

MOTHER INDIA

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"GREAT IS TRUTH AND IT SHALL PREVAIL"

ALTERNATE SATURDAYS

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DOES RUSSIA MEAN PEACE?

Machinery to throw dust in the eyes of the whole world has been set going by Stalin in order to cover up the significance of the North-Korean attack. And the two master-mechanics employed are Ilya Ehrenberg and Jacob Malik. The choice of them is clever, for they are two different and complementary kinds of technicians for the manufacture of falsehood. The one is a literary expert and his method is suave, subtle, emotionally effective. The other is a political bully whose aim is to shout down opposition and brutally hustle his programme through. Ehrenberg tries to capture the imagination and the heart, Malik attempts sensational dogmatism and brain-bludgeoning propaganda. They have already achieved some success and many people who are either sentimental or timid or else muddle-headed have been their dupes. Even in the countries that have signed the Atlantic Charter and are therefore supposed to be definitely anti-Communist, there has occurred in several quarters an obscuration of fundamental issues. In Asian countries, with their old prejudices against Western colonialism, Stalin's machinery of mendacity is likely to create a vast amount of purblindness. Especially India whose "peace proposals" have been welcomed by Stalin because they suited him down to the ground is in danger of playing sympathetically into his hands owing to his high-pressure campaign to prevent the world from seeing Soviet Russia in her true colours.

The Pretence and the Reality

Ehrenberg recently flew from Moscow to London via Prague at the invitation of the Peace Committee in England which wants to popularise the so-called Peace Pledge sponsored by Communist leaders. A vast appeal is made for its signing and Ehrenberg who is a member of the Supreme Soviet and whose articles in *Pravda* are taken by Communists everywhere as the genuine voice of the Kremlin came to England to plead the banning of the Atom Bomb, the condemnation of America as war-monger and the boosting of Stalin as the hope of the future. Stressing the danger of world war today, he said: "The threat overhangs every country, every house, every cradle. The baby knows nothing about the cold war, nothing about Korea, nothing about the atom bomb. He smiles at his mother, at the morning, at life. But his mother knows and so do all grown-up people." Many other semi-poetic statements he made and he directed all his finely worded arguments to showing that the American way of life could not compare with the Russian and that though this way was different from that prevalent under Stalin the Russians did not desire war but wished to promote peace by taking the first and most important step—the banning of atomic weapons. He wound up with a contrast between the bellicose intentions of the U.S.A. and the idyllic peace-loving life of the Soviet Union. His actual words were: "The Soviet people want peace and only peace. When a builder is putting up a house, he doesn't play with bombs. When a gardener is planting a tree, he doesn't threaten with the bomb. When a mother is nursing her child, she cannot hear about bombs and sit quiet. Our people are building cities, planting gardens, nursing children. They haven't time for war, they are occupied with a great and peaceful undertaking—building their State, creating the future. We have no armaments manufacturers, we have no uranium shares, we have no people who make profit from the blood of others. We have no seekers after war. Look at what is going on now in the world. Just think for a moment. Stalin said plainly that he wants peace negotiations, he wants to help in ending war in Korea. These are the words of a man of peace, they are nothing like what is being said across the ocean."

It is difficult to match Comrade Ehrenberg's brand of nauseating tosh. While he is not wrong in saying that the threat of a world war is grave at present and that it should be averted, his endeavour to paint Stalin as a snow-white dove and Truman as a black vulture is so fatuous and palpably false that one wonders how he could hope to prostitute literary talent to such a use without making every intelligent and honest man feel like spitting. The whole iridescent bubble of his lie can be pricked just by quoting a recent news item which is now sending shivers up thousands of spines all

over the democratic world. Mr. Emmanuel Shinwell told the House of Commons a fortnight back the plain truth about Russia's supposed peaceful pre-occupations. Here are his figures:

- (1) Russia is spending 13 per cent of her national income on armaments (Britain spends 7.6 per cent).
- (2) Russia has 2,800,000 men under arms; this number can be doubled on mobilisation.
- (3) An army of some 175 divisions (of which about one-third is mechanised) is maintained.
- (4) Tank divisions comprise about 25,000 tanks. Of these an appreciable number are in immediate readiness in the Soviet zone of Germany.
- (5) This force is backed by about 19,000 aircraft, including jet planes of the latest design—bombers and fighters.
- (6) Russia has considerable naval forces including strong submarine fleets.

Surely, all these facts mark a strange and highly original way of doing nothing except build cities, plant gardens and nurse children. The Western countries must confess to their shame that they have lagged far behind in such harmless activities. Indeed, in comparison they have no cities, no gardens, no nurseries and the realisation of this lack has given them a tremendous jolt. Conferences have been called and it has been found that even if Britain, Belgium, Canada, Denmark, France, Italy, Luxembourg, Holland, Norway, Portugal and Iceland put all their strength and their resources together they cannot get ready as much as half of the 35 divisions which military experts like Liddell Hart estimate as being necessary to slow down the Westward advance of that noble architect, innocent horticulturist and sweet lover of tiny tots, Uncle Joe!

The truth is that while all Europe has concentrated on constructive work after the last World War, Russia has steadily increased her armed might, with the result that the entire continent is at her mercy. She has been war-minded day and night. It may be argued that she has grown so militarily massive in land, air and sea for the purpose of matching America. But to present an armoured colossus like her as if she were an amiable creature who would not even think of carrying a serviceable walking stick is the height of nonsense and the apex of deceit. A peace campaign carried on under such gross pretences cannot but be, to say the least, highly suspect.

War Psychology

Nor will the argument that Russia is piling up armaments for self-defence against America stand scrutiny. If there is one thing more than any other at the back of war-psychology, it is the spirit of intolerance. And can we doubt for a moment that intolerance is rampant in Russia? What is the meaning of the Iron Curtain except slamming the door in the face of all influence which may in the slightest go against the Communist doctrine? The Russian people are hermetically sealed against news of the Western democracies: during the World War they were not even properly informed of the help given on a gigantic scale by Britain and America to the Soviet armies and they are kept totally in the dark about conditions of life in the West. What, again, is the meaning of the ubiquitous Secret Police? The mind of the Russian people is sought to be shackled and drilled into absolute obedience to the will of Stalin. No freedom is conceded to philosophy or art or even science: the Party Line has to be toed rigidly. Constant sanguinary purges are carried out. Dissidents are either liquidated or pressed into the slave labour camps that have no parallel in history outside Nazi Germany. In all countries of the world Communists are taught to employ every possible means to create chaos, foment rebellions and subvert the existing governments. The whole doctrine of Communism is based on class conflict and incessant ruthless war against the non-Communist sections of humanity. Lenin's dictum that Soviet Russia must come into armed collision with the Western world is stressed by Stalin in every book of his that is used in the Soviet Union for indoctrinating the masses, Poland,

Rumania, Bulgaria, Czechoslovakia and Albania have each been annexed by a violent *putsch* and by manipulated elections and are militarily controlled and their entire economy has been geared to Russian self-aggrandisement. Yugoslavia, herself a Communist country but too nationalistic to lick the boots of Stalin's imperialism, is blackwashed persistently and tried to be brow-beaten. Where there is such extreme intolerance, such deep-rooted desire to eliminate independent thinking and living, aggressive war is an inevitable part of foreign policy. And indeed the recent onslaught by North Korea on the South is proof, if ever there was one, of aggressive designs. North Korea was under the Russians and even now has Russian advisers and technicians: she was equipped by Russia, trained by Russia and her aggression is openly condoned by Russia as is clear from the official pronouncements of both Gromyko and Malik.

Pandit Nehru himself, who has always evinced consideration for Stalin's view-point, is forced to repeat time and again the fact of North Korea's complete breach of peace. His latest declaration in the Indian Parliament runs: "It is stated on behalf of North Korea that, before they invaded, South Korea had gone across the border with some troops. Whether that is true or not, I do not know. But obviously that is a very feeble plea. There had been border incidents all the time and they cannot be regarded as an excuse for a well-planned big-scale invasion. Whatever past history has been, it is perfectly clear that North Korea indulged in a full scale and well laid-out invasion and this can only be described as aggression in any sense of the term. It may be described, if you like, as civil conflict or an attempt at unification and all that, but I rather doubt if any of these explanations can be taken to be sufficient justification for this kind of thing."

Certainly Nehru cannot be regarded as pro-America. Nor is Mahmoud Fawzi Bey who represents Egypt in the Security Council very warm about the Western powers. He believes that Egypt's appeals in the past have not been properly heeded by the Council and therefore his country has kept neutral in the matter of giving help of any kind to the U.N. forces under MacArthur in Korea. But when we make much of this refusal to cooperate, let us not forget for a moment that Egypt fully supported the first U. N. resolution branding North Korea's act as aggression. Not a single country with even old grudges against the West but not Communist in its own principles has failed to condemn the Russia-sponsored and Russia-militarised North Korean Government.

Stalin's aggressive designs are there for all to read. Not only is Ehrenberg's picture of him as the apostle of peace ridiculous: no excuse whatever is left to depict him as planning mere self-defence. Though the Western democracies have many faults, they are distinguished by an anxiety to foster the spirit of tolerance: the liberty of the individual is their very foundation. They are prepared to let Russia manage her own business within her own borders. They tolerate the presence of thousands of Communists in their midst. Commenting on Ehrenberg's antics in England, the London paper *The Sunday Chronicle* has pertinently asked whether it would be possible for any British spokesman of similar official standing to Ehrenberg to find the Russian Peace Committee prepared to pay the bill for his air journey to Moscow where he could harangue Russian passers-by on the British view. On the same subject *The Sunday Express* utters perhaps the last word: "Any man in Britain can stand up in Trafalgar Square any day of the week and say what is in his mind with safety. But no Russian would dare do that in the Red Square of Moscow unless certain that the thoughts in his mind run parallel with those in Stalin's. That is the difference between democracy as we understand it and what Mr. Ehrenberg stands for. It is a very important difference." And we may add that on this difference hinges the truth or falsity of any proposal for world-peace.

The Truth about the Atom Bomb

It should be clear now why Russia so fervently canvasses the banning of atomic weapons above all others. No doubt the secret of atomic energy is no longer an American monopoly, but America is far ahead of Russia in the actual application of it. Several months ago Einstein revealed that atom bombs could even be mass-produced by the U.S.A. Truman's power to stage a super-Hiroshima at all important points in Russia has given Stalin pause. In fact, as Churchill has often said, it is the only check on the Communist hordes waiting to roll across Europe down to the Atlantic and sweep over the Middle East and South Asia. It holds them back from even crushing Tito who sits cheeking them under their very noses. If atomic weapons were banned, Stalin would be on the march everywhere with impunity and not merely testing out Truman's mettle in tiny Korea. No wonder a fervent campaign is afoot to marshal public opinion against atomic warfare.

This campaign itself, we may explain, is thoroughly dishonest in what it asks for. The true method of avoiding atomic destruction is to agree to a plan of international inspection and control. Russia has put a spoke in the wheel of every attempt to render safe

The riven invisible atom's omnipotent force.

There has been the same story in regard to all other armaments. What value can the peace campaign have in face of the incontrovertible statement of Attlee in his broadcast on July 30? "It is untrue," he said, "that Russia has made offers to the United Nations which would make possible the disarmament everyone wants. When it came to the point, the Russians have invariably envisaged the Security Council as the controlling authority of any scheme suggested. This means that the Russian veto would operate and that in practice there would be no control." Attlee could have

continued to the effect that Russia wants an arrangement by which all other countries would be practically disarmed while she would be allowed to scheme world-conquest behind the Iron Curtain. And when she finds the bogus nature of her cry for peace clearly recognised in international councils she tries to build up public opinion in these countries against the use of the only defence the democracies have against her. The result desired by her is wide-spread pressure by the common people in the West to prevent their governments from going ahead with the arms programme and from utilising the U.S.A.'s strongest weapon in case of hostilities with Russia, whereas all the time Russia would be secretly adding to her own military strength and catching up more and more with the West in atomic power and ultimately using it against the democracies without one qualm.

We in India have all the greater need to keep our wits about us. We had unpleasant associations in the past with Western colonialism. We fought for our independence and got it. The upsurge of our country as of many other Asian nations is conceived by us only in terms of shaking off the yoke of the West. We have had no direct experience of what it means to be a member of the Russian bloc. And we forget that the West, for all its colonial activity, was the home of just those ideals we most cherish—the ideals of democracy—and that this activity was in spite of and not because of what the West stands for. Besides, our own liberation was not unconnected with the West's growing desire to live as much as possible up to its highest principles. The minds of most Indians are not sharp enough to cut through old rancours and small superficialities: we fail to see to the full the meaning of Korea, the significance of the American intervention and the fraud of the Soviet talk of "peaceful settlement."

