

# MOTHER INDIA

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"GREAT IS TRUTH AND IT SHALL PREVAIL"

ALTERNATE SATURDAYS

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## CAN PAKISTAN BE TRUSTED?

Can Pakistan be trusted? That is the question we must answer one way or the other if we are to decide our own course of action in the wake of the atrocities perpetrated on the East Bengal Hindus by the Muslim population. Our Government seems to think that Pakistan can be trusted. That is why the suggestion has been put forward that a joint statement should be issued by the Prime Ministers of the two Dominions, laying down seven points to cover the whole case: (1) Each Government is fully responsible for giving security and protection to its minorities; (2) the guilty should be punished; (3) those who have suffered must be helped in every way to secure rehabilitation and compensation; (4) there should be intensive search for looted property and those found in possession of it should be punished; (5) abducted women should be recovered; (6) forced conversions should not be recognised; (7) there should be punishment for rumour-mongers, including offensive newspapers.

### The True Character of Pakistan

The very fact that the need felt by us for Pakistan's signature to such an exhaustive guarantee of good behaviour is due to her violation of every one of the seven points in the near past is sufficiently disturbing. A Government capable of all the seven deadly sins in the inter-Dominion sphere hardly presents itself as capable of self-reformation. Our optimism about a heart of gold hiding behind a face of iron would be laughable if it were not deplorable for wanting to let the fate of 12 million men, women and children hang on the word of a ruffian administration that has not shown the slightest sign of being amenable to reason or of having a conscience. If Pakistan were humane, she would not have allowed the trans-frontier tribes passage to invade Kashmir and make a hell of the beautiful happy valley. If she were well-meaning, she would not have granted these merciless marauders bases in her own territory nor supplied them with arms and petrol and mechanical equipment. If she were peace-loving, she would not have sent her own army into Kashmir in spite of being aware that Kashmir had legally acceded to India and that the long-established people's party of Sheikh Abdullah was dead set against both the Afridi invaders and the puppet gang of so-called "Azad" Kashmiris. If she were honest, she would not have hidden the fact of this illegal entry from the world and admitted it only when the U. N. Commission discovered it. If she were straightforward, she would not have led India a dance on the Evacuee Property issue and at last closed it by removing it from governmental level. If she were co-operative, she would not have snapped her fingers in the face of our protest about the desecration of sacred places, the abduction of women and forced conversions. If she were helpful, she would not, with the aim of incommoding Indian trade, have refused to devalue her rupee and to supply raw materials to India at agreed pre-devaluation prices even though India had not refused to buy Pakistan's jute as charged. If she were brotherly, she would not debar the Hindu minority within her borders from holding high posts in the Government service. If she were civilised, she would not have permitted nearly 4,000 Hindus to be massacred and many more mutilated—two and a half years after the partition-fever.\* If she were not bent on exterminating the Hindus, there would have been no such incident as that at Kurmitola where the armed guards connived at wholesale butchery or that other on February

28 when the Assam Mail was attacked and looting, murder and assault continued for an hour, with the police in the train keeping aloof and only making a show of firing after the miscreants had finished and departed. If she were capable of conscience, she would not have refused Pandit Nehru's offer of a joint tour in the distressed areas or a joint fact-finding commission. If she could look the world in the face, she would not have paralysed the press and clamped down an iron curtain and recently discredited Mr. Wilfred Lazarus, P.T.I.'s Staff Correspondent, for publishing reports that are based on unimpeachable evidence and inquiry. Here and there a few concessions have been made to the demand for international fair play, but what is given with the right hand is soon taken away with the left, and mostly we have empty words with no deeds to confirm them.

Not that India herself has not committed blunders or that she is a paragon among nations. No country, in fact, is above blame in some matter or other. But there are limits, and there is always an effort to undo wrongs. Pakistan stands out as acting perfidiously and barbarously on set policy: her very foundations are laid in communal hatred, religious bigotry, unscrupulous mendacity, delusions of grandeur, autocratic ambition. This does not mean that all Muslims in Pakistan are fanatic or bass. Several of them are men of goodwill, just as on the other hand several Hindus are communalist as well as corrupt. But India, on the whole, has her face turned towards the ideals of liberty, equality and fraternity, and a general effort is there to render them active in the wider issues of international no less than national life. The opposite holds for Pakistan: what can the scattered individuals who have a conception of honour avail against intolerant and aggressive officialdom, an established and organised machinery of falsehood, repression and genocide? The two-nation theory with its frenzy for *jihad* is the very essence of the force that has brought about Pakistan and is the blood and bone of the Pakistani Government. Seen in its true inmost nature, it discloses itself as a minor avatar of the Hitlerite mind. This mind, with its expanding periphery of devouring desire and its narrow rigid centre of monomaniac vision, differs *toto caelo* from the ordinary manifestations of greed and the *idée fixe* in human nature: the latter are defects that do not bring the evolutionary urge in man to a standstill but only hinder it, and they can be changed by the soul's pressure, while the former is something dense and hard and unalterable, something that cannot be mended but only ended. The difference is not always easy to mark, as is proved by the glaring failure by so many Indians during the last war to draw a sharp line between Nazism and ordinary imperialism, as well as by the absence of a clear-cut perception today that the disintegrating colonialism of the western democracies has fundamentally nothing in common with the ever-growing Communist encroachments by Soviet Russia. We might expect the difference to come home to us with regard to Pakistan, since we ourselves are directly affected. But three factors are in the way. First, the comparative smallness of the Pakistani phenomenon: we are inclined to think of it in terms rather of the obnoxious bully than of the Hitlerite Giant or the Stalinist Titan. Second, the common stock from which the Muslims and the Hindus are sprung: we are disposed to feel that after all the inhabitants of Pakistan are really the same race as ourselves though converted to Islam. Third, the exaggerated humanism and pacifism that is mistaken for spirituality: we want to avoid unpleasant necessities by all sorts of moral appeals, optimistic compromises, sweet-tempered appeasements. The three factors are not always to be thrust aside. The comparative smallness should save us from a sense of desperation and from the folly of ever leaning toward Stalin in

