THE ARYAN PATH

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

—The Voice of the Silence

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THE JEWEL IN THE LOTUS

AND whatever men do, whether they remain in the world as artisans, merchants, and officers of the king, or retire from the world and devote themselves to a life of religious meditation, let them put their whole heart into their task, let them be diligent and energetic, and if they are like the lotus, which, although it grows in the water, yet remains untouched by the water, if they struggle in life without cherishing envy or hatred, if they live in the world not a life of self, but a life of truth, then surely joy, peace and bliss will dwell in their minds.

— LORD BUDDHA

We live in an atmosphere of gloom and despair, but this is because our eyes are downcast and rivetted to the earth, with all its physical and grossly material manifestations. If, instead of that, man proceeding on his life-journey looked — not heavenward, which is but a figure of speech — but *within himself* and centred his point of observation on the inner man, he would soon escape from the coils of the great serpent of illusion. From the cradle to the grave, his life would then become supportable and worth living, even in its worst phases.

— H. P. BLAVATSKY

DURING THIS MONTH will be observed by numerous sincere and devoted men and women throughout the world two great anniversary dates, the 8th of May, White Lotus Day, and Buddha Purnima on the 22nd of May, the thrice sacred Day of Lord Buddha.

White Lotus Day is always on the 8th of May and is the anniversary of the death of Helena Petrovna Blavatsky (1831-1891). This day was named White Lotus Day by Colonel H. S. Olcott on the first anniversary day at the Headquarters of the Theosophical Society in Adyar. On that occasion, white lotuses, then in abundance, were used as fitting decorations in honour of Madame Blavatsky, whose aim was to elevate the race by teaching the Path of Purity Supreme.

The Lotus is a universal symbol with a deep and philosophical meaning. It is the flower sacred to Nature and was held in special reverence by the Aryan Hindus, the Egyptians and the Buddhists. It was also held sacred in China and in Japan, and, transformed into the water lily, was adopted by the Greek and the Latin churches. Thus, as a symbol, it reveals the common parentage of all the great religious systems and admirably represents the three great objects of the present Theosophical Movement, namely: (1) Brotherhood of man, without distinction of race, colour, religion or social position; (2) the serious study of the ancient world-religions for the purposes of comparison and the selection therefrom of universal ethics; (3) the study and the development of the latent *divine* powers in man.

Madame Blavatsky's mission was one of hope and encouragement. She brought to mankind once again the glad tidings that Man is his own Saviour and that "by paralyzing his lower personality and arriving thereby at the full knowledge of the *non-separateness* of his higher SELF from the One absolute SELF man can, even during his terrestrial life, become as 'One of Us.'"

Two thousand five hundred years earlier the Great Master, Lord Buddha, the Light of Asia, nay, the Light of the World, set in motion the Wheel of the Good Law and called men to self-redemption through self-effort:—

Pray not! the Darkness will not brighten! Ask
  Nought from the Silence, for it cannot speak!
Vex not your mournful minds with pious pains!
  Ah! Brothers, Sisters! seek
Nought from the helpless gods by gift and hymn,
  Nor bribe with blood, nor feed with fruits and cakes;
Within yourselves deliverance must be sought;
  Each man his prison makes.

Within each man, each woman, is the Jewel in the Lotus, the Divine Spark within the human heart, the God and the Redeemer of man. Lord Buddha calls upon each one of us to find that "precious Gem of Gems, the sparkling germ of the Atma," the Jewel in the Lotus. Each of us must do that for himself, each *can* if he but will and persevere. But he must cease from outer dependence and learn self-dependence, reliance upon that Divine Presence.

> Be ye lamps unto yourselves. Be ye a refuge to yourselves. Betake yourselves to no external refuge. Look not to anyone for refuge except yourselves.
>
> Be such as have the Self as your lamp, Self as only refuge, the Law as

lamp and only refuge.

Our external environment but reflects the state and the quality of our inner consciousness and so it is that by seeking outside we court disappointment and frustration. In trying to find happiness in worldly pursuits and in the accumulation of earthly goods, we bring upon ourselves misery and pain. In asking us to look within Lord Buddha shows us the way to peace and bliss. The secret of true happiness, he says, lies in our own mind and results from a life of virtuous conduct:—

> Elevate the mind and seek sincere faith with firm purpose; transgress not the rules of righteous conduct, and let your happiness depend, not upon external things, but upon your own mind.

If any think this makes for a cold philosophy and the negation of the heart quality, let them recall that the Blessed One was primarily a man of infinite compassion, who taught the Supreme Law of Love. "Never in this world can hatred be stilled by hatred; it will be stilled only by non-hatred—this is the Law Eternal (*Sanatana Dharma*)." All the truly Great Ones are Brothers to all men and have ever wanted men to live as brothers, to cease from all enmity and ill-will and to learn to love one another. Today, with the new sources of energy which science has put at our disposal, this is literally a matter of life and death: "One World or None!" Our fate will depend on our ability to unite. We must unite and together avert common dangers and jointly share the opportunities which are ours, or we shall precipitate upon ourselves unprecedented horrors. The hour is grave, and we should pause and think long and well. The only remedy for the ills we suffer from is the practice of Brotherhood. It requires deliberate effort and sacrifice. We must purge ourselves of egotism and cultivate unselfishness. The alternative, the way of enmity and war, is suicidal.

May White Lotus Day and Buddha Purnima bring us all the vision of the True that we may strengthen our resolve to walk the Path of Peace and thus come nearer to the Elder Brothers of humanity. For have They not promised in Lord Buddha's own words:—

> He who does not do what I command sees me in vain. This brings no merit. Whilst he who lives far off from where I am and yet walks righteously is ever near me.
>
> A man may dwell beside me, and yet, being disobedient, be far away from me. Yet he who obeys the Dhamma will always enjoy the bliss of the Tathagata's presence.

May we deserve the blessing of such bliss!

NAMRATĀ

EAST AND WEST
THE CULTURAL BRIDGE TODAY

[This is the second part of an article by **Professor H. D. Lewis,** the first part of which appeared last month. In it our esteemed contributor makes a fervent appeal for mutual understanding which must be "permanent, true and deep." He pleads for a liberal and tolerant re-evaluation of the different religions and suggests summit talks at the cultural level.—Ed.]

II

It is possible, however, to be unduly cautious and down to earth, as we shall see. Some Western philosophers, in a healthy reaction against the excessive and occasionally facile optimism of their idealist predecessors, seem to have swung to an even more vicious extreme by repudiating all forms of speculation altogether. The time now seems to be ripe for putting the lessons learnt from the philosophy of analysis, and its often disconcerting techniques, to a new purpose in the form of a constructive philosophy which shall essay afresh the task of seeing how things look as a whole or unity—the traditional task of philosophy. Increasingly philosophers are coming round to this view, and wondering what the future has in store for us now that we turn again to metaphysical problems fresh from our bath of linguistic analysis and common-sense philosophy.

It is here, at this vital growing point of contemporary Western philosophy, that the impact of Eastern thought, both ancient and modern, can be peculiarly fruitful, much more so, I am sure, than Western philosophers generally realize.

This is partly because these twin theses of sceptical positivism and constructive metaphysics appear to have been much more subtly intertwined in Eastern thought than has been the case in the West, where rival philosophies alternated and opposed one another more sharply. But this in itself is closely bound up with certain insights into ultimate problems which have a peculiar relevance to the present state of Western philosophy.

This shows itself most clearly in regard to the way we should think about God. Contemporary philosophers, in turning again to religious problems, have realized more effectively than in the past, and especially the recent past, that, at the core of these problems, they encounter an ultimate and irreducible mystery. This is the crux of our problem. At the edges of all reality and the limits of experience there lies something we cannot hope ever to fathom. We are not content to say that the world

just happens to exist, and even our sceptical analytical thinkers are showing an extraordinary interest in such questions as "Could the world come to be out of nothing?" But if we feel impelled to say "No" to such questions, we cannot venture further and say anything about the all-encompassing mystery in which we find ourselves set, for by so doing we bring it under the sort of explanations which hold *within* the world as we find it, and *not* at the limits. This is where the traditional and peculiar formulations of the causal arguments for the existence of God usually come to grief. But somehow we feel we must come to terms with the mystery which confronts the discerning mind everywhere, and that not by subjecting it as the idealists did to the principles of our own understanding.

A singular reflection of this tantalizing situation of the finite mind confronted with the "unconditioned" from which somehow it derives is found in a story from a text quoted by the thinker and commentator Shankara, but not otherwise known. It tells of a pupil who pleads with his teacher to expound to him the nature of the Absolute Self understood religiously as Brahman. To each request the teacher turns a deaf ear until at last he answers to the insistent "Teach me, Sir" with the words "I am teaching you, but you do not follow; the Self is silence." Few observations could accord better with the outlook of contemporary Western philosophers turning again to religious questions. But unhappily they only too often understand this silence in a wholly negative way by reducing the transcendent reference of religion to disguised assertions about the present world, some saying that religion is a matter solely of subjective religious emotions, and others, like Professor Braithwaite of Cambridge, equating religion with a moral policy. The problem is to make the silence a pregnant, articulate one without disrupting it; and I believe that if we discover what an Eastern teacher would really mean by "silence" in the context in question we shall find something peculiarly needed today for the enrichment and directing of our present experience. Modes of contemplation, detachment and spiritual disciplines have their place here. But these, in themselves, are not the matters of most interest; or rather, their interest is bound up with appreciation of ways in which the inexpressible can be made a matter of present quickened experience.

Let me now attempt a few more precise indications of the sort of advances which seem to me possible in the ways suggested. One of the most important, I think, concerns our understanding of Buddhism and especially the assertion so commonly made that Buddhism is a religion without God. This subject is too vast to be dealt with closely here, and there are by now many forms of Buddhism. I am thinking primarily

of what seem to be the earlier and more authentic forms of Buddhism, generally taken to be the most obviously atheistic. Now I do not believe that many who know properly what they are about today would consider *Nirvana* in Buddhist teaching and aspiration to be a purely negative conception, to mean sheer literal extinction. However obsessed the Indian mind may have been with the sadness and pain of the endless cycle of re-birth, the more positive ways in which *Nirvana* is often alluded to, the peace, delight and blessedness associated with the attainment of it, the rapturous ways in which it is hymned, suggest clearly more than release from unendurable wretchedness; there is some state to be attained; and scholarly investigation of the etymology of the term *Nirvana* and others associated with it fully confirms this. The real question is whether *Nirvana* is merely a state of ourselves. Consideration of the Vedic background from which Buddhism cannot be dissociated has much relevance here, since the preoccupation of the Vedic writings, and especially of the Upanishads, with some supreme transcendent reality is unmistakable. But two other matters are more directly relevant. The first is the reluctance of Buddhism to describe the goal of salvation in any terms other than the path by which it is to be attained; we must be content to know the way. The second is the seemingly downright refusal of Buddha, as represented at least in the Pali Canon, to countenance any kind of metaphysical speculation. No modern positivist has been more anxious to turn his disciples from idle and wasteful controversy about questions to which no answer is conceivable, questions which are not real questions at all; and it has been a source of much surprise to me, and an indication of the not insignificant limitation of range and interest of much recent empiricism, that our out-and-out positivists have not made more, for reinforcement and illustration of their view, of the extremely positivist character of much of the substance of the Pali Canon.