India and the Korean Problem

There is a marked tendency amongst us to look upon the Americans as transgressors on Asian soil in Korea. But just for a moment suppose that Red China attacks India and India is too weak to put up a stand. Would we be justified or not in hailing America as our saviour if she intervened with help to us? Would anyone dub her a transgressor on Asian soil? It is idiotic to argue that the Asians must always be left to fight out their own quarrels. It is equally silly to look on the Korean clash as a mere civil war and preach non-intervention. There was also a civil war in Spain some years ago and Hitler talked of non-intervention. But he sent his planes there to help Franco and do just what Russian Yaks and Russia-trained North Koreans were meant to do in Korea. The Western nations followed a policy of non-intervention in the Spanish Civil War. The consequence was that Hitler's first victory was won and the way made clear for World War II. Is anybody in India prepared to vindicate Hitler's tactics with regard to Spain? One more point: North Korea and South Korea, divided by the 38th parallel, were less like the two sides in Spain than like Pakistan and India, the two sections of a partitioned country. North Korea is just as much a minority as Pakistan is in comparison with India and just as intransigent about truly democratic unification. Pakistan used to talk often of taking possession of India and imposing on her an Islamic minority rule. Would any Indian have countenanced such fire-eating? And does any Indian meekly accept Pakistan's aggression against India in Kashmir? We would have been happy if the U.N.O. had sent an army to chuck out the Pakistani troops together with their accomplices, the Afridi tribes. We were angry with the Security Council not because of any offer to help us but because it failed to condemn Pakistan as aggressor. Its failure is certainly reprehensible, but that does not render its prompt doing of its duty in Korea an act of imperialistic ambition. To be peeved about ourselves not getting just treatment and to ignore the gross wrong that would have been committed if such treatment had not been given to South Korea where issues of greater import to civilisation were involved—this is dangerous astygmatisms as well as utter illogic.

If we may judge by what most of our newspapers write and many of our parliamentarians talk, India's mind is in a pretty mess. And the Russian delegate in the Security Council has his eye precisely on this confusion in order to exploit it to the utmost. He has harped on America being an interloper in a purely Asian problem and a problem, to boot, of nothing else than civil war. Our Prime Minister, though not sharing Truman's acute vision that here is a Soviet *coup* of global significance, differs *toto caelo* from the Soviet view in this matter. But he has unfortunately given Malik a grip on the Indian mind, by having suggested a peace-plan which Russia was bound to lap up and the U.S.A. to refuse to stomach. Our Government thought that if Russia's objection to sitting on the Security Council could be removed by installing Red China there instead of Nationalist China a swift solution to the Korean question might be found by a widely representative international body. How this singular delusion could have been entertained is a mystery. The Russian standpoint was plain enough. It wholly justified North Korea's aggression, did not even consider her blitzkrieg an aggressive act, desired no retraction of Northern troops beyond the 38th Parallel and insisted on American troops being withdrawn. With the two fundamental visions so diametrically opposed, how could one have ever imagined that Russia's re-entry in the Council would be of any use in the present crisis? The main issue was: Would Russia endorse the Security Council's first resolution to which India herself was a party? Until this issue was settled, the raising of quite another—namely, the right of Mao's delegate to oust Chiang's—was to sidetrack the entire controversy. But it was all honey to Stalin. And it gave him a glorious opportunity to pose before the millions

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THE FUTURE OF THE UNITED NATIONS by FRANCIS WATSON

"Has the United Nations failed?" I remember being asked that question, or something very like it, three years ago at Lake Success, where I had been watching from a public seat a meeting of the Security Council to deal with Greece. And I was tempted to answer as a similar question about Christianity was once answered: "No, it has never been tried."

We could not give the same reply now, even as an epigram. In 1950 the Security Council functioned as it was intended to function in face of a proved act of international aggression, and a commanding majority of the United Nations supported its decision.

The great experiment has been tried in Korea, and those who have been proposing various reforms in the United Nations will from now on have something more than theory to consider. At the same time, they will not be able to forget that it was only Soviet Russia's deliberate absence from the Council's discussion on Korea that allowed the historic decision to be reached.

Had Russia's representative been in his seat, the veto would surely have been applied as it had been applied by Russia some 30 times before.

"Big Five" Principle

The power of the veto in the Security Council rests upon the acceptance of the idea of a "Big Five" among the nations, the five permanent members of the Council, who are France, the United Kingdom, the United States, China and the U.S.S.R. That was a departure

from the principle of equal national status.

It was accepted by all the nations at San Francisco in 1945, because these powers were the leaders in the war against Germany and Italy and Japan, and on them was deemed to rest the chief responsibility for preserving the peace in the post-war period.

I confess that even in 1945 I was one of the people who found that "permanence" of the Big Five a little difficult to swallow. We had our doubt, for instance, about French recovery, doubts which have since been largely dispelled. Some of us thought that India had better prospects than China of becoming a leading power in Asia, and some of us think so still.

We felt that nations which were capable of moral and material leadership would in any case find means of exhibiting it in the councils of the world, and that these nations might not forever be the same ones. "Permanent" is a long word. To give a special and permanent power to a named five was to attempt to draw a line across history, to stop it cold at a given point.

Equal Rights

Surely it is that flux of history which we recognise in acknowledging the equal rights of nations great and small, old and young, rich and poor. All that is, or should be, required of them is the ability to reach an independent judgment.

Yet two of the Soviet Socialist Republics—Byelorussia and the Ukraine—were given original membership on the demand of the U.S.S.R. with which they are politi-

cally integrated. Ceylon, on the other hand, which could and would vote in opposition to the United Kingdom or any other Commonwealth nation if it thought fit, has so far had its application turned down—by Russian and Ukrainian votes.

Seven other States applying for membership have failed to secure it—Transjordan, Eire, Portugal, Italy, Austria, Finland and Southern Korea. Every one of these has been excluded by the Russian vote.

Yet Czechoslovakia is a member, though she lost her liberty of action in a Communist coup. That is no mere phrase—the world knows that after Czechoslovakia had applied to join the Marshall Plan for the co-operative rehabilitation of Europe, she was compelled by Moscow to withdraw her application.

In the earlier part of 1950, persistent suggestions were in circulation that the United States might take the lead in promoting a new United Nations organisation which should exclude Russia. Such ideas were openly condemned by spokesmen of several important nations, among them India and Pakistan.

Idea of Universality

They were also flatly refuted by General Marshall and other leading Americans. So we can dismiss them. It is clear that the idea of universality is of great importance to the United Nations.

The largest possible number of national groups should be represented, provided each enjoys sovereignty and its corollary, independence. Indeed, when a future historian looks back upon the troubled period

through which the world is now passing, he will surely remark upon the extraordinary efforts made by the free nations to convert a wartime alliance with Russia into a peacetime partnership.

To that end one concession after another was made. In the East considerable tactical and territorial advantages were allowed to Russia in token of her eight-day campaign against Japan. A blind eye was turned to her occupation of the Baltic States and her dismemberment of Poland. In the United Nations the safeguard of the veto itself was a safeguard for Russia, though she had used it as a weapon—never more tragically than in her refusal to submit to international inspection and control of atomic plants.

The world badly wanted Russian co-operation, and it still wants it. But there must be some limit to the price that can be safely paid for it. "Russia needs security", we always said, and countenanced things that no other nation could have done with impunity to safeguard herself. But who is it that needs security now?

That is really the crux of the matter. The United Nations must balance the requirement of universality with a reasonable assurance of power to operate its own machinery. The preamble of the Charter states the belief of its members in "the equal rights of men and women and of nations large and small."

Nationalism a Strong Force

Those equal rights are recognised in the concept of national sovereignty. If privilege is sanctioned for

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of gullibles in the world and particularly in India as agreeing unconditionally to the proposal of Asia's most celebrated leader and as giving wholesale support to a plea for "peaceful settlement". America who naturally could not swallow Stalin's hoax and had to return a definite though polite "No" to Nehru was thus put in the wrong box as an enemy of peace and a dogged pursuer of war in Asia.

Malik tried to hammer all these specious points home in the stormy meeting on August 2. He coupled the name of Stalin with that of Nehru and pitted the opinion of India in alliance with Russia against the attitude of America. And India's delegate, pledged to speak on behalf of Red China, has voted in Malik's favour two or three times just because Malik dragged in Red China's case. His position is rather "ticklish" since he has to hunt with America's hound, having shared America's condemnation of North Korea, and at the same time run with Russia's hare because India has linked up Korea with Mao's delegate. But it is high time the inconsistency was removed. For, India had counted on a true peace-effort being made by Malik—that is to say, a move sympathetic with India's own recognition of North Korea's infamy. Malik has, on the contrary, reiterated the senseless and shameless charge flung by Gromyko at the U.N. and America. He has merely proposed a truce, without any call upon North Korea to go home—a truce involving North Korea's hold upon three fourths of the South, the departure of all American forces from the peninsula and a chance to a Northern delegate to come to the Council and waste its time by unacceptable arguments. India's hopes about Russia's *bona fides* have been completely dashed. And it stands to reason that even if Red China were admitted to the Council, the position would be exactly the same, since Mao has dittoed Stalin's sophistries and *non-sequiturs*. With every fact frustrating our Prime Minister's expectations the right course for the Indian Government is to declare that it miscalculated and to dissociate itself unreservedly from its own previous proposal. To do anything else would be dishonest and an encouragement to the country's perilous attraction towards the Russian way of thinking on the Korean problem.

"India on the Russian Menu"

This attraction is unfortunately part of a larger mistake about Russia. The recent debate in the Union-Parliament leads one to think that, with the exception of M. R. Masani, there is perhaps not a single parliamentarian in India who sees Russia for what she is. Rajagopalachariar delivered an excellent speech in defence of Nehru's standing by the Security Council's resolutions. Nehru himself yields not an inch in the same matter. But

where is any endorsement, from the high seats of Government, of Masani's warning that India is on the Russian menu and that once the independence of neighbouring countries like Indo-China, Thailand and Burma has been destroyed Stalin will gobble up India. Our Prime Minister was not backward in affirming that India had really nothing to fear from America and Britain where, according to him, constructive and beneficent forces are very far from being absent: he was equally positive in his disapproval of an authoritarian monolithic State like Russia where civil liberties are at a discount. But he said he could not see Russia as all black and he evidently did not think Russia threatened India, although he knew how antagonistic to the Indian Government was the Moscow press from which Masani had read out comments describing this Government as a batch of reactionaries who had made a deal with Anglo-American imperialists. Well, nobody denies the presence of efficient organisation and fruitful technology in Stalin's land, much less does one deny the goodness of several individual Russians. In that sense Russia is not all black. But it is not the surface merits or scattered qualities we have to see: Hitler's Germany and Tojo's Japan had many such merits and qualities to recommend them and yet their essential, their preponderant evil had to be admitted and their threat to the whole world acknowledged. Similarly we have to fix upon the essence and general character of the Soviet regime, its central animating principle of unscrupulous brutal intolerance which would completely regiment the mind of man, murder or condemn to slave labour all dissidents and never rest until every non-Communist government on earth is wiped out by violent means. Stalin recognises no middle way between Communism and non-Communism. The moment he is convinced, as he is about India, that a country will not sooner or later say "Jo Hokum" to him, it is on his black list—and official India has not only refrained from doing so but has actually stayed in the Commonwealth, minced no words about monolithic States and is fundamentally with America in the Korean issue. The Moscow press's hostile attitude to official India is no sensational write-up by independent journalists: there is no political freedom of the press in Moscow and every pronouncement of this nature about a foreign country echoes the Kremlin. So it is unquestionable that Russia will not tolerate India's democratic existence and, if internal subversion fails, she will plan to abolish it by external force of arms whenever the time is ripe. This is a Q.E.D. which should be written in fire on every Indian mind. Our Government should do nothing without remembering it. Diplomacy and tact of the moment are not ruled out by it, but every decision should spring from this tremendous truth.

Birthday Letters

By K. D. Sethna

To G. Aged One

I am sure this is the first letter you have ever got. Of course you'll realise the fact many years later, but what I have to say now will perhaps not have grown old by then. I wish you an extremely happy birthday: the wish, however, is superfluous, since you are so drenched in happiness every hour that your birthday can be no exception. I don't mean that you do not cry: you do that quite lustily, I hope, for it helps you to develop your lungs and throat-muscles. What I mean is that these howlings, even if due to temporary stomach-ache or some such calamity, are really lost in the general flood of joy which is your life-blood at present. You are a baby: your contact with the marvellous secret source of all being is still strong: no hard and dry crust has formed on your simplicity of soul. It is wrong to call you an animal, as many students of childhood may do, in a depreciatory way; for, your animal nature is free from the egoism of greed and malice which, too soon, makes that smiling blindness an instrument of tortured and torturing purposes. With its ignorant spontaneity is now mixed the innocent grace of the divine spark in you. That is why you radiate happiness. And I hope that, as you grow, you will not forget to grow in your soul side by side with cultivating your vital and mental powers. To help you do this, I should advise your parents to surround your childhood with two miracles which are within the reach of everybody.

