

Names, will be found supremely relevant, while the Upanishads give an empirical body to scholastic thought which their skeleton presentation in our textbooks inevitably lack.

The Vedantist realisation in the Upanishads of the Atman as *Sachchidananda* (Being-Knowledge-Bliss)—admirably expounded by the author—takes us to the very ‘appropriations’ of the Trinity. The Vedas themselves perhaps approached still nearer to the affirmation of a distinct Word and Spirit who were yet one:

Germ of the World, the deities’ vital spirit, this god moves ever as  
his will inclines him,

His Voice is heard, his shape is ever viewless. Let us adore the  
Wind with our oblation.

For Vedanta never succeeds in coming to rest in its Absolute, as witness those ‘strands of thought’ (Non-Dualist, Dualist, and Qualified-Non-Dualist) which jostle together in the Upanishads, and have in India issued in differing schools of interpretation. Our author takes the ‘orthodox Hindu view’ that these are not contradictory, but represent accommodations to ‘different degrees of power of comprehension on the part of various pupils’. Without the revelation of God as Father, Son and Spirit, it seems indeed impossible to transcend the opposites of the Absolute and the Relative, and without the doctrine of the two natures of one Person to affirm the equal validity of the Dualist and Non-Dualist ‘strands’.

But it is not enough to assert that the Christian formulas of the Trinity and Incarnation give the answer to the questions posed by the Upanishads; the questions themselves must be understood and experienced. Swami Nikhilananda’s book should be of great assistance to that end.

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SELECTED WRITINGS OF MAHATMA GANDHI. Edited by Ronald Duncan. (Faber; 12s. 6d.)

GANDHI’S LETTERS TO A DISCIPLE. (Gollancz; 12s. 6d.)

Already more than a dozen biographies have been published since Gandhi’s death—and more are promised. As extended obituaries they have all stressed his kindness; as a common denominator, that has been a general point of departure. One uses the phrase ‘extended obituaries’, because, historically, it is too soon to judge the full effect of his life and teaching on Indian history. Yet if in obituaries faults are passed over, biographies tend to be more critical: with time, courtesy towards the dead becomes less strict in its observance. However, with Gandhi time has been on his side. To a large extent, his life’s example remains his chief work; in its influence it continues to be radio-active.

This kindness or generosity of spirit is apparent in all his letters to

his disciple, Madeleine Slade. They are the letters of a spiritual father to his daughter. Again, this kindness or generosity of spirit figures largely in Mr Duncan's introductory essay to his anthology in which he recounts his first meeting with Gandhi at his ashram during the 'thirties. It is with fitting appropriateness, too, that Mr Duncan does not confine his anthology to a selection from Gandhi's books, but includes extracts from the diary which Gandhi kept from the day that India was granted Dominion status to the day that he was assassinated, although perhaps the most valuable part of his editorship lies in his choice of the correspondence between the Mahatma and the Viceroy over the August disturbances of 1942. Politically, the correspondence reveals little if any agreement; but in the frank exchange of views on both sides there is a courtesy of tone which lifts it well and truly above the sour and dry-as-dust tone of other similar correspondences. It is, one feels, the correspondence of men who see statesmanship not as a game of chess, but as a vocation; and their differences of opinion—though unresolved—reflect not so much personal failure as a belief that the corrective virtues of time are ubiquitous and wisely to be rejected by no man.

The same philosophy permeates Gandhi's letters to Madeleine Slade, and these two volumes can be read together: indeed, in one sense, the newspaper articles in which he set forth most of his philosophy before it appeared in book-form was not unlike a series of letters, since he always attempted to make his philosophy as *personal* as possible. Naturally this allowed for a good deal of free-play between master and disciple, so that the relationship is perhaps better described as one between father and son or father and daughter: certainly those who would describe it as the normal author-and-reader relationship are far off the mark. For there was a willingness to learn on both sides and a realisation that those who teach are instruments through whom others may speak, as a small child may first speak to God through his mother or father. Such a philosophy is dependent upon a humility which (on both the domestic and political plane) accepts defeat and conquest in the same spirit; it is both the policy of far-sighted men and the aim of saints. It was both Gandhi's policy and aim. NEVILLE BRAYBROOKE

THE MONASTIC CONSTITUTIONS OF LANFRANC. Translated from the Latin and edited by David Knowles, LITT. D., F.B.A. (Nelson; 15s.)

William the Conqueror's reform of the Church in England was effected principally, as in Normandy, through the influence and example of the monasteries. Most notable among the abbots from Normandy who succeeded to English abbeys and cathedral priories was Lanfranc, archbishop of Canterbury, formerly prior of Bec and abbot of Caen. Lanfranc was admirably suited to be the chief agent in