Among the questions which Buddha would regard it as idle and misleading to ask are the questions whether the soul or the world are eternal, whether the soul survives the dissolution of the body and retains consciousness after death, together with questions about finite and infinite, the caused or fortuitous origin of the world, and so on, the list in one place mounting to sixty-two questions. A Western philosophical sceptic might well be delighted with this, as with the very Humeian view of the self which often goes with it. But it is none the less doubtful grist to his mill. For it is positivism with a difference, and just as some positivists in the West have been a little embarrassed and much puzzled by the curiously mystical facet of the writings of their main apostle, Wittgenstein,

so they would be even more embarassed by the mystical setting of Buddhist scepticism. And, since I must be brief, I suggest that what we find essentially in the seemingly rigorous and unrelieved scepticism of Buddha is something closely akin to the *via negativa* of Western religious thought and the scepticism which the eminent theologian Paul Tillich declared to be inseparable from belief. I suggest that the experience which Buddha himself had at his enlightenment, toned and conditioned by his natural environment as authentic religious experience is, was an impressive form of the sort of experience which others identify more expressly as union with a supreme unconditioned reality; and while this experience has, from the Christian point of view, certain limitations of content and understanding, due mainly to the absence of the substance that comes from the patterning of kindred experiences where they have elsewhere been significantly linked and extended in association with a very distinctive history which they conditioned—yet the experience of Buddha is in one sense highly rarefied and illuminating. For it gives us the impression of an ultimate, and in some way completely satisfying, mystery which is only found in its invasion of present experience. What Buddha, I submit, was most concerned to avoid was the travesty and distortion of such experiences in crudely anthropomorphic and rationalistic accounts of them and the ascription to the object of them of identity and personality in an all too human and finite form. He might not have fully appreciated what induced his revulsion against metaphysics, but the motivation of it is plainly not primarily philosophical, but religious. And if we ponder this I think we shall learn a great deal about the proper way in which we are to think of the Beyond as also present, not in the form of pantheism or of the more commonplace changes we ring on the themes of immanence and transcendence, but in a new and exciting apprehension of the extremely subtle and elusive interweaving of the Beyond, which really is Beyond—eternal and immutable—with the passing scene of our present existence; so that in a way there is nothing but the shifting scene, and at the same time there is infinitely more.

To make this plainer is far beyond the limits of this discussion. I do not wish to draw striking comparisons of substance in the content of various cultures and religions—that is not at all my theme and that is why I agree that we have to heed the cautious warnings of Professor Zaehner. But I am trying to give as clear a hint as I can in this article of the way in which the new understanding we have achieved in quite recent philosophy may enable us, on the one hand, to understand much better how a religion like Buddhism is to be assessed, and also exhibit how much we

have to learn from it for the refinement of the understanding we are just now achieving ourselves. There can be few things more beneficial and instructive for Western philosophy today than to turn carefully and attentively to the main Buddhist writings, and examine them afresh — they are much neglected — in the light of the present state of Western thought and culture.

I am sure we can approach in the same way some of the leading conceptions of other cultures and religions. Behind a great deal of Chinese thought and the religion of Confucianism, for example, lies an intriguing and subtle notion of a Heaven and Earth relationship; and what is distinctive of this is again that there is some reality too elusive for us to lay hold on it directly and describe it, which is none the less a power working for righteousness in the present world. It is a great mistake, in my view, to regard Confucianism as merely a social and ethical system; but what there is over and above this is not clearly defined; it is to be sought in some reference beyond the here and now which we discover and make specific only within the here and now. Rightly understood, this has also a great deal to teach us today, and brings us to an impressive meeting point of cultures. So do the recent attempts of thinkers like Sri Aurobindo to give Hinduism a more dynamic quality than it has usually possessed, for this again is found in some transformation of the present by infusion into it of something which is not merely present.

None of these things can be properly illustrated in a few pages. But they do provide pointers to ways in which we may fructify one another's cultures and apprehend our differences more correctly — and remove many of them.

In politics, faced with new difficulties and new opportunities, we hear much at present about summit talks. The time is ripe for something like this at the cultural level also. Scholars do meet, but not enough and not in sufficiently sustaining ways. One of the urgent problems of today is to find the way to the summit, not merely in politics, but in matters of thought and culture as well, so that understanding, instead of being a matter of incidental strategy, may be permanent, true and deep.

H. D. LEWIS

A KING has honour in his own country; the man of wisdom, in all.

— OLD SANSKRIT SAYING

THE EDUCATION OF THE ELECTORATE IN INDIA

[Author and research scholar as well as lecturer, **Dr. Visvanath Prasad Varma** is Professor of Political Science at the University of Patna. Professor Varma has studied both the ancient Hindu and the modern Western systems of political thought. In this article he shows conclusively how essential education of the electorate in India is. The success of democracy rests indeed upon the intelligent participation of enlightened citizens. To educate its voters is one of India's urgent problems.— ED.]

ONE OF THE MOST PROMINENT SOCIAL PHENOMENA of the last hundred and fifty years is the emergence of the third estate, the masses, to significance. The dominance of monarchical autocracy, aristocratic plutocracy and the oligarchical *élite* is on the wane. It may be true that the key political decisions are still made by a few individuals in all polities, irrespective of the differences in the external form of the governmental mechanism. But this essentially monopolistic nature of top governmental functions does not neutralize our broad thesis that compared to the ancient, mediæval and early modern epochs of history the people as a whole are coming to assume a stature of significance. Even the most regimented of dictatorial *régimes* has to resort today to all kinds of propaganda and publicity devices to obtain the confidence of the people. This upsurge of the people has been a consequence of the rise of modern science, technology, an equalitarian social philosophy and education.

Education today is one of the most essential ingredients of personality. Democracy is postulated upon the most universal spread of education. Education enhances the political personality of the voter whose sovereignty democracy is a formula to enshrine. It is not an exaggeration to say that democracy is an utter farce without the education of the electorate. Hence the right to education is being gradually conceded and guaranteed as a human right. The movement of compulsory education is a trend in the same direction. It is being gradually recognized that not only has there to be provision for compulsory elementary education but the newer scientific techniques of pedagogy have also to be popularized. It is one of the cardinal points of democracy that there should be equality of educational opportunity, and not birth but proved merit the criterion for entrance to schools and universities.

The growth of democracy has made necessary a new sociological ap-

proach to education. We can no longer remain content with regarding education as a private training for producing a gentleman or as a mystic process of esoteric enlightenment. Education has come to be regarded as a social technique for community adjustment and group accommodation. In the seventeenth and eighteenth centuries it was felt that the aim of education was the cultivation and liberation of one's faculties, and the educators sought mostly to educate the faculties of the aristocracy's children. But this purely individualistic approach is not adequate to the needs of a dynamic, expansive and democratic society such as our people want to realize in this country. If we want our voters to exercise well their sovereign right of choosing the legislators, we have to view education not as an abstract process of personal salvation but as a social technique of moulding and guiding human behaviour. Education has to be related to our social demands and economic supplies and it has to be oriented to the political expectation that the electorate should exercise a thoughtful choice at the polls. This sociological, functional approach to the problem of the Indian electorate's education has two significant implications.

First the Indian society and culture, so far, have been dominated by an attitude of reverence for custom, especially religious and for people in higher social strata. This has facilitated the inculcation and imposition of the dogmatic whims of the ascendant classes often in the garb of religious pronouncements. Democracy, on the other hand, needs development of the persistent habit of quest. Hence the Indian educational system has to foster an attitude of rational enquiry and comprehension. This functional approach to education needs to be widely accepted for the success of our infant democracy.

Second, the over-all emphasis in a democratic society has to be on constant spontaneous growth. This means that the attitude of "pathetic contentment," the attachment to routine, apathy and inertia, have to be replaced by an attitude of interest in activities oriented to the growth of the community. This involves that the voters be provided an education which will give them zest and vigour for political and social activities. Instead of thinking that by voting they are rendering some help to or obliging the candidates, they must bear in mind the high moral and political significance of the franchise. A consciousness of the great value of democracy is essential and the inchoate atomic voters have to be transformed into groups with developed powers of institutional behaviour. Adult suffrage is a new development in India. According to the Morley-Minto Reforms (1909), the Montague-Chelmsford Reforms (1919) and the Government of India Act of 1935 the suffrage was restricted. A tremendous for-

ward stride has been taken in investing all Indians of and above twenty-one years of age with the right of voting. There are plenty of chances that a new intelligentsia, recruited from all sections of the Indian society, can make the electors conscious of their new responsibilities, obligations and rights.

The education of the Indian electorate implies that the population of and above twenty-one years of age should be educated. This involves, as a first condition, a persistent crusade against illiteracy. An occasional rare mind like Akbar might rise to supreme eminence without being literate, but for the vast masses of population literacy is the indispensable condition of education. A second condition of the education of the Indian electorate is that political education should be given to the literate population. This may involve the supplementation of the education provided in schools and colleges. The educational institutions must be viewed not merely as isolated cloisters but as entities in an interdependent social world. This sociological approach to the education of the Indian electors implies that the latter have to be fitted for playing a role in a complex adult world of secondary relations. The primary and simple world of the family and the village no longer exhausts the bounds of the citizen's activities. He has to exercise significant political choices at stated intervals. He has to choose the members of the *panchayat,* the Legislative Assembly and Parliament. This involves that adequate information should be supplied to him—in a sense there is need of continued education.

For the success of Indian democracy we want hard-working citizens. They should have interest in a variety of political activities and should have great subtlety in judging the merits and demerits of candidates for election. It is true that the behaviour of the elector in the Asian countries has often been unstable and gullible, but there is room for progressive improvement. In the face of the rampant corruption, nepotism and vulgarity prevailing in the Indian political and administrative quarters, it is not an irrelevant platitude to assert once more with Plato and Aristotle that we need virtue in our citizens. The more material advantage of education that it leads to the qualitative improvement of personal responsiveness and skill, which in turn raise productiveness, is widely accepted. But education will also impart to the electors greater skill in conversation; they can interrogate the party members better and can impress upon the legislators the supreme necessity of devising programmes for the all-round improvement of the population. The electorate has to demand jobs, equality of social and economic opportunity, the provision of adequate means for the growth of physical vitality and culture as well as

facilities for political participation. The tension in the international field is increasing day by day and the sectors of local dissensions in India are too many. At such a time it is essential that the electors should have correct responses to the values and techniques of the different political parties. A mere conventional attitude of the acceptance of things as they are will not avail. The Indian electorate needs constant guidance, encouragement and stimulation to participate in group activities.

What should be the contents of the Indian electorate's education? Without being dogmatic, it can be pointed out that some knowledge of the country's history is essential. For example, every elector should have some idea as to how Pakistan was born. An elementary knowledge of civics, the Indian Constitution and Indian public administration may be considered the second item. A very rudimentary knowledge of Indian economics may be regarded as another theme of education. Some information regarding inflation, foreign loans and the food situation in the country is essential. As a fourth item, we can list some knowledge of international politics. It is true that even keen students of international law and politics find it difficult to keep abreast of the ever-shifting dynamics and balance of the world situation, but it is not demanding too much from the electors if we say that they should know something, for example, about the military alliance of Pakistan and the U.S.A., the rise of Communist China and the tensions in the Middle East.

To this education in the social and historical sciences of the Indian electorate, I should like to add some elements of psychological education. The mental atmosphere of the whole Indian nation is poisoned because of dissensions on grounds of province, caste and, at least in some portions of South India, even race. Hence sentimental ideologies are on the increase and they are impediments in the path of free mental growth. The country is full of emotional epidemics. It is essential to counteract the exploitation of the group emotion of the electorate. The growth of sectionalism and provincialism have resulted in almost a collapse of moral standards in politics. The dangerous infiltration of disruptionist ideologies is not only creating ruptures in the body politic of India but is leading to the formation of social sores which may destroy the freedom of the country itself. During the three to four months prior and posterior to general elections the public atmosphere is marked by intense nervous tension, psychological fever and emotional instability. The witch-doctors of fervid propaganda continue pouring out their poison. There is a deterioration of cultural ethics and standards. The symptoms of conflict within castes, groups and provinces come to the uppermost. Hence it is essential that the electors be

firmly attached to the concept of the integration of the country and not fall a prey to pseudo-patriotic and sectional ideologies.

This makes essential the resort to the educational process of the unmasking of ideologies by laying bare their true natures and by showing their connections with the hidden interests of different pressure groups, factions and disloyal elements. The attractive symbols and cheap slogans which serve to distort the concrete social and political reality have to be rationally analyzed. In the context of the disruptionist ideologies of some Indian political parties, to accentuate the imbibing of values calculated to strengthen the foundations of the Indian nation is a supreme imperative. The great necessity of the hour is to counteract this emotional, moral and cultural collapse and prostration. Only a process of rational education can act as a deterrent against this alarming decline of a healthy political life. It is essential to have a vigorous self-reliant electorate. A psychological re-education can alone produce the type of elector who will be immune to the dangerous infiltration of sectionalist and violent ideologies.

Sometimes the Indian elector is faced with situations which disturb his psychological balance. This maladjustment is the consequence of several interconnected factors. The country has embarked on the huge planning of its economic life. The plan-makers claim to extend economic opportunities for the people. On the other hand there is mounting inflation. Hence the elector is seized with a sense of frustration. The Indian intelligentsia, which plays a powerful element in elections, is plagued with the prospect of proletarianization. Economic peril was one of the root causes of the rise of German Nazism. It is essential to explain our economic policy thoroughly to the electors, but I doubt if their confidence will be restored unless the prices go down.

