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. XIV MAY 1943 No. 5

THE ART OF BALANCE

The one-sided view of ancient Indian civilisation unfortunately prevalent, especially in the West, constitutes an obstacle to the mutual understanding and *rapprochement* between East and West so important for our modern world. The heroes of ancient India were by no means only recluses; there were wise teachers and just kings, masters of the art of living in the world while not being of it. Great Empires were built by great minds and they had the grandeur of the present without the latter's spiritual penury.

We publish in this issue an interesting article related to this theme by Dr. C. Kunhan Raja, M.A., D.PHIL. (Oxon.), who is rendering useful service to the cause of culture at the University of Madras. He brings out clearly that the might and glory of Aryavarta did not rest only on its profound soul-knowledge and its other-worldliness. But while there were æsthetic refinements in ancient Indian life beside which modern luxuries are crude, sybaritism was never the cult here that the modern Western world has made of it. The masses of old India followed wise leaders. These showed them the True, the Good and the Beautiful, pertaining to the realm of the Spirit, as superior to mere sense gratification. The body, the material aspect of life, was not neglected but neither was it exploited as it is in the West today where sense-life drowns soul yearnings and blinds spiritual perception.

It is quite true, as Dr. Raja points out, that the civilisation of Europe and America has its spiritual side. The West has had its teachers too—Pythagoras, Plato, Jesus, Ammonius, Paracelsus. It has had its dramatists and its novelists with their psychological insight. It has had its poets with their glimpses of truth, their perception, not always momentary or wavering, of the intimations of immortality. But their words have too often fallen on deaf ears. The voice of Jesus is drowned in the clamour of Wall Street and the roar of aeroplanes and guns. Plato's wisdom, Shakespeare's intuition, fail to make themselves heard above the cacophony of jazz. The best even of the great Europeans is not accepted in practice by the modern leaders or the masses. But is that any reason why educated Indians should not profit by them ?

The West has something to give to the East, undoubtedly, but woe to the East if it takes the proffered gifts blindfold ! What are some of the gifts that might profit us if discriminatively accepted ? The reverence of true science before the inscrutable mystery each new discovery reveals. The recognition, theoretical at least, of the worth of the individual as a unit. The respect for human life, however sinned against in these days. To stand up and fight for Liberty as Milton and Shelley and others taught.

The West can give us physical sanitation and hygiene, but what does it know of magnetic purity ? It can give us machines but not tell us how to meet resulting unemployment. It can give us radio and cinema but not show us how to use these properly to educate the emotions and to elevate the mind. It can give us a social conscience awake sufficiently to prompt welfare measures but not sufficiently to attack basic inequities effectively. It can give us the urge to be helpful but not the wisdom to do good works without the risk of incalculable harm. It can give us inventiveness but not tell us how to restrict it to constructive ends.

So let us not look to modern Western civilisation for the true balance between materialistic and spiritual elements. Modern Western civilisation is mechanistic, commercial and carnal, because the masses are not taught that Spirit and Soul are verities. The very existence of Spirit and Soul is ignored ; they are non-existent for science, mere fading flowers for the millions of followers of that science.

The organised religions of the world have proved impotent to keep the ship of modern civilisation from careening to the side of the life of the senses and of selfishness. Has the existence of and familiarity with the *Gita* enabled the Brahmana to banish the degrading influence of untouchability ? Has the deep faith of Muhammad in tolerance and charity checked the fanaticism of the children of Islam ? Organised religions have always become graves of Wisdom and Religion and Universal Brotherhood. And without true Knowledge and Enlightened Faith and Loving Charity how can there be civilisation worth the name ? The swing from sensuous hedonism to thoughtless asceticism will most likely come. The roll in the opposite direction may result in no less dangerous a list to the side of objectionable asceticism, of extreme sacerdotalism which imprisons intellect. The remedy is the achieving and the preserving of balance, and in that task no other country is better fitted to guide than India.

But for fulfilling that mission modern India must awaken her soul from the slumber of ages. By its grace her body will be restored to beauty and to strength.

India's fall was due to her own Karma. By caste arrogance and unbrotherliness we forged our own chains. And it is not by copying so-called great but in reality poor things of the West that we shall become free—witness the fate of Japan! Enlightenment will not come by following Christian missionaries or orthodox sectarianism of any creed. The new trend in human evolution is towards international unity. India cannot remain isolated though she dare not fail to be discriminative. The nation, no less than the individual, is its brother's keeper, and each can aid all if only each will take not a national or a sectarian but a world view.

This can be achieved more quickly if at least a number of Indians will work with assiduity on the cultural plane. It seems necessary that some Hindus learn Arabic, some Muslims learn Sanskrit; also that all educated Indians learn about the literatures of provinces other than their own. We should not allow political work to submerge cultural development. Cultural unfoldment will go a great way towards destroying the fetters which are now put upon us by the alien autocracy, though it is absolutely true that tremendous difficulties stand in the way of politically enchained India's finding and expressing her own soul. But, on the other hand, political freedom without wisdom and culture will not enable India to fulfil her mission to the world.

ELEMENTS IN HUMAN CIVILISATION

MATERIALISTIC AND SPIRITUAL

Man's civilisation is a complex which must be taken as a unit. It is wrong to analyse it into various elements and accept certain parts while ignoring others. It is like light. We will be doing a great injury to our eyes if we analyse light by passing it through a prism and begin to read only with the help of the rays on one or the other end of the spectrum. Just so in civilisation, there is a material side and a spiritual side. Civilisation is neither the one nor the other. It is the unit made up of both. In the same way man too is complex. There is the spiritual aspect in his being; there is also the materialistic aspect in it. Man's intellect and emotion do not work efficiently unless he has a healthy physical body too. It is wrong to ignore the body, that is, the materialistic side of his being, and to attend only to his spiritual ends, as wrong as it is to confine oneself to the mere physical side of life; the latter is like securing a beautiful purse when there is no money to keep. No civilisation has flourished in this world which did not have these two sides. To speak of an antithesis between a materialistic civilisation and a spiritual civilisation is to ignore the facts of man's history.

What is very striking in India's civilisation, which has an unbroken history extending over many millenniums, is the perfect balance between these two aspects of civilisation. Civilisations crumble when the one or the other aspect is ignored. The balance between the two has often been disturbed in the case of Indian civilisation also; but the equilibrium was always restored and civilisation continued to flourish.

The Vedic civilisation is the model for this perfect balance between the needs of man's spiritual life and the demands of his physical existence. Men prayed to the benevolent gods for spiritual elevation and also for material prosperity. When as a result of a virtuous life on earth man passed from this side to Heaven, there was no break in his life. There was only a prolongation of his virtuous life in another region. Gods and dead ancestors enjoyed food, drinks and other pleasures as much as men in this world did. Gods too had a body. They were handsome; they wore ornaments and bore shining weapons; they rode in chariots of gold, bedecked with gems; they wore costly robes. The world is not an evil; life is not a series of sins. The passage from one world to the other and back was only a normal feature in the experience of a soul. Men and gods, the people and the saints, the living and the dead, earth and heaven, all these combined to form a harmonious universe. This is the civilisation of the Vedas.

The Upanisads exhibited this harmony of matter and spirit in another way. The sages in the forests and the kings in the cities lived on a basis of mutual co-operation. The kings who fought and conquered and ruled the world were the repositories of the highest lore. The sages who performed penances in the forests came to the palaces to learn about the Supreme Truth. Modern scholars try to make out that there was a conflict between the Brahmins and the Kshatriyas in the Upanisads, in so far as the former upheld ritualism and the latter developed spiritual wisdom. But what one finds in the Upanisads is emphasis on the unity and harmony between the affairs of the world and the truths of the world; both can remain in the same Kshatriya. The truth of the world is revealed in the struggle of man in this world and not in the retirement of the forests.

At a certain stage in the history of this civilisation of harmony, one notices a slight disturbance; the world and the life in it are shown to be aspects of sin; real happiness is confined to a stage of mere spiritual existence free from all entanglements of matter. Renunciation of the world is held out as the Path to this higher state of happiness. This teaching began to affect the nation.

Man started to neglect his life and his duty to the world in order to be holy. Indolence and hypocrisy were the results. This deflection was only short-lived. The revival of Indian civilisation, based on harmony, was soon started. The sages of the *Naimisharanya* (the Sacred Forest of Naimisha) were the most prominent in this revival.

The *Ramayana* held forth this teaching of the unity in man's life. Sree Rama, the heir to the throne, had to retire to the forest to oblige a weak father. But in the forest he destroyed the demons and when he lost his consort he chased the culprit, killed him, recovered his consort and after returning to his kingdom, he ruled over his ancestral country. In the *Mahabharata* also, there is a description of a long line of virtuous kings who ruled over their countries as a matter of Kshatriya obligation and yet reached the same heaven to which renunciation was supposed to lead man. The descendants of these kings had the help of Sree Krishna in the war they had to wage to win their rightful kingdom. Sree Krishna and all the sages of the forest advised them to fight for their rights. Both Sree Krishna and Sree Rama are incarnations of God.

All the gods and goddesses of this period of revival represented the perfect harmony of matter and spirit. The goddesses were called Sree (which essentially means wealth). The God Vishnu was always in association with his two consorts, Sree (Wealth) and Bhumi (the Earth). His incarnation, Sree Krishna, had sixteen thousand and eight consorts, Rukmini and Bhama being the chief. Siva shared half of his body with his consort Parvati. Brahma had Saraswati as his consort and Indrani was the consort of Indra. All the chief gods had their consorts.

Renunciation was given its correct meaning. Renunciation is an inner state of man and not an outer exhibition. Man cannot run away from the world. In a balanced life, matter ceases to be a hindrance and becomes an aid in the upward march of the soul. The world recedes from man in the end ; and this is Samnyasa. This is the central teaching of the Samkhya philosophy. The Purusha and the Prakriti are two co-operating entities, like a lame man and a blind man. The Prakriti helps the Purusha in his upward march and leaves him when he reaches the goal. The Nyaya Philosophy emphasises the reality of the material world. The Mimamsa Philosophy asserts the greatness of man's work in this world. The Vedanta philosophy teaches the harmony between spirit and matter. Sankaracharya interpreted this harmony in his own way, as one of absolute identity. Ramanujacharya interpreted this harmony as a relation of parts and the whole, and Madhvacharya gave his own interpretation of the two as being absolute but distinct realities in this world, God presiding over the material world as the Highest.

The *Mahabharata* and the *Ramayana,* all the Puranas which are based on the *Mahabharata,* and all the systems of Philosophy are interpretations of the Vedic civilisation, undertaken at a time when people were being seduced from the real path along what were held forth as short cuts to the final goal of man, but what were in reality blind lanes. Along with the spiritual side of man and man's higher goal, which is beyond the confines of this physical world, there is an equal emphasis on the reality of the world and man's duty in it. If Sankaracharya denied the reality of the world, the denial applies equally to the material world and to its spiritual counterpart. What is real according to Sankaracharya is neither matter nor spirit (as a counterpart of matter) but the whole. The harmony and the unity in man's complex life, which form the essence of Vedic civilisation, are reasserted in this phase of Indian revival represented by the Puranas, the systems of philosophy and the Dharma Sastras. According to the Dharma Sastras, a physical body is a necessary factor in man's eligibility to perform Vedic rites, and to have such a physical body is not a sin but the greatest aid to virtuous life. Here also we find the harmony between spirit and matter in Hindu Civilisation. Soul cannot make any spiritual progress except when endowed with a physical body.

If the Vedas (including the Upanisads), the Puranas, the systems of philosophy and the Dharma Sastras, which are the spiritual heritage of ancient India, were the only literary remains from which we could judge the state of civilisation in ancient India, there would still be ample evidence in them that the ancient leaders of thought paid as much attention to the material side of the world as to the spiritual side. There are various other remains of life in ancient India. India is not merely the home of the Hindu religion and the birthplace of Mahavira and Buddha, both founders of major religions ; it is not merely the land that gave asylum to the persecuted Jews and Parsees ; it is not merely the country that became the home of innumerable Christians of all denominations even from the earliest times, and of millions of Muslims. India is something more. It was once the richest country in the world. It was the centre of the world's trade. Indians went out, conquered and colonised other distant lands ; they established their civilisation in those countries. India developed secular arts and material sciences. It had vast and prosperous cities, immense temples and palaces and mansions ; the people and the princes enjoyed luxuries to an extent unrivalled in the history of man.

The sages in the forest and the Brahmins, who were the custodians of the spiritual wealth of India, sought money from kings and wealthy patrons to perform religious rites for the welfare of the people.

There is a very interesting Puranic episode which throws a clear light on the mentality of the sages of the time. Parikshit, the grandson of Arjuna, was cursed to be bitten by the serpent Takshaka and killed; Takshaka on his way to the king met the great sage Kasyapa who was going to the king to save him. They recognised each other and then they decided to have a trial of strength. Kasyapa won. Then Takshaka offered him the wealth which he was likely to get by saving the king. The sage took the reward and went away leaving the king to his fate. The story of Visvamitra who persecuted King Harischandra for the sake of the wealth which the latter had promised him and who ultimately drove the king to the need of selling himself and working as a slave and keeping watch over the cremation ground, is also not without significance.

When we come to secular literature, we see the same emphasis laid on the material side of man's life. The great poets describe the exploits of famous kings of old, who conquered, asserted their rights, protected the people, enjoyed life and then went to heaven as a reward for their life sanctified through devotion to the world and its needs. Kalidasa sings of the beauty of the external world and depicts the great sage Kanva as a fond parent in *Sakuntala* and the Great God Siva as a lover in *Kumarasambhava*. Bharavi writes a poem on the episode of Yudhisthira in exile; his consort Draupadi exhorts him to take up arms against his adversaries and to win back his rightful throne; his brother Bhima also tries to persuade him to fight; and when he is counselling forbearance, the great teacher Vyasa arrives and decides in favour of war, after consolidating their strength. Visakhadatta writes a drama on the story of Chandragupta Maurya's defeating the usurper of the throne with the assistance of the Brahmin Chanakya, who finds any means good enough to secure the victory to an honest cause.

