APPENDIX A

The Doctrine of Logos
Through the Ages

EPIGRAPHS

हूँमें नामिरिहि में सद्यस्थारिहि में संदेह आयमस्नि सबः।
— रीवेद

Here is the centre of my being.
Here is my dwelling place, these are my gods
and I am all.

—Rig Veda.

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तत्त्वमसि स्वेतके। (हे स्वेतके। इस दृष्टि हो।)
— शांद्रामय उपाणिशद

That is the Truth. That is the Self.
That is thou, Svetaketu.

—The Chandogya Upanishad
In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters...

So God created man in his own image; in the image of God created He him; male and female created He them.

And the Lord God formed man of the Dust of the ground and breathed into his nostrils the breath of life; and man became a living soul. "(The Creation)"

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The first Book of Moses, called Genesis", The Holy Bible, King James Version, 1611

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30. Behold, thy Lord said to the angels: I will create A Vicegerent on earth". They said: Wilt thou place therein one who will make Mischief therein and shed blood?- Whilst we do celebrate Thy praises And glorify Thy holy (name) ? He said, "I know what ye know not". 47

31. And He taught Adam the names 48 Of all things, then He placed them Before the angels, and said, "Tell Me". The names of these if ye are right.

32. They said "Glory of Thee: of knowledge We have none, save what Thou Hast taught us: in truth it is Thou Who are perfect in knowledge and wisdom".

33. He said: "O Adam ! tell them Their names". When he had told them, Allah said: "Did I not tell you That I know the secrets of heaven And earth, and I know what" ye reveal And what ye conceal ?"

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-- The Holy Quran
Sura: Al Baqarah
Tr: Abdullah Yusuf Ali
O ye who believe!
Guard your own souls:
If ye follow right guidance
No hurt can come to you
From those who stray.
The goal of you all is Allah:
It is He
That will show you the truth of all
That ye do.

--The Holy Quran
Surah 5:
'Al Ma'idah'.
Tr. Abdullah Yusuf Ali

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4.
The angels and
The Spirit ascend
Unto Him in a Day
The measure where of
Is (as) fifty thousand years:

5.
Therefore do thou behold
Patience -- a Patience
Of beautiful (contentment).

Sura: 7 Ma'arij (The Ways of Ascent).
"Seek not the law in your scriptures, for law is not life, whereas scripture is dead. I tell you Moses received not his laws from God in writing but through the living word".

--Jesus (Dead Sea Scrolls)

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For I tell you truly, from one mother proceeds all that lives upon the earth. Therefore whoever kills, kills his brother and from him the Earthly Mother turn away... do the will of God.

--Jesus (Dead Sea Scrolls)

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"Your lives and property are sacred and inviolable amongst one another until the end of time. All of you are on the same equality".

--Prophet Mohammad (The Last Sermon) from The Outline of History H.G. Wells.

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There is Paradise beneath the steps of the mother.

- Prophet Mohammad

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“All the Divine Names are bound to him (man- Adam) without one single exception. Thus Adam came out in the image of the Name Allah, because this name comprises all the Divine Names”.

Ibn’l Arabi: (Fusus)

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“This [the reality of realities] is the universal mother to all the existents, and it is intelligible in the mind.. it is in existents as a reality which is neither divided, nor increased, nor diminished”.

Ibn’l Arabi (Insâh: pp.35-36)

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“He is One. He is Many. And for Him there is a Universe in Him. His soul is permeating. In its form He is androgynous”.

Al-jili-- Al-Insane-Kamil (The Perfect Man)

* * *

“The Qutb revolves round himself, while round him revolve all the spheres of Heaven”

Rumi: Mathnawi

* * *

"And in the whole creation there is none save me That speaks, or sees or hears."

---Ibn Farid (Taiyyt-ul-Kubra)
Highest bliss of humanity
be the personality.

Goethe.

* * *

We know with the I know myself, in order to end with
the Absolute I am. We proceed from the self in order to
lose and find all self in God.