At times the Indian political parties create an atmosphere which is favourable to the generation of neuroses in the minds of the Indian electors because the spectacle of a double standard continues infecting them. The voters find that the parties talk of substantive moral and rational values like world peace, non-violence and *Panchashila*. On the other hand they have recourse to violent techniques, bribery and corruption to gain their selfish ends. This disproportion between their idealism and their concrete conduct creates a tension in the mind of the electors and they are puzzled whom to choose. The electors, most of them illiterate and subjected to the corrosive influences of a competitive economy with mounting inflation, lose their emotional balance. The social reality seems to them to be utterly unpleasant.

This is a situation for the formation of a neurotic personality, which in

turn can be exploited by the manipulating devices of modern parties and pressure groups. Only a sound education on right psychological and moral lines can act as a deterrent to these maladjustments. It is imperative to utilize the forces of group interstimulation for strengthening the positive moral forces of society. In times of economic troubles it becomes still more essential to emphasize moral values. A second objective is also essential. Ours has been mainly an inequalitarian social structure so far, and this fosters repressions, taboos and prohibitions which hinder the free, spontaneous growth of a democratic personality. Hence a comprehensive plan of psychological re-education is necessary. It is not possible to think of the family, the school, society and the State as absolute, separate compartments. The growth of personality has to be encouraged at all levels and in all areas. An all-permeating social consciousness of democratic values makes essential a process of thorough psychological and moral education of the electors. Voting is not an occasional mechanical act but is the manifested symbol of our political personality.

There are some other evils too of Indian political life. The candidates and the parties regard the voter as a mere tool. Their loyalty is to the empty slogan of democracy, but they have not yet learnt to respect the autonomous personality of the voter as a source of worth and value in himself. The inner assimilation of the moral values of democracy is essential. The mentality of the voter as well as of the candidates and parties has to be transformed. Some sections of the ruling parties in India behave at times autocratically and even ferociously. It is necessary therefore to train the voter in the attitudes of strength, dignity, vigour and self-reliance. The voter is never a subservient adjunct of the democratic process but a moral entity.

I have sketched a rather ambitious objective for the education of the Indian electorate. This will involve the co-operation of diverse agencies. The State will have to shoulder primary responsibility for making literate the illiterate section of the electors. On the other hand some philanthropic associations can also help in this work of disseminating literacy. Political education can be imparted to the electorate by political parties through the organization of public meetings, seminars and study camps as well as by the public-relations and information departments of the government. Both the spoken and the written word must be utilized as media of education. Besides the usual educational establishments and institutions, the services of the radio, newspapers, magazines, pamphlets, leaflets, etc., must be utilized. Occasionally extra-mural lectures and extension lectures on political topics can be organized at the universities for the public.

The education of the Indian electorate cannot be made entirely a sphere of planning because that will lead to regimentation. Neither can it be a sphere of *ad hoc* improvisation. We have to attain a harmonious synthesis of regulation and initiative. Education has to run in response to the movements of social forces. It is essential to fight any totalitarian and monopolistic control of the educational process. Over-standardization under State direction is an invitation to the suppression of individuality. In a mass democracy we have to stress the values of independence, fearless advocacy of truth, initiative, participant co-operation, fair play and justice. Mutual consideration is essential for the success of democracy. Only a sound education of the electorate can be an effective antidote to the eruption of barbaric and anarchic disruptionist trends and forces in our elections. This involves that as children and as adolescents the future adult electors must have been wisely and rightly schooled. Habits calculated to foster the social and moral growth of the community and the State have to be ingrained in the character of the electorate from their earliest days.

VISVANATH PRASAD VARMA

WHAT greater gift or better can we offer to the State than if we teach and train up youth?

—CICERO

THE ALLEGORY OF "THE PILGRIM'S PROGRESS" IN THE MODERN WORLD

[**Miss Vera Brittain** is too well known to need an introduction. In this thought-provoking article she ably traces the parallels between the mental and psychic climates of the seventeenth and the twentieth centuries. An independent thinker, John Bunyan was a dissenter and a "trouble-maker," whose most popular book, *The Pilgrim's Progress,* contains undying truths. The writer shows that the continued popularity of this volume lies in the likeness between the characters it portrays and living types today. Bunyan raised a strong protest against "the Establishment." His allegory exalts the humble and the meek and puts down the top people, those in conventional high places. In its wider and deeper sense, however, the allegory depicts the "epic of the Soul" in its struggle towards freedom.—ED.]

JOHN BUNYAN, the author of *The Pilgrim's Progress,* was born at Elstow, near Bedford, in 1628, a few months after the Petition of Right, presented to Charles I, expressed the revolutionary spirit which was then capturing theology, literature and politics. He died in 1688, shortly before the Declaration of Rights under William III recognized the right of British citizens to freedom of thought and worship.

Revolution and democracy were thus part of Bunyan's heritage, which he shared with his great contemporary, John Milton. Though Lord Macaulay called these two "the only great creative minds" of the seventeenth century, it is unlikely that Milton, the Cambridge scholar, ever heard of the Bedfordshire tinker (the social equivalent of a twentieth-century ironmonger, whose family had owned property in Elstow parish for several generations). A contemporary of them both was Lord Clarendon, who instituted the Code under which the Puritans were to be penalized after the Restoration of Charles II in 1660.

Under Cromwell, in 1653, Bunyan joined the Independent Church in Bedford after the period of conflict and conversion described in his autobiography, *Grace Abounding to the Chief of Sinners.* When the Clarendon Code had been adopted with its four Acts directed against Nonconformists (the Corporation Act, 1661; the Act of Uniformity, 1662; the Conventicle Act, 1664; and the Five-Mile Act, 1665), Bunyan was arrested for unorthodox preaching and spent twelve years in Bedford Gaol.

Released in 1672 for three years of perilous freedom after the Declaration

of Indulgence, he was rearrested in 1675 and spent another eighteen months in prison. During this second period of imprisonment he wrote Part I of *The Pilgrim's Progress,* probably conceived during the first and longer period. This book was published in 1678, a year after his second release.

For ten years he enjoyed a period of triumph as both writer and preacher, and was the author in all of sixty books. Five of these—the two parts of *The Pilgrim's Progress, Grace Abounding, The Life and Death of Mr. Badman* and *The Holy War,* are still published and read. Bunyan died of pneumonia in London in 1688 after riding from Bedford through a heavy rainstorm.

During his last decade, 100,000 copies of *The Pilgrim's Progress,* Part I, were sold—an enormous figure for that period. The common people alone created and maintained its success for nearly two hundred years, since the author continued to be despised by literary circles until Puritanism again manifested itself in the Evangelical Revival of the mid-nineteenth century.

In Bunyan's own day, a Bedfordshire encyclopædist, the Reverend Thomas Cox, described him as "Author of the Pilgrims Progress and several other little Books of an Antinomian Spirit." During the next century, though Swift and Samuel Johnson discreetly admired Bunyan's work, Addison reputedly disdained him, and the highbrow Mrs. Montagu described his publications and those of his moralistic contemporary Francis Quarles as the "classics of the artificers in leather." The couplet from "Tirocinium" in which the poet William Cowper damned Bunyan with faint praise in 1784 has often been ironically quoted:—

> I name thee not, lest so despised a name
> Should move a sneer at thy deserved fame.

Cowper's patronizing timidity was not effectually challenged by the literary coteries until Robert Southey became, in 1830, the first author of repute to think Bunyan worthy of the considerable biography which he wrote to introduce a new edition of *The Pilgrim's Progress.* In that same year Coleridge endorsed Southey's opinion; and twelve months later, in his essay (a review of Southey's edition) entitled "The Pilgrim's Progress and John Bunyan," Macaulay wound up his approval to portentous enthusiasm.

With the publication of J. A. Froude's *Bunyan* in 1880, the Bedfordshire tinker at last entered the exclusive ranks of English Men of Letters. No one would have been more astonished to find himself there than the peasant preacher whom Kipling subsequently described as "Salvation's first Defoe." Today the readers of *The Pilgrim's Progress* are second in number only to those of the Bible; translations have appeared in more

than two hundred languages and dialects, and a complete library of books, essays, articles and pamphlets has gathered round John Bunyan's name.

How can we explain the enduring reputation of his great allegory?

In the first place, its survival has been due to the loyal admiration of ordinary men and women who came into their own between the second, almost unnoticed, centenary of Bunyan's birth and the tercentenary which became a great Bedfordshire festival and coincided with a virtual literary canonization. That year, 1928, also saw, with the enfranchisement of women at the age of twenty-one, the last instalment of universal suffrage in Britain.

This twentieth century has many resemblances to the seventeenth, which was also an era of international conflicts, and an apocalyptic age in which immemorial social structures were undermined by the internal tensions of the time. The Protestant Reformation, one of the great revolutionary periods of human thought, has found its modern counterpart in the struggle of democracy against totalitarianism.

There are, of course, obvious contrasts, both theological and material, between the seventeenth and twentieth centuries; but in spite of them we feel, as we follow the fortunes of Christian and his creator, that they live and move in an historic climate which we know.

In the second place, Bunyan is the type of "trouble-maker" with which all democratic societies are familiar, though the external forms of their witness vary. His place is among the dissenters who have rejected the policy of their Church or Government for reasons of conscience.

The late Dr. Harry Roberts, in his wartime study *British Rebels and Reformers*, quoted "a distinguished Christian minister" who said that "all our liberties are due to men who, when their conscience has compelled them, have broken the laws of the land." So much does Britain, like other democracies, owe to these uncomfortable characters, that Mr. A. J. P. Taylor, the Oxford historian, made them the subject of his 1956 Ford Lectures, which described their effect upon British Foreign Policy between 1792 and 1939.

Reviewing the book entitled *The Trouble-Makers* which incorporated these lectures, Sir Harold Nicolson defined a trouble-maker as "often a man of self-approval" who does not care if his ideas are repugnant to mob emotion. "He is convinced, often rightly, that what he believes today will become a general article of faith ten years from now." Such men—and women—are often inconsistent, misguided, prejudiced and self-righteous, yet a large part of mankind's progress is attributable to them; they see ahead of the rest, and, all too often for the contrasting compla-

cency of the orthodox, their views turn out to be right.

"If Dissent did not exist," writes Mr. Taylor, "the Foreign Office would have to invent it."

The trouble-maker especially distrusts what is known to the modern Angry Young Man as "the Establishment"; that is to say, the top people in conventional high places, such as the Archbishop of Canterbury, the Prime Minister, the Editor of *The Times*, and the Director-General of the B.B.C.

Here lies a third reason for the continued popularity of *The Pilgrim's Progress*; the game of finding likeness between living persons and Bunyan's classic characters is so easy and satisfactory to play. His allegory is particularly hard on Establishments; like its author's Lord and Master, it puts down the mighty from their seats and exalts the humble and meek.

Throughout his life and work, Bunyan's own attitude to "the Establishment" remained consistent. In *The Holy War*, which in Macaulay's opinion would have been England's greatest religious allegory if *The Pilgrim's Progress* had never been written, the behaviour of Diabolus, the besieging giant who attacks the town of Mansoul, bears a peculiar resemblance to the conduct of Robert Bruce, first Earl of Ailesbury and the contemporary Recorder of Bedford. But Bunyan regarded this local villain with an evident contempt very different from the awed respect shown to Christian's terrible foe Appollyon. At the beginning of *The Holy War* he refers to Diabolus as "this bramble," and in the end makes him desert his Army, which falls helplessly into Emmanuel's hands.

Because the characters in *The Holy War* were inextricably mingled with Bedfordshire politics, they never sprang to life with the same determination as Christian the Pilgrim, and his relatives, guides and assailants. In those two composite characters Mr. Worldly Wiseman and Mr. By-ends, Bunyan took his literary revenge upon the "false professors" whose prototype was Dr. William Foster, the Justice of the Peace, who was widely recognized as the leading antagonist of Bedford's Dissenters. But when Bunyan adds his final touch of ironical comment on Worldly Wiseman—"He looked like a Gentleman, and talked much to me"—we know that we have met him on our own Committees and have even seen him in the House of Commons.

