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"GREAT IS TRUTH AND IT SHALL PREVAIL"

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INDIA ON THE SECURITY COUNCIL HER SIGNIFICANCE AND POTENTIALITY

India's election to the U.N.O.'s Security Council as one of the non-permanent members has given rise to a number of ideas which call for accurate assessment. There is, to begin with, the protest by Pakistan's spokesmen that the election will prejudice the Kashmir issue and that in sympathy with Pakistan all Muslim countries of the world are embarrassed and troubled. One would like to know what Muslim countries they have in mind. India was elected unanimously, except for two votes. Supposing even that the other countries besides Pakistan, which voted against India is Muslim, it is absurd to reduce this pair's opposition into a world-wide Muslim bloc of opinion. There are altogether eight Muslim members of the United Nations: Turkey, Egypt, Saudi Arabia, Syria, Iran, Iraq, Afghanistan and Pakistan. It is difficult to imagine any one of these partnering Pakistan; but even if we could imagine the almost impossible, there would still remain six out of eight votes in India's favour. We might as good as say that the Muslim world was unanimous in electing India!

Implication of Support by Muslim Countries

Pakistan's spokesmen must be perfectly aware of this. And in their hearts they must be chafing against such a let-down by their co-religionists. But the let-down is a very meaningful portent. Pakistan has raised once again the cry of Pan-Islam—a most obscurantist cry in these days when all progressive minds are striving hard to make the sectarian and communal temper a thing of the past. An inevitable companion of the Pan-Islam cry would be the call to *jihad*—holy war against the non-Muslims. There can be no prospect of peace and co-operation among the nations if religious fanaticism is fostered and consolidated. As Pandit Nehru has more than once clearly declared in America, Pakistan is intent on invoking the spirit of violent bigotry and that her effort to do so must be checked with firmness. What has happened in the U.N.O. polling is, on the mental plane, a check in the most pointed manner. For not only have the majority of Muslim countries shown their disinclination to stand shoulder to shoulder with Pakistan, thus confirming the cold reception they had given to her Pan-Islam proposals to them some months earlier, but they have also barbed their disinclination by voting unreservedly for the very country against which she is most vituperative and which represents an attitude at the opposite pole to hers.

Without question, this is a notable triumph for India and for the ideals she has identified herself with. It indicates the prestige she enjoys in what might have been feared to be the very camp of her enemies in principle. It is a sign also of the confidence of all Muslim countries except Pakistan in India's policy towards her Muslim nationals. Pakistan seems to be alone in holding that the Muslims in India have anything to be afraid of or that Muslim countries cannot co-operate with India or that Muslim-majority areas will not and should not align themselves with the provinces forming the Indian Union. An indirect light is thus cast on the position of all non-Pakistani Muslims in the world vis-à-vis the Kashmir dispute in which a province with a Muslim majority is assumed by India to be not necessarily in sympathy with Pakistan but rather to be willing to join India. At a time when the Kashmir dispute is on the U.N.O.'s anvil, a support by the world's Muslims to India's election to the U.N.O. in the teeth of Pakistan's opposition cannot help being a considerable accession of moral strength to India's case in that long-drawn-out and unpleasant controversy.

Can the Election Prejudice the Kashmir Issue?

Sir Muhammed Zafrullah Khan has completely slurred over this highly significant nuance of the election. With a singular ineptitude he has laid stress on what he thinks to be the legal impropriety of letting India take a seat on the very council to which the Kashmir issue has been submitted. His charge is echoed everywhere by Pakistanis. The most angry expression

to it comes from Chaudhuri Ghulam Abbas, head of the so-called Azad Kashmir Government. Ghulam Abbas has shrieked: "By allowing a culprit to sit as a judge, the United Nations has forfeited the confidence and faith of the Muslims." This foaming at the mouth he followed up with a gnashing of teeth, for he declared: "Although I am against unnecessary bloodshed, I feel that the issue can only be decided by the sword." We shall leave aside the appeal to the sword, a very common bluster at the moment in Pakistan, as Pandit Nehru disclosed at the Press Conference in Ottawa. We have already explained how little the election of India proves either a united Muslim distrust of her or a lack of faith on the part of the Muslim world in the working of the U.N.O. What remains to be demonstrated is the hollowness of the fear lest India's election should introduce injustice into the U.N.O.'s deliberations on Kashmir.

The Security Council deals with two types of matters—procedural and non-procedural. Decisions on the former are secured by an affirmative vote by seven members, each of whom has one vote at his disposal. If the five permanent members are in agreement, the remaining two can be any non-permanent ones who happen to concur with those five. Where the permanent members do not agree, more than two non-permanent ones get a chance of making their voice carry weight. It is in purely procedural matters—and these exclude the Kashmir problem—that India's voice can have in certain circumstances some force. In all other matters, decisions are taken only if the required seven affirmative votes include the total concurrence of the five permanent members. Here any of the five can exercise the veto which the Soviet has made notorious: the veto can wholly stop a resolution from being passed, and the non-permanent members have hardly any telling influence by way of votes. Besides, where a party to a dispute is concerned, Chapter VI of the Charter, relating to pacific settlement of disputes, and paragraph 3 of article 52, regarding development of peaceful settlement of local disputes through regional arrangements or agencies, compel the party in question to abstain from voting. Further, articles 31 and 32 provide that in a dispute between two countries a member, like Pakistan, of the United Nations, though not of the Security Council, can participate in the discussion. Even a state which is not a member in any capacity is invited to share in the discussion if the dispute pertains to it. Of course, they do not have a vote; but in that respect they are no worse off than their opponent who is a member of the Council; for this opponent too has to abstain from giving a vote. Hence India's election does not in the least put her in a privileged position or bring any shade of judicial impropriety into the proceedings of the Security Council about Kashmir. Only egregious ignorance, to say the least, could be responsible for the propaganda that now the dice have been loaded in India's favour. Many members of the Council have been involved in disputes with non-members, and the one in which India and Pakistan are the contending parties is not unique. Nobody has ever suggested that the issues have thereby got prejudiced.

The Quality and Influence of India's Mind

However, as we have said, the unanimity with which India was chosen—56 votes, including most of the Muslim nations, out of 58—is glowing testimony to her ever increasing moral weightage in a world torn by gigantic problems. Her actual powers in the Council are no greater than those of small states like Egypt, Ecuador and Yugoslavia which too are non-permanent members. What sets her apart in a class and makes her a far-reaching influence is the quality of her mind. Here is a mind markedly free from prepossessions as between the two blocs into which the world is in the main divided. She has no love for the relics, in the western democracies,

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PANDIT NEHRU AT SIXTY

A SUMMING UP OF INDIA'S AMBASSADOR TO THE WEST

By "LIBRA"

November 14 will complete Pandit Nehru's sixtieth year. Shall we say he will be sixty years old or sixty years young? In the minds of most people he has not lost the happy audacity that was his in the days of his youth. He was at one time the living symbol of young India, and years have not changed that picture of him. For he represents India in her modernity. It is because modern India flames in him that even today when his hair is sparse and white and his face has a drawn expression we still feel that youth is incarnate in him. Nehru has a face with the light of the future on it, the great new ideas that are springing up today and whose fulfilment is yet to come are glowing in his eyes—and what else ever is it to be young?

The Elan of High Ideals

But we must also remember that Nehru is an Indian and his being sixty years young is a realisation, in his own individuality's terms, of the Indian way of youth. The happy audacity we have spoken of is not essentially an exuberance of the life-force, an overflowing physical energy, but the *elan* of high ideals. Idealism endeavouring to mould and govern physical and vital existence by means of principles sought within some eternal order of things, so that a radiant smile of something imperishable, something immortal, something Godlike that never ages begins to work in the world's affairs and dynamises the world's nature: this is how the true Indian is happily audacious and does not grow old. And it is to be noted that the taste of idealism's *elixir vitae* is not of a conservative fixity of principles. To oppose the permanent to the changing is similar to setting up the One in antagonism to the Many—facile faults into which thinkers, Indians not excepted, frequently stumble. But genuine Indian culture is free from them. India has not really sat navel-gazing, entranced in a superhuman infinite Unity and Immutability, oblivious of the multi-coloured million-mooded play of space and time. She was in her most typical periods never anti-life. And Nehru himself is well aware of this. His own words are there in *The Discovery of India*: "The basic background of Indian culture was not one of other-worldliness or world-worthlessness. In India we find during every period when her civilisation bloomed, an intense joy in life and nature, a pleasure in the act of living, the development of art and music and literature and song and dancing and painting and the theatre, and even a highly sophisticated inquiry into the sex relation. It is inconceivable that a culture or view of life based on other-worldliness or world-worthlessness could have produced all these manifestations of vigorous and varied life. Indeed it should be obvious that any culture that was basically other-worldly could not have carried on for thousands of years. . . . I should have thought that Indian culture, taken as a whole, never emphasized the negation of life though some of its philosophies did so: it seems to have done so, much less than Christianity."

Yes, the Indian way of being young does not cast a pallor on life's changing face. Although never giving priority to the life-force as such and always taking its stand in the deep awareness of supreme ideals that cannot be corrupted for passing or personal ends, it is keenly conscious of the onward pressure of the world-movement, it is full of the sense of man's adventure through the years, it is ever on the *qui-vive* for the new and the undreamt-of. The future is its passion no less than the past, evolution is its delight no less than eternity, modernism is its inspiration no less than the "beauty of ancient days." Nehru, more than any other Indian on his own level and within his own sphere, combines the spirit of experiment and discovery and the eager look ahead with the idealistic spirit that cannot be bought or bartered or made subservient to selfish interests: that is why he stands out among his colleagues as the representative of the youth that is Indian, the youth that all of us should cultivate.

Attitude towards the Western Democracies

Two points, however, are to be observed when we look up to our Prime Minister with pleasure and pride on his sixtieth birthday. One is the seeming paradox that he is even more young at sixty than he was in his thirties: in other words, his idealistic modernity is now brighter and wider and deeper. He was always admirable: there was that absolutely sincere and disinterestedly noble soul in him which, no matter what mistakes it might commit, could never lose our admiration. Yet mistakes are mistakes and they show that the idealist is not wise enough, not illumined enough and accordingly is not living out as much as possible the Indian youthfulness afire in him. Nehru grew up side by side with the Soviet Union: his adult life synchronises with the development of Stalinism, and it was very much coloured by the Marxist doctrine as embodied in contemporary Russia. He was for years an intense enthusiast of the Stalinist regime because he identified it with the opposite of things he most condemned: capitalism, racialism, imperialism. Today he is no less an enemy

of these things: in no uncertain language he has lashed them during his American tour, whatever mentality remains in the U. S. A. feeding the greed of capitalism, the superiority complex of racialism, the aggressive ambition of imperialism has come under the scathing play of his tongue. But it is significant that he has gone on a mission of goodwill to a country whose whole economy runs counter to the Marxist collectivism of the Soviet Union. The mission could never have come about if Nehru had not realised, as he scarcely did some years before, that countries which were not unstained by a history of capitalist, racial and imperialist evils and are even today not wholly quit of them can still be, on account of some radical out-balancing virtue, leaders of progress and contribute immensely to the flowering of all that is finest in man.