---Coleridge

Biographia literaria, Vol. 1

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A tranquilising spirit presses now
On my corporeal frame, so wide appears
The vacancy between me and those days
Which yet have such self-presence
That, musing on them, often do I seem
Two consciousnesses, conscious of myself
And of some other Being.

---William Wordsworth
(The Prelude)

* * *
"Knowledge is no doubt the knowledge of the One, the realization of the Being. Ignorance is a self-oblivion of Being."

---Sri Aurobindo  
(The Life Divine)

The sign of a Perfect Man is that the world is immersed in him

---Iqbal

"I am the thing in which all this exists."

---Virginia Woolf  
(The Waves, Holograph Draft 1)

Rumi said: "He is a grain soaring in heavens, His heart brims with cosmic longings, Except at his own self he looked at none, A little humorously I call him 'Living Stream'.

---Iqbal  
(Javid Namah)

"I am a circle. It stirs. The circle is unbroken. The harmony complete".

---Virginia Woolf.  
(The Waves)

The universe that I comprehend at a glance It is circle by the compass of my self.

---Iqbal
Iqbal's Concept of Perfect Man

His nights and his days resound in Nature's eternal lyre. Unique in cadence like 'Surah-e- Rahman'.

The Universe that I comprehend at a glance.

It is a circle by the compass of my being.

These verses of Iqbal contain the very essence of his poetry, hence his Perfect Man or 'insan-e-Kamil' (اُنسانِ کامِل ) who is to be explored still and whose depths are fathomless.

Iqbal's was a search for the Logos, the spirit of Divine Revelation inspired by the Light of Mohammad, 'nur-e-Mohammadi' (نورِ محمدي ) or Primary Intelligence the doctrine common between all great religions. Thus the Logos idea, as presented by the Oriental Sufis and the Romantics and long before them by Plotinus and in the present age by Goethe, Iqbal, Sri Aurobindo and Virginia Woolf etc., is very deep-rooted (its roots being specifically in The Upanishads). Iqbal's Perfect Man (who is closest to the perfect Man of Al-Jili), after attaining perfection through self-realization( خوششناة ) and Universal Love, ( عشق )
becomes the spirit of Divine Revelation inspired by the Light which refers to the "reconciliation of opposites-finite-infinite, thing-word, particular-universal, human-Divine"\textsuperscript{1} Iqbal, like Al-Jili, proceeds to examine "the nature of primal darkness, Amaa or unconsciousness"\textsuperscript{2} in his poetry unconsciousness, which is the reality of realities the tunnelling out of the caves of the past. Search for the Logos, major pursuit of Sufism and Romanticism, was throughout with Iqbal.

Like Al-Jili Iqbal treats the Perfect Man as the spirit whence all things have their origin, who soars upwards but comes back to the earth for the benefit of humanity. After "meditating on the name", studying Nature on which the name is scaled, he enters the stage of the essence and becomes the God-man. His "eye becomes the eye of God, his life the life of God, his word the word of God. He participates in the general life of Nature and sees into the life of things.\textsuperscript{3}

\textsuperscript{3} اپنہ لوٹے کے انسان کا بنتہا، مسی کا ملوک
غافل داک اکڑی، کارگْنَا، کار سارا۔

The hand of God is the hand of man of Faith.
Dominant, initiating, resolving and expediting.

