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K. R. PODDAR

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K. D. SETHNA

"GREAT IS TRUTH AND IT SHALL PREVAIL"

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THE CRISIS OF CIVILISATION IN KOREA

The Issue of Freedom and Unity

Let us make no mistake about the significance of the flare-up in Korea. The northern and the southern parts of the peninsula stand for two diametrically opposed values. The government of Syngman Rhee may not be ideal—what government on earth is?—but his non-Communist regime was legally constituted: the United Nations Commission on Korea—composed of representatives of Australia, Canada, France, the Phillipines, Syria, China, El Salvador, the Ukraine and India—observed the elections in 1948 and declared with a majority vote that there had prevailed a "reasonable degree of free atmosphere wherein the democratic rights of freedom of speech, the press and of assembly were recognised and respected." The North has often accused the Americans of stuffing the ballot boxes in favour of Rhee. But this charge was refuted by the elections, again observed by the Commission, on May 30 this year. For, when the votes were counted, the non-Rhee element was found to be in the majority—a fact which could never have been possible if the elections had not been eminently democratic. America is not pledged to bolster up Rhee: South Korea can freely choose her leader and if Rhee is still at the helm it is because of a national emergency and all South Korea stands behind him against the Communist *putsch*. The Northern Government of Kim Il-sung has refused to let the U.N. representatives function in its territory: no free elections have been held and the regime is a puppet of the Soviet, based entirely on a system of one-party politics and established by nothing save dictatorial force. During the elections the ballot, as Richard Deverall has pointed out, gave the voter the right to choose 360 Assembly Members from a list of 360 names! Can there be a greater farce of "freedom"?

On the issue of Korean unity there should also be no two opinions. The unity can legitimately come about only if the wishes of the whole population are freely expressed through a plebiscite supervised by the U.N.O. Russia, under whose guardianship North Korea had been placed at the end of the war, has consistently blocked the path of Korean unity by non-cooperating with the rulings of the U.N. Commission. The sole reason for the obstructive tactics was that North Korea forms a small minority and the cause of Communism was bound to lose in a fair plebiscite. The North has no more than 8,000,000 inhabitants, the South has over 20,000,000. With so great a disparity between the Communists and the non-Communists no doubt can be entertained that the true unity of Korea should be brought about in the shape of a non-Communist Government over the entire peninsula. If any other kind of government effects what it would call unity, the unity would be an utter contradiction of all rights and liberties of the Korean people.

The Question of Aggression

As regards hostilities between the North and the South, the report of the Commission makes it quite clear that the North is the aggressor. So clear is it that no choice was left for India who had previously abstained from voting either for or against the American move for condemning the North: India has had to give up in this matter her neutrality as between America and Russia: in fact, her vote is the most decisive, for prior to it Russia had asserted that the 7 votes requisite to legalise a resolution had not been there since Nationalist China's vote had a dubious standing. Of course, according to strict procedural rules Russia's claim was unfounded; but now, with India supporting America's contention, even the rhetorical value of this criticism by Russia has been nullified. As for the other criticism—namely, that, according to article 27, the unanimous vote of the five permanent members is wanted to legalise a resolution—there is little substance to it. Over a period of years the practice, recognised by the Soviet no less than other Governments, has grown up, in the U.N.O., of approving the validity of resolutions provided there is no actual negative vote or veto from a permanent member. In this context it has been pointed out that Israel became a member of the U.N. although there was no affirmative

British vote. The international case against North Korea is unimpeachable and its basis does not lie in mere anti-Communist feeling but in the evidence of the accredited U.N. Commission which was on the spot in Seoul, the capital of South Korea, when the flare-up took place.

The North Korean president has tried to lay the blame on the South, saying that the latter invaded northern territory and that the North was but mounting a counter-offensive. The attempt has proved singularly unconvincing. All available and reliable testimony gives the lie to Kim Il-sung's allegation. Let us not forget that a few days before the actual attack he made an effort to bring the issue of unification to a head with scarcely concealed threats. On June 16, the Central Committee of the so-called "United Democratic Fatherland Front" published a resolution for expediting the country's unification and a day or two later the Presidium of the Northern People's Assembly made clear beyond doubt that the attempted unification would be peaceful only if the Southern Government surrendered. It shouted for the arrest of the Syngman Rhee group and the expulsion of the U.N. Commission. Even emissaries were sent to give the South a last chance of submitting to the arrogant demands of the North, emissaries whom the South put under arrest for their impudence and as a security measure against any encouragement being given to the 50,000 Communists known to have already infiltrated from the North to mingle with the 2,000,000 political and social refugees from that tyranny-infested region. Is not all this an unmistakable prelude to a plan of attack by Kim Il-sung? Two out of the three emissaries have themselves defected to the South and expressed the hypocritical and fraudulent nature of northern unification propaganda. Besides, the present invasion is not the first to have been ventured. Border clashes were in plenty over the last few years, but none of them could be dubbed an invasion from either the North or the South. On June 26, 1949, however, a tentative invasion from the North was witnessed by the Commission Members. This was, almost to a day, one whole year before the recent violation of the 38th Parallel. The invading force on that occasion was repulsed by southern troops. The fact, therefore, glares out that the North has had bellicose intentions for a long time, and even without any evidence a *prima facie* case against its being innocent today could be made on the strength of that infringement of the U.N. Charter a year ago.

What rendered the present attack possible was the military, economic and geographical advantages enjoyed by the North. The northern army is double that of the South and has a "hard core" of veterans battle-trained in service with the Chinese army against the Japanese. The Russians, before they withdrew their own troops synchronously with the withdrawal of 25,000 American soldiers, saw to it that North Korea had a strong force fitted to meet the needs of an invasion of the South. At the outbreak of hostilities the North had Russian fighter aircraft, reconnaissance planes and bombers, Russian light tanks and light naval craft. South Korea had no tanks and a mere handful of non-combatant surplus American machines. A few ships of less than 500 tons constituted her naval strength. She had American military advisers but it seems that the U.S.A. did not expect a flagrant violation of the U.N. Charter and was rather complacent in the belief that nothing except frontier skirmishes could occur or, at the worst, the kind of "feeler" pushed forth last year. America appears to have banked on improving the economic lot of South Korea in order to counteract temptations and promises with which the North might fool the South. 150 millions dollars were voted by the U.S. Senate as subsidy to South Korea for the present year. But prosperity cannot come in a short period of time. The North started with an initial superiority. Although holding less than one-third of the population it possesses almost all the modern industry and sources of power required for supplementing the South's peasant economy. Geographically too the South is weak. The Communist forces which control the North have behind them a vast hin-

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HOW INVASION OF SOUTH KOREA WAS PLANNED

By W. N. EWER

In this article a well-known commentator on international affairs sketches the political background to the "coup" attempted by North Korea and throws light on Communism's strategy as well as tactics.

The invasion of South Korea was planned and organised on the orthodox Hitlerian model. It was a text book operation: the secret massing of invading forces on the frontier; the sudden advance at dawn; the reliance on the shock effect of armour and aircraft—even the almost perfunctory announcement that the other side had attacked first. This was so perfunctory that two variant stories were put out. The one that the Southerners had crossed the border (model: Hitler on Poland); the other that they had opened a bombardment across it (model: Molotov on Finland.)

The calculation of the attackers was the blitzkrieg calculation: that the surprise would be so complete and the initial success so rapid that the defence would collapse before it could be organised and before there could be any possibility of outside aid.

Strategical Plan

That was the tactical plan. But when one looks back over the story of Korea in the past five years, the strategical plan too becomes clearly visible. The North Korean aggression appears as the culmination of a long prepared operation.

The first phase is that of an ostensible desire for a peaceful democratic solution. Soviet policy in Korea is presented as based on conceptions of the unification and independence

of Korea, of four-power co-operation, of "trusteeship" and the rest. For three years the Western Powers—especially the Americans—were kept in play seeking for a solution on these lines. But every attempt to reach agreement was effectively prevented by Soviet obstruction, often on points which, at the time, seemed incomprehensible.

So any effective organisation and any effective arming of South Korea was prevented or postponed. The Americans hesitated to do anything which might imperil the success of some new attempt to reach agreement.

Communist-Controlled North

Meanwhile the Russians, from the very beginning, when the ink was hardly dry on the Moscow communique of December, 1945, went ahead with political, economic and military organisation of their own zone. They talked of unification, but practised partition. The Iron Curtain which they dropped along the 38th Parallel was more impassable than any in Europe. North Korea was almost completely isolated both from the South and from the outside world.

Behind the Iron Curtain there was created a typical "People's Democracy" under the control of reliable Communists who, themselves, obeyed orders from Moscow unquestioningly. It had all the usual apparatus: a "People's Police" organised

on a familiar pattern; an army of some 200,000 men—Russian-trained, Russian-equipped and Russian-organised—with modern artillery, tanks and aircraft.

That stage passed, the next was, by adroit diplomacy, to secure the withdrawal of both Soviet and American Occupation Forces. That was completed just a year ago.

In this way a situation had been created from which operations against the South could be conducted. The North was already well organised, well armed and completely controlled. The South was still ill-organised—caught in all the confusions inevitable in the earliest phase of a new democratic regime—and, in comparison with the North, ill-equipped.

Fifth Column Activities

The first offensive was political and propagandist. The Northern efforts were directed to inciting disorder, to stirring up discontent, to disrupting economy and generally attempting to dislocate and weaken the democratic regime in the South. It was a preliminary "softening up", largely conducted by fifth column Communist elements or by their dupes who were, often not without good enough reason, economically or politically discontented.

And then, when one may assume the Communist intelligence service reported that conditions were now as favourable as could be hoped for, came what was expected to be the swift and final blow.

It is this long astute five-year plan of preparation which is the most significant and most important thing.

It is a perfect revelation both of Soviet intentions and of Soviet methods.

Parallel with Germany

The parallel with Germany leaps to the eye. In Germany there were the same professions of the desire for unification, combined with the practice of partition and the building up of a Communist-controlled regime behind the Iron Curtain. There was the same profession of the desire for four-power agreement, combined with effective sabotage of all practical attempts at co-operation.

There was the same astute diplomatic game, designed to induce the Western Powers to postpone the organisation of Western Germany while the organisation of Eastern Germany was being carried out at top speed. M. Stalin's pre-occupation with this was almost ludicrously apparent in the Moscow negotiations of August 1948.

Lastly there was the re-arming of Eastern Germany, combined with bland suggestions that the Occupying troops should be withdrawn.

The parallel is uncannily exact. M. Stalin's mind, one feels, often works in grooves. And the conclusion is inescapable. If the Western Allies and the Western Germans had fallen into the trap, and the armies of Occupation had been withdrawn, we might have seen not only North Korean tanks crossing the 38th Parallel, but East German tanks crossing the Elbe in the name of "peace, unity and democracy."

(Special Feature from British Information Services)

THE CRISIS OF CIVILISATION IN KOREA —Continued from page 1.

terland in Communist hands, with immense resources possible in case of war. The South, in contrast, is that part of the peninsula which juts into the sea and is therefore dangerously isolated. Finally, the capital city Seoul is only 38 miles from the border, thus being easily vulnerable, unlike the northern capital, Pyongyang.

A Civil War Only in Appearance

It is not surprising that the initial tide of war has gone against the South. But there is no need to take a defeatist view. The mountainous region at the back of the retreating army provides ample room for manoeuvre. The whole U.N.O. is behind the South and if America wholeheartedly puts her shoulder to the wheel South Korea can definitely be saved. Yes, the call is for whole-hearted assistance. There should be no delusion to the effect that what is occurring in Korea is just a civil war which is nobody's business except of the Koreans. It is a civil war only in appearance. It is a local affair only for people who never look beyond their noses. In actual fact, it is a well calculated Stalinist blow aimed directly at the peace-preserving and freedom-ensuring ideals of the U.N.O. and at American influence in Asia and is the first step in the Communist plan to overrun the world.

The North has turned a deaf ear to the U.N.O.'s signal of "Cease Fire," and Stalin has not responded to Truman's appeal that he should use his good offices to restrain Kim Il-sung. With Stalin's condonement, as also unquestionably on his secret inspiration, the North which was for long in his care has kept on driving its forces deeper into a republic formed expressly under the U.N.O.'s auspices. Its refusal to withdraw is meant to reduce that international institution to a farce, just as with the "incident in Manchuria" Japan knocked the bottom off the League of Nations after World War I. The headlong career of the northern forces shows unmistakably that here we have an all-out Communist offensive to dislodge American influence from the last area remaining open to it on the East Asian mainland north of Indo-China. North Korea and South Korea do not stand by themselves: although both Russian and American troops have been withdrawn, Russian advisers and technicians have remained in the north and American in the south. The blitzkrieg across the 38th Parallel is a punch full in the face of American prestige in the world. It is shot out to test America's resolution to stand up against aggressive

Communism. President Truman has seen it for what it really is and he has realised that if he fails in this case he would have to confront similar developments elsewhere in the Pacific. His failure would create the most serious doubts everywhere and with special acuteness in Japan. It would be a proof of America's inability to resist the Communist menace. There would be a collapse of morale wherever American influence extends. Moreover, Japan which is a hundred miles away from the southern jags of the Korean peninsula would be vitally exposed to air attacks from bases there and the chances of a successful invasion of her would be immeasurably increased. Also, the whole line of American defence further south would be imperilled. The Philippines would be weakened and Indo-China would be in danger. Considering all these possibilities Truman has taken full advantage of Article 42 of the U.N. Charter and sanctioned not only air support and naval aid to South Korea but also the landing of ground forces. In addition he has ordered the Seventh Fleet to prevent any attack on Formosa and decided to strengthen the U.S. forces in the Philippines and expedite military assistance to Indo-China.