Bhima's revenge on Duryodhana for the shame the latter brought upon Draupadi in the royal assembly is the theme of Bhatta Narayana's drama, *Venisamhara*. Here Asvatthama, a Brahmin and a warrior, breaks his sacred thread when Karna, his rival, taunts him, saying that he is only a mild Brahmin. Kalidasa extols drinking in his drama *Malavikagnimitra* and in Harsha's *Nagananda* there is a scene where the marriage of the hero and the heroine is celebrated, during which the citizens give way to excesses of carnal pleasures. This huge mass of literature starting with the great *Mahabharata* records a spirit of revolt against other-worldliness and against disregard of the needs of the real life.

Indian civilisation must be studied as a civilisation just like any other civilisation. China had developed a civilisation in ancient times; so had Babylon and so had Egypt. There was the civilisation of the Hellenes and that of the Romans. In all these civilisations we find a spiritual side and also a materialistic side. It is not merely the monism of Sankaracharya nor the astronomy and the mathematics of ancient India that made their marks in the ancient world as India's contribution to the world's heritage. The diamonds and the rubies, the muslin and the spices had an equal share in making India prominent in the ancient world. If we take the spiritual side as the soul of civilisation, then that soul can have no upward march without the body, which is the materialistic side of it. Indian civilisation lived when the soul had a healthy body and will die if the body is allowed to decay.

What is called modern Western civilisation is not a mere materialistic one. It has its spiritual side also. Along with the armaments and the factories and slums and commercial competition, there are religion, philosophy, pure science, quest after truth, the spirit of adventure, the love of service, care for those in suffering and all such spiritual factors which form an integral part of modern civilisation. Galileo, Newton, Kepler, Faraday, Röntgen, Marconi, Einstein, can we condemn these and the many other scientists as mere worshippers of Mammon? Should we not honour the Christian missionaries who go to the deserts and wild regions to educate the less developed brethren among the human race, who look after the lepers and other victims of foul diseases? Should we not take notice of the great advance in the matter of medical relief which is the result of modern Western science? Should we not take notice of the great improvement in communications between the various sections of humanity achieved through the development of science?

The solution of India's present-day problems and the salvation of humanity can be secured neither by analysing civilisation into its materialistic and spiritual aspects and by setting one against the other, nor by drawing an antithesis between the spiritual civilisation of India and the materialistic civilisation of Europe. This course will only lead to further cleavage between man and man. The right course is to recognise the materialistic side of India's past civilisation and the spiritual side of modern civilisation and then to understand the harmony between Indian and European cultures. We must aim at a fusion and a mingling of civilisations. Civilisation is civilisation whether ancient or modern, whether Eastern or Western. Civilised men can always unite. The conflict comes in only when one end of the spectrum produced by one prism is brought in contrast with the other end of the spectrum produced by another prism.

C. KUNHAN RAJA

GANDHI AND GRIFFITH

PROPHETS OF NATIONAL SELF-RELIANCE

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On the surface, there is no greater contrast than that between Arthur Griffith—pioneer of Sinn Fein and first President of the Irish Free State—and Gandhi, the Indian Congress leader.

Griffith was square-built, small and sturdy while Gandhi looks so frail that it seems as if a breath of wind would blow him away. To Western eyes Gandhi is a picturesque figure. When he visited the Lancashire factory district a few years ago, hundreds of mill girls crowded round to catch a glimpse of this famous personality, robed in white. All that we read about him, his days of silence in the Ashram where he sat beside his spinning-wheel, his journeys like triumphal processions in India, built up the image of a man who, however modest and ascetic in his private life, could not but attract attention wherever he went.

Griffith had no striking individual characteristics. He looked like a clerk or a small business man. Clad in sober black, wearing a bowler hat and carrying an umbrella, he would have fitted into any one of the hundreds of offices in the city without comment. He liked to sit down to his glass of stout and a smoke in the evening. The farthest he ever went from the conventional was when he lived in a Martello tower at Seapoint, near Dublin, and he only did this because it was cheaper than a house in town. He had no ascetic rule of life. He did not base his teaching upon philosophical or mystical ideas but was content to deliver practical homilies upon taxation, production and Irish national development. Lovers of the Celtic Twilight accused him of wanting to turn Ireland into a sort of Gaelic Manchester by his advocacy of industrial progress.

Yet this contrast in externals cannot hide the parallel between the work of both men. Arthur Griffith began to be recognised as a force in Ireland as far back as 1899 when he founded his weekly journal *The United Irishman,* which ran from March 4, 1899, to April 14, 1906. It attracted some of the finest minds in Ireland during this period, including W. B. Yeats, G. W. Russell (Æ), John Eglinton, Padraic Colum, Alice Milligan and James Stephens. Brilliant as they were, it is conceded that the man who shaped the policy was Arthur Griffith, who combined an incisive literary style with a bulldog tenacity. The policy—which he advocated at all times—was later called "Sinn Fein," translated loosely as "Ourselves Alone." The note of the journal—like that of the editor—was one of aggressive self-reliance.

Before Griffith began his work, Irish national opinion was divided between the Parliamentary Nationalists who believed in representation at Westminster and the Fenian tradition of physical force. Griffith would have neither. He called upon the Nationalist M. P.'s to leave Parliament and come back to Ireland. But he had no patience with the physical-force men who thought that Irish freedom meant conspiratorial whisperings with, maybe, a few shots from behind a hedge.

In Gandhi's terminology Griffith's policy was one of "non-co-operation." The first-fruit of his teaching was the founding of an organisation called Cumann na Gaedhal, in 1900. The purpose of this body was to study Irish history, literature, language, games and culture. It aimed too at fostering Irish industry and national development. Griffith believed in the method of extrusion and taught that Ireland could cast off outside domination just as a snake casts its worn-out skin. He wrote: "Let us be Irish in heart and spirit and a few years will prove whether the remedy is not better sought at home among ourselves than beyond the waters."

By 1905 Griffith had gathered sufficient converts to his point of view to take the step of forming the Sinn Fein political party which defined its policy as "National self-development through the rights and duties of citizenship on the part of the individual and by the aid and support of all movements originating from within Ireland and not looking outside Ireland for the accomplishment of their aims." Laws made outside Ireland could not, in Griffith's view, be morally binding upon the Irish people and he suggested that the General Council of County Councils should become the nucleus of a National authority. He wanted a council of 300 meeting in Dublin to function as an Irish parliament.

When the Sinn Fein party entered the field, a new paper was needed to serve it and Griffith became the first Editor of *Sinn Fein*. He advocated abstention from Westminster but he did not recommend any flamboyant revolutionary activity. On the contrary he insisted that all he wanted was the repeal of the Act of Union between Ireland and Britain. Given practical self-government he was satisfied for Ireland to remain under the British Crown. In a series of articles published later in book form under the title *The Resurrection of Hungary* Griffith urged that the struggle of the Hungarians, led by Franz Deak, was the best model for Ireland. They demanded a separate Constitution under the Austrian Crown. For years this was known as the Hungarian policy. It was denounced by Republicans just as much as by Nationalist politicians. Although Griffith was a strong influence he never succeeded in building a strong and effective party.

These early years of hard self-sacrificing work were devoted to sowing the seeds of Sinn Fein ideas. Practical—even utilitarian—as these were, they have much in common with Gandhi's teaching of "soul force" through the Satyagraha movement, especially in its struggling infancy and Griffith often had a hard task to get the modest 25/- a week, which he needed to live on, in return for his editorial labours. This did not worry him unduly, for he was a man of plain and simple life. When he became President of the Irish Free State, on its establishment, he often travelled up to the imposing Government Buildings by tram, receiving the salute of the sentry at the door as he stepped off. It never occurred to him to alter his way of travel because of his new position.

Although Griffith had no special distinction of appearance or manner there was something about the set of his jaw and his unwavering eyes which might make the discerning observer glance at him again. His prose writing was a model of clarity, the perfect medium for his forcible and direct mind. He had great physical strength though he used it rarely. A friend has recounted how one night when Griffith and himself were passing along a Dublin street in close conversation, Griffith was jeered at by two young men out for an evening's fun. He ignored them and they then proceeded to jostle him off the pavement. Suddenly becoming aware of their existence, Griffith floored each of them with successive swipes of his muscular arms. He walked on without interrupting the current of his remarks or even glancing back at the brawlers on the pavement. On another occasion he is said to have horsewhipped a journalist who had insulted a woman patriot.

Griffith was one of the men who signed the London Treaty setting up the Irish Free State in 1921. Many considered him the leader of that delegation. He was certainly the strongest individual force among them. When he and Lloyd George agreed on the treaty it was as good as settled. That document gave him what he wanted for he was never a Republican. What he always urged with deadly persistence was the demand for Irish self-government. He was a man of conservative opinions with a strong dislike of any advanced social ideas. He died suddenly, soon after the Free State was established and it was recognised that he had done as much as any man to found the new State though he did not live to see it develop.

Between Gandhi and Griffith there seems no obvious point of contact. One represented the West with its emphasis on industrial progress, the other has the calm, contemplative quality of the East. But behind these surface differences there remains that unifying quality of individual force placed at the service of their respective peoples. Gandhi stands for Indian Sinn Fein while Griffith stood for Irish non-co-operation.

R. M. Fox

THE ROMANCE OF WORDS

[**Prof. U. Venkatakrishna Rao,** M. A., Lecturer in Sanskrit at the Tambaram Christian College, presents here the results of some studies in Semantics. Particularly interesting is his tracing of the degradation which the once glorious name *Asura* has suffered at the hands of time and exotericism. It is not necessary to accept the apparent implication that the Avestan scriptures antedated the Vedic to recognise that the Asuras were originally spiritual divine beings. They are so presented in the *Rig-Veda* and it is only in later exoteric Hinduism that those whom the oldest *Purāna* represents as the first class of beings created by Brahmā are found degraded into demons—a sorry fate for the divine ancestors of thinking man.—Ed.]

Almost every word in any language, if properly investigated, has some romantic tale or other to tell. From the view-point either of its derivation, or of the changes it has undergone in meaning, the story offered by the word in the long course of the development of the language is very interesting. Some particular word may completely disappear from the later phase of the same language; it may also assume a slightly different shade of meaning with the emphasis shifted to that aspect in the growth of the language; it may even come to possess a sense quite different from, or even completely opposed to the original connotation. Completely new words, again, might be coined on wrong or even false assumptions at some later stage, when the previous signification was completely forgotten. Such "semantic" changes or changes in the signification of words would obviously be very abundant in a very old language like Samskrit, where the Vedic phase of the language is certainly more than 3000 years older than its relatively modern aspect called classical Samskrit.

The Samskrit language teems with such words. The standard dictionary of synonyms in that language, the *Amarakosha*, starts with the word *amara*, signifying a god, and the next list of such synonyms relates to the enemies of the gods, the demons. According to the modern Puranic conception, the gods are meritorious beings and the asuras, their enemies, are embodiments of evil and darkness. But curiously enough, the asura list contains the word *poorvadeva* and, a little later, the word *puṇyajana* or a man of merit is also stated to be one of the synonyms. How can this accord with our Puranic conception of the word? The only possible answer is the one supplied by the *Avesta*, the scripture of the Parsis. In it Indra is hailed as the leader of the asuras, the great asura, the "ahuro mazda," *i. e.*, "*asuro-mahaan*" in Samskrit; possibly in that period prior to the Vedic pantheon, the sympathy and the worship of the devotees was offered to the asuras alone.

Even in our Puranas, we observe a tendency in some places to favour demons like Prahlaada or Bali, but that is explained away as a result of their devotion to Vishnu. Perhaps in the Avestan scriptures, or even earlier, the modern demons alone were embodiments of merit and light. That alone could explain why the asuras are called *poorvadevas* or "gods in a former Kalpa" and *puṇyajanas* or "meritorious people." In the development of the Puranic pantheon as descended from the Avestan through the Vedic, it appears probable that there was a complete revulsion of feeling against the asuras, and that, bit by bit, the once ardent worshippers of the asuras as gods, were weaned away from their devotion. Even sometimes in the *Rig Veda* Indra is hailed as the pre-eminent asura. The poor fourteenth-century commentator Saayana stretched his ingenuity to explain it away by making it denote "life-giver," asu-ra. But the Puranic poet was not at all satisfied with such a makeshift explanation. He even coined a new word "sura," as opposed to asura and made it connote a god.

Similar was the origin of the word *dhava* meaning husband in Samskrit. A word like "Maadhava," which referred to Vishnu, was ingeniously interpreted to mean Maa's, *i. e.*, Lakshmi's, husband, and thus a new word was coined. (Possibly even the word "Maa" in this sense was new.) As a matter of fact, from a comparison with cognate languages, it is clear that no such word could have existed in the parent language at all. *Vidhavaa*, a similar word, is philologically cognate with the Anglo-Saxon *widuve*, Gothic *widuwo*, old Prussian *widdevu* and Latin *vidva*. The "Vi," now ingeniously explained by Samskrit commentators as a prefix, formed an integral part of the past passive participle *Viddha* meaning "bereaved" or "lacking" from the Samskrit root *Vyadh*, to pierce. Thus the word could correctly refer to one pierced by some calamity; latterly, it might have been associated with the direst calamity for a woman, *viz.*, being deprived of her husband, and it was classed obviously as feminine only. From being a participle, it passed on to be a common noun. Later when its actual significance was forgotten in India, a new derivation was offered, taking "Vi" as a negative or a privative prefix, and "dhava" became a new word imported into the language. But from the derivative side, the word is connected with *Vyaadhi*, a disease piercing the body and also with *Vyaadha*, a hunter piercing the deer with his arrow. The English word "widower" is also an afterthought, coined after the connotation of the word widow was definitely established.

The genius of the languages seems to be implicit in the first-personal pronouns in English and Samskrit. English grammar provides for a capital letter at every appearance of this pronoun, anywhere in a sentence, possibly perhaps to impress us with the assertive self-importance of the proverbial John Bull, specially in evidence today in the undaunted Churchillian spirit. The English grammarian also teaches his conjugations with the first person to start with. But the Samskrit grammarian, as though infectiously imbued with the self-underrating or even self-denying message of Indian philosophy, does not at all attach so much importance to the first person and declares that in conjugations it should always be relegated to the third place, after the so-called second and third persons in other languages.