\textsuperscript{1} Gerald McNiece: \textit{The Knowledge That Endures -- Coleridge, German Philosophy and the Logic of Romantic Thought}, Macmillan, 1992, p.17.
\textsuperscript{2} Dr. Mohammad Iqbal, "The Doctrine of Absolute Unity" As expounded by Abd-al-Karim Al-Jili in \textit{Three Articles of Iqbal}, Published by Iqbal Academy, Hyderabad, 1979, p.9.
\textsuperscript{3} \textit{Ibid.}, p.3.
Iqbal's concept of Perfect Man is very fascinating. He has faith in The Sufi concept of 'One and Many. Though single his Perfect Man is like a host. He is an epitome of Universal Love. His Perfect Man is a saviour of mankind, a messenger of love and peace, is fearless and never bows his head before vanity. Iqbal has presented the Romantic and Sufistic image of a traveller who is seeking truth for the benefit of humanity. His mystic and prophetic being found fullest expression in Javid Namah (بکاسی) and The Secrets of the Self, (Asrar-e-Khudi, اسرار ثوری) in which he deals with the mysteries of the self. Iqbal's quest for truth made him "see into the life of things". According to him the eye which is unable to see the reality behind appearance, is of no use. His quest for truth endowed him to see that the world lacked in intergrated personalities.

Iqbal is a "Living Stream" or "Zinda Rud". Zinda Rud's connection with William James' concept of "Stream of Thought" or Stream of Consciousness"). According to him the main objective of poetry is, and ought to be, the creation and construction of harmonious personalities who could save God's world. He says in Javid Namah:

شر با مقصود از آدم گری است
شاعری که داریت تنمیری است

If poesy aims at constructing of man

Then Poetry is an inheritor of Prophecy.

Iqbal's genius has assimilated thoughts from anywhere if not violative of the Islamic spirit. Along with the Sufi
doctrine he was inspired by Bergson, Nietzsche, Goethe, William James and Mc. Taggart etc. Out of all his sensibility was most attracted towards Al-Jili's concept of Perfect Man which was an elaboration of Ibn'îl Arabi's theory of Perfect Man which he had derived from The Holy Quran. Their faith in the Unity of Being (الون) had greatly influenced Iqbal. The best expression of it is to be found in Javid Namah. In his article on Al-Jili he has quoted Jili's words:

"Divine nature soars upwards, human nature sinks downwards hence perfect human nature must stand between the two, it must share both the Divine and human attributes in one word Perfect Man must be the God-Man".4

The reconciliation of the opposites as mentioned by Jili is an essential trait of Iqbal's Perfect Man as well. He thinks that when man becomes spiritually perfect he displays Divine attributes and becomes a harmonious being. This ideal of Perfect Man originated in Iqbal's mind by the personality of Prophet Mohammad as presented by Al-Jili in his book Al-Insan-e-Kamil (The Perfect Man)

Iqbal's is a very difficult way as his is a quest for the Absolute Reality like the great Sufis. He is fascinated by the Invisible. In The Secrets of the Sélf he says:

Appear, O light of the dark realm of change,
Illumine the scene of existence.

4. Dr. Mohammad Iqbal, "The Doctrine of Absolute Unity" As expounded by Abd-Al-Jili”, p.3.
Bring once more the message of peace to the world
It is to thee that we owe our dignity. ⁵

According to Iqbal life is attainment of perfect self
and death a failure in this regard. Self-realisation
( تحریر نفس )is the essential trait of his Perfect Man.
Death is nothing but self-oblivion. He makes Shaikh Hujweri
say in The Secret of the Self:

Guard your soul and be a man of action
Be lofty in disposition like mountains
Save thyself by self-realisation
Manifest the mysteries of self⁶

These and many other such verses as "we have the same
origin" and "O inheritor of the ancient culture "suggest
Iqbal's faith in the Invisible and Indescribable, i.e. the
Eternal Feminine (as mentioned by Professor Rastogi in his
article, "Iqbal and Goethe") who is the light of the dark
realm of change and who has been asked to illumine the scene
of existence and bring once more the message of peace to the
world.

The ideas about the Invisible, that is the force of
Universal Love, abound in Iqbal. He says in Javid Namah:

6. Dr. Mohammad Iqbal, The Secret of Self, tr. R.A.
    Nicholson, p.103.
7. Iqbal, Javid Namah, (Persian version) Special

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Knowledge synthesised with Love, joins the ranks
Of celestial spirits. Devoid of Love
All the knowledge is but cold as death
But let Love's sight restore a vision fresh
To one who gropes in darkness being blind.