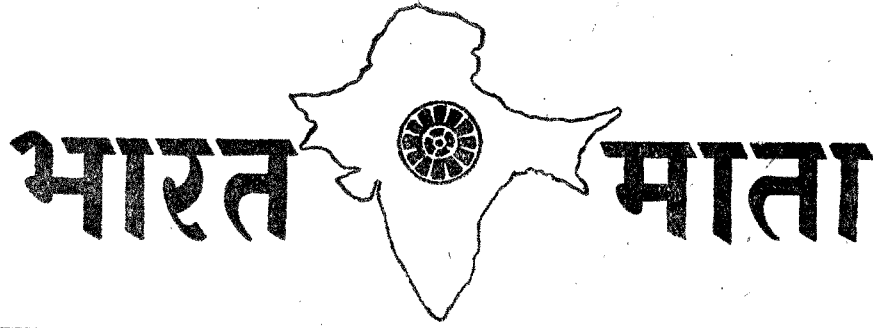
The Necessity of Drastic Action by America

All these steps are wise—yet even more wisdom is required. We must not think in terms only of threats to the rest of Asia and the Pacific countries. We must clearly foresee the certainty of attack on all of them and the certainty of an attempt by the Communists to make the entire Old World their footstool. The war in Korea is only the preliminary move. If victorious, it will lead to a campaign for the possession of all northern parts of Asia and then a swoop down on all South East Asia, preparing the way for domination of the entire continent, with a grabbing of Tibet as a gate opening to India. If the Communists succeed in swallowing up Asia, there is no reason why domination of the whole world should not follow by steps until they are ready to deal with America. That is provided the war can be staved off with America until Stalin can choose his time. Truman seems to have understood the situation if we can judge from his moves in Korea; but it is to be seen whether he is strong enough and determined enough to carry the matter through. A full-scale military intervention without any reserve is the burning requirement of the hour. One thing is certain—that if there is any shilly-shallying and if for any

Continued on opposite page

मातृवाणी

तुम्हें अपनी अभोपमा को अटूट बनाये रखना चाहिये और अपने प्रयास में धैर्य के साथलगे रहना चाहिये फिर तुम्हारी सफलता निश्चित है। प्रत्येक चीज अपने समय पर आयेगी; विश्वास पूर्ण धैर्य बनाये रखो—फिर सब कुछ ठीक हो जायगा। सच्चे भाव के साथ किया हुआ कर्म ध्यान ही है।



'मदर इंडिया'— हिन्दी पूर्ति : : : जुलाई ८, १९५०.

अपने शरीर में एक महत्तर शक्ति और स्थिरता को स्थापित करो; ऐसा करने से तुम्हें बीमारी के आक्रमणों का सामना करने के लिये शक्ति प्राप्त होगी। अचंचलता और शक्ति के अन्दर ही कोई बह जान सकता है कि उसके लिये करणीय सबसे अच्छी बात क्या है। निस्सन्देह वहाँ सुखी है जो भगवान् को प्यार करता है, क्योंकि भगवान् सदा उसके साथ रहते हैं। —श्री माताजी।

सम्पादकीय—

कोरिया में सभ्यताका संघर्ष।

कोरिया में जो आग भड़क उठी है, उसका मतलब समझने में हम से गलती नहीं होनी चाहिये। उक्त अर्धद्वीप के उत्तरी और दक्षिणी भाग दो सर्वथा विरोधी मूल्यों के लिये खड़े हुए हैं। दक्षिण कोरिया की प्रजातांत्रिक सरकार, संयुक्त राष्ट्र के कोरिया-कमिशन द्वारा स्वीकृत एक वैध सरकार है; जहाँ भाषण, लेखन-प्रकाशन और सभा संगठन की पूर्ण स्वतन्त्रता है। उत्तर कोरिया में किम-इल-संग की साम्यवादी सरकार ने अपने यहाँ संयुक्त-राष्ट्र के प्रतिनिधियों को इखल देने से इनकार कर दिया है, स्वतन्त्र चुनाव नहीं होने दिया है और कासन सोवियत के हाथ का खिलौना है जो एक पक्षीय राजनीति और तानाशाही पर आधारित है।

समस्त कोरियन प्रजा के स्वतन्त्र मतदान (प्लेबिसिट) के आधार पर ही कोरिया की एकता का निर्णय हो सकता है। युद्ध के अन्त में उत्तर कोरिया सोवियत के संरक्षण में रक्खा गया था। सोवियत ने इस बीच संयुक्त राष्ट्रों के कोरिया सम्बन्धी सारे निर्णयों की अवज्ञा करके, कोरिया के एकदम में जबरदस्त बाधा डाली है। सोवियत आनता है कि उत्तर कोरिया की अस्सी लाख जन संख्या दक्षिण कोरिया की दो करोड़ जन संख्या के मुकाबले में कोई वजन नहीं रखती है, इसलिये स्वतन्त्र मतदान में समस्त कोरियन प्रजा का बहुमत निश्चय ही सोवियत विरोधी और प्रजातन्त्र का रिमाथती साबित होगा। यही बहुमत कोरियन एकता का आधार हो सकता है, अन्य सारी एकताएँ कोरियन प्रजा के वास्तविक स्वातन्त्र्य की विरोधिनी ही हो सकती हैं।

कमिशन की रिपोर्ट से स्पष्ट है कि वर्तमान संघर्ष का सूत्रपात उत्तरी कोरिया ने ही किया है। इसका सबसे बड़ा समर्थन और प्रमाण इस बात से मिलता है कि भारत, जो अब तक रूस और अमेरिका के संघर्ष के बारे में सर्वथा तटस्थ रहा है, उसे भी सत्य के नाते कमिशन की रिपोर्ट को मान्य करके उत्तर कोरिया की इस युद्धाग्रही नीति की भर्त्सना करनी पड़ी है। अब तक तो रूस के पास बहाना था कि भारत और राष्ट्रीय चीन की खामोशी और स्पष्ट रुख के चलते, संयुक्त राष्ट्रीय कमिशन के निर्णय वैध नहीं माने जा सकते। पर भारत के निर्णय ने अन्तिम रूस से ऐसी हर बाधा को समाप्त कर दिया है। कोरिया के विरुद्ध अन्तरराष्ट्रीय नालिशा का आधार केवल साम्यवाद का विरोध ही नहीं है, पर जब आग भड़की तब संयुक्त राष्ट्र कमिशन के प्रतिनिधि स्वयम् दक्षिण कोरिया की राजधानी सोमोल में उपस्थित थे और वे स्वयम् उत्तर की ओर से आनेवाले आक्रमण के साक्षी थे। उत्तर कोरिया के प्रेसीडेन्ट ने दक्षिण पर ही प्रथम आक्रमण का इल्जाम लगाया है, पर उसकी कोशिश विफल हुई है और सारे प्राप्त प्रमाणों और खबरों के आधार पर किम-इल-संग का इल्जाम झूठा साबित हो चुका है। जैसे यही आक्रमण कोई पहला नहीं है; इस बीच सरहदों पर छोटे-मोटे मोर्चों और छेड़-छाड़ बराबर चलती ही रही है। उत्तर ने अपने दूत भेजकर दक्षिण को बार-बार धमकियाँ दी हैं कि वे उत्तर के प्रति आत्म समर्पण करके उनकी साम्यवादी तानाशाही को स्वीकार कर लें। २६ जून १९४६ को

स्वयम् कमिशन ने अपनी आँखों से उत्तर से आक्रमण होते देखा था। उस अवसर पर दक्षिण ने हम-अवरों को परास्त कर लौटा दिया था। इससे खूब ही भाफ हो जाता है कि एक लम्बे प्रसें से उत्तर कोरिया की सरकार आक्रमणक नीति बगर्तती रही है। उत्तर कोरिया की आर्थिक, भौगोलिक और सैनिक मजबूती ने ही वर्तमान आक्रमण को सम्भव बनाया है। उत्तर के पास दक्षिण की ठीक दुगुनी सेना है जो चीन के पक्ष पर जापान के साथ लोहा ले चुकी है। इस आक्रमण के समय उत्तर कोरिया के पास रूसी हवाई सेना थी, रूसी लाइट टैंक और लाइट जहाजी बेड़ा था। दक्षिण कोरिया के पास ऐसा कोई सरंजाम नहीं था। कारण यह था कि अमरीकी संयुक्त राष्ट्र को ऐसा अंदेश तो बरा भी नहीं था कि इस तरह अज्ञानक ही उत्तर कोरियन सरकार यू. एन. चार्टर का उल्लंघन कर जायगी। जान पड़ता है अमेरिका दक्षिण कोरिया की आर्थिक स्थिति सुधारने में व्यस्त था, ताकि उत्तरी सरकार किसी आर्थिक इलोमन से दक्षिण को बगलाने

संघ के शांति और स्वातन्त्र्य-रक्षक आदर्शों पर और एशिया में अमरीकी प्रभाव पर स्तालिनवादी तानाशाही का एक सुयोजित और सुनिश्चित आक्रमण है। साम्यवादियों की जगत को पादाकान्त करने की योजना का यह पहला कदम है। उत्तर कोरिया ने संयुक्त राष्ट्र संघ द्वारा दिये गये युद्ध स्थगित करने के आदेश की अवज्ञा कर दी है। उत्तरी कोरिया की वैरोक आक्रमण वृत्ति से स्पष्ट है कि पूर्वीय एशिया में रहे सहे अमरीकी प्रभाव को समाप्त कर देने का यह एक अचूक आयोजन है। जगत में अमरीकी प्रतिष्ठा के चेहरे पर यह रूस द्वारा दौगई एक भरपूर थपपड़ है साम्यवाद के विरुद्ध अग्रिम खड़े रहने के अमरीका के इकरार को इस आक्रमण ने कमीटी पर चढ़ा दिया है। प्रेसीडेंट टू. मेन ने समझ लिया है कि कोरिया में अमरीका की हार समूचे प्रशांत महासागर में और एशिया में अमरीकी प्रभाव को मरणन्तक आघात पहुंचायेगी। जापान संदिग्ध हो जायगा, साम्यवादी आक्रमणों के लिये वह सहज सुलभ हो जायगा, फिलिप्पाइन्स के द्वीप कमजोर पड़ जायेंगे और हिन्द-

आक्रमण करने के लिये द्वार मुक्त कर लेगा। इस प्रकार वह समस्त एशिया को निगल कर समूचे भूमण्डल पर अपना सत्यानाशी पंजा फैलायेगा। शायद अमेरिका ने इस बात को समझ लिया है। पर किसी भी कारण से यदि अमेरिका कोरिया की रक्षा में उीला पड़ गया या उसने अपना प्रयत्न छोड़ दिया तो एक के बाद एक वह अपने सारे आधारों का खोता ही चला जायगा और तब तो फिर बहुत देर हो जायगी। कहीं न कहीं पहुंच कर उसे साम्यवादियों का डट कर मुकाबला करने का निर्णय करना ही होगा, और आवश्यकता पड़ने पर विश्व युद्ध की जोखिम उठा कर भी उसे सख्त से सख्त कदम उठा लेना पड़ेगा।

विश्व युद्ध को लेकर हम में कोई भय की बीख-लाहट नहीं होनी चाहिये। कोई भी मनुष्य अपने होश इवासा में रहकर अकारण युद्ध की चाह नहीं करेगा, युद्ध तो दूर कोई सीमित हिंसात्मक संघर्ष भी वह नहीं चाहेगा। केवल रूस के वे शक्ति मदीय सुत्रवार, जो सिद्धान्त रूप से इस बात में विश्वास करते हैं कि रूस 'स्वयम् जीना और दूसरों को जिन्दा रहने देना' नहीं चाहता और उसका एक मात्र ध्येय विश्वव्यापी कान्ति करके समूची दुनियां को अपने तानाशाही शासन के प्रभुत्व तले ले आना है, वही युद्ध को अपना अन्तिम ध्येय मान कर चल सकते हैं। पर इसका अर्थ यह नहीं होता कि प्रत्याघाती हिंसा से जो नफरत करते हैं उन्हें कट्टर शांतिवादी हो जाना चाहिये और हर मूल्य पर सशस्त्र युद्ध की सम्भावना को डालते ही जाना चाहिये। सोवियत सिद्धान्त जहाँ सामने है, वहाँ तो बड़े से बड़े शक्ति प्रेमी राष्ट्र को भी पूर्णतया कटिबद्ध होकर, अपने हर सुलभ साधन की पूरी शक्ति लगाकर उसका मुकाबला करना ही चाहिये। हां, सचि के द्वार बंद नहीं किये जाना चाहिये—सो तो टू. मेन या संयुक्त राष्ट्र संघ दोनों में से एक ने भी ऐसा नहीं किया है—पर यह सच है, साम्यवाद को बेरोक मानव सभ्यता पर किसी भी सुरत में हानी नहीं होने देना चाहिये। उसके फौलादी पंजों के प्रागे घुड़ने टोक देने के बजाय तो हमें विश्व युद्ध तक का खतरा उठाने को तैयार हो जाना चाहिये। कुछ ऐसे मूल्य होते हैं जिन्हे हर सुरत से कायम रखना ही होता है और उनकी रक्षा करने में हमें किसी भयंकर से भयंकर परिणाम के भय से विचलित नहीं होना चाहिये। चाहे भूतकाल के गौरवशाली स्मारक क्यों न नष्ट हो जायें, चाहे धरती की प्रत्येक सड़क खून और आँसुओं से क्यों न बहने लग जायें, और चाहे आज तक की विरासित यह नाना रंगमयों, वैविध्यमयीं सृष्टि विनष्ट होकर मात्र अस्तित्व भर क्यों न रह जायें, तब भी कोई हिचक नहीं होनी चाहिये। क्योंकि एक बार यदि व्यक्तिकी स्वतन्त्रता नष्ट हो गई और प्रजातांत्रिक सभ्यता-संस्कृति के आदर्श धराशायी हो गये, तो उसके बाद जो भी जीवन बच रहेगा वह मात्र मौत का एक रंगीन यंत्र हंगगा और सारी सच्ची कलाएँ, मानवता की सच्ची प्रतभा और समाज का आधिकारिक संगठन एक विस्मृत यादगार के अतिरिक्त और कुछ नहीं रह जायगा। पर दूसरी ओर यदि मुक्त और उच्च अभीष्टा से प्रेरित आत्मा की जोत उज्वलित रहेगी, तो उसका जीवनाधार कितना ही कंगाल क्यों न हो, उसका समाजिक ढांचा कितना ही विच्छन्न क्यों न हो, माथी उन्नति का बीज उसमें सुन्नित रह जायगा, मानव की नई सृष्टि एक नया ही उन्मेष लेकर फिर (शेष पृष्ठ ४ पर)

