Way was ancient. By many different names was this Path described; the Chinese knew of the Tao, the Hidden Way; the Wisdom of the Self (Atma-Vidya), the Wisdom which is Divine (Brahma-Vidya) were its names in ancient India. The Sanna Marga of the hoary southern Dravidian is the same as the Aryahata of the northern Buddhist. The Sufi, the Neo-Platonist, the early Christian knew of the straight Path and the narrow Way. In the early centuries of the Western era this knowledge was named Theosophy, a word which has been used through the centuries, time and again, and which has become famous the world over because of the reiteration of that Knowledge by H. P. Blavatsky, the Resuscitator of the Theosophical Movement in 1875.

It is very necessary to clear the position of this journal in reference to the word Theosophy, a term deliberately used. Deploring the injury caused to its fair repute, this journal has as one of its objects the cleansing of that noble word from the contamination it has contracted during the last twenty-five years, by a dignified presentation of real Theosophic ideas. THE ARYAN PATH is not connected with any Theosophical Society. It is to be devoted to the consideration of the great ideas found in the principal literatures, philosophies and religions of the world; of all activities irrespective of political parties or shibboleths, working for human betterment; of all movements which spiritually advance the thought of the Race. This is the real Theosophy, the truths uttered by the great seers, sages, poets, writers existing in every nation from modern times extending back into the pre-historic past—not the present current misconceptions clustered around the name.

THE ARYAN PATH is the Noble Path of all times. The word Aryan is not used in its modern ethnological and anthropological sense. THE ARYAN PATH stands for all that is noble in East and West alike, from the ancient times to modern days. The name is indicative of the healthy fusion of Eastern and Western culture. It stands for the Ancient Way of spiritual development and growth in holiness, which is rooted in knowledge, and which can be walked by Brahmanas and Mlechchhas, by Muslims and Infidels, by Christians and Heathens, by Jews and Gentiles, by Zoroastrians and Durvands. It is the Great Path on which men and women of all castes and classes meet in unison, while preserving their individual qualities and abilities; it is the Path of Brotherhood, not the Brotherhood of one race or nation alone, but of Universal Brotherhood. All speak about

Brotherhood; many desire its realization; a few seek the knowledge, which, when acquired, enables them to practise and live this ideal. Those few will find in THE ARYAN PATH the practical knowledge of daily living; those many will find it full of ideas which make the realization of Brotherhood possible; but all will find in it ideals and aspirations which enrich life and endow the daily struggle with a noble purpose.

THE ARYAN PATH is dedicated to the Service of Humanity, and its promoters are energized by the example of the Noble Ones whose deeds, influenced by the Spirit of the Great Sacrifice, shine in the secret pages of human annals.

WARNINGS AND HOPES

Dr. M. C. Candau, Director-General of the World Health Organisation, in a broadcast from All-India Radio (reported in *The Hindu*, 21st November, 1954), spoke with a wisdom and insight that are not always shown by learned "experts" and modern medical men. He warned that "in coming to grips with the immediate problems of physical health, it was necessary to be careful not to neglect the mind and the spirit of man." Real health, as defined in the WHO Constitution, results from and depends upon the harmonious function of all the physical and mental processes that go together to make up the whole man. As Paracelsus taught, medicine does not "consist merely in compounding pills and plasters and drugs of all kinds, but it deals with the processes of life, which must be understood before they can be guided." Dr. Candau may be interested to peruse Dr. Bernard Phillips' "Philosophy and Medicine" (Reprint No. 7 of the Indian Institute of Culture) in which he suggests that

> The doctor who would make wisdom his goal will not put his trust merely in the refinement and elaboration of technique; he will regard the diet of the mind as of no less importance than the nourishment of the body; he will show the same concern for the education of the emotions and the sensibilities as for the development of muscular control; he will speak not only of the "integrative action of the nervous system" but also of the integrating function of a set of values or of the religious experience.

Dr. Candau asked a crucial question concerning the countries now embarking on the expansion of their health services and on programmes of industrialization :—

> Would the nations of Asia, rising up to a new strength and material prosperity, be able to maintain their spiritual balance, or would they gain a greater measure of physical well-being, only to lose ground where their peace of mind is at stake?

Dr. Candau expressed the hope that

> Out of Asia may come once again new light to guide men into the paths of peace and towards an era of physical, mental and social well-being such as mankind has never known.

Will Asian physicians bear in mind both Dr. Candau's warnings and hopes?

LOGIC AND NYĀYA

[**Mr. Karl H. Potter,** M.A., of Harvard University contributed to our pages (April and May 1953) two important articles on "Comparative Philosophy" when he was a Fulbright Scholar at Andhra University, Waltair. Here he writes on a much-neglected and very vital aspect of comparative study in philosophy. He raises some pertinent issues, clarifies many misconceptions and provokes further and fuller investigation both of the logical foundations of Indian epistemology and of the differing functions and tools of Indian, Aristotelian and modern symbolic logic.—ED.]

It was with great interest that I read Dr. P. T. Raju's remarks on "American and Indian Philosophers" in THE ARYAN PATH, January 1954. There is a great deal in them which is reassuring to those of us who hopefully look forward to co-operation between thinkers with different backgrounds. The following comments on some of Dr. Raju's remarks are not intended as criticism. Rather I merely want to clarify one or two points which are not generally understood by laymen even in America and which those far from the scene cannot be expected to appreciate. It is worth while to note these points since misunderstanding about them has been responsible for a kind of bad faith between certain American philosophers and others in the Western hemisphere and it is to be hoped that relations between Indian and American philosophers can be spared such unfortunate wranglings.

My first comments have to do with the term "logic," which, like many English words, can be used to signify different things. It is no secret that American and British philosophers over the last century have been profoundly influenced by developments in "formal logic." But it is not well known what this actually means, because these developments are still so much with us that historical perspective has hitherto been lacking.

"Formal logic" first gained its importance through the efforts of various 19th-century mathematicians to formalize mathematics, *i.e.*, to show that mathematics is completely derivable from certain primitive notions, axioms or postulates together with the usual rules of inference. These efforts have been for the most part successful. The monumental work of this stage of formal logic is Russell and Whitehead's *Principia Mathematica*, published in 1910. Though there are today a number of mathematicians and some philosophers who take an interest in these matters for their own sake, we may now say that this phase of logic belongs in the main to an earlier day.

The attempt to study the philosophical foundations of symbolic logic was initiated by Frege. In his famous paper entitled "Uber Sinn und Bedeutung" he tried to come to grips with a basic problem of metaphysics and epistemology—the problem of the relation between the form of our language and the structure of the universe. This theme haunts all subsequent developments of so-called "analytic philosophy." Can we safely suppose that the subject-predicate analysis of English (or German) statements reflects an essential, substance-attribute nature of the world? What do the advances in the logic of relations suggest about the way in which things are ontologically connected? Perhaps language doesn't reflect reality in any straightforward way. Perhaps it doesn't reflect it at all. Perhaps what we need is a new, rigorous language which is more or less parallel to the structure of nature as known to science.

The trends of thought that were stimulated by Frege's work developed along a number of lines as the answers to the above questions varied. One line was that initiated by Bertrand Russell, which is nowadays sometimes called "rational reconstruction." The aim of these philosophers was and is to provide the machinery for a rigorous reformulation of ordinary ways of talking, *i.e.*, to build up a "language" which is capable both of expressing the conclusions of the exact sciences and also of providing accurate translations for all the statements we want to make in the ordinary pursuits of life. Logic enters into this programme in the following way: it is usually intended to make *Principia Mathematica* logic function as the syntax of this artificial language. This involves a careful examination of whether the use of this particular type of machinery commits us to any ontological presuppositions and, if so, what those presuppositions are. The question of the relation of logic to reality has by no means received a satisfactory answer as yet.

Within this school of analytic philosophy one may point to several other trends. Some of the activities of logical positivists such as Schlick, Ayer, Wittgenstein (in his earlier phase) and Carnap fall into this category. These philosophers hoped (and sometimes even pontificated) that a large number of traditional metaphysical problems would disappear or be resolved if the analytic programme were carried out. Wittgenstein, in *Tractatus Logico-philosophicus*, tries to show that certain philosophical problems are the result of ambiguities and other peculiarities of the English language which would resolve themselves if the logical form of such problems were made clear. Russell himself early provided a paradigm of such analyses in his theory of descriptions.

At present in America an influential group is still at work upon this type of problem. Carnap has applied himself to constructing systems for empirical science which are based on primitive terms corresponding both to phenomenal "erlebnisse" and to physical objects, and has also devoted himself to investigating the relationship between the constructed system (the "object-language") and that language we use to talk about the system (the "meta-language"). A younger philosopher, Nelson Goodman, has applied himself to some of the same sorts of problems, using primitive terms denoting phenomenal rather than physical objects. He and W. V. O. Quine have carried on a stubborn battle to show that an adequate system can be constructed with primitives denoting particular individuals only, without recourse to primitive terms denoting universals. This programme is called "constructive nominalism" and bears a close relationship to the traditional problems about general and abstract words.

All these developments were built upon a certain conception of the relation of language and logic to objects, *viz.*, that words and symbols pointed to things in a fairly straightforward manner. This conception was questioned more recently by Wittgenstein, and his influence in Britain has become widespread. The school of thought resulting from his teaching is sometimes referred to as that of "ordinary language analysis." It is the most recent major development in linguistic philosophy, representing a revolt against the "constructionism" of Russell and his followers. Wittgenstein's own philosophy is difficult to characterize, since his own work was mainly negative. Some positive contributions not necessarily due to Wittgenstein himself but arising partly from his kind of speculation are in the process of being spelled out at present by P. F. Strawson, John Austin, John Wisdom and others. The bias of these philosophers is towards the idea that proper attention to the English language as it is actually used will show us that philosophical problems are the result of linguistic misunderstanding alone.

It will be perceived that logical philosophy in the 20th century has travelled a great deal from the exercises in pure logic characteristic of the early days of Peano, Boole and *Principia*. When Dr. Raju comments on these developments that they, "particularly those made by the followers of the Viennese circle, have tended to ignore the existential aspect of logic," he does not, I hope, mean to deny that many recent logical philosophers outside of the Viennese group and even to a certain extent within that circle have occupied themselves in investigating the application of logic and language to reality. One may regard the linguistic approach to philosophical

problems as unsound, but we cannot deny that it has been and is being made. "Logicians," in this wider sense, are not preoccupied with pure form to the exclusion of the application of it in systems, though they may have been 50 or 100 years ago.

"Logic," then, in contemporary Western philosophy, has at least two meanings: (1) that discipline which works out the formal relationships of mathematics and geometry to basic sets of postulates and investigates the possible kinds of formal systems which can be consistently and rigorously constructed and (2) that discipline which is concerned to pick out from among these possible systems that one or those which hold a promise of furthering our investigations into the traditional problems of philosophy as well as into the more special but acute problems raised by recent discoveries in science. It is the latter sort of logic that concerns many contemporary American philosophers, and which, together with the interest in language that I have described, gives contemporary Western developments their distinctive character.

Dr. Raju goes on to discuss the importance of *Nyāya-Vaiśeṣika* logic in relation to contemporary Western thought. Being one of those Westerners "getting interested in Indian logic," I should like to explain briefly why I consider Indian logic important. I should say, if asked, that Indian logic is in many ways inferior to Aristotelian or Stoic logic as a formal calculus—in the first sense of "logic." But this seems to me relatively unimportant—as Dr. Raju rightly suggests, *Nyāya,* whether of the Buddhist or the *Nyāya-Vaiśeṣika* style, is not intended to be a formally impeccable system.