*Continued overleaf*

\*It is believed that the figures, large enough though they are, officially published by our Government are an understatement for the purpose of not exciting the Indian people too much. Some quarters put the number of killed at nearly 31,000. If the Government, with whatever good intention, is keeping back the whole truth, it is harming the case of India in international circles and also preventing the judgment of the Indian people from telling fully on the minds of their own leaders.

# CAN PAKISTAN BE TRUSTED?

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order to punish the brood of Jinnah. The common stock should make us less self-righteous and prevent us from believing that the Muslims across the border can never be re-assimilated. The anti-war penchant should restrain from abuse the flush of power that goes with newly won freedom. But we must not let our vision be clouded or our hands tied. We must realise vividly that the ideology of Pakistan's Government is such as to render those possessed by it incorrigible and that, short of internal break-down, this Government is likely to yield to nothing except drastic measures.

Joint declarations are a farce. They can have effect only when the party we intend to reform is alive to the wrongness of its deeds. Pakistan does not even admit that atrocities on a grand scale have taken place. On rare occasions a few sentences deprecating communalist violence fall from the lips—as in Mr. Liaquat Ali Khan's broadcast from Dacca on March 23. But it is noteworthy that Pakistan Radio, reporting for home consumption his speech, completely omitted the sentences in question, as though recognising their pious fraudulence, their aim of fooling the world without really rebuking the Muslims. There seems to be not a twinge of true regret in Pakistan's heart, not a shudder of sincere shame in her brain. On the contrary she sticks to the lie that India has indulged in monstrous persecutions and what has happened in Khulna, Barisal, Sylhet, Dacca, Chittagong and countless other districts is just a small reaction. *Apropos* Pandit Nehru's appeal, Mr. Liaquat Ali Khan said at a meeting in Barisal on March 21: "Muslims in Pakistan must be able to control their sentiments and emotions, however grave the provocation of events in India." He has also made the following announcement: "I want to make it clear that our efforts can succeed only if minorities in India receive just treatment. At present not only in West Bengal but also in some other Indian States Muslims are being subjected to all manner of oppression. . . . If this is not stopped, all the efforts of the Government of Pakistan will be fruitless." The burthen of his latest speech—at Karachi—is exactly the same. After this, one would not be surprised to read in the Pakistani Press that the figures frankly disclosed by Pandit Nehru of Muslims leaving India at the end of February and the beginning of March are the sign of a reign of terror in our country: the truth is simply that the Muslims know full well how their co-religionists across the border have transgressed all bounds of decency and how such criminal excesses, leading to a mammoth exodus of panic-stricken Hindus from East Bengal, may cause reprisals, or even war and make their own position in India somewhat insecure. Pakistan suffers from as few qualms in fabricating falsehoods as in perpetrating savageries. And in blackwashing India she keeps ready to hand an excuse for any barbarities in the future. Her all-round brazenness renders every contemplated treaty by her null and void from the very start.

## The Prospects of the Joint Declaration Plan

This is not to say that she will wholly spurn Pandit Nehru's suggestion. In fact the suggestion in general is eminently suitable to her because it places her and India on an equal footing and is without prejudice as to the events in East Bengal. Judging from its form one may think India has been as much the scene of communal frenzy as Pakistan. This ambivalence has been strongly criticised in our country. But, of course, it had to be there if Pakistan was at all to be persuaded into any written agreement. The question is: in what shape ultimately will the agreement be accepted? Pakistan is sure to haggle considerably and, if she can help it, escape the full responsibility of reparation. But even the version to which she may be a signatory will have been accepted under duress of circumstances. If she had her own way she would scorn the very idea of making any set declaration in detail. Her occasional mouthings of pious phrases would be all she would be prepared to give us. But the international context is so developing as to force her into some sort of written assurance about the minorities. One of the main features of this context is the disclosure by that reliable columnist, Peterborough, in the *London Daily Telegraph*, of Britain's attitude in case India resorts to armed intervention. "If fighting breaks out", writes Peterborough, "the British would almost certainly withdraw all British ranks from both sides. By this the Pakistan forces would be much harder hit, as they still rely largely on British technicians. In consequence, the Pakistan Government consider that were they attacked they should be allowed to keep their British officers, or at least those of them who wish to stay. This view, I understand, the British Government have been unable to accept." Peterborough's revelation has been quite a shock to the sabre-rattlers of Karachi, especially when Pandit Nehru for all his peaceful methods has not yet entirely ruled out police action against East Bengal.