They must keep you in the midst of flowers. Always there should be a sense of petals and perfume near your bed. And when you are out of your bed they must move you about between green shadows and among gay blossoms. For flowers are the little smiles of paradise that break out of the sleep of Nature. They have at the same time a deep delicate peace and the brave sparkle of colour. They never sit in sackcloth and ashes but neither are they carried away by their own pomp. Rich they are without being proud of their wealth, for theirs is a natural poise which is not either vain or over-humble: they do not refuse themselves to plucking fingers nor do they clamour to be plucked. Nothing can add to their perfection and nothing can take away a jot from it. This is the consciousness of the psyche, because its hold is on something infinite hidden behind things. May you, my dear little friend, always feel that your eyes are like flowers, that your face is like a flower, that every part of you, however earthy, bears roots in it of an ever-flowering delicacy and quiet and colourful fragrance.

The other miracle which must mingle with your growth is great music. I wish that every day some master-musician would tune your pulse. You will not know what is happening to you, but, as the strains of the world's wonders of sound float about you and gain soft entry into your being, you will become a citizen of a strange land which waits for all those who are not in love with the dust and heat of the common world. Slowly you will realise that though you may not see fairies dancing under the moon or angels bathed in an ecstasy of the sun, you can listen to the melodious throb of dream-translucent wings and the golden laughter that drips from the motion of limbs unfettered by mortality. Words, articulate words, may mean nothing to you; but these sounds, delightfully linked together as if by magic, will fuse with the rhythms of your own living body and make harmonious all the instincts of your nature. The Greeks grew up in the midst of great sculpture and architecture: ours is not an age of builders of beauty, but we can raise around you palaces not made by chisel and hammer, spacious patterns of music, and we can set you amidst movements of gods and goddesses, a heavenly traffic heard for us and echoed to us by Chopin and Mozart, Bach and Beethoven. Live, child, in these palaces, and find yourself, when you are no longer a child, one in spirit with those divinities. I can never wish you anything better on your first birthday.

To R. on the Eve of a New-Birth

Perhaps you want philosophical answers to your questions about the spiritual life you wish to begin with your fortieth year. But I have just finished writing a poet's letter on somebody else's birthday and I am not yet out of its mood. So at present I'll pen no discourse: I'll give you in a few flashes what I feel and see.

What is the spiritual life? Every moment a remembrance of God, every moment an offering to God, and no prayer for any gift from God save God's own self!

And what is God? An infinite stillness behind all motion, an infinite motion without losing that stillness. A pure radiance within, an immense grace above, a myriad love around, a dense delight below. A perfection that needs nothing, yet refuses nothing—not even the least of our tributes. He holds in Himself the fulfilment of all desire when He is desired for His own sake. A King, He is to be served directly and not alone through service to His subjects: family, society, the nation, all mankind, the whole earth, the entire universe—these you may serve yet not find Him unless you hold Him first to be more than these. Nor is He a cold vacuity stripped of the colours of life: when life's colours are stripped away from Him, they fall like clothes from a naked body burning with love. But remember that in the love of this nakedness your own body is lost and forgotten.

Yes, lost and forgotten in the sense that its usual greed and jealousy and ambition have play no longer. There is, however, a sense in which the body must never be thrust out of thought. The clay from which we are made, the clay that is also the cosmos our body lives in—surely it did not emanate from the Spirit in order to be belittled or cast aside. The physical world is a form of the Spirit, a mode of slow struggling manifestation. Its impurities are to be shed but we are placed in it for realising God in physical terms and as part of the body's daily experience.

Men ask for strange signs from Eternity—I for nothing except daydawn and nightfall. The golden sun within the immeasurable blue and the silver stars against a black infinity are revelations enough for me of God magnificent and God mysterious. Not that my aspiration should stop with these phenomena; but they suffice for a start of the soul's journey. No other apocalypse is needed to set us on our way to the supreme Truth. Nor will that Truth be ours in full unless it finds in the revolvings of Nature its last even as its first apocalypse. Not in subtle meditation or rarefied love away from visible objects is the Spirit finally possessed: it is through our two common eyes seeing far and seeing deep that the Eternal fulfils Himself in us. No amount of holding the Divine in a beyond of trance can satisfy us: He can be for our earth-life a lasting reality only if we behold Him every time we behold the universe.

And this beholding can best be done and at the same time the impurities cleaned from the temple of the body if we submit ourselves to the ancient practice of sitting at the feet of a Guru. The Teacher and the Master in flesh and blood, the Man of accomplished Yoga, is the safest as well as the easiest gate of entry into the Ineffable—and it is the gate that leads us deepest into the beatific destiny awaiting creatures of flesh and blood. He takes us out of the ego's prison that in various cunning ways can darken our sight and impede our search: he also takes us into the light our flesh and blood secretly are, the crystalline palace into which the ego's prison must grow.

O mystic about to be born, would you that your aspirations were crowned with success? The crown will come most quickly from the Guru's touch of blessing, day after day, upon your head.

(First published in "The All-India Weekly")

Invocation: August 15

Rapt in an immaculate flame of sleep
And garbed with an immensitude of might
O vast god-soul, bearing continents of light,
Sweep down a blazing cataract, a lightning leap
Into the endless desert-aeons and smite
With thy thunder-sword the dragon of the deep
Leaving no trace of the abysmal heap
And the unplumbed vistas of oceans of night...

Then out of that nakedness shall emerge
A fire, a gleam, a quivering dart of gold—
The child of earth hungry for the distant Sun,
Radiant with high intensity, drunk with an urge
To drain the wine of the vastnesses and hold
The sky-peaks and earth-depths in a marvel-union!

ROMEN.

THE FUTURE OF THE UNITED NATIONS

Continued from page 3

practical purposes, as in the powers of the five permanent members of the Security Council, it must not be so exploited as to break down the whole principle of majority decisions after due discussion. In the acceptance of such decisions every nation prepares itself in some degree to limit its national sovereignty for the common good.

That is really the answer to those thoughtful people who hold that national sovereignty itself is the cause of wars. For a supra-national principle, in which all national

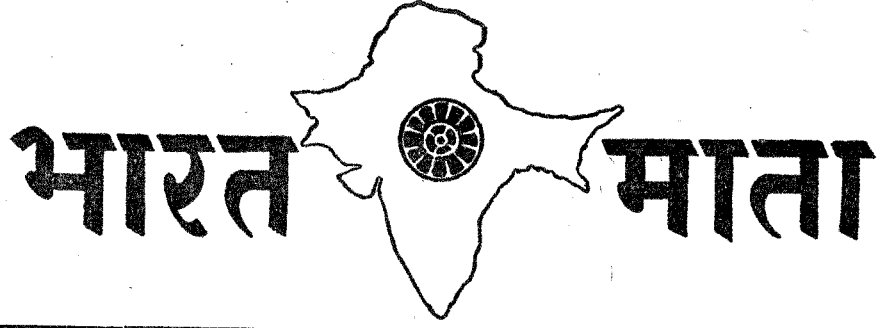
rights would be submerged, would ignore the plain fact that nationalism is one of the strongest forces in the world today.

You cannot argue it out of existence, but by recognising it you can turn it into fruitful channels of co-operation. Already in the United Nations and its associated bodies it has flowed through those channels more promisingly than a fear-ridden world may believe.

(Special Feature from British Information Services).

मातृवाणी

रूपांतरित चेतना की जो पहली अभिव्यक्ति होती है वह बराबर ही आक्रामक प्रतीत होती है। तुम यह नहीं अनुभव करते कि तुम धीरे धीरे और क्रमशः एक चीज से दूसरी चीज में बदलते जा रहे हो, बल्कि यह अनुभव करते हो कि तुम एका-एक एक नयी चेतना में जाग्रत हो गए हो या



'मदर इंडिया'—हिन्दी पूर्ति : : : अगस्त १९, १९५०.

जन्म पा गये हो। मन का कोई भी प्रयास यह परिवर्तन नहीं ला सकता, क्योंकि मन से तुम यह कल्पना ही नहीं कर सकते कि यह क्या चीज है और मन का कोई भी वर्णन यथार्थ नहीं हो सकता।

यही बस सभी सर्वांग पूर्ण रूपान्तरों का प्रारम्भ है।

—श्री माताजी।

सम्पादकीय—

क्या रूस शांति चाहता है ?

समस्त दुनिया की आंखों में घूल भौंक कर उत्तर कोरिया हमले की असलियत पर पर्दा डालने के लिए रूस ने जिन दो प्रचण्ड यन्त्रों को चालित कर रखा है, वे हैं ईलिया राहरनबर्ग और जेकब मलिक एहरनबर्ग दुनिया की देशों की भावना और कल्पना पर कब्जा करने में एक सिद्ध हस्त कलाकार है तो मलिक सनसनीखेज नारा-बुलन्दी के द्वारा देश देश की प्रजाओं की राजनीतिक नाकियों को विकृत कर रहा है। इस विषले प्रचार का प्रभाव एशियाई देशों पर बहुत आघात से काम कर रहा है क्योंकि पश्चिमी प्रजातन्त्रों के औपनिवेशिक साम्राज्यवाद का चिरदिन से शिकार रहने के कारण समस्त एशिया उनके प्रति एक जबरदस्त दुःग्रह से प्रस्त है। और चूंकि स्टैलिन ने भारत की शांति-योजना को स्वीकार कर लिया है। इसलिये भारत उसके हाथ की कठपुतली बन जाने के खतरे में सबसे अधिक है।

इंग्लैंड के कम्युनिस्टों द्वारा लन्दन में योजित 'शांति समिति' के निमन्त्रण पर एहरन बर्ग हाल ही में मास्को से उड़ कर लन्दन भी गये थे। अत्यन्त काव्यात्मक और भावुक भाषा में वे शांति की अपीलें करके जगत की प्रजाओं को बर्गला रहे हैं। हर तरह से वे यह सिद्ध करना चाहते हैं कि अमेरिका युद्ध-प्रेमी है, आक्रामककारी है, वह मान-वता का शत्रु है, जबकि स्टैलिन और उसका रूस सच्चे हृदय से शांति चाहता और युद्ध का तिरस्कार करता है। अपनी इसी शांति की अवील का उनका सबसे अधिक व्यवहारिक प्रस्ताव यह है कि एटम-बम का बहिष्कार कर दिया जाना चाहिये। अत्यन्त काव्यात्मक भाषा में वे बार-बार दुहरा रहे हैं : रूस तो निर्माण में लगा है—वह नगरों और उद्यानों की रचना में लगा है, वह जीवन के नव-नवीन आयोजनों में व्यस्त है, उसके पास न शस्त्र-निर्माण के कारखाने हैं न युरेनियम के शोधर हैं; जो निर्माण में लगा है वह बमों की बात क्यों सोचे; रूस शांति चाहता है, विनाश नहीं चाहता। स्टैलिन शान्ति चाहता है, वह युद्ध नहीं चाहता—आदि।

पर यह बात कहां तक सच है इसका प्रमाण नीचे की सूचनाओं से मिल जाता है जो हाल ही में मि. इमानुअल शानवेल ने इंग्लैंड के 'हाउस ऑफ कॉमन्स' के सामने प्रस्तुत की हैं :

(१) रूस अपनी राष्ट्रीय आरम्भनी का १३ प्रतिशत शस्त्र-निर्माण पर खर्च करता है जबकि इंग्लैंड केवल ७ प्रतिशत ही करता है।

(२) रूस की सेना में २,८००,००० आदमी है : युद्ध के समय यही डबल हो जाते हैं।

(३) १७५ डिब्रीजन की फौज रूस सदा कायम रखता है।

(४) टैंक-डिवीजन में करीब २५,००० टैंक हैं। इनमें से अधिकांश जर्मनी के सोवियत-क्षेत्र में इस समय एकदम तैयार रहते हैं।

इस सैन्यबल के अलावा १९,००० लड़ाके हवाई जहाज वहां सदा तैयार रहते हैं।

(५) रूस के पास जबरदस्त जहाजी बेड़ा भी है।

प्रभु से प्रश्न ?

करुणा कर जब सरजन हार

भरा दुःखों से क्यों संसार।

✽

कुछ के घर हैं हाथी घोड़ा,

नहीं चना कुछ के घर थोड़ा,

पुत्र सभी जब एक पिता के

कुछ के सिर पर क्यों बज्रवार !

✽

मनुजों का आज मनुज भक्षक

होना जिसको या चिर रक्षक

यही चिन्ह क्या युग विकास का ?—

तम का सब पर क्यों अधिकार !

✽

प्रभु तेरे जग में मदमाते—

घर विनाश के क्यों घहराते;

करुण सृजन में जिनके बीता

पलक मारते करते छार !