Rather, *Nyāya* is an attempt to formulate rules of procedure required in getting results in the world in which we live. The more such rules reflect the actual nature of reality, the better are we able to get proper results. The principles which connect the categories of the *Vaiśeṣika* system, for instance, if they are correct, enable us to infer other events from those we are experiencing here and now. Thus the rules of inference depend ultimately on the real connections which actually do obtain in nature. This is sometimes not understood because of the popular and misleading habit of presenting the paradigm of *parārthānumāna* or inference for others as if it were the basic formula upon which *Nyāya* builds. This was presumably done because the authors of books in English on Indian philosophy were eager to compare the Indian "syllogism" ("the hill is fiery because it is smoky," etc.) with the Aristotelian syllogism. This "syllogism" of *Nyāya,* however, is to be used in arguing with others—

its end is primarily to produce conviction in one's listeners. Obviously one must first discover the truth for oneself, and for this another procedure is advised (*svārthānumāna*), not syllogistic in form but just as much *Nyāya*. *Svārthānumāna* traces the steps necessary before one can know that a judgment is true; these steps are either perceptual or memory experiences. In other words, *Nyāya* of this variety tells us what experiences are connected with what other experiences. This is obviously no formal discipline; it is, as Dr. Raju would say, concerned with the "existential aspect" of logic. It is a logic of discovery rather than of formal demonstration.

Understanding *Nyāya* in this light, it will be seen that what the Naiyāyikas and others discussed in times past bears close analogy to what some logical philosophers discuss today in America. As a historical comparison, the success of the new methods of Gañgeṣa and Raghunātha sweeping out of Bengal in the 15th and 16th centuries may be placed alongside the success of the new methods of Frege and Russell sweeping over American and British philosophy at the turn of this century. Both represent an attempt at a more rigorous approach to the traditional problems of philosophy.

In India this rigorization was achieved by a clever manipulation of *abhāva* or negation. In the West it was achieved by clever manipulation of quantifiers. Both attempts addressed themselves to some of the same sorts of problems. For example, we find Gañgeṣa and Raghunātha using as an argument against certain older views that they are *gaurava*, meaning literally "heavy" or involving an unnecessary number of entities. As already noted, logicians such as Goodman and Quine are attempting to exorcise the ghosts of universals, believing that older realistic views are not as simple as they might be. In both cases the principle of parsimony was not new —old Naiyāyikas used *gaurava* as an argument and a mediæval scholiast was responsible for "Occam's razor." Nevertheless, there was a new attitude present in both cases that it was worth while to sacrifice brevity of statement for paucity of categories or primitives. Both *Navya-Nyāya* and logical analysis have been charged with being "scholastic" in the sense that the translations which they propose for ordinary statements seem unduly long, overburdened with technical terms and thus unnecessarily difficult to understand. They accept these limitations, however, in order to gain explicative power. The technical terms in both cases are rigidly defined, and the use of these terms is a powerful tool in making clearer the intricate system of connections

possible between a small number of categories or primitive terms.

Indian logic presents genuine alternatives to Western modes of thinking, and yet belongs to the same type of project that some Western logicians are engaged in. Even if the *Nyāya* and the other systems should prove to have grave defects, their study by Western philosophers would be worth while, for we learn from error as well as from success. But it is by no means certain, in my opinion, whether one can fairly say that recent developments in analysis have outstripped the Naiyāyikas. It is more likely that all logicians, in the *Nyāya* sense, can profit from acquaintance with each other. There is here a common goal—the mapping out of reality in as general and simple terms as possible. There may be several equally feasible methods for doing this—there may be only one. We are far from knowing yet. In our present state, we should welcome all the help we can get.

Here is one more thought that makes some of us in the West interested in Indian logic. There is an anthropological theory, not universally held but certainly not rejected, which claims that the structure of ideas of a culture is determined by the structure of the language it uses. This is a particularly arresting thought when taken together with the view that the structure of language somehow reflects the structure of nature. In the light of the disparity of structure between different languages, it is difficult to see how both these theses can be true, and both are undoubtedly extreme generalizations. Yet even the suspicion of their partial truth may serve to warn us never to assume that the world is, for example, made up of things with qualities constituting them, merely on the analogy of the subject-predicate manner of speech characteristic of the English language. By keeping in mind the philosophies and languages of other peoples we can check our work to trace any such assumptions. If the same idea turns up both in *Nyāya* and English—or even better, in some non-Indo-European language-speaking community—it is a safer bet that we are not being led to any assumptions on solely linguistic grounds.

Indian logic ought to be interesting to philosophers of the West for its own sake. It is by no means an "antiquarian study," and we would be very wrong to treat it patronizingly or as a mere curiosity. I hope I am not mistaken in thinking that Dr. Raju exaggerates the attitude of those who have little or no acquaintance with Indian thought. The truth is that Americans have not been as active in looking to India for help as the Indians have been in looking to America. But I for one believe that this attitude will change

as Americans come to realize their dependence on and intimate connections with the people of all lands. Then we may hope that the community of interest which I have pointed out between, for example, the *nyāyaśāstris* of the East and the logicians in the West will be recognized, as we discover and consider all the possible ways in which peoples can help one another.

Harvard KARL H. POTTER

ARABIC STORIES

Writing in *The Islamic Quarterly* for July 1954 Mr. Abdel-Aziz Abdel-Meguid surveys story literature in Arabic from before Islam to the middle of the 19th century. "There was never a time in their literary history," he tells us, "when the Arabic-speaking people were not interested in stories." He mentions the youth of Damascus in the Middle Ages, described in the *Arabian Nights* as "rushing and stumbling over his skirts because 'there is a virtuous old man who every day sits on his couch telling stories...and I am dashing in order to find a place near to him.'"

Popular, religious, historical and legendary literature existed in Arabia before Islam, but the *Qur'an* is said to contain the earliest large collection of recorded stories. Many foreign stories were translated into Arabic, Ibn al-Muqaffa, who produced the *Kalila wa Dimna*, being described as the earliest translator known by name. Some of the animal fables are no doubt of remote Indian origin, and India must have been the source of some of the tales in the *Arabian Nights*. There were, besides, historical and philosophical romances.

The *maqāmat* in rhymed prose, which marked the beginning of story literature, combined an elegant style and "the biting wit and humour of the popular anecdote." They maintained their popularity with the educated classes, but these were never developed into the story *genre* proper. Perhaps this was because sterility overtook the classical literary impulse.

From the 11th to the 19th century pedantry and affectation and reliance on authority held sway among the educated, although during this period popular romances and stories gained ever greater favour.

It seems topical to find one writer, Hariri, who died in 1122 A.D., defending the scoundrelly characters and wicked deeds in his *maqāmat* as having a "moral purpose." "They are for instruction, not for display." Producers of crime comics and crime films might claim as speciously the same!

E.M.H.

THE FUNDAMENTALS OF JAINISM

[We publish here the first of two instalments of this essay by **Professor Prithvi Raj Jain, M.A.,** Shastri, of the S.A. Jain College, Ambala City. It was one of the essays specially prepared for discussion at the Indian Institute of Culture, Basavangudi, Bangalore, in connection with the Mahaveera Jayanti Celebration sponsored jointly by the Institute and the Jain Mission Society, Bangalore. It was considered on April 17th at a Discussion Meeting under the chairmanship of Dr. H. L. Jain, Retiring Principal of Nagpur College, Nagpur.—ED.]

Speculations about man, the universe and the relation between them, and about the goal of human life have been agitating man's mind from times immemorial. This has given rise to many philosophical systems and religious doctrines, one of which systems is known as Jainism. Its followers, nowadays mostly confined to India, hold a prominent place in this country. They have a vast literature in different languages, a most ancient culture,[1] holy places scattered throughout the country and numerous historical monuments as symbols of their glorious past and evidence of their love of art and sculpture.

It is quite wrong to believe, as was held in the greater part of the 19th century, that Jainism was either a break away from the Vedic religion of the ancient Indian Aryans or merely an offshoot of Buddhism.[2] The Jains believe their system to be eternal truth, revealed for the benefit of mankind in every era by innumerable Tirthankaras[3] or Jinas (Victors). These are omniscient expounders of the nature of things, preachers of truth and organizers of the *Sangha* or Holy Order of ascetics, and teachers of the laity, both men and women.

Owing to insufficient historical data scholars may hesitate to accept the claim of Jainism to be a most ancient system of thought. But there is irrefutable literary evidence that Jainism was flourishing in India definitely in the eighth century B.C., and even during the Vedic age. According to Dr. S. Radhakrishnan,[4]

> Jainism prevailed even before Vardhamana [Mahavira] or Parshvanatha. The *Yajurveda* mentions the names of

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[1] See J. P. JAIN: *Jainism : The Oldest Living Religion.*

[2] See HERMANN JACOBI'S Introduction to *The Jaina Sutras,* Part I, in The Sacred Books of the East, Vol. XXII.

[3] A Tirthankara is defined as he "who shows the broad fording-place of virtue, the best of all, reaching which men overcome pains and sorrows."—SAMANTABHADRA; *Brihat-Svayambhu,* Stotra, 9.

[4] *Indian Philosophy,* Vol. I, p. 287.

three Tirthankaras—Rishabha, Ajitanatha and Aristanemi.

Buddhist literature contains evidence that Lord Mahavira did not reveal any new truth or found a new system. The four vows (*Chaturyama Dharma*) preached by Lord Parshvanatha, the last Tirthankara before Lord Mahavira, were in vogue before Lord Buddha attained enlightenment.[5] Lord Mahavira was but one of the promulgators of Jainism; his parents were followers of Lord Parshvanatha.[6]

Jainism is distinguished from other religions and philosophies by its clear-cut theological and metaphysical doctrines. The main purpose of this article is to acquaint the educated laity with the basic principles of Jainism without going into details. The exposition will be based mostly on original, authoritative works.

Unbiased Indological research by European and Indian scholars has revealed in ancient India two distinct currents of culture, namely, the Vedic or Brahmanic and the Shramanic. They were so antagonistic in approach that some ancient scholars regarded their opposition as eternal, like that between a serpent and a mongoose or a cow and a lion.[7]

The old Shramanic culture included the doctrines accepted by the Jains, the Buddhists, the Sankhyas and the Ajivakas. The Sankhyas have entered the Vedic fold, the Ajivakas are found no more and only Jains and Buddhists may now be regarded as representatives of this culture. Prof. A. N. Upadhye describes it as

> an indigenous system of thought; call it for convenience the Magadhan religion, which was essentially pessimistic in its worldly outlook, metaphysically dualistic if not pluralistic, animistic and ultra-humane in its ethical tenets, temperamentally ascetic, undoubtedly accepting the dogma of transmigration and the Karma doctrine, owing no racial allegiance to the Vedas and Vedic rites, subscribing to the belief in individual perfection and refusing unhesitatingly to accept a creator.

Pandit Sukhlalji, one of the greatest living authorities on Indian religion and philosophy, has very lucidly summed up the basic difference between these cultures:—

> Brahmanism or the ancient Vedic movement was established on the attitude of inequality while the latter [Shramanism] was based on the attitude of equality. This basic difference is obvious in these three respects, *viz.*, concerning society, concerning the end to be achieved and concerning the outlook towards living creatures.[9]

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[5] Pandit Sukhlal : *Nirgrantha Sampradaya*, Parts I and II.
[6] *Acharanga Sutra*, II. 15. 16, and *Kalpa Sutra*.
[7] Patanjali : *Mahabhashya on the Panini Sutras*, 2. 4. 9.
[8] A. N. Upadhye : *Pravachana sara*, Preface, p. 12.
[9] *Jain Dharma Ka Prana*, p. 1.

Both Jainism and Buddhism deny the authority of the Vedas, reject priestcraft and the rigidity of the caste system based on birth, deify the human soul, follow the doctrine of *Ahimsa* more earnestly than others and stress ethical standards. But other tenets of theirs differ, as do also their literature and their history.

Jainism accepts the existence of the eternal, non-material soul which persists through all changes and migrates from one body to another until finally liberated. Buddhism, denying the existence of such a soul, believes in an unbroken series of states, each depending on the condition just preceding it and giving rise to the succeeding one. The Jain and Buddhist concepts of liberation are also different. The tenets of Jainism, moreover, are claimed to have been promulgated by various Jinas at different times, while the Buddhist doctrines were preached for the first time by Lord Buddha himself.

Jainism lays stress upon external and internal self-denial, while Lord Buddha was opposed to external austerities, regarding them as useless for purifying the mundane soul. While the two systems have in common words like "Jina," "Arhat," etc., used in both for deified souls, the word "*Niggantha*"[10] (*Nirgrantha* in Sanskrit and *Niganttha* in Pali) meaning "free from all fetters," internal as well as external, is used exclusively for Jain monks and deified persons.