"Mr. Legality of the Town of Morality" is similarly to be encountered in twentieth-century police-courts and prisons. Bunyan's own experience suggests that this character was based upon Paul Cobb, the well-intentioned Clerk of the Peace who interviewed Bunyan in prison and found a tender conscience such a puzzling phenomenon. But most readers of *The*

Pilgrim's Progress will recall modern judges, magistrates and solicitors whom the title would fit. To how many of these might be applied the words which Bunyan puts into the mouth of Evangelist: "Ye cannot be justified by the works of the Law; for by the deeds of the Law no man living can be rid of his Burden"?

Like Christian each one of us has his Evangelist, the teacher or preacher who first opened our eyes to realities—and spiritualities—of which we have remained aware ever since we met him. Each of us has known an Interpreter who explained these mysteries; many are greater than John Gifford, the Minister of Bedford's Gospel Church who fulfilled this function for Bunyan. And if we are fortunate we too have enjoyed the society of our Faithful, the friend whose loyalty has been the one anchor in the turbulent sea of life, and our Hopeful who rises from the ashes of our dead friend or lover in the shape of a young son or daughter or a devoted pupil.

Places, as well as people, re-create the allegory of *The Pilgrim's Progress* in the modern world. Tradition has established the village Cross at Stevington, in Bedfordshire, as the place where Bunyan dreamed that Christian lost his Burden. Most of us, too, have our Stevington Cross, a hallowed spot associated with some "moment of truth"—a sudden revelation which leaves us for ever different, or the communication of some knowledge that we have long awaited.

Perhaps our Burden falls from us on some lonely beach, or in a deep ravine filled with autumn leaves, or beside a city river pierced by the brilliant daggers of spring sunshine; these places we can never pass again without the sense that our feet are treading holy ground. Yet so oddly mixed an experience is this mortal life that an hour or so later we may meet at some public gathering the counterparts of "Formalist and Hypocrasie" who came tumbling over the wall in a valley which resembled the "bottom" below Stevington Church.

Even Giant Pagan has returned to life in our day, revived by self-styled political prophets for whom religion is "the opium of the people." We may also find our Vanity Fair at a fashionable ball or a metropolitan cocktail party, though for the parody of justice that took place there we should probably have to travel to the territory administered by a modern dictatorship.

Thus we follow the footsteps of John Bunyan in our own journey through "the Wilderness of this World." In a different guise we fight the same battles against the same Appollyon, whether we speak of the Cold War and the totalitarian State, or like Bunyan describe our enemy by the

simpler name of sin.

So compelling still is his genius, yet so unfashionable today is the idea that art and moral purpose can effectively be combined, that the universal truth of his allegory is easy to overlook. Yet it stands, a part of mankind's religious heritage, the same yesterday, today and for ever. In the story of the Pilgrim, whether we call him Christian, or Bunyan, or describe him by our own name, the Puritan struggle for freedom of worship merges into the eternal struggle of man to find unity with God, and becomes, in the widest and deepest sense, the epic of the Soul.

VERA BRITTAIN

NATURE UNNATURALIZED

THE EXPLOITATION of the kingdoms of Nature becomes more and more unnatural. There have been disputes recently in Great Britain as to whether the place of mass production of "broiler chickens" should not be assessed for rates as a factory rather than as a farm. Sarah Jenkins of the *News Chronicle* has described her visit with other women journalists to a horticultural factory producing, all the year round, "in accordance with proved commercial schedules," something like 170,000 chrysanthemum blooms and 165,000 carnation blooms a month," the latter, however, devoid of all scent. The visitors saw all the wonders — specially made sterilized soil; hot houses for forcing, cold stores for holding cuttings back; electric light substitute for daylight, black cloths to simulate night; experiments with plant chromosomes, photo-electrical cells operating mist-sprays, hormone powder to encourage cuttings to take root; "perfect" blooms exactly matched for colour and shape. But they were not persuaded, and their demand for a flower with fragrance roused the producer first to accusations of sentimentality, and then to a promise to "investigate the matter." On the way home Sarah Jenkins thought with fierce nostalgia of the time when the seasons were natural, and "one of the delights of summer was the fruits and flowers it brought." Science has come to stay, but it seems to have killed Nature.

Certainly our civilization is at a parting of the ways — the living path of Nature, with its soul fragrance, and the deadly man-made path of artifice and superficial glamour. Yet we do not *need* to buy the scentless flowers. We can choose to turn our steps away from the path of unreality. It is not a matter of sentimentality at all, but a question of survival.

W.E.W.

PANPSYCHISM

[In this interesting article our old and esteemed contributor, **Mr. Joshua C. Gregory,** gathers suggestive indications that the idea of a soul of Nature has persisted "from early times till now" and also that in our own generation there is "a receptivity in the mental *milieu* towards panpsychism." And, indeed, from far and wide and from all ages could affirmations of this idea be brought. — Ed.]

In *The Anatomy of Melancholy* Robert Burton, early on in his long discussion of Love-Melancholy, distinguishes three kinds of love. Rational Love is apparent in God, angels and men. Brute beasts have Sensible Love. This is manifest between the sexes; apparent among members of a kind, for one daw sits by another; evident among members of different kinds, as a dog and a lion trained together become friendly or a hen fosters ducklings, and again manifest in the love of a horse for its master or of a hawk for its keeper. Natural Love (or Hatred) is present in sympathies, or antipathies, among animate or inanimate creatures. This Natural Love is "more eminent" in "plants, herbs," and especially in "vegetals." Thus "great sympathy" obtains "between the vine and elm," while "the bur and the lentil cannot endure one another." Burton's panpsychism is manifest eminently in the Natural Love he ascribes to inanimates. Love makes the ground "covet showers" and draws iron to the loadstone. Every stock and stone, his panpsychic fervour avers, has "some feeling of love." The planets have their loves and hatreds: for these consult the astrologers.

Burton, issuing his five editions from 1621 to 1628, has no monopoly in panpsychism. In Sir Francis Bacon (1561-1626) he has one eminent fellow. Burton's Natural Love has its parallel in the Baconian "subtile perceptions." Thus the "trembling of a candle" discovers a wind imperceptible to men. "Great mountains" also perceive "the disposition of the air to tempests" sooner than the valleys or plains below. Through such prior perception the "night-caps" on "certain hills," as the Welsh say, "mean mischief." Bacon begins with a very clear parallelism between his "subtile perceptions" and Burton's Natural Love or Hatred: when one body is applied to another "a kind of election" prevails to embrace the agreeable and expel the "ingrate." He presents another close parallel: the "subtile perceptions" act at a distance "when the *loadstone* draweth iron."

Panpsychism did not erupt suddenly in Burton and Bacon. Burton, he himself says, adopted the three kinds of love from a dialogue between Sophia and Philo, written by Leon Hebraeus. St. Hierome, he

adds, ascribed "some feeling of love" to stocks and stones. As he had previously noted in the "Digression of Air," some confidently believe that the earth is animated.

Likes and dislikes considerably direct human behaviour. The directive action of "subtile perceptions" or Natural Love in the inanimate world is palpable in such movements as the iron rushing to the loadstone. It is evident also in Burton's examples of its operation in the animate world. Thus panpsychism is one form of *directive agency*.

Burton, again in his "Digression of Air," notes another kind of directive agency in various neoterics (moderns), including Kepler (us): "a soul, angel, or intelligence" animates or moves every star. Tradition lies behind these beliefs as it does behind Burton's actual panpsychism, for an opinion has been "in part revived" by these neoterics.

The oldest mechanical clock of definitely known mechanism is said to have been constructed in 1348. A physical universe worked by a corpuscular mechanism, as Boyle conceives it during the seventeenth century, is an analogue of the mechanical clock. In *Paradise Lost* (Bk. X, Ll. 649-71) the Creator charges "His mighty Angels" with such astronomical and meteorological tasks as prescribing duties to the Sun, setting the winds in their corners, arranging for the thunder to roll, and, as some say, to push "oblique the centric globe." The angelic orderers noted by Burton still persist in *poetry*. Monsieur Pascal, writes Locke in 1690, however remarkable his memory, can have his many ideas "only by succession," but some angels may be able "to set before them, as in one picture, all their past knowledge at once." The angels *may* persist in philosophy merely as a convenient fiction, though Locke seems to have faith in them. The author of *A Discourse of Angels* (1701), with a preface by G. Hamond, affirms that "Angels do order and govern Natural Causes." God uses angelic agency very obviously "in great Thunders and Lightnings" or in "vehement gusts of Wind." (P. 98.)

The Anaxagorean Nous ordered and directed the world. The directing and ordering angels are God's agents. Before 1701, in Cudworth's *The True Intellectual System of the Universe,* 1678, a humbler agent replaces the angels. The "atomic physiology," as Cudworth calls it, in effect conceives the world as a great atomic or corpuscular clock. "Corpuscle" better describes the "atom" of those days when the latter term is used. In the pages of Cudworth, the Cambridge Platonist, a Plastic Nature, one or many, directs the ordering of nature. The extended incorporeal of Cambridge Platonism, though spatially spread, was not corporeal since it could dilate or contract almost indefinitely, though penetrable could not be divided

and was self-directive. The Plastic Nature is such an extended incorporeal.

This Plastic Nature appears in Cudworth's pages as the drudge of God, executing the Divine designs without understanding them. As a carpenter handles his tools the Plastic Nature handles the corporeal mechanism—keeping the quantity of motion constant, arranging corporeal motions, making these follow laws, and contriving the ordered fabric of the world. God supervises the Plastic Nature and remedies its (or their) defects. Directive Angels or Plastic Natures replace panpsychic directiveness.

The Life Force, with its method of Evolution, may "even supersede humanity by evolving a higher species...." This samples various comments on the Life Force or Vital Force or *Elan Vital* scattered by Bernard Shaw through his *Prefaces*. A modern version of the Plastic Nature is discernible in the Shavian versions of the Vital Force. This directive agency, however, is usually restricted to the realm of life. The modern Diathete, as conceived by Professor R. O. Kapp, is not. The Diathetes include human minds, but some of these non-spatial directive agents, operating in nature, and not themselves controlled by physical laws, seem to correspond to the Plastic Nature.

In "all things constitute a psychical continuum" and "all entities from the electron upwards are psychical in essence" panpsychism appears distinctly. It thus appears in Australia, in *Nurslings of Immortality* (1957) by Dr. Raynor C. Johnson of Melbourne University. It had appeared in England in 1911, in Ward's version of the material thing. He identified it with a complex of entities, each fundamentally like a human mind, "but indefinitely simpler and less intelligent," being "utterly hide-bound by habit." So Professor Broad describes Ward's panpsychism on p. 38 of *British Philosophy in the Mid-Century* (1957). Dr. Johnson has his panpsychic parallel to Ward's material object. The Divine imagining creates all beings and sustains them. He identifies the creative activity itself, the spiritual activity that creates and sustains the universe, with the Divine *conscir-ing*. God conscires beings with decreasing consciring powers and lessening freedom down from minor gods, through man to lowly members of the psychical continuum such as stocks and stones. Stocks and stones, in modern theory, consist of atoms and molecules. The "very limited freedom" of these "minor sentients," Johnson affirms, amounts "in practice" to "habitual behaviour." This corresponds to Ward's mind-like entities "hide-bound by habit." Science, Johnson adds, can apply descriptive laws to such habitual behaviour. The slight "degree of freedom" on the "lowly level" of physics also "falls off into chance." The "electron" revolving in "a Bohr orbit" of a "hydrogen atom" has "enough freedom

to make a quantum jump" into another orbit. "Chance" then applies "to the measure of freedom to conscire" in these "lowly centres." Thus Johnson applies his panpsychism to modern physics.

The modern panpsychist may hesitate to apply Burton's Natural Love to rocks or electrons or even to roses. He tends to reduce inanimates to very, very lowly psychoids. Burton, if alive, might regard Ward's mind-like entities or Johnson's "minor sentients" as psychically too anæmic. The persistence of panpsychism, however, is significant. The almost miraculous growth of each human being from an assemblage of molecules, and the equally miraculous evolution of *homo sapiens* from very lowly organisms almost imperiously demands a directive agency. The physical world adds its minor demand.