✽

कहीं न जग में ऐसा जन

विस्तृत नभ में कोई मधुघन

स्वर्ण सुधा जो बरसा पल भर

हर ले सबका व्यथा भार।

—श्री नारायण प्रसाद जी 'विन्दु'

गुरु महिमा ।

भक्ति अनन्य हिये में जगै

गुरुदेव का दर्शन जाइ करै जो

गुरु औ हरी में न भेद ग्रहे

देउ वाहि मिले श्रद्धा सौं जय जो

अरविन्द त्रि कृष्ण गुविन्द अहै

दोउ एक दिपै हियु जासु खलै जो

नाम गुरुहि को एक ग्रहे

जपि जाहि परै भव पार जपै जो ॥

—श्री बी. के. दिक्षित

अन्दर की सचाई यह है कि युद्ध के बाद सारा यूरोप जब निर्माण में व्यस्त था, तब रूस ने अपनी संभूची शक्ति अपनी शस्त्र-शक्ति की सतत वृद्धि में लगा रखी थी। उसका नतीजा है कि आज समूचा यूरोपीय महाद्वीप रूस की दया के अधीन खड़ा है। ऐसा देश जब अत्यन्त करुण-मधुर निवेदन के काव्यात्मक शब्दों में जगत की प्रजाओं से शांति की अपीलें करता है तो मानना

होगा कि झूठ, पाखण्ड और दगाबाजी की यह परा-काष्ठा जगत के इतिहास में वैजोह है।

न यह दलील ही सच है कि रूस केवल अपनी आत्म-रक्षा के लिये शस्त्र-संचय कर रहा है। जिस देश में दिन-रात घोर संशय, और निदारुण अविश्वास का वातावरण बना रहता है, पोलिस और फौज ही जहां के समस्त प्रजाकीय जीवन का संचालन करती है, जहां मनुष्य का हृदय, मस्तिष्क,

स्वतन्त्र रूप से सोचने और अनुभव करने को मुक्त नहीं है, मनुष्य की सारी प्रवृत्तियां उसकी सारी स्वाभाविक अभिव्यक्तियां, दर्शन, कला और विज्ञान एक व्यक्ति तानाशाह स्टैलिन की मर्जी के गुलाम है, समस्त प्रजा को जहां बाहरी देशों की स्थिति के सूचे ज्ञान से वंचित रखा जाता है; जहां कदम कदम पर स्टैलिन 'पश्चिमी यूरोप के साथ संघर्ष में आने की' लेनिन की उद्घोषणा को बार-बार दुहराता है, पश्चिम यूरोप के अनेक प्रजातन्त्रों को जिसने बकात्कारपूर्वक अपनी फौलादी एडी के नीचे दाब रखा है, वह रूस यदि लड़ाका और आक्रमणकारी नहीं है तो फिर सैनिक और हमलावर की और क्या परिभाषा हो सकती है ?

पण्डित नेहरू ने स्टैलिन के दृष्टिकोण पर सदा वैध पूर्वक विचार किया है, और उसे विचारणीय मानते रहे हैं। पर उत्तर कोरिया के हमले की उन्होंने अचूक रूप से बाग्म्बार भर्त्सना ही की है और हाल ही में भारतीय पार्लमेंट उत्तर कोरिया की युद्ध-नीति की जो आलोचना उन्होंने की है उसमें भी अत्यन्त स्पष्ट रूप से उन्होंने साम्यवादी उत्तर कोरिया को उसकी सारी कैफियतों के बावजूद बलात्कारी आक्रमण का अपराधी घोषित किया है। न तो नेहरू ही अमेरिका के पक्षपाती हैं और न 'सुरक्षा-समिति' के मिश्री सदस्य मोहम्मद फाजी की पश्चिमी शक्तियों के साथ कोई सहानुभूति है। पर 'यूनो' ने जब उत्तर कोरिया पर आक्रमण का इस्जाम लगाते हुए अपना पहला प्रस्ताव पास किया था, तो मोहम्मद फाजी ने भी उसका पूर्ण समर्थन किया था, जबकि नेहरू और फाजी दोनों ही कोरिया में अमेरिका को सहायता देने के सम्बन्ध में तटस्थ रहे हैं। पश्चिम के प्रति कड़ से कड़ दुःग्रह का भाव रखनेवाले राष्ट्र भी (कम्युनिस्टों के अलावा) उत्तर कोरिया की आक्रामक नीति की निन्दा करने में चूके नहीं हैं।

पश्चिमी प्रजातन्त्रों में चाहे जितने ही दोष क्यों न हो, एक बात निर्विवाद है कि वे सहिष्णु हैं और व्यक्ति की स्वतन्त्रता का आदर करते हैं। ब्रिटेन में टॉफ्लगर स्कवेयर पर खड़े होकर कोई भी व्यक्ति कभी भी आजादी से अपने मनोभाव व्यक्त कर सकता है, पर क्या मास्को के 'रेडस्वेब-अर' पर खड़े होकर कोई आरामी इसी प्रकार मुक्त भाव से अपने विचार व्यक्त कर सकता है, जब तक उसे पूर्ण विश्वास न हो जाय कि उसके विचार ठीक स्टैलिन की विचार-धारा के समानान्तर हैं ?' ब्रिटेन और रूस के इस भेद पर ही विश्व-शांति के प्रस्ताव की सचाई आधारित है।

कई महीनों पहले आइन्स्टीन ने यह भेद खोला था कि अमेरिका बड़े पैमाने पर भी एटम-बम बना सकता है और रूस के सभी महत्वपूर्ण स्थलों पर वह एक बारगी सवाई-हिरोशिमा का लंका-कारण कर सकता है। यही वह चीज है जिसने रूस की आक्रामक नीति को आगे बढ़ने से रोक रखा है और इसी लिये शांति के नाम पर रूस एटम-बम के बहिष्कार का प्रचार करता फिर रहा है। अमेरिका की एटोमिक-शक्ति को प्रति-बन्ध में डलवा कर रूसी दानव मध्यएशिया और दक्षिण-एशिया को रौंदा हुआ समस्त भूमंडल को अपने फौलादी अंगूठे के नीचे ले लेना चाहता है। रूस के एटम-बम विरोधी प्रचार और शांति की पुकार का सारा रहस्य इसी में समाया है।

शेष पृष्ठ ४ पर

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

THE FOURFOLD ORDER OF KNOWLEDGE

The relation between Being and Knowledge, and the difference between the higher and the lower knowledge were discussed in the last essay. It was found that to possess the higher knowledge, the attainment of an integral vision of the Divine Reality was necessary, and that this presupposed an enlargement of being and a growth of consciousness. In this essay and the subsequent ones, an attempt will be made to indicate the nature of this higher knowledge; but before this is done, it will be necessary to have an understanding of the nature of man's ignorance and its causes. In the very first essay in *The World Crisis and India*, the problem of human ignorance was discussed: here the same question will be again taken up and examined in greater detail.

Man wants to act, but has no light by which he can act truly; he wants to master the external world but cannot, because he does not possess adequate knowledge and power. With the dim light of his intellect he is only able to comprehend the surface movements of life and their laws and practical utilities. This partial knowledge though it helps him to lead his superficial day to day life, his vital-physical life, does not help him to solve the real problems of existence. He does not understand the forces that govern his individual and communal life, nor does he possess an insight into the workings of the world-process. When he gazes within himself, instead of harmony he finds discord; he is acutely aware of conflicts within himself whose root causes he does not understand and is consequently incapable of resolving them and of integrating the different psychological strands of his being. Briefly, he does not possess a right knowledge of himself, the world around him, and the Ultimate Reality, nor of the relation between the three. The cause of this triple ignorance is the limited nature of his way of knowing, his mode of apprehension of reality; his consciousness is one-pointedly concentrated in his outer being and it is his surface mentality that functions in his cognition of objects. This raises the issue of the four different ways of knowing. Sri Aurobindo discusses this very important epistemological problem in *The Life Divine*: he says: "Our surface cognition, our limited and restricted mental way of looking at our self, at our inner movements and at the world outside us and its objects and happenings, is so constituted that it derives in different degrees from a fourfold order of knowledge. The original and fundamental way of knowing, native to the occult self in things, is a knowledge by identity; the second, derivative, is a knowledge by direct contact associated at its roots with a secret knowledge by identity or starting from it, but actually separated from its source and therefore powerful but incomplete in its cognition; the third is a knowledge by separation from the object of observation, but still with a direct contact as its support or even a partial identity; the fourth is a completely separative knowledge which relies on a machinery of indirect contact, a knowledge by acquisition which is yet, without being conscious of it, a rendering or bringing up of the contents of a pre-existent inner awareness and knowledge. A knowledge by identity, a knowledge by intimate direct contact, a knowledge by separative direct contact, a wholly separative knowledge by indirect contact are the four cognitive methods of Nature.

"The first way of knowing in its purest form is illustrated in the surface mind only by direct awareness of our own essential existence: it is a knowledge empty of any other content than the pure fact of self and being; of nothing else in the world has our surface mind the same kind of awareness. But in the knowledge of the structure and movements of our subjective consciousness some element of awareness by identity does enter; for we can project ourselves with a certain identification into these movements. It has already been noted how this can happen in the case of an uprush of wrath which swallows us up so that for the moment our whole consciousness seems to be a wave of anger: other passions, love, grief, joy have the same power to seize and occupy us; thought also absorbs and occupies, we lose sight of the thinker and become the thought and the thinking. But very ordinarily there is a double movement; a part of our selves becomes the thought or the passion, another part of us either accompanies it with a certain adherence or follows it closely and knows it by an intimate direct contact which falls short of identification or entire self-oblivion in the movement.

"This identification is possible, and also this simultaneous separation and partial identification, because these things are becomings of our being, determinations of our mind stuff and mind energy, of our life stuff and life energy; but, since they are only a small part of us, we are not bound to be identified and occupied,—we can detach ourselves, separate the being from its temporary becoming, observe it, control it, sanction or prevent its manifestation: we can, in this way, by an inner detachment, a mental or spiritual separateness, partially or even fundamentally liberate ourselves

from the control of mind nature or vital nature over the being and assume the position of the witness, knower and ruler. Thus we have a double knowledge of the subjective movement; there is an intimate knowledge, by identity, of its stuff and its force of action, more intimate than we could have by any entirely separative and objective knowledge such as we get of things outside us, things that are to us altogether not-self; there is at the same time a knowledge by detached observation, detached but with a power of direct contact, which frees us from engrossment by the Nature-energy and enables us to relate the movement to the rest of our own existence and world existence. If we are without this detachment, we lose our self of being and mastering knowledge in the nature self of becoming and movement and action and, though we know intimately the movement, we do not know it dominantly and fully. This would not be the case if we carried into our identification with the movement our identity with the rest of our subjective existence,—if, that is to say, we could plunge wholly into the wave of becoming and at the same time be in the very absorption of the state or act the mental witness, observer, controller; but this we cannot easily do, because we live in a divided consciousness in which the vital part of us—our life nature of force and desire and passion and action—tends to control or swallow up the mind, and the mind has to avoid this subjection and control the vital, but can only succeed in the effort by keeping itself separate; for if it identifies itself, it is lost and hurried away in the life movement. Nevertheless a kind of balanced double identity by division is possible, though it is not easy to keep the balance; there is a self of thought which observes and permits the passion for the sake of the experience—or is obliged by some life-stress to permit it,—and there is a self of life which allows itself to be carried along in the movement of nature. Here, then, in our subjective experience, we have a field of the action of consciousness in which three movements of cognition can meet together, a certain kind of knowledge by identity, a knowledge by direct contact and, dependent upon them, a separative knowledge."

In the knowledge of our subjective being and nature, there is, though incomplete and superficial, a certain intimacy, immediacy and directness, which is absent in our knowledge of the world outside us. The objects of the external world are considered as not-self, as things between which and our consciousness there is no direct contact; therefore the knowledge gained is through the instrumentation of the senses, which do not give immediate knowledge, but a figure of them. This is used by us as the first datum of knowledge.

In the cognition of the objects of the world around us, our knowledge has a separative basis—the whole process of knowing is based upon an indirect perception. Not only are we unable to identify ourselves with these objects or with other men, who are made of the same substance as we are, but are incapable of knowing them and their movements with the same directness and intimacy with which we know our own: there is no direct contact between our consciousness and theirs, our being and theirs, the only possible contact under the circumstances being an indirect one through the senses. By this contact, we do not get the touch of the thing itself, says Sri Aurobindo, but only an image of it or a vibration or nerve message in ourselves through which we have to learn to know it. Then he continues: "These means are so ineffective, so exiguous in their poverty that, if that were the whole machinery, we could know little or nothing or only achieve a great blur of confusion. But there intervenes a sense-mind intuition which seizes the suggestion of the image or vibration and equates it with the object, a vital intuition which seizes the energy or figure of power of the object through another kind of vibration created by the sense contact and an intuition of the perceptive mind which at once forms a right idea of the object from all the evidence. Whatever is deficient in the interpretation of the image thus constructed is filled up by the intervention of the reason or the total understanding intelligence. If the first composite intuition were the result of a direct contact or if it summarised the action of a total intuitive mentality master of its perceptions, there would be no need for the reason except as a discoverer or organiser of knowledge not conveyed by the sense and its suggestions: it is, on the contrary, an intuition working on an image, a sense document, an indirect evidence, not working upon a direct contact of consciousness with the object. But since the image or vibration is a defective and summary documentation and the intuition itself limited and communicated through an obscure medium, acting in a blind light, the accuracy of our intuitional interpretative construction of the object is open to question or at least likely to be incomplete. Man has had perforce to develop his reason in order to make up for the deficiencies of his sense instrumentation, the fallibility of

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If a perfect manifestation of the Divine in material life is the end of evolution, transformation of human nature is the principal means of achieving it. Man in his unregenerate state manifests not the Divine but the animal from which he has emerged and upon which he stands in his endeavour to transcend himself. His inherent divinity lies asleep or half-awake within him, unable to come to the fore and express itself because of the crudeness and opacity of his natural instruments. Even when it is fully awake and strong enough to reveal something of its love and light and peace and purity, it finds only one or two parts of the nature purified and prepared to be the channels of that revelation, while the rest lie lapped in unredeemed obscurity. For a full and unobstructed self-manifestation of the Divine in man, it is essential that human nature should undergo, a radical and integral transformation by complete elimination of its basic animality and a conversion of all its members, faculties and functions into their divine counterparts. Nothing short of a fully divinised nature can manifest the integral Divine.