Then there is the statement issued by the Press Section of the Afghan Embassy in New Delhi, in the course of which Pakistan's aggressive attempt to crush the spirit of freedom among the Pathans is condemned and a note of warning sounded. "The continuation of this policy of Pakistan," the statement declares, "will only result in a clash between the Pakhtoon nation and Pakistan with all its repercussions. Perhaps all the patience and peaceful policy of Afghanistan would not help any more to avoid such an unfortunate outburst if the present attitude of the Pakistan Government, with its obstinacy and denial of facts and rights, continues." Kabul Radio

reports even that when Dr. Philip Jessup, the U.S. Ambassador-at-large, was passing through the Khyber Pass a large number of Pakhtoon representatives of the tribal area vehemently complained against the imperialist policy of the Pakistan Government and asked him to inform the American Government as well as the people of the U.S.A. and the Secretary-General of the United Nations, about their firm resolve to fight it and gain their independence. So Pakistan is not only threatened by Afghanistan and her *protégés*, the Pakhtoons, but also put in an unfavourable light before the western world and runs the risk of losing moral support. Rather an uncomfortable position is hers at a time when India is pretty inflammable.

To bolster herself up she has made overtures to the Shah of Iran. The Shah has been to Pakistan and shown willingness to co-operate with her in several ways. A direct rail-line is to be laid between the two countries, and there will be cordial relations on many levels. It is hoped by the Pakistani authorities that Iran will serve as a pressure-point against Afghanistan if the latter is in any manner inclined to stake her claims for territory during a flare-up between Pakistan and India. It was also hoped that Iran would stand behind Pakistan and materially assist her against us. But Pakistan's plans have been completely foiled here. For, in the very period of the Shah's visit to Karachi, India scored a diplomatic victory of the first order. Somehow, little is known of this and a large number of people are still apprehensive of what they imagine to be a virtual *entente* between the two Muslim countries. But the fact is that on March 15 an Indo-Iranian Treaty of Friendship was signed by his Excellency Dr. Ardalan, Acting Foreign Minister to the Government of Iran, and by Syed Ali Zaheer, India's Ambassador. Dr. Ardalan, wishing prosperity to India, proposed the toast of the President of the Indian Republic and affirmed that there would be perpetual peace between India and Iran. Thus, whatever advantage of a more or less trivial character Pakistan may have secured *vis-à-vis* Afghanistan, she has failed signally in her attempt to dangle the Shah as a bogey before India's eyes. Her prospects in the instance of war spreading to West Punjab from a police action in East Bengal are not substantially improved and she must think twice ere she provokes India in the latter's present uncertain mood.

## Our Misguided Policy and the Right Solution

It is, therefore, quite on the cards that Pakistan, unsuccessful as she has been in strengthening her position, will be disposed to come to terms with Pandit Nehru's desire for a joint declaration of minority rights. But she cannot at the same time fail to perceive that India has shown weakness by expressing this desire instead of sticking to a plan of armed intervention across the eastern border, either immediately or after a brief tactical delay. So, while consenting to attach her signature to the declaration, she will most probably try to whittle down its demands or find some pretext for not giving effect to several of them in the near future. Also, she will be secretly emboldened in her anti-Hindu policy: if under the greatest provocation India could do nothing more than ask for a written guarantee on the lines of treaties and agreements which Pakistan has frequently flouted in the past, she would cut a pretty poor figure in the eyes of a country to which might is right. The whole move for a joint declaration is unwise—unless our Government is for some reason confident that Pakistan will break off the parleys and in consequence provide us with greater moral justification for a military blow to East Bengal. However, though India despite her strong case for such a blow cannot be altogether certain of the attitude of Britain, America and the U.N.O., the odds are against any support by them to Pakistan so long as we initiate no military move against West Punjab, and as a result Pakistan is likely to be in a mood for some show of listening to India's appeal for a written guarantee of minority rights. We may very well get in black and white much of what we want and be fooled into missing the opportunity to put a just end to one-half of a State rooted in a pernicious doctrine. After all, the rights of the minorities in general were already stated in the Partition Treaty: has there been any genuine conceding of them by Pakistan? A new scrap of paper is not going to change the basis of Mr. Jinnah's creation or re-educate the minds of millions sedulously infected with communalism for two and a half years. It will only enable Pakistan to "get off cheaply" and bide her time for another and perhaps greater outburst. Far from being an authentic solution, it promises to thrust further away the possibility of rightly solving the problem. And there is also the danger that the people of West Bengal, convinced as they are of the fullest justification for police action and feeling totally frustrated by a worthless new inter-Dominion agreement, may tend to take the law into their own hands in order to avenge somehow their kinsmen. Vengeance of this kind can, of course, never be condoned and stern steps must be taken to check it. But the Government, by its misguided policy, will itself be responsible to a large extent for untoward happenings. And there will be not only the harassment of innocents by desperate masses but also a shedding, by the Government, of its own people's blood in the interests of law and order. All this will be avoided if the authorities are wise and courageous enough. The sole starting-point for a correct treatment of the problem is to realise that now is the time to hit hard at the partition of Bengal. Against East Pakistan today, what we must pick up is not the politician's pen but the sword of Bhavani.