मन चुन जो तुझको माता है।

पथ है दो समुख सुले पडे,
मन चुन जो तुझको भाता है।
एक चढ़ाता गिरि के ऊपर—
एक गिराता निम्न स्तर पर—
कुर्जा खोदने वाला जैसे नीचे ही गिर जाता है।

★ ★

युग जल की अभिलाषा में
या शाश्वत सुख की आशा में
उस जीवन के दिन चार, बोल खोना किस भांति सुहाता है।

★ ★

छिल्ली लहरों सा अशांत
या गहरे सागर सा प्रशांत
खोज, लक्ष्य क्या है जीवन का ? व किसको देख लुभाता है ?

★ ★

अचिर वस्तु की इतनी प्यास
चिर में नहीं तनिक विश्वास
'बिन्दु' दौड़ मारता सुख हित जितना, उतना ही दुःख जाता है।

—श्री नारायण प्रसाद 'बिन्दु'

न पाये। अमरीकी संयुक्त सरकार की सीनेट ने दक्षिण कोरिया की वैहरी के लिये १५०००००००० डालर मंजूर किया था, पर चन्द्र महीनों के अन्दर कोई देश एक बारगी उन्नत नहीं बनाया जा सकता। उत्तर की जन संख्या जो भी बहुत थोड़ी है फिर भी देश के सभी आधुनिक उद्योग और शक्ति की साधन-सम्पदा उसी के कब्जे में है। भौगोलिक दृष्टि से भी दक्षिण कमजोर है। दक्षिण की राजधानी सरहद से सिर्फ ३८ मील होने के कारण अल्दी ही हमलावरों की शिकार हो सकती थी, जब कि उत्तर की राजधानी प्यांग यांग काफी दूर है। फिलहाल दक्षिण कोरिया दब रहा है। पर चिन्ता का कारण नहीं है। संयुक्त राष्ट्रों की समूची शक्ति उसकी पीठपर है। सिर्फ इतनी ही सावधानी लेना है कि इसे मात्र कोरिया का गृहयुद्ध सम्भन्ने की मूल हम से न हो जायें। वास्तव में यह संयुक्त राष्ट्र

चीन खतरे में पड़ जायगा। इस स्थिति को खूब अच्छे तरह समझ कर ही टू. मेन ने दक्षिण कोरिया को केवल हवाई और जहाजी वैहों से ही नहीं बल्कि भू-सैन्य के द्वारा भी भरपूर मदद पहुंचा दी है। साथ ही उसने अपने सातवे फ्लेट को हुकम दिया है कि फारमोसा पर होने व ले हर हमले को वह रोके और उसने फिलिप्पाइन्स और हिंद-चीन को सैनिक सहायता पहुंचाने का निश्चय भी किया है। पर इतना ही काफी नहीं होगा। यह मात्र बाकी एशिया और प्रशांत महासागर के प्रदेश को ही धमकी नहीं है। हमें अच्छी तरह समझ लेना चाहिये कि इस तरह साम्यवादी समूची पुरानी दुनिया को अपना पायदान बना लेना चाहेंगे। कोरियन युद्ध मात्र एक प्रारम्भिक कदम है। यदि यह सफल होगया तो साम्यवाद समूचे उत्तरी और दक्षिण पूर्व एशिया को पदाकान्त करता हुआ तिब्बत में प्रवेश कर, भारत पर

INDIAN NATIONALISM AT ITS TRUEST

By "LIBRA"

The word "Nationalism" is again in the air as a result of Pandit Nehru's opinions, expressed during his recent tour abroad, on Nationalism in Asia. But, apart from opposition to colonial rule by the West as well as to the spread of Moscow-dictated Communism, what light exactly may be considered as thrown by India on this important word? We need to ask ourselves what Indian Nationalism is. For, on the answer will depend our own future and the role we shall play in world-history.

Indian Nationalism is not a simple phenomenon: it has many meanings and directions. All who have fired the Indian heart and fought for the independence of our country have contributed some special colour to this Nationalism. But if we wish to drive to its truest significance we must pick out the figure owing to whom the national awakening first took place in its most marked and conscious form.

Nationalism, to be the truest, must be not only a movement against a foreign rule but also an expression of a nation's authentic temperament. At times the authentic temperament is seen best when everything touched by foreign influences is cut away and the typical power of the nation's consciousness is found in its stark nakedness. It is in the nineteenth century that India began slowly to arise out of the decline into which she had fallen—the decline whose one result was her defeat at the hands of foreign invaders and another the strong stamp put on her by the culture of those who held her in subjection. But the stir of the native consciousness was neither complete nor sufficiently dynamic. There were many imitative elements, apings of the West, and a general tendency to believe that a westernised India alone could be India resurgent and India competent to cope with the shackles imposed by imperialist England. Denuded altogether of westernisation the only Indian feature seemed the superstition-ridden illiteracy of the common peasant or at the best the stagnant though not uncultured religious conventionalism of the common pundit. Surely here was not any creative source: everything else seemed a cross between India and England, with the latter herself providing by her home tradition of democratic humanism the directive energy for the former's fight against her colonial policy.

The Country's Very Soul in Pure Power

Then a strange thing occurred. Out of a temple in which the Goddess Kali was worshipped by stagnant though not uncultured religious conventionalism there came a man who had all the outer look of representing superstition-ridden illiteracy. And yet he was as little the common peasant as he was the common pundit. He came with a religious message but it was something the pundit was utterly incapable of. He came with an ab-

solute lack of education but it was something quite unlike the ignorance of the peasant. Here was one altogether innocent of western formulas, one who seemed akin at the same time to the two specimens thought possible of sheer Indianness and who still was entirely different from them and carried a tremendous conquering creativity. Before him bowed down the finest flower of educated Bengal. In him the westernised Indians saw authentic India stand up, clear of every colour of the West, clear even of every tinge of what typical India appeared to be in that age—a representative was he of some hidden essence of the national being, the country's very soul in pure power. At one stroke the emergent Nationalism was made to recognise its central meaning and direction. The attractive veil of westernisation fell from the eyes, the feebleness of the country's decadence went out of the limbs and India knew what she was and grasped the essential energy of her own self.

Ramakrishna, the illiterate man from the temple of conventional Kali-worship, was a veritable colossus of mystical experience: in him direct and immediate realisation of the Divine Being reached an intensity and variety which made him a marvellous summing-up of the whole spiritual history of India, with a face carrying the first gleam of a new age of the human soul—the age that will be known as the Aurobindonian. He could neither read nor write English: not even a word of English could he understand. Bengali itself he could only speak: he had no schooling at all. All that he had was God: he could unite himself with the Supreme Omniscience, his heart's home was the Infinite, he lived constantly in the Eternal. The Divine Being and the Divine Force that he called the Mother were a presence with him at all times—from deep within him, from near and far around him, from some absolute transcendence high above. His feelings were not of the ordinary emotional kind but radiant with the true spontaneous psyche which is an everlasting spark of the Supreme, a child of the World-Mother. His thoughts were not of the brain-mind but luminous with an intuitive perception which was in contact with the inward as well as the outward. Apparently ignorant but wise beyond measure, frail and helpless to an initial view yet a power-house that could move the world, poor and ascetic yet holding the thrill of the Beauty that is immortal, he sat day after day at Dakshineswar with the most educated men of Calcutta about him together with simple village folk. And from his strange spiritual personality the true Indian Nationalism was born. For the first time came the awareness of what it was that had to be resurrected and put against the shallow vitalism from the West that was keeping India in chains or, at its most

Continued on page 4

THE CRISIS OF CIVILISATION IN KOREA—Continued from page 2

reason America gives up or even slackens in her defence of Korea she may be driven to yield position after position until it is too late. At one point or another she will have to stand and face the necessity of drastic action even if it leads to world war.

Rightly considered, the present crisis should not precipitate world war. America is prosecuting only a police action restricted to clearing South Korea of the invaders. She cannot be black-washed as a war-monger or as starting a train of events precluding a world conflagration. She only wants to restore the legitimate *status quo ante*. However, it is not impossible that a world conflagration may begin. There should be on our part no hysteria of recoil from it. Nobody in his senses desires it or even any limited violent conflict—only those fanatics in Russia, whose fundamental article of belief as stated in books authorised by Stalin for mass indoctrinations is that Russia cannot live and let live but must engineer revolutions everywhere and assimilate the entire globe into her totalitarian system, regard war as an end to be sooner or later achieved. But those who abhor a return of Bellona must not turn rigid pacifists or seek to avoid the clash of arms at all costs. In view of the Soviet ideology they must arm themselves to the teeth and be ready to meet aggression with every resource they can lay hands on. They must not neglect the method of negotiations—and indeed neither Truman nor the U.N.O. has neglected it—but under no condition must Communism be permitted to ride roughshod over the civilised world. Rather than yield to its iron hoof we should risk even global carnage. There are certain values that have to be upheld and no dread of consequences should unnerve us. Even if the glorious monuments of the past be destroyed, even if blood and tears run through every street, even if the colourful and complex scheme of life that we have evolved be reduced to the bare subsistence level, there should be no hesitation. For, once the freedom of the individual is in ruins and the ideals of civilised democratic culture are laid low, whatever life that remains will be just a painted mechanism of death and all true art, all genuine *elan* of manhood, all authentic organisation of society will be no more than a fading memory, if even that is allowed by the titan tyranny that will lord it over the vestige of humankind. On the other hand, provided the free and aspiring spirit be left burning in however impoverished a frame, within however broken a structure of society, the seed of future progress will have survived and another Argo will cleave the main, a new Valmiki will vision in verse the

Golden Age, Krishna and Christ will walk again the earth, once more an Elephanta and Ajanta, a Shwe Dagon Pagoda and a Taj Mahal, a Sistine Chapel and a Chartres Cathedral will arise. The soul of man has to be preserved and if a third world war is the only means of stemming the black fury of the Communist ambition of putting the Asura's heel upon it all over our planet, then let this war come!

Truman Can Turn the Tables on Stalin

But, if are brave and far-seeing, there may not be this war—prolonged peace may be the result of the Korean incident. A determined confrontation of the Communist menace with an armoured preparedness for all eventualities will give Stalin pause. From all accounts he does not seem ready yet to run the risk of a world conflagration. Truman, therefore, can turn the tables on him by constantly facing him with the onus of either taking that risk or yielding position after position to America. All depends on the guts and the vision we bring to the challenge of Red Korea. The world situation is as grave as it can be and it can be saved only by America plunging with every necessary means into the *melée* and carrying to a victorious consummation the police action she has rightly and worthily started in the name of the U.N. Charter.

Korea has proved that to sponsor long-term plans for raising standards of life throughout the East is not enough: Communism may not appeal to contented peoples, but Communism will not wait upon contentment or on any condition, its plans are laid out and the slightest joint in the democratic armour invites military attack. Short-term plans answering aggression are indispensable. To listen to Russia's plea for mutual withdrawal of troops anywhere is to let the world walk into a death-trap. America did so in Korea and the lesson is most bitter. If she listened in Germany, all Europe would be lost. It is only where she has refused that peace has been kept. In Berlin and Iran she showed her readiness to set the military machine working, and the result was a Russia reined back. Her mistake in Korea has been costly. It must never be repeated and she must fight unflinchingly here. India to a man should stand by whatever move America has so far made and all the powers of our spiritual civilisation should be mobilised to urge America to yield no inch in the Korean cockpit where the world's future is being decided. It is a question of Now or Never.

INDIAN NATIONALISM AT ITS TRUEST —Continued from page 3

benevolent, bringing her up to be an artificially galvanised part of its own glittering scheme.