Prof. Dalsukh Malvaniya, a well-reputed Jain scholar, holds that in the Upanishads, regarded as the fountainhead of all other Indian philosophical systems, the foundation of Jainism is not found. This fact establishes its independence and originality. The exposition of Karma, of the *gunasthanas* (stages of spiritual development), of the order and creation of the universe, of atoms, matter, the six substances, etc., found in the canon attributed to Lord Mahavira, goes to prove this system to be the result of the labour of many centuries before his time as well as different from and independent of Upanishadic thought.[11]

Jainism maintains that truth and untruth have been existing and will continue to exist side by side. Professor Kapadia has rightly said:—

> According to the Jainas their religion as propounded by their omniscient Tirthankaras is nothing but truth, and hence they are inclined to believe that there was never an age when Jainism did not exist at least in some part of the world and that there will never

[10] *Acharanga Sutra*, 109; *Bhagavati*, 9. 6. 383.
[11] *Agama Yuga Ka Anekanta Vada*, p. 12.

come an age when it will be completely wiped off from the surface of our globe.[12]

As to specific literary evidence to justify this claim, we have referred to Lord Arishtanemi's being named in the *Yajurveda* (IX. 25). The *Adi Parva* of the *Mahabharata* refers to *kshapanaka*, which means a Jain monk. The *Bhagavata Purana* (V. 3-6) gives the life of Lord Rishabha. The word *shramana* occurs in the *Ramayana* (I. 14-22) and commentators interpret it as meaning a sky-clad Jain Monk. In the *Prabhasa Purana* Lord Nemi is referred to as a Jina who obtained salvation on Mount Raivata.

The Buddhist *Dhammapada* refers to Rishabha and Mahavira. The *Mahavagga* mentions a Jain temple of Lord Suparshva as standing in the time of Lord Buddha. The *Shatashastra* (5th century of the Christian era) mentions Lord Rishabha as the founder of Jainism.

Archæological proofs of the antiquity of Jainism are also not wanting. In the Orissa inscription of the Emperor Kharavela (160 B.C.) Rishabha is mentioned as Agrajina. The Kankali Stupas of Mathura also prove the antiquity of the system. Some scholars maintain that nude figures discovered at Mohenjo-daro are in the Yoga posture peculiarly Jaina.[13] Prof. Pran Nath of the Banaras Hindu University deciphers Seal No. 449 as "*Jinesha*" (*Jin-i-Sarah*).[14]

The foremost peculiarity of Jainism is that it claims no non-human source. Its tenets are based on the knowledge of the Victors, who have attained perfection by their own efforts in this very universe. According to Jainism it is the human soul alone which can reach the highest degree of purification. All souls are possessed of fulness and perfection. Jainism is totally against offering devotion to any being, human or divine, in the hope of gaining bliss, immortality or perfection through the mercy of that being. The full development of the soul cannot be gained through outside aid. Lord Mahavira emphatically declared, "Man, thou art thine own friend; why wishest thou for a friend beyond thyself?"[15] One has to struggle with one's own enemies, having faith in one's own strength. The true victor is expected to defeat his passions and sense cravings and not his fellow beings.

> Fight with this, your own body; why should you fight with anything else?[16]

> Fight with yourself. Why fight with

[12] H. R. KAPADIA: *The Jaina Religion and Literature*, Vol. I, p. 7.
[13] *The Modern Review*, August 1932, pp. 155-160.
[14] *The Indian Historical Quarterly*, Vol. VIII, Supplement, p. 18.
[15] *Acharanga Sutra*, 116.
[16] *Sutrakritanga*, 154.

external foes? He who conquers himself through himself, will obtain happiness.[17]

The noble, human character of Jainism makes it free from mystic ritual, unholy superstition and the feeling of helplessness or inferiority. That is why the late Virchand Raghavaji Gandhi,[18] the first torch-bearer of the message of Jainism to the modern West, declared in one of his speeches:—

> The philosophy of the Jainas is not essentially founded on any particular writing or external revelation but on the unfoldment of spiritual consciousness, which is the birth-right of every soul. Books, writing and scriptures may illustrate, wholly or in part, this truth, but the ultimate fact remains that no mere words can give full expression to the truths of Jainism, which must be felt and realized within.[19]

According to Jain metaphysics, this universe is without beginning or end. It has always existed and will continue to exist for ever, undergoing countless changes which are produced simply by the inherent powers of different substances, without any intervention of an eternal God or Creator.

Substance has been defined as possessing some unchanging essential characters (*gunas*) and other changing modes (*paryayas*).[20] The essential characters of a substance are found permanently in it and it is on account of them that the substance exists. Non-essential or accidental characters of a substance are always subject to succeeding changes.

The world, according to Jainism, is changing as well as unchanging. Jainism rejects both the theory of impermanence accepted by the Buddhists and the theory of absolute permanence expounded in the Vedanta system. It believes in permanence in change. From one point of view, substance is permanent and from another it is subject to change. That is why substance or reality is also defined as consisting of three elements: origination, decay and permanence.[21]

Paryayas originate and decay but the *gunas* remain permanent. Consciousness, for example, is regarded as a quality (*guna*) of the soul. There cannot be any time when the soul is absolutely devoid of consciousness. But pleasures, pains, etc., are merely various modes (*paryayas*) of the soul. They appear and disappear.

P. R. JAIN

(To be concluded)

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[17] *Uttaradhyayana*, IX. 35.
[18] Delegate to the Parliament of Religions, Chicago World's Fair, 1893.
[19] *The Jaina Philosophy*, pp. 15-16.
[20] *Tattvarthadhigama Sutra*, 5. 38.
[21] *Ibid.*, 5. 30.

THE THING THAT HAPPENED TO ME

A FANTASTIC TALE

[**Mr. Claude Houghton** has written many unusually powerful novels and contributed to our pages several strange tales. Here he seems to excel himself in the boldness of his conception, and the nervous vigour of his portrayal, of the dark, sublunar regions of consciousness where are unmasked the thoughts and motives of "other" people, the hidden springs of human conduct, the seeds of crimes, cravings and paranoic complexes that manifest in the mundane world.—ED.]

I shan't be able to keep it up much longer. That's certain. So I'm going to write what happened to me, then give it to them—the people I work with, I mean—when the time comes. That's simpler than a verbal explanation, which might be incomprehensible.

The Thing did not happen all at once. Far from it. Intermittently, I had strange experiences, but they did not really alarm me, until they became more frequent and of greater duration. Then I did get frightened because, after all, I have to earn a living. I go to a job every day. You know how it is.

Actually, the first time it happened I didn't take much notice. Odd experiences were no novelty to me. I was very sensitive as a child. When I was 12, my father took me to a specialist, who said I had a very highly organized, and exceptionally responsive, nervous system.

Now, don't imagine I gave in without a fight. I fought this Thing with all I'd got. For a time, I thought I'd won. Then—It happened again. And then It became—*permanent*.

I'll try to explain as simply as possible, but it's not easy. Believe me, it's not easy. You'll have to collaborate...

Suppose you were walking down a mean street with dilapidated jerry-built houses and alleys on either side, and derelict men and women hanging about. And suppose, now and again, a smart car—looking like an apparition from another world—raced past.

And now suppose that—suddenly—all this vanished. Instead of the buildings you *saw the thoughts and motives of the people who'd built them*—a quivering low vibration of dirty yellow! And instead of the derelict people you *saw* their inertia, their depression, their distorted passions, their fear and the ghosts of all the things that had died in them. You saw a hideous mud-coloured vibration. That is, you saw the *psychic lives of these people*. And, when a smart car raced by, you saw an arrogant blood-red vibration—with excrescences like writhing claws.

Then imagine that, wherever you went, you did not see men and women in the flesh, but you saw their desires, hopes, greeds, fears, plans, each represented by a vibration of appropriate frequency and colour.

Imagine that! Then imagine it becoming *permanent*. That's what happened to me.

Now, just a minute! If what I've written seems utterly grotesque, consider this: suppose you saw the world and its inhabitants as modern science says they are in reality. *Everything solid would vanish*. Everything would dwindle to vibrations, each with its unique frequency. You'd *see* the vibrations of an earthquake thousands of miles away. You'd see the vibrations coming from the stars. You'd see radio waves bouncing off the moon. You'd see nothing solid if you saw Reality as presented by the scientists.

Perhaps that all sounds too nebulous—too remote and complicated. Well, wait a minute! I'll think of something simpler, more concrete.

I've got it! Suppose, suddenly, your eyes attained X-ray penetration. You know that at some shoe shops there is an X-ray machine. You put a foot into an aperture at the bottom, look down a funnel-shaped opening at the top of the machine—and see the miraculous bones of your foot. Well, suppose your eyes attained *that* degree of penetration, so that, when you walked down a street, you did not see men and women, but saw their "fearfully and wonderfully made" skeletons walking, running, jumping on to buses, gesticulating, shaking with anger, bent double with laughter or flirting.

If you had X-ray vision, you'd see the anatomy of things, wouldn't you? You'd penetrate the mask of the flesh.

Does that idea scare you? Not nearly as frightening as what I saw—always, everywhere. I saw everything and everyone as they are *psychically* today. I saw their secret thoughts, their hidden emotions. I tell you, it is annihilating to see everyone and everything in its psychic aspect. Never more so than today. Unless, of course, you're a saint. I don't happen to be one. (If *you* are, what I've written won't surprise you.) I tell you this, too; seen in its psychic aspect, the modern world is shrouded in fog—a fog of Fear.

Still, don't forget, I had to go to my job each day. Every morning just before eight, I took down my hat—and mask—then hurried to the station. (Everyone who goes to a job, of course, has to have a mask. You must look normal. Mine was a very special mask. It had to be.)

Remember that the station I saw was not the material one. I recognized it by its unique vibration. Remember, too, that I did not see men and women on the platform. I

saw their psychic bodies. I saw their thoughts, their emotions. Don't forget!

So, one day, when old Sturtevant came up to me on the platform and said "Good morning" I recognized him by his voice. I had to *remember* what he actually looked like. A great strain, believe me—and not very rewarding when I did remember what Sturtevant looked like in the flesh!

Sturtevant went up, financially, in the world some months ago, so it was unusual for him to get the eight o'clock train. He dropped all the people he used to know before his fortunes improved, but remained on good terms with me, because I'm secretary to a well-known surgeon.

The Sturtevant I saw was very different from the one who parades pompously before humanity. I saw a dun-coloured vibration, which enclosed him like a suit of armour. That's what his Self-Importance looks like, psychically. His thoughts, being wholly concerned with a woman he greatly desires, look like scarlet worms, twisting and writhing on a hot plate.

"Hello, my dear fellow!" he exclaimed, in the voice he'd adopted when he became prosperous. "Still on the same old treadmill, I see."

Then I made a mistake. I should, of course, have answered the actual Sturtevant. But I didn't. I answered him from his own secret thoughts.

"Yes, the same old treadmill," I said, "but it's not so steep or so endless as—Mary Poole."

(That was the name of the lady who obsessed him. The name flickered round his thoughts in letters of scarlet flame.)

His breath went with a hiss, as if he'd been punctured.

"How—how did you know?" he whispered. "Not a word, mind! Not to a living soul! I count on you!"

The train approached and a friend of his—also prosperous—claimed him.

I met him again at the station, a few days later. He took me aside, then said in a whisper: "I know some people find things a bit difficult today. So, if you're a bit short of cash, let me know."

I promised to tell him if I became a blackmailer.

(Now, I say again, if what I've written seems utterly grotesque to you, ask yourself this: Which is the more real, the man sitting opposite you in a railway carriage, a man you see frequently, so you're familiar with his features, figure and clothes—or the secret thoughts of that man, his hidden emotions, and the activity of his will? The man you see may *appear* entirely normal—and may be plotting murder.)

If I've given you the faintest idea of the world as I see it—and of men and women as I see them—you'll

understand to some extent the ordeal to which I am daily subjected. Ordeal by Vision. You'll have some idea what a strain it is to remember how the world appears to others and to speak to them as if I were still an inhabitant of their so-solid-seeming world.

I don't say that everything I see in the world, under its psychic aspect, is fearsome, but much of it is, because people today are bewildered, frightened, desperate, without faith in the future. All familiar frontiers are obliterated: all signposts defaced. So, inevitably, the psychic vibrations caused by this state are not easy to face.