Nehru has not stopped keeping in his mind a rosy picture of Marxism: he appears to understand by Marxism the absence of economic exploitation, of the colour bar, of subjection of weaker countries—a social order ensuring a just distribution of necessities and rights, a universal play of peacefulness and fellow-feeling. But he has keenly felt that a country which calls itself Marxist and has, to a surface-view, abolished economic exploitation, established racial equality and denounced all attempts at turning Asia into Europe's colonial empire, need not be more progressive in essential life-values than countries which form a bloc against it. Seeing the flaws which cannot be slurred over in these countries, seeing also certain progressive features of planned economy in the country they oppose, he refuses to let India be hustled into any bloc and sticks to a neutrality awaiting on future events; but his awakened sense of the greater good on the whole in the western bloc is evident. "It is our aim," he has said in America, "to keep friendly contacts with everybody." He has, however, added: "Naturally we are bound to be closer to some nations than to others. For example, we consult with the nations of the Commonwealth." Although this consulting is declared, in the very next clause, to diminish by no jot the independence of our foreign policy, the willingness to be bound closer to Commonwealth nations which are quite antagonistic in feeling to Marxist Russia is a fact characteristic of Nehru today and unthinkable of Nehru yesterday. Still more characteristic and hitherto unthinkable has been his pronouncement: "There is the growing tendency to centralisation and regimentation which is a danger to individual freedom. Soviet Russia is the extreme example of centralisation. I would not like to limit freedom for any nation." Here we have in the clearest terms the recognition by Nehru that what glitters is not always what he considers to be the gold of Marxism and also that far more precious than anything else in a nation's life is individual freedom and that those countries where individual freedom is not lost are, in spite of all their faults, more worthy of consultation and friendly relation than one which claims to have got rid of capitalism, racialism and imperialism and yet has reduced the individual human being to a robot.

To sum up: while Nehru has not outgrown his penchant for that private-version of perfect society which he has labelled as Marxism, he no longer is naive enough to equate the distinction he draws between Marxism and Capitalism with the distinction between Stalin's Russia and Truman's America, much less between Stalin's Russia and Attlee's Britain. This breaking of an old association and throwing of the value of individual freedom into relief is of first-rate importance, and makes Nehru face the future with an idealistic modernity all the younger from the Indian angle of vision.

Quintessential India and Nehru's Idealism

The second point to be observed is that, admirable though this increase of youthfulness at sixty is, it is yet insufficient. Nehru must grow even more young in the Indian sense to deserve fully to be reckoned by America as what, to his extreme pleasure, he has been widely called in one phrase or another: quintessential India of the twentieth century. Idealism, holding that there is a sense of the "ought" in our consciousness, a sense as of some supreme Law which is not born of mere expediency and is more than a mere generalisation from facts of Nature—idealism with its high ethical sense must look for a sanction to right conduct in nothing short of what India has called the spark of divinity in man. A common tendency of our time is to make ethics a branch of Freudian psychology or Marxist sociology. But these are reachings after empirical science, attempts at description of mental happenings or social relationships. They cannot imply any norm, standard or ideal. As a recent reviewer of Amber Blanco White's *Ethics for Unbelievers* has aptly reaffirmed, ethics is rooted in "values", not in a charting out of the way things occur. To give a description, Freudian or Marxist, of "what is"

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of those habits which were responsible for the so-long subjection of herself as well as other Asian countries. None can accuse her of being spoon-fed with doctrines dear in the proximate past to Britain, France or the U.S.A. At the same time she has a detachment from the policies pursued by the U.S.S.R.'s aggressive totalitarianism. She will never be coloured by the anti-West propaganda turned out by the Moscow Radio nor is she rendered jittery by the cold war waged by Stalin with the help of his satellites in Europe and his Red comrades in China. She is the apostle of liberty, and wherever liberty is most respected her sympathy goes and wherever it is subverted under any pretext she throws her challenge. But neither her sympathy nor her challenge takes the form of bellicose inflammableness. She is also the apostle of peace. With no territorial ambitions, no commercial interests at stake, no doctrinaire narrowness breeding hatred, she wants nothing for herself or for any country except peace in which to develop the true national genius and to come together with others in an international harmony to embody the common world-consciousness that is trying everywhere to emerge. But her passion for peace is not expressed in just an organisation of life's externals for preventing warfare and promoting good will: it is not a peace-making machinery that she desires, though she will certainly make use of it. She is all for an organic growth of peace. From within outwards: this is her guiding principle. A consciousness whose natural paths are peace she endeavours to develop in herself and evoke in others. Both Europe and America make a fetish of outward means: the physically scientific mind that is their most remarkable modern achievement is always prone to emphasise environment and legislation. India's mind is really no less scientific, but its eyes are fixed primarily on the inner depths of our being; and by inner depths India, at her truest, means a vast and more illumined, a superhuman and divine consciousness hidden behind our intelligence, and not a Freudian chaos of the sub-conscious or even, as in Jung's psychology, a vague racial substratum of typical desire and fantasy. The drive of the Indian genius has been towards the Universal and Transcendent Self, the one God whose many forms and aspects are let loose in the universe in an evolving pattern. Becoming aware of the Self of selves would mean spontaneous fellow-feeling and sense of solidarity and also a practical creative inspiration from that unifying Presence, so that more and more the diverse peoples of the globe might live in concord and work towards the construction of a manifold dynamic existence on the basis of the peace that passeth understanding.

India's True Role and the Dangers to be Avoided

India comes to the concourse of the nations in the Security Council with an historical endeavour along special lines that promise to lead our tired troubled earth to a mighty and happy future. But will she fulfil the promise of her history? There are two dangers she must avoid. First, her message of peace must not be synonymous with a rigid pacifism. The peace that is the inner being's is not bound within a dogma of physical non-violence, which in the long run must cause a decline of manhood, a weakening of the body's adventurous vitality, besides encouraging those

peculiar forces in the world-drama which can never be mended but have to be ended. The inner being's peace is a certain impersonality and detachment, a superiority to the mere ego, a contact if not communion with an immense equality of the Divine in all things and with an Eternity unruffled by the passage of Time. This peace, though always ready to try persuasion and appeal to conscience, does not preclude a violent resistance to evil forces, an armed confrontation of the Titan that, together with the Godhead, is at work in the evolutionary scheme. What it precludes is ambitious bellicosity as well as the war-reaction brought about by suspicion and fear. Pandit Nehru has expressly stated that in the cause of Right his India will never sit on the fence or plead pacifism. So the first danger, though not absent in the current Indian psychology, is perhaps not very great. But the second danger is serious; it is the danger of understanding too facilely, too superficially the spiritual impulse in which we take pride. Spirituality is not equivalent to merely good intentions, good preachments, good actions. A humanitarian or philanthropic turn of life is not spiritual in the profoundest sense. When we speak of spirituality, the obvious distinction we make is that it is not sensuality and greed. The second distinction is that it is not the temper and outlook we have come to know as Marxism. The third and more subtle distinction is that it is not identical with moralism and humanism, though both can serve as a help to the growth of the spiritual consciousness. Direct mystical vision and experience are the essentials. When we speak of spirituality we think of a St. Francis or a St. Teresa, a Mirabai or a Tukaram or a Kabir, and on the top level a Zoroaster, a Christ, a Krishna, a Sri Aurobindo. Unless India takes up her work in the world with a proper realisation of the spiritual mission that is hers, she will fail to achieve much, and sooner or later the forces against which she sets herself will frustrate her.

Of course, even with the insufficiently inward power that is in her public instruments today, India can bring, as it is often phrased, a breath of fresh air in the atmosphere of cold war prevalent in the Security Council. There is also a fairly large sphere in the Council's affairs, where the veto does not operate, and here she can help make correct important decisions because of the general stress she brings on inner values. But to lift the world out of its present conflicts and difficulties we must have men whose hearts have opened wide to the heaven of the Divine Spirit and whose lips are touched by the Fire of the Super-conscious Truth which the Upanishads saw as going forth and becoming all things. If we have such men, India's work, whether in the Security Council or anywhere else among the nations, will not be conceived as that of promoting friendship between rival blocs or of enabling humanity to live with some understanding, tolerance and mutual aid despite its largely animal nature which keeps threatening to break out. A far greater task will be hers: the creation of a nucleus of super-humanity which will be the dissolvent of whatever in the two blocs resists not merely each other but the deep soul of the world that moves upwards as well as onwards—a nucleus of super-humanity which will transform the animal in us to a divine potency, the luminous lion of Durga or the inspired eagle of Vishnu.

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can never yield those key terms of ethics: right, duty, obligation, good, ought. An empirical study of behaviour and a list of inductions from observed facts are utterly impotent to explain or justify the normative character of idealism. Idealism such as Nehru feels and advocates cannot admit of a purely natural explanation: it must seek both its motive force and its sanction in a Divine Being and can act only by virtue of this Divine Being's representative *scintilla* in the depths of our humanity—a soul that functions with an instinct of divinity and that, even in letting itself be driven by considerations which it knows to be undivine, recognises the "ought" from which it deviates. Not that the human consciousness can always in its idealistic operation claim possession of the infallible divine rule; but the feeling, that there is a supreme Reality faultlessly guided by its own Truth-light and that we are ethical inasmuch as we straim to express this Reality, must be present if idealism is to have any meaning. In other words, genuine idealism implies a religious world-view. And its full flowering is necessarily dependent on that consummation of religion—the mystical experience, the direct God-vision and God-realisation whose most powerful records and testaments in historical India have been the Vedas, the Upanishads and the Gita. It is high time Nehru saw this clearly—high time not only because he has arrived at an age which historical India has regarded as eminently suitable for filling oneself with the sense of the Divine, but also because if there is any Indian with a disposition precisely made, as it were, for turning to supreme spiritual truths it is our Prime Minister with his innate refinement and spontaneous nobility. Whoever would be deemed quintessential India, whether of the twentieth century or any other, must be in tune with the aspirations of mysticism.

These aspirations are bound to leave behind as a grievous error the doctrinaire dream which Nehru cherishes of Marxism. Marxism and Communism are really synonymous. Communism has three leading ideas. In

the first place, it completely denies God and the human soul and substitutes their prime importance in world-history by a law of economic determinism which lays it down that purely material facts of production in any social order govern all civilisation and culture. In the second place, it imposes a strict censorship on independent thought, on personal inspiration, on free exchange of ideas, on individual initiative in the cultural, political or industrial field, and offers in their stead a certain semblance of economic equality, of material well-being: the living thinking diversity of man, seeking a unity without uniformity, a harmony without monotony, disappears under Communism's stress on a State-dominated dogma-controlled steam-rollered totalitarian collectivity. In the third place, it has a fundamentally violent hatred for all movements of life that differ from its own single-track of materialistic regimentation and is therefore sworn to foment strife everywhere until every non-Communist government is overthrown: sanguinary world-revolution is one of its principal aims and, to bring it about, a wide-spread world-strategy directed from a central base in the strongest Communist country is practised. To ignore any of these three leading ideas is to behold Communism through an iridescent haze of the imagination. Communism, both in its ideological roots and in its dynamic manifestation, is a phenomenon of far-reaching danger to evolving humanity and the suppression of individual freedom which Nehru disapproves of in Soviet Russia is not an accidental abnormality but the inevitable implication of it. Neither can one divorce, as Nehru is inclined to do, the Communist movement in China from the monstrosity inherent in all Communism *à la* Marx, and look upon it as mainly an agrarian revolution against feudal, capitalist and foreign exploitation, a revolution which inclines towards Soviet Russia only because Russia is inimical to such exploitation and not because it is a dreadful child of the titanism embodied

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THE CRISIS IN INDIAN CULTURE

By K. R. SRINIVASA IYENGAR

This article, with its balanced constructive vision, is a notable contribution to the subject which occupied the minds of our educationists and social thinkers during the recent convention at Mahabaleshwar on Cultural Unity.

There is undoubtedly a sense of frustration today in the country. For decades past, one aim, one hope, one endeavour, was foremost in our thoughts, in our prayers, in our activities. The political liberation of our country, variously described at different times as self-government, swaraj, independence, was the one dominant facet, the one unifying force, in all our policies and programmes. Freedom at last came—it almost overtook us—on 15th August, 1947, but the joy was fatefully mixed up with sorrow. The freedom that had come was seen to be a "fissured" freedom. The blood-bath in the Punjab was a fearful thing, and the very terror that we had fondly hoped would be prevented by the Partition was there being enacted in all its fury.