The word "oxen" in English grammar is the plural of the word "ox." But if we trace the history of the word back to the older cognate languages, Gothic, *auhsa*, Anglo-Saxon *oxa*, and further back to Samskrit *ukshan* there must have been a stage in Anglo-Saxon or some other older language when oxan or oxen should have been the singular. Later, through confusion with some plural forms like men, children, brethren, etc., some people might have started the idea that "oxen," ending in "en," should be the plural form and a new singular "ox" was coined. Gradually this mistake was popularised and standardised to such an extent that it crept into the King's English and established itself authoritatively in English grammar. Not satisfied with this, some words exhibit the plural suffix twice over; the old plurals of brother and child were breth-er and child-er. Later, somebody thought that they were singular forms and added "en" which is one of the various plural suffixes, omitting the "e" in the previous plural suffix "er," as breth-(e) r-en and child-(e) r-en; now brethren and children are the plurals.

There are some other words the sense of which got restricted with the passage of time. The Samskrit word *jani* or *jaani* was first used in the Vedic stage in the general sense of a woman. The latter word is now used only at the end of the compound to mean "wife" as "Sita-jaani" or one whose wife is Sita. Its cognates in other languages are Persian *Zan*, Avestic *jaini*, Gothic *Kwino*, Anglo-Saxon *Cwene* and English "queen." At one stage in Samskrit, with the form of *gnaa*, it meant a particular type of woman, a goddess. The Greek form *gnue* also means a woman. It is interesting to find how in the last stage of English it has come to acquire another specialised sense, namely, a queen. These Samskrit words are obsolete now.

The correspondence in the sense of the following two words for scholar from English and Samskrit is noteworthy. Derivatively, *Bahu shruta* in Samskrit literally means "much *heard*." In India, printing was introduced only recently by the Europeans; the difficulty of making palm-leaf copies is well known. Thus, knowledge was something that could only be got by rote. To study therefore meant to hear from the omniscient teacher who necessarily carried all his knowledge in his head. *Shrutam*, heard, in Samskrit is naturally synonymous with knowledge. Veda is *shruti*, heard or revealed in the religious sense, as distinguished from *smriti* or remembered by our ancients. In English, such a scholar is only referred to as "well-read," as books of reference are easily available. It is interesting to note that the English word "loud" goes back to Anglo-Saxon *hlud*, and is allied with the Greek *klutos*, renowned, and also with Samskrit "heard," hence also renowned. The transitions and the specialisation in the meaning into "loud," especially in the last English stage, are noteworthy.

The potential past passive participle from a verb is very frequently used in Samskrit. There are three forms, all meaning the same thing, as from the root *kar* to do, the participles are *Kartavya*, *Karaneeya* and *Kaarya*. The meaning is "should be done" and later also "duty." From the root *vach*, to speak, these forms are *Vaktavya*, *Vachaneeya* and *Vaachya*. Obviously they should mean "should be said or spoken." But with respect to the latter two participles in Samskrit, there is a narrowed meaning now in vogue and that is scandal or "censure." It must have been reasoned that something that should be spoken is usually some adverse criticism.

Certain vagaries of modern spelling in English are satisfactorily explained if we trace words back to their early Teutonic forms. Skeat, in the Introduction to his *Science of Etymology*, mentions the romantic tale of the descent of the word "house" from the Teutonic *hus*. The latter was pronounced with a long "u" followed by a voiceless "s." This spelling as "hus" was preserved till at least 1250 A.D. and in Norse and in old High German, as also in modern Swedish, this spelling is retained. But the Norman scribes, in their pedantry, thought that the simple "u" could not be ascertained to be long and began to cast about for some sound which would indicate the length of the vowel. They somehow landed upon the French "ou" and respelt "hus" as "hous" and this became the middle English form. The final "e" was added to further assimilate the final "-se" to the final "-ce" in many words of French origin, such as silence, offence. It looks as though those who meddled with the spelling in the last stage sincerely believed that "hous" must have been some French word since "ou" is the characteristic symbol of French usage.

The Samskrit word *Yajamaana* is a present participle and meant sacrificing. Later it became a noun and signified sacrificer. Long ago, for the Vedic worshipper, sacrifices constituted the most important daily or even hourly ritual. So at the end of the Vedic period the sacrificer had become so important that in the Puranic enumeration of Isvara's eight forms, which are, to use Kalidasa's phraseology in the first verse of his *Sakuntala*, quite *pratyaksha* or visible to everybody, one of the most important is the sacrificer himself. Now coming down to the modern Dravidian languages which have all been influenced by Samskrit, we find that word without any mutation of form; but, peculiarly enough, the sense is everywhere that of "master." Could it be that from being the master of the Vedic ceremonies at the sacrifice, it passed on to mean "master" generally?

Thus the romantic tale behind every word might be traced if only we had the patience for it, but Semantics is a branch of Philology which is not fully cultivated at present.

U. VENKATAKRISHNA RAO

THE CLASSIC DRAMA OF JAPAN

[**Ernest John Harrison,** author and journalist, has had a colourful career in many parts of the world. He has more than a casual tourist's knowledge of the Far East, which he has visited more than once. The study which we publish here is interesting, but does it not show how difficult it is to enter into the spirit of another people and to get their point of view? Must not there be more to the Japanese classic drama than he shows us, to account for its enduring hold upon the people?—ED.]

The colloquial Japanese for theatre is *shibai*, which means "grass-plot." Its derivation is uncertain, but there is reason to believe that in early days representations took place in the open air, and the literary equivalent *ri-yen* (peach orchard) would point to a similar origin. Without attempting to trace in Japanese fashion the pedigree of the theatre as far back as the mythological age, I will merely sketch briefly the known facts.

A young woman named Okuni, attached to a temple as a sacred dancer (*miko*), during the sixteenth century undertook a tour through the empire with the object of raising subscriptions for the repair of the famous Shinto temple. At Kyoto she performed a sort of mythological play symbolizing the dance of the gods before the cave in which the Sun Goddess had hidden herself. Unfortunately for Okuni's reputation, scandal soon began to attach to her name, for it is recorded that she was something of a beauty, and so in the course of a few years we find her launched as a full-blown professional actress in Kyoto. It is surmised that the plays then produced were recitations in character of primitive poems and folklore. Okuni used to perform these plays or dances on the dry bed of a river, to which fact may be ascribed the later fashion of speaking of actors as *kawara-no-mono*, or "performers on a dry river-bed."

The so-called "*Nō*" dances antedate the modern drama, which Professor Chamberlain thinks is a development of the short *kyōgen* or farces with which the *Nō* were and are interspersed. The *Nō* have survived until the present day, and although somewhat tiresome in themselves to the uninitiated, possess a distinct antiquarian interest. The *Nō* are, in fact, a highly aristocratic distraction, entirely unintelligible to those that have not made them a special study, since the language of the chorus is the classical one of a bygone age. Besides the chorus there is an orchestra which evokes strains which to the barbarous Occidental are extremely weird; there is no scenery, but the actors are magnificently clad and wear masks of the most hideous description, some of them of great age. Mr. Mitford (Lord Redesdale) defines the *Nō* as a kind of classical opera, performed on stages especially built for the purpose in the palaces of the principal nobles, and, he might have added, in connexion with certain Shinto temples.

In fact, it was on the occasion of the visit of one of the famous *Nō* companies to Yokohama—for even the *Nō* have become to a certain extent democratized during the twentieth century—that I sat out a performance for at least nine hours, at the well-known Noge Temple. The choruses are intoned in a strange recitative which sometimes rises to a squeal, not unlike the sounds which emanate from a tomcat on the tiles, and again descends to the notes of the lower register and appears to proceed from the singer's stomach. One's natural inclination to laugh is at once repressed on looking at the solemn faces of the audience, to whom the *Nō* is no idle pastime but a cult to be nurtured with the devotion of a lifetime. Every motion, every gesture is cut-and-dried, and one can readily believe that to memorize a series of such dances must entail an enormous amount of both physical and mental labour.

I have even been told by a Japanese friend, now unfortunately no more, that in some of these dances the performer is supposed to keep himself covered with his fan in such a manner that a skilful fencer would not be able to detect an opening for attack. Apropos of this theory, he narrated how a certain famous *Nō* dancer was once performing in the presence of the Shogun. When in the midst of the dance he suddenly made a slip, a voice from the ranks of the spectators gleefully exclaimed, "I've got him!" The speaker was an equally famous master of fence, who had been watching the performance from the beginning with lynx-like eyes in the faint hope of discovering a weak spot in the dancer's hypothetical defence. And then the unexpected happened and, carried away by his professional feelings, the fencer, mentally delivering the fatal thrust or cut, gave vent to the ejaculation. The poor *Nō* dancer at the close of the performance approached the Shogun, prostrated himself in the accepted style and craved permission to explain how it was that he had been guilty of what must appear an unpardonable piece of maladroitness. He went on to say that while bringing off a more than usually difficult *pas* he had been disconcerted to notice that part of the stage had not been properly cleaned, and it was owing to the shock caused by this discovery that he had lost his head and blundered! In any event, he hastened to assure the Shogun of his willingness to atone for his offence by there and then committing *harakiri*, if the Shogun so desired. It is pleasant to be able to add that this final proof of professional enthusiasm was not exacted of him by his august master.

The subjects of the *Nō* are taken from old folklore and national legends, and their literary form is said to be of the highest excellence. Among the more notable of the pieces inflicted upon me on the occasion referred to was the famous *Sumidagawa,* which tells how the child of a noble family in Kyoto was kidnapped by slave-dealers and carried off to Tokyo, but died and was buried on the banks of the Sumida River. The distracted mother sets off in search of her son, and on reaching the river overhears the passengers on the ferry speaking of the death of a kidnapped child some time before, and finally comes to a willow-tree where the villagers are weeping over a grave. She questions them and learns that the dead is none other than her son. She is distraught. During the night the ghost of the child appears and holds converse with her; but when she seeks to embrace it, it vanishes into thin air and she hears but the sighing of the breeze. No doubt the recital is pathetic in the original, but for me the ghastly white and inane mask of the actor who impersonated the mother spoilt all the poetry. When in the performance the mother would fain embrace her son, the youngster who played the rôle simply slipped under her outstretched arms and ran behind the stage property which represented the grave. The story is supposed to be authentic and to belong to the tenth century, and today on the banks of the Sumida at Mukojima may be seen a small shrine erected in commemoration of the tragedy, and here a special service is held every 15th of March.

The *Nō* "music" is reminiscent not a little of the ultra-classical compositions of our own Occidental world in that it is deadly dull to the average person. Personally, having thus satisfied a curiosity which has more than once involved me in difficulties, I have never since invited a second ordeal of that description.

Although the Japanese theatre may be said to have been founded by a woman, it has since become virtually a monopoly of the male sex. It is true that nowadays there are a few companies composed entirely of women, but they enjoy no great reputation. A former law would not permit the sexes to perform together and, save in the so-called *soshi-shibai,* more correctly the *shin-engeki,* to which I will refer later, men and women are never seen in company on the stage. It is curious that whereas the *Nō* actors have always enjoyed the highest reputation, it is only within comparatively recent years that the players in the popular theatres (*Shibai* or *Kabuki*) have begun to be recognized as human beings; in the old days they were denoted in all official documents by the auxiliary numerals used in counting animals. The insult will scarcely be appreciated by readers unacquainted with the Japanese language. The actor was also forbidden to appear abroad without wearing a *mebakari-zukin* or hood which covered the head and face. Things are rather better nowadays, and the great actors of Japan are among the wealthiest and most popular subjects of the Emperor. But although the theatre is generously patronized by the lower and middle classes, the more old-fashioned and cultured scions of the *shizoku*, as the former *samurai* class is now designated, are still loath to extend encouragement to a form of distraction which they regard as frivolous or even immoral.

The leading Japanese theatre in Tokyo has so far been the Kabuki-za, where the "legitimate" has its habitat. The newer Imperial Theatre (Teikoku-za) may challenge it for first place, but still the Kabuki-za enjoys traditions which are in themselves an asset. The usual performance at this and other houses of the same school starts at 10 or 11 a.m., and lasts eight or nine hours, for some Japanese plays contain as many as sixteen acts. In fact, in this as in other diversions, the Japanese like to make a day of it and so they have their meals brought to them in the theatre. One reason assigned for the comparatively early closing of the Japanese theatre is that this tends to check immorality, since it is notorious that professional women in Japan, as well as others inclined to be "fast," frequently lose their heads over professional actors, and pursue them openly in the most unblushing manner. The actors, on their side, confine their love or romance to the stage, and off the boards are apt to set a very practical price upon their favours for which, sad to relate, too many infatuated women are prepared to pay.

The two most distinctive features of the inside of the Japanese theatre are the *hana-michi* (flower-path) and the *mawari-butai* (revolving stage). The former is a raised wooden platform branching off on either side of the auditorium and serving as an alternative means of exit and entrance for the actors, in addition to the wings. The *mawari-butai* is what its name implies, a sort of turn-table comprising a big section of the stage floor, on which two different scenes can be built up, the second being exhibited with scarcely a moment's delay by simply causing the stage to revolve and carry off the actors and properties of the first scene. The curtain (*maku*) in first-class theatres is drawn sideways, but in second- and third-rate houses is rolled up much as in Europe. It is the fashion for the admirers of a celebrated actor to present him with a curtain beautifully decorated and such gifts frequently cost hundreds of yen. The adoption of electricity and other foreign appliances has led to remarkable improvements in stage scenery, which today can challenge comparison with that of the West in not a few departments. Anything more horribly realistic than a Japanese stage killing would be difficult to imagine. Japanese spectators demand plenty of gore for their money and they get it.