In *What Man May Be* (1957) Mr. G. R. Harrison, almost inevitably, drops into his pages recognitions of such agency in living things. "Every thing we call alive," he exclaims, "seems to contain such a directing force." Not merely animate nature, but the whole "universe as we know it" needs a directive agency. This, he recognizes, "may come from without." He also admits the full panpsychic possibility: this directive force "may even be built into the very nature of the particles themselves." This panpsychism occurs in America, for the author is Dean of the School of Science at Massachusetts Institute of Technology.

The regularities of Nature constantly suggest a controlling agency that directs them. Life suggests it more eminently, but the physical world has its constant share in the suggestiveness. Specific controllers, such as the Plastic Nature or Life Force or Diathete, represent conceptual responses to the suggestion. Panpsychism, affirming a sentiency, however reduced at lower levels, throughout the "psychical continuum" that pervades all things, has constantly made its conceptual response. Burton's panpsychism, with a long tradition behind it, was no interloper. The panpsychism of today, crediting even electrons with some degree of sentiency, may seem one.

It may not be an interloper, however, if "molecular thinking and molecular memory" can still be contemplated. THE ARYAN PATH, (May 1958, p. 236) discusses Dr. R. F. Rattray's article, "Is Philosophy Obsolete?" in the *Quarterly Review*, 1st Quarter, 1958. Dr. Rattray cites a broadcast on molecular thinking by Professor Schrödinger in 1942, and another by Professor Astbury in 1957 on molecular memory. These indicate a receptivity in the mental *milieu* towards panpsychism. Dr. Rattray manifests the persistence of PANPSYCHISM from early times till now.

JOSHUA C. GREGORY

G. D. H. COLE
AN INTELLECTUAL OF THE LEFT

[WE record with sorrow the death of Professor G. D. H. Cole in January of this year and publish below a short article by **Dr. L. Delgado** as a tribute to his memory. With the death of Professor Cole THE ARYAN PATH has lost an old and esteemed friend and a valued contributor. We append the list of his contributions to our journal.—ED.]

PROFESSOR G. D. H. COLE died on January 14th, 1959, at the age of 69. He had exceptional gifts of intellect and character that left their mark beyond the English labour movement.

He had a brilliant career at Oxford, both as student and as teacher—a career that he interrupted to take an active part in trade union administration. This phase led directly after the First World War to the post of Secretary to the labour side of the Joint Industrial Conference. In this position he might have become a great labour leader, but that he did not find it easy to work under other people and, moreover, disliked the pretence and pomposities of public life.

It was at this time that he took a particularly active part in education, working so hard that his health was undermined.

His literary output was considerable. His first book, *The World of Labour*, surveyed the labour movement throughout the world. It was a remarkable work for a man of twenty-four, full of confidence and often provocative.

In 1918 he married, and his wife collaborated with him in many of his writings: it was with her that he wrote a well-known series of detective novels while convalescing after a serious illness. There were three children of the marriage.

Oxford saw him again in 1925, and here he remained most of the time until his death except for periods of committee work in the first Labour Government and in the Ministry of Labour during the last war. Latterly he was connected with Nuffield College and was Fellow of All Souls. At this time he wrote his longest and probably his most important work on the history of socialist thought.

Cole had been interested in socialism even before his student days, and he always had a profound belief in labour. Socialism was for him supra-national.

Two articles in THE ARYAN PATH throw considerable light on his way of thinking, both called "The Inner Life of Socialism," the second being the

account of an interview with him. Cole disclaimed any religious basis for socialism, which he regarded as a practical philosophy. He was an atheist, and was perhaps somewhat materialistic on this account.

He was a handsome man with great charm of manner, and popular in all circles. As an economic historian he was no mere chronicler of events: he was a moulder of opinion. His death has robbed the world of one of its greatest figures.

L. DELGADO

THE LATE PROFESSOR COLE'S CONTRIBUTIONS TO "THE ARYAN PATH"

"The Inner Life of Socialism," February 1930; reprinted March 1955.
"Gandhi, the Man" (review-article), January 1931.
"A Western View of Indian Politics" (review-article), February 1933.
"Prison and Prisoners" (review-article), June 1933.
"When Europe Was Not" (review-article), September 1934.
"'Long, Long Thoughts'" (review-article), March 1935.
"A Disturbing Book: Thoughts on Reading 'Hind Swaraj'" (review-article), September 1938.
"Leviathan and Little Groups," October 1941.
"Socialism in the World of Tomorrow," January 1946.
Message for the Silver Jubilee of THE ARYAN PATH, March 1955.
Mr. Peter Malekin's "The Inner Life of Socialism: An Interview with Professor G. D. H. Cole" appeared in September 1956.

NEW BOOKS AND OLD

SUTRAS OF BUDDHIST WISDOM*

THIS VOLUME of Prajnaparamita studies contains (i) a translation of the *Vajracchedika Sutra*, with extensive notes based on the old Indian commentators, and (ii) a Sanskrit text of the *Hridaya Sutra* with translation and notes. The two parts are not of the same quality.

Part I is an excellent handbook for the study of Buddhism: following early commentators such as Nagarjuna and Asanga, the notes give a detailed and authentic interpretation of the text. The translation is mostly good, though on pp. 36 and 38, as translation of *asamskrtaprabhavita hy aryapudgalah* one would prefer "Because the 'aryans' are those who have cultivated what is not-conditioned" — taking the "aryans" as the subject of the proposition rather than making the *asamskrta* appear as an agent. On p. 58, line 3, better "*That* is no dharma which . . ." (instead of "He"). Sections 13-29 (the numbers hold for Max Muller's edition as well as the translator's) are translated without comment on account of their alleged "difficulty." In fact there is hardly anything here, except the enigmatic section 18, which has not occurred already. The only difficulty — which would certainly have troubled some of the old Indian commentators, who expected to account for every syllable of an authoritative *sutra* as if it were a systematic textbook — is to explain the repetitions and disorderly arrangement. These may tell us something of the origin and growth of the *sutra*. The nucleus of the Prajnaparamita philosophy may be found in section 3 (p. 25); on pp. 47-8 we see the starting point of the "Zen" (Dhyana) Buddhism of Hui-neng ("Wei Lang").

Part II is much less convincing: the interpretation is sometimes unnecessarily strained — as in the detailed and artificial parallel drawn to the *Dharmacakrapravartana Sutra* (pp. 100-1)— and the translation is at times impossible to reconcile with the language of the original text. Despite the invocation of professors of Sanskrit on p. 11, a number of grammatical impossibilities have crept into the exegesis. It is very naughty to suggest that the professors have approved taking the ending-*e* as *feminine* locative (pp. 102 and 106), even in "Buddhist Sanskrit," or interpreting the true feminine locative in *-ayam*, when it does occur (pp. 101 and 105-6), as if it were an instrumental. Again, on p. 106, if we had a locative absolute (taking one of the participles as the name of an agent) we would have to translate: "*when* he is gone" or "when *Gata* is gone." The *mantra* seems in fact to be a series of vocatives, a simple invocation of Prajnaparamita.

Unfortunately there are several misprints in the Sanskrit text, some of which will be extremely baffling to beginners. Etymological interpretations or "squinting," recommended on p. 19, such as that concerning *sunya* (p. 80), must emphatically be rejected. They are the desperate resort of decipherers of unknown languages, who are not in a position to determine precise mean-

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* *Buddhist Wisdom Books: The Diamond Sutra and The Heart Sutra.* Translated and explained by EDWARD CONZE. (George Allen and Unwin, Ltd., London. 110 pp. 1958, 13*s.* 6*d.*)

ings in a language by studying the relations between contemporary sentences and words. Thus *sunya* means just plain "empty," also "deserted," as: a *deserted* place. This context (current in early Buddhist texts) is important as giving the overtone not of "swelled" but of getting away from the bustle of the world in order to become calm. The *bodhisattva*, of course, "gets away" not physically but by looking on amid the bustle with his "wisdom eye" and seeing the bustle itself as a deserted place.

On p. 84 too much is made of the apparent "logical contradictions": given that *samsara minus attachment=nirvana* there is no "contradiction" (in the popular or Aristotelian sense) at all. It is only the rhetorical trick of overlooking precise distinctions which gives rise to the apparent paradoxes. The rhetoric stresses the point that Nirvana is to be had anywhere: here and now. At the same time we fully agree with the interpretation of these *sutras* as maintaining the dialectical nature of the *samsara*: that the contradiction of non-*samsara* (*nirvana*) is everywhere inherent in it. This statement about the Universe is framed rhetorically, perhaps to suggest also the dialectical (self-contradictory) nature of thought, of language, of logic; but for the actual working out of this suggestion (though it is implicit already in the Pali Canon)—the investigation of the nature of concepts—we must turn to the works of Nagarjuna. To study the *dharmas* one need not know French (p. 86). There are several good works in English, such as Stcherbatsky's *Central Conception*, Nyanatiloka's *Guide through the Abhidhamma-Pitaka* and various translations of Pali treatises, beginning with Mrs. Rhys Davids's version of the *Dhammasangani* itself.

Apart from these criticisms, which apply mainly to Part II, we welcome this book as bringing us for the first time an authentic interpretation of the *Diamond Sutra*, the fruit of Dr. Conze's long researches into the vast literature of Prajnaparamita.

A. K. WARDER

Ch'u Tz'u: The Songs of the South. An Ancient Chinese Anthology. By DAVID HAWKES. (Clarendon Press: Oxford University Press. 229 pp. 1959. 30*s*.)

In translating the *Ch'u Tz'u* Mr. David Hawkes has attempted a formidable, though praiseworthy, task and in fairness to him it ought, perhaps, to be made clear from the start that this book will be of more value to the student of early Chinese poetry and mythology than to the general reader of poetry. Of the two anthologies on which we base what little knowledge we possess of the poetry of Ancient China, the *Shih hing* (*The Book of Songs*) has much greater variety and charm, which no doubt explains why it has been translated into English several times despite the fact that it is antecedent to the *Ch'u Tz'u* by a few centuries.

The *Ch'u Tz'u*, here translated in its entirety for the first time, is more restricted, considered on poetic merit alone. Many of the poems in this anthology are written in the *Sao* style, following the same pattern of construction and adopting as a conventional technique the same tone of frustration and despair. In them the poet invariably sets out upon some kind of a journey in order to escape from his present condition, in which he has been wrongfully used, only to find that his quest provides no solution to his problems. Nevertheless, these poems have a strange fascination of their own, over and above their obvious academic value.

In one sense the poet's experience can be regarded as archetypal of man's spiritual quest, and if one can penetrate the rich symbolism one finds the expression of genuine feeling. It is of

interest to observe that some of the poems seem to have an affinity with Anglo-Saxon poetry, particularly in *Kuo Shang* (or what Arthur Waley calls "Hymn to the Fallen"), though it is difficult to discern how much of this is due to the translator.

HOWARD SERGEANT

Tibetan Yoga and Secret Doctrines: or Seven Books of Wisdom of the Great Path, according to the late Lama Kazi Dawa-Samdup's English Rendering. Arranged and Edited with Introductions and Annotations to serve as a Commentary by W. Y. EVANS-WENTZ. With Foreword by R. R. MARETT and Yogic Commentary by CHEN-CHI CHANG. (Oxford University Press, London. xlii+389 pp. 9 Plates. Second Edition, 1958. 42*s.*)

Twenty-three years after this book was first published comes a lithographic reprint. A curious by-product of this is that books referred to in the notes as "recent" turn out to have been published at least a quarter of a century and more ago, and no new titles have been added. It is slightly disturbing too that the ordinary third person singular of the present tense drops the final *s* in favour of the *eth* ending: findeth, dawneth, appeareth, and so on, which now seems old-fashioned. However, more than to compensate for such non-essential drawbacks is the addition of Translator-Professor Chen-Chi Chang's remarkably interesting and clearly explained "Yogic Commentary" on the six chief *Yogas*. In this he deals with "three of the book's outstanding characteristics, namely its Tantricism, its peculiar *yogas*, and the relationship of its *Mahamudra* system to Zen." From his own experience he has discovered that the teachings of Zen and the advanced Tantricism of the *Mahamudra* (Great Symbol *Yoga*) are indentical.