When on horror's head fresh horrors accumulated—when fear bred fear, and retaliation more retaliation—normal human sensibilities became blunted more and more, a callousness crept into our souls, and there were not wanting people who eagerly clutched at personal advantage in the confusion of the general holocaust. It was a sore testing time for us, and it was a miracle that the administrative machine—though creak it did—did not collapse altogether. Mahatma Gandhi at any rate did not falter for a second, and he would not deny the Light. The top leaders—Pandit Nehru, Sardar Patel, Rajaji and Rajen Babu, to name but the most outstanding—managed somehow to weather the storm, but presently the assassination of the Mahatma cast fresh burdens on them, and our faith in our future was almost at vanishing point. At that bleak hour, however, the Voice from Pondicherry was heard, and it gave us the general assurance that "the Power that brought us through so much struggle and suffering to freedom, will achieve also, through whatever strife or trouble, the aim which so poignantly occupied the thoughts of the fallen leader at the time of his tragic ending; as it brought us freedom, it will bring us unity".

The Feeling of Frustration

The anxious first years—two whole years—are over, and we can now see things in a somewhat clearer perspective. The feeling of frustration is still there, for contrary to our hopes freedom has not made us a new people overnight. If anything, there is noticeable a sharp decline in character and efficiency. "While the going is good let us push on as far as we can go—let us grab as much as possible!" This would appear to be the cynical motto of the new type of our Successful Man—in business, in the Services, in the professions, and, of course, in politics. Democracy is being supplanted by caucus-rule, and this is more especially evident in provincial politics. The old antagonisms—racial, communal, regional, linguistic—have burst in redoubled fury, and to these are added, as oil to fire, ideological conflicts, the Red menace, hunger in the national sphere, and Fear in the international. What is above all to be deplored is the seeming failure of the fount of faith and hope, and the spread of the marsh vapours of fatalistic resignation. The new Constitution will be passed, no doubt; our leaders, tired old men most of them, are certainly doing their very best; but how shall it all profit us if the will to live and persevere and make good is lacking in the rank and file?

This is no cry of despair. It is the part of wisdom to face realities, and then exceed them or prove superior

to them. The crisis in our culture is a fact; it is a challenge that we must meet and live down. Most of our conflicts—communal, linguistic, regional, provincial—are born of fear; and fear is born of ignorance. While science has placed in our hands the means of disseminating knowledge quickly and effectively—science and technology have given us, for instance, the Rotary machine, the popular press, the cinema, and the Radio—it is now possible for unscrupulous men to use these means adroitly for their own dubious or nefarious purposes. Thus we witness the sorry spectacle of these very means being used for propagating fear, promoting mistrust, and obscuring broad national or human issues. The great and difficult task before us is to rescue these agencies of education and use them in furtherance of our essential national and human needs.

Neglect of True Education

Free India should not only be apparently free in body, but be also truly robust and healthy; and the new freedom should penetrate to the soul, and illumine the soul. For, ultimately, freedom, unity, and equality, are godheads of the soul, and are capable of splendid harmonization only at that level. Short-sighted selfishness today demands the implementation of policies which must lead to the cultural disintegration of our country. It is admitted everywhere that, as Diogenes remarked, the base of every State is the education of its youth. Trouble arises when we assume that the converse is no less true—viz. that the base of education is the State! As an English teacher, Mr. Guy Boas, warned sometime ago: "Out of so many perplexities, one thing is certain: neither stability nor satisfaction will ever be achieved so long as our education is tied to the revolving wheel of politics. . . . For party politics must render tribute to Caesar, whereas the training of youth should render tribute to God."

This intrusion of politics takes many ugly forms, and affects prejudicially policy and administration, curricula and staffing, students' life and discipline. Yielding to the current enthusiasm for a miscellany of activities—technical, technological, athletic, aesthetic, social, what not—we are now prone to dilute further and further the hard intellectual core in our curricula, at the school as well as university stages. Today intellectual discipline is suspect; cultural subjects are under a cloud; even in science—which, according to Sir Frederick Gowland Hopkins, the great biochemist, is "one of the humanities, no less"—even in science our students are encouraged to be nakedly utilitarian. Accordingly, the two most "popular" sub-

jects in our universities are Commerce and Technology—the tacit assumption being that we need above all to be a nation of rich men, and a powerful and invincible nation. It is therefore argued that the less our students are contaminated by "enervating" subjects like literature, history and philosophy, the more are they likely to be practical and efficient. In this connection, the warning given by a writer in the *Spectator* may be quoted, for it is even more pertinent to us than to Englishmen: "The lessons of the war and the lessons of peace all point to the indispensability of science. . . . Is it then any grain of comfort to the humanist, the philosopher or the theologian, or are they all to be regarded merely as interesting survivals of a past age whose educational aims and needs are not relevant today? Is it not possible—nay, is it not true—that modern invention, especially in the service of war, is the expression, or perhaps a by-product, of the passionate devotion which we have for the tradition we have inherited? Is not the will to defend relative to the value we attach to that which we are called upon to defend? But how do we acquire those values? Surely, it is through history, poetry and literature that we are made aware of the grandeur of our country and the splendour of our social and historical inheritance. . . . It would appear, therefore, that those subjects which appear to be merely decorative and dilettante are, after all, fundamental to a nation that wishes to be prosperous in peace and invincible in war."

Intellectual Unity Through Sanskrit and English

Not only are we trying suicidally to minimize the hard intellectual core and the essential humanistic foundation of our education, we are also purlblindly advancing a movement which, if successful, will destroy the hard-won unity of our intellectual world. In the intellectual world thought is free, but we should have means of exchanging our thoughts. In ancient and mediaeval times, Latin in Europe and Sanskrit in India were the languages of the intellectual elite, and communication, if not always easy, was at least with difficulty possible. English, although it is both an alien language and the language of our former rulers, and hence suspect on both counts, has nevertheless helped to restore the unity of our intellectual world which had been seriously impaired by the chaos and confusion of the 17th and 18th centuries. Even language, the choicest of God's gifts, is a servant not a master; English has served us well, and made it possible for us to explore the many realms of modern knowledge; it has brought men and women from different regions of India on a common platform, and it has kept us in contact with the movements in the outside world. Today, however, a determined attempt is being made to displace English before making sure that we have an efficient substitute to put in its place. The idea would seem to be, "Leave us to sentiment—or anarchy; but we shall not tolerate wisdom and common-sense".

Anarchy is easy, and if we are under oath to have it, we shall get it in no time,—for nothing is easier than anarchy. But have we really made up our minds that what we want is anarchy, and not progress or puissance? It cannot be that we have finally committed ourselves to cultural hara-kiri. We can still declare for life and light, and good health, in body and in soul. As Dr. C. R. Reddy recently remarked, "Let us be a fact, and not a freak or a fancy. Let us enact history, and not Utopia!"

The soul of our culture—what is perennial in our culture, what is ambrosial to our culture—is in our own great classical literature, Sanskrit; and be it remembered that Sanskrit is both a literature of knowledge and a literature of power, a literature of thought as well as of emotion. A vital place should therefore be given to Sanskrit studies in our educational organization, though it does not of course mean that everyone should be put through a rigorous training in Sanskrit. At the other end, English also has to retain much of its present importance in our education, especially at the higher levels, for without it modern knowledge, in the sciences even more than in the humanities, would be impossible. The modern Indian languages, many of whom have great literatures of their own, will come up in due course, and every inducement, every encouragement, should be given to them to enable them to rise to their full stature. But without these unitive axes of reference, Sanskrit and English,—and perhaps Hindi will one day become a third axis of reference—we shall destroy the dynamic unity of our intellectual life, the living integrality and unity of our ancient culture.

Wide Role of Universities

In a country so vast and so variously peopled like ours, a rigid pattern of unity is not possible; and even if possible, it would be in the highest degree undesirable. The various provincial languages must be given every freedom to grow; but the axes of reference will ensure the necessary deeper unity behind the apparent diversity. Likewise, in such an extensive country like India, there must needs be many universities, organized generally on a regional basis, but some—Bombay, Calcutta, Madras, Delhi—being of a more cosmopolitan character. But even the regional universities—Andhra, Travancore, Poona, Karnatak, etc.—should aim at more than strictly regional service. The message sent by Sri Aurobindo to the Andhra University in December last is thus instinct with a wider application to the other regional universities as well:

"Your University can take its high position as a centre of light and learning, knowledge and culture which can train the youth of Andhra to be worthy of their forefathers: the great past should lead to a future as great or even greater. Not only Science but Art, not only book-knowledge and information but growth in culture and character are parts of a true education; to help the individual to develop his capacities, to help in the forming of

THE CRISIS IN INDIAN CULTURE —Continued from page 4.

thinkers and creators and men of vision and action of the future, that is a part of its work. Moreover, the life of the regional people must not be shut up in itself; its youths have also to contact the life of the other similar peoples of India, interacting with them in industry and commerce and the other practical fields of life but also in the things of the mind and spirit. Also, they have to learn not only to be citizens of Andhra but to be citizens of India; the life of the nation is their life. An elite has to be formed which has an adequate understanding of all great national affairs or problems and be able to represent Andhra in the councils of the nation and in every activity and undertaking of national interest calling for the support and participation of her peoples. There is still a wider field in which India will need the services of men of ability and character from all parts of the country, the international field and this will grow as time goes on into vast proportions...."

It is only by deepening and broadening the aims of university education as above outlined that we shall be able to escape the calamity of severally stewing in our own juice. Governed by the right ideals, we shall on the contrary ensure that the smaller loyalty does not supersede the larger, and that at no point humanity is sacrificed to fanaticism and obscurantism.

The Problem of Specialisation

There is, then, the situation created by the present alarming drift towards increasing specialisation and decreasing general education. The sharp polarization of education into Arts and Science courses is another unhealthy development of recent years. On the other hand, modern science and technology is so highly specialized an affair that in order to be able to cope with its exacting demands, students are obliged to start specializing as early as possible. Under the present system, the Arts men are apt to become lotus-eaters, and the Science and Technology men are likewise apt to dwindle into technically well-equipped barbarians. In the result, the average beneficiary of university education lacks today a definite or a satisfying purpose in life, a wholesome and steady sense of direction. A students' organization confessed a couple of years ago in England: "We are an aimless group of students in an aimless university". This is no less true of students of Indian universities—if anything, the position here is even worse.

The problem that cries for solution is this: how shall we continue

to train the specialists we need for our complex industrial society, and yet make them true citizens of a progressive modern democracy? It is a "two-way problem", says Sir Richard Livingstone, "to see that both humanists and scientists, while specializing in their own subjects, at the same time get the wider education they need as men and citizens". The Harvard Report on *General Education in a Free Society* (1945) has gone into this question in considerable detail and its recommendations are well worthy of our earnest scrutiny. The cardinal principle laid down in the Report is that "the problem of general education is one of combining fixity of aim with diversity of application.... What is wanted, then, is a general education capable at once of taking on many different forms and yet of representing in all its forms the common knowledge and the common values on which a free society depends".

The Need for Integrated Education

The disease is easy enough to diagnose: to prescribe remedies is not equally easy. In the name of integration we should not reduce the curriculum to an intellectual slum. The "cream theory" which would make students gulp in a tabloid form the cream of the world's literature and the world's heritage in the arts and the sciences will not work in practice. Besides, we are very seriously handicapped by the quality of the students who seek admission to the university classes. Wedged uncomfortably between the limitations of the secondary school and the demands of the technical and professional colleges, our universities necessarily follow a policy of "trimming". But this much is certain: unless we sedulously cultivate and propagate the unitary view of education, viz. that the humanities and the sciences are essentially inter-related social modes, we shall have lost the battle of cultural unity for ever. What has now happened is that our mania for fragmentation of knowledge has made us partially win the battle of efficiency, but only at the cost of humanity. It needs to be therefore reiterated again and again that the intellectual world is one world.