What is Transformation?

In the philosophy of the Mother's Yoga as well as in Sri Aurobindo's the word "transformation" bears a special and very comprehensively profound sense. It is the keyword of the long and arduous process of total self-perfection which is the indispensable pre-requisite of divine manifestation. Transformation means a radical change and conversion of human nature, its thorough transmutation and transfiguration. Let us try to understand what it really amounts to. Human nature in its unperfected state is composed of a mind of ignorance seeking for knowledge, a life of desires and dogging discontent and a fragile body, conservative in its inertia and insensible to the higher values of existence. This triple mechanism has always opposed the soul's transcendence of the human formula and assumption and expression of the divine; and yet, paradoxical though it may seem, it has been created to be the very means of that expression. Derived from the inconscience of Matter and conditioned by it, the mechanism is found to be much too dense and inapt to meet the demands of the evolving soul, the disabling weight of ignorance and the downward pull of material inertia greatly impeding its necessary self-modification and self-adaptation. The soul, exerting a steady ethico-spiritual will, effects a certain amount of purification, sometimes even a great amount—it rays out something of its light into the mind, transmits something of its peace and calm and detachment into the vital and controls some of the movements of the body; but it finds that there is a limit to this purification which cannot be easily overpassed. This has been the invariable experience of most of the spiritual disciplines of the world. A certain inherent imperfection of human nature has been taken for granted and put up with. It is only a few dynamic Yogas, such as the Vedic and the Tantric in India and the most illumined of the ancient mystery cults in the West that sought to cross the Rubicon and achieve something like a thorough purification and mastery of human nature. But mastery is not transformation. And, besides, never has the result been commensurate with the endeavour—the stuff of human nature proving a little too intractable to the will of the ethical or spiritualised mind of man, which was the only means the Spirit could employ to prepare its vehicle of expression on earth. Some Yogas did register a comparative success, but it was either unilateral or partial, never the sovereign victory which was their ideal.

Perhaps there was something lacking in their ideal itself. Perhaps they did not bestow on the nether bases of life the same amount of attention as they bestowed on its radiant peaks; or, as in the case of Tantra, in their exploration of the submerged regions of human consciousness, they let go their hold on the light of the peaks and floundered in the reeking swamps. Perhaps many of them failed to command the integral vision of the omnipresent Reality—the Superconscient, the Subliminal, the mentally Conscient, the sub-conscient and the Inconscient—and discover the supreme, divine Principle whose all-achieving dynamic could effect a total transformation of human nature. So, in spite of high transcendental realisations, they could not compel life to be the manifesting instrument of the Divine.

As we have said above, by transformation the Mother means not a mere purification and enlightenment of the nature, an ethical apotheosis, but a fundamental change and conversion of the very poise and constituents of the whole nature. What are the poise and the constituents? The normal poise of human nature is an ego-centric triplicity of mind, life and body separated in its individualised formation from the world and yet carrying on perforce a commerce of mutuality and interchange with it, which is the condition of its development and growth. This poise, though inevitable and indispensable in the lower stages of evolution when the individuality is being formed around the nuclear ego, is a wrong poise, opposed to the essential truth of unity which is the bed-rock principle of all existence. A conversion of this normal poise by the process of transformation will mean a reversal to the unitarian as opposed to the separative consciousness. The whole being will then live in and act from a permanent consciousness of unity, seeing itself in all and all in itself and dealing with the world of diversity as if it was—as, indeed, it is,—a multiple self-deploying of the One.

The constituents of the nature of man are the physical body, the vital, that is to say, the principle and active formation of life, and the mind. Behind this triple formation is the psyche or the soul evolving in this nature for a divinely perfect self-expression and self-fulfilment on earth. But the body, life and mind, being derived from material inconscience, are normally turbid and impure and cannot mirror the immaculate purity of the soul. The soul, however, goes on purifying them by infusing into them its aspiration, devotion, peace and freedom. In this way a considerable purity, plasticity

THE MOTHER ON

By RISHA

and transparency may be established in the nature, but the basic defects and disabilities persist, in however diminished a form, and prevent a full divine outflowing. Now, conversion is calculated to rid the nature of these basic defects and limitations. Matter, life and mind have their spiritual counterparts in Existence, Consciousness-Force and Supermind respectively. If Matter is converted into the immortal substance of the eternal Existence, life into the luminous Consciousness-Force and the mind into the Supermind, they shed for ever their obscuring deficiencies and become perfect instruments of the Divine. This is conversion and transformation—a radical sublimation of the lower nature of man into the higher nature, *para prakriti*. But this sublimation does not imply suppression or annihilation; the triple formation of mind, life and body persists and acts but with a new consciousness, a new dynamism and a new triumphant effectivity. The Upanishads say that there is nothing here that is not there above and nothing there that is not here. This formula not only links the earth to Heaven, but discovers Heaven even in the murk and slime of the earth; and the inescapable corollary to this formula is that Heaven is in the earth in order that earth may live in Heaven. All the divine principles and powers that make up the splendour of Heaven are involved or partly evolved in the material world and can be fully evolved. Earth can become Heaven and man divine. This is the logic of transformation. This is real Resurrection or New Birth of man, far more radical and integral than the current conception of it.

Process of Transformation.

The most essential condition of transformation is a total and active surrender of the whole being of man to the divine Presence within and above him. The first stage of this long process is marked by an increasing emergence of the psychic being or the soul and its self-infusion into mind, life and body. This is called psychisation. The innate aspiration, devotion, love and joy of the psyche are transmitted into the mind, life and body which, progressively cleansed of the taint of inconscience in Matter, begin to radiate the soul. This psychic transformation is in itself a great achievement. It makes a global opening in the entire nature and initiates a wealth of uplifting spiritual experiences which flood the being with light and bliss and raise its consciousness above mortality. "As a final result the whole conscious being is made perfectly apt for spiritual experience of every kind, turned towards spiritual truth of thought, feeling, sense, action, turned to the right responses, delivered from the darkness and stubbornness of the tamasic inertia, the turbidities and turbulences and impurities of the rajasic passion and restless unharmonised kinetism, the enlightened rigidities and sattwic limitations or poised balancements of constructed equilibrium which are the character of the Ignorance".*

The second stage is characterised by an ascent of the liberated, psychised consciousness into the teeming vastness of the universal Self. An unprecedented wideness, a realisation of the Cosmic Divine, a direct perception of and participation in the cosmic movements and an influx from the spiritual planes of Light and Power and Peace and Bliss into the human vessel are some of the outstanding experiences of this middle stage of transformation, which is called spiritual transformation.

At the third stage there is a victorious ascent beyond the spiritual ranges of the mind, beyond even the universal formula, into the Supermind, which is the Truth-Consciousness, the almighty Creator-Consciousness. This is the entry into the very home of Light and Unity and Harmony which is regarded as the highest achievement of man, or more truly, the highest gift of Grace. This ascent is followed by a succession of descents which give the final, finishing, decisive touches to the work of transformation and consummate the divine perfecting of the human being. The supramental Light penetrates into the sub-conscient and the inconscient and illumines them and liberates the supramental principle latent in them. The supramental Force is the supreme, authentic Force of the Divine capable of grappling with all the obscure resistance of Matter and conquering and compelling it to be an outlet of the divine splendour. A radical, integral conversion and transfiguration of human nature is the result of the supramental transformation.

It can be said that the psychic transformation liberates the inner and considerably refines and enlightens the outer being of man, the spiritual transformation universalises it, illumines it, within and without, and brings into it the native rhythm of the Infinite, and the supramental transformation integrates and sublimates the whole being from the inconscient to the superconscient, forging all its parts into a luminous unity and harmony, and makes of it a perfect manifesting instrument of the Divine. The infinite Knowledge, the infinite Power, the infinite Freedom and Bliss of the Divine which the human soul secretly aspires after, can be not only possessed but sovereignly expressed in life as a natural outcome of this supramental transformation.

Evidently this triple transformation is a not an easy work. Nothing like it on such a vast collective scale has ever been conceived and attempted in the history of spiritual culture. It is not, as we have already affirmed, a moral purification and enlightening of the human nature by self-discipline,

*The Life Divine, Vol. II, Chap. 25.

TRANSFORMATION

BHCHAND

prayer and contemplation. It is much too radical, much too comprehensive and conclusive to be effected by any of the agencies and powers normally available to man. It is only the Supermind and its omnipotence that can achieve it. The whole colossal enterprise, therefore, depends upon the discovery and descent of the Supermind into the earth-consciousness.

The Mother's Mission and Experiences of Transformation

The Mother has made this transformation—transformation of human nature as an inevitable condition of divine manifestation—the whole work and mission of her life. The *Prayers and Meditations of the Mother* is a living record of how she, after having attained a “constant and definitive” union with the Divine, had to forgo its rapt ecstasy often for long spans of time, in order to plunge into the dark depths of Matter and labour to reproduce there, even in those obscure regions of inconscience, the Light and Bliss of the Union enjoyed above. Her life has been a ceaseless sacrifice, a holocaust, an ungrudging renunciation of all that constitutes the happiness and solace of an exclusive spiritual existence in the material world. She has voluntarily travelled down far afield from the absorbed unitive life which is held to be the apex of spiritual fulfilment, so that the uncharted subconscious and inconscient bases of human life may also be included in the union, and the integral being of man, rapturously and creatively active, may live for evermore in the Light and Love and harmony of the Divine.

Giving a mystically metaphysical outline of the essential work of transformation, the Mother says:

“In each of the domains of the being, we must awaken the consciousness to the perfect existence, knowledge and beatitude. These three worlds or modes of the Divine are found in the physical reality as well as in the regions of Force and Light and those of impersonality, infinitude and eternity. When we enter fully conscious into the higher regions, it is easy, almost inevitable, to live this existence, this light and this beatitude. But what is very important as also very difficult, is to awaken the being to this triple divine consciousness on the most material levels. This is the first point. Then we must find out the centre of all the divine worlds (probably in the intermediate world), from where we can unite the consciousness of these divine worlds, synthesise them and act simultaneously and in full knowledge in all the domains.”

(*Prayers & Meditations—Pp. 124/5*)

What the Mother means here is that the vital-physical and the gross physical consciousness of man must also awake to the constant perception of Sat-Chit-Ananda, as his inner and subtler consciousness does on the spiritual planes, where the perception is more or less native and abiding. A full and revealing emergence of “the perfect Existence, Knowledge and Beatitude,” on all the levels of the individual being—each being comprises in itself all the levels or planes of consciousness—depends, for its perfection, on the transformation of the obscure physical levels which, up till now, have opposed the greatest resistance to it. A constant and dynamic consciousness of Sat-Chit-Ananda on the most material levels will be the final triumph of the transforming descent of the Supermind. The second point that the Mother speaks of is that the individual consciousness must station itself in the intermediate world (called by Sri Aurobindo the Overmind) from where it can, effecting a synthesis of all the planes of consciousness, act simultaneously, freely and in full knowledge in all of them. This will be possible only when the entire consciousness of the individual has been transformed into the divine consciousness.

The physical transformation is an extremely long and laborious process of which we get glimpses in many of the Prayers, particularly the later ones, of the Mother's book.

“Thou hast taken entire possession of this miserable instrument, and if it is not yet perfected enough for Thee to complete its transformation, its transmutation, Thou art at work in each one of its cells to knead it, and make it supple and illumine it, and to class, organise and harmonise it in the ensemble of the being. All is in motion, all is changing; Thy divine action makes itself felt as the inexhaustible source of a purifying fire that circulates through all the atoms.....”¹

“Break, break the last resistances, consume the impurities, strike with Thy thunder this being, if need be, but let it be transfigured.”²

“The working in the constitution of the physical cells is perceptible; penetrated by a considerable amount of force, they seem to expand and become lighter. But the brain is still heavy and asleep... I unite myself with this body, O divine Master, and I cry to Thee: ‘Do not spare me, act with Thy sovereign omnipotence; into me Thou hast put the will for a total transfiguration.’”³

The prayer addressed to the Divine, as one can very well see, is of the body of the Mother with which she has united herself in order to give an expression to its intense and resolute aspiration. This truth of the body's having a distinct individual consciousness of its own is a definite fact of spiritual experience and provides the rationale of the physical transformation. There is an involved yearning in Matter for a permanent union with the Divine, for essentially Matter is the deathless substance of the divine Existence, and its conversion into that substance even here, in Time and

Space, will be its supreme fulfilment and assure the immortality of the human body. This too can only be achieved by the Supermind and by no other agency.