All the same, remember this: I'm the kind of man I am, so I see the kind of things I see. A man's spiritual stature determines what he sees, in the actual world and in the psychic world. That's obvious. Your position on a mountain determines the prospect before you.

I don't say that the psychic world, as it is revealed to me, is all terror. It is not. But it's not easy to look at it unmoved.

Still, the surgeon for whom I work is—different. His is a dedicated life if ever there were one. I see him as a silver vibration of transcendent beauty. And sometimes I see a "nobody" in the street with an aura which makes something deep in me bow down.

But don't imagine that I see with the eyes of an angel. (Presumably, unreality would be invisible to an angel.) I see with the eyes of the man I am. And may God have mercy on us all!

....There's one thing I did, as a result of what happened to me, which may have some effect on the people who read this. It may, but I'm far from certain. It all depends on whether they believe what Everard Gill tells them. He thinks they will. I'm not so sure.

It may be coincidence that I got to know Everard Gill soon after I had decided that I couldn't keep it up much longer—couldn't go on pretending that I saw the world and people as others do.

Everard Gill came to live near me about two months ago. I had a fearful shock when I saw him for the first time, waiting on the platform for the eight o'clock train. I was suddenly confronted by a coffin-shaped black vibration. That's how he appeared to me. And I knew that this man was alone in terrible isolation, in an isolation so armoured by his Will that I could not see his secret thoughts. All I could detect was a tremor in the black vibration shrouding him, as if he found my presence disturbing.

I was late the next morning and jumped into a non-smoking carriage after the train had started. Gill was alone in the carriage, in a corner seat. I sat opposite him. Neither of us had a paper or a book. We just sat, silent.

We travelled together on several occasions, probably because we both preferred a non-smoking compartment. He never spoke—and never looked at me.

Then, one morning, I saw his secret thoughts.

It's a miracle I didn't cry out. This man was wholly intent on murder. All his considerable intellectual power, all his exceptional imagination, all the immense force of his Will, were concentrated on planning the murder of a man who had ruined him. Everything was narrowed to that objective, with concentrated terrifying intensity.

All his secret thoughts were open to me now.

The man he intended to murder was Spurgeon, who has hacked his way to financial success with jungle ruthlessness. It was easy for me to see the story of their relations, in Gill's thoughts, because, being obsessed, he went over and over again the injury done to him and his plan to murder Spurgeon.

Spurgeon had many enemies—bitter enemies—known to him as such. But he did not know that Gill was his deadliest enemy. He did not know because Gill, with serpent cunning, had convinced Spurgeon that the injury which he had done him was "all part of the game." Gill pretended to accept Spurgeon's creed that "All's fair in business and war." This had impressed Spurgeon. He said he admired a man who "could take it." He sometimes went to the villa where Gill lived alone to boast of his business acumen. Gill's attitude to him was one of hero-worship, which plumed Spurgeon's immense vanity.

Gill's plan for murder was calculated with the cynical detachment of a man who did not care whether he was detected or not. He'd take precautions, of course, but his supreme objective was to murder Spurgeon. Gill didn't care what happened after that. He had no plans for "afterwards." If he was caught and hanged, that would be that!

Gill was well equipped for the rôle of murderer. He was immensely powerful. He had served in a special unit in the war. He knew all the technique of unarmed combat.

His plan was a simple one.

Every year Spurgeon went on a holiday for some weeks without telling anyone where he was going. Actually, he didn't know. He set forth, in one of his smaller cars, at night, stopping at places as his mood dictated. It was already arranged that, a month from then, Spurgeon would have supper with Gill at his villa, then start on his holiday. In making the invitation, Gill had said that he could suggest a route which he thought would appeal to Spurgeon.

Everything was worked out. He would kill Spurgeon—in a way which I won't describe, but one

which would leave few traces of violence. Gill could enter his garage from the house. He would carry the body to Spurgeon's car—then drive off. He knew a place about 25 miles from London where, not far from a main road, was a disused half-hidden track, just wide enough for a small car, which led to the edge of a precipitous rocky ravine. Gill would get out of the car, put it in gear, and let it run over the edge into the ravine. Then he would return to London.

That was the main plan. There were other details, meticulously worked out.

....One night, a fortnight before the date planned for the murder, I went to Gill's villa.

I rang the bell.

After a very considerable interval Gill opened the door.

"So it's you."

He stood aside. I went in—then followed him to a room which was as hospitable as a crypt. Everything was stark, static—as rigid as the purpose of the man who spent hours alone there.

I sat down. And then I told him what had happened to me. I told him how this Thing had once been intermittent, and then became permanent. I told him how I saw the world, and how I saw men and women.

When I finished, he said: "How do I know you're not lying?"

Then I told him about the injury Spurgeon had done him—and his plan to murder Spurgeon.

"You weren't lying. Well, what are you going to do?"

"What are *you* going to do?"

He said nothing, so I went on: "When he's dead at your feet, you won't see him. You'll see yourself. Every murderer, unless he's insane, when he sees his dead victim—sees himself. You know that. You've reason to. You killed many men in the war."

"So a super-rat like Spurgeon must go on living! That's it, is it? He must go on living, because the *good* turn the other cheek! Not because they're Christians, but because they're masochists!"

"All right. Play it your way. Kill Spurgeon. Then you'll have nothing to do. Nothing whatever."

"How do you make that out?"

"You've narrowed everything to one objective—killing Spurgeon. For over a year, the whole of your mind, the whole of your imagination, the whole of your will, have been focused on that one objective. So what will you do when he's dead? Gloat over his death? For the rest of your life?"

A long silence.

Then he said: "It's different—now you know."

"It's different for me, too, because you know what's happened to me.

You're the only person in the world who does know."

I went on: "You think Spurgeon is prosperous, triumphant, happy—don't you? You're wrong. I saw him, not so long ago. He—like you, and like me—is a man alone. He, like you, is a man with one objective: to prove, *to himself,* that he's a success. He must prove that, to himself, in order to fill the vast emptiness of his life. He's more alone than we are, because he meets no end of people. And that emphasizes his isolation. I tell you, he's utterly isolated. I know about his relations with women."

"So do they! They've reason to!"

"A man's relations with women reveal what he has done to his own emotions. Spurgeon has destroyed his."

After a pause Gill said:

"Do you mean that Spurgeon would suffer more if he goes on living, than he would if I killed him?"

"Of course. Unless he alters."

Gill burst out laughing. Odd laughter.

"All right. You win. I'll see Spurgeon once more—for the last time. I'll tell him my plans to kill him—and why I decided to let him live."

After a silence, he exclaimed explosively: "I can't stay here alone! Not for an hour!"

"Come back with me."

"Sure?"

"Sure."

"I'll pack a bag."

* * * * *

Since then, we have lived together.

Gill knows I am writing this. He knows I'm going to give it to them, when the time comes. It won't be long now. He says they'll believe what I've written when he tells them about Spurgeon. They may. We'll see.

Anyway, the people who read this will have to make what they can of it—just as I had to make what I could of the Thing that happened to me.

CLAUDE HOUGHTON

A GOOD EXAMPLE

The Lebanese Government has taken advantage of the Unesco Mission, headed by Paul Collart, to see what can be done to preserve the ancient monuments and the old city of Tripoli as well as the ruins of Baalbek. An interesting illustrated Report on it has lately been issued: *Lebanon: Suggestions for the Plan of Tripoli and for the Surroundings of the Baalbek Acropolis,* Number VI in Unesco's series "Museums and Monuments." It is to be hoped that more Governments will profit by the expert advice now made available and that thus many priceless cultural treasures will be saved for mankind. These beautifully produced Reports are interesting and educational for the general reader, not only for experts.

PHILANTHROPY AND FACTS

[The single-minded, practical devotion of the late B. Seebohm Rowntree to his self-chosen, self-effacing task of bettering conditions for his fellow men, described here by **Dr. Eleanor M. Hough**, holds many a lesson for both public service and private philanthropy.—ED.]

"To live to benefit mankind is the first step."—*The Voice of the Silence.*

A life of service without fanfare closed on October 7th, 1954, when Benjamin Seebohm Rowntree, 83-year-old humanitarian, industrialist and a pioneer in purposeful socio-economic research, died at High Wycombe, England.

Seebohm Rowntree, at the age of 19, entered service as a chemist in the great chocolate and confectionery works in York which his father, Joseph Rowntree, had founded. He observed the same long hours as other workers of the day and, though he soon rose to the managership of a department, he never lost touch with them. His sympathy with the working people and his understanding of their problems were doubtless factors in determining the line of service which he made his own, and in which he had his wife's full sympathy until her death in 1944. He was Director in Charge of Labour in the Rowntree works, even during the many years before his retirement when he was Chairman of the Company.

A believer in trade unions, he commanded the esteem and trust of their members. He had a hand in an impartial study of trade unionism which was reported in *Are Trade Unions Obstructive?* He was able to settle directly and quietly a big national strike when Lloyd George was Prime Minister, because of the latter's friendship on the one hand and the unions' confidence in his own good faith and good will on the other.

His father and brothers shared his concern with improving wages and working conditions in their factory. In *The Human Factor in Business* (1921) he presents, for what they may be worth to other employers, the steps taken by "the Cocoa Works" to meet the workers' needs, supplementing or anticipating labour legislation. He was no sentimentalist. He believed in running a factory on sound business principles but favoured giving each worker some direct interest in the success of the whole undertaking and securing him against exploitation. The adoption by employers of the principle of paying workers as much as they could, would, he said, revolutionize the relations between Labour and Capital. He recommend-

ed a judicious blend of profit-sharing and control-sharing and the setting aside of a share of the profits, perhaps small to begin with, for the public benefit.

This would serve a useful purpose if it helped, even in a small degree, to transfer the emphasis from the interest of the private individual to the interests of the community.

Seebohm Rowntree's interest in social problems early reached out to the improvement of the workers' lot in industry and life. He seems to have applied to man the lesson of physical evolution, that improved surrounding conditions make possible the altering and improving of the organism. His thinking was man-centred and rayed out to touch many facets of human life and illuminate them. Wages and working conditions, unemployment, housing, nutrition, recreation, educational and cultural opportunities and human relations all came within the range of his effective interest.

He stressed the importance of courtesy and consideration in industrial as well as in rural labour relations. In the study of the rural labour problem which he had made with Miss May Kendall—*How the Labourer Lives* (1913)—the decreasingly cordial relations between farmers in general and their labourers were ascribed by the latter to the employers' indifference, to the workers becoming in the farmers' eyes mere machines, "to be scrapped without reluctance when they cease to be profitable."

The first major fact-finding undertaking inspired by his conviction that "*wise measures for the remedy of any disease cannot be suggested until its precise nature is known*" was reported in *Poverty—A Study of Town Life*, published over half a century ago. Charles Booth's stupendous investigation reported in *Life and Labour in London* had preceded it, but had left without exact definition "the poverty line." Mr. Rowntree's investigation in York, then a city of 76,000 population, was similar in some ways to Booth's study. He, however, worked out meticulously the bare minimum annual income then required, with all possible economies (no allowance for a single tram ride or a postage stamp!) to maintain a family of normal size in a state of physical efficiency. Below that minimum income there was "primary" poverty. "Secondary" poverty was ascribed to the expending of part of the income on objects other than the maintenance of physical efficiency. He found 10 per cent of the population of York in the first and 18 per cent in the second category. He returned to this problem in *Poverty and Progress* (1941) and *Poverty and the Welfare State*, published in 1951, the year that he was 80.

In the initial study, made in 1900,

his analysis showed drink to be the predominant factor in "secondary" poverty, other prominent factors being betting and ignorant or careless housekeeping. It is characteristic of Seebohm Rowntree's social conscience and his thoroughness that he later turned his attention to all these problems. He headed the committee whose careful and detached study of the social effects of alcohol drinking was reported in *The Social and Economic Aspects of the Drink Question.* He published *Betting and Gambling: A National Evil.* And courses in housewifery, dressmaking and cookery, held during working hours, were made compulsory for girls on joining the Cocoa Works.