Of course, the Indian genius is not confined to spirituality pure and simple, not even to a many-sided spirituality to the exclusion of all other modes of being. The very fact that Ramakrishna's chosen instrument for world-work was Vivekananda, a complex passionate analytic mind, a highly cultured master of system and organisation, a richly endowed physical nature, shows that India moves instinctively to grip earth no less than heaven. At least the intention of Ramakrishna was to reshape through Vivekananda the whole of the country's life in the light of God-realisation. But by embodying in his own figure a stark spirituality, as it were, he performed the catharsis that was most needed in the country's consciousness if accretions and superfluities, illusions and delusions, waste matter and foreign matter were to be swept off and prevented from obscuring and obstructing the growth of Indian Nationalism. The central *conditio sine qua non* stood out the most vividly and acted the most powerfully by getting thus isolated.

The Four Types of Nationalism in India

If it was the shock of sheer spirituality in the figure of Ramakrishna that gave birth to Indian Nationalism by kindling in the nation a consciousness of its own typical genius, we should do well to guard against satisfaction with any lesser type of nationalist aspiration. The type truly in consonance with the cathartic shock from Ramakrishna is summed up in the famous cry of Bankim's song, *Vande Mataram*—"I bow to you, O Mother". The movement is basically religious, it is towards the Divine—the country is viewed as a Goddess who is not only its collective soul but also a face and form of the World-Mother, the creatrix of the universe. When the innate turn of the nation is mystical, even the patriotic fervour can be directed only to the Divine Spirit, and unless the country is felt as that Spirit's emanation this fervour will never fulfil the national life: such is the philosophy behind *Vande Mataram*. There is a second type of Nationalism which is not directly spiritual but charged with indigenous history. Since India's history cannot be separated from the spiritual quest, here also is a sense of the World-Mother just as in the first type indigenous history is ever alive, but the stress now falls less upon the Divine Presence than upon the particular face and form She assumes in the country's collective soul as felt in the traditional ideals and institutions, the characteristic customs and festivals,—in short, the whole historic consciousness. This Nationalism has the roots of its politics in the popular *dharma*. A third type is an ethical Nationalism in which certain moral doctrines are set up for the patriot's guidance, chiefly the doctrines of non-violence and ingenuousness. Patriotism which, for the second type, stands in need of no defence and aims first and foremost at the country's freedom and the expression of the country's historic nature and does not bind itself to rigid dogmas of method, patriotism which says "Swaraj is my birthright" and will not fight shy of violent revolution and effective secret strategy, is not acceptable. A particular brand of moral self-discipline deriving mainly from the Buddhist strand of our culture, subsumes patriotism here, just as the mystic's *elan* takes it up in the *Vande Mataram* type; but there is a difference in that the latter has a wideness and a plasticity which has a

keen tact of the moment wedded to loyalty to ideals, and, besides, it looks for its inspiration towards a Light beyond the trenchant mind's temperamental ideals. Ethicism is surely not spurned by it, but there is little adherence to one or another fixed and exclusive dogma: a large nobility is sought after and the idealism is not averse to a variety in the means of action.

A fourth type that has developed both by sympathy with the third and by appreciation of the latter's effectiveness at certain junctures of the nationalist movement is one bringing a blend of the rationalistic mind which has had so much to say in the modern West. It cuts the ethical completely off from the mystical. The third type is never without a religious bent, though the bent is towards serving God by serving men in a way the mind suggests rather than towards calling down a more than mental Power to guide one in work for that Power amongst men. The fourth type is non-religious, wholly secular. The country is no face and form of the Supreme Divine: it is not even a collective soul that can be addressed as Mother, except metaphorically. It is only a community of individuals, a mass of human creatures, a great group of people with common traditions and a common territory. This Nationalism need not lack patriotic fervour or an upshot of noble deed. But, however noble the secular nationalist may be, he is bound to be uncomfortably haunted by a division in his own Indianness: on one side the historic pull of a country deeply religious, if not always God-lit and on the other the doctrinaire drag of a rationalistic "realism". Also, the secular nationalist is bound to come upon a limit to his effectivity, for he will put himself at variance with the whole trend of India's development and he will have to make an attempt at jettisoning the most important part of the experience and thought embalmed in the Vedas, the Upanishads and the Gita, experience and thought which fundamentally make India Indian. The only advantage he brings is enfranchisement from superstitious orthodoxy, from narrow insularity of outlook—an openness to world-forces, a tendency to international vision. But this advantage is just as much compassed by a truly spiritual Nationalism: an inner largeness breaks through sectarianism as well as communalism, an intuitive capacity is there for seizing on the essentially progressive elements everywhere and assimilating the best of the Occident into the Orient. When it is the World-Mother that is worshipped, there can be no imprisonment in small formulas: the mind is wide open to the world. At the same time, no loss is suffered of the delightful *differentia* that constitutes nationhood, for the World-Mother is seen focussed as the single unifying soul of the motherland. It thus combines the quality of the second type of Nationalism with that of the fourth, while transcending both, and in that transcendence it resembles the third type but even beyond the latter it goes to the supra-ethical source of all ethics. Thus it combines the advantages of all the four types in a value higher than theirs.

This higher value not only answers most truly to the Indian genius and thereby promises to advance it the best but also makes a power that can carry India to a future greater than any possible to other countries on the strength of their own Nationalism: it promises to place India in the van of the world as a leader in the evolution of consciousness from the human to the divine.

The Messenger

His priestess, I, return to earth
His deeds to recall and His glory to sing.
Let me enter, O faithful, the shrine in your heart:
I come to propitiate Him, my King.

Cool I have filched from the moon, from stars
The mystic gleam of purity,
Laughter from flowers, from rivers the ripple,
From breezes the murmur of melody.

And making a garland of my hands
His dawnrose feet I will now entwine
And kindle the virgin lamp of my life
With the flickerless flame of His love hyaline.

Oh, dateless is my devotion to Him
Who still my birth and death commands:
I am the droplet and He's the Deep,
He is music and I am the flute in His hands.

To surrender to Him, my All-in-all,
My body and soul at His altar I bring.
Hark back to Mira's lyrics of love
Of Him whose Grace she returns to sing.

(Translated by DILIP KUMAR ROY from INDIRA'S Hindi
song inspired by vision of Mirabai.)

THE NEW WORLD-VIEW *Continued from opposite page*

fold, infinitely plastic, inexhaustibly adaptable. Maya is the supreme and universal consciousness and force of the Eternal and Infinite and, being by its very nature unbound and illimitable, it can put forth many states of consciousness at a time, many dispositions of its Force, without ceasing to be the same consciousness-force for ever. It is at once transcendental, universal and individual; it is the supreme supracosmic Being that is aware of itself as All-Being, as the Cosmic Self, as the Consciousness-force of cosmic Nature, and at the same time experiences itself as the individual being and consciousness in all existences. The individual consciousness can see itself as limited and separate, but can also put off its limitations and know itself as universal and again as transcendent of the universe; this is because there is in all these states or positions or underlying them the same triune consciousness in a triple status. There is then no difficulty in the One thus seeing or experiencing itself triply, whether from above in the Transcendent Existence or from between in the Cosmic Self or from below in the individual conscious being. All that is necessary for this to be accepted as natural and logical is to admit that there can be different real statuses of consciousness of the One Being, and that cannot be impossible for an Existence which is free and infinite and cannot be tied to a single condition; a free power of self-variation must be natural to a consciousness that is infinite. If the possibility of a manifold status of consciousness is admitted, no limit can be put to the ways of its variation of status, provided the One is aware of itself simultaneously in all of them; for the One and Infinite must be thus universally conscious."

* * *

We have so far seen the limitations of the mind when it attempts to acquire knowledge of the Ultimate Reality, as well as its capacity to attain enlightenment and possess direct knowledge when it contacts the gnostic levels, at the summit of which is the Supermind. In the next essay we shall examine in greater detail how it is possible to have knowledge of God, man and the universe through an enlargement of consciousness and an ascension of being. This brings us to the problems of ontology and epistemology, which are closely related in the Aurobindonian metaphysics.

SRI AUROBINDO, THE LEADER OF THE EVOLUTION

PART II OF "THE WORLD CRISIS AND INDIA"

By "Synergist"

SECTION III: THE NEW WORLD-VIEW

(a) THE SPIRITUAL METAPHYSIC

(ii) KNOWLEDGE OF THE DIVINE REALITY

Continued from previous issue

In the preceding essays it was shown that in order to understand the nature of the Ultimate Reality, the mind must cease to think in terms of its narrow finite logic, and try to grasp It comprehensively, taking its stand on a statement which recognises the many-sidedness of the Infinite—a statement based on an integral spiritual knowledge. In conclusion Sri Aurobindo made it quite clear that "it is through a profounder catholic intuition and not by exclusive logical oppositions that our intelligence ought to approach the Absolute," and that what is needed in comprehending Its nature is not a logic of the finite but a logic of the Infinite. Then it was pointed out that it is not utterly impossible for the mind to rise above its present limitations and think comprehensively and integrally—either by intuitively seizing supra-rational truths, or by attaining an overhead poise in a higher spiritual consciousness reflecting them in a mind silenced and lifted above its normal surface movements, or through an ascension of the consciousness into the gnostic ranges beyond the normal reaches of the mind. It is possible for the mind to achieve this, because it is not a principle of the Ignorance always hugging the darkness and creating falsehoods, but a subordinate principle and power of the Supermind, aspiring to the Supreme Truth and seeking the Divine Light.

In the following extracts Sri Aurobindo continues his discussion on the knowledge of Reality, and explains how its positive and negative aspects are not contraries but complementary powers completing a polar action, the negative powers not denying the corresponding positive ones but fulfilling them, and expressing the freedom of the infinite from their limitations. Finally he stresses the fact that the one thing really required of the mind when it tries to understand the Ultimate is to admit that even though it may seem illogical to it at first sight, it is not really impossible for the One Being to have different real-statuses of consciousness, for the possession of a free power of variation cannot be unnatural to a Consciousness that is infinite.

* * *

"...we see that there is an infinite pure status and immobile silence of the Spirit; we see too that there is a boundless movement of the Spirit, a power, a dynamic spiritual all-containing self-extension of the Infinite. Our conceptions foist upon this perception, in itself valid and accurate, an opposition between the silence and status and the dynamis and movement, but to the reason and the logic of the Infinite there can be no such opposition. A solely silent and static Infinite, an Infinite without an infinite power and dynamis and energy is inadmissible except as the perception of an aspect; a powerless Absolute, an impotent Spirit is unthinkable; an infinite energy must be the dynamis of the Infinite, an all-power must be the potency of the Absolute, an illimitable force must be the force of the Spirit. But the silence, the status are the basis of the movement, an eternal immobility is the necessary condition, field, essence even, of the infinite mobility, a stable being is the condition and foundation of the vast action of the Force of being. It is when we arrive at something of this silence, stability, immobility that we can base on it a force and energy which in our superficial restless state would be inconceivable. The opposition we make is mental and conceptual; in reality, the silence of the Spirit and the dynamis of the Spirit are complementary truths and inseparable..."

"Our conception of the Infinite is formlessness, but everywhere we see form and forms surrounding us and it can be and is affirmed of the Divine Being that he is at once Form and the Formless. For here too the apparent contradiction does not correspond to a real opposition; the Formless is not a negation of the power of formation, but the condition for the Infinite's free formation: for otherwise there would be a single Form or only a fixity or sum of possible forms in a finite universe. The formlessness is the character of the spiritual essence, the spirit-substance of the Reality; all finite realities are powers, forms, self-shapings of that substance: the Divine is formless and nameless, but by that very reason capable of manifesting all possible names and shapes of being..."

"It becomes clear from these considerations that the co-existence of the Infinite and the finite, which is the very nature of universal being, is not a juxtaposition or mutual inclusion of two opposites, but as natural and inevitable as the relation of the principle of Light and Fire with the suns. The finite is a frontal aspect and a self-determination of the Infinite; no finite can exist in itself and by itself, it exists by the Infinite and because it is of one essence with the Infinite. For by the Infinite we do not mean solely an illimitable self-extension in Space and Time, but something that is also spaceless and timeless, a self-existent Indefinable and Illimitable which can express itself in the infinitesimal as well as in the vast, in a

second of time, in a point of space, in a passing circumstance. The finite is looked upon as a division of the Indivisible, but there is no such thing: for this division is only apparent; there is a demarcation, but no real separation is possible. When we see with the inner vision and sense and not with the physical eye a tree or other object, what we become aware of is an infinite one Reality constituting the tree or object, pervading its every atom and molecule, forming them out of itself, building the whole nature, process of becoming, operation of indwelling energy; all of these are itself, are this infinite, this Reality: we see it extending indivisibly and uniting all objects so that none is really separate from it or quite separate from other objects. "It stands" says the Gita "undivided in beings and yet as if divided." Thus each object is that Infinite and one in essential being with all other objects that are also forms and names—powers, numens—of the Infinite.

"This incoercible unity in all divisions and diversities is the mathematics of the Infinite, indicated in a verse of the Upanishads—"This is the complete and That is the complete; subtract the complete from the complete, the complete is the remainder." For so too it may be said of the infinite self-multiplication of the Reality that all things are that self-multiplication; the One becomes Many, but all these Many are That which was already and is always itself and in becoming the Many remains the One..." "The Infinite is not a sum of things, it is That which is all things and more. If this logic of the Infinite contradicts the conceptions of our finite reason, it is because it exceeds it and does not base itself on the data of the limited phenomenon, but embraces the Reality and sees the truth of all phenomena in the truth of the Reality; it does not see them as separate beings, movements, names, forms, things; for that they cannot be, since they could be that only if they were phenomena in the Void, things without a common basis or essence, fundamentally unconnected, connected only by co-existence and pragmatic relation, not realities which exist by their root of unity and, so far as they can be considered independent, are secured in their independence of outer or inner figure and movement only by their perpetual dependence on their parent Infinite, their secret identity with the one Identical. The Identical is their root, their cause of form, the one power of their varying powers, their constituting substance.