We can have some idea of the nature of the material exploration, the extreme difficulty of the work in the abyss and the superhuman sacrifice the Mother has joyfully made for its achievement, from the following Prayer:—

“O My Lord, my sweet Master, for the accomplishment of Thy work I have sunk down into the unfathomable depths of Matter, I have touched with my finger the horror of the falsehood and the inconscience, I have reached the seat of oblivion and a supreme obscurity! But in my heart was the Remembrance, from my heart there leaped the call which could arrive to Thee: ‘Lord, Lord, everywhere Thy enemies are triumphant; falsehood is the monarch of the world; life without Thee is death, a perpetual hell; doubt has usurped the place of Hope and revolt has pushed out submission; Faith is spent, Gratitude is not born; blind passions and murderous instincts and a guilty weakness have covered and stifled Thy sweet law of love. Lord, wilt Thou permit Thy enemies to prevail, falsehood and ugliness and suffering to triumph?’⁴

With the unflinching heart of a divine warrior the Mother mounted the calvary of physical transformation, so that the resistance of Matter might be broken once and for all, its imprisoned aspiration released into a flaming will to transfiguration and mankind advance with sure steps towards the only goal of its life—the realisation and manifestation of Sachchidananda upon earth.

The following Prayer breathes the fire of the Mother's heart and the absolute certainty of the ultimate victory of the Divine:

“Turn and face the danger!’, Thou hast said to me, ‘Why dost Thou wish to turn thy look away or fly far from action, away from the fight, into a profound contemplation of Truth? It is its integral manifestation that has to be realised, it is its victory over all the obstacles of blind ignorance and obscure hostility. Look straight at the danger and it will vanish before the Power.’

“O Lord, I have understood the weakness of this most external nature which is always ready to surrender to Matter and to escape, as a compensation, into a supreme intellectual and spiritual independence. But Thou expectest from us action, and action does not allow of such an attitude. It is not enough to triumph in the inner worlds, we must triumph even in the most material worlds. We must not run away from the difficulty or the obstacle because we have the power to do so by taking shelter in the consciousness where there are no longer any obstacles... We must look the danger straight in the face, with a faith in Thy Omnipotence and Thy Omnipotence will triumph.

“Give me integrally the heart of a fighter, O Lord, and Thy victory is sure.

“‘To conquer at any cost’ must be the present motto. Not because we are attached to the work and its results, not because we are in need of such an action, not because we are incapable of escaping from all contingencies.

“But because such is Thy command to us. But because the time has come for Thy triumph upon earth. But because Thou willest an integral victory.

“And in an infinite love for the world.....let us fight!”

Sept. 5, 1914.

(*Prayers & Meditations of the Mother—P. 186-87*)

⁴ Ibid pp. 294-5.

SRI AUROBINDO, THE LEADER OF THE EVOLUTION

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his physical mind's perceptions and the paucity of its interpretation of its data.

“Our world-knowledge is therefore a difficult structure made up of the sense image, an intuitional interpretation of it by perceptive mind, life-mind and sense-mind, and a supplementary filling up, correction, addition of supplementary knowledge, co-ordination, by the reason. Even so our knowledge of the world we live in is narrow and imperfect, our interpretations of its significance doubtful: imagination, speculation, reflection, impartial weighing and reasoning, inference, measurement, testing, a further correction and amplification of sense evidence by Science,—all this apparatus has to be called in to complete the incompleteness. After all that the result still remains a half-certain, half-dubious accumulation of acquired indirect knowledge, a mass of significant images and ideative representations, abstract thought counters, hypotheses, theories, generalisations, but also with all that a mass of doubts and a never ending debate and enquiry. Power has come with knowledge, but our imperfection of knowledge leaves us without any idea of the true use of the power, even of the aim towards which our utilisation of knowledge and power should be turned and made effective. This is worsened by the imperfection of our self-knowledge which, such as it is, meagre and pitifully insufficient, is of our surface only, of our apparent phenomenal self and nature and not of our true self and the true meaning of our existence. Self-knowledge and self-mastery are wanting in the user, wisdom and right will in his use of world-power and world-knowledge.”

(To be continued)

DID CLASSICAL PHYSICS BEAR OUT MATERIALISM?

By "LIBRA"

One of the distinguishing marks of the present century is the revolution in physics. This revolution has swept away many of the old theories, and the new ones that have replaced them have brought an extreme mystery which does not rule out the possibility of even a mystical conception of the universe. But when we declare that relativity theory and quantum theory permit us to ask whether matter be not a phenomenon of something other than material, must we assume as we generally do that classical physics which knew nothing of them barred the way to a non-materialistic philosophy? No doubt, the majority of classical physicists were opposed to such a philosophy; yet it may not follow that the actual findings of classical physics had no significant features conducive to uncertainty and mystery, features perilous to dogmatic materialism. Might not those physicists have somehow indulged in a tremendous illogicality that has deluded even us to take as legitimate the interpretation they put on their data?

Electricity, the Ether and the Atom.

Let us begin with the frequent assertion that, while modern physics has moved away from the mechanical view of the world, classical physics was wedded to it. This is hardly true. Several physicists were anxious that every process of nature should allow a mechanical model to be made of it, but long before the advent of relativity or quantum physics the mechanical model was found insufficient. For, what after all renders such a model possible? Galileo and Newton believed that all events could be reduced to forces which act between particles along lines connecting the particles and which depend only on distance. This belief and nothing else is in physics the mechanical view of the world and it is summed up in the equations set down by Lagrange towards the end of the eighteenth century. Whatever conforms to these equations can be made a mechanical model of and whatever fails to conform to them contradicts the mechanical view and transcends the mechanical model. The first non-conformity was found by Oersted when experimenting with a voltaic battery and was stressed by Rowland's experiment with a charged sphere: it amounted to the fact that the electric force acted not along the line but perpendicularly to it and depended on the velocity of the electric charge instead of only on the distance. The second non-conformity arose in connection with light: the mechanical view of light led to a jellylike ether which, paradoxically, was found to interact with matter when light passed through glass and water but offered not the least resistance to the motion of the planets. With the coming of Faraday and Clerk Maxwell, it was realised that not the charges nor the particles but the space or the "field" between the charges and the particles was essential for the description of physical phenomena. The field-concept harmonised what the mechanically viewed ether had left disparate, and Clerk Maxwell's equations were divested of all mechanicality by Hertz, while in the hands of Lorentz they resulted in the electromagnetic description of matter itself. So we can see from any history of physics that it is not relativity theory or quantum theory that first questioned the applicableness of the mechanical model to the whole of nature and suggested processes no engineer could ever satisfactorily duplicate, processes intelligible only in abstract mathematical terms.

Even when the mechanical model was sought to be extended everywhere, the results were not such as should lead to any complacency about reality. The physicists seem to have been pretty complacent in the main but we would be deluding ourselves if we thought that physics was in tune with this complacency. The ether, as mechanically conceived, got credited with a hundred conflicting properties. Among other things, it had to be denser than the densest solid and yet so "void" that we could pass through it without feeling anything; it had to be elastic but could not be distorted; it had to be mobile but its motion could never be detected; it could exert force on matter but matter could exert no force on it. Could such a self-contradictory substance make for peace of mind or give rise to a clear unchallengeable materialism?

And it was this mysterious ether which was also regarded as the world's substratum. We commonly think that nineteenth-century physics rested with what is usually termed matter as the stuff constituting the atom. Newton, as page 375 of his *Optics* (4th edition, 1730) will prove, did believe that the atom was composed of matter. But the nineteenth century put not matter but the ether first. Lord Kelvin was representative of the general mind when he brought forward in 1867 in the *Philosophical Magazine* (vol. 34, page 15) the concept of the atom as a spinning vortex ring in the ether, something like a smoke ring in air. As Paul Heyl puts it on page 16 of *New Frontiers of Science*: "In this concept Kelvin reversed the Newtonian idea that hard particles might make soft bodies and taught us to look for the explanation of the hardness of matter in the rapid motion of something soft and yielding." And when we know what a paragon of paradox the ether was we see how matter, instead of remaining matter-of-fact, retreated into a mystery.

Nor was the ether the sole headachy item. Some years ago Professor Arthur Smithelis called attention to a controversy which took place as far back as 1882. In that year a book was published entitled *The Concepts and Theories of Modern Physics*, written by an American, J. B. Stallo. Commenting on the controversy, Herbert Dingle writes in *Through Science*

to *Philosophy* (page 91): "Stallo was not a physicist—he was a judge; but (or should I say therefore?) he had an extremely logical mind, and with rigorous exactitude he pointed out the inconsistencies in the scheme of thought which physicists everywhere adopted. His book was reviewed in *Nature* by P. G. Tait, one of the most prominent practising physicists of the time. . . . On one hand, there is Stallo. . . having a right royal time exposing the contradictions in which the kinetic theory of gases had become involved; and on the other, Tait, unable to answer the arguments because they were indeed unanswerable, but yet knowing as Stallo could not know that the kinetic theory of gases was an instrument which science could not possibly abandon." The state of affairs Stallo disclosed was, in short, that from one angle science had to regard the atom as perfectly elastic and from another as perfectly inelastic, from one angle as something which was wanted to explain hardness and from another as something which already had the very hardness sought to be explained by it! Could such a glaring contradiction in matter itself be said to leave everything clear and unperplexing?

Apropos of the property of elasticity in reference to the atom we may offer a few observations which take us from apparently clear, obviously materialistic conceptions straight into the cryptic and the inconceivable. If one had asked a classical physicist how he would explain the compression that is possible of even a seemingly close-packed piece of solid matter he would have answered: "The original packing represented a porous mass: the molecules were so packed as to leave interspaces, like the holes in a sponge." If we had asked him again why, after moderate compression, the solid resumed its original shape and volume, he would have replied: "The material was elastic." But now comes the rub. As F. M. Denton puts it: "We can hardly say that the empty pores do themselves exert forces; the forces must be due to the walls of these pores, and these walls at any rate must consist of close-packed particles. The elasticity of a mass of close-packed particles then has to be attributed to the particles themselves. If these particles are the molecules we know that they have a structure; they are built up of atoms and built so loosely that the atoms move about within the molecules. We might attribute elasticity to change in the closeness of the packing of the atoms, but to the atoms themselves must then be attributed the real elasticity." Consider the implication of these words. If the atom is, as many classical physicists believed, the ultimate brick of the universe, how can it be elastic? Elasticity would mean that the atom is capable of being compressed and afterwards of resuming its original shape and volume. But if it is thus capable it cannot be structureless, it cannot be without component parts. Without its having parts the idea that it can suffer a change in volume is preposterous. If we suppose it to have suffered a compression of, say, 1% of its original volume, that little element of volume must have been occupied, previously, by a part of the atom—an idea that is inconsistent with the assumption that the atom has no component parts. Neither can we suppose a structureless atom suffering change of shape: change of shape means re-arrangement of component parts.

The nineteenth-century physicist, with his atomic theory of the constitution of matter, lands plump into an obscure and unphysical conception the moment you probe the most simple-seeming property of things. And it would have helped him as little as it would help us now if the atom were given a structure and its compression made comprehensible by regarding it as a very loosely packed system of electrons. For then the electron would have to be itself elastic and possess parts! Otherwise the property of elasticity would have no physical explanation. But even if we went beyond the findings of modern physics which takes the electron to be structureless, we should not be out of the wood: the electron's components face us with the same predicament. We shall have to go on *ad infinitum*—the property of elasticity getting ascribed to the last member of an unending series of ever diminishing particles. As Denton says: "The ultimate particle of matter presents great difficulty: it need not be the electron—probably it is not—but the atomic notion of the constitution of matter does surely demand an ultimate particle, and such reasoning as has been suggested shows that to this ultimate particle no properties of any sort—not even magnitude—can be assigned." The atomic theory, whether it stops with the nineteenth-century atom or with the twentieth-century electron or with any minute grain that is the final brick of the universe, ends with matter becoming a total mystery. Nor can the alternative of pushing the responsibility on to the the last member of an interminable series of particles be said to satisfy the mind with a clearly physical or dogmatically materialistic view of nature. The scientific mind fails and we are in the realm of magic, and some power which is not bound by our mind's capacity of physical conception but can achieve the impossible and whose working can be grasped by only some speech-transcending faculty such as the mystics claim confronts us as soon as we question the commonest scientific notion entertained by even the most materialistic physicist of the nineteenth century.