His sympathies extended even to the "work-shy" individuals revealed by his study made with Mr. Bruno Lasker and reported in *Unemployment: A Social Study* (1911). In a passage written with more feeling than he generally allowed himself, the "social and industrial machine" is arraigned—"a perfect machine for the manufacture of 'unemployables.' " The problem of the reform of these men, it is added, while primarily a moral problem is not entirely so,

> for the conditions which govern the work and lives of many workingmen tend to encourage carelessness and intemperance. Indeed, we often wonder if those of us who are apt to stand apart and judge thriftless drunkards with but little sympathy would, under similar conditions, have done better than they!

If the conditions which are depicted in the following passage have to a considerable extent been mitigated in his country, the credit goes in part to such men as Seebohm Rowntree, who prepared the climate of opinion for the Welfare State:—

> Born often of a poor stock, and growing up amid a degrading environment, with a slum street for an unguarded playground, receiving the legal minimum of education with no encouragement from their parents, sent into the world at 13 or 14 to drift into whatever occupation comes their way, then, whether single or married, living in a poor house and dingy street, and returning to it night by night after nine or ten hours of unskilled work, which arouses neither interest nor ambition, with minds untrained to serious thought, and a horizon on which the marvels of art and science and literature have never dawned—what wonder if, in their effort to introduce some colour into the drab monotony of their lives, they fall victims to the allurements of the bookmaker or publican, or lose heart and join the ranks of those who have ceased to strive?

This description, surely, holds a warning for a country entering, as India is, upon an era of industrial expansion. Does it not, to some extent at least, apply still to the condition of many an industrial worker in India, even today? It certainly did so when the Indian Labour Movement was launched in Madras

in 1918. Then a philanthropist not unlike Seebohm Rowntree in his sense of human brotherhood, his freedom from political ambitions and his avoidance of personal acclaim aroused exploited Indian factory workers and other unskilled working men to a sense of their human dignity and to the consciousness that they were not only "hands" but also heads, and hearts in each of which there dwelt a spark of the Divine.

Mr. Rowntree's concern was not primarily with placing the blame for conditions where it belonged but with the problem of building better for the future. Of the work-shy the authors wrote:—

> Not very hopeful material, we fear, to work on *now!* But was it once hopeful? Could the entry of the men into this class have been prevented, entirely or in part, if the right kind of help had been given at the right moment? And when and how should this have been done?

Especially concern is expressed that many youths under 19 years of age were found to have been without work for a considerable time. "The serious consequences of such an experience when the character is especially impressionable will at once be recognized." More oversight was advocated for all lads up to 18 and compulsory training during periods of unemployment. The proposals for reducing unemployment called for more active intervention by the State than public opinion might then have approved. They included the adjusting of public works planning to neutralize as far as possible cyclical and seasonal fluctuations in demand for labour; afforestation; insurance; small plots of land for workers, as a second line of defence against unemployment; and a central agency to decasualize labour, assuring selected men almost constant work from different employers.

The conviction that "poverty and monotony go hand in hand" is expressed in *How the Labourer Lives*:—

> The worker . . . is starved mentally and emotionally; his perfectly healthy craving for simple pleasure is starved . . . the pipe and the alehouse . . . are only narcotics, not giving positive value to life, but deadening its vague discomfort.

Believing that the employer had a responsibility for providing wholesome recreation or using his influence with the community to have it provided, Seebohm Rowntree practised what he preached. He was the Chairman of the Governors of York Citizens Theatre Trust and Director of the High Wycombe Repertory Theatre. A study made with G. R. Lavers, which began with recreation in York but extended itself to England and Wales was reported in *English Life and Leisure* (1951).

The work of the Fabian Society in providing factual grist for the

Labour Party's mill was paralleled by the inquiries of the Liberal Party after World War I. Seebohm Rowntree served on the Executive Committee of these inquiries, the results of which appeared in several Yellow and Orange Books.

The assembling of facts painstakingly dug out is unspectacular but solid national service. India would be the stronger for a few Seebohm Rowntrees or an organization like the Fabian Research Bureau to lay a sound factual foundation for planning, as well as for legislation and administrative action. There were men who took facts seriously among the early stalwarts of the Freedom Struggle. Sir Dadabhai Naoroji, Gopal Krishna Gokhale, Sir Phirozshah Mehta and Shri V. S. Srinivasa Sastri, like Gandhiji himself, used to study problems thoroughly and so their pronouncements carried added weight.

It may be questioned whether all the followers of Gandhiji who are honestly trying to emulate him in universal good will seek as earnestly to emulate him in the passionate desire which he confessed in conversation with Shri C. Rajagopalachari, as reported in the *Harijan* of 15th January 1938:—

> There is the desire to see that in whatever I am speaking about, to whomsoever I am speaking, truth—cent per cent truth—is speaking out.

The fulfilling of that desire calls for accurate knowledge of the facts.

Both head and heart are needed for adequately meeting the problems of the modern State. There are diligent fact-finders among the statisticians—as doubtless also among the seekers for destructive uses for thermonuclear energy and among vivisectors. And on the other hand there are well-wishers lacking fundamental knowledge, who all too often with their well-meant efforts do more harm than good. It is rare to find the selfless seeker after facts and the lover of his kind in such effective combination as in Seebohm Rowntree.

The list of his quiet, constructive achievements is not a short one. Other studies of his besides those mentioned are *Land and Labour: Lessons from Belgium* (1910) and *The Way to Industrial Peace* (1914). It was he who originated the Balliol Conference for management and workers, which it is understood was later taken over by the Industrial Welfare Society. He also was responsible for the Management Research Groups of non-competing British manufacturers. He was one of the sponsors of the National Institute of Industrial Psychology. He was active also in connection with the work of the National Housing Committee and was one of the proposers of the Astor inquiry into British agriculture.

Mr. Rowntree's association with

Lloyd George began in 1912, when he was a member of the latter's Land Inquiry Committee and responsible for the housing investigation. So well did he impress that statesman by his judgment that he was made successively Director of the Welfare Department of the Munitions Ministry which Lloyd George headed and, towards the end of World War I, a member of the Reconstruction Committee.

Beyond a doubt Seebohm Rowntree could have had a distinguished political career, but he desired no recognition and avoided publicity as assiduously as many court it. He could hardly refuse, however, the honorary LL.D. degree conferred on him by the University of Manchester, to whose Owens College he had gone from the Bootham Friends' School in York, to study chemistry. And he accepted in 1931 the Companionship of Honour, a distinction which, *The Manchester Guardian* remarked in its obituary tribute on October 8th, "never had a more fitting recipient." "The record of his life is the record of most of the progressive movements of the time."

E. M. Hough

COLD WAR

An alarming consequence of the Cold War in our iron-curtained world is the failure of the citizens and Governments of democratic States to be eternally vigilant about every violation of individual liberty. The external enemies of freedom have managed to distract attention from the authoritarian trends insidiously creeping into the sanctuaries of popular sovereignty. It was therefore a timely and vital warning that Dr. Radhakrishnan, Vice-President of the Indian Republic, sounded in his opening address before the 8th General Assembly of Unesco on the 12th of last November at Montevideo.

Dr. Radhakrishnan regretted that Governments were becoming more centralised, more coercive on their citizens and more effective in their control of thought and opinion even in democratic States. "If the drift to totalitarianism in democracies goes on, there will be nothing left for democracies to defend."

Is the Indian Union, the largest democracy of the world, fully free from this tendency? India's political and moral message to other countries was well reiterated before the Unesco General Assembly by Dr. Radhakrishnan :—

> We are obliged to live together and may we act therefore with hope that we can all live together as friends. Whatever our differences, reciprocal understanding should be our concern. If we remain separated, if we refuse to communicate with others, we will, in the long run, simply fall into abuse, instead of acting within the spirit of the organization.

NEW BOOKS AND OLD

Interrelations of Cultures: Their Contribution to International Understanding. (UNESCO, Paris. 387 pp. 1953. $2; 11*s.* 6*d.*; 550 fr.)

Some years ago Unesco collected personal statements from various scholars on the cultures characteristic of different peoples inhabiting different regions of the world. This mass of authoritative documents was scrutinized by a committee of experts who issued in due course a joint statement stressing the broad conclusions emerging from the enquiry. The volume under notice presents a judicious selection from the material collected, clinched by the joint statement on "Humanism of Tomorrow and the Diversity of Cultures."

The enquiry was no doubt an ambitious undertaking, and the resulting publication has the merits and limitations that mark all such attempts to achieve global comprehension. The variety is obvious on the surface, and the filiations between neighbouring culture-patterns reveal themselves to the critical observer. Certain basic life-springs, too, can be discerned in all living cultures, and so the attempt to infer the humanism of tomorrow is seen to be legitimate enough. Only, let us not reduce all human phenomena to simple algebraic formulæ!

The volume starts with Mr. McKeon's illuminating essay on "Philosophy and the Diversity of Cultures." He distinguishes between the social, political and humanistic aspects of cultures, and shows how philosophical inquiry plays an active part in keeping cultures alive and helping them to achieve mutual understanding. Both Mr. Chen and Mr. Kirby, who cover China and Japan respectively, practically equate culture with literature. Shri Atreya's learned and informative essay on the spiritual, moral and social aspects of Indian culture is followed by Dr. Suniti Kumar Chatterji's enquiry into the origins and meaning of Indian culture, which he concludes by saying that "acceptance of unity in diversity or a harmony of contrasts" is the unique Indian way of life. M. Danielou's essay on Indian traditional arts is a painstaking piece of work, but it is passing strange that in his survey of Indian music, the only South Indian composer he mentions should be Swati Tirunal! Two short essays on American culture are followed by studies in the culture of the Spanish, of the Spanish-Americans, and of the Negroes. Professor Ayala thinks that individualism is the key-note of Spanish culture, while Dr. Zavala and Dr. Zea analyze the clash of culture in Mexico and Spanish-America generally. M. Griaule's statement on "The Problem of Negro Culture" is informed by sympathy and understanding, and is one of the most satisfying essays in the book.

In the final joint statement, the Unesco committee of experts emphasizes the impact of the industrial, democratic and technological revolutions on regional cultures and makes a plea for the evolution of an international humanism based on common values and meanings in the various regional cultures.

K. R. SRINIVASA IYENGAR

Literature and Science. By B. Ifor Evans. (George Allen and Unwin, Ltd., London. 114 pp. 1954. 8*s*. 6*d*.)

The artist used to aim at art for God's sake. Modern art is all too frequently for art's sake. Dr. Evans would like art to be for man's sake.

In this trenchant and most provocative little book Dr. Evans argues that the writer (or rather the poet, for it is largely in terms of the poet that the theme is worked out) at first failed to understand and now simply does not take proper note of scientific developments, which, gradually since the 16th century, have come to dominate our society. Consequently the cleavage between art and science has grown wider. Isolated and embittered as a result of the narrowness rather than the depth of his understanding, the artist today finds himself in a backwater: his contribution to society is of little real value.

The new humanism for which Dr. Evans pleads would have the universality of awareness that was best exemplified by Shakespeare, and, detached from ideology, dogma or any fixed approach to life, it would assert the unity of human life. All this is admirable.

But many of the comments in Dr. Evans's analysis, however, may cause the reader to wonder if the new humanism would amount to much more than art hanging on to the coat-tails of science with divine metaphor thrown in for good measure. Must the imagination of the poet be bound by the scientifically justifiable? Dr. Evans does not appear to allow that there is a difference between the poet or novelist peddler of panaceas, all too common nowadays, whom he rightly distrusts, and the builder of great systems like Shelley, whom he unfairly dismisses as a failure. The nature of the scientific method makes it logically impossible for very much to be said of interest that is scientifically justifiable; it can only be more or less plausible. It is therefore a great pity that Dr. Evans does little more than state the objections of the 19th-century romantics to science; for it was their failure to receive an adequate answer that forced their successors into the protective shell that Dr. Evans is now trying to break.

These comments serve only to emphasize the value of Dr. Evans's book. He deals all too briefly with a subject that concerns many of us intimately. It is right that we should think deeply about it.

J. C. Hunt

The Theory of Celestial Influence: Man, the Universe, and Cosmic Mystery. By Rodney Collin. (Vincent Stuart, Ltd., London. xxi+393 pp. Illustrated. 1954. 35*s*.)