# THE SOVIET MENACE TO INDIA

By B. C. SEN

Secretary, The Unity Party of India

However anxious India's Prime Minister, Pandit Nehru, may be to avoid war with anybody, no one can now deny the possibility that at any moment India may find herself at war with her neighbour Pakistan; the issue of such a war can also be easily predicted, if the two dominions are left to fight out the battle themselves. But that is a contingency about which no one can be certain. Some people think that in the event of a war between India and Pakistan, America and Britain will take the side of Pakistan and may even land troops in India. But to us the real danger does not seem to be from that side; if Anglo-America intervenes it is likely that it will intervene for mediation, and that is always welcome. For the only solution of the conflict between India and Pakistan is the abolition of the partition, and this can be very well achieved peacefully by mediation, if the true situation is rightly assessed by all the parties concerned.

But if Russia intervenes, she will do it as furthering her own plans of world conquest, and therein lies the real danger not only to India but to the whole world and its civilisation. India has already been warned about this by the International Committee for the study of European Questions, a research group supported by European Allied statesmen. In a statement issued from London on March 3, it said: "Soviet strategy in Southern Asia will include the organisation of Armies of Liberation and reinforcements from Communist China for guerilla armies in countries with common frontiers as Indo-China, Siam and Burma. If Indo-China is overrun by Communist attack from outside or inside, the strongest rampart of Southern Asia will collapse, and it seems almost certain that the neighbouring countries will rapidly pass under Communist domination. If Communists win control over Burma and Siam, Indo-China's whole defence can be taken from behind with defending forces split between two frontiers. According to the most recent reports, that is exactly the plan which Moscow and the Chinese Communists have now decided to follow. It can, therefore, be expected that in the near future the main and most powerful Communist effort will be set against Burma and Siam. It appears very doubtful that, in the present state of affairs, the Governments of Burma and Siam would be capable of resisting strong Communist action. India herself is, whatever may be said, more and more menaced by Communist activity. The peril will be even greater a few months from now when Communist China, which is preparing to invade Tibet, will then have a common frontier with India."

## Russia's Ambition and India's Short-sight

But recent reports show that the peril referred to above is much nearer. Golan Kadir Gander Bell, Kashmir Government's Chief Administrative officer in Ladakh who arrived in Jammu for consultation on March 12, disclosed that a force of 900 Communist soldiers from Sinkiang recently swooped down, and occupied the Tibetan village of Kakhajar, near the Tibetan-Chinese frontier, causing "wide-spread anxiety and concern" in Lhasa. If at this moment war breaks out in India, it will be well nigh impossible for Soviet Russia to check the temptation of pushing into India. The United States Secretary of State, Mr. Dean Acheson, recently observed: "To try to get the Soviet Union not to fish in troubled waters is like trying to argue against the Forces of Nature, it is impossible." So if war breaks out with Pakistan,

India must finish it very soon in order to avoid internal as well as external disasters; and this can be done only if India can secure the full support of America and Britain or, at least, their neutrality. Here we come to the crucial point, for there is no absolute certainty that in the case of a war between India and Pakistan Anglo-America will not take the side of the latter, and that obviously would be most disastrous for India. For the western powers need not land troops in India, if they simply stop the supply of arms and specially of petrol, India's military operations will be paralysed. This eventuality must be avoided and for that it is imperative that India should no longer leave any ambiguity in her foreign policy. The Western powers are making an all-out effort to check Soviet designs for world conquest, and they cannot afford to see India go the way of China. America has made every effort to win the friendship of the Indian Union and her co-operation in opposing Soviet expansion. Her roving ambassador recently came to India and very clearly explained that American interest in India has no ulterior motives. If even after that India chooses to lean towards Communist Russia, America and Britain will be bound to take the side of Pakistan, so that they may get some footing in India in the event of a third world war. Certain recent actions of the Indian Government have given them cause for concern.

Thus all the western powers as well as other members of the Commonwealth have clearly declared that the imperialist designs of Soviet Russia are endangering world peace. Mr. P. C. Spender, Australia's Minister for Foreign Affairs, recently declared that Australia's great problem today was to meet the challenge of Communism, and to do that successfully, some positive approach had to be made. He hoped that from the meeting of the American representatives in Bangkok, there would emerge an acknowledgement that in that area of the world there was an immediate struggle taking place. "It may well be that the final struggle, if there is to be one, may take place in the East, not the West," Mr. Spender said. "I am satisfied that any attempt to appease Russia will destroy the Western world." But India has never so far even hinted that there is any danger to the world in the aggressive intentions of Soviet Russia. In the address given to the Indian Parliament by President Rajendra Prasad, there is no such hint; on the other hand, it is clearly stated there that the danger to Asia is really from western colonialism and imperialism. The speeches made by the Prime

Minister. Pandit Nehru, show that he regards America and Russia as two rival powers seeking to dominate the world and that he wants to keep India outside both these power blocs. But his speedy recognition of Red China and his refusal to recognise the nationalist government of Bao Dai in Indo-China create a strong suspicion that his leaning is towards Soviet Russia. This has created an extremely dangerous position for India, for if at this critical time America and Britain be compelled to rely on Pakistan as their secure base in South Asia, the very existence of India as an independent country will be threatened. This is not the time for indulging in ideological niceties, stern facts have to be faced and India must not lose any more time in coming out with an unequivocal statement explaining on which side of the fence she stands. India need not announce any change in her foreign policy; she need not join any military pact which will automatically drag her into war as soon as it breaks out. She can choose her own time and convenience freely. But she must not leave any doubt that she believes, like the western powers, that in the present-day world it is Soviet Russia which represents aggressive Imperialism, and not either America or Britain or any other western power.