The poet yearns for the "vision fresh", for the vision
of the "Indescribable and Invisible. His was a search for
the Infinite. His Perfect Man (in the image of Prophet
Mohammad) ascends to the Firmaments, soars upwards
transcending Time and Space conquering his lower self in
order to be mingled with the Infinite, the Absolute Reality
but comes back in a prophetic way for the benefit of
humanity. Universal Love, or 'ishq enables Iqbal's Perfect
Man to have deep sympathy with the weak, the oppressed,
deprived and subjugated. According to him real civilization
is respect for man:

لا حلا بَنَجَبِيْب آدم أَسمَت
(جودي نامه 8)

Loftier than heavens is man's stature
Real civilization is reverence for man.

(Javid Namah p.75)

Iqbal never negates anybody or anything as he fully
participates in the objects of observation. Sufi training
acquired by him was perfect. His love for humanity is to be

8. Iqbal, Javid Namah, (Persian version) Special Publication
Iqbal Academy, Lahore, Pakistan, 1987.

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discerned at its best in Javid Nammah — the poem he valued most:

اۓ ننن اۓ مادان اۓ خامراۓ
زليعتاۓک متشلي دجسملا

9

O Women! O Mothers! O Sisters!
How far will you exist as mere beloveds
Vision has been oppressed in this world,
Vision is deprived and subjugated.

The heart of the poet bleeds to see the fall of intuition, of vision in the modern world. The present age is, according to him, in dire need of the survival of vision embodied in women whose basic role is action (ملک) and self-realisation (فورشناکی) and who are not a plaything to be broken and rejected. Iqbal considers individual life to be above sex. Virginia Woolf also, (who is our main subject of study) was of the same opinion. According to her as well woman, since ages, has been under man's subjugation and her attitudes have changed under the influence of masculine standards. Now she has to discover ways of her own. She is capable of giving men a renewal of creative powers. The analogies between Iqbal and Virginia are astonishing. Iqbal has, dauntlessly, tried to reawaken the paralysed and dormant self of women. These verses contain the very essence of the teachings of the great Prophet and the Sufis (specially Al-Jili who has interpreted the word 'mother' as origin). These verses contain the very essence of the

9. Ibid., p.127.

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message of Jesus and Mohammad, i.e. respect for womanhood and motherhood. Universal Love is that total absorption and devotion when Perfect Man (or the poet himself as Zinda Rud, "Living Stream") is not a slave of nafs (نفس) or Ego but becomes obedient to the will of God, renunciates his lower self and attains God's Vicegerency upon earth. Universal Love, being beyond any fear, is the physician of soul curing the diseases -- moral and spiritual:

Dauntlessly did Love plunge into Nimrod's Fire
Reason still is an immersed onlooker from without:
It is that moment of being when there is a change in one's consciousness:

What is Ascension but a change in consciousness?
It is that stage when man recognises his hidden potentials, transcends Time and space and sees the truth, when 'jalal' (جلال) (Glory, strength) and jamal, جمال (Grace,) i.e. Terror and Ecstasy (جلال وجمال), Higher Reason and Intuition, are harmonised in a person making him a remembrance, a cadence!

10. Javid Namah, (Persian version)
That dew which cools the heart of lilac
That storm which terrorises the rivers.

The Sufi concept of Time in relation with personality is present in Iqbal. He has a circular vision of Time - circle being symbolic of perfection. Time, according to him is real. He, (remaining within the boundaries of Islamic spirit), like Zoroaster, has faith in an ancient origin of Time. Time, endowed with Divine Attributes, has mysterious powers. *The Holy Quran* described Time as organic whole. It is the Absolute Reality. Iqbal's faith in Unity of Being is no more debatable. In *Javid Namah*, Zarwan, the Spirit of Time and space, (رَفَعُ الزَّمانِ دُرْرَانِ) is all-embracing. He is the "world conqueror", "visible" as well as "invisible".