Actors are classified on the basis of the parts they act, chief among which are *Aragotoshi* (rough characters), *Jitsugotoshi* (historical characters representing loyalty or chivalry), and *Jitsuakashi* (wicked characters). Female parts are acted by men. It was at the beginning of the seventeenth century that women were prohibited from appearing on the stage along with men. The training and discipline undergone by actors who play the rôles of women are beyond adequate description. It is not enough that they are made the very image of women, by make-up, dress and toilet, but their manners and actions must reflect those of the fair sex. It is natural that from childhood they should be placed as much as possible in female society, and while at home they put on female dress and are disciplined until the last trace of masculine proclivities is obliterated. The *Onnagata* or impersonators of female characters wield no mean influence in the guild of actors, this fact being shown by the principal positions their names occupy in programmes. No green-room but theirs is locked from the inside, and no other actors may enter without first asking the permission of the occupant.

Dancing is considered the first qualification of an actor, and to this end alone his early training is directed. Of course a novice must perform a humble part; he usually makes his début as *Uma-no-ashi* or "horse's leg"! On the stage in Japan the employment of a real horse being out of the question, a framework is used representing the head and body of the animal with the poor actors serving as its legs! This humble rôle has passed into a proverb, to wit, "*Bakayaku wo arawasu*" ("to disclose a horse's legs"), *i. e.*, one's natural form is bound sooner or later to reveal itself, however much one may try to conceal it.

An actor of the calibre of the late Danjuro, Kikugoro, Sadanji or Fukusuke, who were the stars of my day in Japan, earns an income enormous for that country. His regular fee for an engagement of three or four weeks will sometimes be 5,000 yen, or £500. Reckoning four runs a year, it will be seen that he can easily make 20,000 yen or £2,000. On the other hand, an actor's expenses are correspondingly great, and most members of the profession are said to be in debt.

The popular taste lends itself to heavy tragedy, the historical play based upon some authentic case of loyalty or revenge being highly esteemed. Chikamatsu's version of the story of the immortal forty-seven *rōnin* (*Chiushingura*), who in Yedo at the end of the seventeenth century avenged their lord's judicial suicide, is a universal favourite. There are usually an orchestra and a soloist as chorus (*joruri*) which reminds one of descriptions of the Greek drama as well as of the *Nō* already described. The strange falsetto which is the Japanese substitute for singing is always painful to foreign ears, though it has power to move the female portion of the audience to tears. One of the special functions of this chorus is to narrate in convulsive recitative the mental processes of the actors, thus sparing them the necessity of thinking aloud as with us. The *pièce de résistance* is often preceded by a kind of curtain-raiser or *maye-kyōgen*, commonly broad farce.

The language of the classic drama is an archaic Japanese unintelligible even to foreigners thoroughly conversant with the colloquial language. To understand a Japanese play one must be familiar with the incidents, manners and customs with which it deals, in addition to the mere grammatical form and vocabulary. Without denying the great histrionic talent of actors like the late Danjuro and Sandanji, I must confess that, as in the *Nō*, the manufactured stage voices and stilted gestures, whether a faithful reflection of the old-fashioned Japan or not, are to me a source of irritation. The costumes are superb, and the value of the Japanese drama as a mirror of the ancient régime can scarcely be overrated.

It is interesting that the way in which tragedy is overdone on the Japanese stage has evoked protests from Japanese themselves. Dr. Inouye many years ago wrote:—

> Our actors are not content with mere killing; they must add every horror attached to a slow and painful death that ingenuity can invent. After being covered with blood from the wounds received, a man begins deliberately to disembowel himself, and does not die until he has made the audience quite sick with the sights witnessed. The everlasting appeal to our pensive feelings on the Japanese stage is unwholesome and wearisome, and as for the tragical scenes that appear on our boards, their tendency is to encourage cruelty by familiarizing audiences with revolting sights. In regard to those plays whose chief design is to give pleasure to the audience, it seems to be thought in this country that it is impossible to attain the object in view otherwise than by the introduction of scenes between men and women that are quite indecent. This is an entire mistake.

A rival to the classical school of acting sprang up about half a century ago in the shape of the so-called *soshi-shibai* or *shin-engeki*, briefly mentioned above. Its aim is to depict life as it really is, in contradistinction to the rigid conventionalism which reigns supreme in the old-style historical drama, and, as it were, dictates every movement of the limbs and features and every vocal modulation, not in accordance with Nature as Nature is known to be, but in deference to canons of art which imply that the ancient Japanese was an unqualified abnormality. In the *shin-engeki* these stereotyped mannerisms have been abandoned, together with the special language in which the classic drama is couched, the "vulgar" speech of everyday existence having been adopted instead. There is, in short, apparent a very real effort to hold the mirror up to Nature. Having been absent from Japan a good many years, I cannot say to what extent the new school has succeeded in ousting the Kabuki from pride of place, but judging from the torrential recrudescence of Chauvinistic nationalism witnessed of recent years in Japan, which has helped to precipitate Japan's savage bid for Far Eastern hegemony, I should imagine that the Kabuki must today be impregnably established in popular favour.

E. J. HARRISON

THE HIMALAYAN CHARTER

[**Dewan Bahadur K. S. Ramaswami Sastri** here presents some fundamentals necessary for the right type of human progress.—Ed.]

This is an age when the foundational ideas of human life are examined and re-examined so as to ensure, if possible, what has been yearned for often but never achieved as yet even in a minor measure—Peace and Good-will among men. The other basic ideal—Glory to God in the highest—has been visualised and realised in a greater or lesser degree at various times, though it looks as if in modern times men and women are getting more and more preoccupied with the earth to the exclusion of the eternal verities of life.

All the world over men and women are pondering over the Four Freedoms—freedom of speech, freedom of religion, freedom from want, freedom from war—deeming the same to be a supreme mystic formula or mahāmantram. There is also all over the world a passion for self-determination, a passion for a peaceful life, a passion to outlaw war, a passion for the sharing of Nature's economic gifts amongst all her children, a passion for liberty and equality and fraternity, a passion for universal limitation of armaments, a passion for collective security, a passion for life and happiness,—in short, a passion for the good life.

Let us, in justice to India, realise that these ideals have been her immemorial ideals—the ideals of *ahimsa*, of *Sānthi*, of *Nishkāma* Karma, of *yoga*, of *bhakti*, of *jnāna*, and of *ānanda*. If we strain our ears a little, we can hear, despite the drum-beats of today, the keen, clear flute-call of the Aryan Charter streaming from the Himalayan altitudes in every direction. India is no doubt today "the Niobe of Nations," to use the language of Byron. But though there is none so poor as to do her reverence today, she was the Minerva of the Nations once and may be so again. The Aryan Path will become clearer if we bear the Aryan charter in mind.

I am not now referring to the Heavenly Charter expressed in the awe-inspiring voice of the rolling thunder in the clouded skies as described in the immortal *Brihadaranyaka Upanishad*. If only Man had heard the voice of God aright, whether in the clouds or in the Deer Park or on Mount Sinai or in Mecca, the Earth would not have been the slaughter-house that it has been all along. What is the Divine Charter ? It is the briefest and the brightest and the best in the world. It is DA-DA-DA.

The story is that the cruel demons and the joyous gods and the miserable men went to the Creator to ask for the law of life. He said to each of them "Da." The gods rightly understood by Da—*Dama*, self-control, because pleasure would corrode the soul otherwise. The demons rightly understood by Da—*Daya* or Compassion, because power would corrode the soul otherwise. The men rightly understood by Da—*Dāna* or Charity, because misery would corrode the soul otherwise. Do you not hear even today the divine voice rolling in the thunder of the clouds and declaring—*Da-Da-Da* (*Dama, Dāna, Daya*). We have all our divine moods, our demoniac moods, our human moods. We need all the three—*Dama, Dāna, Daya*—as the essence of the law of the good life.

What I have in mind is the Aryan or Himalayan Charter issued by four of the greatest men of all time—Manu, Valmiki, Vyasa and Kalidasa—four men who were the greatest realists among idealists and the greatest idealists among realists, four men who knew the will of the One Spirit and the hearts of all men. Two of these four men sought to place before the world, like two lighted lamps set on a hill, the ideal Man who was God incarnate as man and who shone on the bright, beautiful and blessed soil of India as Rama and Krishna. The Aryan or Himalayan Charter is therefore mainly the Charter of Rama and Krishna prophesied by Manu, revealed through Valmiki and Vyasa, and perfected in Kalidasa.

Look at the origin of the three supreme epics of the world—the Epic of Tenderness (*Ramayana*), the Epic of Righteousness (*Mahabharata*), and the Epic of Blessedness (*Bhagawata*) which Valmiki and Vyasa gave to the world. One out of a loving bird-couple on a tree was shot and killed by a hunter's arrow and fell on the ground. The wife-bird fell down in grief and screamed in agony. A pure pellucid stream of poesy inspired by pity flowed forth as the *Ramayana* from the heart of the poet stricken with sympathetic sorrow. Vyasa saw the withering sorrows of life and felt man's injustice and inhumanity to man and cried out at the end of his poem :—

> With uplifted arms I cry out aloud and yet none heeds me. From righteousness alone will come wealth and joy. Why do you not live in righteousness ?

Thus from the swelling of the waters in the well of Dharma in Vyasa's heart flowed the torrential stream of the *Mahabharata*. And yet after composing that monumental work, Vyasa felt a strange void (*Khila*) in his soul. Narada, who made the Law of Tenderness bloom in the *Ramayana*, gave the Law of Holiness to Vyasa and through Vyasa to the world. He told Vyasa :—

> You have sung of God along with many frail fleeting things. Sing of Him alone. Then alone will the void in the heart be filled.

Somewhere in Vyasa's soul the ice-bound imprisoned waters of blessedness were thawed and set free. The ambrosial stream of the Bhāgirathi of Devotion flowed forth as the

Bhagawata. The desert blossomed as the rose and a heavenly fragrance has haunted the earth since then and, as Shelley wrote,

> It visits with inconstant glance
> Each human heart and countenance ;
> Like hues and harmonies of evening,—
> Like clouds in starlight widely spread,—
> Like memory of music fled,—
> Like aught that for its grace may be
> Dear, and yet dearer for its mystery.

The *Ramayana* contains 24,000 verses, the *Mahabharata* 100,000 and the *Bhagawata* 18,000 verses. I do not propose to expound here one and a half lacs of verses. I propose merely to show the basic ideas and the broad details contained in the Himalayan Charter of which the exposition is contained in those 142,000 verses.

The leaders of today do not visualize the inner reformation—the cleansing of the soul—without which all rearrangements of the environment, all Post-war Reconstruction, may, nay, must and will be failures after all—like the wreckages of former schemes of world-betterment fashioned by man in his travel down the road of Time.

The four freedoms as well as the eight declarations of the Atlantic Charter need a cleansed soul to achieve and realise them. Valmiki and Vyasa seek to work from within outwards and not from without inwards. Of what use is it to gain the whole world if we are to lose our soul ?

The Himalayan Charter is also the Charter of the Himalayan Rivers—the Ganga and the Yamuna and the Saraswati, which symbolise the *Ramayana* and the *Bhagawata* and the *Mahabharata.* The *Ramayana* was born on the banks of the River Tamasa which feeds the Ganges. It gives us the Law of Tenderness. The first law that we must learn is the law of the sanctity of life. What are all the four freedoms—singly or jointly—worth if there is not the freedom from murderousness—slaughter for sport or for food or for power ? Tiruvalluvar also says in his *Tirukural* :—

> All the dharmas are comprised in non-killing, all the adharmas are compressed in killing.

Ahimsa paramōdharmah. Thus the first freedom is the *freedom from murderousness.* The first law is the *Law of Tenderness.*

The *Mahabharata* was born in glorification of Saraswati after bowing to Narayana and Nara. It affirms the supremacy of Dharma. The second freedom is the *freedom from unrighteousness.* The second law is the *Law of Righteousness.*

The *Bhagawata* was born on the banks of the blue Jumna—blue like the colour of Sri Krishna. It affirms the supremacy of Bhakti. Hear Narada—the heavenly singer whose devotion feeds his song and whose song feeds his devotion—declaring the bliss of the Inner Visions of God which, as Wordsworth put it,

> ...flash upon that inward eye
> Which is the bliss of solitude.

In the heart of myself who meditated long and longingly and lovingly on the lotus feet of God with a mind overpowered by spiritual emotion and with eyes brimming with the happy tears of devotional bliss, God slowly shone in glory. So full of ecstasy was I and so thrilled was I to the roots of my hair with the deep thrills of Godward love (*Prema*), so deeply immersed in the ocean of *Ānanda* that I failed to see the seer and the seen and the sight. I merged into the All, and the All merged into me. There was left only an infinite ocean of ecstasy.

(Skandha I, Chapter 5, Verses 17, 18)

The third freedom is thus the *freedom from Inner Blindness*. The third Law is the *Law of Blessedness*. The *Bhagawata* declares also the need for *Ananya* (exclusive) devotion to God. Thus the fourth freedom is the *freedom from worldliness*. The fourth Law is the *Law of Godliness*. Let us therefore add these four freedoms (based on four basic laws of the Soul) to the four freedoms of today.

I do not propose to write a thesis expounding the Himalayan Charter. I shall merely give here the translations of the verses (Veda and Manu, the three epics and Kalidasa) which I regard as the clauses of the Aryan or Himalayan Charter of which we hear the mighty echoes in the Four Freedoms and the Atlantic Charter of today.

These verses give us the essence of the Four Freedoms :—

Speak the bare truth. Speak the pleasant truth. Do not speak the hated truth. Do not speak the pleasant untruth. This is the eternal law.

(*Manu*, IV, 138).

You need not enter an assembly. If you do, speak the truth. If you are silent or speak an untruth, you commit sin. (*Manu*, VIII, 13).

They will not speak falsehood out of hate or lust.

(*Ramayana*, Bala Kanda, VII, 6).

Come together. Speak together. May your minds become one. May your hearts become one. May your opinions become one. (*Veda*).

None in want, none in agitation, none in fear.

(*Ramayana*, Bala Kanda, VI, 15).

These verses contain the essence of the Atlantic Charter :—

The men were satisfied with their possessions and did not covet the possessions of others and were speakers of truth. (*Ramayana*, Bala Kanda, VI, 6).

Protect the people with righteousness. (Rama to Vibhishana after killing Ravana. (*Ramayana*, Uttara Kanda, CVIII, 29)

The Kings who were uprooted were replanted. (Kalidasa's *Raghuvamsa*, IV, 39).