## Communism and America's Policy

Mr. Philip C. Jessup, U.S. Ambassador-at-large, tried to make this point during his visit to India. It is worth while quoting from his statement here at some length. He said: "The United States does not want war. We do not expect a war, and we devote all the efforts of our foreign policy to the prevention of war. At the same time the U.S. must maintain its offensive position, and must be prepared to meet aggression. That will continue so long as there is the Iron Curtain and people on the other side do not know what is happening outside and so long as no possibility of a settlement is revealed." A correspondent asked what the American reaction to India's foreign policy was. Mr. Jessup said he was reluctant to discuss the subject and said America did not believe that one set of people were wise enough to control the lives of other people. It was not for the people of America to say that the policy of the Government of India should be such and such. There was a great contrast in the foreign policy of the U.S. and that of the Soviet Union. Speaking from his personal experience in the United Nations he could say that the States closely affiliated to the Soviet Union had never expressed an independent opinion on any question which came up before the UNO. The United States believed in the equality of all the States and member nations, while the Soviet Union believed in a structure wherein other States must act identically with its policy. Reiterating American interest in India, Mr. Jessup said the American people desired the confidence and friendship of India. "Because of this desire" he said "we on our part would like you to know our point of view on international affairs generally, and on the affairs of Asia in

particular. While to you it may appear that we are concentrating all our attention on merely opposing the influence of the Soviet Union throughout the world, I should like to point out to you, how what we are actually doing in that respect is the result of a basic conviction." This conviction, Mr. Jessup explained, was that peoples everywhere have the right to self-determination, the right of fulfilment of their national aspirations, the right to improve their standards of living, the right to abide in the society of nations on an equal footing with all the others, and to do so without fear of outside interference or threats of outside domination.

In a prepared statement Mr. Jessup said: "Since the end of the second World War, history has recorded the extension of a new imperialism that has brought more than a dozen countries under the domination of a single expanding Power. The device used by this expanding Power in extending its Imperialism is to hold out the glittering promises of Communism as a beacon-light for the rescue of peoples who are suffering from economic under-development, or who are trying to remove the shackles of the old traditional kinds of colonialism. However, where Communism gains control it becomes immediately apparent that the people are not allowed to determine their own future, but must conform to a single policy laid down in Moscow. Whatever we have done in world forums and on the world's political stage to combat the spread of this Imperialism sometimes seems to others to be merely the evidence of a rivalry with another great nation that looms large as a competitor with us for world domination. I want to assure you that that is by no means our motive. We seek to dominate nobody. We fear that this expanding imperialism will attempt to absorb more countries. For a long time it concentrated its primary efforts in Western countries but it recently has intensified its activity in Asia. So, in shaping our policy for the Far East it may be said by some that once again we are merely indulging in a struggle for power. I want to emphasise to you that our aim is to support the independent development of peoples whom we see threatened primarily by this expanding Imperialism. If this threat is not successfully resisted, complete national development which can be assisted by our co-operation will not be possible. There would indeed be only the prospect of a development at the dictation of an outside Power working in its own interests rather than in the interests of the people of Asia. Wherever there is real distress, we want to help the Asian peoples to overcome it. Wherever there is need for economic development, we want to help in that development. We do not want to do these things with any idea of domination or interference. We have recognised the Bao Dai Government of Viet Nam because of our conviction that it represents the nationalist aspirations of the people of that country and the surest means enabling those people to establish and to maintain independence. The Bao Dai Government is opposed by

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# WOMAN, BEHOLD THY SON!

## THE EASTER STORY

BY J. VIJAYATUNGA

She had been weeping, her head bowed, her veil drawn closely over her face, weeping since morning. She looked up once as He called to her, Woman, Behold Thy Son! And piteous He was to see. In that moment all the world's sorrow stirred within her. She could not bear to see His agony and bent her head and wept into her bosom. She heard His words to John, Behold thy mother! and she felt John's gentle touch on her arm. She wept.

She looked up again when He cried out, *Eloi, Eloi, Lama Sabachthani*—My God, My God, Why Hast Thou forsaken me? And she saw His head droop.

He had yielded the Spirit. And beyond words was her pain. In sorrow does Woman bring forth her children, but multiplied beyond reckoning are the sorrows that follow the growing up of those she brings forth. God Himself could not devise a greater sorrow than the helpless sorrow of Woman for her born.

She had cried her tears out and had ceased her weeping, and her eyes were red and sore. If only some miracle would happen and kindle again the life within Him! Gladly would she spread her sackcloth there and not move until He was resurrected if she could only be sure. Even as Rizpah mourned for her sons, Armoni and Mephiboseth, and the five sons of Saul's daughter, Michael (all of whom David crucified) when she took her sackcloth and spread it upon the rock of Gibeah, and remained there from the beginning of the barley harvest until the season of rains, a full six months, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night. It was also the time of the Passover which brought upon Rizpah her great sorrow.