Mr. Rodney Collin (clearly a *nom de plume*) was a follower of P. D. Ouspensky, the Russian philosopher, who died in 1947. In his introduction he recounts to us the genesis of his book. P. D. Ouspensky returned to England from America an exceedingly sick man and, to the consternation of most of his followers, appeared to be telling them that he had abandoned the system of knowledge he had been teaching them for many years. "It is difficult," writes Rodney Collin,

> to convey the impression created. To those who had listened to him the system represented the explanation of all difficult things, pointed the way to all good things. Its words and its language had become more familiar to them than their mother tongue. How could they "abandon the system"?

The author then recounts how, a fortnight before his death, Ouspensky explained to a few of his followers the meaning of his message to them. He urged them to "start again," to "make a new beginning" and to "reconstruct everything for themselves."

This book represents the author's

fulfilment of this task of reconstructing, on the basis of knowledge he had previously been given, a system of knowledge on the subjects of man and the universe. It is a tremendously bold attempt to deal with the mysteries of the universe and of man's life and death. No one can fail to admire the courage, the industry and the research that has undoubtedly gone into the making of this book, but whether its philosophy, science and religion will appeal to the reader is another matter. It is the author's personal fulfilment of his teacher's injunction, "reconstruct everything for *yourselves*" (italics reviewer's), and I have no doubt that whether it tallies or not with another person's reformulation of the same knowledge will not unduly perturb him.

To discuss the matter of this book would take too long, for Mr. Collin is dealing with almost everything; so the manner alone can be criticized. There is no doubt that the author is an able and lucid writer. If it is difficult, as it often is, to grasp his meaning, it is not because his exposition is muddled but because his subject is essentially an exceedingly abstruse one. The illustrations are very helpful and the book is beautifully produced.

KENNETH WALKER

Adventures in Tranquillity: An Introductory Essay and an Anthology. By A. and E. MATSON. (Philosophical Library, New York. 119 pp. 1954. $2.75)

Although published by the Philosophical Library, this little book is not a work on philosophy, strictly so called. Yet it does embody a philosophy of life, that of "creative cheerfulness," of "cheerfulness as power." This is really an "Anthology of Restorative Thoughts" compiled by Esther Matson, appended to an Introductory Essay by her mother, Anna Glover Matson. The essay has been supplemented by a number of informal talks developing the main idea, which is that, notwithstanding appearances to the contrary, there are certain inner realities which make for goodness and gladness. Some men of wisdom and power in all ages have been "so alert to these realities that they could even catch and fashion them into an Art, the art of cheerfulness." The anthology attempts to present specimens of this happy wisdom.

The extracts in the anthology are mostly poetical, and are drawn from English and American literature, from Chaucer onwards up to date. There are just two cited from Greek (Archilochus and Epictetus), and about the same number from Latin (Marcus Aurelius and Martial). There are also two from the Christian mystics, St. Teresa and St. Francis de Sales; and only one from Eastern wisdom, which may be given here as a sample of the contents: "Health is the greatest gift, contentedness the best of riches" (*Dhammapada*).

As may be seen from this, there is nothing very profound or original and exciting about the selections. On the other hand, they are not hackneyed or too commonplace. This applies also to the talks, which are characterized by simplicity and even *naiveté*. It is believable that this book may be found soothing and restful by the type of readers for whom it is intended. It is pleasing to read that the royalties on it will be contributed to the cause of research regarding the origin and cure of heart diseases.

K. GURU DUTT

The End of Time: A Meditation on the Philosophy of History. By JOSEF PIEPER. Translated by MICHAEL BULLOCK. (Faber and Faber, Ltd., London. 157 pp. 1954. 10*s*. 6*d*.)

This is a translation of a stimulating "Meditation on the Philosophy of History" by a brilliant young German philosopher.

History, being a movement and a process, Dr. Pieper argues, cannot be conceived except in relation to its possible origins and its probable destination. What is the meaning of it all? To what end? Has the One become the many—and will the many reassemble in the One? Or is all history but the magic of *Maya*—or even the world-drama of the Evil One?

When we speculate along these lines, we are at once involved in theological considerations. The ordinary historian can assimilate facts and present them in an ordered way; but he can neither see into the dim vistas of the remote past nor peer into the remote future. A philosophy of history aims at viewing the whole process as a synoptic whole, and this it cannot do without seeking the help of theology. History from the human end is not a description of natural phenomena or a catalogue of names and dates: it is really the story of *homo sapiens*. What is to be his ultimate fate? Will he go the way of the giant lizards, and just cease to be? Will he invite divine intervention, develop new powers and help to enact here the "Life Divine," a new heaven and a new earth? Will he forge conditions that make the appearance of Antichrist possible, or even inevitable? Can history be conceived as the fateful clash between the Divine and the *Asuric* forces, between Christ and Antichrist?

Dr. Pieper discusses the views of various thinkers on the idea of progress and he presents his own dialectic in impressive words. In the final pages of the book, Dr. Pieper forecasts in vivid terms the contours of the totalitarian world rule of Antichrist, something not dissimilar to "Big Brother" despotism as imagined by Orwell in his *Nineteen Eighty-Four*. If that is the "end" to which things are tending, what "hope" then for humanity? But Dr. Pieper reassures us: "The Christian historical conception of the end of time includes the view *that Antichrist will be defeated*." Dr. Pieper closes his brilliant thesis with this plea, or assertion:—

> Without a return to revealed truth it is impossible not only to *philosophize* about history, but even to *live* in the area of real history as a spiritual being...

K. R. SRINIVASA IYENGAR

The Root of the Matter: A Study in the connections between Religion, Psychology and Education. By MARGARET E. ISHERWOOD. (Victor Gollancz, Ltd., London. 238 pp. 1954. 13*s*. 6*d*.)

This study in the connections between religion, psychology and education is both profound and practical. It is indeed a rare pleasure to meet an author who has something of importance to say and who says it briefly, in clear, non-technical language, so that the ordinary seeker after hope and light is encouraged to read and to meditate.

In the Preface she says, "I should like to make it clear that this book is not intended either for the orthodox believer or the orthodox atheist," but I can assure both classes that it is worthy of their attention. To those of us who, however feebly, may be "seekers" and who may feel uncertain, guilty or confused because of their lack of regimented "religion," this book is indeed a most helpful and cheering beacon.

Miss Isherwood covers a wide range in her review of many aspects of spiritual life and growth, including the "Experience of Love," the "Experience

of Beauty," the "Experience of Joy and Pain," the "Experience of Truth" and the "Experience of Goodness." Parents and teachers in particular will find the chapter on Education of special help, although the whole book deals, fundamentally, with education as growth. She emphasizes that "education is not something you 'get' from school. . . . It is a continuous and lifelong process . . ." In the same way she shows, and helps us to show the children we try to teach, that Christ's "absolute directives, such as 'Resist not Evil' or 'Be ye perfect' should be understood to refer to the ultimate goal towards which we strive." In this way she shows how the Christian attitude is but another aspect, another path, towards spiritual growth, and that the true seeker is tolerant and may find help in many places.

There are helpful notes to the reader, giving sources of quotations, and a list of suggested reading including *The Sacred Writings of the World's Great Religions*, selected and edited by S. E. Frost, and *Yoga and Western Psychology* by Geraldine Coster.

Finally, the whole work is permeated with a wonderfully sane, hopeful and occasionally humorous spirit which makes it a delight to read and reread. It is dedicated to Dartington Hall, and to all students, especially those who are parents, teachers and ministers.

ELIZABETH CROSS

Pāṇinisūtravyākhyā (Vol. I). By MANALUR VIRARAGHAVACARYA; edited by T. CHANDRASEKHARAN. (Madras Government Oriental Manuscripts Series, No. 33, Madras. x+675 pp. 1954. Rs. 13/12)

Despite numerous predecessors and successors, in Sanskrit Pāṇini has remained the grammarian, and his *Aṣṭādhyāyī* has always been the grammar *par excellence*. But the aphoristic rules (*sūtras*) of Pāṇini are so brief that, had it not been for ancient commentators like Kātyāyana and Patañjali and more modern ones like Bhaṭṭojī Dīkṣita (16th century), they should have proved almost unintelligible. Even with their commentaries it has often been felt that the *sūtras* are not always easily comprehended.

Vīrarāghavācārya, a comparatively recent author, seems to have felt that this difficulty of the Pāṇinian *sūtras* springs from their aridity. His method of making the aphorisms attractive is to add illustrative verses and passages from the classics to a brief commentary on them; and this commentary is nothing else but a reproduction of the *Kaumudī*. The arrangement of the *sūtras* in the *Pāṇinisūtravyākhyā* is itself borrowed from Bhaṭṭojī Dīkṣita, though the first volume omits the earlier sections and begins with the *Strīpratyayaprakaraṇa*.

In employing poems of great poets like Māgha and Śrī Harṣa to illustrate Pāṇinian rules, Vīrarāghavācārya really ignores the authority that these great poets have in their own right and independently of Pāṇini in matters of usage. The point is perhaps unimportant to the beginner, for whom the present work is mainly intended. In the next part we are promised the necessary indices which will make the edition really useful. A *corrigenda* where mistakes like *dviyīyā* for *dvitīyā* (p. 68) are corrected should be added to it.

H. G. NARAHARI

Chinese Thought from Confucius to Mao Tsê-tung. By H. G. CREEL. (Eyre and Spottiswoode, London. 301 pp. 1954. 21*s*.)

The title of this book by Professor Creel, an American, might be misleading. True, the author does something to expound the teachings of Confucius, Mencius, Lao-tze and other less well-known sages, but the book contains much history as well.

That history is largely a record of tyranny, war, murder and massacre, but to us who have lived through a distressing half-century, "man's inhumanity to man" is no longer startling.

Some readers may have thought, as I did, that Confucius was almost entirely concerned with ceremonial, but Professor Creel shows clearly that he was a good democrat and one who wished important posts to be occupied not merely by high-born or handsome men but by men best suited to the work.

> Most of them [the aristocrats] felt that the arts of war were the only occupations worthy of the serious attention of a gentleman, and they made fun of those, even among their own numbers, who concerned themselves with the need for good government and orderly administration.

> Confucius was not a pacifiist. He believed that, regrettably, there are times when force must be used by moral men, in order to prevent themselves and the world from being enslaved by those for whom force is the only argument . . . (p. 40)

> He praised one of his disciples for being able, "though wearing a tattered hemp-quilted gown, to stand beside those wearing costly furs without the slightest embarrassment." (p. 43)

To us who read THE ARYAN PATH, the most interesting chapter in this learned, modest and somewhat diffuse book is probably that in which our Professor records how swiftly and widely Buddhism (of the Hinayana type) spread through old China. The Chinese seem to have thought that it had a marked resemblance to the Tao: but except that both philosophies advocated gentleness and love, I can see little likeness between them.

Professor Creel believes that, since the West has been bullying China for a hundred years, it is the West which is responsible for the present prevalence of Communism in the mighty old country. Still, he tells us that Confucius even now is not wholly disregarded. He also believes that Communism in China will differ a good deal from the Russian brand.

When you finish this difficult but praiseworthy book you receive a much more troubled impression of bygone China than if you were acquainted only with the delicate, highly sensitive poems (best translated by Arthur Waley) and the lovely landscapes which illustrate the fundamental unity of human souls with the mountains and rivers of the planet in which we are at present living. So far as I can make out, the Chinese (unless under the Buddhistic influence) had almost no conception of what we call "the soul," or of an after life. Their best men concentrated upon this world: their worse men concentrated upon self-advancement in the government service. Nevertheless, the extreme beauty of Chinese painting and poetry shows that nearly always there were beautiful natures incarnated in Chinese bodies. How well I remember going through the narrow streets of Canton, when I was 18, and feeling that I could never know those strange people: and yet my grandfather was a missionary to that ancient civilization. Did the leadership of mankind begin in Egypt or in China? I would like some scholar to tell me.

CLIFFORD BAX

Śankaravijaya. By VYASACALA, edited by T. CHANDRASEKHARAN (Madras Government Oriental Manuscripts Series, No. 24, Madras. xxi+228 pp. 1954. Rs. 9/2)

Not less than 15 works are known to have been devoted to the sacred task of giving a biographical account of Śri Śankarācārya, the famous propounder of Advaita Vedānta. The great teacher may have been later than Bhartṛhari, but all agree now that he lived very much earlier than the 8th century. His earlier biographer, Ānandagiri (14th century), is thus removed from him by more than six centuries. This is probably the reason why no two biographies agree in point of detail, and none can be singled out as *the* authentic account.