Accordingly, integration should be the ruling principle in our education—integration, not soulless standardization. If integration is to succeed, each Faculty should chalk out its programme of integration, grouping subjects in such a way that they may impart both richness and self-sufficiency to the curriculum. Each major subject could then be taught and learned with reference to "an inclusive and coherent intention and meaning". But, then, this

would be possible only if all Faculties agreed to a reduction of the amount of specialist teaching and training with a view to strengthening and broad-basing the foundations. Some basic science could then be added to the Arts courses, and enough of the humanities—literature, history, politics, philosophy—could be added to the science courses. Composite courses like the Oxford "Modern Greats" may also be fruitfully organized in our universities, but the courses will have to be carefully formulated, with a proper appreciation of the filiations between the different subjects included in the group. Promiscuous combinations of all kinds tend to make the mind a dust-heap, and this should be avoided. Universities should turn out men and women, not gramophone records and old curiosity shops.

"One India: Our India"

In remoulding our educational pattern, care should be taken then to see that it is integral, that it is human, and that it is not divorced from the abiding springs of our culture. We have no doubt to train technicians, lawyers, doctors, stenographers, diplomats; but all need to be men and citizens, men of good will and worthy citizens, before they could be good technicians and lawyers and doctors and diplomats. India is one, and Indians are members of one another: these facts have to be learned, felt, and lived. Even if they are at present no more than a faith and an aspiration, the dreams will turn out to be real if we determinedly live in the light, and not deny it purblindly. To promote this feeling of "One India: Our India", a vigorous attempt must be made to achieve what Mr. M. Ruthnaswami has called the "projection of India" on our consciousness.

A popular illustrated Indian Geographical Magazine, published in English and in the principal Indian languages and distributed on the widest possible basis, will progressively familiarize our children and even the adult population with the physical features of our country; and familiarity, one hopes, will breed, not contempt, but more and more understanding and love of the Mother. At the Jaipur P.E.N. Conference of 1945, a number of concrete suggestions were made with a view to ensuring the unity of Indian culture: translations of classics from one Indian language into the others; the publication of an All-India Encyclopaedia enshrining "a common body of thought definitely Indian in the sense that the majority of Indians share it"; an integral national leadership; etc., etc. Certainly, if we really feel determined to renovate our life and re-achieve

the unity of Indian thought and culture, nothing can stop us, and we shall not long be kept away from our goal. We require today a new national objective, and politics should no more claim all our attention, nor exhaust all our energies.

Sense of Society and Vision of the Mother

"The philosophy of Society", said Dr. C. R. Reddy recently at Coimbatore, "if properly grasped, would show how it is at the root of the State itself. Society is the fundamental principle, of which the State is an organ, an agent, for giving it protection. Society expresses itself in many ways, through its religion, through its literature, culture and fine arts, through its industrial progress, through its commerce, and through its State, which is but one of the organs of Society. And therefore, if people think that Social Service is of a lesser consequence than political service, it simply means they have not understood which is the root, which is the tree, and which is the branch. The State is a branch. The great and fundamental thing is Society". It is good to find that Social Studies form of late a vital part of our curricula of studies; but, as already emphasized, citizenship means more than knowledge, it means a philosophy of life that is daily lived and progressively realized.

The crisis in our culture is a fact, not a fancy. But there is no room for despair. As long as life is vouchsafed us, there is never any room for despair. But, then, neither should we relapse into self-satisfaction. The crisis should test our capacity to meet it, to overcome it. Such an opportunity comes only once to a people, and whether we make good or fail will depend on the quality of our patriotism, the strength of our character. A new patriotism is needed, pure and sturdy, humane and wise: "the pride in the past, the pain of our present, the passion for the future, are its trunk and branches. Self-sacrifice and self-forgetfulness, great service, high endurance for the country, are its fruits. And the sap that keeps it alive is the realization of the motherhood of God in the country, the vision of the Mother, the perpetual contemplation, adoration, and service of the Mother". These inspiring words of Sri Aurobindo, although originally written forty years ago, come to us with a new urgency and prophetic force; and need we doubt that if we do not fail the future, the future too will not fail us, and that we shall indeed fulfil our and India's true destiny?

NEHRU AT SIXTY —Continued from page 3.

by Stalin. Nor, again, can the Communists in India, who are endeavouring to reduce this country to a chaos from which some Indian avatar of Stalinist titanism may take birth, be treated, Nehruwise, as corrupters of the authentic Communist ideology and practice: they are true to type and cannot be rightly measured by that epigram of our Prime Minister's—"The worst enemies of Communism are the Indian Communists." Two of the most unfortunate utterances by him in the U.S.A. are to the effect that the question of recognising Mao Tse-tung's Government must be chiefly determined in the light of the agrarian changes taking place in China and that the Indian Communists have little more than mischief-value which is not linked up with the doings of their namesakes elsewhere and will not increase to menacing proportions if Mao's Red regime is officially recognised.

In the direction of India's intuition of the Eternal and the Deific and in the direction of seeing without illusions the mighty stumbling-block which the world-strategy of Communism puts in the way of man's aspiration after an integral life-transforming spirituality, Nehru must progress. A great pity indeed it would be if this Indian of so fine a calibre, with the most cultured and non-sectarian, the most humane and international

and forward-faced outlook amongst contemporary political figures should fail to answer the final test of the idealistic modernity which would be India's true soul today. We, however, do not abandon hope. Through that burning enthusiasm for individual freedom, which has rendered him unpopular with the Kremlin and which has made him respond to the western democracies, there is the possibility of his vision being clearly Indianised in certain respects. A clear Indianisation in other more radical respects is possible through a growth in intensity of his own natural instinct of idealism and through an enlightenment of his mind by the forceful emergence of that side of it which made him say reminiscently in *The Discovery of India* that at times, though much in the Marxist philosophical outlook he would accept without demurring, almost unawares a vague approach rather akin to the Vedanta's would creep in—"not a difference between mind and matter but rather of something that lay beyond mind."

The best birthday wishes we can offer on the occasion of our Prime Minister's completion of sixty illustrious years are: "May these possibilities be soon realised!"

LIGHTS ON LIFE-PROBLEMS

(19)

One of our chief aims will be to provide authentic guidance in regard to the many perplexing questions with which the common man is faced in his daily life. This cannot be better done than by considering these questions in the light of Sri Aurobindo's writings, because Sri Aurobindo is not merely a Master of Yoga in possession of the Eternal Spiritual Truths, but also a Guide and Helper of mankind in the many trying situations that arise in the course of its day-to-day existence. To bring home the light of this guidance and to make it applicable to the concrete problems of life, a series of questions of common interest along with precise answers directly taken from Sri Aurobindo's writings will regularly appear in these columns.

Q. 1. The modern mind which is largely a product of the materialistic and utilitarian intellectualism of the nineteenth century has been dominated by its objective view of life. What is the essential, meaning of objectivism and what are its practical consequences when it is taken to be the governing law of individual and social existence?

A. Objectivism proceeds by the analytical reason and takes an external mechanical view of the whole existence. "It looks at the world as a thing, an object, a process to be studied by an observing reason which places itself abstractly outside the elements and the sum of what it has to consider and observes it thus from outside as one would an intricate mechanism. The laws of this process are considered as so many mechanical rules or settled forces acting upon the individual or the group which, when they have been observed and distinguished by the reason, have by the will or by some will to be applied; they have to be imposed on the individual, that is to say, by his own abstract reason and will or by that of other individuals or of the group, and they have to be imposed on the group either by its own collective reason and will embodied in some machinery of control which the mind considers as something apart from the life of the group or by the reason and will of some other group external to it or of which it is in some way a part. So the State is viewed in modern political thought as an entity in itself, as if it were something apart from the community and its individuals, something which has the right to impose itself on them and control them in the interests of some idea of right, good or interest which is inflicted on them by a restraining and fashioning power rather than developed in them and by them as a thing towards which their self and nature are impelled to grow. Life is to be managed, harmonised, perfected by an adjustment, a manipulation, a machinery through which it is passed and by which it is shaped. A law outside oneself,—outside even when it is discovered or determined by the individual reason and accepted or enforced by the individual will,—this is the governing idea of objectivism; a mechanical process of management, ordering, perfection, this is its conception of practice."

Q. 2. What is the central difference between subjectivism and objectivism in their viewpoints and their dynamic consequences in life?

A. "Subjectivism proceeds from within and regards everything from the point of view of a containing and developing self-consciousness. The law here is within ourselves; life a self-creating, a growth and development of that which we are potentially and hold within ourselves; the process is an increasing self-recognition, self-realisation and a resultant self-shaping. Reason and will are only effective movements of the self, reason a process in self-recognition, will a force for self-affirmation and self-shaping. Moreover reason and intellectual will are only a part of the means by which we recognise and realise ourselves. Subjectivism tends to take a large and complex view of our nature and being and to recognise many powers of knowledge, many forces of effectuation. Even, we see it in its first movement away from the external and objective method discount and belittle the importance of the work of the reason and assert the supremacy of the life-impulse or the essential Will-to-be in opposition to the claims of the intellect or else affirm some deeper power of knowledge, called nowadays the intuition, which sees things in the whole, in their truth, in their profundities and harmonies while intellectual reason breaks up, falsifies, affirms superficial appearances and harmonises only by a mechanical adjustment. But substantially we can see that what is meant by this intuition is the

self-consciousness feeling, perceiving, grasping in its substance and aspects rather than analysing in its mechanism its own truth and nature and powers. The whole impulse of subjectivism is to get at the self, to live in the self, to see the self, to live out the truth of the self internally and externally."

Q. 3. Is it not likely that subjectivism in its search for the true self may stop short of the complete discovery and may attach itself to some incomplete or subsidiary aspect of the true self? What is the final aim to which the progressive endeavour of subjective seeking is intended to arrive?

A. "The subjective search for the self may, like the objective, lean preponderantly to identification with the physical life,—the body being the frame and determinant here of the mental and vital movements and capacities,—or it may identify itself with the vital being and his emotions, desires, impulses, seekings for power and growth and egoistic fulfilment, or it may rise to a conception of man as a mental and moral being and exalt his inner growth, power and perfection individual and collective to be the true aim of existence. A sort of subjective materialism, pragmatic and outward-going, is a possible standpoint; but in this the subjective tendency cannot long linger, for its natural impulse is to go always inward and it only begins to feel itself and have satisfaction of itself when it gets to the full conscious life within and feels all its power, joy and forceful potentiality. Man at this stage regards himself as a profound, vital Will-to-be which uses body as its instrument and to which the powers of mind are servants and ministers. This is the cast of that vitalism which in various striking forms has played recently so great a part and still exercise a considerable influence on human thought. Beyond it we get to a subjective idealism now beginning to emerge and become prominent, which seeks the fulfilment of man in the satisfaction of his religious, aesthetic, ethical, intuitive, intellectual, sympathetic and higher or deeper emotional nature and, regarding this as the fullness of our being and the whole object of our being tries to subject to it the physical and vital existence, which come to be considered rather as a possible symbol and instrument of the subjective life flowing out into forms than as having any value in themselves. A certain tendency to mysticism, occultism and the search for a self independent of the life and the body accompanies this new movement—new to modern life after the reign of individualism and objective intellectualism—and emphasizes its real character and trend.