The Force of Gravitation

Beating the atom and even the ether in mysteriousness was Newton's force of gravitation. We are often told that the straightforward mechani-

DID CLASSICAL PHYSICS BEAR OUT MATERIALISM ?

—Continued from page 8

cal pulls contemplated in the old theory of gravitation are gone now and bodies are deviated from their straight path by the "curved" condition of the medium in which they move and not by a force exerted on them by a distant body. Is it not, however, plain that this new explanation is actually less mysterious than the Newtonian? As Denton points out on page 39 of *Relativity and Common Sense*, the Newtonian explanation "is one which involves a process impossible of conception—namely, that of 'action at a distance.' We can conceive of a force acting through a medium, but Newton's explanation of the force of gravitation demands no medium; two masses attract each other with a force proportional inversely to the square of their distances apart even though the masses be separated by empty space or, if there happen to be an intervening medium, Newton's explanation allows this to interfere in no way with the transmission of the force. Human minds—or at any rate many very reputable human minds—revolt against the notion of such 'action at a distance,' regarding it as absurd." L. Bolton on page 144 of *An Introduction to the Theory of Relativity* stresses the same fact: "If the new point of view which Einstein invites us to adopt presents a difficulty, it is useful to remember that the Newtonian view presented no less difficulty to philosophers in his day. Their great objection was that it involved action at a distance, attributing to bodies a power to act where they are not. It seemed incredible that the sun acted across intervening space and pulled a planet out of the straight path which it would otherwise follow. Only the clearest evidence that this theory actually did give an explanation of the planetary motions and presented a picture of what, in fact, went on in the solar system, surpassing by far in adequacy and accuracy any theory previously advanced induced philosophers as a body to accept such action as possible." Bolton, of course, is asking us not reject Einstein on the score of contradiction of common sense or logic; but his reference to Newton serves excellently our purpose of showing that the suggestion of the supra-physical or occult is as strongly ascribable to Newtonian gravitation as to Einstein's curving of planetary motion by means of the "curved" medium around. Sullivan on page 77 of *Limitations of Science* develops the hint dropped by Bolton, in the passage already quoted, that Newtonian gravitation is not hampered by any intervening agent; "Nothing acts as a screen to it. We have substances that stop light, that stop heat, that stop the electric and magnetic forces, that stop even X-rays, but we know of nothing that stops gravitation. A body held up in the air weighs just as much however many bodies we interpose between it and the surface of the earth. The pull of the earth on it is not affected in the slightest." A page earlier Sullivan casts into relief another strange aspect of the gravitational force as conceived by Newton: "It seems to act instantaneously. Light, as we know, takes time to travel. So does every other form of radiant energy. But all efforts to bring gravitation into line with the other forces proved ineffectual." Added to the fact of action at a distance without any ether capable of transmitting it, the fact of an instantaneous action and of an action unaffected by any screen renders Newtonian gravitation the most mysterious, the most unphysical agency science can ever posit.

Russell on page 140 of *The ABC of Relativity* refers also to the oddness of the old gravitational concept. "Aristotle," he writes, "thought that heavy bodies fall faster than light ones. Galileo showed that this is not the case, when the resistance of the air is eliminated. In a vacuum, a feather falls as fast as a lump of lead. As regards the planets it was Newton who established the corresponding facts. At a given distance from the sun, a comet, which has a very small mass, experiences exactly the same acceleration towards the sun as a planet experiences at the same distance. Thus the way in which gravitation affects a body depends only upon where the body is and in no degree upon the nature of the body. This suggests that gravitation is a characteristic of the locality, which is what Einstein makes it." In pre-relativity physics, therefore, there was the glaring oddity that in a given gravitational situation all bodies behave exactly alike. The modern concept is, in a certain way, far more close to commonsense. The old oddity got covered up for succeeding generations of scientists by the formula they had learned from childhood about the equality of inertial and gravitational mass. Part of Einstein's anxiousness to dispense with Newton's gravitational concept was due to his keen awareness of its supra-scientific metaphysicality. And we may remark that Einstein's aversion especially to action at a distance is itself a lingering attachment to the mechanical view. This view receives its greatest blow from untransmitted instantaneous action at a distance, and the blow was given not by modern but by classical physics. Surely Einstein has not played more strikingly than Newton a new St. Paul, crying: "Behold, I tell you a mystery!"

Absolute Space and Time

In connection with the physics of Einstein and the Newtonian physics by which the nineteenth century of materialism swore, it is curious to note that Einstein's first criticism of the latter was on the ground that there was too much metaphysics in the ideas of absolute space and absolute time. Sullivan well remarks in the introduction to his *Three Men Discuss Relativity*: "We can say that changes in the scientific scheme have gradually converged towards a system of interpretation where none but observable factors are considered as in causal dependence. We must not interpret the word 'observable' too narrowly in this statement. It would be more correct to substitute for 'observable' 'definable in terms of phy-

sical processes.' If an entity is to be considered as a scientific entity we must be able to say what physical processes would enable us to detect it. This is the basis of Einstein's objection to Newton's absolute space and absolute time. There are no physical operations, according to Einstein, which enable us to distinguish absolute space. As regards absolute time, Newton himself confessed that there may be no natural processes which enable us to measure it. We can never, in the nature of things, say whether we are dealing with absolute time or not. Both these entities therefore are described by Einstein as metaphysical, with no real place in science. Newton said that the centrifugal force developed by a rotating body was due to the body's relation to absolute space. Here an unobservable factor, absolute space, is involved as the cause of an observed physical phenomenon. According to Einstein, science could not invoke such an entity as the cause of anything. Absolute space and time, so far as science is concerned, belong to the same class of entities as the Will of God, Beauty, the Principle of Evil and so on. They may even be realities, and some kinds of knowledge may find it necessary to assume them, but since they are not definable in terms of physical processes, since we know of no physical apparatus which measure them or even detect their existence, they are not to be imported into scientific descriptions."

These words of Sullivan's suggest two features of modern scientific procedure. On the one hand, it is implied that science is a game played according to certain rules which deliberately limit its scope and thereby indirectly grant the possibility of other types of inquiry leading to truth, though not to scientific truth. This is a definite pricking of the balloon of scientific dogmatism. On the other hand, however, nineteenth-century physics is shown to be functioning with a loose scientific conscience and hobnobbing with types of inquiry that arrived at entities like the Will of God, Beauty, or the Principle of Evil: in short, its procedure, unlike that of modern physics, was essentially akin, in several respects, to that of non-scientific religion, aesthetics and ethics! If that is so, dogmatic materialism has in classical physics no leg to stand on.

Entropy

With mention of the Will of God we may bring in the subject of what is termed Entropy. About the middle of the last century, Clausius, the discoverer of the mechanical theory of heat, was impressed by the fact that when mechanical energy is converted into heat, a large part of it is never reconverted. He argued that a time must come when all energy would exist in the form of heat and all activity other than the vibration of molecules would cease: there would at last be no utilisable energy left. The process towards this state is called entropy. As it is well known that the stars are radiating away heat, a heat-death of the universe may be expected, one dead level of temperature, a condition of maximum disorganisation in which all energy will be dissipated. In the nineteenth century there was no possibility of arguing from any natural facts that the maximum disorganisation could ever be counteracted. But the progressive disorganisation involves that the further back we go in time the energy of the universe is to be considered more and more highly organised. Can the higher and higher organisation proceed indefinitely? The answer of science was "No." We must reach a moment of time when the energy was wholly organised with none of the random element in it. In Eddington's phrases: "The organisation we are concerned with is exactly definable, and there is a limit at which it becomes perfect. There is not an infinite series of states of higher and still higher organisation; nor is the limit one which is ultimately approached more and more slowly." This means that science, if unable to contradict the law of Entropy, has to admit a moment of maximum organisation which could not have been preceded by any other of less organisation since Entropy was taken to be irreversible, a moment which also must have immediately been followed by a less organised state since Entropy was seen to go on unchecked. How are we to regard such a puzzling moment? Nineteenth-century physics had no scientific explanation for its origin. Nothing within the system of nature could account for it. We should have to say that the moment was veritably the birth of time and some eternal power other than nature created or emanated the universe and, winding it up to the full, set it going. Or we should have to opine that the universe always existed but with a power other than nature immanent in it and this Pantheos miraculously did the winding up. Or else we should hold that a power other than nature was coeval supra-cosmically with the ever-existing universe and wound it up by special intervention from beyond. Most of the classical physicists did not favour the Will of God, but here their atheism and materialism flew flagrantly in the face of the indication to be found in the data of physics. Even today scientists are hard put to it to deny Entropy or explain away its philosophical consequences. Yet some alternative to the Will of God may, in this particular connection, be considered as scientifically formulable, however lamely, at the present: in the last century it was absolutely out of the question:

In view of the various points of uncertainty and mystery and at least one point of actual mysticism, which we have brought out in the old scientific scheme, the dogmatic materialism of most of its adherents must be adjudged an unparalleled aberration in the history of the human mind. And, emboldened by this judgment on the materialistic doctrine in its very heyday, we may well ask whether, on the strength of any findings and theories, physics can ever bear out materialism.

SRI AUROBINDO AND MAN'S SOCIO-POLITICAL DEVELOPMENT

By C. C. DUTT

Continued from previous issue

The second chapter of *The Human Cycle* deals with the period of rationalism. The social mind of man is naturally conservative and it turns towards a rational seeking of the inner Truth, only when convention has lost its vitality and the old standards have become bankrupt. Rationalism has, necessarily, to be ushered in by the individual intellect, that of the bold pioneer, who proceeds to discover the truth of his being, the truth of the world, the truth that was self-evident to his progenitor in the Symbolic Age.

The credit of bringing in the Age of Reason must go to Europe. The Orient was then plunged in deep slumber in the dark chamber of unthinking conventionalism and had no eyes for the change that was coming over mankind. It is only recently that certain Eastern people have, by contact with the West, imbibed a taste for rationalism. The tendency has been largely imitative and unconvincing, so far. One thing is certain; it is that the strength and vigour, light and progress, that mark European civilisation of today are the outcome of its passion for finding out the truth of things. The Orient can do itself no real good merely by imitation of the external features of occidental life. What is important for it is first to come out of the dark prison house of convention and thereafter follow its own bent and evolve a new social system of its own. Sri Aurobindo says, "The influence of the East is likely to be rather in the direction of subjectivism and practical spirituality". Western individualism is not the *summum bonum* of human endeavour. Its defects are so glaring that the East would do well to take warning in time. Still we must realise that the Age of Reason in the West has given to the world two things of the highest importance which cannot be eliminated by any temporary reaction. The first of them is the democratic conception of the right of each individual member of society to live a full life. The second is the fact that each individual exists in his own right and not only as a social unit. There is a truth and law of his own life, distinct from the truth and law of the life of the community. The Master has shown in this chapter how free thought was completely stifled in the Middle Ages, how the Church laid down the law arbitrarily as to what should be taught and what should not, how every attempt at enunciating a new truth was nipped in the bud. The case of Galileo was only one of many such cases. Ultimately Truth asserted itself in the twin movements of the Renaissance and the Reformation, in the twin cries of "Back to Aristotle" and "Back to the Bible". The two movements in a short space of time took Europe by storm. All vested rights and privileges were challenged—not only of the hierarchy in the Church, but also of the King and the nobility in the State.

The Age of Individualism was at the start a revolt of reason against the shackles of convention, but in its culmination, it was a triumphal progress of Physical Science.

The new scientific discoveries of the two centuries after the Renaissance attracted man powerfully. Everything seemed so clear, so rational, so easily verifiable, that the pendulum swung completely round and men prepared to throw into the dust-bin everything that was not directly perceptible to the five senses; soul was certainly a superstition and nothing more, even thought was a purely physical function. The Master characterises the situation thus: "The triumphant domination, the all-shattering and irresistible victory of Science in nineteenth-century Europe is explained by the absolute perfection with which it at least seemed for a time to satisfy these great psychological wants of the western mind." Only "seemed", be it noted. The need of a progressive humanity is to go ahead to a greater fulfilment. Still an age of rationalism is an inevitable stage in the cycle. The distinctive action of this period clears the ground for further progress.

In old India, throughout her history, there has been a series of attempts to get behind the veil of convention and rediscover the Truth of the soul and life. But these attempts have been of the nature of a deep subjective seeking and have rarely gone far enough to usher in a new rational outlook. It is only the present-day European impact that has set free forces powerful enough to launch a large scale attack on the fortress of blind conventions and initiate a radical revolution of ideas.

In Europe the awakened man in the first flush of his enthusiasm imagined that material Science was going to do everything for him, but he discovered pretty soon that the knowledge of the material world was only a part of the whole knowledge and therefore "to find the truth he must go deeper and fathom the subjective secret of himself and things, as well as their objective forms and surroundings".