Both Ibn'l Arabi and Iqbal consider Time to be indivisible like God not to be divided in past, present and future. Man, related with his racial past, is a memory of himself (it is remindful of Shakespeare's, Wordsworth's, Proust's and Virginia Woolf, concept of Time and Personality, i.e. Logos idea).

There are to be found contradictions in Iqbal's concept of Time. On the one he says:

Life is of Time and Time is of Life,

Do not abuse Time! was the command of the Prophet.

On the other hand he says:
There is no Time and Space except God. Both indicate the journey from finite to Infinite. Contemplating on smaller things (objects of Nature on which 'names' have been sealed) is necessary before comprehending thing sublimer. The Absolute Being is all-pervading as well as transcendent. In the same way each being is a stream, a wave as well as an ocean. On the one hand he says:

Thou art fathomless Ocean and I am a little stream.

On the other hand he says:

Consciousness is that ocean which has no shore.

Thy taking it as a stream cannot be helped.

These self-contradictions are indicative of Iqbal's circular and oceanic vision which was unique. In Zarb-e-Kalim he laments:

Where to find mature thoughts?

Iqbal's was a flight of the alone to the Alone. His faith in the Unity of Being, in reconciliation of the opposites, made him unique. He had ultimately agreed with Ibn'l Arabi and Al-Jili concerning the Absolute Being, hence oppositions besides appreciations. He is a "grain soaring in heavens, except at his own Self he looked at none". He is "free,
traversing, swift in expanse and vastness and is a "Living Stream"11 or "Living Sea" without a shore.

"Zinda Rud" (Living Stream) or Iqbal in Javid Namah appears in Falak-e-Atarid (Fermament of Mercury) continuing till the end. Accompanied by Rumi he was amidst the ecstatic scene. Sighing he says:

None, alas, knows where the realm of the Quran is.

He enquires of Afghani:

Revealed are the Quranic principles and the facts
There are realms and realms still veiled.

They reach beyond the Fermaments and see many personages and Sharfunnisa's Palace (Sharfunnisa means Glory of Women") towards the Gardens of Paradise described by Rumi as one sacred to God and committed to uphold His commandments with ecstatic solitude, sword and prayers. This was a realm which was still veiled. These verses reveal the mysteries of the Self presenting the vision of a woman with the Holy Qu'ran in one hand and a sword on her waste (reminding us of "Time as a sword in Secrets of the Self). She was all ecstasy. "Zinda Rud" (the poet) sees towards the

Mother eagerly, lovingly. She says: "If ye wishes to know my mystery then guard this Quran and this sword:"

The vision of the Mother as most reliable spiritual guide and pacifier to the Perfect Man is common between Iqbal, Sri Aurobindo and Virginia etc. (as it is between Illiad and The Mahaharata. It is a universal vision presented through archetypal metaphors and symbols in world thought. The "dhat" (ذات) or Self may be enjoyed with the help of Love. In this poem Quranic allusions are discernible in a number of ways. Time, i.e. "Ummul-Kitab" (عَمُّ الْكِتَابَ) is a creator --- an Organic Whole, Unconsciousness, "Amaa", or Collective Unconscious (concept presented by the Holy Qu’ran, Ibn’l Arabi, Al-Jili and later on by Jung, Sri Aurobindo, Iqbal and Virginia etc. having its roots in The Upanishads and ancient Egyptian religion.

Emergence of individuality is a mystery. Evolution consists in emergence of higher individuality and matter itself is a lower individuality. Iqbal was greatly inspired by Quranic concept of Creative Evolution (نظریہ تجلی اثرت) (according to which life began out of water, later presented by Rumi and then elaborated (to some extent) by Bergson. According to this theory matter is alive and mysterious proceeding towards evolution (possibility of higher
individuality to emerge for making the world a place worth living).