He bent the rival Kings without uprooting them.

(Kalidasa's *Raghuvamsa*, XVII, 42).

Dependence on others is misery. Self-determination is happiness. This is the basic vital essence of happiness and misery. (*Manu*, VI, 160).

The world attains prosperity and happiness by uninterrupted freedom in the matter of industry and commerce.

(*Ramayana*, Ayodhya Kanda, C, 48).

There could not be seen any poor or ugly men or women in Ayodhya.

(*Ramayana*, Bala Kanda, VI, 16).

They do not attack persons who have no help or who have no other male members in their families or who retreat or who are in fear.

(*Ramayana*, Bala Kanda, V, 20).

It is only in modern times that man has risen to a sense of complete national unity or of world-wide international interdependence or to the idea of a League of Nations. But we must remember also that man has descended to total wars and the bombing of civilians including women and children and also to such subtle forms of self-deception and world-deception as trusteeship of nations, international mandates, development of backward countries, etc.

Though it may be said that it is only today that Man has risen to a sense of the vital need of national unity and freedom and democracy, and of unitary and federal national democratic States, and even of a World-State, yet in ancient India the planning of individual and social and economic and political life was so complete that the good man in a good State was bound to usher in the good nation in a good world. The ideal of *Sānthi* (peace) was not merely a limited personal ideal but was also a world-wide international, nay universal, ideal. No higher words have been proclaimed to Man than are contained in the two supreme Vows—the vow of Rama and the vow of Krishna—the vows which are the divine Charter not of India alone but of all Humanity :—

> To him who once surrenders himself to me, who seeks My Grace as My child, I grant freedom from fear for all and from all. That is My vow.
>
> (*Ramayana*, Yuddha Kanda, XVIII, 33).

K. S. RAMASWAMI SASTRI

EVERYMAN

The world is in our clay : the blood and bone
Of all men in the flesh of every man :
With formless continents our form began
And travailed into time with star and sun.
Who listens to the beating monotone
Under the breast still hears, beyond the span
Of memory, those ancient tides which ran
Through hollows of progenerative stone.
Nothing is alien to the human heart ;
Its birthday and its brotherhood are one :
All that would separate is split apart
To be the doorway which it would disown.
The laws which poise the universe preside
At every action ; and confound or guide.

WILLIAM SOUTAR

THE PATH OF PATANJALI

[We publish here the second of a series of three articles by **Dr. D. G. Londhe** on the system of mind-control taught by Patanjali.—Ed.]

II.—THE TECHNIQUE

Patanjali is very particular about the moral preparation which is indispensable to any progress on the path of spiritual perfection. An aspirant who strives for control of mind, purification of heart and serenity of spirit must begin by cultivating the virtues of Ahimsā and Truthfulness, for their practice guards against most worries, distractions, complexes and obsessions.

One who observes the rule of Ahimsā very strictly will have no enemies. Injury whether by words or deeds should be scrupulously avoided, so that no one will harbour any grudge or malice against him. If he hates no one, no one will dare hate him. His ledger of human relations will be blank ; there will be no entries either on the credit side of insults and injuries received or on the debit side of insults and injuries spent on others.

Truthfulness in thought and deed will liberate the Yogi from the inextricable chain of complexities which a single initial mistake will bring in its wake. It is common experience that one lie leads to another and to justify one falsehood a man falls into a whirlpool of falsehoods. Strict observance of the rule of truthfulness will not permit even the convenient recourse to ambiguity, for an ambiguous statement, like a falsehood, misleads the hearer, even if it succeeds in giving the statement an air of verbal truth. The criterion of truth consists in correspondence of words to facts on the one hand and of words to deeds on the other. Ordinarily lies and falsehoods are used in order to cause injury to others, to harm their interests in various ways. Thus in the last analysis the ideal of Truthfulness supports and supplements the ideal of Ahimsā and is in fact a corollary of the latter.

The rule of abstinence from theft implies respect for another man's rights of property, as the rule of Ahimsā implies respect for another's right of safety of life and limb. Generally speaking, most of the murders and grievous hurts are inflicted in the attempt to rob others of their property. Wars and aggressions are only thefts writ large, robberies in capital letters. A spiritual aspirant never throws an avaricious glance at the belongings of others.

The recognition of the significance for a Yogi of the rule of continence (Brahmacharya) simply follows from the necessity for sublimating the sex impulse. Nature indulges in the dissipation of sex energies. It requires a special effort on the part of man to sublimate the libido for a higher purpose.

Purity of the total psycho-physical organism, cleanliness of the body as well as that of the mind, is ordained very emphatically in Patanjali's system. A clean body helps towards a clean and cheerful mind. With unpleasant organic sensations, arising out of indigestion or toothache, thrusting themselves constantly on the attention, no one can ever hope to secure any steadiness of mind or poise of spirit. Internal sensations will distract the mind in any effort to concentrate. It is significantly said that the best condition of the body is that in which you do not feel that you have a body. If the body is clean and in fit condition the soul's activity goes on happily and uninterruptedly.

For the purpose of concentration, the posture (Āsana) should be steady and comfortable. These are the only two requirements which Patanjali originally laid down as regards posture. When the body is at ease and comfortable the spiritual aspirant can proceed to concentrate. The diverse and difficult distortions which later developed under the name of Hatha Yoga may show discipline and mastery of the bodily machine but they are not necessary for the essentially psychological method and technique of Patanjali. While an ancient student of Yoga comfortably squatted on a mat, his modern counterpart may seat himself comfortably on a chair.

What is important is the strong determination to control the mind. Mere sitting down with that resolve should be considered a good start and an achievement in itself. A modern man is afraid to be alone with himself. The vacancy of his mind, the nakedness of his soul is a torture which is unbearable to him. An irrepressible urge drives him to seek society, which is a palliative and a temporary escape from intellectual conflicts and emotional discords.

Even the most elementary stages of Yoga will serve as a cure for many sufferers who are the victims of the spiritual ills of modern civilized society. The grind of social engagements has grown to be tyrannical and nerve-racking. Bertrand Russell has praised the leisureliness of the Chinese and has further observed that he regarded "laziness as one of the best qualities of which men in the mass are capable." He thinks that "if the whole world were like China, the whole world would be happy." We may improve upon Russell's statement: If the whole world were to cultivate the peace of mind and the poise of spirit implied in Patanjali's message, the whole world would be happy. Mere activity without a judicious estimate of the values to be achieved is proving the ruin of Western civilization.

Prāṇāyāma is control of the breathing process. Though breathing is simply a physiological process, its regularising and controlling are calculated to help the controlling of the conscious states. The deeper and longer the inspiration, pause and expiration, the greater is the quantity of oxygen brought into play in the pulmonary purification of the blood and consequently the more effective will be the nourishment brought by the richer blood to the brain and the nervous system. In some such way we have to explain the importance ascribed to Prāṇāyāma for the concentration of the mind. In general it is our common experience that irregularity disturbs and distracts while regularity steadies and controls the physiological processes.

The logic of Patanjali's psychological technique may be summed up by saying that the energies of the mind can be conserved and sublimated by gradually narrowing the field of attention and that if the mind is fixed on one object only, it becomes one with that object so that the distinction between subject and object is obliterated and the mind comes back to itself, to its own pristine purity and power. The outflow of energy is turned inwards and is then gradually conserved and sublimated.

This whole process begins with the stage of what is called Pratyāhāra, literally, "withdrawing." Pratyāhāra consists in withdrawing the senses from their objects. The sense-organs are the gates through which the mind dissipates its energies upon the objects of the external world. The would-be Yogi, therefore, must learn to draw back the senses from their objects, just as a tortoise draws his feet within his shell. The eyes must be witheld from running after form and colour (rūpa), the ears from sounds, the tongue from tastes, the olfactory organ from smells, and the sense of touch from tactile objects.

The task of Pratyāhāra is only negative. It is a preparation for the really significant central triad—the stages of Dhāraṇā, Dhyāna and Samādhi. Dhāraṇā is holding the mind centred on a particular point of space. This is usually a particular part of the body such as the tip of the nose, the navel, or the heart. Dhāraṇā seems to be designed for cultivating a habit of concentration, and the reason why only a particular part of the body is to be selected for this purpose seems to be that in the process of the gradual in-turning of the mind the body constitutes a half-way house from the external world to the inner world. The tip of the nose is certainly nearer than any other object for concentration, such as an image or a photograph placed in front of the aspirant.

Next comes the stage of Dhyāna. Dhyāna is nothing but contemplation in which the unity and continuity are never allowed to be disturbed. The mind is notoriously truant and it requires special effort and practice to keep it steady. In Dhyāna experience remains uniform. (Pratyayaikata Dhyānam). Dhyāna is the practice of uniformity in deliberately holding one object as the focus of attention to the exclusion of all distracting objects. When the uniformity of experience is sustained by effort, the mind becomes practised in avoiding distractions.

Power is attained by the infinite repetition of one and the same seemingly simple process. When a man aspires to be a gymnast he repeats several times a single and simple co-ordination of muscular impulses. It is the repetition that makes for strength. A casual and chance performance, even of a difficult process, may bring credit to the performer but it would by no means increase his power. In this sense Yogism might be described as gymnastics of the mind.

It should be noted in this connection that modern Experimental Psychology has carried out certain interesting experiments which would throw much light on the procedure and technique which Patanjali conceived two thousand years ago. In an experiment on the concentration of attention, the subject is asked to fix his attention on some object, say, a pen or a pencil, for one minute. The time is kept by the experimenter. The purpose of this experiment is to demonstrate how very difficult it is to keep one's attention fixed on one and the same object even for a very short time. Whenever the attention of the subject wanders he is required to announce it to the experimenter by a prearranged sign, such as the movement of a finger. The experimenter will note the number of times such fluctuations of attention have occurred. Even when the eyes remain fixed on the object, attention may fluctuate. The subject must be careful to report the slightest flickering of attention and for this some training and practice will no doubt be necessary. It has been ascertained as a result of such experiments that normally four to five fluctuations on an average occur in one minute. Sometimes even ten to twelve fluctuations occur.[1]

In another but a related experiment the subject is asked to fix his attention on some object, but this time he is allowed to raise some questions about it instead of attending exclusively to the bare object. The questions relate to the colour, size etc. of the object. It is easier to concentrate the mind on one object by asking questions about it than to concentrate exclusively on the bare object.

Modern Psychology is interested in finding out experimentally how many fluctuations occur in a minute. Patanjali did not mind the exact measurements in time of mental fluctuations, but he was anxious to discover the effects of sustained concentration without allowing fluctuations, on the power of mind on the whole. Yoga is not analytical Psychology; it is a synthetic, total, synoptic *Ganzheitspsychologie.* Far from dissecting the mind into its elements of sensations, feelings etc., Yoga takes mind as an organic unity, an indivisible whole and aims at stabilising and strengthening it. Patanjali's Yoga may be described as an Experimental Psychology directed towards a spiritual end.

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[1] *Vide* Valentine: *Introduction to Experimental Psychology*, pp. 15 and 147.

When the Yogi rises from the stage of Dhyāna to the stage of Samādhi his mind is completely identified with the object of contemplation. In fact, in Samādhi there is no distinction between the mind and its object, consciousness and its content. The *that* and the *what* of consciousness completely merge into each other and what remains is one distinctionless expanse of consciousness, an undifferentiated conscious continuum. The barriers between the subject and the object have broken down. In another sense the distinction between the stage of Dhyāna and that of Samādhi may be expressed thus: In Dhyāna there is always some effort on the part of the aspirant to maintain the oneness, the uniformity and the uninterruptedness of consciousness. Distractions tempt and threaten every moment. There is always a conscious struggle to keep away the distracting elements. But when the Yogi succeeds in reaching the stage of Samādhi, the efforts and the struggles cease and there arises the continuous flow of a serene and cheerful consciousness.

D. G. LONDHE

INDIC STUDIES

Progress of Indic Studies, published by the Bhandarkar Oriental Research Institute on the occasion of its Silver Jubilee, takes stock of the research during the last twenty-five years in India and outside, in the field of Oriental studies. The fields sketched include the Vedas, the Epics, the Puranas and classical Sanskrit literature, ancient Indian history and archæology and the progress of linguistic and sociological inquiry. Prakrit studies and the study of manuscripts, the progress of Greater Indian research and a survey of Iranian studies are also incorporated. None can fail to be impressed by the inspiring record of achievement in many lines to which these pages testify. Like many other aspects of contemporary Indian life, Indological studies have progressed during the last twenty-five years under the inspiration of a national renaissance. National awareness pervaded the literary consciousness of the people and led a pilgrimage to the national past. With the keenness, the assiduity and the absorption always characteristic of such an intellectual resurgence, Indian scholars more than ever have looked back with admiring eyes to India's ancient culture, literature and history. They were inspired by a patient determination to reclaim a heritage which further centuries of neglect could only have forfeited to oblivion. They endeavoured, and many more are still endeavouring to revive and to resuscitate all that made for India's ancient glory. And the result has been not inconsiderable, as *Progress of Indic Studies* proves.

Such a retrospect not only yields gratifying assurance of past achievement. It gives grounds for future hope and can point out what still remains undone.

Much has been done and we cannot be grateful enough to those who have dedicated their lives to the work. When we say that more remains to be done, we are visualising the undone vast but not forgetting the limitations under which Indian research has to function.