"The Identical to our notions is the Immutable; it is ever the same through eternity, for if it is or becomes subject to mutation or if it admits of differences, it ceases to be identical; but what we see everywhere is an infinitely variable fundamental oneness which seems the very principle of Nature. The basic Force is one, but it manifests from itself innumerable forces; the basic substance is one, but it develops many different substances and millions of unlike objects; mind is one but differentiates itself into many mental states, mind-formations, thoughts, perceptions differing from each other and entering into harmony or into conflict; life is one, but the forms of life are unlike and innumerable; humanity is one in nature, but there are different race types and every individual man is himself and in some way unlike others; Nature insists on tracing lines of difference on the leaves of one tree; she drives differentiation so far that it has been found that the lines on one man's thumb are different from the lines of every other man's thumb so that he can be identified by that differentiation alone,—yet fundamentally all men are alike and there is no essential difference. Oneness or sameness is everywhere, differentiation is everywhere; the indwelling Reality has built the universe on the principle of the development of one seed into a million different fashions. But this again is the logic of the Infinite; because the essence of the Reality is immutably the same, it can assume securely these innumerable differences of form and character and movement, for even if they were multiplied a trillionfold, that would not affect the underlying immutability of the eternal Identical. Because the Self and Spirit in things and beings is one everywhere, therefore Nature can afford this luxury of infinite differentiation: if there were not this secure basis which brings it about that nothing changes yet all changes, all her workings and creations would in this play collapse into disintegration and chaos; there would be nothing to hold her disparate movements and creations together..."

"This, then, is the logic of the way of universal being of Brahman and the basic working of the reason, the infinite intelligence of Maya. As with the being of Brahman, so with its consciousness, Maya: it is not bound to a finite restriction of itself or to one state or law of its action; it can be many things simultaneously, have many co-ordinated movements which to the finite reason may seem contradictory; it is one but innumerablely mani-

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THE MOTHER ON

By RISHABH

Contemplation And Action

The combination of Mary and Martha, of contemplation and devoted action has been held to be the most progressive and catholic ideal of spiritual life. Contemplation by the exclusion of action is a creed narrow in its outlook, and more often than not results in a disastrous neglect of the very basis and meaning of life because it generally leads to an illusionistic interpretation of existence. On the other hand, action to the exclusion of contemplation is a senseless splashing and paddling in the shallows of life, such as modern humanity displays. It is a race without a goal, a frantic scramble for power or fame or position or the mere flesh-pots which life furnishes. Sensible spirituality, therefore, steers clear of the two extremes and endeavours to effect a reconciliation between contemplation and action. It resorts to contemplation for inspiration, a serene vision and a patient, tranquil strength, and it engages in action for purification and self-expression. It takes care to preserve and, if possible, to fortify the base of life, for, it knows that without this base all its achievements will be like castles in the air, lacking in the concreteness of the brute facts of the material world. They may have a reality and a value—perhaps a great value—in some other world or on some other plane of consciousness, but little here, in this world, unless they stamp themselves upon the expressive material medium. Those schools of spiritual discipline that accepted life and action have stood the test of time and endured through the ages, but those that took their stand upon an uncompromising rejection and negation of the works of life have either had to compromise with the world or died out, leaving an effete name and a fading memory of having built without a base.

So long as man is upon earth and in a human body, he has to satisfy the inherent claims of life and keep it in health and vigour; for, life is the sole vehicle of the Light of his quest, and if the vehicle is weak or weary, the Light will find either no expression at all or only a mutilated and warped one. Many brilliant spiritual adventures have been shipwrecked on the shoals of material life and paid the penalty of its disdainful neglect. Let us take a concrete example to illustrate the point:—There was a lady of admirable spiritual perception and capacity. She was steadily advancing in Yoga when, all of a sudden, she had an attack of brain-fag, as a result of which she partially lost her reason. Her spiritual life suffered a tragic set-back and none of her previous spiritual gains could stay the decay that had set in. Life, gone out of gear, became a purveyor not of light, but of darkness.

The fact quoted above demonstrates the importance of the material mould, the indispensability of action, a proper care of the body, a regulated exercise of the life-energies and a vigilant and sacrificial harnessing of the whole vital-physical nature to the Light that contemplation bestows upon us. Any want of balance between contemplation and action, between the inspiring and directing Light and the expressive and actualising Life will result in a lop-sided growth and be detrimental to the harmonious development of the being.

The Ultimate Rationale of Action

The acceptance of life entails an acceptance and a flexible gospel of action. A partial and provisional acceptance may and does hedge itself in by a rigid cult or sacrament and concentrate exclusively on the purification and liberation of the individual soul. Action has then a personal and preparatory utility. On the other hand, a full and ungrudging acceptance eventually culminates in a perennial outflow from the depths, God's "expiring" us without "for the practice of love and good works", as Ruysbroeck picturesquely puts it. Action has then a general and expressional utility. In the first case, action is more or less an education in selflessness and detachment, and conduces to contemplation. It dissolves some of the hard knots of the ego and helps a widening of consciousness. In proportion as contemplation begins to be tranquil and profound, action diminishes in volume and is often reduced to the bare minimum. This is the path usually followed by those who strive for personal salvation and are impatient of anything that threatens to deter or delay their nostalgic flight.

Modern culture with its pronounced bias towards universality tends, however, to discredit this selfish eagerness for personal liberation. Its insistence on life and its manifold unity undermines the very foundation of this life-shunning tendency and neutralises its unmaning influence on society.

In the second case, action is done, first, as a means of self-purification and next as a means of expressing the universal love and peace and purity which grow in the inner being as a result of spiritual progress. This is the ideal most widely accepted in all progressive forms of spiritual culture—God within and His service without, or the freedom of the soul within and its healing and delivering touch without.

This ideal of spiritual service (as it is called), of the cult of consecrated and compassionate action has such an undeniable sanctity and sublimity

about it that we feel loth to analyse it in order to arrive at its rationale and an estimate of the range of its possibilities. Even the most advanced spiritual seekers and acute thinkers seem to find in it—Buddhism appears to them as an exemplary embodiment of it—a promise of the highest spiritual perfection possible to man on earth. Our deepest reverence and gratitude go to the man who communes with the Spirit in silence and moves among his brother men as an angel of love and tenderness bringing hope and solace to mortal suffering. But if we go far, very far behind the bright surface of this spiritual beneficence, we shall find that such a man is usually spiritual within and ethical without; his actions proceed not from the authentic will of his soul or from the Will of the Divine within his soul, but from the purified parts of his nature. There is always, in however small a degree, an undetected, because unanalysed, mixture of the various elements of the human personality, an intercrossing of light and shade, and hardly ever a fully satisfying finality and a free and sovereign functioning of the spiritual energies in his acts of disinterested beneficence. There is often a slight wobble of hesitancy or an evanescent ripple of regret as if the ethical mind, though basking in the sun of the Spirit, had yet some grey, woolly clouds flitting over it and obscuring its sight. The inner movement may be perfect, but its transmission to the outer is partially blocked and diminished, even distorted, by the meagreness and mental accretions of the passage. Not to him does the Upanishadic saying apply that a knower of the Brahman neither regrets an omission nor repents a commission of action, he does what has to be done, led by the light within. Not for him the clear vision, the set drive of the Force, the unerring choice of the means and the right hitting of the target, whatever it is, which characterise a divine worker. He discovers, if he is very scrupulous and searching, that even the most self-denying actions of philanthropy leave the sense of a want, a defect, an inadequacy somewhere—a falling short, and to that extent, a failure. Why so? Can not the most soul-satisfying action, action that is a spontaneous out-welling of energy and intrinsically free from any uneasy reaction, spring from an unimpeachable benevolence? Is not ethical perfection a guarantee of the purity and potency of an action? Is not philanthropy the highest form of human action? To resolve these doubts let us go to the root of action and its ultimate rationale.

In essence an action is a movement of the universal Force individualised in a human being and directed towards a particular object. Now, the ultimate truth of Existence being the Supreme Being, the all-containing and all-constituting One, the direct and authentic movement of His Force is the real action and the fulfilment of His Will the real rationale and objective of action; and man being essentially one with the Supreme Being, it is only the movement of the Supreme's Force and the fulfilment of His Cosmic Will in him that can satisfy his whole being and appear as the only rationale of all action. It is for this reason that even his best ethical actions fail to give him full satisfaction and trail a dull discontent. But this discontent is his deliverance. It points to something infinitely higher than humanitarianism, altruism, even religious service, to the ultimate rationale of all universal and individual action—the fulfilment of the Will of the Supreme.

What is that Will? What is the object of creation, the final aim of this long evolutionary labour? It is the revelation of the One in the Many in the conditions of material life, or, as it is put in philosophical terms, the manifestation of the Divine in Matter. Each individual, being an essential and eternal part of the Divine, is driving, without being aware of it, towards the same consummation—the manifestation.

What is Manifestation?

As we have said above, manifestation is the self-revelation of the One in the Many in the conditions of material life. Matter, though in essence a mode of the Spirit is yet its negation and denial in evolutionary earth life, which arises out of the Inconscience—a level of Existence created by the descent of the Spirit into its own nether abysses. The Spirit is indivisibly one, luminous, all-knowing, all-achieving and free; and Matter is infinitely self-dividing, dark, inert and bound to the blind drive of the force of Inconscience. In this contrary substance of Matter the Spirit gets involved, self-lost, having willed the temporal adventure of rapturous self-recovery and self-expression in a myriad individual forms. Therefore all creation can be called manifestation, but we use the word in a special sense of the deployment of the divine qualities of Light and Peace and Purity and Freedom in terrestrial life which is now engulfed in gloom and enslaved to suffering. Manifestation is the meaning and purpose of creation. It gives a direction, a definite significance and a final consummation to all the diverse strivings of man. Without this ideal and underlying evolutionary impulsion, life would be a barren buffet against the tide of Time and the blockade of material circumstances. A hedonistic life made up of desires and sensations may satisfy the animal in man, but not the God who longs to recover and reveal His radiant infinity and immortality. It is the ideal and truth of manifestation alone that can polarise man's whole conscious-

MANIFESTATION

CHAND

ness and engage all his energies, purifying, illumining and transfiguring them and fulfilling them in the unveiled plenitude of the Spirit.

Having prepared the background, let us now turn to the *Prayers and Meditations of the Mother* for the light it sheds on the ideal and truth of manifestation. In the Prayer of June 13, 1914, the Mother gives the whole philosophy, principle and a synopsis of the process of manifestation:

"We must first conquer knowledge, that is to say, learn how to know Thee, to be united with Thee; and all means are good and can be employed to attain this end. But it would be a great mistake to think that all is done when this end is attained. All is done in principle, the victory is won theoretically, and those who have for their motive only the egoistic aspiration for their own salvation can be satisfied and can then live only in and for this communion, without any care for Thy manifestation.

"But those whom Thou hast chosen as Thy representatives upon the earth cannot be satisfied with the result so obtained. To know Thee, first and before everything else, yes; but once the knowledge of Thee is acquired, there remains all the work of Thy manifestation; and then intervene the quality, force, complexity and perfection of that manifestation. Very often those who have known Thee, dazzled and transported with ecstasy by their knowledge, are content to see Thee for themselves and to express Thee as best or as worst they can in their outermost being. He who would be perfect in Thy manifestation cannot be satisfied with that; he must manifest Thee on all the planes, in all the states of the being and thus draw from the knowledge he has acquired the greatest possible profit for the whole world.

"Before the immensity of the programme, the whole being exults and sings to Thee a hymn of gladness.

"All nature in full conscious activity, vibrating all over with Thy sovereign forces, responds to their inspiration and wills to be illumined and transfigured by them.

"Thou art the Master of the world, the sole Reality."¹

Let us pick out the key-ideas of this Prayer and concentrate on them in order to understand what the Mother means by manifestation.

(1) "We must first learn how to know Thee, to be united with Thee." This is the very first objective of any human life worth the name, and it is the one common aim of all theistic religions. But is that the end? Why did the soul come down into birth, assume the perishable human form, consent to pass through death, mount the calvary of suffering and endure the yoke of the world's labour? Why did it leave the eternal bliss of the divine embrace and descend into mortality? Was it only to discover its blunder and return to the Ineffable? The Mother says that the great object of its descent into the inertia and inconscience of Matter is the reproduction of the bliss of the eternal union here in the infinite divisions and discords of the phenomenal flux and the preparation of the terrestrial nature in order to make it a fit tabernacle of Sachchidananda.

(2) "Those who have for their motive only the egoistic aspiration for their own salvation can be satisfied and can then live only in and for this communion, without any care for Thy manifestation." The exclusive striving for personal salvation and the secret communion in the remote depths of the being is egoistic, it is a denial of the universality of the soul, its essential oneness with the whole existence.