But here also it is possible for subjectivism to go beyond and to discover the true Self as something greater even than mind. Mind, life and body then become merely an instrumentation for the increasing expression of this Self in the world,—instruments not equal in their hierarchy, but equal in their necessity to the whole, so that their complete perfection and harmony and unity as elements of our self-expression become essential to the true aim of our living. And yet that aim would not be to perfect life, body and mind in themselves, but to develop them so as to make a fit basis for the revelation in our inner and outer life of the Self, the secret Godhead who is one in all of us. The ideal of human existence personal and social would be its progressive transformation into a conscious outflowing of the joy, power, love, light, beauty of the transcendent and universal Spirit."

K. G.

Behind the Silence...

Behind the silence of the Infinite's sky
The impenetrable Mystery abides;
The suns are dots of its eternity
That break in endless beauty on all sides.
My spirit is a spark of that primal Fire
In the shadow-prison of the body's walls;
But from the invisible sphere in mystic choir
Here too the music of that rapture falls
And strikes in the moved heart an answering chord
That echoes through the listening hush of air;
Each sound, a wave of some apoclypt Word,
Comes from a universe of tranquil prayer.
My mortal thoughts wing one by one to that gold
Immensity where every breath is a wide
Awakening behind a splendour-fold
Of the sapphire veil of the immortal Bride.

From the Tranced Moments...

From the tranced moments of the Eternal's deep
New powers of life arise: I grope no more
In a blind passion of half-wakeful sleep
With closed eyes seeking for a vanished door.
Beyond thought's flickering stars, the sky of mind,
My spirit nears the last inscrutable height
And all eternity is held outlined
In the vast vision of my timeless sight.
A voice comes to me through a distant air,
A subtle cry is born from unseen spheres;
All Nature's dream-spaces of silent prayer
Change to an apocalypse of flames that pierce
The loneliness of time now made a part
Of God's immeasurable ecstasy,—
Flames of His Presence in the secret heart
Replacing the anguished throbs of memory.

NIRODBARAN

SRI AUROBINDO, THE LEADER OF THE EVOLUTION

PART II OF "THE WORLD CRISIS AND INDIA"

BY "Synergist"

SECTION II: THE SPIRITUAL VIEW OF EXISTENCE

(C) THE CENTRAL CONCEPTION OF INDIA'S RELIGION AND THE BASIC TRUTHS OF HER SPIRITUAL METAPHYSIC

The last essay made it quite evident that a spiritual interpretation of existence does not necessarily exclude the great aims of human life nor does it discourage the impulse of the human soul towards development, expansion and perfection. This has to be so because the world-manifestation is a process of "becoming", and man as the spearhead of the evolutionary movement has to pass through this process and "become" overtly what he is potentially, or rather, he has to manifest his divine potentialities. But it must be borne in mind that this development and expansion will not be on a basis of ego-centrism, but of theo-centrism* and universalism. That is, man will cease to look upon himself as an utterly separate individual living for himself and the satisfaction of his own desires, but will realise, as a fact of experience, his oneness with the universe, and will become aware that God is the centre of all existence and all individuals are emanated powers of His Being—projections of His Timeless Self in Time. So this development and expansion will not be an "egoistic becoming", but a "divine becoming"—a "becoming" not in Ignorance, but in Knowledge—a gradual spiritual growth from lower states of being and consciousness to higher ones. It is necessary to make this distinction in order to avoid a misconception, for in certain systems of psychological discipline growth and development are synonymous with ego-expansion. Once this "divine becoming" is accepted, man's development, his intellectual and aesthetic, and his economic and social endeavours have also to be accepted. Life then becomes an expression of the Spirit. It is obvious that such a "divine becoming", once it is accepted, cannot possibly deny life-values, or men's humanistic ideals and aspirations; only, these have to be infused with the spiritual motive.

Then we saw that the false antinomy by which religion and spirituality on the one hand are set over against intellectual activity and practical life on the other is really influenced by the Western outlook, which makes trenchant distinctions between the religious and the secular, the spiritual and the mundane and considers them to be incompatible fields of experience and activity which should not be allowed to interfere with each other. By religion, the West understands the declaring of one's allegiance to a particular creed, believing in certain dogmas, and participating in rituals. This identification of religion with a particular creed, cult, Church or religious society, preoccupation with rituals, and the neglect of the mystical side which makes union with God the ultimate goal of the religious life, has made religion in the West dogmatic and intolerant and often a barrier in the path of progress. Hence it has been kept apart and not allowed to interfere with the economic, political and social life of man, his secular ideals, and his intellectual activity.

But in India such a question does not arise, for firstly her conception of religion has been quite different; secondly, religion instead of being a retrogressive force has been, on the contrary, a vitalising and ennobling influence in her life. For the Indian mind, the essence of religion has always been the search for God, the transcendent and immanent Divine Being, and the living out of the true relations between the individual Jiva and its Lord, the Divine Purushottama, and to raise all aspects of human life to their highest divine values. The central conception of Indian religion and the basic truth of her spiritual metaphysic is that the ultimate Reality is a Being, Spirit, Self, an Eternal and Infinite Divinity, and that Nature and soul are either manifestations or phenomena of this Reality—the first conception leading to the original Realistic Advaita, the second to the Illusionistic Advaita, known as Mayavada. The finite has no independent existence and no value apart from the Infinite which bases, supports and sustains it, and which alone justifies its existence. The world is a manifestation or phenomenon in Time of the One Timeless Eternal; Spirit here encased in Matter, involved and immanent in it, becomes self-conscious in man and evolves in terrestrial existence through a machinery of rebirth till ascending the ladder of Being, it ultimately identifies itself with its original Source. The whole of Indian culture is created upon this philosophic conception, which again is based on the truths realised in spiritual experience by her seers and rishis.

But all these conceptions were not just philosophical generalisations to the Indian, but truths to be experienced and dynamised in life. It is this attempt to experience spiritual truths that has given rise to so many yogic disciplines in India.

It is absolutely necessary to bear all this in mind when one speaks of religion with reference to India, otherwise there is the danger of over-emphasising the importance of secularity which instead of being an expediency—an antidote for politically inspired fanatic sectarian intolerance—may easily turn into a creed with an absolute value to be encouraged for its own sake at all times. It is perhaps the realization of this danger

which has made Mr. Kenneth Walker write in his essay "*Traditional Knowledge*:" "The secularization of Indian thought would be a world disaster." This is perfectly true, for if there is a tendency in India to deny or belittle the very thing which she stands for, that which she alone can offer the world, the highest spiritual knowledge and power—a knowledge that can solve man's problems and help to create a divine existence upon earth, and a power that can transmute and enrich human life, then indeed it will be a world disaster, for the loss to the world will be as great as it will be to India. It must once again be emphasised here in order to avoid a common misunderstanding that this spiritual power to which we refer is not the so-called "soul-force" or "moral force" which humanitarians and pacifists usually exhort people to use. The power that is needed to realise the goal we have envisaged—the divinisation of man and the creation of a new world-order—is the highest spiritual dynamis, the Supramental Force about which we have already written.

From all this it can be clearly seen that to condemn religion in India on the score that it has stood in the path of intellectual and scientific progress in Europe is not logic but prejudice. Whoever judged the value of an idea or ideal by its perversion, or by the distorted form it takes in the minds of the unenlightened! To the usual ignorant and sentimental cry: "O religion, what crimes are committed in thy name!" a very scientific reply can be given, that on strictly statistical evidence it can be shown that greater number of crimes have been committed in the name of Equality than in the name of Religion. This surely does not prove that Equality is a reprehensible ideal. There is nothing intrinsically wrong either with Equality or with the other aims and ideals of men. Their only defect is that they are based upon a limited vision. But however limited the vision it cannot be denied that they have behind them great intuitions which were received by the human mind in its inspired moments. But these ideals get perverted when the ignorant and unregenerate human ego tries to give them a definite form in order to make them effective in life. It is always man's humanity with its substrata of animality that distorts whatever the divinity in him creates. This can easily be seen by examining the fate of those three great human ideals, Liberty, Equality and Fraternity. Liberty turns into unbridled licence on the one hand, and on the other leads to self-assertiveness, aggressiveness and oppression of the weaker individuals by the stronger ones. As a necessary corrective, Equality comes to the fore. It brings with it suppression of the liberty of the individual and leads to his exploitation by the State, or by the Collectivity represented by a Party. In either case the ideal of Fraternity is not realised.

Religion must also be viewed in this light. There is nothing intrinsically wrong in it as those who are still under the influence of nineteenth century ideas would have us believe; it should be evident to a truly balanced and unprejudiced mind that the spiritual impulse in man, his Godward aspiration, his quest of the Supreme Truth, has always led him towards a life greater than the material and economic life of the barbarian, a life which was quite natural to his being till the urge in his soul made him seek the Divine Reality and higher values.

In the following essay by Sri Aurobindo, which is a continuation and further elaboration of the theme he expounded in the last one, we see how spirituality in India, instead of being a barrier in the path of progress, enriched and ennobled life.

* * * * *

"... Spirituality is indeed the master-key of the Indian mind; the sense of the infinite is native to it. India saw from the beginning,—and, even in her ages of reason and her age of increasing ignorance, she never lost hold of the insight,—that life cannot be rightly seen in the sole light, cannot be perfectly lived in the sole power of its externalities. She was alive to the greatness of material laws and forces; she had a keen eye for the importance of the physical sciences; she knew how to organise the arts of ordinary life. But she saw that the physical does not get its full sense until it stands in right relation to the supra-physical; she saw that the complexity of the universe could not be explained in the present terms of man or seen by his superficial sight, that there were other powers behind, other powers within man himself of which he is normally unaware, that he is conscious only of a small part of himself, that the invisible always surrounds the visible, the supra-sensible the sensible, even as infinity always surrounds the finite. She saw too that man has the power of exceeding himself, of becoming himself more entirely and profoundly than he is,—truths which have only recently begun to be seen in Europe and seem even now too great for its common intelligence. She saw the myriad gods beyond man, God beyond the gods, and beyond God his own ineffable eternity;

*Refer to *The World Crisis and India*, Essays V and IX.

THE SPIRITUAL VIEW OF EXISTENCE—Continued from page 7

she saw that there were ranges of life beyond our life, ranges of mind beyond our present mind and above these she saw the splendours of the spirit. Then with that calm audacity of her intuition which knew no fear or littleness and shrank from no act whether of spiritual or intellectual, ethical or vital courage, she declared that there was none of these things which man could not attain if he trained his will and knowledge; he could conquer these ranges of mind, become the spirit, become a god, become one with God, become the ineffable Brahman. And with the logical practicality and sense of science and organized method which distinguished her mentality, she set forth immediately to find out the way. Hence from long ages of this insight and practice there was ingrained in her her spirituality, her powerful psychic tendency, her great yearning to grapple with the infinite and possess it, her ineradicable religious sense, her idealism, her Yoga, the constant turn of her art and her philosophy.

But this was not and could not be her whole mentality, her entire spirit; spirituality itself does not flourish on earth in the void, even as our mountain-tops do not rise like those of an enchantment of dream out of the clouds without a base. When we look at the past of India, what strikes us next is her stupendous vitality, her inexhaustible power of life and joy of life, her almost unimaginably prolific creativeness. For three thousand years at least,—it is indeed much longer,—she has been creating abundantly and incessantly, lavishly, with an inexhaustible many-sidedness, republics and kingdoms and empires, philosophies and cosmogonies and sciences and creeds and arts and poems and all kinds of monuments, palaces and temples and public works, communities and societies and religious orders, laws and codes and rituals, physical sciences, psychic sciences, systems of Yoga, systems of politics and administration, arts spiritual, arts worldly, trades, industries, fine crafts,—the list is endless and in each item there is almost a plethora of activity. She creates and creates and is not satisfied and is not tired; she will not have an end of it, seems hardly to need a space for rest, a time for inertia and lying fallow. She expands too outside her borders; her ships cross the ocean and the fine superfluity of her wealth brims over to Judea and Egypt and Rome; her colonies spread her arts and epics and creeds in the Archipelago; her traces are found in the sands of Mesopotamia; her religions conquer China and Japan and spread westward as far as Palestine and Alexandria, and the figures of the Upanishads and the sayings of the Buddhists are re-echoed on the lips of Christ. Everywhere, as on her soil, so in her works there is the teeming of a superabundant energy of life. . . .