NEW BOOKS AND OLD

THE P. E. N. BOOKS—No. 2

An English Professor has remarked: "In the British Empire, only one language, after the English, has, so far, produced Literature and that is the Language of the Bengalees." The remark is substantially accurate if it is taken to cover the *modern* growth of the Language, for in the other Provincial languages, there are, in the earlier phases, quite as rich contributions to Literature as that made by the Language of Rabindranath. But the time has come for the Provinces to know and to study intimately and to estimate the relative contributions to Indian Culture made by each of the Provincial languages on a comparative basis. Mutual understanding of each other's culture, through Art and Literature, is a much surer approach to national unity than all the political panaceas thrown in the path of our national progress in the colourful and shining shapes of Apples of Discord. If a Tamilian knew of the beauties of the spiritual rhapsodies of the Mediæval Bengali Saints,—the compositions of the Padāvalis, the sonnet-hymns of Vidyāpati, Jnānadās, Govindadās, and a host of other hymnologists who have furnished the backbone of Bengali Culture,—if a Bengali explored the richness and the sweet ecstasies of the sacred *Kural*, if a Punjabi tasted the ambrosia of Tukaram's Abhangas, and a Guzerati sampled the spiritual joys of Keshavdās and Sūrdās, they would at once realise that "India is one," notwithstanding all racial or linguistic barriers. And it is for the express purpose of demolishing linguistic barriers that this excellent series of booklets on the various Provincial languages has been planned by the P. E. N. All-India Centre, under the able editorship of Madame Wadia, who explains the scope of the series in her Foreword. Mr. Ramananda Chatterjee in his Introduction has rightly stressed the unity of Indian Culture.

Mr. Annada Sankar Ray and his talented comrade have collaborated in presenting within a small compass the beauties of Bengali Literature, ancient and modern, with a sketch in Chapter I of the religious background, and an Anthology of selected masterpieces from Poetical and Prose Literature, translated by Mrs. Lila Ray in chaste English.

Anthologies have their uses and their pitfalls. They are, after all, the personal preferences of individuals, not the recorded votes of a panel of judges, and, within such limited space, there was no scope for an adequate display of all the typical masterpieces. On the other hand, this miniature anthology of some masterpieces of Bengali Literature helps to a comparative view, like the assemblage of pictures in an Art Gallery. In this sense, an anthology, even though every piece in it has been printed before, is a new book,

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Bengali Literature. By ANNADA SANKAR and LILA RAY. Edited by Sophia Wadia. P. E. N. Books. The Indian Literatures. No. 2. (Published for the P. E. N. All-India Centre by the International Book House, Ltd., Ash Lane, Fort, Bombay. Rs. 2/-)

because the pieces are keeping company for the first time, and offering opportunity of comparison of relative merits. From this point of view many of the selected pieces suffer by comparison and prove that the judgment in the selections has not always been happy.

Yet the authors have presented their theme with clarity and authority but also with a candour that disclaims the pretence of treating exhaustively a large subject in a small compass. After all, the design of the Editor is that each volume in the series should open a new window upon the wide field—one should say—the continent of Indian Culture. The idea is to whet curiosity rather than gratify it. This purpose the joint authors have creditably accomplished.

It is a matter of acknowledged convention and not of mere opinion that, in presenting a well-balanced survey, the contemporary phases should not receive the same amount of space as that allotted to the acknowledged old masters. There is always a risk in attempting to estimate contemporary literature, for the nearest view is not necessarily the correct view. The old masters stand out and shine in the true perspective of Time and History, while it is difficult to judge contemporary forces in Literature with dispassion and without prejudice. From this point of view, the allotment in this booklet of 41 pages to the Old and 57 to the New Phases is perhaps an error of judgment. The presentation of the last appears to crowd the canvas and even to elbow out the old phases. The Vaishnava and the Sakta Poets do not appear to have received adequate treatment. Even the Moderns have suffered in enumeration and estimates. The place of Achintya Kumar as a shrewd observer and an excellent craftsman has not been recognised. Amongst women writers of short stories, Ashalata Simha and Asha Purna Devi deserved better tributes. The author of *Kshirer Putul*, ignored in this survey, deserves a permanent place in Juvenile Literature —even if he were not the greatest living Artist of today. His *Bagisvari Lectures* are at once a contribution to Literature and to Æsthetics. The "Suggested Reading List" deserves revision. Vaishnava Lyrics are best represented in the English versions of Coomaraswamy and Arun Kumar Sen (The Bourne Press, London, 1915). "Bengal Fairy Tales" have been excellently rendered in the translation of Bradley-Birt (John Lane, 1920).

In spite of such minor imperfections, this booklet, excellently printed and excellently got-up, deserves wide appreciation and should be in the hands of every lover of Indian National Culture. It will undoubtedly provoke non-Bengali readers to read Bengali Vaishnava Lyrics and the *Gitanjali* in the original.

O. C. GANGOLY

BUILDING THE FUTURE

Utopias have descended from the eluding horizon to the workaday world. Morley wrote banteringly to Minto many years ago of the ease with which people sought to set the world right over a bottle of wine. It is far cheaper now: we can visualize the new world in the drop of ink at the point of

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A New Social Order. By EDDY ASIRVATHAM. (Indian Christian Book Club, Kilpauk, Madras. Paper, Rs. 3/-; Calico, Rs. 3/8) the fountain-pen. We have been having a flood of volumes planning the world that is to be after this terrible epoch of destruction of men's lives, resources and hopes comes to an end.

Not only academical writers but statesmen of the importance and status of the American President and the British Prime Minister, to say nothing of a vast number of Ambassadors and Secretaries of State, have also declared themselves in favour of a world order in which the exuberance of nationalism will be curbed in the interests of World Peace, and the privileges of the classes will make room for the security of the masses. It would be a tragedy if all these projects proved a baseless fabric and faded away leaving not a rack behind.

It is, therefore, a matter for relief and gratitude that writers like Mr. Asirvatham are not content with mere slogans, declarations and title-pages, but take the trouble of enquiring in great detail into the full implications of a New World Order, which is to be the outcome of the generous promises of statesmen and the ardent hopes of suffering humanity. In the work under review, the author reviews the economic, political (domestic and external) and social problems that will face mankind when the present war comes to an end and the foundations of a better and more satisfactory structure have to be laid. Most of the problems are considered in their Indian aspect as well as from a cosmopolitan view-point. The volume is a thoughtful and solid contribution to the discussion of the problem (or problems) of the New Order, and one can without hesitation and in all sincerity echo Mr. Sastry's testimony that the author has produced "a book of surpassing merit."

The author examines in successive chapters the measures which will secure Economic Justice, Social Harmony, Political Justice, World Peace ; and in the latter part of the work deals with the content of the new life, as distinguished from the framework which will enable men to live the right kind of life. Here he naturally goes into great detail, sometimes losing himself in comparative trivialities, but all this goes to show that he is reluctant to take shelter behind general statements.

The most interesting part of the volume—it is a case of preference and not of exclusion—is the author's discussion of the foundations of enduring peace. He asks, " Is war inevitable ? " " Is war a good thing ? " " Is war a biological necessity ? " After a convincing discussion, these are all answered in the negative, and the questions that follow, whether mankind can be made to realize vividly in times of peace the horrors of war, and steps can be taken to check the course of thought and action which lead to war, are answered in the affirmative. The great thing is

> to cultivate the belief that the world is big enough for the whole of mankind to live in peace and in a fair degree of comfort.

Mr. Asirvatham does not hesitate to make clear the implications of this proposition: "Concerted efforts should be made to secure a reasonable standard of life for all human beings, whether they be Europeans, Americans, Indians, Chinese or Africans." If this is supplemented by a corresponding declaration of the claim (immediate or ultimate) of all sections of mankind to equal political status, and if the victors are prepared to implement this economic and political equality of all sections of mankind, world harmony will be an accomplished fact.

We shall, in conclusion, refer to the excellent discussion of the possibilities of a world federation, and the thoroughly realistic considerations which make the author—eager that the people of the world should lay aside everything else and work for the international order till it becomes a living reality—abandon hopes of a world union in the immediate future, and accept the half-way of regional federations. That way our hopes lie.

N. S. SUBBA RAO

ANCIENT AND HONOURABLE CHINA*

Both of these volumes, published simultaneously and to some extent complementary to each other, are the work of the Rev. E. R. Hughes, Reader in Chinese Philosophy and Religion at Oxford University. The former contains copious extracts from some twenty systems of early Chinese philosophy, preceded by a lengthy introduction. Such an ambitious undertaking demands more detailed examination than can be given to it here, and I shall have to content myself with some general observations and a few criticisms of isolated passages.

First, let it be said that Mr. Hughes is an accomplished writer who not only knows how to make the best of his material from a literary point of view, but has the gift of exciting interest in his subject, especially by means of ingenious parallels and unexpected points of contact with European philosophy. It is a rich field for research that he has chosen, for the two or three centuries preceding the establishment of the Han dynasty form a period of almost unexampled intellectual activity. The feudal system was slowly but surely breaking down, and everywhere an eager spirit of inquiry was abroad. Confucius, who must be regarded as the Father of Chinese culture, in that he rescued the remnants of ancient literature from oblivion, also founded a school of thought which was to shape the whole course of Chinese civilization. Only after a prolonged struggle, however, did it win its way to acceptance. Other systems of morals and politics were soon springing up like mushrooms, and the Confucian way of life was challenged by thinkers and teachers of every complexion. On the ethical side, Mo Ti propounded his gospel of Universal Love, only to be opposed by the upholder of enlightened egoism, Yang Chu ; the dialecticians Hui Shih, Kung-sun Lung and others tackled the more abstract problems of human knowledge ; the early Taoists were eloquent in their advocacy of quietism, *laisser-faire*, and the freedom of natural environment ; while Shang Yang and Han Fei, reacting even more strongly, turned to pure materialism and the harsher political doctrine which we now call totalitarianism. Nor did the teaching of Confucius himself remain undeveloped: men of such different temperaments as Tzu Ssu, Mencius, and Hsün Ch'ing all tried in various ways to elucidate the sense of moral obligation which forms the basis of human conduct and social order.

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* *Chinese Philosophy in Classical Times.* Edited and translated by E. R. HUGHES. (Everyman's Library No. 973. J. M. Dent and Sons, Ltd., London. 3*s.*)

The Great Learning and the Mean-in-Action. Newly translated from the Chinese with an introductory essay on the History of Chinese Philosophy. By E. R. HUGHES. (J. M. Dent and Sons, Ltd., London. 8*s.* 6*d.*)

In his introduction Mr. Hughes begins by discussing the cultural tradition of China as contrasted with that of Europe, and comes to the conclusion that on the whole the Chinese people are pretty much like ourselves. Theirs is in no sense a " petrified civilization " ; indeed, it may be argued that they have been even more susceptible to foreign influence than the West. After a brief historical survey, he passes on to the development of language and literary composition. Here he speaks with a more uncertain voice—telling us, for instance, that " the grammar of the Book of Odes is structurally simple," although Chinese is notoriously devoid of any grammar at all ; or that the upper portion of the character *chi* (sacrificial offering) is composed of two hands held up, whereas it is really one hand holding a piece of meat. There are many inaccuracies, too, in the translation, which cannot easily be explained without the use of characters.

A considerable amount of space is rightly devoted to the Analects, but the Key-word *jên*, usually and perhaps best translated " benevolence, " takes the unfamiliar form of " human-heartedness, " or sometimes " man-to-manness. " This has an awkward and clumsy effect when constantly repeated. About half the *Tao Tê Ching* is also included, but it cannot be said that any advance is made on the work of previous translators, of whom there are many. According to the preface, Chapter 48 is taken from Mr. Waley, but on referring to it we find that Mr. Hughes offers an entirely new version of his own, which moreover is distinctly poor. Thus the last sentence, which I would render " He who must always be doing is unfit to obtain the Empire, " appears in the following garb : " If you interfere in any way, you are inadequate to lording over Society. "

In the second book under review, dealing with two short treatises only, Mr. Hughes gives full rein to his passion for discursiveness. The greater part of the book consists of an introductory essay that contains quite interesting appreciations of the early Jesuit missionaries, of Leibniz, Rousseau, Voltaire, Troeltsch, and several others, but has only a slender connection with the two Chinese texts. One piece of magnificent condescension must not remain unnoticed: " Experienced students should not allow an element of " woolliness " in Legge's translations. . . to blind them to the very real scholarship in his English edition. " Now, if there is one adjective that is utterly inapplicable to that great translator, it is " woolly. " His style may seem a little " wooden " perhaps, here and there, but that is a defect arising from an honest endeavour to give the exact meaning. On the other hand, Legge's own animadversion on the long-winded exposition of a certain Chinese commentator might often be applied with some justice to Mr. Hughes : " All this, so far as I can see, is but veiling ignorance by words without knowledge. "

LIONEL GILES

MILITARY POWER AND SOUL-FORCE

Dr. Ranyard West has written a book which presents numerous difficulties to the reviewer. His thesis (and one speculates as one reads as to whether this book was a degree Thesis?) is the inevitability of war while man lacks comprehension of his own instinctual nature and while this absurdly small planet persists in contriving to arrange its economy and political institutions on propositions no longer tenable.

The conclusions he reaches are that man must hark back to the Socratic counsel "Know Thyself," and that he must concentrate upon the architecture of a unified world law. It may be said at once that all this is sound, but not precisely new. This writer is certainly in the main stream of modern thought. Has he anything new to say? And, even more pressing enquiry: to whom does he desire to say it?

The truth is that this book, containing so much that is in urgent need of statement, does not appear to have been written with any category of readers in mind. It will not interest the philosopher, since the curious little résumés of the ideas of Hobbes, Locke and Rousseau are elementary. It will not hold the attention of the lay or the medically-trained psychologist because, again, it covers familiar ground and deals with, for instance, Freud's theories, on the apparent assumption that the reader is totally uninstructed in them. Last, not content with his literary Cook's Tour of the realm of Philosophy and his cursory examination of Freud's teaching, the learned Doctor draws the reader along into the legal sphere and discourses upon law.

This book, then, is like a badly made garment. But, it must be added, it is a garment of very fine material. And for that reason, should it come your way, this reviewer advises you (if you are neither philosopher, psychiatrist nor lawyer) to read it with care and attention, for it puts a finger upon the sore spot, namely, that the blinding white light of psychology as yet influences life at but a few insignificant points. Political institutions, law and concepts of nationalism are all as obsolete as was the anatomy of Galen after Da Vinci made the last of his anatomical drawings. Yet they persist, remain balefully dynamic and become the engines of our destruction. We talk and act as psychological Primitives. That is the costly truth. But even armed with knowledge of our unconscious urges, can we really look forward with hope to the emancipation of humanity from the drives of the Deadly Sins?