(3) "Once the knowledge of Thee is acquired, there remains all the work of Thy manifestation; and then intervene the quality, force, complexity and perfection of that manifestation." First knowledge and union and then manifestation. But even after inner union and communion, the work of manifestation is found to be extremely difficult and has to be carried on, stage after stage, in the teeth of the nature's basic inertia and dominant animality. The nature that has sprung and developed out of the dark inconscience of Matter lends itself with an ill grace to the work of transmutation. It perpetuates its dull obsession with all that is grossly material and its dread and doubt of all that is subtle and wide and radiant. The history of spirituality is the history of the progressive purification and preparation of this nature from its transparent centre to its dense peripheries. But though much has been achieved an immense more has still to be achieved. The ideal of the Yogi being, in his outer nature, like an inert stone or a mad man or a demon or a child is an outworn creed reflecting the failure of the Spirit to conquer and convert the medium of its self-expression. Much of the doubt in the mind of the modern man about the truth and power of spirituality derives from this failure on the part of the spiritual seekers to express in the concrete terms of life what is realised in the depths of the being. This disability has to be overcome. Life can have no sense, no justification for continuing, if it cannot be a manifesting channel of Light. But the purification, preparation and perfection of nature is a long and laborious process ranging from the physical being to its subtler and subtlest parts and planes, and it is only when this process is complete, that is to say, when one can "manifest Thee on all the planes, in all the states of the being" that the human nature can be said to be

transformed and ripe for the fulfilment of the Will and the manifestation of the Divine. And this manifestation, as the Mother indicates, is not the triumph of the individual in the Divine, but rather the triumph of the Divine in the egoless individual and "the greatest possible profit for the whole world."

If a man is dehumanised to-day, if he manifests, not the Deity within, but the demon and the brute reigning in the lower parts of his being, it is because he has no sublimating ideal before him, no centre of gravity above him. Because he cannot rise, he sinks; for, life abhors stagnation. All that his developed intellect acquires and accumulates is used, not for the perfection of his soul and the purification and enlightenment of his life, but as a fuel for the hell-fire of his nether personality. The greater the accumulation, the greater the intensity and range of the burning, and, involved in this raging conflagration, he does not see that it is spreading also to his higher parts to enfold and consume them.

Is there, then, no hope for man? Will the hell-fire consume his whole being till it is reduced to ashes? The Mother holds out high hopes of his regeneration and eventual divinisation. She takes her stand upon the assurance of the Divine:

"Of that Thou hast given us assurance, an assurance which has been accompanied by the most powerful promise which Nature, the universal Consciousness, can ever make . . . We have, therefore, the certitude that what has to be done will be done, and that our present individual being is really called upon to collaborate in this glorious victory, in this new manifestation."²

But are not the forces of darkness rampant in the world? Do we not see greed and violence, hate and ill-will, lust and cruelty, falsehood and hypocrisy swaying human nature? The Mother does not deny it, but her heartening message comes as a breath of the mountain breeze: "On the surface is the storm, the sea is in turmoil, waves clash and leap one on another and break with a mighty uproar. But all the time, under this water in fury, are vast smiling expanses, peaceful and motionless. They look upon the surface agitation as an indispensable act; for, Matter has to be vigorously churned if it is to become capable of manifesting entirely the divine Light."³ The thickening of the gloom is a proof, not of a return of the night, but of the advent of the dawn—beyond the tunnel gleams, indeed, the invading light.

"By the sum of the resistance one can measure the scope Thou wouldst give to the action of so much of Thy pure forces as are coming to be manifested upon the earth. What opposes is precisely that on which it is the mission of those forces to act; it is the darkest hatred which must be touched and transformed into luminous peace."⁴ The forces of resistance are, therefore, the very forces which, by divine Province, have been designed to assist the manifestation. The darkest hour in the annals of the human race is pregnant with the most luminous possibilities of its redemption. The highest Force, "unknown to the earth up till now," is at work upon the rebellious stuff of Matter and under the highest Light the divine centre is being organised—the centre that will be the pioneer creation of the New Manifestation.

"Like a sun Thy splendour descends upon the earth and Thy rays will illumine the world. All the elements which are pure enough, plastic enough, receptive enough to manifest the very splendour of the central fire group themselves. . . . Thy splendour would radiate, that which is capable of manifesting it, manifests it; and these elements gather to re-constitute, as perfectly as possible in this world of division, the divine Centre which is to manifest."⁵

Emanating from her spiritual vision and experience, the Mother's message blends with the divine assurance in two revealing Prayers which breathe infinite hope for mankind.

"How present Thou art amongst us, O beloved Mother! It seems as if Thou wouldst assure us of Thy complete support and show us that the Will which would manifest itself through us has found instruments capable of realising its Law by putting it into a complete accord with Thy present possibilities. And the things which appeared most difficult, most improbable, and perhaps even most impossible, become wholly realisable, since Thy Presence assures us that the material world itself is prepared to manifest the new form of the Will and the Law."⁶

"What a plenitude in the perception! . . . Thy Force is there; ready for manifestation, waiting, it is building the propitious hour, the favourable opportunity: it is there, the incomparable splendour of thy victorious sovereignty.

"The Force is there. Rejoice, you who wait and hope: The new manifestation is sure, the new manifestation is near."⁷

2 Page 209.
3 Page 123.
4 Page 210.
5 Page 137.
6 Page 193.
7 Page 151.

1 Pages 133-34.

THE CASE FOR SCIENCE

By "PENSEROSA"

"You are a free thinker", said Prof. James, "You believe in nothing."
 "I only believe—Law. What I can understand."
 "It comes to the same thing, I suppose."

The story of Science is a long, long story. Once upon a time the word science stood for knowledge of any kind, obtained by any method. Ever since we have known it, however, we have understood it to signify systematic, organized knowledge,—a patient and brilliant attempt to impose form upon the chaos of facts and read the order of the "universe". The cry for law and order is the cry of Reason itself, an expression of our inherent longing to understand; Science comes in response to this cry, trying its best to satisfy the mind, but unable to go with it the whole way to completion and fulfilment.

Every man has some sort of science, a sufficient science to live by. The man of commonsense has a number of laws, all disconnected in themselves perhaps, but which help him to piece together stupid, unintelligible facts, which help him to handle life more easily and assuredly. The scientist only extends the work and field of commonsense, and tries to take in a whole world of complicated fact and reduce it to some simple, comprehensible order.

The Lure of Abstractions

The attempts of science,—of pure or applied science—are all valid; any attempt to elucidate the world-chaos is valid. Even a fable or a parable which illustrates or makes more explicit the meanings of some parts of life, have a place in our scheme of knowledge. So also science creates certain fictions, certain laws which help us to hold things together. Paradoxically enough, it seems easier to handle shadows than to handle realities. And for the sake of convenience all men deal in abstractions; they are "compact" and light and more comfortably carried about and even if they slip through there is no danger of breaking and smashing. They are extremely useful; we could hardly do without some of them ("useful fictions"—Nietzsche). But the error of Science is to substitute them for the Reality of the world; a shadow may tell us a lot about the nature of the substance that casts it, a good silhouette or portrait may even help us to "know" a person,—but these, nevertheless, are far from the truth. The method of abstraction, the only method for Science, is not the right way to the knowledge of a universe which is so richly concrete. Science may make the most subtle analysis of things, but as "one does not increase the strength of a rope by untwisting its strands", so we are not nearer the solution of the world-riddle in Science. And the more accurate and abstract the science, the further away it is from the living truth. It is true only in a visionary sense, as a fairy tale is true. Mathematics is the pure and perfect science, and all other sciences may aspire to the condition of mathematics; but mathematics most subtly conspires to lead them to a very empty sort of heaven—"the impalpable Inane!" Yet the lure of mathematics is immense; intelligence revels in this world of forms and numbers, this world of surety. So, even, philosophers have tripped in thinking that the method of philosophy is the method of mathematics. Descartes wished to make philosophy a part of universal mathematics; because he realised he could deal much more swiftly and surely with forms than with things. Spinoza, whilst assenting that know-

ledge must remain imperfect "until we can contemplate all things from the point of view of their absolute unity", gave us only a quaint semi-geometrical, semi-philosophical method. Leibnitz, also a mathematician, gave us the Romance of numberless purdahed monads. And today we have Sir James Jeans preaching the gospel of God as the Perfect Mathematician.

Science—Old and New

There was a time when science was only "organised commonsense" and men could trust it; it used the method of thought of the man in the street, but only more methodically and systematically. And the man in the street respected it and looked up to it. Now he laughs at it as a bungler, an eccentric, off-the-head quack who gives us nothing and gets us nowhere. Newton's physics he could understand and he welcomed them in his general human orthodoxy; and he made a little panegyric couplet:

Nature and Nature's laws lay hid
 in night;
 God said, "Let Newton be", and
 all was light.

Modern physics, with its ghost-like "machinery", and its incomprehensible pointer-readings gets on the nerves of the commonsense man and continuing the pattern of the above couplet, he takes his revenge—thus:

It did not last: the Devil, howling
 "Ho!
 Let Einstein be!", restored the
 status quo.

How can the poor fellow believe modern scientists when they insist that if an aeroplane could only fly fast enough, it would get home before it started?—or that one who travels faster than light and starts "the relative way" may "arrive on the previous night"? How can he? It is sheer nonsense to him, and he attributes it to a loss of mental balance or an idiocy contracted by too close an association with or too much dabbling in "ghostly", nightmarish things! But here it is the man of commonsense who is at fault. These things were not meant to be taken so seriously, to be taken as the true vision of the world; the scientist cannot give him that. These scientific systems are only some of those arbitrary orders into which we try to fit the primal chaos; if the scientist offers or takes them as final solutions to the problem of the Universe, he may very aptly be labelled "Fool".

Science and Truth

Science must realise that it works and builds upon assumptions which it cannot explain, but which never-

theless must be explained for the whole truth; that all its law-making, its analysis, all its probings and dissectings and distillings get us only a bit of the truth, and only a few aspects of it. The finding of laws does not get rid of the mystery of things; law only shifts the plane of mystery. In Science, in logic, "the truths all stand in a row, each holding by the skirts of the other"; so, that, if one or more of them disappear the whole pattern of the dance must be changed, or has to be given up entirely. Many men have said that life is a vicious circle; actually, every science finds laws which are interdependent, and which enclose a little group of relative truths. Science does not care, and does not need, to go beyond this circle of particular laws. It is positivist and believes that the search for first principles, ultimate truths is futile; and at one time this positivist "ideal" was such a rage that men came to think that science was the climax of human thought and progress. They set it up on a pedestal and worshipped it; it was the one and only miracle-worker, the omnipotent. Yet the history of scientific thought itself show how fallible science may be. We know how once every sane man believed in Ptolemy, and sanely enough; and poor Galileo was insanely martyred: then... Laplace gave us his "Mécanique Céleste", "a Zodiacal Way Bill" where "some paltry handful of Moons and inert Balls had been looked at, nicknamed and marked... so that we could prate of their Whereabout;—their How, their Why, their What, being hid from us". Today astronomy is probably the most perfect science, because we know so little about the stars. "Our benumbed conceiving" may soar where the wheeling systems darken, but it remains there unlit, uncomprehending. Men have mapped the skies and feel pretty sure they are right because in this field errors are so easily skipped. When we come to sciences where the "facts" are most known and in finest detail,—the sciences of Psychology and Sociology,—we are least sure and least dogmatic, and often almost doubt whether there are any laws or not. Biology also is yet in the making: there was a time when "a touch of Darwin made the whole world kin" and the story of the garden of Eden became "the most scientific document" of mid-Nineteenth century biologists. And there was a time when Darwin became "all rot", when Lamarckists tried their amputations and mutations of Darwin and all but succeeded in perfectly transmuting him! Then we heard Bergson's lovely gospel of Creative Evolution, which had its "Bergsonian duration", and evolved (unpredictably?) into another—Lloyd Morgan's Emergent Evolution. And now we think that we know all about the origin of life—knowing a little how life evolves. "Why" it evolves is yet a mystery. Hegel gave us the Dialectic of the Absolute idea, but no biologist can explain the dialectic of life and death. And from the realm of physics,—a science which is almost complete and, so to say, almost dead—Eddington comes with the confession that "in regard to the nature of

things, this knowledge (physical science) is only an empty shell—a form of symbols." He speaks of "aspects deep within the world of physics, and yet unattainable by the methods of physics," of how his science may give us a telephone-number when we want the living man.

Isolations and Selections

Thus, the different sciences choose different aspects of objects and tie them up into neat little bundles, and each one thinks his bundle the most "fortunate" combination, no matter how fortuitous it be. Every science selects and isolates details in its search for the Unity of Nature; thus it begs the question, for its very starting point, which assumes isolation, is false. Though the isolations and selections of science are broader than those of the non-scientist—for science gives up the innumerable small concrete individuals of the commonsense man for a few large semi-abstract or wholly abstract groups)—yet they are just as arbitrary, if not more so. A purely intellectual method, a method that cuts up things in trying to know their innermost nature, defeats its purpose; it is a repetition of the story of those "heretical" doctors who dissected a man to find his soul! Perhaps Science sub-consciously realises this defect,—its wandering away from concrete realities. For we often find physicists turning round and "personifying" their abstractions, making friends of electrons as of wayward children or positing their pet theories of all sorts of ghost-like things and introducing them to us as living, real beings.