A *yogin* is hardly expected to master, either in theory or in practice, all these six *Yogas;* he can choose, with the help of a *guru*, which one to undertake. But if, for example, in following the path of Tibetan Tantricism he practises "Mind *Yoga*" he automatically practises "Energy *Yoga*" as well. For in the Tantric view of the world each antithetical relationship is declared to be an inseparable unity: *Nirvana* and the *Sangsara*' (and how one wishes this ugly spelling had not been used throughout the book), emptiness and vitality, consciousness and *prana*. The *yogin's* aim is to transmute the normal human consciousness and energy into the Transcendental Wisdom and the Great Vitality, two qualities belonging to a Buddha.

Evans-Wentz's lengthy and authoritative General Introduction follows, and is mostly devoted, as is natural, to the outlines of Buddhist *Yoga*, its many paths and kinds, and its essential purpose. Clearly a fully practised *Yoga* demands an immensity of time and accounts for the rare appearance of such great *yogins* as the Buddha and the Christ. Its scope and proportions are enormous, as is shown by the profundity of six of the Books presented here in translation and fully annotated by Evans-Wentz.

Book I, so he tells us on p. 53, sets forth the rules and regulations governing the yogic career the neophyte has chosen. In Book II he is brought face to face with the problem of mind and reality. Book III expounds more specialized practices, including the difficult and dangerous sixth: the transference of mundane consciousness, set forth in more detail in Book IV. Book V deals with an occult and largely pre-Buddhist method of attaining the mental stage of non-ego. Book VI teaches the secret doctrine of the Five Wisdoms; and Book VII sets before the *yogin* for meditation and realization the essence of the most transcendental of all Mahayanic teachings. Each of these Books is pre-

ceded by its own special Introduction in which Evans-Wentz has done as much as is humanly possible to make less unintelligible to the Occidental reader the ancient but still living methods of becoming delivered from Ignorance and yoked to Knowledge.

I. B. HORNER

Angkor. By MALCOLM MACDONALD. (Jonathan Cape, London. 158 pp. Colour Frontispiece and 111 photographs. 1958. 42*s*.) Received through the courtesy of the British Council, London.

Angkor. What of Angkor? And which Angkor—Angkor Thom or Angkor Vat? Well, both, and everything of them, from ancient history to modern times. And all that within the narrow compass of 150-odd pages of bold print. It is indeed a triumph of brevity.

Reading this book is visiting Cambodia and the grandest Hindu monuments in the charming company of the Rt. Hon. Malcolm MacDonald, at present the British High Commissioner in India. In the opinion of savants like Sylvain Levi, the Hindu art and architecture had its origin on Indian soil but found its climax in Kambujadesa, *i.e.*, Cambodia, in the world-famous temple complex at Angkor Vat. There are other monuments of equal magnificence at the earlier capital, Angkor Thom, and its neighbourhood. All these would have remained buried, hidden in the snake-infested jungles and overgrown with rank vegetation, but for the spade of the French archæologists. Big tomes are available in French on the history of these splendid monuments and their builders, the powerful Hinduized Khmer monarchs who ruled the territory between the ninth and the thirteenth centuries A.D., notably Jayavarman II and Sūryavarman II. The present handy volume in English meets a much wider demand, acquainting the reader with all that is essential in a way which is at once entertaining and instructive. The book may well serve as a model of presenting dry facts of history in a most pleasant—pithy and witty—manner.

The author first introduces the reader to the King of the Khmers, His Royal Highness Prince Sihanouk, in his palace at Phnom Penh, the capital of Cambodia, on the bank of the Mekong River. Then he takes him to Angkor Thom, the ancient capital, 150 miles north-west of Phnom Penh, and narrates to him the history of the Khmers. Subsequently he describes The Life of the Khmers, The Ruins of the Khmers, and The Modern Khmers, in his own inimitable style. The profusion of illustrations is a sumptuous feast.

B. CH. CHHABRA

Reflections on the Psalms. By C. S. LEWIS. (G. Bles, London. 151 pp. 1958. 12*s*. 6*d*.) Received through the courtesy of the British Council, London.

The author of *The Screwtape Letters* is one of the most popular religious writers in England, and this book, coming as it does ten years after his last, was awaited with breathless interest. A perusal leaves one with a sense of disappointment. Professor Lewis seems to have missed the mark, somehow. He speaks of the Psalms in their Judaic setting; then as a Christian; and finally as related to the modern world. In the Psalms, we have delight in the worship of God (p. 45); the beauty of the law (p. 54); some of the world's greatest poetry (p. 63); but the greatest appeal is that of a man standing before his God, asking for his Mercy, in the consciousness of his own weakness.

A useful volume, but it does not produce the exhilaration of some of the author's best works: it is too disjointed.

ASAF A. A. FYZEE

Moral Values in the Ancient World. By JOHN FERGUSON. (Methuen and Co., Ltd., London. 256 pp. 1958. 22*s.* 6*d.*)

This book will probably prove rather too scholarly for the average reader who is neither a philologist nor a student of classical literature and philosophy. It also suffers from the common defect of most books by European or American authors dealing with "the ancient world": of assuming that "the ancient world" means Greece and Rome and Palestine and ignoring the contributions of more easterly countries. The author, it is true, devotes one page to acknowledging Plato's debt to Hindu thought. But though a good deal is written about non-attachment, the *Bhagavad-Gita* is nowhere mentioned. And, more surprising still, though the final judgment of the book is that the greatest contribution of all to the moral ideas of the world is to be found in the Christian virtue of *agape* or disinterested love, no mention is made of the Buddha anywhere in the book.

But within these limitations the book is an interesting and able discussion of the whole idea and development of moral values in Greek, Roman and Jewish literature and philosophy, showing why the various ideas dominant at different times fell short of universality, and ending with a plea for the supremacy of disinterested love and the need for a renewal of this today if "hope and purpose" are to be brought back to the modern world hovering on the brink of chaos—a conclusion with which probably every reader of THE ARYAN PATH would agree.

Incidental to the main theme but of very great interest to at least one reader, are one or two passages throwing new light on certain well-known but apparently widely misunderstood historical figures, notably Alexander the Great and Cleopatra, both of whom emerge from these pages as far-sighted and courageous pioneers of universalism. It is intriguing to conjecture how different the course of history would have been had these two lived to give reality to their visions.

MARGARET BARR

The Holy Fire. The Story of the Fathers of the Eastern Church. By ROBERT PAYNE. (Skeffington, London. 344 pp. Frontispiece. Map. 1958. 25*s.*)

Any book which aims at popularizing —the word is used in no pejorative sense—the story of the Eastern, *i.e.*, Byzantine Orthodox Church for readers of the Western Roman tradition is to be welcomed. The case is especially so when the method is to tell the story and outline the thought of the saints and theologians who are of so much greater importance than the better-known Emperors, Generals and Patriarchs of the Eastern Empire and Church. This book draws its title from the definition of fire by Dionysius the Areopagite which can readily be transferred to the work and influence of the ten men here treated, whose goodness shines through their life and work.

It is rather disappointing, therefore, to find that of the chosen ten no fewer than seven belong to the period of the undivided Church—great names from Clement of Alexandria to John Chrysostom, whose fame is in all the Churches, who belong to the common Christian tradition and whose lives and doctrines have been adequately treated in countless monographs and general histories. The account given here is simple, and within its own self-imposed limits not inadequate. The carefully chosen and integrated quotations are of value, but Mr. Payne adds nothing to the general stock of knowledge.

It is otherwise, however, at the end of the book when he considers Dionysius the Areopagite, John of Damascus and Gregory Palamas. These chapters

supply a real need and make the reader wish for similar accounts of others in the later Byzantine era who, though inferior to the early Greek Fathers, and perhaps to their Western contemporaries, are worthy of mention, for they too receive and transmit the holy fire. We think of Photius who was so much more than the conventional Patriarch, of Michael Psellus, of Nicholas Cabasilas. And why, in the earlier period, is Theodore of Studium left out? May we hope that Mr. Payne will write another book which, linking the later Eastern saints with their great tradition in the manner of his present "Forerunners" chapter, will devote its substance to those others of whom we would hear more and with whom he is clearly capable of dealing?

There is a useful end-paper map, chronological table, bibliography and Index.

MARCUS WARD

Faith and Love. By ALEXANDER ALAN STEINBACH. (The Philosophical Library, New York. 114 pp. 1959. $3.00)

Here indeed is the work not only of a well-read man but also of a master of the English language. In this era of terse, unconnected sentences, oblivion to grammatical rules and a blissful unawareness of the flowing period, it is a pleasure to pick up a book in which the writing is comparable to that of Ruskin, Carlyle or Emerson. Moreover, the author has a deep sensitivity to and consciousness of the wonders of Nature, which, it seems, started his questionings into that which goes beyond the horizon of the busy man of the world. On the first page he expresses the need for a revision of our sense of values and the rest of the book is an attempt to direct the reader's attention to what is of fundamental importance in contrast to what is not. There are thirty-seven short essays in this volume. Each essay is complete in itself and can raise the mind above the humdrum trend of life, discoursing as it does on ultimate values, things of beauty, wonders of science and nature and the purpose of Man.

On p. 93 these words occur: "When I peer into the upper galleries of black sculpture [of the night sky] and behold the fascinating skyscapes, I too feel an impulse to pour out part of myself in song." And so Rabbi Steinbach has done.

JIVAKA KUMARA

The Absolute Being. By JORGE TALLET. (Philosophical Library, New York. 74 pp. 1958. $3.00)

Defining philosophy as an "integral body of conceptions referring to all existence, an intellectual system of total interpretation about things in their entirety," we see the supreme objective of philosophy to be a certain principle of existence which admits all forms—that is, the Absolute Being—whose conception is the absolute and complete fulfilment of philosophy. The approach to this Absolute Being is from the particular phenomenal world of which we are an integral part. The finite is thus seen to be lodged in the bosom of the infinite. The finite which we achieve from the "I," much in the manner of Descartes' famous "*Cogito, ergo sum*," leads us to the absolute conception. The phenomenal world, the validity of which arises out of the "I," is only one among the infinite possibilities which constitute the Absolute Being. While general philosophy deals with the Absolute Being, detailed or scientific philosophy deals with the Universe. The latter formulates an infinite number of partial problems and

gives them probable answers. But the fulfilment lies in total existence, which is the Absolute Being.

In maintaining that the Absolute conception is above every relative determination, the author confirms the Advaita Vedantin contention that the Absolute defies description and can only be characterized by "*neti*"—"not this." Spinoza, similarly, in speaking of the Absolute Substance, declares that all determination is negation.

The author has thought afresh the fundamental problem of existence and comes to the conclusion that

> the "I" realizes the transcendency of the absolute when it discovers it in the positive existing of the aggregate of the phenomena ... but in general what is truly important is the ontological transcendency of the Absolute Being....

D. GURUMURTI

Great Writings of Goethe. Edited with an Introduction by STEPHEN SPENDER. (A Mentor Book. New American Library of World Literature, New York. 278 pp. 1958. 75 cents)

Goethe was one of the cornerstones of European civilization and wrote voluminously. His complete works run into twelve or fifteen volumes, and it is not easy to make a tabloid selection from his work. The reviewer does not know German and cannot therefore pretend to be a good critic. But undoubtedly this volume produces the impression that it is rather "thin." Except for the beautiful rendering of the first part of *Faust* by Louis MacNeice and a little tiger story at the end, called "Novelle," the general impression produced by the volume is unsatisfactory.

A monumental figure such as Goethe cannot really be disposed of in tabloid form, and it is no use pretending that one gets a proper idea of Goethe's wide and universal genius from such indecent concision. But perhaps the reviewer speaks as a high-brow, or at any rate, one of Virginia Woolf's "middle-brows." It is possible that a man hurrying in train, tram or bus might find it useful, reminding one of Goethe's famous lines:—

> Soul of man,
> How you seem like the water!
> Fortune of man,
> How you seem like the wind!

ASAF A. A. FYZEE

Medicval Thought. By Gordon Leff. (A Pelican Book. Penguin Books, Harmondsworth, Middlesex, England. 303 pp. 1958. 3*s*. 3*d*.) Received through the courtesy of the British Council, London.

The older objection that mediæval thought is altogether an effete and reactionary outgrowth has today ceased to convince any cultured mind. In fact today it has been universally recognized that the study of the great masters of mediæval thought, Augustine, Anselm, Erigena, Hugo of St. Victor, Bernard, Bonaventura, Avicenna, Duns Scotus, Eckhart and others, exquisitely widens the human mind and suggests a deeper and creative way of approach to the Universe and to Life. Indeed, the profound saying of Augustine, "Love extends further than thought," was the guiding principle that animated every great thinker of that age. Unfortunately, in the course of its development, that ineffable mediæval intuition became more and more absorbed in formal disputes and ecclesiastical wranglings, lost its original purity, and, finally, was stifled by the categories of Aristotle.