But this supreme spirituality and this prolific abundance of the energy and joy of life and creation do not make all that the spirit of India has been in its past. . . . For the third power of the ancient Indian spirit was a strong intellectuality, at once austere and rich, robust and minute, powerful and delicate, massive in principle and curious in detail. Its chief impulse was that of order and arrangement, but an order founded upon a seeking for the inner law and truth of things and having in view always the possibility of conscientious practice. India has been pre-eminently the land of the Dharma and the Shastra. She searched for the inner truth and law of each human or cosmic activity, its dharma; that found, she laboured to cast into elaborate form and detailed law of arrangement its application in fact and rule of life. Her first period was luminous with the discovery of the Spirit; her second completed the discovery of the Dharma; her third elaborated into detail the first simpler formulation of the Shastra; but none was exclusive, the three elements are always present. . . .

Indeed without this opulent vitality and opulent intellectuality India could never have done so much as she did with her spiritual tendencies. It is a great error to suppose that spirituality flourishes best in an impoverished soil with the life half-killed and the intellect discouraged and intimidated. The spirituality that so flourishes is something morbid, hectic and exposed to perilous reactions. It is when the race has lived most richly and thought most profoundly that spirituality finds its heights and its depths and its constant and manysided fruition. In modern Europe it is after a long explosion of vital force and a stupendous activity of the intellect that spirituality has begun really to emerge and with some promise of being not, as it once was, the sorrowful physician of the malady of life, but the beginning of a large and profound clarity. The European eye is struck in Indian spiritual thought by the Buddhistic and illusionist denial of life. But it must be remembered that this is only one side of its philosophic tendency which assumed exaggerated proportions only in the period of decline. In itself too that was simply one result, in one direction, of a tendency of the Indian mind which is common to all its activities, the impulse to follow each motive, each specialisation of motive even, spiritual, intellectual, ethical, vital, to its extreme point and to sound its utmost possibility. Part of its innate direction was to seek in each not only for its fullness of detail, but for its infinite, its absolute, its profoundest depth or its highest pinnacle. It knew that without a "fine excess" we cannot break down the limits which the dull temper of the normal mind opposes to knowledge and thought and experience; and it had in seeking this point a boundless courage and yet a sure tread. Thus it carried each tangent of philosophic thought, each line of spiritual experience to its farthest point, and chose to look from that farthest point at all existence, so as to see what truth or power such a view could give it. It tried to know the whole of divine nature and to see too as high as it could beyond nature and into whatever there might be of supradivine. . . .

The first age of India's greatness was a spiritual age when she sought passionately for the Truth of existence through the intuitive mind and through an inner experience and interpretation both of the psychic and the physical existence. The stamp put on her by that beginning she has never lost, but rather always enriched it with fresh spiritual experience and discovery at each step of the national life. Even in her hour of decline it was the one thing she could never lose.

But this spiritual tendency does not shoot upward only to the abstract, the hidden and the intangible; it casts its rays downward and outward to embrace the multiplicities of thought and the richness of life. Therefore the second long epoch of India's greatness was an age of the intellect, the ethical sense, the dynamic will in action enlightened to formulate and govern life in the lustre of spiritual truth. After the age of the Spirit, the age of the Dharma; after the Veda and Upanishads, the heroic centuries of action and social formation, typical construction and thought and philosophy, when the outward forms of Indian life and culture were fixed in their large lines and even their later developments were being determined in the seed. The great classical age of Sanskrit culture was the flowering of this intellectuality into curiosity of detail in the refinements of scholarship, science, art, literature, politics, sociology, mundane life. We see at this time too the sounding not only of aesthetic, but of emotional and sensuous, even of vital and sensual experience. But the old spirituality reigned behind all this mental and all this vital activity, and its later period, the post-classical, saw a lifting up of the whole lower life and an impressing upon it of the values of the spirit. This was the sense of the Puranic and Tantric systems and the religions of Bhakti. Later Vaishnavism, the last fine flower of the Indian spirit, was in its essence the taking up of the aesthetic, emotional and sensuous being into the service of the spiritual. It completed the curve of the cycle.

The evening of decline which followed the completion of the curve was prepared by three movements of retrogression. First there is, comparatively, a sinking of that superabundant vital energy and a fading of the joy of life and the joy of creation. Even in the decline this energy is still something splendid and extraordinary and only for a very brief period sinks nearest to a complete torpor; but still a comparison with its past greatness will show that the decadence was marked and progressive. Secondly, there is a rapid cessation of the old free intellectual activity, a slumber of the scientific and the critical mind as well as the creative intuition; what remains becomes more and more a repetition of ill-understood fragments of past knowledge. There is petrification of the mind and life in the relics of the forms which a great intellectual past had created. Old authority and rule become rigidly despotic and, as always then happens, lose their real sense and spirit. Finally, spirituality remains but burns no longer with the large and clear flame of knowledge of former times, but in intense jets and in a dispersed action which replaces the old magnificent synthesis and in which certain spiritual truths are emphasised to the neglect of others. This diminution amounts to a certain failure of the great endeavour which is the whole meaning of Indian culture, a falling short in the progress towards the perfect spiritualisation of the mind and the life. The beginnings were superlative, the developments very great, but at a certain point where progress, adaptation, a new flowering should have come in, the old civilisation stopped short, partly drew back, partly lost its way. The essential no doubt remained and still remains in the heart of the race and not only in its habits and memories, but in its action it was covered up in a great smoke of confusion. The causes internal and external we need not now discuss; but the fact is there. It was the cause of the momentary helplessness of the Indian mind in the face of new and unprecedented conditions.

It was at this moment that the European wave swept over India. The first effect of this entry of a new and quite opposite civilisation was the destruction of much that had no longer the power to live, the deliquescence of much else, a tendency to the devitalisation of the rest. A new activity came in, but this was at first crudely and confusedly imitative of the foreign culture. It was a crucial moment and an ordeal of perilous severity; a less vigorous energy of life might well have foundered and perished under the double weight of the deadening of its old innate motives and a servile imitation of alien ideas and habits. History shows us how disastrous this situation can be to nations and civilisations. But fortunately the energy of life was there, sleeping only for a moment, not dead, and given that energy, the evil carried within itself its own cure. For whatever temporary rotting and destruction this crude impact of European life and culture has caused, it gave three needed impulses. It revived the dormant intellectual and critical impulse; it rehabilitated life and awakened the desire of new creation; it put the reviving Indian spirit face to face with novel conditions and ideals and the urgent necessity of understanding, assimilating and conquering them. The national mind turned a new eye on its past culture, reawoke to its sense and import, but also at the same time saw it in relation to modern knowledge and ideas. Out of this awakening vision and impulse the Indian renaissance is arising, and that must determine its future tendency. The recovery of the old spiritual knowledge and experience in all its splendour, depth and fullness is its first, most essential work; the flowing of this spirituality into new forms of philosophy, literature, art, science and critical knowledge is the second; an original dealing with modern problems in the light of Indian spirit and the endeavour to

Continued on page 9.

VISION and REALISATION

Living and accurate expression of mystical and spiritual experience is rare. To convey the realities of this experience, in all their many-sidedness, and to show what the immense reaches of yogic evolution are, this series will present extracts from the writings of Sri Aurobindo and the Mother.

SUDDENLY the veil was rent, the horizon was disclosed. Before the clear vision my whole being threw itself at Thy feet in a great outburst of gratitude. Yet in spite of this deep and integral joy, all was calm, all was peaceful with the peace of eternity.

I seem to have no more limits; there is no longer the perception of the body, no sensations, no feelings, no thoughts. . . . A clear, pure, tranquil immensity, penetrated with love and light, filled with an unspeakable beatitude, is all that is there, and that alone seems now to be myself, and this "myself" is so little the former "I", selfish and limited, that I cannot tell if it is I or Thou, O Lord, sublime Master of our destinies.

It is as though all were energy, courage, force, will, infinite sweetness, incomparable compassion.

Even more forcibly than during these last days the past is dead and as though buried under the rays of a new life. The last glance that I have just thrown backward, as I read a few pages of this book, definitively convinced me of this death, and lightened of a great weight, I present myself before Thee, O my divine Master, with all the simplicity, all the nudity of a child. . . . And still the only thing I perceive is that calm and pure immensity. . . . Lord, Thou hast answered my prayer, Thou hast granted me what I have asked from Thee; the "I" has disappeared, there is only a docile instrument put at Thy service, a centre of concentration and manifestation of Thy infinite and eternal rays; Thou hast taken my life and made it Thine; Thou hast taken my will and hast united it to Thine; Thou hast taken my love and identified it with Thine; Thou hast taken my thought and replaced it by Thy absolute Consciousness.

The body, marvelling, bows its forehead in the dust in mute and submissive adoration. And nothing else exists but Thou alone in the splendour of Thy immutable peace.

April 10, 1914.

THE MOTHER
Prayers and Meditation.

OCEAN ONENESS

Silence is round me, wideness ineffable;
White birds on the ocean diving and wandering;
A soundless sea on a voiceless heaven,
Azure on azure, is mutely gazing.

Identified with silence and boundlessness
My spirit widens clasping the universe
Till all that seemed becomes the Real,
One in a mighty and single vastness.

Someone broods there nameless and bodiless,
Conscious and lonely, deathless and infinite,
And, sole in a still eternal rapture,
Gathers all things to his heart for ever.

TRANCE OF WAITING

Lone on my summits of calm I have brooded with voices around me,
Murmurs of silence that steep mind in a luminous sleep,
Whispers from things beyond thought in the Secrecy flame-white
for ever,
Unscanned heights that reply seek from the inconscient deep.
Distant below me the ocean of life with its passionate surges
Pales like a pool that is stirred by the wings of a shadowy bird.
Thought has flown back from its wheelings and stoopings, the nerve-
beat of living

Stills; my spirit at peace bathes in a mighty release.

Wisdom supernal looks down on me, Knowledge mind cannot
measure;

Light that no vision can render garments the silence with splendour.
Filled with a rapturous Presence the crowded spaces of being
Tremble with the Fire that knows, thrill with the might of repose.
Earth is now girdled with trance and Heaven is put round her for
vesture.

Wings that are brilliant with fate sleep at Eternity's gate.
Time waits, vacant, the Lightning that kindles, the Word that
transfigures:

Space is a stillness of God building his earthly abode.
All waits hushed for the fiat to come and the tread of the Eternal:
Passion of a bliss yet to be sweeps from Infinity's sea.

SRI AUROBINDO
Collected Poems and Plays.

Thus came his soul's release from Ignorance,
His mind and body's first spiritual change.
A wide God-knowledge poured down from above,
A new world-knowledge broadened from within:
His daily thoughts looked up to the True and One,
His commonest doings welled from an inner Light.
Awakened to the lines that Nature hides,
Attuned to her movements that exceed our ken,
He grew one with a covert universe.
His grasp surprised her mightiest energies' springs;
He spoke with the unknown Guardians of the worlds,
Forms he descried our mortal eyes see not.
His wide eyes bodied viewless entities,
He saw the cosmic forces at their work
And felt the occult impulse behind man's will.
Time's secrets were to him an oft-read book;
The records of the future and the past
Outlined their excerpts on the etheric page.
One and harmonious by the Maker's skill,
The human in him paced with the divine.
His acts betrayed not the interior flame.
This forged the greatness of his front to earth.
A genius heightened in his body's cells
That knew the meaning of his fate-hedged works
Akin to the march of unaccomplished Powers
Beyond life's arc in spirit's immensities.
Apart he lived in his mind's solitude,
A demigod shaping the lives of men:
One soul's ambition lifted up the race;
A Power worked, but none knew whence it came.
The universal strengths were linked with his;
Feeling earth's smallness with their boundless breadths,
He drew the energies that transmute an age.
Immeasurable by the common look,
He made great dreams a mould for coming things
And cast his deeds like bronze to front the years.
His walk through Time outstripped the human stride.
Lonely his days and splendid like the sun's.