However, our hope to comprehend the true and entire order of the Universe must remain unfulfilled by science. Someone has said that science presents only a printed bill of fare as the equivalent of a solid meal. And not only that; its naming and even the order of its dishes may all be topsy-turvy and above all, the bill of fare can never tell why the chef chose that particular bill of fare for that particular day—it may be the best of all possible "bills" or the worst! Who knows!... We must go beyond each science and beyond all sciences to understand the All. Experience is wider than scientific systems, and all we know in science is some little part.*

"To the minnow every cranny and pebble, and quality and accident of its little native creek may have become familiar; but does the minnow understand the ocean tides, and periodic currents, the Trade-winds and the monsoons, and moon's eclipses by all which the condition of its little creek is regulated?....

Such a minnow is Man."

And beyond the minor truth of the seen is yet the major truth of the unseen... beyond the known is yet the vast Unknown....

And the Unknowable, for Science.

*"Science is a net framed to catch certain kinds of fish and to let other fish through"—which reminds us of Eddington's thesis in "The Philosophy of Physical Science" that the sensory and intellectual determines the constituents that are caught in it.

AN APPROACH TO ART

BY P. V. PATHAK

The artist expresses his aesthetic experience, through his work of art, and in doing so he has to choose his material, which more or less determines his technique. In real art, the aesthetic experience, the medium or the material and the technique, all three, get fused into an organic unity so that it becomes difficult to exactly locate where one ends, and the other begins, and to some extent it defies rational cold-blooded analysis. All the same we can say that art is an expression of aesthetic experience.

It is hard to define aesthetic experience, or for the matter of that any experience, for, in all experience, the subject and the object are very closely related to each other, and to a certain extent there is an identification between them; and it is only in the seconds of after-thought that the split comes, and both the subject and the object get concretised or juxtaposed on either side, and we talk of an object, as something apart and of 'ourselves' as having had the experience of the 'object'.

Levels of Experiences

Without going deep into the analysis of the subject-object relation, we may maintain that from the above discussion standpoint, we need not jump to the conclusion that both the subject and the object are of the same importance or 'value'; we may define the subject as the "function" of which the object is the "structure", and both being interlocked in unitary relation of experience, they get their value from the level of the specific experience in which they happen to be fused together. Under the influence of the Communist bias towards the object, or according to the Buddhist logic, one might say that 'because of the object, the subject consciousness rises in us,' or just the reverse that the object exists only in so far it is an object of some one's consciousness; anyway, we cannot escape the primary fact of different levels of experiences, for, even in ordinary parlance we speak of sense-experience, which becomes 'meaningful' in a perception which is finally transformed by our intellect, at the conceptual level; and the same applies to aesthetic experience also. A level may be high or low, and the values may differ because of the difference in levels, and by accepting the levels of values high and low, we need not be accused of an ethical bias in Art; for, the higher and lower value divisions are not made according to any ethical principle but the higher and the lower levels become meaningful, only from the standpoint of a fuller experience and deeper consciousness. Existence itself is split up, as ordinarily known, into matter, life, and mind, similarly even in the mental sphere there are different levels, and the higher the level, the richer the existence, the deeper the consciousness and the wider the 'object' or its corresponding world. And the ethical values are only secondary values, in that they draw their meaning from the levels of existence; while the levels of existence and their values merge into spiritual values.

This approach to art copes with many problems, and one-sided theories. For instance, there are slogans like 'Art for Art's sake', or 'Art for Life's sake', or even 'Life for Art's sake'. Art for Art's sake can only mean that in the expression of any aesthetic experience, there

can be no other extra motive except the primary motive of expression itself. As a matter of fact expression is a more primary datum of all existence, than motive. Very often motives are sought afterwards in order to justify one's conduct or 'expression,' and from this point of view all intellect becomes only a handmaid to our inclinations and actions. But then expression too has to follow its own law, which is that of rising above itself, in doing which the consciousness rises to higher levels, finding out newer 'object' or worlds, thus becoming more meaningful. And as stated above, this is the very essence of all spiritual progression—that of rising above itself, from expression to superior expression, from level to higher level, from meaning to deeper meaning.

This is why it may be maintained that for an artist it is more difficult to get away from a work of his art, than to create one; more difficult to get out of the cyclic effect of an emotion, than to get into it and write a poem or paint a picture.

Every work of Art is a universe by itself, a self-enclosed complete organic unitary something, and in spite of this there is no denying the fact that in the hierarchy of existences, it belongs to a certain level; there are some that are easily first, and some that come decently after, while the rest are foolishly futile.¹ The artist works from inside out, plunging within the depths of his subliminal self and so reaching the heights of worlds otherwise inaccessible to him, so that his work of art gets filled with a deeper meaning than what would be the case if he worked only by his conscious mind. As a matter of fact in all work a man has to tune himself in the manner of an artist, and then only can he expect to grow into a higher man. From this standpoint the actual process of artistic creation comes very near the process of Yoga, in which a Sadhak tries to 'express' himself, whether outwardly or inwardly, in a manner calculated to lift him higher, from level to level so that finally he may reach and become one with the Divine. The artist has perhaps no such definite goal, and hence his process is like that of a river that flows desultorily here and there on a plane, though finally of course it has to meet the sea.²

The meaning of slogans like 'Art for life's sake' is just the one we are trying to clarify here, while those who posit that even life should be for Art's sake, can mean nothing else, if they dig a bit deeper into the real meaning of art. If by art they mean only the pleasure one receives by sense objects, they can remain only at the sensational level. But such theorists cannot turn this into an absolute truth, for, if they try to do that, the meaning of the word pleasure has to undergo a change so that fleeting shocks of pleasures have to give way to a permanent and clear sense of happiness, and even above that, the supreme Bliss! Here too the fact of levels has got to be

1. From Tagore's Poem.

"There are those that are easily first
And those that come decently after,
But let me be foolishly futile,
For that is the end of all human worth:
To be thus drunken and go to the dogs.

2. The course of a Sadhak may not always be straight, as there might be crooked windings that seem to lead away from his goal.

recognised, and there is no escape from that. The history of Epicurianism has amply proved this. So that we can safely stick to our own approach to art: which we can hardly call a theory—in that a theory seems to connote something static, while the word approach is sufficiently dynamic.

We come to our original proposition that all Art, worth its name, is an expression of the aesthetic experience of an artist, and the value of that art is derived from the level of the aesthetic experience. Experiences may vary at the same level, or one and the same experience might be met with at different levels. The former makes the universe of aesthetic experience infinitely wide, the latter infinitely deep. The divisions may be horizontal or vertical, and only the greatest artists can be both—infininitely wide, and infinitely deep. We have to approach art not from the standpoint of the passive receiver, but from the view-point of the Creative Artist, i.e. dynamically. Even what we call a passive receiver has to become active in order, so to say, to dig below the surface of any work of art, and according to his own capacity, re-create the original aesthetic experience of the artist, as Croce would have it; though of course it would never be the same experience as that of the artist. Because not even the artist can do that himself, as all experience is always dynamic, and ever-changing, like the Herakleitian river into which one can never step in twice, for the waters are always flowing. All the same we might say that the standpoint of the receiver falls far short of the Creator, and it is the receiver's more or less passive standpoint which is responsible for mistaking extraneous factors as something inherently important in Art. An ordinary man having no notion about real art, is overawed if he is informed about a piece of art that it belongs to earlier centuries, or that it carries a fabulous price. Temporal location or price location might help us to judge about some other conditions, but real appreciation of art would seem to consist in diving deep and getting *en rapport* with the aesthetic experience symbolised through a particular piece of art.

Beauty in Art

The same receptive bias is responsible for giving an undue important place to beauty in Art. Beauties and beauties differ, just like pleasures, and both are the results that we obtain as an end of some dynamic process. There is a recognised paradox about pleasure³ that we can never have it by aiming at it directly. The idea of pleasure is only an abstract one; in order to have any pleasure, one would have to ask the question: which pleasure? so that if we take the word pleasure in its denotative sense, no two pleasures seem to be commensurate, and in order to have any, one would have to aim at its specific object, and only after getting the object one could get at pleasure. Thus pleasure is like a seal stamped on our activity provided it be successful. And the value of pleasure depends upon the value of the object, which in turn depends upon the level to which it belongs. Thus it was said that it is better to be a Socrates dissatisfied than a pig satisfied; so that as one passes from level to level, pleasure

changes its tone, and even its nature in that at the supreme level it is eternal Bliss.

So too with beauty. As a result of a success in the process of expressing an aesthetic experience, beauty gets distilled into a work of art, though, of course the artist never does or can aim directly at beauty. And such beauty can either be higher or lower, according to the level of the aesthetic experience of the artist. Much of beauty depends upon the medium, or the technique and the successful wielding of the same by the artist, but below such surface beauty, one can scratch deeper and reach the very beauty of the aesthetic experience which *qua* dynamic experience might belong to the soul or the spirit. Art is not for the aesthetes, but for the Creators, and by a Creator of values we do not mean the Nietzschean Creator, but one who draws directly from the depths of his soul an inspiration which takes shape originally in the form of his aesthetic experience, embracing the objective world from his own spiritual standpoint, so that his art draws nothing from lower planes and expresses the highest values in its outgoing movement from the centre of the inmost self to the manifested world.

A question may very well be asked whether we are not making beauty purely subjective if we equate it with pleasure and posit that the origin and nature of both is the same. From one point of view this is quite correct. Both are subjective in the sense, that owing to peculiar conditions they can be felt or experienced only subjectively and that too through or in connection with some process or object, and a pleasure or a beauty felt once by someone cannot be felt or experienced by another in the same sense, or even by himself a second time. We are all in a Bergsonian Flux, and it would be difficult to have the same pleasure over again.⁴ But, all the same, pleasures as well as beauties and even truths may be said to be capable of being arranged in different constellations or universals framing a hierarchy.

In our discussion, we have stated above that pleasure, beauty or even truth come out as a mark or seal of our success in attaining some object; and more specifically speaking, the artist finds beauty, as a result of his successful expression of his aesthetic experience, and that in a sense, in so doing, the artist should be able to develop his self by rising higher and higher on the ladder of the evolution. But the constitution of our world is such that this may not always be the case. For just as it is not all pleasures that lead us higher, so too not all truths, as some of them might only be like the sparks of the nightly will-o-the-wisp, and similarly there are beauties that can lead one astray. From such a standpoint of the spirit's evolution to higher and higher levels, it may be maintained that all pleasures and truths and beauties are subjective, in the sense that one man's pleasure may be another's pain, one man's beauty another's ugliness, one man's truth another's falsehood—in short, one man's food another's poison. And whether a truth, or a beauty or a pleasure or a happiness etc. is true

4. That is how the level of the "Hedonic Zero" always rises, and even then the pleasure-seeker does not get the same pleasure.

3. Paradox of Hedonism!

AN APPROACH TO ART—Continued from page 9

or not depends on its object and the level thereof in relation to which a particular truth, beauty or pleasure gets its value.

As a matter of fact the question as to whether a particular something is subjective or objective does not help us much, as the subjective-objective category cannot lay bare the inner nature and value of anything. It is always difficult to draw hard and fast the line between subjective and objective. We very often objectify our own past experiences, even the self which was living in and through them, and while it seems to be difficult to objectify the present, only that part of the inner activity which mysteriously churns up from the innermost centre of our self is really the chief difficulty. Whether this functions with an unnatural twist, or goes straight following its immaculate nature, is a thing to be judged by man himself, whether he be an artist or an ordinary man. And it is this pure nerve of self's activity which rises superior to itself from level to level as the spirit evolves rising higher and higher upon the stepping stones of its dead selves or experiences. Anything else, except this in a sense, exists in the manifested universe as subjective-objective "formations," and much of what we call ourselves is also such,—while only the Absolute Divine can be said to exist in a really objective sense, but about that we need not raise any query here.

So in our world, everything exists in the nature of a "formation", and some of these formations have a positive value, while others are only negative. Both the types can be met with at various levels of existences or experiences, and so something that seemed ugly at a lower level can as well be incorporated as a part of some higher beauty in a work of art expressing a higher aesthetic experience. The formations may thus be transmuted, or transformed. Thus, much of what we call pain or ugliness, loses its sting when viewed from a higher level, though not all the negative formations can be so subsumed under higher truths, and such recalcitrant negative aspects have only to be thrown out in the process of the spirit's evolution. Hence just as one has to discriminate between pleasure and pleasure, similarly an artist has to choose even from amongst his mass of aesthetic experiences, and express only those that lead on to concretisation of

pure beauties, and leave the rest unexpressed, otherwise both the artist and the receiver would fall into the clutches of lower beauties, which like Keats's 'La Belle Dame sans Merci' 'would have them in thrall'. This does not lead to any ethical bias in our approach to Art. If it be so found that the spirit through at least some part of its journey upwards can rise to higher levels with the help of the moral values only, then it would be futile and suicidal to maintain that art has nothing to do with morality and that even the immoral can have a place in art. The converse of every proposition cannot be true, and, if art is something other than Ethics, even so, both would have to accept the cardinal fact of the spirit's evolution from level to level, and if, in this, morality be held to stand in the way of onward progress, with its narrow fixed conceptions of good and bad, so too can art. From this particular standpoint of approach to art, which is that of the supreme spiritual pragmatism it will not be incorrect to say that the expressive activity of aesthetic creation can have its legitimate all-encompassing place only in the spirit's process of evolution from lower to higher levels, and only through this can art become 'meaningful'. Otherwise there can be just a few ramblings here and there on the same plane like the flight of a little bird with its inarticulate chirping and the small wingings that come to a standstill at night, and an artist might create something within a small span of a few years that would look not merely ingenious and attractive, but even full of promising intuition of a genius,—but because of the absence of such a spiritual approach, the artist loses his 'strength' of creating new expressions, and the true life in him dies. For the deeper sources of all aesthetic experience lie within the enchanted high-potential circle of the spirit that dwells within, and only by accepting the developmental life of the spirit, can an artist perennially draw upon the richness of material, for only at those heights, an infinity of variety can exist, with an infinite unity underlying the same.