The sorrow of Mary, like the sorrow of Rizpah, was the sorrow of Woman, daughter of Eve, mother of all Living—a mother's sorrow which is equally for the Living as well as the Dead. Perhaps this very sorrow within her was but the travail of a new birth.

She could not look at Him and not want to take His wounded body from off the Cross and wash His wounds. But the Roman soldiers were there, and who was she but a poor woman of Nazareth even though the Priests and Judges of Jerusalem had feared Him who was her Son.

She did not want to turn her back on Golgotha while Jesus hung there upon His Cross between those other two. She pitied the two of them, though one had with his last breath reviled Him. Jesus had disciples and brothers, those who loved and mourned for Him. Those two crucified with Him had had none come to mourn for them or claim them. For a moment her sorrow turned to them who were of His company in death. And they were blessed in that moment for nothing moves God more than when a mother speaks in her heart, whether it be for her own or for another's.

She would linger there longer, and yet she could not, and not rend the air with her grief, even as Martha's sister, and Salome, her own sister, the mother of John, and Mary the wife of Clopas, were wailing with cries of Ah-lalla, Ah-lalla at that very moment. Hers was the greater sorrow; yet hers was a blessed destiny. He was crucified but it was for bearing witness unto the Truth, and for saying that all who bore witness unto the Truth had the power to become the sons of God, even as He was. She must prove her faith in Him; and bear her grief in silence; and mend her pain by calling to mind all the happiness and blessedness that Jesus had brought into her life.

John took her gently by the arm; and led by him she moved away slowly, her sister Salome closely following. Martha's sister, Mary of Magdala, who now lived with her at Bethany, and Mary, the wife of Clopas, her husband Joseph's brother, stayed behind to mourn. And Simon, he of Cyrene, the visitor to Jerusalem, who had earned a blessed part in the events of that day by carrying the two beams for the Cross when Jesus fell down exhausted, and several others who had seen, and sorrowed over the crucifying followed the sorrowful group for a distance.

Mary's head was bowed low, her veil drawn closely over her face. She walked like one in a dream, and the crowds sensing some sanctity about the sorrowful woman—even those who were not aware of her sorrow—made way for her, the word unspoken on their lips as she passed by.

Near the Gates the crowds were thick and grew and grew; and though they were outside making their way down the path from Golgotha and were making for the Jericho Road to take them to Bethany, John found it hard to lead the way quickly. There were pilgrims and visitors, from many lands, dressed in many a strange costume, and speaking in a great number of strange tongues. There were many from Gallilee, known by their loud and full-throated voices even before they were seen: and at the knowledge of their nearness the two Nazarene women and John felt less lonely for the passing minute.

There were richly dressed merchants and their wives from Sidon and Tyre; and there were humble, happy fishermen from Sidon and Tyre come to sell their fish in Jerusalem. There were sun-burnt people from Hebron, and from further south, from Egypt and Arabia. There were bland worldly-wise citizens of Jericho, who had come to Jerusalem, moving with the fashion because the Ethnarch of Judea had moved his court to Jeru-

salem for the Feast. And there were Romans, and Greeks, and Ethiopians, and those from beyond Damascus, and Persia, and from as far as India. And crowds of pilgrims and travellers who had not been able to reach Jerusalem for yesterday's Passover were pouring in eager to be within the Holy City before the stars appeared and the Sabbath began. It was to be a double Sabbath, a high day, because it was the Passover. Fifty thousand souls lived in Jerusalem throughout the year, and another fifty thousand had come for the Feast of the Passover. Every lodging house and every inn was full; and those who were eager to be within the City Gates had put their bundles down in courtyards and stables and temple porches. Thousands were encamped on the slopes of the hills around.

And Caiphas, the High Priest, who had gone up to the roof of the Temple, in readiness for the evening prayer, ranged his eyes across the vale of Kedron over the Mount of Olives, whose slopes were one sea of tents of the pilgrims and visitors: and then westwards over the Western Hills, on which rose terrace after terrace of flat-roofed houses. The canal which Pilate, the Roman Governor, had cut to bring water from Bethlehem to Jerusalem lay like a partly gleaming snake across the Western Hills. Closer yet on the high hill on the north was the Upper City, and sloping away beyond that the Lower City.

Caiphas saw the great city of Jerusalem from east to west, from north to south, and his heart knew not its bounds for very pride. A hundred thousand souls were there at this moment, Caiphas thought to himself, and but for a few hundred Romans, and Gentiles, and heathens, they were all Israel's children.

*"If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."*

Worthily said, thought Caiphas, and agreed with the prophet. But who, in the face of Israel's great inheritance could become forgetful of Jerusalem? He could imagine of none. Then he suddenly remembered. Unless there were more like that boastful impostor, the Rabbi Jesus, who had got his deserts and hung on the cross over there on the hill of Golgotha.