It is encouraging to know that some Indian Faculties of Philosophy, in order to bridge the gap between ancient and modern Philosophy and to help the students to assimilate the derivative

concepts framed by contemporary Western thinkers, have included Thomas Aquinas in the list of the philosophers prescribed for the graduates. But Aquinas is a synthesis and no one can work upon a synthesis critically unless he is well versed in the thesis and the antithesis.

For these and many other reasons this book of Mr. Gordon Leff comes to satisfy a need of good books on the subject, not only in India but in every English-speaking country. This is apparent from the select bibliography at the end of the book. In fact, the works which have been used in its preparation are mainly Latin, French and German.

The book is a cursory glance through an immense and eventful panorama of almost one thousand years, extending from Augustine to Occam. It follows the traditional division of the age and sets forth almost every important problem of the period against a historical background already prepared in a formal introduction to each part of the division. This way of procedure softens considerably the effort of the reader and bestows a breath of freshness upon the compact pages of the book.

No one should seek in this book anything besides the author's effort to unfold intelligibly the intricate mediæval ideas. In fact, his intention is not to be critical but expository. If we pass over the unavoidable density and compactness of its pages, an accident which sometimes tends to make a book inaccessible to many readers, we may safely say that the author has fulfilled his purpose.

The book may be used with great advantage as a basis for lectures, research and discussion. A summary of the matter at the beginning of each chapter or at the beginning of the book would have increased its value in such a use.

We heartily recommend to Professors of Philosophy this book wherein an attempt is made to present to an average reader highly philosophical speculations. The book can also be used as a catalogue of topics for meditation and study.

Mediæval thinking can be called philosophy only in a very peculiar sense. In fact, it is the rationalization of the Christian religious experience—an experience which has been designated by the name of Faith. Two tendencies are engaged in this rationalization: One lays greater stress upon Faith itself as a subjective phenomenon, the animating principle of spiritual vision; the other insists upon the object of Faith. The matter involved in this process is most strange. It includes Platonism and Neo-Platonism, Aristotelianism and Islamism, Manicheism and Mysticism, Orientalism and Semitism, Arianism and Pelagianism. From the effervescent interaction of all these elements, there emerges triumphant the expression of the Christian belief. All this is most significant in Mr. Gordon Leff's splendid book. It makes fruitful reading to any Christian who is interested in knowing the extent of the human effort involved in the crystallization of his beliefs. "There is no greater remedy for intolerance," writes Baron von Hugel, "than a careful study in the formation of religious beliefs."

A. De Mendonca

The Dark Ages. By W. P. Ker. (A Mentor Book. The New American Library of World Literature, New York. 236 pp. 1958. 50 cents)

It was a long and dark period in the literary history of Europe, the period known as the Dark Ages. The nature of its pervading chaos and gloom in its worst days is thus described by the author:—

> Bad grammar was openly circulated, and sometimes commended. St. Gregory the Great

quoted the Bible in depreciation of the Humanities.... The study of heathen authors was discouraged more and more.... Books came to be scarce; the industry of copying was not applied to the poets or orators of the ancient world except a very few.

Despite all this, the torch of learning remained unextinguished, diffusing its light over some place or other and producing a wealth of literature in the Greek, Celtic, Latin and Teutonic languages, especially in the last two: books on philosophy like *De Consolatione Philosophiæ* by Boethius, a book which has "a rank in mediæval literature such as few books in any age have possessed"; works on history by Gregory of Tours, Cassiodorus, and Bede; the legends in verse by Hrotswith, a nun; the writings of Liutprand with whom "the dark ages are not dull," for he is credited with "levity enough to weigh up shiploads of encyclopedias and homilies;" famous epics like *Beowulf* and *Roland*; the poems of Caedman and Cynewulf; chronicles, legends, and numerous other works.

Though first published more than half a century ago, Professor Ker's history of mediæval literature, in which he thoroughly analyzes and describes this complex texture, may still be regarded as the best introduction to the subject. Its inclusion in the popular Mentor series with a Foreword by Anne Freemantle is a wise and welcome step that will be readily acclaimed by all lovers of good books, for they will find in it the packed learning of a lifetime clothed in a language which is all ease, simplicity and grace.

R. BANGARUSWAMI

THE PRISONER

I am my prison
And my jailor, I,
While, all without,
My living Lord does cry
"Come thou to Me."

I have two windows
In my prison cell
From which I strive to see
Wherein my Lord does dwell
That cries to me.

And when I choose to look,
With joy I there behold,
In every living thing,
My Lord made manifold
And shown to me.

Why then, poor jailor self,
Would love, grow wonder-wise,
And straight be overthrown?
Alas! I keep my eyes
Fast fixed on me.

There must be bitter strife
Within my iron cell,
Grievous and desperate woe,
Black midnight of dark Hell,
Till I am free.

But in my mortal need
To this dark tumult came,
As angels stoop to Hell,
A presence like a flame:
Hope stands by me.

"Tarry a while, my Lord!"
Bleeding and spent I cried.
Then answered my Adored
"Fear not: I will abide
Through all eternity."

M. HOOPER

"THE KINGDOM OF KINDNESS"

[**Shri Baldoon Dhingra** is still on his visit home. Instead of his usual "Leaves from a Paris Diary" he sends us the following account of the Sarvodaya Sammelan at Ajmer and the feelings which it touched.— ED.]

IT WAS a rewarding experience for me to have walked with and listened to Vinobaji. The Sarvodaya Sammelan, held in Ajmer, was much more than an annual congregation of men and women. It was far more than a colourful display of Rajasthani costumes ready to match the spring flowers and vie in luxuriant brightness with the sun. What, one might well ask, brought thousands of people to this lovely city? Was it for the saintly presence of Vinobaji that men and women came from all the four corners of the country? Was it for a *darshan* of him alone that the rich and the poor came by *tonga* or by automobile, propelled by tradition to walk in the footsteps of a saint? And what about the many very practical business men, Indians and Europeans alike, who took part in the reunion? All shades of political opinion blended at this great congress. People met and talked freely both in the Sammelan huts improvised simply but tastefully for the occasion and in the open.

Many people I met felt there was nothing of drama in all this great meeting. Possibly a reporter who were to see or write about the inner drama of our lives would be thought to be painting moonshine. The real trouble, as I see it, lies in the fact that the work of Vinoba has clearly not been understood. He is taken to be a mystic hoping to make some kind of pie in the sky for all to eat. One can distort the word "mystic," as one can debauch the word "love," yet even one's daily greeting is a mystical act. We are mystics when we say "*namaskar*" or bow to the spirit within another. We are mystics, that is, if we understand the word. Vinobaji, when he says "*Jai Jagat*" (Victory to the World) instead of "*Jai Hind*" knows that this gradually shrinking planet, earth, is being reduced to one neighbourhood. Hence "*Jai Jagat*" stands for good neighbourliness.

That, in a word, is Vinoba's message, conveyed in diverse ways: religious, social, economic. It is as revolutionary as any teaching that has come to us since the great sages trod the earth. Vinoba is a true revolutionary and shows how a state of revolution should exist in the mind of man. The Sarvodaya Sammelan was all about revolution. The revolution which comes in its violent form once drastically changes a social order and lives for ever on the laurels it has won. *Sarvodaya,* as Vinoba conceives it, is a perpetual state of revolution. It means a constant adjustment without conflict to social and economic changes. There is to be no coercion, only willing co-operation. Thus *Sarvodaya* is a positive, not a negative, philosophy. Vinoba calls it the Kingdom of Kindness. It kindles enthusiasm and burns away despair. The daily meetings at which Vinobaji, Jayaprakash and others addressed the large audience were devoted to a definition of the principles of *Sarvodaya* — which might be rendered in one word: "Give." In *gramdan*, Vinoba once said, one gives and gives and gives. The aim of our work, says Vinoba, is not to impose our ideas on the villagers against their wishes but to guide them, to awaken their intelligence, to make them conscious of this ideal. Vinoba, or Baba, as he is affectionately called, talks of dedication to society. God has given everyone something he can offer to society. Even a patient in a hospital can give a smile that lights so many hearts. Each morning Baba discusses their problems with

the villagers. He listens to people's troubles and suggests ways of meeting them. He awakens them to the consciousness that most of the remedies lie within their power if only they would put their own resources together.

Vinoba's talks inspired enthusiasm. There is no room for frustration and apathy when everyone feels he has something to do, to contribute. We were told of many *gramdan* villages and their work. Jayaprakash spoke with perfect clarity about a village in Bihar—a small village of less than a hundred poor people—which had been inspired by *gramdan*. These villagers had sought to resolve their problems and undertook to be responsible, co-operatively, for the problems of food and shelter and other daily needs of every man, woman and child in that village. The result after a short space of time has been that the village now possesses a joint fund which is being used for their material benefit. What an experiment of friendly enterprise! The villagers listened and nodded approvingly. Jayaprakash's story, simple, tender and humane, moved us all. Imagine the thrill of working with a sense of freedom—freedom born of responsibility! Did not Gandhiji say that the very right to live accrues to us only when we render the duty of citizenship to the world?

I must not forget Mr. Bader, a Swiss industrialist, resident in London, who was at the Sammelan. I was present when he explained to Vinobaji about his industrial enterprise in which the workers shared the profits and kept a certain amount aside to give in charity.

Many people in different countries are experimenting in *Sarvodaya*, which is not exclusive to India. The methods used will inevitably vary from country to country. But Vinoba knows that no work can be done if the paralysis of pessimism is allowed to creep in.

What indeed was the significance of the Sammelan? It was the growing feeling among the people that everyone could contribute in equal measure to the common welfare and to fostering the spirit of *"Jai Jagat."* An upsurge of hope, a creation of an atmosphere, a feeling of solidarity—these were some of the aims of the Sammelan. Sarvodaya means freedom to develop, resolutely, naturally, in rich, fruitful activity.

BALDOON DHINGRA

We regret to announce the sudden passing away on April 15th, 1959, of Mr. William D. TenBroeck, Managing Director of the International Book House, Private, Ltd. Mr. TenBroeck had for long years resided in India and been a supporter and friend of The United Lodge of Theosophists, the Indian Institute of World Culture and THE ARYAN PATH. For the last few years he also managed personally the W. Q. Judge Press, which prints this journal.

His friendship, his energy and his devotion to his work will be sorely missed.

ENDS AND SAYINGS

"————————*edns of verse*
And sayings of philosophers."
HUDIBRAS

When humanity is faced with deadly peril and her destiny appears to be at the tender mercies of a few people in a few countries in whose hands lies power to use weapons of such tremendous and incalculable power that all existing civilization is threatened, it is of the greatest importance that both individuals and nations should be guided by the five principles of *Panchashila* so essential to natural human life. The Vice-President, Dr. S. Radhakrishnan, voiced these sentiments, speaking in Trivandrum on March 25th, when he declared, as *The Times of India* reported, that

> the world today stood at the crossroads and if it had to choose a way out, it was necessary that people should take these principles, which were essential for the remaking of the individual and the remaking of a nation, more seriously.
>
> If you transform yourselves the world will transform itself. The two things go together. Which is the cause and which is the effect, it is difficult to say because the two things are so inter-linked.

It is only on the basis of these five principles that the maintenance and promotion of international peace and security may be expected. Explaining the ethical basis of this doctrine, the Vice-President added:—

> If the doctrine of *Panchashila* [is] not successful today it [is] due to the fundamental fact that they [nations] did not admit the ethical basis of this [*Panchashila*] in international dealings....
>
> *Panchashila* was a doctrine which sprang from the fundamentals of the heritage of this country and not merely a casual doctrine enunciated all of a sudden.
>
> When Lord Buddha enunciated it, it consisted of the five principles — non-violence, truth, self-control, absence of greed and avoidance of intoxicating drinks. The intoxicating drinks referred to in the *Panchashila* were not mere tangible intoxicants, but also included mental intoxicants — those provided by all dogmas.