Evolution and Art

All evolution consists primarily in going from the outward to the inward and then from the inward to the upward. Science tells us that it is not easy to find out the complicated laws underlying the phenomena of external nature, and search after

truth leads very often into blind alleys, so much so that the path of all scientific progress is strewn with the wrecks of false hypotheses, and wrong conceptions. Much more would it be so in man's attempt to go from his outer existence to the inner. For, judgment grows more difficult there, and an artist in trying to plunge inwards is very often in the danger of being caught by the eddies of the subconscious world which exist as shadows and habits of dark events that came across the onward path of life's and mind's progression through lower levels. Much of our subconscious mind reflects only the past, along with the still darker corners through which alone the lower vital influences and beings can hope to smuggle themselves into our physical world. So much of what goes by the name of modern contemporary art, e.g. some aspects of surrealism, is only quaint in the lower sense, while some creations seem to be a falling off from the realm of the spirit, envisaging only the darker corners of our subconscious mind.

Our inner being, however, has within itself wider realms of light and knowledge, with the help of which it can come into direct contact with the Divine, and it rarely happens that an artist touches this side; the rest is all nightmarish, dark, ugly (though some might say, having a beauty of its own), and leads only into a blind chamber, being incapable of taking up anyone to a consciousness that can open to something higher. Thus the value of any piece of art does not spring from merely the level of the aesthetic experience which it expresses, but also from what we might term the "direction" to which it points,⁵ whether it points "upwards" or "downwards". Even such a quantitative science as Physics has to accept purely qualitative notions,—much more so should it be in the case of art, that lies nearer our own soul.

We defined art as an activity, which has to lead the soul on to higher levels of consciousness and self-fulfilment through an expression of a higher and higher progression of aesthetic experiences. But inasmuch as it accepts a foreign medium, an element of limitation enters into all art. This limitation

⁵ Much like an electrical vector, the "quantity" or "quality" of which can only be fully determined if we knew its direction.

cardinally depends upon two factors: one the very nature of any specific art, and the other its medium, the latter depending more or less on the former.

We can view this matter from another standpoint as well. A work of art is either spread out in space or in time, or in both, e.g. Architecture, Sculpture, Painting; even though they exist in time, they are not dynamic with respect to it, in that they exist in a static manner in space. Poems read or music played exist purely in time i.e. are dynamic in time, even though one might say that a written poem exists in space—on a page on which it is written, while a piece of Drama or Dance has a four-dimensional existence, i.e. it is dynamic in both space and time. From this standpoint, mere pictorial art seems to have added limitations in that it can express only a moment from within the kaleidoscopic flow of the corresponding aesthetic experience and that too it has to do under certain limitations of colour, tone and canvas. Of course, from an ideal point of view, every work of real art is always dynamic in its meaning that grows in time; all the same, our above distinction does hold good. And again, the different specific media do not all of them belong to the same level. Thus the purely spatial media stand on a lower plane than pure sound or "word." The latter seem to go straight up to a point where thought may be said to be born, while the rest of spatial forms turn up afterwards. And our mind or its dynamic flow can be likened more to the passage of pure time or 'Duration' as Bergson would call it, and hence Poetry (or, for the matter of that, even Prose) or pure sound has a greater capacity to draw from the otherwise unreachable heights of spiritual intuition than any other type of art. Pictorial art is more modest in its higher reaches, but that too can lay bare, if it would, the pure dynamism of Form and Colour and Light with which the spirit can become one, and which may be said to be, in a sense, supra-physical, objects showing 'the light that never was on sea or land.' The rest, even though requiring some insight, may be called art which necessarily may not be one with and instinct with the higher life of the spirit. All the same, all art has to fulfil this function, without which it can have no *raison d'être*, and that is the evolution of the spirit from lower to higher levels.

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LIGHTS ON LIFE-PROBLEMS

Continued from page 12

subconscious as an annexe of itself,—for the subconscious is also part of the behind-the-veil entity,—is the seer of inner things and of supraphysical experiences; the surface subconscious is only a transcriber. It is for this reason that the Upanishad describes the subliminal being as the Dream Self because it is normally in dreams, visions, absorbed states of inner experience that we enter into and are part of its experiences,—just as it describes the superconscient as the Sleep Self because normally all mental or sensory experiences cease when we enter this superconscience."

Q. 4: All artists (except those that insist on being crudely realistic) make a free use of their imagination in dealing with the subject matter of their art. Is such a free use of imagination permissible in the case of the surrealist art or poetry which is largely a transcription of the dream experiences on the deeper levels of consciousness?

A: "It depends on the nature of the dream. If they are of the right kind, they need no aid of imagination to be converted into poetry. If they are significant, imagination in the sense of a free use of mental invention might injure their truth and meaning—unless of course the imagination is of the nature of an inspired vision coming from the same plane and filling out or reconstructing the recorded experience so as to bring out the Truth held in it more fully than the dream transcript could do; for a dream record is usually compressed and often hastily selective."

Q. 5: Is the mere recording of his dream experience by a person sufficient to make him a poet?

A: "Dreams can be made a material for poetry; but everyone who dreams or has visions or has a flow of images cannot by that fact be a poet. To say that a predisposition and discipline are needed to bring them to light in the form of written words is merely a way of saying that it is not enough to be a dreamer, one must have the poetic faculty and some training." "What is possible, however, is that by going into the inner (what is usually called the subliminal) consciousness or getting somehow into contact with it, one not originally a poet can awake to poetic inspiration and power. No poetry can be written without access to some source of inspiration. Mere recording of dreams or images or even visions could never be sufficient, unless it is a poetic inspiration that records them with the right use of words and rhythm bringing out their poetic substance". We have, however, to conclude that "among the records of dream-experiences even from people unpracticed in writing, we meet with a good many that read like a brilliant and colourful poetry which does hit the solar plexus." But if it is said "on that basis that all can with a little training turn themselves into poets—well, one needs a little more proof before one can accept so wide a statement".

K. G.

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One of our chief aims will be to provide authentic guidance in regard to the many important questions which arise in the minds of thoughtful persons all over the world. This cannot be better done than by considering these questions in the light of Sri Aurobindo's writings, because Sri Aurobindo is not only a Master of Yoga in possession of the Eternal Spiritual Truths, but also a Guide and Helper of mankind in various spheres of life and thought. To bring home the light of this guidance and to make it directly applicable to the problems that present themselves to an observing intelligence, 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: Though it is true that the productions of the surrealist art and poetry often appear to us incoherent and meaningless only because our surface mind has not the right clue to interpret the sense of the designs, symbols and sequences of the transcriptions of the surrealist dream-experiences, still is it not a fact that some of these experiences are themselves incoherent, confused, pointless and ugly? What is the explanation of this?

A: "If the surrealist dream-experiences are flat, pointless or ugly, it must be because they penetrate only as far as the 'subconscious' physical and 'subconscious' vital dream layers which are the strata nearest to the surface. Dream-consciousness is a vast world in which there are a multitude of provinces and kingdoms, but ordinary dreamers for the most part penetrate consciously only to these first layers which belong to what may properly be called the subconscious belt. When they pass into deeper sleep regions, their recording surface dream-mind becomes unconscious and no longer gives any transcript of what is seen and experienced there; or else in coming back these experiences of the deeper strata fade away and are quite forgotten before one reaches the waking state. But when there is a stronger dream-capacity, or the dream-state becomes more conscious, then one is aware of these deeper experiences and can bring back a transcript which is sometimes a clear record, sometimes a hieroglyph, but in either case possessed of a considerable interest and significance.

"It is only the subconscious belt that is chaotic in its dream sequences; for its transcriptions are fantastic and often mixed, combining a jumble of different elements: some play with impressions from the past, some translate outward touches pressing on the sleep-mind; most are fragments from successive dream experiences that are not really part of one connected experience—as if a gramophone record were to be made up of snatches of different songs all jumbled together. The vital dreams even in the subconscious range are often coherent in themselves and only seem incoherent to the waking intelligence because the logic and law of their sequences is different from the logic and law which the physical reason imposes on the incoherences of physical life. But if one gets the guiding clue and if one has some dream-experience and dream-insight, then it is possible to seize the links of the sequences and make out the significance, often very profound or very striking, both of detail and of the whole. Deeper in, we come to perfectly coherent dreams recording the experience of the inner vital and inner mental planes; there are also true psychic dreams—the latter usually are of a great beauty."

Q. 2: What change does our dream-experience undergo in passing from the nearer layers of the subconscious to the deeper ranges of our subliminal self?

A: "If the subliminal thus comes to the front in our dream consciousness, there is sometimes an activity of our subliminal intelligence,—dream becomes a series of thoughts, often strangely or vividly figured, problems are solved which our waking consciousness could not solve, warnings, premonitions, indications of the future, veridical dreams replace the normal subconscious incoherence. There can come also a structure of symbol images, some of a mental character, some of a vital nature: the former are precise in their figures, clear in their significance; the latter are often complex and baffling to our waking consciousness, but, if we can seize the clue, they reveal their own sense and peculiar system of coherence. Finally, there can come to us the records of happenings seen or experienced by us on other planes of our own being or of universal being into which we enter: these have sometimes, like the symbolic dreams, a strong bearing on our own inner and outer life or the life of others, reveal elements of our or their mental being and life-being or disclose influences on them of which our waking self is totally ignorant; but sometimes they have no such bearing and are purely records of other organised systems of consciousness independent of our physical existence. The subconscious dreams constitute the bulk of our most ordinary sleep-experience and they are those which we usually remember; but sometimes the subliminal builder is able to impress our sleep consciousness sufficiently to stamp his activities on our waking memory. If we develop our inner being, live more inwardly than most men do, then the balance is changed and a larger dream consciousness opens before us; our dreams can take on a subliminal and no longer a subconscious character and can assume a reality

and significance."

Q. 3: What is the difference between our subconscious and subliminal selves and how are they related to our surface waking self?

A: "The subconscious in us is the extreme border of our secret inner existence where it meets the Inconscient, it is a degree of our being in which the Inconscient struggles into a half consciousness; the surface physical consciousness also, when it sinks back from the waking level and retrogresses towards the Inconscient, retires into this intermediate subconsciousness. Or, from another view-point, this nether part of us may be described as the antechamber of the Inconscient through which its formations rise into our waking or our subliminal being. When we sleep and the surface physical part of us, which is in its first origin here an output from the Inconscient, relapses towards the originating inconscience, it enters into this subconscious element, antechamber or substratum, and there it finds the impressions of its past or persistent habits of mind and experiences,—for all have left their mark on our subconscious part and have there a power of recurrence. In its effect on our waking self this recurrence often takes the form of a reassertion of old habits, impulses dormant or suppressed, rejected elements of the nature, or it comes up as some other not so easily recognisable, some peculiar disguised or subtle result of these suppressed or rejected but not erased impulses or elements.

"Our subliminal self is not, like our surface physical being, an outcome of the energy of the Inconscient; it is a meeting-place of the consciousness that emerges from below by evolution and the consciousness that has descended from above for involution. There is in it an inner mind, an inner vital being of ourselves, an inner or subtle-physical being larger than our outer being and nature. This inner existence is the concealed origin of almost all in our surface self that is not a construction of the first inconscient world—Energy or a natural developed functioning of our surface consciousness or a reaction of it to impacts from the outside universal Nature,—and even in this construction, these functionings, these reactions the subliminal takes part and exercises on them a considerable influence. There is here a consciousness which has a power of direct contact with the universal unlike the mostly indirect contacts which our surface being maintains with the universe through the sense-mind and the senses. There are here inner senses, a subliminal sight, touch, hearing; but these subtle senses are rather channels of the inner being's direct consciousness of things than its informants: the subliminal is not dependent on its senses for its knowledge, they only give a form to its direct experience of objects; they do not, so much as in waking mind, convey forms of objects for the mind's documentation or as the starting-point or basis for an indirect constructive experience. The subliminal has the right of entry into the mental, vital and subtle-physical planes of the universal consciousness, it is not confined to the material plane and the physical world; it possesses means of communication with the worlds of being which the descent towards involution created in its passage and with all corresponding planes or worlds that may have arisen or been constructed to serve the purpose of the re-ascent from Inconscience to Superconscience. It is into this large realm of interior existence that our mind and vital being retire when they withdraw from the surface activities whether by sleep or inward-drawn concentration or by the inner plunge of trance.

"Our waking state is unaware of its connection with the subliminal being, although it receives from it—but without any knowledge of the place of origin—the inspirations, intuitions, ideas, will-suggestions, sense-suggestions, urges to action that rise from below or from behind our limited surface existence. Sleep like trance opens the gate of the subliminal to us; for in sleep, as in trance, we retire behind the veil of the limited waking personality and it is behind this veil that the subliminal has its existence. But we receive the records of our sleep experience through dream and in dream figures and not in that condition which might be called an inner waking and which is the most accessible form of the trance state, nor through the supernormal clarities of vision and other more luminous and concrete ways of communication developed by the inner subliminal cognition when it gets into habitual or occasional conscious connection with our waking self. The subliminal, with the

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