

THE author of this tract first discusses the institution of the Flag and its significance in the history of Nations and then proceeds to examine how far the Indian National Flag meets the general requirements. Does it symbolise the aspirations of all the diverse peoples of this land? What do the colours of the Indian Flag signify? Does the Wheel really stand for Asoka-Chakra or is it a camouflaged form of the Charkha? The writer draws upon various documents and generally approves of the present Flag as best fitted to symbolise the multi-faceted tradition of India. In the concluding pages, however, he puts a "Marian interpretation" chiefly on the ground that the flag was first hoisted on August 15 "Our Lady's Assumption Day." August 15, we may note, has several other significations as well in the history of mankind.

—M. P. Pandit

*A SONG FOR SUNDAY AND OTHER STORIES.* By Manoj Das. Published by Higginbothams (Private) Ltd., Mount Road, Madras-2. pp. 105. Price: Rs. 2.50.

ONE is struck in these stories by the author's profound sympathetic imagination which is quick not only to respond to the tragic and comic aspects of human life—the pathos of a young girl waiting day after day wistfully for a letter from her mother who after a short stay in a sanatorium had departed from earth, or the affection of a circus monkey who ferrets out his trainer who has been fired by the proprietor, the struggle of the artist to body forth the moon as it appears transformed in his imaginative vision, the perils of the short-lived and treacherous blaze of public popularity, the embarrassments to which the old generation in India has been subjected as a result of the radical changes that have swept off the old traditional structure of our society in the post-independence era far exceeding those of a Rip Van Winkle—but also vividly alive to the subtle charm that nature weaves round this drama; thus revealing with unerring artistry and sureness of touch the soul of beauty hidden in her tints and shades.

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Everywhere one meets images clothed in a soft radiance of words.

—Prof. Ravindra Khanna

*SELF-CULTURE.* By I.K. Taimni. Published by the Theosophical Publishing House, Adyar, Madras-20. 304 pages. Price: Stiff Board Rs. 12; Cloth Rs. 14.

THE author states very clearly that this book is about the problem of self-discovery and self-realisation in the light of Occultism. So we have no ground to criticise him for his Theosophical standpoint. Further he points out, "... it is true that the effectiveness of the methods adopted in self-culture in no wise depends upon the truth of these postulates (of Occultism) just as our use of electric power does not depend upon the current theory of the nature of electricity" (Preface, vi). And we fully agree with this.

At the outset he gives all the basic postulates of the Occult philosophy, which, we may point out, involve a number of astronomical and biological assumptions that are not easy to verify. The first part of the book deals with the theory of Theosophy, the second and third parts with the method of self-discovery. The treatment is very systematic: first it gives the nature and functions of the 'plane' it is discussing and then the means of its purification. Though we do not accept the former, we may not find fault with the latter. Thus we may omit the introduction of the etheric brain in the process of sensation (p. 61) or question whether the average number of lives spent on earth till Adeptship is fixed at 777 (p. 120); but we shall appreciate the stress laid on concentration (p. 93). The author points out the significance of devotion and the means of developing devotion. He gives a good account of some of the Narada Bhakti-sutras—not without Theosophical bias—and correctly states that we have to help ourselves constantly in self-discovery.

It is a good book for anyone who wants to know the basic facts of Theosophy.

—Prof. B. R. Kulkarni