

The Life of the Spirit

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THE BEAUTIFUL NAMES OF GOD

By

E. E. EVANS-PRITCHARD.

NOTE—In Islam, God has ninety-nine names, known as the Beautiful Names, or Most Excellent Names, of God. When I was doing a six weeks trek by camel caravan through the deserts of Libya, I took from this Muslim Rosary all the names I could remember and strung them on to my own string. The names are the names of God in the Koran, but the feeling is my own and also much of the sense, for I have no doubt that I have sometimes given to the names meanings other than that of their textual Korani sense. There are precedents for this: among them Fitzgerald's *Omar Khayyam* and Burton's 'faked' *Kasidah*.

E.E.E-P.

He is God, there is none other,
Blows his name on every wind,
The revolving spheres intone it,
He the Merciful, the Kind;

He who made the weary deserts,
He the Mighty, he the Grand,
He who made the massive mountains
In the spreading of his hand;

He who made the lights of heaven,
He the Spacious, he the High,
Sun and moon and stars he set them
In their places in the sky.

He who span the moons in order,
Who divided day from night,
He the Clement, he the Peaceful
Sent the dove-years on their flight.

THE LIFE OF THE SPIRIT

He defined the land and ocean,
 Marked the limit of the seas,
 The Magnificent, the Splendid
 Held them back by his decrees.

He who sends down rain in season,
 He who waters tree and herb,
 He the Generous, the Giver,
 The Exalted, the Superb;

He the Helper, the Provider,
 Gives to man and beast and bird,
 Feeds them flesh and leaf and berry
 By the bounty of his word.

He who fills the wells and rivers,
 Makes to grow the golden corn,
 He the Seer, Hearer, Knower,
 Uncreated and unborn;

He who seeketh not, nor asketh,
 With every quality endowed
 He requireth not, nor needeth,
 The Sufficient and the Proud;

The Protector of whose guidance
 Lonely prophets oft have told,
 He whose loving arm hath shielded
 Tenderly his saints of old;

He the Pardoner, Forgiver,
 Limitless his mercies seem,
 Bountiful as rains of winter,
 Cooling as a mountain stream.

He Creator and Destroyer
 By whose hands all things are wrought,
 Who created man from nothing
 And who bringeth him to nought;

Made him out of river clay,
 Breathed into the image breath,
 But the Gatherer, the Gentle
 Breathed into it also death.

He the Quickener, the Powerful
 Fashioned clots of blood from dust,
 The Bestower, the Withholder,
 The Compassionate, the Just.

He the One, the One and Holy,
 To his will all creatures bend,
 He the Living, the Eternal,
 The Beginning and the End;

The Avenger at whose anger
 Towering waves are frozen still,
 Stand the planets in their courses
 Fearful to offend his will;

Not bounded he by bounds of space,
 Not encompassed he by time,
 He beyond all comprehension,
 He the Gracious, the Sublime.

Clothed in light sits the Enduring
 On his celestial throne,
 He the Watchful one, the Patient,
 He who waiteth all alone;

In the brightness of his presence
 Angels veil with silver wings,
 Nor Cherubim, nor Seraphim
 Countenance the King of Kings.

The glittering stars, his girdle,
 Bind the raiment of the skies,
 The Conqueror, the Glorious,
 The Omnipotent, the Wise.

HOW MAY WE APPROACH THE SPIRITUAL TRADITIONS OF THE EAST?

By

BERNARD KELLY.

Philosophy—East and West, the book of the East-West Philosophers' Conference held at Hawaii in 1939,⁽¹⁾ adds to the growing evidence of a desire for rapprochement in academic circles between America and the Far East. The scope of the book is philosophical and rational, prescinding, that is, from religious questions as such, and seeking to formulate and to organise the

(1) *Philosophy—East and West*. Edited by Charles A. Moore: (Princeton University Press; Humphrey Milford; 28s. 6d.). Contributions included are from Professors: Chan Wing-Tsit, G. P. Conger, W. E. Hocking, C. A. Moore, F. S. C. Northrop, Shunzō Sakamaki, Daisetz Teitarō Suzuki and Junjirō Takakusu.