The principles of *Panchashila,* being based on an individual's understanding of his place in and relationship with society, acknowledge the existence of an individual not as an isolated entity but as essentially united to society. Peace in an individual cannot be obtained by either prayer or sacrifice but only by his being in harmony and accord with his environment. When his strivings disagree with universal tendencies around him there is great need for him to attune himself to the universe around him. It is in this sense, therefore, that Dr. Radhakrishnan speaks of another dimension to human existence and decries selfish isolation of the individual. Referring to the ancient Indian heritage on this subject, the Vice-President said that

> they in India believed that there was another dimension to human existence than the merely physical and intellectual ones. If they were not able to satisfy that spiritual dimension, to that extent, they were mutilated, dehumanized beings. It was, therefore, essential for them to recognize that there was a side to their character which was not satisfied with things as they were and which required them to transcend the existing order and bring about something different.

In these days of technical development when man has acquired the capacity and the technique to produce not only enough for his needs but more than his requirements, it is surprising that there should be so much discontent and conflict in the world. This unhappy state of affairs was discussed by President Rajendra Prasad during his recent tour of North Viet-Nam when, address-

ing the representatives of the *alumni* of six universities, he said (according to a report in the *Hindustan Times*) that material prosperity alone

was not enough to make men either happy or better. It was time young men, stirred by idealism, looked for an answer, remembering the original purpose behind man's sufferings and ceaseless toil through the ages. In this connection he commended for their study the laws of life — the laws of love and truth — enunciated by Lord Buddha.

Adverting to the present world crisis, he urged that the only alternative to co-existence was non-existence and added that in the present context non-violence was the only way of creative co-operation.

To many the call to non-violence might sound out of joint with the times. But in his humble view that was all the more reason why faith in the cardinal virtues of non-violence and truth must be resuscitated.

The potent value of non-violence was also rightly emphasized by Dr. Martin Luther King, the American Negro leader, in his recent address to the Indian Council of World Affairs in New Delhi when he said: "Our problems in the world would be much less if violence was not resorted to."

According to him, non-violence was not just "a passive do-nothingism"; it was passive resistance in an organized form. He was confident that non-violence could succeed even in totalitarian countries, where there were curbs on agitation, provided it was sufficiently well organized. Pure non-violence meant to him "something creative, something imaginative."

Expressing his conviction that the African people would adhere to the path of non-violence, he added:—

Non-violence is not only morally sound but practical. We must honestly face the truth that the powers that be have all the arms and can use force.

He added that they would not have succeeded in bringing the colour bar to an end in Montgomery's public buses if Negroes had used violence. Asked whether economic pressure—such as the boycott of buses in Montgomery—did not amount to violence, he pointed out that the aim was to rouse the conscience of the opponent. "Our intention was not to put the bus company out of business, but to put justice in business."

Dr. King dwelt at some length on the three ways of dealing with oppression, namely, surrender to it and adjustment; violence against it and creation of hatred; or non-violent resistance. Expressing his preference for the last method, he observed:—

It is not a method of cowards. It is a higher way — to stand up with courage realizing that soul force is better than physical force.... It seeks to win the friendship of the opponent rather than defeat him. In this process it may be necessary to non-co-operate and boycott. Non-co-operation with evil is as much a moral obligation as co-operation with good. To surrender to injustice is not the ethical way....

The oppressed people must have the dignity to accept suffering without retaliating. They must be receivers rather than inflicters of violence....

The day will come when all men will be free at last.

It is disquieting news that the morning papers bring us these days. According to a Reuter report:—

Dr. James Van Allen, a key physicist in the Vanguard satellite programme, said in Pasadena, California, that America's Pioneer IV satellite now orbiting the sun had revealed radiation round the earth extended much farther than was previously thought. Dr. Van Allen told space scientists that of the two known radiation bands, the second has been found to extend from 8,000 to 55,000 miles into space. The inner band has been calculated as extending from 150 to 3,000 miles around the earth. Dr. Van Allen said Pioneer IV showed that the inner band was by far the more deadly and said men who tried to

rocket through it would have to be heavily shielded, or leave the earth over the Poles where radiation thinned out.

Reports of political crises and threats of nuclear wars of earlier months have now been capped by the disclosure of atom-bomb explosions in outer space, in the name of nuclear tests, which have resulted in the ringing about of the entire globe with bands of deadly radiation. To make the picture still worse comes the news of radio-active strontium falling in the stratosphere at a much faster rate than had been officially stated. Strontium 90, it may be noted, contaminates food and produces cancer and leukemia.

While recent scientific developments thus emphasize the peril facing humanity, the need for immediate cessation of all kinds of nuclear tests has now become more compelling than ever. But the latest developments have also complicated the chances of any agreement on stoppage of tests, as explosions in outer space cannot be detected except through the use of satellites. The inspection system which has so far been under discussion in Geneva, and even over which there has been no agreement, has no provision for detecting explosions above 30 miles. As *The New York Times* points out:—

America will now probably demand the incorporation of a space detection system in any East-West agreement to ban nuclear tests. This can be expected following the successful exploding of three American atomic bombs hundreds of miles above the earth, which the Defence Department confirmed yesterday. Officials in Washington have indicated that America would probably propose that an international inspection system should include satellites.... The effect of the American space-bombs is expected to introduce a new complicating factor into the already stalemated Geneva negotiations.

Science is not yet able to define with accuracy the maximum amount of exposure to radiation which an individual or a country can accept without serious genetic harm. As the safe limits have not yet been defined, every explosion which increases the amount of radiation in the world is necessarily a grave hazard. This point has been clearly brought out by a study group of international scientists convened by the World Health Organization. In its report the Group has warned that radiation is one of the agents which produce mutation in a wide range of organisms from bacteria to mammals and that additional mutation produced in man will be harmful to individuals and to their descendants. Pointing out that all man-made radiation is harmful to man from the genetic point of view, the Group has listed the man-made sources of radiation as follows:—

1. Artificial radioactive elements distributed by man in nature.
2. Radioactive material and technical arrangements producing ionizing radiation such as X-ray tubes and other particle accelerators and nuclear reactors.
3. Radioactive luminous compounds on watches and other articles in common use such as television sets. Although such sources are much less significant than those mentioned above, it was important that their existence should be recognized.

The holding of the Ninth Session of the All-India English Teachers Conference at Madras and a Seminar on the Teaching of English has once again focused public attention on the place English should occupy in our educational system and our national life. However much opinions may differ, there is broad agreement that there has come about a great deal of deterioration in the teaching of English in our schools and colleges in recent years, and that everything must be done to check this fall in standards and restore efficient teaching of English. Recent discussions, conferences, seminars, editorials and articles on the subject of English have established the fact that India cannot do without English.

Once it is felt that the country needs English, perhaps for long, to enrich her treasures of knowledge and to strengthen her ties of international relationships, it becomes necessary that a friendly attitude should be developed towards English and not a spirit of antagonism. A thoughtful patriotism, therefore, must guide the action of all those who determine the country's course in this important matter. This was rightly emphasized by the Vice-Chancellor of the Madras University, Dr. A. Lakshmanaswami Mudaliar, in his address to the Conference, as Chairman of the Reception Committee, when he declared:—

> If educationists feel, with few exceptions, that today, the acquisition of knowledge and the inspiration that can be gained for furtherance of that knowledge can only be through an international language, it would be a retrograde step indeed, to discard such avenues on the ground of sentiment. It cannot be denied that English, today, is the language that makes it possible for Indians, generally, to obtain a wealth of information and to make their own contributions known to the world.

Deploring the tendency to use such expressions as "foreign language" or "national language" in a consideration of the purely educational aspects of the question in relationship to the present needs and demands of the country, Dr. Mudaliar continued:—

> Taking all the circumstances into consideration and realizing deeply the urgent needs of the country at present and the methods by which such needs can be met, one is forced to the irresistible conclusion that we cannot, at this stage, afford to experiment with the possibilities of acquiring that knowledge in other ways. It ought to be our endeavour simultaneously to develop the mother-tongue, so that, by a process of evolution and in course of time the mother-tongue may be more and more utilized to acquire that world-wide knowledge and to gain for itself a position of vantage in the educational field. Even then, I feel that a knowledge of English [would be] vitally necessary to reinforce and revitalize some of the broader aspects of life.

Linguistic chauvinism is as much to be deplored as any other manifestation of intellectual jingoism, and the elder statesman, Shri C. Rajagopalachari, has once again emphasized this point in a special article to *The Indian Express* on this subject, in which he says:—

> The place of English must continue to be what it has been these 200 years in schools, colleges and offices....
>
> Can anyone deny that English is the window for modern knowledge so far as India is concerned? We must keep it open, fully open, if we desire to maintain and improve our position in the world.

A recent investigation on the progress made by literacy drives so far gives valuable details which, it is expected, will help in formulating a clear and well-tested system of adult education for the spread of literacy among the millions of adult illiterates in the country. The Research, Training and Production Centre of Jamia Millia was commissioned some time back jointly by UNESCO and the Indian Ministry of Education to evaluate the available reading materials for new literates. As a result of the tests carried on by this investigating team in a cross-section of new literates, it has been found, according to an article by Shri Surendra Balupuri in *The Hindustan Times*, New Delhi, that

> as many as 22.7 per cent of the persons tested could neither read nor comprehend; 36.6 per cent could just read, but without comprehending; and only 40.7 per cent could both read and comprehend.

It has been found that this halting progress is mainly due to the wrong approach to adult education so far made by the authorities as well as by the educationists. It is stated that if the situation is to be remedied this outlook has to be wholly changed:—

> We have developed an attitude of scepticism and of complacency; all born of lack of appreciation of the vital role of adult educa-

tion in the task of national reconstruction. For the very fact that we have been depending solely on drives conducted by fits and starts is a conclusive proof of our half-heartedness. Not only is suitable post-literacy reading material lamentably lacking, but there are hardly any methodically worked out syllabuses or scientifically tested primers and textbooks available, let alone specially trained teachers for adult illiterates.

It is strongly urged, therefore, that the present spasmodic system of running short-period literacy classes should be abolished, and instead regular permanent adult classes opened, with suitably trained teachers and pre-tested and pre-determined methods and courses of instruction. Assuming that a normal adult would take about two years to attain the achievement level of Primary Standard V, the investigating team has come to the following conclusion:—

The experimental classes will, therefore, run for a continuous period of 24 months at the end of which the entire project will be evaluated. In the light of that evaluation the scheme for the establishment of permanent adult schools in the country and the upgrading of the experimental schools to higher secondary level will be given final shape and submitted to the Government of India with a view to its incorporation into the regular educational structure of the country.

A welcome decision to stop the sale of opium in the country from April 1st this year was announced by Shri B. Gopala Reddi, Minister for Revenue and Civil Expenditure, Government of India, inaugurating the three-day session of the Third All-India Narcotics Conference in Hyderabad recently. He said:—

It shall be our persistent endeavour to make the policy of total prohibition in respect of narcotic drugs completely effective. In this matter, which is not only of internal but of considerable international significance, our approach will have to be courageous and our steps unfaltering.

It is gratifying to note that in this international fight against drug addiction, India has played an important role. Although up to the beginning of this century this country had a flourishing trade in opium, today it had dropped to the barest minimum intended to meet the requirements of exports for medical and scientific purposes.

The present decision to prohibit the system of sale of opium in the country is a natural corollary to the introduction of prohibition of liquor in some States a few years ago and is in fulfilment of yet another objective in the field of human welfare. It may be recalled that Article 47 of the Indian Constitution lays down as a Directive Principle of State Policy that the State should endeavour to bring about the prohibition of the consumption, except for medicinal purposes, of intoxicating drinks and drugs which are injurious to health.

Tracing the history of the control of narcotic drugs in the nineteenth century, the Minister stated that the problem had become a matter of international concern in recent years, because of several reasons like the development of modern communications and intensification of international trade facilities, conditions of modern industrial society in which people were easily tempted to look to drugs for relief from stresses and the availability of refined active alkaloids and their derivatives. Drugs addiction was very widespread today, covering Asia, Africa, Europe and the Americas.

The connection of traffic in narcotics with misery and crime contributed to a growing conviction that the sale of narcotic drugs could no longer be viewed as a legitimate commercial activity, free from Government control. Public opinion demanded international action.

The United Nations has set up a Commission on Narcotic Drugs to examine the working of various conventions aimed at reducing the production of opium and other drugs in the world and limiting their consumption to medical and scientific purposes. India is a

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