Vyāsācala's *Śankaravijaya* in 12 *sargas* is but one of the works mentioned above. As the author's name appears in the copper-plate grant of King Narasimhadevarāya of Vijayanagar, dated 1507 A.D., his date is certain.

Examined as a literary piece, the poem does contain some good descriptions of nature, and figures of speech like *upamā, rūpaka* and *utprekṣā* are not rare. But not all the verses are lucid and some even seem to be completed with effort, as shown by the inane use of particles like *sma* (pp. 1, 15, 23). It is therefore difficult to agree with the editor when he feels that the poem is "fit to be called a *Mahākāvya.*"

The numerous misprints in the book, many even on the first page of the text, could have been avoided by careful proof-reading.

H. G. NARAHARI

Madanamahārṇava. By SRI VISVESVARA BHATTA; edited by PANDIT EMBAR KRISHNAMACHARYA and M. R. NAMBIYAR (Gaekwad's Oriental Series No. CXVII. Oriental Institute, Baroda. 40+468 pp. 1953. Rs. 24/-)

It is a pleasure to see the publication of volume after volume in the Gaekwad's Oriental Series, started by the late Maharaja Sayajirao Gaekwad of Baroda of immortal memory. It is also in the fitness of things that this Series is now under the able management of the Maharaja Sayajirao University of Baroda.

This work is ascribed to Māndhātā, the second son of King Madanapāla but it is really a treatise by Viśveśvara Bhaṭṭa (14th century), the son of Pedi Bhatta, on *Karmavipāka* (the fruition of deeds), an important topic in the Hindu *Dharmaśāstra*.

The law of action (Karma) plays an important rôle in Hindu philosophy and religion. Incurable human ailments are even today believed to be the result of some deeds done by an individual in previous lives.

This treatise on *Karmavipāka* is allied to Āyurveda. Its treatment of the causes of disease is very exhaustive. The treatment of diseases prescribed in the work is, however, along the lines of the *Dharmaśāstra* and consequently beyond the scope of rational medicine. In fact the work is a compendium of *Karmavipāka* texts holding out a promise of peace and happiness to the sufferers who repent of their unclean past.

Still, peace of mind plays a great rôle in therapeutics and the *prāyaścittas* or deeds of atonement which give peace of mind to a sufferer do possess some psychological value in the treatment of patients with a religious bent of mind.

Apart from its sociological value the present work is of some linguistic significance as well. Shri Nambiyar's critical Introduction to the volume will rouse the interest of readers in this rather neglected field of study—the

Karmavipāka texts, which have governed Hindu thought and practice for hundreds of years.

Our best thanks are due not only to the editors of the volume but also to the University of Baroda, which now shares the great renown of the Gaekwad's Oriental Series.

P. K. GODE

Nāṭyaśāstra, with the Commentary of ABHINAVAGUPTA, Vol. III. Edited by M. RAMAKRISHNA KAVI, M.A. (Gaekwad Oriental Series, No. CXXIV. Oriental Institute, Baroda. xx+321 pp. 1954. Rs. 15/-)

The *Nāṭyaśāstra* of Bharata is the oldest extant work on Indian dramaturgy and the theory of Sanskrit poetics. Various dates have been assigned to it. Manomohan Ghosh assigns it to the period "between 100 B.C. and 200 A.D." According to Dr. P. V. Kane this conclusion cannot be far from the truth. The question of the text of this work is a very complicated one. In spite of the several editions of the text or portions of it published during the last 85 years the need for a masterly critical edition of this important work still remains.

Shri M. R. Kavi brought out the first volume of his edition of the *Nāṭyaśāstra* in the Gaekwad Oriental Series in 1926 and subsequently the second. About 1936 he sent to the press his press-copy of Volume III, which after many difficulties has now been published after 18 years. Prof. G. H. Bhatt, the present General Editor of the Series, says in his Preface to this volume that the remaining portion of the text, which is ready for printing, will be published without any delay.

This volume contains Chapters 19-27 of the *Nāṭyaśāstra* with Abhinavagupta's Commentary. This Commentary is famous for its erudition but is incomplete. In spite of this deficiency it is valuable for the important information it gives about the commentators on Bharata and the writers on the histrionic art. Abhinavagupta's literary activity can be placed between A.D. 1040 and 1070. This Kashmiri author of numerous works was a man of acute intellect and encyclopædic scholarship. But for his Commentary on Bharata's work the history of Indian dramaturgy would have remained a closed book.

Shri M. R. Kavi deserves our best thanks for his lifelong labour in the field of Sanskrit poetics and dramaturgy and in particular for his present edition. We await with eagerness his long introduction to this edition, which is to appear in the last volume, now in the press. We convey to the University of Baroda our hearty congratulations upon their expeditious printing of the present volume.

P. K. GODE

Magical Mission. By GEORGE SANDWITH. (Omega Press, Reigate, Surrey. 255 pp. 1954. 16*s*.)

This is the autobiography of a psychic, from childhood to the point of his marriage. It relates his career as land agent, and his many travels, as civilian and in the services. The countries visited include Abyssinia and other parts of Africa, Australasia and Polynesia. He claims to have been given an Ethiopian Ikon whose magical protective power he has used against various native sorcerers. It is a pity that he does not give details about native religious and psychological beliefs, as these could have been of interest. The autobiographical details do not disclose *un type sympathique*.

L. MARR

Glimpses of Iqbal's Mind and Thought. By H. H. Bilgrami. (Orientalia, Lahore. 124 pp. 1954. Rs. 4/2)

These are six lectures on Iqbal delivered by Dr. Bilgrami in Oxford, Cambridge and London on various occasions.

Iqbal was to the Muslim world what Tagore and Sri Aurobindo were to Hindu India. He was mystic, philosopher and poet in one. Proud of his Brahman ancestry, he was a living confluence of the Islamic, Hindu and Western streams of culture. He became the mainspring of the Muslim renaissance and the maker of Pakistan, though he died in 1938 before the fulfilment of his dream. He was educated in Lahore and Cambridge, took a doctorate in philosophy from Munich University and was called to the Bar in London.

The book gives a sketch of the rôle of Iqbal primarily as a leader of the Islamic renaissance. It shows him forging a new interpretation of Islamic scriptures and tradition round the twin concepts of the oneness of God and the unique sufficiency of the Prophet Muhammad. Iqbal evolves a philosophy of knowledge making room for a spiritual intuition that would illuminate both the mystic experience of religion and the message of beauty in art. He makes room for both the freedom of science and the progress of society in a vigorous reinterpretation of the *Koran*. He grafts a dynamic ethic of individuality and a democratic sociology transcending race and geography on the spiritual stem of Islam.

Like Tagore, Iqbal condemned Western materialism, racialism and nationalism. The book shows how Muslim thinkers are using the inspiration of Iqbal, at once interpretative and creative, to rebuild Islamic society.

M. A. Venkata Rao

Lives of Destiny. By Donald Culross Peattie. (A Signet Key Book. The New American Library of World Literature, Inc., New York. 208 pp. Reprinted 1954. 25 cents)

What has come to be somewhat superciliously labelled by reviewers in highbrow weeklies as "*The Reader's Digest* Civilization" has merits which tend to be overlooked by these superior people. In the United States alone, in circumstances in which "the radio, television, the movies and the gramophone combine to induce in people a state of pleasant illiteracy," *The Reader's Digest* reaches 40 million readers and helps to keep them wedded, as it were, to the printed word. Such journals, instructive, informative and easy to read, seem to be fighting the publisher's battle valiantly and victoriously and making the world safer for Humanists.

Lives of Destiny is a collection of 24 short biographies of the most outstanding figures of Western civilization in the spheres of art, music, sciences, adventure and politics. Each is a miracle of condensation, is vividly and forcefully presented and excellently serves the purpose for which it is intended. Dealing with men in all fields of human endeavour from Marco Polo in the 13th century, through Mozart, Charles Darwin, Voltaire, Hans Christian Andersen and over 20 others, to Wilfred Grenfell, whose life closed in 1940, Mr. Peattie writes of those who each carried the human spirit a little further onward, who scaled the heights of achievement and who, reaching out to objectives outside the narrow round of stilted personal interests, enriched humanity for all time. This book admirably reflects what Mr. Peattie considers might be taken as the thesis of his work: "It is history which teaches us to hope . . . "

Hilla C. Vakeel

THE INDIAN INSTITUTE OF CULTURE

London Branch

[The British writer and critic, **Mr. D. L. Murray**, Editor for a number of years of *The Times Literary Supplement* and the author of *Disraeli* and several novels, spoke at the London Branch of the Indian Institute of Culture on May 7th, 1954. We publish here a report of his thought-provoking talk, given under the chairmanship of the novelist Mr. Claude Houghton. There is perhaps no question more important or more inclusive in its ramifications and implications than that which Mr. Murray raised.—Ed.]

WHAT IS MAN?

Holding the view that the most important thing about a man is his view of the universe, Mr. D. L. Murray ventured, while disclaiming any special knowledge, to answer this perplexing question, which, with the obliteration of the frontiers of certainty, belonged peculiarly to our time. A small mind might make modest conjectures on a big subject. And it might be important to know what even small minds were thinking.

In the past, philosophers and poets had hardly asked the question seriously. They had moralized on human nature; to them Man was a marvel, not a riddle. "What a piece of work is a man!" In the great battles of beliefs different questions had been asked. For the early Christians the true question was "What is God?"; for the 18th-century humanists, "What is the citizen?"; for the 19th-century, "What is progress?" Copernicus and Galileo might dethrone this globe on which we live from its central position in the universe, and Darwin assign to man a lowly origin in some simian creature, but Kant had placed man's mind at the very centre of creative things.

The scientific materialists declared man to be a complex of physical forces, a mechanism set on gaining pleasurable, and avoiding painful, sensations, yet they had exhorted men to live up to an austere ideal of duty more earnestly than many who claimed to have a loftier view of man. These apparently subversive thinkers still believed man to be all he was ever held to be, "a little lower than the angels," "in apprehension how like a god!" Occasionally a discordant note was struck. "Man," said the cynic Anatole France, "is a gorilla with a musket." But even Nietzsche's ruthless and terrible Superman had his own ideals and Bernard Shaw, who developed the idea of the Superman in *Back to Methuselah*, saw an endless vista of possibilities for the evolving human spirit.

How then, with such a background of ideas, had the modern world—at all events in the West—so far lost its inheritance, the philosophy of human dignity that man was a spirit, responsive to ideals that implied a wider universe than the plane of material manifestation? The opposite view had no more to commend it today than when Socrates argued with Thrasymachus, the Sophists and the followers of Heraclitus. The dazzling and terrifying expansion of science had not by any logical arguments disproved the reality of mind and spirit.

The explanation lay in the receptiveness to certain ideas in a mental climate of disillusionment. The First World War was one of the chief causes of this. Very few people had believed that war would ever take place on such a scale, let alone that it would be waged with a barbarity of which 18th- and 19th-century armies would have been ashamed. The tiger revealed in man had given birth to cynicism, weariness and disgust. A note of bitterness, almost absent before, had crept into the

polemic that had long gone on against organized religion, and the process of "debunking" the great figures of the past had set in like a flood. In "debunking" his heroes, man was "debunking" himself.

A parallel process was Russia's adoption of the creed of militant materialism, Marxist Communism. Communism, however, was not the only system that disregarded individual rights, that resorted to force and torture to attain the ends of the state. This disregard was merely the consequence of any political creed that denied the spirit in man and made of him an economic unit whose worth was solely his use to the state.

The third main factor, and more pernicious than the others by far, was the development of the science of psychoanalysis. Materialism had always suffered from the fact that it was an explanation that failed to explain. Psychoanalysis came to the rescue of materialism by reducing all human activities and the motives that set them going to the interplay of one or two simple instincts. The moral faculty and the religious sense in man were explained away as a series of psychological inhibitions. Man was left as a perverse animal who had somehow complicated his existence by a number of self-wrought delusions, losing thereby the untroubled consciousness of other animals in satisfying the desires with which Nature endowed them.