Thus did the subjective age come in. Its tendencies are yet crude and vague, but there is no doubt that they are growing stronger rapidly from year to year. In discussing this change of outlook, Sri Aurobindo discusses with appreciation Nietzsche's theory of the Will-to-Be and the Will-to Power and remarks that it is something deeper than a mere recoil from intellectualism to life and action, it is an attempt to read profoundly and live by the life-soul of the Universe and tended to be deeply psychological and subjective in its method. A new Intuitionism, whose influence for good and for evil we discern everywhere, has begun to arrive out of it. But this Intuitionism and Vitalism are without a spark of spiritual illumination and led to dire results as we shall see later. The

Master closes this chapter by indicating how the ever-deepening subjectivism of the age is affecting the progress of art and music and literature.

He says that they "seem definitely to have taken a turn towards a subjective search into what may be called the hidden inside of things and away from the rational and objective canon or nature." Likewise we see the effect of the growing subjectivism of the age in the new ideas about the education and upbringing of children. It is now realised that the old method of a "mechanical forcing of the child's nature into arbitrary grooves of training" is untenable and that true "education must be a bringing out of the child's own intellectual and moral capacities to their highest possible value". This is undoubtedly a step forward as part of a more subjective system. Of course, like everything else in the age of nascent subjectivism, it falls short of the highest ideal, which is to help the child to find his own deeper self, the soul within him.

The new inward look of the human mind is at work in all directions but it is most evident in that organic mass of man's life, that we call the nation. It is here that it has commenced to show definite results and it is here that by a careful study of these results we shall best see the drift of subjectivism as well as its defect and danger.

Individual life seeks its own self-development. Collective life, too, society or nation, seeks its own self fulfilment. Both are manifestations of the one eternal Truth, the one cosmic Spirit. The Nation, like the individual, has a body, an organic life, a developing mind and a soul. So far the two resemble, but there is also a big difference and this difference is at the root of a great part of the troubles and trials in our collective life. The individual body is made up of a number of sub-conscious cells, while the group is an association of a number of self-conscious thinking units. This makes the soul of the group a complex thing, which seems at first to be crude and slow at finding itself. Even after it has begun to find itself it is very much more objective than subjective and apt to express itself outwardly and passionately in terms of common political and economic interests. So much so, that most modern historians and some political philosophers have concluded that "objective necessities are by law of Nature the only really determining forces, all else is the result of superficial accidents of these forces". They give a complete go-by to the psychological elements of national life. The great movements that have determined and powerfully influenced the destiny of nations are movements like the Renaissance and the Reformation and the tremendous self-assertion that lay behind great religious upheavals like Buddhism and Sikhism. But the Nation's outlook is not going to remain objective for ever. There is always a greater subjective force working behind its economics and politics. It is when this hidden force of the Nation-soul comes to the surface that the nation realises its subjective self. But even today it has a mass of idiosyncrasies, habits, prejudices and tendencies, but this is nothing more than, says the Master, "an objective sense of subjectivity." All this applies as much to the Nation as to the community and the society. We are quite familiar with the tremendous stress laid even today on the political and economic interests of groups other than the Nations—Hindu and Moslem; Jewish and Arab and so on—some religious and some racial. Mankind has to transcend this mentality and cultivate a subjective or inward outlook, before he gets out of the rut. There has been a clear tendency visible in this direction, especially in some new nations and in some subject peoples struggling to be free. Ireland and India have given a remarkable name—"to be ourselves"—to their freedom movement, which Sri Aurobindo says, is now more and more a generally accepted motive of national life. Both Ireland and India have since achieved freedom and are striving to regulate their lives in accordance with their subjective vision. The case of Germany a century and a half ago is astonishing. Her passionate love for the *Vaterland* found expression in the *Tugenbund* (the League of Virtue) and she pitched herself successfully against Napoleon—for it is well known that it was Blucher's German troops who really won Waterloo. How did this Germany, after gaining her freedom, so completely lose her head as to declare war practically against the world? Let us go over what the Master says.

Germany was at one time the most remarkable instance of a nation preparing for a subjective stage because it had firstly a certain kind of self-vision and the courage to follow it and secondly because being master of its own destinies it was able to order its life so as to express that vision. But unfortunately, the vision was intellectual rather than illumined, and the courage was vital rather than spiritual. Germany's great subjective force had come from her sage philosophers and inspired musicians, like Kant, Hegel, Nietzsche, Beethoven and Wagner. Her politicians and statesmen like Bismark and Wilhelm II did but precipitate her subjectivity too violently into objective form and action. There were people like Treitschke, too, who misapplied Nietzsche's teachings in such a rude way as would have shocked the philosopher himself. In Germany's development there was no pure and calm transmission from the subjective philosophy of the thinker to the objective mind of the man of action. The bridge between the two ran through a dark tunnel with a gulf underneath. We have all to make the attempt that Germany had made, but we must beware of the dark tunnel and the abyss, if we wish to avoid her fate.

To be continued in the next issue

LIGHTS ON LIFE-PROBLEMS —Continued from page 12

but to reveal the calm of Nirvana through a figure of the Buddha, and every detail and accessory must be turned into a means or an aid of his purpose. And even when it is some human passion or incident he has to portray, it is not usually that alone, but also or more something else in the soul to which it points or from which it starts or some power behind the action that has to enter into the spirit of his design and is often really the main thing. And through the eye that looks on his work he has to appeal not merely to an excitement of the outward soul, but to the inner self, *antarātman*. One may well say that beyond the ordinary cultivation of the aesthetic instinct necessary to all artistic appreciation there is a spiritual insight or culture needed if we are to enter into the whole meaning of Indian artistic creation, otherwise we get only at the surface external things or at the most at things only just below the surface. It is an intuitive and spiritual art and must be seen with the intuitive and spiritual eye."

6: What was the relation between the pursuit of art and other cultural and higher pursuits like those of philosophy, religion and Yoga in ancient India?

A: "Indian art is identical in its spiritual aim and principle with the rest of Indian culture". "Indian architecture, painting, sculpture are not only intimately one in inspiration with the central things in Indian philosophy, religion, Yoga, culture but a specially intense expression of their significance. There is much in the literature which can be well enough appreciated without any very deep entry into these things, but it is comparatively a very small part of what is left of the other arts, Hindu, or Buddhistic, of which this can be said. They have been very largely a hieratic aesthetic script of India's spiritual, contemplative and religious experience."

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: Most of the Europeans till very recently either completely failed to understand and appreciate ancient Indian art or found it fantastic, ugly and repulsive. What is the root cause of this incomprehension?

A: The mental outlook of the European and "the dislike of Indian art which it generates are rooted in something deeper than themselves, a whole cultural training, natural or acquired temperament and fundamental attitude towards existence, and it measures, if the immeasurable can be measured, the width of the gulf which till recently separated the oriental and the western mind and most of all the European and the Indian way of seeing things. An inability to understand the motives and methods of Indian art and a contempt of or repulsion from it was almost universal till yesterday in the mind of Europe. There was little difference in this regard between the average man bound by his customary first notions and the competent critic trained to appreciate different forms of culture. The gulf was too wide for any bridge of culture then built to span. To the European mind Indian art was a thing barbarous, immature, monstrous, an arrested growth from humanity's primitive savagery and incompetent childhood. If there has been now some change, it is due to the remarkably sudden widening of the horizon and view of European culture, a partial shifting even of the standpoint from which it was accustomed to see and judge all that it saw. In matters of art the western mind was long bound up as in a prison in the Greek and Renaissance tradition modified by a later mentality with only two side rooms of escape, the romantic and the realistic motives, but these were only wings of the same building; for the base was the same and a common essential canon united their variations. The canons of western artistic creation were held to be the sole valid criteria and everything else was regarded as primitive and half-developed or else strange and fantastic and interesting only by its curiosity."

"Place this mind before anything ancient, Hindu, Buddhistic or Vedantic in art and it looks at it with a blank or an angry incomprehension. It looks for the sense and does not find any, because either it has not in itself the experience and finds it difficult to have the imagination, much more the realisation of what this art does really mean and express, or because it insists on looking for what it is accustomed to see at home and, not finding that, is convinced that there is nothing to see or nothing of any value. Or else if there is something which it could have understood, it does not understand because it is expressed in the Indian form and the Indian way. It looks at the method and form and finds it unfamiliar, contrary to its own canons, is revolted, contemptuous, repelled, speaks of the thing as monstrous, barbarous, ugly or null, passes on in a high dislike or disdain. Or if it is overborne by some sense of unanalysable beauty of greatness or power it still speaks of a splendid barbarism. There we have the total incomprehension, the blind window, the blocked door in the mind, and there too the reason why the natural western mentality comes to Indian art with a demand for something other than what its characteristic spirit and motive intend to give, and, demanding that, is not prepared to enter into another kind of spiritual experience and another range of creative sight, imaginative power and mode of self-expression."

Q. 2: What is the fundamental difference in the spirit and method of Indian and European arts which makes them so dissimilar?

A: "All great artistic work proceeds from an act of intuition, not really an intellectual idea or a splendid imagination,—these are only mental translations,—but a direct intuition of some truth of life or being, some significant form of that truth, some development of it in the mind of man. And so far there is no difference between great European and great Indian work. Where then begins the immense divergence? It is there in everything else, in the object and field of the intuitive vision, in the method of working out the sight or suggestion, in the part taken in the rendering by the external form and technique, in the whole way of the rendering to the human mind, even in the centre of our being to which the work appeals. The European artist gets his intuition by a suggestion from an appearance in life and nature or, if it starts from something in his own soul, relates it at once to an external support. He brings down that intuition into his normal mind and sets the intellectual idea and the imagination in the intelligence to clothe it with a mental stuff which will render its form to the moved reason, emotion, aesthesis. Then he missions his eye and hand to execute it in terms which start from a colourable 'imitation' of life and Nature—and in ordinary hands

too often end there—to get an interpretation that really changes it into the image of something not outward in our own being or in universal being which was the real thing seen. And to that in looking at the work we have to get back through colour and line and disposition or whatever else may be part of the external means, to their mental suggestions and through them to the soul of the whole matter. The appeal is not direct to the eye of the deepest self and spirit within, but to the outward soul by a strong awakening of the sensuous, the vital, the emotional, the intellectual and imaginative being, and of the spiritual we get as much or as little as can suit itself to and express itself through the outward man. Life, action, passion, emotion, idea, Nature seen for their own sake and for an aesthetic delight in them, these are the object and field of this creative intuition. The something more which the Indian mind knows to be behind these things looks out, if at all, from behind many veils. The direct and unveiled presence of the Infinite and its godheads is not evoked or thought necessary to the greater greatness and the highest perfection."

Q. 3: How do the central aim and governing principle of ancient Indian art differ from those of European art?

A: "The theory of ancient Indian art at its greatest—and the greatest gives its character to the rest and throws on it something of its stamp and influence—is of another kind. Its highest business is to disclose something of the Self, the Infinite, the Divine to the regard of the Soul, the Self through its expressions, the Infinite through its living finite symbols, the Divine through his powers. Or the Godheads are to be revealed, luminously interpreted or in some way suggested to the soul's understanding or to its devotion or at the very least to a spiritually or religiously aesthetic emotion. When this hieratic art comes down from these altitudes to the intermediate worlds behind ours, to the lesser godheads or genii, it still carries into them some power or some hint from above. And when it comes quite down to the material world and the life of man and the things of external Nature, it does not altogether get rid of the greater vision, the hieratic stamp, the spiritual seeing, and in most good work—except in moments of relaxation and a humorous or vivid play with the obvious—there is always something more in which the seeing presentation of life floats as in an immaterial atmosphere. Life is seen in the self or in some suggestion of the infinite or of something beyond or there is at least a touch and influence of these which helps to shape the presentation."

Q. 4: Can we say that all the works of ancient Indian Art fulfil this high aim?

A: "It is not that all Indian work realises this ideal; there is plenty no doubt that falls short, is lowered, ineffective or even debased, but it is the best and the most characteristic influence and execution which gives its tone to an art and by which we must judge."

Q. 5: What is the main difference between the European and the Indian artist's treatment of form?

A: "A seeing in the self is the characteristic method of the Indian artist, and it is directly enjoined on him by the canon. He has to see first in his spiritual being the truth of the thing he must express and to create its form in his intuitive mind; he is not bound to look out first on the outward life and Nature for his model, his authority, his rule, his teacher or his fountain of suggestion. Why should he when it is something quite inward he has to bring out into expression? It is not an idea in the intellect, a mental imagination, an outward emotion on which he has to depend for his stimulants, but an idea, image, emotion of the spirit, and the mental equivalents are subordinate things for help in the transmission and give only a part of the colouring and the shape. A material form, colour, line and design are his physical means of the expression, but in using them he is not bound to an imitation of Nature, but has to make the form and all else significant of his vision, and if that can only be done or can best be done by some modification, some pose, some touch or symbolic variation which is not found in physical Nature, he is at perfect liberty to use it, since truth to his vision, the unity of the thing he is seeing and expressing is his only business. The line, colour and the rest are not his first, but his last preoccupation, because they have to carry on them a world of things which have already taken spiritual form in his mind. He has not for instance to re-create for us the human face and body of the Buddha or some one passion or incident of his life,

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