At the thought of Jesus, the Nazarene, and the "mischief" he had caused, and the blasphemies he had uttered, the face of Caiphas grew sullen with anger. He recalled the many blasphemous words the upstart Rabbi had said against him, against the other Priests, and Scribes, and Levites. How he had ridiculed the Holy Temple itself. How he had dared to inveigh against the Holy City assuming for himself the mantle of a prophet:

*"O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chicken under her wings, and ye would not!"*

Remembering the presumption and the boasts of the false Christ, whom he had sent to the Cross, Caiphas faced the setting sun with a wrathful face and a vengeful heart and asked for the Lord God's punishment upon the blasphemer's soul: certain in his mind that Jerusalem and the laws of Rome had indeed been too merciful to Jesus.

As his eyes fell upon the city a mellow mood became his. He saw Jerusalem as the Prophets had seen it—the City of Peace, holy, clothed in beautiful garments, and comely like a bride. He saw its magnificent houses, its theatre, its circus, its race-course, its many synagogues, big and small, its markets into which were brought from lands near and far gold and gems, silks and linen, spices and frankincense, and myrrh and scented woods, and every kind of luxury for the dwelling, for the body and flesh. He saw its historic Gates—the Damascus Gate, the Ephraim Gate, the South Gate, the Fountain Gate—and he thought of the caravans and crowds entering the city at that very moment in addition to those which had come in such large numbers in time for yesterday's Sacrifice and Feast. From Damascus, through Gallilee of the beautiful valleys and rich wheat-fields and vine-clad Samaria they had come; from Beer-sheba past the sacred tomb of Abraham, past Etam of Solomon's glory, and past Bethlehem of David and the lands further south. From the lands east of the Jordan—Persia and Ind, by way of Jericho, the Pleasure City, the City of Palms, and the capital of the National Ruler. And Caiphas said to himself—the Lord God of Israel is merciful, and kind, and just to the seed of Abraham.

Caiphas did not see the misery, and the poverty, and the squalor of the slums; nor the narrow lanes where garbage and every kind of filth stank; he did not think of the furtive seeking and getting of the things that ministered to the flesh which went on in those dark alleys; his eyes were not open to the dunghills that shamed the golden trappings of the Temple.

It was only last afternoon that ten thousand lambs, most of them specially fattened on the rich grassfields of Hebron, had been slaughtered in the courtyard of the Temple. And the bloodstains were still there drying on the white marble of floor and walls and pillars. And in the drain close by and on garbage heaps there were odd remnants of the slaughtered animals such as eyes, ears, hoofs, skin and teeth. Almost daily he passed the place; but standing on that Sabbath eve on the roof of the Temple which that day had witnessed a greater sacrifice than that of ten thousand lambs,

# WOMAN, BEHOLD THY SON!

—Continued from page 4.

Caiphas did not see the sheep market near the pool of Bethesda, and the multitude of impotent folk, of blind, halt, withered, waiting for the troubling of the water of the pool by the angel which was to make them whole of whatsoever disease they had when they had bathed in the troubled water. Waiting in vain.

Caiphas saw only the greatness of Jerusalem, the greatness of Israel, and the greatness of the tribute the children of Israel were paying to the memory of that deliverance in Egypt. In the eyes of Caiphas the multitude who had come to Jerusalem for the Passover was a joyful, thankful multitude. He imagined them gazing at the golden spikes which pierced the Temple roof and gleamed reddish yellow in the setting sun, while the marble of the Temple walls and pillars played with the sun's rays cooling their glow even as it touched them; and the thousands of admiring pilgrims gathered at the Temple Gates—The Gold Gate, the Silver Gate, and the Brass Gate—while at the North Gate, in the Castle of Antonia, the mighty Caesar's own soldiers from Rome mounted guard.

True, they paid tribute to Caesar in Rome; and the King of Israel was yet to come; but Israel had cause to be exceeding proud and exceeding thankful to the Lord God.

Caiphas was learned in the prophecies of the Prophets, and knew the five books of Moses; and before he became High Priest, had read them in the synagogues on the Sabbath days. And as a young man betrothed to the daughter of Annas, then High Priest, he had pondered deeply over the wisdom of Solomon:

*He that loveth silver shall not be satisfied with silver;*

*Nor he that loveth abundance with increase;*

*This is also vanity.*

*When goods increase they are increased that eat them:*

*And what good is there to the owners thereof, saving the beholding of them with their eyes?*

*The sleep of a labouring man is sweet, whether he eats little or much;*

*But the abundance of the rich will not suffer him to sleep.*

Caiphas did not enjoy his sleep so well these days, and last night he had had none. But he had ceased long ago to recall Solomon's wisdom when he lay awake at nights. At this moment he was only awake to the abundance and prosperity that lay at his feet. Once again he cast his eyes over the city. The sun was nearly set. Caravans of camels were still streaming in through every gate, their drivers urging them on the last lap. They came trailing clouds of dust bringing pilgrims and merchants and simple believing folk and Mammon-mad men with pearls of great price which they had come to exchange for gold and silver, and others with much gold and silver which they were ready to give for a single pearl of great price. Through the Gate of Ephraim, through the Gate of Benjamin, also called the Sheep Gate, through the old Gate, through the Fish Gate, and the Valley Gate and the East Gate they poured in.