The reviewer has always assumed the existence of good-will in others. But, time and again, there has come that moment when its absence was unpleasantly evident. In any world we plan there will be inherent the destructive principle that is the negation of love. Is there any remedy for that?

All human organizations, like the units that compose them, run through the same cycle, from birth to childhood, to maturity and decay. It is, maybe, the central fallacy of those who predicate a World State as the final solution of man's troubles on earth, that no such State can be envisaged as static. As tribes rose and fell in remote times; as empires have risen and fallen, and

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Conscience and Society. By RANYARD WEST. (Methuen and Co., Ltd., London. 15s.)

will rise and fall again, so this vision of a World State must yield at best that which will pass. For Time is the destroyer of all things and there is no finality in the affairs of man. Æons may pass while the poise of this imagined final balance in human relations persists, but out of it will proceed that which in the end will bring about its destruction, for the seeds of decay and mortality are beyond the power of man's manipulation.

> To become a success a voluntary abnegation of state sovereignty to create a World State (or a World Federation of States) must either be world-wide, or alternatively two conditions must be fulfilled. The first is that the power behind the new unit is preponderant to secure world peace at the time of federation. And the second is that there is set up a truly impartial administration with world-wide opportunities of association. It will not then meet with any subsequent challenge. For permanent success is only to the strong and just: and, once it is established, no sectarian interest would ever set at risk the loyalty of mankind to an organization which truly expressed the needs of humanity.

Here, the reader will observe, our author builds his beautiful vision out of the ingredients of human perfection. Has there ever existed, can there ever exist "truly impartial administration"? One may doubt it.

As to the proposition that the world's peace can be established by the reign of morally-controlled force, here one might remind the author that the most thought-provoking political phenomenon of our day is the power that is exerted without force, of which Gandhi provides an example (whatever your ideas of his creed). What remains of the realm of Philip of Macedon? Of Alexander, his son? Of Napoleon? Yes. And what persists of the realm of Lao-Tsze, of the Buddha, of Socrates, Plato, Christ?

But do not be deterred by criticism and go yourself to Dr. West's strange, ill-arranged but provocative book.

George Godwin

Humiliation with Honour. By Vera Brittain. (Andrew Dakers, Ltd., London. 3*s.* 6*d.*)

The mood of total war unbalances and topples from their pedestals all but the finest writers. It enables readers who are sufficiently detached to reduce the names of the highly respected in the literary year-book to a nucleus of those worthy of respect. Vera Brittain's latest thesis on suffering places her undoubtedly in this latter category. It proves her not only to have kept the mastery of her craft but her head free from those passions that blind an author to the generous viewpoint so necessary for good writing.

Since 1939 there has been a steady recruiting of eminent writers to the ranks of those who have cast off gentle reason and the ability to see a situation in true perspective. Some have prostituted their pens to the polite style of hate-propaganda that calls revenge "retribution." Others have frankly abandoned all pretence at being a little lower than the angels, and hymn the praises of callousness in hysterical prose a little lower than the yellow press. The least excusable of these fallen great ones are the turncoat pacifists. As Vera Brittain says:—

> Many of those who recanted were undoubtedly sincere in their belief that yet another war must be fought to end war, and that Christian civilisation could be defended by cruelty, falsehood, vengeance, and other methods which Christ Himself repudiated. The difficulty of their critics arose from the

fact that it is extremely easy to rationalise yourself into supporting a war, especially if you have a dignified reputation or hold a key position, when you know that you will incur official disapproval if you fail to do so. It is always hard for people to believe in your sincerity when your change of opinion coincides with your interests. That is why the only ex-pacifists whose conversion carries conviction are those who join the Forces and thus add to the jeopardy in which total war places their lives.

Miss Brittain herself is a tried pacifist of twenty-five years' faithfulness. She discovered her pacifism in the profound experience of nursing wounded Germans in a French prison camp in 1917. What she has to say today on the subject of war and suffering, therefore, carries the weight of integrity and conviction.

Her book takes the form of ten letters to her fifteen-year-old son, evacuated to America. Its primary object was to explain and justify his mother's minority position as a pacifist in a warring nation. But the dedication at once reveals a wider purpose: "To the Victims of Power." And, indeed, it is a book that all who have ever suffered from power-politics should read. All conscripts, exiles and the bereaved that mourn, should read it, for they will understand its message that sublimated suffering develops capacity for compassion. This truth is conveyed and transfigured in many beautiful forms throughout the book. For instance, of conscientious objectors suffering imprisonment for their conviction, Miss Brittain writes :—

> We cannot exercise compassion until we have endured humiliation, nor effectively help the victims of society until we have been in the dock and the prison beside them. When a man has conquered his own bitterness and learned to wrest honour from shame, he has brought humanity's struggle to overcome war a little nearer to victory.

It is no surprise to us that she concludes : —

> The real match for Hitler today is Gandhi.

We wish that all people who are unfree in Europe and Asia could read this book. Perhaps those who have spent months or years in the prisons of a foreign government are in a better position than any to appreciate that their experience may be creative of the highest freedom if borne without bitterness. Hundreds of thousands of Indians have already learnt how strength and dignity may be wrested out of humiliation and the semblance of dishonour.

DENNIS STOLL

China Rediscovers Her West: A Symposium. Edited by YI-FANG WU and FRANK W. PRICE. (George Allen and Unwin, Ltd., London. 6s.)

The title raises expectations which the contents fail to meet. One takes the book up in high hopes of obtaining an objective view of one of the great tragedies of our time—the westward migration of millions of Chinese refugees fleeing from the wrath of the Japanese invader. Varying estimates have been made of the numbers involved, ranging from thirty to a hundred millions! The dislocations in national economy caused by such a colossal exodus must be tremendous, and we are perhaps too near in time to the events to be able to obtain a proper perspective of them. That this small book of slightly over 200 pages is inadequate for such a purpose is obvious. Isolated trees obscure the vision of the wood.

But a more serious complaint can be legitimately urged : it is that this westward migration is seen from an utterly irrelevant angle. There are twenty different writers—all Protestant Christians; but their one purpose seems to be to consider the rediscovery of the western provinces of China from the point of view of the prospects of Christianity in general, and of the Chinese Church in particular. When it is remembered that not more than one per cent. of the population of China professes Christianity, and that the greater number of this meagre total belong to the Catholic persuasion, the self-complacent unction of the writers of this volume stands revealed in all its cheerless crudity.

The book is divided into two parts, of which the first is the better, being an account of the geography and the resources of the six western provinces from Yunan to Kansu. The first part gives, further, a necessarily sketchy account of the rebuilding of national life with a view to carrying on the parallel activities of war and peace. All the foreign contributors are missionaries.—Mme. Chiang Kai-Shek leads off with a chapter on "The Spirit of New China" which is conspicuous for its studied omission of any reference to the actual or potential contribution of Christianity to the making of the new China to be.

In the second part are discussed aspects of missionary activity such as opening schools, colleges, hospitals, colonies and co-operatives, as means to the grand objective of proselytization. All the writers seem to be agreed that there is a glorious future for the Church in China and for China within the Church. One or two writers are, however, dimly conscious of other ideals than those associated with Christianity, moving opinion in China more aggressively and apparently to better purpose. But even they have managed to persuade themselves that Christianity would *somehow* solve internal ideological conflicts better than any other system! Only the more unsophisticated reader might wonder why these evangels so full of zeal for the conversion of China have not taken in hand countries nearer home in Europe or America herself for bringing about that era of God's kingdom on earth, peace and good-will to men, which is their supreme ideal!

The truth is that the land of Confucius and of Lao-tze has received from American and other missionaries nothing calculated to set the Yangtze on fire. With the immemorial good sense and good breeding of their race, the Chinese have tolerated the new purveyors of their old wisdom, bowdlerised for the nonce! The problem of China is not one of religion. If she became Christian tomorrow, she would still have to fight for her very existence. As far as can be seen, Christianity *qua* Christianity has no message to give her on that issue. If Western public opinion has come to take a livelier and seemingly a more philanthropic interest in the future of China, it is obviously for other than evangelic reasons. He who runs may read this as one of the signs of the times.

P. MAHADEVAN

Speeches by Sir V. T. Krishnamachariar, K.C.I.E., Dewan, Baroda State. (Information Office, Baroda).

It is significant that for evidence of the administrative capacity of Indians today we have to go to the archives of the States. The record of constructive statesmanship of a Visveswarayya, a Hydari, and an Ismail, to name but a few eminent Dewans, is hard to match in British India. Sir V. T. Krishnamachariar has been connected with the administration of Baroda for over a decade and a half, and the book under notice gathers under appropriate heads and arranges chronologically the more notable of the speeches delivered by him on various occasions during the period. Part I comprises the Dhara Sabha (The State Legislative Assembly) speeches and is of specific interest to the people of Baroda. " Rural Reconstruction, " " General, " and " Remarks at the Inter-departmental Conferences " form the subject-matter of Parts II, III, and IV.

The speeches are a lucid exposition of the policy of the Government. A fine clarity springing from the direct experience of men and affairs over long years marks the utterances rather than any philosophic analysis or speculative depth. The topics cover a wide range, from Federation to Tube-wells. The Dewan is most earnest and enlightening in the section on Rural Reconstruction in all its phases—education, agriculture, irrigation, industries, cooperation, public health, etc.

> At the heart of the problem lies the development of the desire for a higher standard of living. In other words, the central problem is psychological, not technical. The will to live better must furnish the driving power.

Some few of the speeches in this section which repeat the substance and even the phrase could have been omitted without diminishing the force of the argument. The rest of the performances, though necessarily sketchy, attest to a catholic mind approaching the problems of the State in an All-India perspective. The administrator, above all others, is liable to mistake rule and procedure for the very end of government, which consists in evolving the right type of citizen. Sir V. T. Krishnamachariar does not miss the human aspect of it.

> Behind the tables and graphs of statistics and its mathematical formulas are living men and women whose hopes and aspiration need sympathetic understanding.

The get-up of the book is excellent.

A. VENKAPPA SASTRI

What It Cost Me (Leaves from a Diary). By VADIGENAHALLI ASWATHANARAYANA RAO, with a Foreword by DR. B. PATTABHI SITARAMAYYA. (Published by the Author, *Triveni* Office, Fort, Bangalore City. Re. 1/8)

A mass movement is like a tempest. Human lives are caught in it like leaves, scattered about far from their original habitat, broken and battered, and yet somehow when the storm has blown over they settle down once again in a semblance of order. When a mass movement has a spiritual basis, as undoubtedly Gandhiji's 1930-31 Satyagraha had, the storm rages both without and within—in the hearts and minds of men, upsetting old values and prejudices, disturbing complacent notions and attitudes. Within one such revolution, therefore, there are a million personal revolutions and the story of everyone who actively participates in such a cataclysmic upheaval is as interesting and valuable as the history of the revolution itself.

What It Cost Me tells one such story, the story of a Congress volunteer who joined the Satyagraha movement in a South Indian town and courted imprisonment. Superficially, it tells of his interest in the movement, his participation in it as a volunteer and as the editor of the local *Congress Bulletin*, his arrest, his life in prison, his release and the poverty and illness which he encountered as a consequence of his term in jail. But really it is much more than that. *What It Cost Me*, indeed, is a misnomer ; the book should have been called "What I Gained." For that is the theme and the text—the dignity, the self-respect, the fellow-feeling, the capacity for sacrifice in the national cause, the humanity and the sense of humour that the hero of the story acquired while passing through the experiences he has described.

The author has written with feeling, personal and poetic feeling, of the exultation that he felt as a member of the Satyagraha brigade. The style is keyed to an emotional pitch and there is the same religious flavour about it that characterised the Gandhian movement. But this mystical element in Gandhiji's movement, interpreting politics in terms of Hindu mythology—was at once its strength and its weakness. It brought millions of religious-minded Hindus into the struggle, but also it frightened off quite a number of non-Hindus by giving them the impression that the movement for national freedom had something to do with the renaissance of the Hindu religion. Mr. Rao's book provides ample evidence of this politico-religious outlook :—

> This is the day of national rejoicing, for, we have to celebrate the feast in honour of God Ganapathi...this gives me the clue and the inspiration for the day's editorial.... Put all your faith in our God Ganapathi—the dispeller of evil and the destroyer of obstacles—and all will be well with you.... There is the sacred peepul tree....The "Elephant God" has been installed at the foot of the tree with due pomp and ceremony. The prisoners (Congress volunteers) line up on both sides of the deity and perform the "puja" in right royal fashion with the offering of flowers and the chanting of sacred hymns.
>
> We offer our humble salutations at your lotus feet, Thou Lord of the three worlds!

This mystical, emotional strain colours the narrative and while undoubtedly giving it a touch of poetry and an aura of mysticism, it somewhat brings down the value of the book as a record of political experience.

K. AHMAD ABBAS

The Administration of the Sultanate of Dehli. By ISHTIAQ HUSSAIN QURESHI. (Sh. Muhammad Ashraf, Kashmiri Bazar, Lahore. Rs. 8/-)

This is a remarkably well-written monograph on the administrative machinery of finance, army, justice, education and local and provincial institutions of the Sultanate of Dehli (A. H. 602-962/A. D. 1206-1555), primarily based on original sources—historical, literary, numismatic and epigraphic. The administrative institutions of the Sultanate, unlike those of the Mughals, were Islamic in conception though not in practice. The latter, with their Indo-Persian ideals of kingship, directly assumed the title of "the Shadow of God," while the Quṭbīs (A. H. 602-689), the Khiljīs (A. H. 689-720) down to the Sūrs, with a few exceptions, kept the fiction of being legally a part of the Eastern Caliphate. Theoretically it is correct; many Sultans received investiture from the Commander of the Faithful, struck his effigy on their coins and read the Khuṭbah in his name, but in practice, the voice of the distant Baghdād could hardly be heard on this side of the *Dār-ul-Islām*. Seeking the religious sanction of the Caliph served a double political purpose. It not only enhanced the official prestige of the Sultan but also silenced rival aspirants to the throne. So great was its political importance that even after the end of the Baghdād Caliphate, many Sultans maintained fictitious allegiance to a nameless Caliph !