SRI AUROBINDO
Savitri, BK. I, Canto 3.

THE SPIRITUAL VIEW OF EXISTENCE—Continued from page 8

formulate a greater synthesis of a spiritualised society is the third and most difficult. Its success on these three lines will be the measure of its help to the future of humanity.

The Spirit is a higher infinite of verities; life is a lower infinite of possibilities which seek to grow and find their own truth and fulfilment in the light of these verities; our intellect, our will, our ethical and our aesthetic being are the reflectors and the mediators. The method of the West is to exaggerate life and to call down as much—or as little—as may be of the higher powers to stimulate and embellish life. But the method of India is on the contrary to discover the spirit within and the higher hidden intensities of the superior powers and to dominate life in one way or another so as to make it responsive to and expressive of the spirit and in that way increase the power of life. Its tendency with the intellect, will, ethical,

aesthetic and emotional being is to sound indeed their normal mental possibilities, but also to unpraise them towards the greater light and power of their own highest intuitions. The work of the renaissance in India must be to make this spirit, this higher view of life, this sense of deeper potentiality once more a creative, perhaps a dominant power in the world. But to that truth of itself it is as yet only vaguely awake; the mass of Indian action is still at the moment proceeding under the impress of the European motive and method and, because there is a spirit within us to which they are foreign, the action is poor in will, feeble in form and ineffective in results, for it does not come from the roots of our being. Only in a few directions is there some clear light of self-knowledge. It is when a greater light prevails and becomes general that we shall be able to speak, not only in prospect but in fact, of the renaissance of India."

NEW TRENDS IN WESTERN THOUGHT

HERE ARE DRAGONS

BY RITCHIE CALDER

The New Statesman and Nation

THERE ought to have been a storm over Professor A. C. Hardy's "heresies" on evolution at the British Association. One would have expected some Professor Wilberforce to lambast him in the name of scientific orthodoxy as the Bishop did with such violence when he defended Genesis against the heresies of Darwin and Huxley. At least, some Lysenkist ought to have attacked it as "mysticism" and "idealism"; and someone ought to have warned that it might be a dangerous subscription to the racial "theories" of Alfred Rosenberg.

But, no. Professor Hardy, speaking with authority as President of the Zoological Section of the B.A., could advance a theory so revolutionary that its acceptance would modify all our ideas on the course of evolution and the scientists present could receive it with equanimity. That is important because it is symptomatic of the swing away, emphasised in many of this year's discussions, from the mechanistic conceptions of brain and body.

Prof. Hardy is an Oxford professor generally accepted by his colleagues as hard-headed and eminently practical. He came, if not from the bread-and-butter, at least the fish-and-chips school, of marine biology. The plankton recorder which bears his name is towed astern of commercial steamships on the scheduled runs, to collect samples of the organic minutiae on which fish feed, so that fishermen can have predictions, months ahead of the fishing season, of where, and what, their catches are likely to be.

Telepathy and Evolution

Yet, in his B.A. address, he accepted, without qualification (and without, needless to say, reference to the Piddingtons) the scientific evidence of telepathy. He said that no one who examines the evidence of the communication of one mind with another by means other than the ordinary senses can reject it. That evidence was supported by a vast number of experiments in the past twenty years and by a group of them "which has passed successfully the statistical tests regarded as decisive when employed in normal scientific technique." And, once having accepted that, he was led with a few "maybes" and "perhaps's" to something which, as he said, "might better be kept locked in a bottom-drawer". He said:

"Our ideas on evolution may be altered if something akin to telepathy, unconscious no doubt, was found to be a factor in moulding the patterns of behaviour among members of a species. If there was any such non-conscious group-behaviour plan distributed between, and linking, the individuals of the race, we might find ourselves coming back to something like those ideas of sub-conscious racial memory of Samuel Butler, but on a group rather than an individual basis. If there was such a group habit and behaviour pattern it might operate through organic selection to modify the course of evolution; working through selection acting on the gene-complex. If this were a fact, it would be a wedding of the ideas of Darwin and Mendel, on the one hand, and of Lamarck and Samuel Butler on the other."

We might crudely express Darwinism as the "survival of the fittest", as though Nature had a regular call-up, with a "medical" which rejects the C's. Again, crudely, Lamarckism implies the power of a species to make itself fit to survive: by adaptation, to get past that "medical". And Mendelism is the biological mechanism by which hereditary characteristics are transmitted from

generation to generation as genes packed in the portmanteau of the chromosomes. Thus the characteristics of a species are passed on in orderly pattern, which is sometimes varied by a "sport" or natural mutation, or, as was shown at the B.A., by man-made "sports"—mutations deliberately produced by chemicals like colchicine or by X-rays. Butlerism might be summarised in his own title "Luck or Cunning?", an insistence that instinct or will operates as art of the process of inheritance and by "cunning" affects the Darwinian "law" of evolution and survival. This involves the individual as a positive factor in the survival of his species and not just as a pawn on the Darwinian, or Mendelian, chessboard.

Now comes the Hardensian Heresy. It qualifies the Butler concept of the individual-influence but substitutes a group-influence. And an influence which, on a scientific rather than a metaphysical plane, sounds like a limited version of the *Elan Vital*, or Vital Force. It means that something like group-telepathy can modify organic processes and precondition hereditary change. This is revolutionary all right, because it presumably means that group-consciousness of habit and experience is transmitted, like physical characteristics, from one generation to another. Instincts would become more than conditioned reflexes, responding to primitive stimuli (like the suckling instinct of the newborn). They would be a kind of thought-transference from past generations. Culture patterns would be more than environmental impresses, imposed afresh, by a continuing tradition on the plastic minds of succeeding generations.

Revolutionary Implications

This is dangerous stuff. It could mean, although I do not suggest that Professor Hardy in his tentative approach either intended or pursued this, that the group-telepathy of an élite could determine the qualities of that élite, in terms of inherited characteristics other than physical. And that, I know some of his colleagues will say, leads to that anathema of the race-geneticist, a "natural" caste-system and even The Master Race of Alfred Rosenberg.

But in the longer-term implications it might plausibly explain the accelerated development of Homo Sapiens. It could explain the time-scale of evolution—the disproportionate rate of development of the human-ape, after it acquired a thinking-brain and will, as distinct from instinct, in contrast to its kindred species and all the rest of the animal kingdom. It might be that consciousness of needs stimulated the organic changes to meet those needs, not by the "luck" of Darwinian selection, nor even the slow processes of Lamarckian adaptation, nor of primitive intelligence mating by the Mendelian selection, but by influence of group-sympathy.

This, as Professor A. D. Ritchie said in another connection, is where the scientists, like the ancient map-makers when they encountered an

unexplored territory, write on their charts: "Here are dragons". And the scientist-explorers are diffidently approaching these dragons, taking care not to burn their boats in case they have to retreat. Sometimes one noticed in the discussions that they mistook the snorts of their opponents for the dragons themselves.

Nevertheless at this year's B.A. one had a sense of new expectancy, of impending developments, of changing attitudes and of point-of-departure rather like what must have existed at the end of the Nineteenth Century. The effect was probably heightened by the contrast between the purely scientific discussions and the impressively practical and socially alive concern with the Food and People theme, which dominated the conference. It was as though the natural scientists were reminding us that Man is not just a stomach but a mind as well, and a mind which is the dragon-land not just of the psychologist and the neurologist. As Professor A. D. Ritchie said in the discussions on the Body and Mind, "No valid theory of the body-mind relations is possible until the old theories of matter are abandoned and the whole question thought out afresh. No kind of physical or chemical process in the nerve or anywhere else is the least bit like feeling a pain, hearing a sound or seeing colour." This is the rebellion against the domination of the physicist and the physical-mathematician, but it would be wrong to call it a revolt against materialism. The tendency of the natural scientists is to regard mind as a substance as real as the body but they do not know what sort of substance it is. The mind-substance is rather in the "phlogiston" stage, before the fire-substance was better defined by the discovery of oxygen.

The revolt is against the over-glib habit of trying to express everything in mechanistic terms—the nerves as a telegraph system, the brain-cells as wireless valves and the brain as an elaborate circuit. There is even an uneasy feeling that the brain may not after all be the seat of the emotions.

Physical and mechanical interpretations in this sense are useful only as similes or analogies; they do not explain, they merely underline the scientific insistence on experimental proof and the fact that there are no instruments to measure, for example, telepathic emanations does not necessarily invalidate the statistical evidence which Professor A. G. Hardy accepts. The dragon-hunt is up.

THE HARDENSIAN DRAGON

TO THE EDITOR, THE NEW STATESMAN AND NATION

SIR,—There are yet other implications in Professor A. C. Hardy's acceptance of the statistical evidence of telepathy and his suggestion that the operation of group telepathy might modify the evolution of species. Stemming from the branches of speculation indicated by Ritchie Calder in your last issue, the following ideas arise.

Foremost is the breakdown of certain barriers which have been rigidly imposed by academic learning, in order to segregate various aspects of truth for specialized study. In hunting the Hardensian dragon, the frontiers between science and philosophy may have to be invaded, bridges thrown across the turbid rivers of controversy, and rocks of scientific and political prejudice

blasted.

The first rock to be blasted is the idea that the Hardensian Heresy supports the Herrenvolk myth versus Marxian Dialectical Materialism. By dragging science into the political arena, truth is obscured, and science debased by tendentious twisting. In effect there is not a pin to choose between these two distortions. The result would be equally retrograde and disintegrating if either were allowed to triumph.

The question is not whether power of mind over matter exists, but whether or not this power is to be exerted consciously into racial or universal channels. Is it to be directed towards world unity or world domination by a particular race?

The Marxian contention that matter is primary and mind secondary, and the mystic belief that spirit is primary and matter secondary, becomes an unreal issue when it is suggested that both matter and mind are equally necessary to significant existence in every phase of reality. Without matter, spirit is formless. Without spirit, matter is formless. The nature of matter and the nature of mind in extra-physical spheres is bound to remain a mystery, since the part cannot comprehend the whole. The part, nevertheless, can become conscious of being a part, and aware of its powers, limited though they are, to choose between alternatives, and to move in purposive directions.

A bridge to be crossed in this dragon hunt is that over the river which divides science from psychoanalysis. Ritchie Calder's remark that instinct "would be a kind of thought transference from past generations" impinges on the idea of the universal unconscious, from which a series of bridges over many rivers and torrents of orthodoxy would at last lead, as he also suggests, to a limited version of the *Elan vital*.

The fact that the part cannot contain elements absent in the whole confirms the idea that mind must be the motive force in the universal unconscious—unconscious as far as the species is concerned, but conscious with regard to the Prime Mover. This, the final bridge to cross, leads one to the super-fairyland where angels and dragons contend in the ancient symbologies representing those aspects of truth which we have come to neglect, because of their long and distressful abuse.

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BOOKS in the BALANCE

THE PATTERN OF EDUCATIONAL PROBLEMS

A CULTURAL HISTORY OF EDUCATION

By R. FREEMAN BUTTS

(McGraw-Hill Book Co., Inc., New York, \$4.50)

Dr. Butts is an Associate Professor of Education in the Teachers College of Columbia University, New York. He has been teaching in that institution for the last seventeen years, offering courses in the History of Education and also in the Foundations of Education. He is also author of another book, *THE COLLEGE CHARTS ITS COURSE*. He is therefore eminently fitted to write on this subject and the book under review bears unmistakable evidence of industrious research and mellow scholarship that come from deep and joyous dedication to one's field of study.