Iqbal's was a complete participation in the life of natural objects which gave to his imagination the power to extract the unique essence of the wisdom of God. In order to achieve complexity and intensity he uses condensed expressions (images, metaphors, symbols, archetypes). Sun has a great significance for him (besides waves, stream, river, ocean, mountain, moon, circle and mother) being the embodiment of the wisdom of the spirit of the Universe. The same metaphor is found in Wordsworth and Virginia (both of them having faith in positive pantheism, 'Wahdatul Wujud' (واحدت الوجود) or Intuitionism). The evolution of everything meets with its origin or source (circle, a Geometrical and mystical symbol, ends where it began). Sufis have interpreted God as Light through which all objects are visible while He Himself is Invisible. In his poem Aftab, "آفتاب" (The Sun) angels have been called by him "children of Light" (نورکان نور). The source of inspiration for this poem was the Gayatri Mantra (गायत्री मन्त्र) of The Vedas. The complete participation in the objects of Nature brings Iqbal very close to the spirit of Universal Islam (which includes the essence of all religions of the world).

Iqbal presented the internal and external integrity of consciousness in the form of circle (دایره، مطلق) which, being round, is symbolic of perfection. He felt the need of circular, Oceanic and Isiac personalities who could serve
humanity. In each of us there are two beings - personal and social. In Iqbal's person these two beings were fully alive. His deep concern with world peace and justice, with the cause of oppressed and subjugated, with children and youth, and suggestions for the prevention of war indicate the dynamism of his social being which is prophetic.

Iqbal's Perfect Man (whether he may be Adam or Prophet Mohammad, Abraham or Sri Ramchandra, Imam Hazrat Ali or Imam Hussain, Rumi, Jili or Qurratul Ain Tahira) is a seer, capable to see into the life of things, a harmonious whole, blending of Reason and Instuition, is a seeker of Truth. His "khudi", ْدُرَى (Consciousness) is alive, ever-growing. He has been bestowed upon the "spark of consciousness" by the Supreme Being. He knows that evil too is a stepping stone to attain higher realms of perfection. He is capable of transcending his lower self which is an obstacle in attaining the "highest bliss of humanity, i.e. personality" which is consciousness, unconsciousness, self-realization and union with the Ultimate. He gains self-knowledge through Love, has immense courage and defiance, sincerity and moral integrity, is against cunning, hypocrisy thus despotism, virulent masculinism and Fascism. He has respect for man and moral values. Terror ( جلال ) and Ecstasy ( جلال ) are synthesized in his being. He has absorbed the best traits of an ideal man presented by great sufis and mystics.
The most essential trait of Iqbal (so also of his Perfect Man) is sincerity, cleanliness of heart which is most needed in a poet or artist who has to deliver a message to humanity in a prophetic way. He possesses "higher seriousness", solemnity, and true religiosity born of absolute sincerity (in Arnold's words). According to him art becomes a miracle while the poet is sincere, speaking with his true voice:

Iqbal's was a search for the Infinite I Am" (in Coleridge's words which have got an analogy with the words of Aditi, the Vedic Great Goddess -- "आहूं ब्रह्मासि " "(I Am Brahma)" to be found in The Upanishads). These words of Coleridge written in connection with imagination are remindful of Isis too the Egyptian Mother Goddess, whose utterances also have affinity with that of Aditi's words. Her spirit was prevalent in all the prophets of whom the first and the last was Prophet Mohammad (or Mahamat, Mahamat), as mentioned in The Vedas. Iqbal's was a search for the Logos --- the spirit of Divine Revelation inspired by the Light of Mohammad, --- the Primary Intelligence. He has been symbolised by Iqbal as a stream who is ultimately mingled with the fathomless ocean.
APPENDIX C

Extracts from:

1. *The Waves*

"Underneath, and, at the moment when I am most disparate, I am most integrated. I sympathise effusively... Very few of you, who are now discussing me, have the double capacity to feel, to reason ... I am too complex".  p. 65.