This was not to cast doubt on the curative value of psychoanalysis in many cases, and the science had undoubtedly unearthed many facts about human nature. But the philosophy these had given rise to took disease as the norm of humanity. Small wonder then that all sense of responsibility had vanished, when it was explained away as an inhibition or instinctual delusion.

In a world hag-ridden with the dread of a war that might annihilate civilization, the classical notion of man was vindicated by the one pragmatic argument that it alone gave guiding principles to society for protection against casuistical excuses for atrocities committed in the pursuit of power by rulers who had lost all sense of human values. This nightmare would vanish were there a sincere return to the ancient view of man.

Two forces reacted against the degradation of man consequent upon materialist philosophy; the traditional orthodoxy embodied in the established churches and religions, and the system of thought variously known as the Ancient Wisdom, the Wisdom of the East, Spiritual Monism or Theosophy. The old orthodoxy deserved to be regarded with respect. In the present crisis all the forces that upheld the reality of the spiritual world should be united. Yet sympathy for the theology of the past could not disguise its inadequacy on many vital points of principle.

In the orthodox view man was the creation of God, and therefore forever external to his maker. He was for eternity of a lower order with a fixed limit to his capacity for development, a limit fixed by his being a creature. He remained separate from the Absolute Spirit in essence, however closely he might be united with God in love and adoration. Yet, as William James held, "God" understood as the intimate soul and reason of the universe had always seemed to some people a more worthy conception than "God" regarded as an external being and magistrate of our conscience.

The desire for an essential unity between Man and God was not an arrogant claim to take a place not our own. Did not philosophers like Butler and Kant point to the absolute authority with which a man's conscience commanded him? If Mill's paradox about God and Hell was to be avoided, must not conscience be the voice of God within us, not an external power? Did not this mean that man must be of the divine nature himself? God was

then, as Paul Claudel said, "something within me that is more myself than I."

Secondly, orthodoxy saw a narrow destiny for man. Was there justice in the idea that the eternal lot of man's spirit was determined by his actions in one short life, when so many people's lives were overshadowed by hereditary disabilities, warped by circumstances of birth, weakened by illness and disordered by perplexity? Even the worst of men could do but a limited amount of evil in one life. Yet the static heaven of the Christian tradition was open only to the "saved." And for the "lost" there was an even more dreadful fate than exclusion from heaven. After one brief probation their lot was hell, an unending state of torment, which was pictured with varying ferocity by different theologians. Was this justice: an infinite sentence for a finite crime?

This, indeed, was nothing less than a doctrine of Divine Failure. Could the idea of something irretrievably bad be reconciled with our ideas of divinity? Would not the existence of even one lost soul be a confession of failure as much on the part of the creator as on that of the soul itself?

Orthodoxy also taught that man could evade the responsibility for his actions through the redemption wrought by the blood of a Saviour God. This doctrine of vicarious atonement struck roots far deeper into the religious life of man than the Christian religion, which had but done its best to redefine and spiritualize the belief. There was, however, a doctrine at least as venerable by age and association, that of Karma. This taught that all man's debts had to be paid for without recourse to any external saviour who would take on himself the punishments and consequences for man. Which of these two doctrines was the more consonant with the dignity of man? In ordinary life the man who, like Walter Scott, tried to pay off his debts was respected more than one who resorted to bankruptcy to be released from full payment to his creditors. On the moral plane it was often impossible to make reparation in one life. But since, according to the doctrine of Karma, a man's burden of Karma was always limited, however heavy, he could pay it off in the series of his lives. Otherwise what real peace could there be for a soul that was aware of wrongdoings not fully expiated! The doctrine of vicarious atonement implied in another form the idea of Divine Failure in the evolution of the universe, a degradation of the nature of man.

In indicating these points at which many religious minds of our day found the traditional doctrine of man unsatisfying, the Theosophic alternatives had by implication been stated, namely, that man was a manifestation of the godhead; that hence the voice of conscience within the individualized ego was the voice of the godhead, whether or not it was understood; that the soul's evolution was worked out in a succession of lives sufficient to rid each soul of the stains that kept it separate; and that heavens and hells were therefore but stages on the path of progress, so that no debts could be left unpaid forever. "Each man is . . . the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment." This is the consoling doctrine of Karma that shows the only purgation possible to Man without loss of self-respect.

One feature in the Theosophical philosophy was particularly noteworthy—its universality. Whereas the traditional systems all became exclusive at one point or another, Theosophy could find a place for all of them in its structure, in which they appeared as statements from different angles, more or less satisfactory, of the one universal philosophy. Theosophy could claim to be the religion of man in the most universal sense, and conversely the question "What is Man?" had for part of its answer that man was a being in

whom this universal faith was implanted, though under somewhat differing forms and sometimes disfiguring disguises.

There were at present encouraging signs that the Ancient Wisdom, the Third Force between advancing Materialism and unbending ancient Orthodoxy, was winning thoughtful adherents. Yet it was not making all the advance that, judging from a limited point of view, could be wished for. The crisis was urgent; the need for a spiritual doctrine that was at once definite, a basis for action and not incredible to the modern mind, grew daily more urgent. It would be a terrible mistake, Mr. Murray said, to suppose that this was merely a theoretical matter. Unless humanity today could be convinced of the right answer to the question "What is Man?" the question might answer itself upon a lower level and in a ghastly form, namely, "Man, that is to say man of the present race, would be an extinct species."

D. L. MURRAY

THE DUTY OF SILENCE

Many today are so appalled at the fruits of once-adored science that they wish to attack and destroy it as an altogether poisonous growth. *The Ethics of Atomic Research* by John Langdon-Davies is remarkably free from such frenzy. In this little pamphlet (Casement Publications, Ltd., Bombay. 34 pp. 6 as.) he shows, by taking the history of the atomic bomb itself as an example, that the development of techniques which make destructive weapons possible is inextricably involved in the development of those that make beneficial inventions possible. What determines the actual application of the techniques is not the scientist's feelings but the nature of man's political and social organizations.

Within these organizations we cannot forbid the evil potentialities of science without forbidding science itself. Mr. Langdon-Davies' solution—or rather, the solution that he proves the only possible one—is "the gradual approach to a real United Nations Organization, powerful enough to prevent the rivalries and hatreds of sovereign states." He recognizes that this itself depends upon the answer to the deeper question, presented to us by the labours of the scientists in such an awful form: "Which is stronger in the world of men, Love or Hate?"

This is in the main a sound analysis. But ought the scientists to submit so completely to the political pattern of today's world? All true teachers of the ancient mysteries kept certain doctrines esoteric for fear the profane should by their means come to wield powers they were not morally mature enough to wield. Does not a similar duty of silence lie upon the knowers of such powerful secrets of nature as our scientists know?

R. S.

ENDS AND SAYINGS

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

We print below the paragraph which appeared in Vol. I, No. I of this journal explaining the purpose of this regular feature.

The title, "Ends and Sayings," has been borrowed from Samuel Butler, quite felicitously we think for the purpose we have in view. Each month in our pages will appear short notes on topics of interest to the thoughtful reader. Poets and Philosophers by their intuition and contemplation have enriched to an incalculable extent the content of the world's soul knowledge, and we would wish to emulate them in these pages, by bringing to bear some of the fruits of intuition and contemplation into the everyday affairs of the world. This can only be done helpfully, in our opinion, by having a sure gauge in order to test the true measure of value in what goes on around us. That gauge we shall find in the Wisdom Religion, and by its light and inspiration we shall try to examine the different viewpoints, culled from all sources, that we shall present before our readers.

"Shravaka" this month dedicates his article to the Silver Jubilee of THE ARYAN PATH. He refers to the future; we are glad to announce that with this volume we have the co-operation as Associate-Editor of Shri Raghavan Iyer, B.A. (Oxon), who has just returned to the Motherland. Shri Raghavan Iyer went to Oxford as a Rhodes Scholar.

The world is in need of a spiritual recipe, the essence of which is something more definite than a mere intellectual understanding of rival faiths, and something more positive than a mere tolerance of them. If we can all unite in the worship of the One Supreme Being, without quarrelling over the methods of approach to Him, we shall have gone a long way to bring about harmony among different religions.

This was Sir Mirza Ismail's main message at a meeting of representatives of various religions organized at Dharmasthala on the 23rd of last November by those in charge of the Manjanatha Swami Temple. Of course, while a merely negative type of tolerance is never enough and may even be a nuisance, an intellectual understanding born of a careful study of the world's great religions is no less important than unity among rival religionists in the worship of the One God who is known by many names. Brotherhood between believers in different creeds cannot be deep and abiding unless it is rooted in a sincere and proper appreciation of the original teachings of the various prophets. As Sir Mirza rightly remarked,

The feeling that we alone are eligible for salvation and are entitled to enter the Kingdom of God, and that those professing other faiths are doomed to perdition, temporary or eternal, seems ingrained in human nature. A truly enlightened man is he who entertains no such belief....

Such enlightened men are still few and far between; in the coming years may their tribe increase!

A highly successful French Cultural Week was held at the Indian Institute of Culture, Basavangudi, Bangalore, at the end of November. It was opened on November 25th with a crowded meeting under the chairmanship of the Hon. Shri H. Siddaveerappa, Minister for Home and Industries, Mysore.

The cordial mutual relations between France and India were emphasized by Monsieur Roger London, French Consul at Madras, in a felicitous short speech. He referred to the very recent amicable settlement under which France had relinquished to India her territories in the Indian subcontinent. He mentioned also the exhibition of full colour reproductions of paintings, furnished by the Alliance Française, Madras, which in-

cluded several schools and famous artists of modern France and which would be open to the public in the Institute's hall for the following five days.

A paper on "The Aims and Objects of the Alliance Française," sent by Prof. Pierre Bornecque of the French College, Pandicherry, whom indisposition prevented from being present, was read by Shri L. Shankara Doraiswamy. Professor Bornecque mentioned the similarity between the Institute's ideal of Universal Brotherhood and the ideals of the Alliance Française. Besides the spreading of the French language, these included, as did the Institute's aims, the bringing together of the different civilizations for better mutual understanding and the cultivation of friendship between peoples.

Another feature of the opening meeting was the playing and interpretation, by Mr. and Mrs. Ingle, of records of French music of several centuries.

Two evening meetings were given to lectures on "The Contribution of France Towards Great Discoveries" and "French Culture," by Prof. G. P. E. Macé and the Rev. L. M. Schiff, respectively. There was also a Discussion Meeting at which a paper on "Love in French Poetry," written in French by Prof. Pierre Bornecque and translated by Mr. Philip Spratt, who presided, was read and discussed. The discussion brought out parallels and contrasts in the literatures of England and of India. Another evening was given to the showing of French educational and cultural films furnished by the French Embassy, New Delhi.

The Hon. Shri H. Siddaveerappa, Minister for Home and Industries, Mysore, inaugurated the French Cultural Week with an illuminating address. Indians' contacts with Western culture had been mostly confined to Great Britain, in the pre-Independence years, but their interest was keen in the spirit of French culture and the traditions and achievements of other leading countries.

Even in translation French literature had a special flavour. "A wonderful discipline both of the intelligence and of feeling" had resulted in the clarity, vivacity and wonderful wit of the great French writers—Voltaire and Rousseau, Alexander Dumas, Victor Hugo and the great essayists and dramatists. Even other than literary writings had a luminous quality. The regional literatures of India would profit by their writers' closer acquainance with the French masters.

Voltaire had been stimulated by Indian thought. Prof. Louis Renou of the Sorbonne indeed had said that "the best writers and thinkers of France had been influenced by Indian thought and culture," and that "the intuitive sense of affinity between France and Indian culture had developed into devotion." India had the good fortune of being the repository of the noblest spiritual tradition, the only one in the whole world which had been alive through the centuries.

Indians were interested in Bergson's "dynamic and intuitive Philosophy" and in his "interpretations of the value of religious mysticism in universalizing national morality," as well as in the Existentialist Movement and in France's brilliant lead in art. Art movements oscillated between "bare appearance and pure inward meaning," but the French masters displayed a "wonderful spirit of fidelity to actual experience."

He praised the Institute as a pioneer in the field of cultural transmission and wished it increasing public support to enable it to continue and expand its useful activities.