Two titanic wars in one generation have forced thinking minds all over the world to re-evaluate the educational thought and practice that have obviously failed in enabling man to effect harmonious adjustment with the rapidly changing panorama of life. Old, inherited patterns of life do not avail in a period in which social and cultural changes proceed with supersonic speed, and it is imperative that man should continue to cast a look at the past with a view to judge what was good and what was bad, benefit by his accumulated experience and plan the NOW for a better future. The historical study of society and of education therefore assumes a particular significance for those who wish to eliminate the trial and error method and plan intelligently the education of the youth of the country. Such a study must involve a sympathetic appreciation of the major directing forces of society and the way they have created and left unsolved some of the problems of education, for education is man's conscious response to the challenge of the flux of time. A historical perspective for study of every phase of life, not only of education, is the only correct way of understanding all that is involved in that phase. In other words, study of the totality of culture-complex of any period of history is essential to give a background in terms of which any particular activity or institution may be judged.

Institutions and Culture

The book under review follows this method. It correlates education with the totality of group life, consisting of its political, economic, artistic, religious, social institutions and ideals and shows how the educational thought and practice prevailing at various periods of history of the western world are interlocked with each other to form an integral whole. The author first describes the cultural setting of the various historical periods as revealed by the dominant institutions and beliefs that have influenced education and then shows how education has responded to these cultural influences and in turn affected the life of the times. There are thus two parts of each chapter: the cultural setting of education and the role of education in culture. Both the parts are divided into two sections: the first into the institutions men lived by and the ideas that moved them, the second into organization and control and aims, curriculum and methods.

(1) The form and content of various social institutions affect education very vitally. Education in an order predominantly monarchic, aristocratic, democratic, nationalist, liberal, fascist or communist is not the same, nor is it the same in an agricultural feudal, commercial, capitalistic, individualistic, industrial or collective order. Different types of education prevail in socie-

ties based on family and tribal groups, class distinctions, urban life, the middle class, organized labour and heterogenous racial or ethnic groups. Each religious and racial group determines the form and content of its educational institutions. The shape of educational institution in these different types of cultural setting is accompanied by the guiding beliefs and conceptions concerning the origin, capabilities and destiny of man. Relation of man to nature, his conception of origin and development of human nature and personality, his opinions about human intelligence, reason, intellect and learning process and the place he assigns to arts and sciences in his social milieu are closely intertwined with the educational thought and practice.

(2) After giving an interesting and concise picture of the way culture affects education, the author proceeds to show how education operates in the culture. It is a two-way traffic. The control and support of the educational system, the aristocratic and democratic elements in education, the status of the teaching profession, the non-school agencies of education, the educational aims, curriculum, methods of teaching (such as indoctrination, drill, discipline, interest, individual differences, evaluation and guidance) and educational theory and philosophy—all these aspects of education form an organic whole and no planning of education has meaning unless all these are taken into consideration and given their proper place, so that the education is helped by man's cultural attainments and in turn helps his progress in the desired direction.

The author adopts this method of treatment of the various historical periods, with each of which he deals with great skill, scholarship and an admirable capacity for compressing a large mass of facts into small com-

pass, without sacrifice of intelligibility for the sake of brevity. The periods dealt with are the primitive and ancient times, ancient Greece, ancient Rome, the Middle Ages, the Renaissance and Reformation in Europe and America, and Europe and America in the nineteenth and twentieth centuries. The whole book presents an interesting and illuminating study of the advancement of educational thought and practice, in addition to offering an excellent integrated picture of the European and American cultures.

Two Flaws in an Excellent Book

There is, however, one point which detracts from the value of the book, and that is absence of treatment of the ancient Indian and Chinese educational thought and practice that undoubtedly affected the western culture long before the days of Socrates. Through ancient Egypt, Babylon, Assyria and Crete, India poured her wisdom into ancient Greece. Her philosophies, sciences and arts and social ideologies fed Greece and Rome, beginning with the earliest times of Greece and ending with the Justinian Code. The second contribution of India was when Buddhist and Vaishnavite thought filtered into Europe through Semitic temperament in the form of Christianity. The contribution of Islam to the European world was a continuation of this process. Islam, in its philosophical and Sufi developments, carried Indian Vedanta and mysticism and science to the obscurantist West, while in recent times, beginning with the Romantic movement in Germany, Indian wisdom has continued to beat upon every nation in Europe through Theosophy, Buddhism, Vedanta and Bahaism. The U.S.A. also has come within the orbit of Indian religious and cultural thought through the Transcendentalists like Emerson, Walt Whitman and, Theoreu and others, and in more recent times, the leading Humanists, such as Paul Edman More and Irving Babbit have openly acknowledged their gratitude to Indian philosophy. I feel that absence of treatment at length of this vital element in the composition of American culture is a serious flaw.

Nor can the author's statement on page 159 be accepted. He writes: "Meanwhile, an enormously important development was taking place on the fringes of European scholarship. This was the Arab scholarship, which had absorbed a great deal of Greek philosophy and science, especially that of Aristotle. The Arabs had carried much of this material to Spain and Sicily as their

empire expanded. In the process of translating Greek materials into Arabic, the Arabs assimilated Greek ideas along with the Hindu, Islamic and Christian thought." This is an incorrect reading of history. Modern research has established the fact that Greece was under obligation to India in various ways. The Greeks assimilated a large amount of Hindu thought and passed it off as their own. Professor A. D. Ritchie's study in this field is very helpful. The Islamic world stood midway on the highway of the cultural commerce between India and Europe. The western scholar must rid himself of the idea that everything originated in Greece, excepting laws of nature. Unless he does that, he will continue to nurse himself and his institutions on the dichotomy of spirit versus matter, the basic source of conflict that is tearing down western civilisation today. He must move further away from Greece and get to the source from which wisdom flowed to the various parts of the world, and that, I submit, is India. India can supply the ultimate values and ideals in terms of which educational enlightenment and cultural progress have to be judged. There is a ceaseless flux in the lives of individuals and nations but there is a goal to which they are all moving. A sympathetic appreciation and understanding of India's ancient wisdom will aid our western friends in re-evaluation of their historical past and in discovering the goals in terms of which the present must be planned. This holds true in every field of study, be it history, science, philosophy, art, psychology, sociology or literature. With the pole-star of the ultimate purpose, man can pilot his boat through all the shoals and turbulent waters of life.

But the book under review has a definite contribution to make to our understanding of the problem of education. The reconstruction of education, which India must launch upon with both expedition and caution, must be based upon serious study of the nation's past attempts in this direction, upon the experience she has gained in solving the challenges she has been confronted with during her historical periods and upon a proper appraisal of the significant traits of her national ethos and the present-day needs in terms of the world forces playing upon her. In such an attempt, this book will be found to be enlightening and indispensable.

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ALAUDDIN KHAN: MASTER OF MUSIC

BY SAMIR KANTA GUPTA

An artist of the first order, Alauddin Khan is hardly in need of an introduction to the lovers of music in India. Not only that. He has travelled far out in almost all the world capitals, barring probably only Moscow of Soviet Russia, and has gripped everywhere the hearts of men. It is natural therefore that such a personality should be a living object of curiosity and attraction. A life full of vicissitudes and painful hard labour leading ultimately to a high success is itself an extremely fascinating story. But of that afterwards, time and occasion permitting. At present I must content myself expressing the impression that this grand old man left on me, when very recently we met, even though only for a short span of three days.

I had not the good fortune of seeing Alauddin in his hey-day, as they say. But stories are current about his unique performances; he could easily and irresistibly command a vast crowd of listeners, even while at their worst of moods, into a pin-drop silence. But that he did, not by any over-bearing personality or dominating vital force but by a gentle persuasive power, an intimation, as it were, arising direct from the heart. Yes, from the heart and that is why perhaps the magic spell could be so effective all at once. It is also well known that Alauddin has no pretension of learning or the learned. With this background the constant thought in my mind was: "Is he now the same Alauddin, at the pinnacle of his achievement, with all his powers intact? Has he not waned like the moon after reaching full glory? Is he going to act 'The Last Minstrel'?" And what a pleasant surprise it was to find him play upon his *sharad*, his fond instrument, with utter ease and majestic elegance. After all, a genius is a genius and you can always expect some miracles from him!

Symbol of Old Bengal

It was the night of fourteenth August when the first *soirée* was arranged. It was rather a friendly gathering in a cosy little room. He came and took his seat in our midst. A free and frank conversation followed. Questions were lavished on him and he answered them in his own characteristic manner, tinged with humour and full of meaning.

In all this conversation how does he reveal himself? A man of curious mixture, by birth a Muslim and yet largely, very largely indeed, influenced by the Hindu way of life and of looking at things, Alauddin stands as the very symbol of the supremely simple Bengal of the olden times. Genial in temperament and generous as a happy grandfather well established in life he speaks to young men as if the latter were his intimate little friends. I have just now said that Alauddin is out and out a Bengali. And he feels proud to have been so. In this connection I remember a small incident. It was the same night of the fourteenth. Various suggestions were coming from the

audience, to play this particular *rāga* or that. Some one asked the musician to take up the *rāga Bhairavi*. The soft and genial and humorous man suddenly stiffened and very seriously gave back: "Now, at this hour? It will burn." "Burn? Burn what?" "Here, everything in it," and he pointed his finger towards his head. "Certain *rāgas* can be played only at definite times of the day or night, in the midst of their natural surroundings. You can't, if you are serious about your business, violate them on any plea whatsoever." "But must every musician care for all these rules of yours." "These are not mine but universal truths, certain inviolable principles. If anybody disregards, them, let him. We don't do that, we Bengalis simply can't." One may consider Alauddin as narrowly religious and incorrigibly superstitious. But whatever the argument for and against the controversial point, there is a deep truth underlying the formula which, I believe, the ancients set up with deep insight and purpose. Also there is no denying the self-evident fact that Nature at different times inspires one in a different way to different moods.

No Mere Technician but Sadhak

Surely one is tempted to consider Alauddin as a rigid technician and an orthodox past master in the art. For, had he not left his home at the tender age of thirteen and spent a vagabond life in the sole company of his lyre for a long strenuous twenty-seven years? Does not too much of technique stultify the finer living breath that is at the bottom of every great creation? The answer is that Alauddin is not merely

a hundred per cent technician. The emotion of a Bengali is too predominantly present in him. A *sadhak*, a warm worshipper of the myriad Hindu gods and goddesses, a disciple of Kali, Alauddin is no champion of Art for Art's Sake. The last meeting with him is vivid in my memory. It could very well be described as a scene of dedication. Plunged in trance, the artist offered his ardent devotion to the Master, Sri Aurobindo, whom he described as Shiva incarnate. Sound sprang from the strings of his lyre like the white leaping flames of Agni and reached the gates of Heaven. To an old man of 79, youth had come back as if in a flash. His fingers moved with the speed of lightning and faultless accuracy. There was Death dispelled for a while. There was for a while a feast of delight.

On another occasion this great musician remarked, one can excuse his modesty no doubt, that he was still very far away from his goal. "My mind travels faster" he said, "but my fingers fail to keep pace with it. No, that is far from the perfect perfection I seek. Moreover, through my music I want to merge into and be one with the Source of all rhythm and sound, *dhvani*. I am still on the way. I do not know if I will ever reach the land of my heart's desire." This may raise a question of psychological importance, which we do not intend for the present to discuss. But this much can be said that the crucial problem of every domain takes one right into the field of spiritual knowledge and Yoga. For that alone can reveal all the minute, subtle and intricate knowledge of the individual and his relation with the One.

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