* * *

"What am I? I ask this? no I am that. Especially now when I have left a room, and people talking, and the stone flags ring out with my footsteps and I behold the moon rising, sublimely, indifferently, over the ancient chapel -- then it becomes clear that I am not one and simple but complex and many, Bernard, in public bubbles, in private is secretive ..."  p. 64

* * *

"They do not understand that I have to effect different transitions; have to cover the entrances and exits of several different men who alternately act their parts as Bernard. I am abnormally aware of circumstances."  p. 64

* * *
"... A single flower as we sat here waiting, but now a seven-sided flower, many-petalled, red, puce, purple-shaded, stiff with silver-tinted leaves -- a whole flower to which every eye brings its own contribution."

* * *

'And time', said Bernard, 'lets fall its drop. The drop that has formed on the roof of the soul falls. On the roof of my mind, forming, lets fall its drop.

* * *

"But to return. Let us again pretend that life is a solid substance, shaped like a globe, which we turn about in our fingers."

* * *

"Bernard has gone", said Neville "without a ticket. He has escaped us, making a phrase waving his hand. He talked as easily to the horse-breeder or to the plumber as to us. The plumber accepted him with devotion... We are all perhaps in Bernard's stray, things he writes down in his notebook under A or B. He tells our story with extraordinary understanding, except of what we most feel. For he does not need us. He is never at our mercy. There he is, waving his arms on the platform. The train has gone without him. He has missed the connexion. He has lost his
ticket. But that does not matter. He will talk to the barmaid about the nature of human destiny."

2. *Between the Acts*

"...Miss La Trobe leant against the tree paralyzed. Her power had left her. Beads of perspiration broke on her forehead. Illusion, had failed. 'This is death', she murmured 'death'.

Then suddenly as the illusion petered out, the cows took up the burden. One had lost her calf. In the very nick of time she lifted her great moon-eyed head and bellowed. All the great moon-eyed heads laid themselves back. From cow after cow came the same yearning bellow. The whole world was filled with dumb yearning. It was the primordial voice sounding loud in the ear of the present moment. Then the whole world caught the infection. Lashing their tails... they tossed their heads high... The cows annihilated the gap; bridged the distance; filled the emptiness and continued the emotion".

* * *

"Digging and delving (they sang), heading and ditching we pass... Summer and Winter, Autumn and Spring return... All passes but we, all changes... but we remain forever the same..."
"Palacesumble down (they resumed), Babylon, Ninevah, Troy... And Caesar's great house... all fallen they lie...

Digging and delving we break with the share of the plough the clod... Where Clytemnestra watched for her Lord... saw the beacons blaze on the hills... we see only the clod...

Digging and delving we pass... and the queen and the watch Tower fall... for Agamenon has ridden away..."

3. The Years

"There must be another life, here and now", she repeated. This is too short, too broken. We know nothing, even about ourselves... She hollowed her hands in her lap, just as Rose had hollowed hers round her ears. She had her hands hollowed; she felt that she wanted to enclose the present moment; to make it stay; to fill it fuller and fuller, with the past, the present and the future, until it shone, bright, deep with understanding.

* * *

'The roses? yes', she said. But she was watching the cab. A young man had got out; he paid the driver. Then a girl in a tweed travelling suit followed him... 'There', Eleanor murmured, as he opened the door and they stood for a moment on the threshold. 'There', she repeated, as the door shut with a little thud behind them.
Then she turned round into the room. 'And now', she said looking at Morris... 'And now', she said holding out her hands to him.

The sun had risen and sky above the houses wore an air of extraordinary beauty, simplicity and peace!"

* * *

But her laughter had some strange effect on her. It had relaxed her, enlarged her. She felt, or rather she saw, not a place but a state of being in which there was a real laughter, real happiness and this fractured world was whole, whole and free. But how could she say it?

* * *