In the administration of finance, Muslim tradition was followed in secular taxes; the *Jiziya* was levied on non-Muslims as the cash equivalent of " the assistance which they would be liable to give if they had not persisted in unbelief, because, living as they do in the Muslim State, they must be ready to defend it." The only exception, perhaps, was in the case of *Kharāj*, where the basic Hindu principle of land assessment recognised in the *Nītī-Shāstrās* was followed. " The fundamental idea of *Kharāj* was firmly rooted in Hindu society." It is doubtful whether the terms or even an idea of what is now known as " national revenue," " privy-purse," " budget " and " reserve " existed during the early Sultanate. ' Afīf's definition of *haqq-i-shirb, bait-ul-māl* ' etc. (Appendix G) is very vague, though the existence of the Sultan's property as distinguished from State property can be admitted on other grounds. The " budget " is vaguely described: " The money received from different sources was earmarked for certain purposes." The existence of the " privy-purse " is based on solitary instances like that of Isma'īl Shāh " who commanded half the villages set aside for the support of his wardrobe and kitchen to be allotted to the army." And as for the "reserve": " they accumulated large treasures which were touched only in emergency."

" Though the Sultans, irrespective of their idiosyncrasies, were keen supporters of learning and culture," it would be a misnomer to call the Sultanate of Dehli a " Culture State." Perhaps with the exception of Sultan Maḥmūd, whose name stands undimmed even by the splendour of the Mughals, and a few others, the Ghorīds, the Khiljīs or the Qarāwinah etc., on the whole, showed very scanty interest in art and letters. Whatever brilliant works have survived were the result of individual efforts rather than of official patronage. Muslim official interest in Indian sciences, for instance, if not hostile was indifferent. Compare this with the superb intellectual gifts of the Barmaks at Baghdād in the second century A. H., or with the cultural renaissance at the Mughal court at Delhi a few centuries later !

BIKRAMA JIT HASRAT

A Preface to Paradise Lost. By C. S. LEWIS. (Oxford University Press. *7s. 6d.*)

By one of those coincidences which are as common in literature as in life I began to read Mr. Lewis's book immediately after one on "Catholicism and English Literature" by a Catholic writer, Mr. Edward Hutton. The interest of this lies in the fact that Mr. Hutton finds in the Milton of *Paradise Lost* and *Paradise Regained* the great and deplorable divide between the Catholic and the Protestant culture of England, a poet who, in his own words, hacked to pieces the exquisite and complete design of Catholic Christianity. This view of Milton has received some support of recent years from such non-Catholic critics as Mr. Eliot and Mr. Leavis who consider his influence on English poetry for two centuries and more to have been almost disastrous.

It is to rebut such views that Mr. Lewis composed these lectures. So far is he from sharing Mr. Hutton's opinion that he believes the "Catholic quality" in this great poem to be "so predominant that it is the first impression any unbiassed reader would receive." Mr. Lewis is a fine scholar, a trenchant writer, and a muscular moralist. But those who have read his books and particularly his Christian apologetics will hardly accept him as a sensitive authority on what constitutes "Catholic quality." It is not only that here, as elsewhere, he is over-anxious to warn his reader "that I myself am a Christian," which is more characteristic of a newly converted Protestant than of a cultured Catholic, but the whole emphasis of his discourse is didactic. This, together with fine learning, qualifies him admirably to appreciate Milton. But it also blinds him to the Protestant one-sidedness reflected in both Milton's matter and his style, quite independently of whether he can be proved a heretic or not.

Every moralist is an egoist in some degree. To that extent he fails to surrender himself deeply enough to the religious mystery, though he may expound it with "will and reason and attention and organized imagination all on duty," as Mr. Lewis himself does. But he is too self-centeredly conscious to let reality flower richly and sensitively through him. It has been necessary to say this because Milton is for Mr. Lewis, reasonably enough, a touchstone of religious truth for our irreligious days. His book is something of a moral tract as well as a brilliant literary and scholarly defence. On both grounds it is of compelling interest, and not the least so for its opening survey of epic poetry from the primitive to the evolved. But the critical mind and the ethical will are always more pronounced in his treatment than the creative imagination. And when he discourses on such themes as fallen and unfallen sexuality, I could wish he were a little less confidently right about it.

HUGH I'A. FAUSSET

Towards Freedom: India and the World (Selected Extracts from Different Writers). (International Book House, Ltd., Bombay. Re. 1/-)

This is a sequel to *Whose Freedom?* which brought together views of such leaders of modern thought as Tagore, Jawaharlal Nehru, Bertrand Russell, Pearl Buck, Lin Yutang and Wendell Willkie. In addition to the pronouncements of individual thinkers, this volume contains several documents of outstanding importance to believers in democracy and freedom, including the moving Declaration of Korean Independence, a monument to noble hopes betrayed. With all the divergences of individual opinion all are emphatic in their conviction that the present tragic and critical phase of world history cries for a solution untrammelled by national or racial considerations. Dissatisfied with Allied protestations, many politicians—not Indians alone—demand clarification of Allied War aims. The reluctance of Allied leaders even to make a virtue of necessity foreshadows to some minds the possibility of a huge racial conflict in the future. The forceful statements which these booklets embody stress the solemnity of the issues which confront all thinkers today. They prove the futility of force as a coercive weapon and the need to appreciate the higher moral values. We would invite the reader's special attention to the "Turkish Effendi's" letter and to the contributions of Pandit Jawaharlal Nehru and Lin Yutang. Truly, as the editors promised in their foreword to *Whose Freedom?* these writings "instruct, warn and inspire."

V. M. INAMDAR

WAR AND MORAL PRINCIPLES

Sir Richard Gregory writes, in closing his leading article in *The Rationalist Annual*, 1943, on "Science Ancient and Modern":—

> The crusade in which the United Nations are now engaged is not to establish any particular form of religious belief, but for moral principles common to all high religious and ethical systems.

Sir Richard refers to the fact that many leading scientific authorities have in recent years shown "a desire to co-operate with all men of good-will in the use of natural knowledge for the welfare of the human race." Such an application of science, he points out, naturally "involves questions of ethical values." But it would be absurd to suggest that it points to Christianity as the sole custodian of moral precepts. The "war for Christianity" slogan implies a Christian monopoly of virtue for which there is no justification in fact. The very kernel of every religion is its moral content. The metaphysical basis, however necessary as food for the mind, has its chief value in furnishing the explanation of why ethics should be practised. It is of the first importance to realise that those ethics are identical in the teachings of Confucius and Zoroaster, Laotze and Krishna, Buddha and Jesus, Muhammad and Hillel, Pythagoras and Plato. As Madame Blavatsky has written, what are called

> "Christian duties" were inculcated by every great moral and religious Reformer ages before the Christian era.... "Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing: but contrariwise, blessing" was practically carried out by the followers of Buddha, several centuries before Peter. The Ethics of Christianity are grand, no doubt; but as undeniably they are not new, and have originated as "Pagan" duties.

ENDS AND SAYINGS

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

Sir Mirza Ismail, Prime Minister of Jaipur, wants a University for Rajputana. He brought forward the proposal at the Annual Day of the Maharaja's College, Jaipur, on 12th March. But he envisages not only another University, like the several others in our country. It is a *real* university education that Sir Mirza envisages, above political, communal, partisan and personal considerations. An education that will be a stimulus to all the power of youth and "bring out all the zest and enterprise as well as all the intelligence, that they possess." He challenges the comfortable assumptions of orthodox educationists, who probably find ruts as cozy as do the rest of us.

> What a farce it is...that a man...should become a university graduate, when throughout his B. Sc. course he has studied nothing but Science and Mathematics. What does he *know?* What can he *do?* What is his value to himself or his people?...We ought to see to it that every university graduate is much better equipped than that for the understanding of his own life and the life of every sort of community that concerns him.

A College or a University should be alive, and life means liberty and initiative, Sir Mirza declared. He would rule out as far as possible compulsion and "Thou shalt not." It was complained, he said, that our Indian graduates were reluctant to undertake responsibility. If so, does the explanation not perhaps lie in the failure of our institutions of higher learning to apply the truth Sir Mirza formulates: "*A sense of responsibility is best cultivated by trusting it.*" The aphorism has wider applications than to the educational field.

"Recluse" demolishes in his "Bandra Diary" the pretension that the growth of India's population is "an untoward incident of the peace and security ensured to the country under British rule." (*The Indian Social Reformer*, 3rd April 1943). The birth rate in Britain, he points out, had fallen alarmingly when that country was enjoying most peace and prosperity. It is pertinently asked whether what is called "peace and prosperity" in India is the same as what goes under that description in the West. "Recluse" points to the normally close co-ordination between death rate and birth rate. India's high death rate he ascribes to lack of sufficient and nutritious food, and doubtless that is a leading cause, though not the only one. Our high birth rate he sees as

> nature's means of preserving the population from extinction....Provide more food and the death rate will go down and with it the birth rate.

But his other comments are especially interesting. India has a distinctive contribution to make to the consideration of world problems and to parrot the Western answers is to evade that responsibility. It was such alleged parroting in an irreverent approach to the population problem, "as if it were a problem of the breeding of rabbits and flies," which had aroused "Recluse's" righteous ire. According to Hindu ideas, as he points out, a long process of spiritual development lies behind the evolution of the human child. That recognition is a natural expression of the reverent attitude which is so marked a characteristic of Indian thought.

> The splendid courage with which Hindu thinkers have followed their train of thought without in the least caring where it may lead, takes one's breath away. But in their most audacious flights they never leave behind the spirit of reverence. If they disbelieve, as they often do, they disbelieve reverently. In fact, it is this spirit of reverence in the pursuit of Truth which makes the Hindu outlook even in secular matters intensely religious and truly realistic.

It was of that quality of reverence—fortunately not exclusive to India though nowhere more common than here—that Carlyle wrote :—

> The man who cannot wonder, who does not habitually wonder (and worship), were he President of innumerable Royal Societies, and carried...the epitome of all Laboratories and Observatories with their results, in his single head,—is but a Pair of Spectacles behind which there is no Eye.

Seth Ramkrishna Dalmia's pamphlet *The War and After* and his circular letter which accompanied it trace the war to accumulated power, acquisitiveness and greed ; Seth Dalmia fears most ruthless competition as its aftermath. " Equitable distribution of wealth must be the criterion. " He does not look upon outer independence as true freedom, which he sees as freedom of the mind and full control over selfish desires. Indians have always, he writes, striven for freedom of the spirit and not for that of the body only. The pamphlet closes on the note of Universal Brotherhood and his letter proposes a large-scale movement to promote it.

Shri Dalmia is one of many who want a shift from narrow nationalism to the recognition of the human race as one family. He envisages a peace that, as Mme. Chiang Kai-Shek has put it, " should not be punitive in spirit and...provincial and nationalistic or even continental in concept, but universal in scope and humanitarian in action. " Such a peace is not possible unless distinctions of caste und colour and creed are banished from politics at least. Shri Dalmia sees in identity of ideals the only solvent for racial and other dissimilarities.

> We must change our channels of thinking and adopt an attitude of mind, purged of ego so that our legacy to those who succeed us may have less of self that is fleeting and more of truth that is everlasting.

" One " is the name of Shri Dalmia's proposed organisation for Universal Brotherhood, highly commendable in the abstract, though not of course a pioneer undertaking. Universal Brotherhood was the first object of the modern Theosophical Movement launched by Madame Blavatsky in 1875. But the formulation of that object recognised the impossibility of Universal Brotherhood's sudden general acceptance. The pattern of orderly growth for a movement does not differ from that of an organism ; both must start from a central nucleus. It therefore proposed a *nucleus* of Universal Brotherhood, formed of individuals ready to treat every man as a brother-soul, regardless of his garment's cut or hue or of his creedal label.

Every well-considered attempt, under whatever auspices, to spread the truth that mankind is one in essence and in aim deserves cordial support. But much of the concrete value of Shri Dalmia's project will depend upon the means adopted to carry it out.

"Why?" is a more basic question than "How?" and should rationally precede it. The Imperialists of the last two centuries, however, neglected to seek a satisfactory answer to "Why Colonies at all?" Their modern heirs, with the Colonies on their hands, evidently feel that it is too late to ask now. They are, moreover, so preoccupied with administering them that such a careful study of method as *Downing Street and the Colonies* represents is rare. This is a Committee Report dealing primarily with the Colonies proper; it does not bring in India save incidentally. It is submitted to the Fabian Colonial Bureau with becoming tentativeness.

> We only asked ourselves the question "If Britain remains responsible for colonial territories, what administrative reforms are needed?"

The authors recognise that neither improvements in Westminster nor a supervisory international authority, which they see as desirable, offers "any lasting alternative to the rapid growth of responsibility in the Colonies themselves."

The idea of "trusteeship," with whatever sincerity held, which is claimed to have guided British colonial policy, is conceded to have been more negative than positive. It is admitted that "the continual poverty of the common people...is a distinguishing and universal colonial characteristic"—in itself a serious indictment of the system. By the Colonial Developme and Welfare Act of 1940 Brita recognised, however tardily,

> her responsibility to secure, if necessary her own expense, a reasonable level of prosp ity and a reasonable standard of living in t areas under her control.

That Act has yet to bear convin ing fruit. This Report stresses tl indispensability to wisely planne development along these lines of permanent Economic Service for eac Colony. Too often, critics alleg officials are trying to deal with econom and social problems that they do nc understand.

There is much in the system as it i presented here that is open to correctio within the existing frame. The indigenous populations can be associate increasingly in colonial administratior The overweighting of social and publi school background in the selection c candidates can be abandoned. Rate of pay can be standardised. Parliamentary supervision can be less casual But when all is said and done,

> the colonial peoples should have their ow organs of government and opinion, and it i they themselves who should weigh policies i the balance and watch over their executior They are free men [?], conscious where th shoe pinches, increasingly articulate and, i some cases, ripe for immediate self-government. Colonial officials—whether Europea or indigenous—should be their servants, no their masters. In this respect the machiner of colonial government is clearly deficient.

We would take exception to the reservation, "in some cases." Who is to be the judge? Admittedly indigenous administration might, "in some cases," fail, but has colonial administration succeeded?