And just outside the East Gate there were herds of bullocks and calves and sheep and goats and lambs, those that had found no buyers at yesterday's sacrifice but which the drovers were bargaining about with those who had come from far and near to make burnt offerings at the Temple during that Passover week. And great was the bellowing and bleating. Within the Temple Gates there were hundreds of captive doves waiting to be sold to those who could not afford sheep. And from their myriad throats there came an unending cooing.

And all around from the many bazaars—the Cheesemakers' Bazaar, the Fish Bazaar, the Fruit and Vegetable Bazaar, the Tailors' Bazaar, the Sandal-makers' Bazaar, the Incense Bazaar, the Corn Bazaar, the Wool Bazaar, the Timber Bazaar, from the crowds of buyers and sellers, their

faces curiously aglow in the twilight, there issued an endless concert of voices which to one listening from a distance sounded like the heart-beat of the Earth itself.

But to John, who had now guided the mother of Jesus and his own mother, Salome, past the thickest of the crowd, it recalled an occasion when He whom he loved so well, quoted that unconventional old Rabbi, the great Hillel: "The more flesh, the more worms."

Amidst it all, heard by only those who were very near, the voice of Caiphas rose from the turret of the Temple:

*Hear, O Israel, Yahweh our God, Yahweh is one!*

And from those other hundreds of synagogues which were strewn over Jerusalem, cheek by jowl, with the bazaars of fruit and fish, flesh and fowl, wool and corn, incense and myrrh, the same cry went forth:

*Hear, O Israel, Yahweh our God, Yahweh is one!*

And then the sun which earlier in the afternoon had been overcast by dark clouds, so dark for some minutes that people lighted torches to see their way, and which for the last three hours had been glowing fiercely, suddenly went down and night was come over Jerusalem, a night mellowed by the Full Moon of Nisan. And the hilly road to Bethany two miles away was softened and lighted by the moonlight; and along it came late travelers who had come from Jericho, from the north—Galilee and Samaria—and they came like those at the end of a journey speaking a few words at a time amongst themselves, tired and fatigued, but drawn by the lights of Jerusalem. And they knew not what had befallen Jerusalem, between dawn and darkness that day. And they took no notice of the two veiled women who passed them going in the opposite direction.

For John had left Mary and Salome to go by themselves along the familiar road to the house of Martha. And he returned in haste to Golgotha where he met Joseph of Arimathea and Nicodemus. Pilate had granted Joseph's petition to take down the body of Jesus for burial; and they had wound it in linen cloths with myrrh and aloes. Mary of Magdala, and Mary, the wife of Clopas, were there still weeping.

Joseph was the owner of a new tomb hewn out in the rock in the garden close to Golgotha; and there they laid Him. And rolled a great stone to the door of the sepulchre. And as the Sabbath had begun they went away.

\* \* \* \* \*

And on the first day after the Sabbath Mary of Magdala was the first to come to the tomb. Mary, his mother, was still too grief-stricken to want to visit the sorrowful scene. Mary Magdalene found that the great rock which had been put across the mouth of the tomb was moved and that the tomb was open. She ran in haste to tell John and Peter and they all came and saw that it was so. John and Peter were greatly amazed at this happening and went away to tell others, but Mary waited by the tomb. And as she kept watch she saw Jesus and He spoke to her and in a moment His Presence was gone. But that same evening as John and Peter, and James, the brother of Jesus, and the other disciples, and Mary, His mother, and Mary the Magdalene, and Martha, were all sitting together at Martha's house talking about the wonderful Resurrection, Jesus appeared in their midst and blessed them. And He gave them many other signs of His Resurrection which His disciples wrote not of.

"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."

And the Sorrow of Mary, the mother of Jesus, was made less; and she, and her son, James, and Mary and Martha, and all the disciples, John and Peter, even Thomas, who once doubted, they all dedicated their lives to His Memory.

(Copyright: Author)

## Heaven-Impassioned Flame...

Out from a solitary sleep's death-ward night  
Leaps the soul's heaven-impassioned flame—  
A Bacchus of the blue-honied Infinite,  
To embosom the unattainable spheres  
And all the grandeur of the spirit-peak  
And drink deep the wine of the vastness  
And feel on the rapture-borne wide-open wings  
The majestic sweep of the titan floods  
And clasp the unnameable to its voice heart....  
O keen ravisher of star-unwalled delight!  
O marvel-fire ceaseless yearning!  
Wing on to the immutable altitudes,  
Leave the twilight-depths of earth below  
And, passing the high diamond-orbed gates,  
Reach the august zenith of the unseen  
To receive on thy sky-luminous brow  
The benediction of the last Summit-Sun!

ROMEN

## Psychic Reflections

Waves of perfumed music tease my ear,  
Colour-words of rhythm pass me by,  
Breathlessly I strive my heart to steer  
Into the light of Thy divinity—  
Flowers of mystic form that change their hue  
Weave a garland of this vision rare,  
And high up in the canopy of blue  
White birds fly across the magic air—  
And there on mountain heights, a golden stream  
Winds its way towards a deep abyss  
Where fall the golden showers of a dream  
Tossed to the fading memory of a kiss.  
"Recall again!" the voices seem to say,  
"Thy journey through the worlds of amber light,  
Ride the meridian majesty of day,  
Sind in thy heart the song of love's delight!"

NORMAN DOWSETT.

# LIGHTS ON LIFE-PROBLEMS

( 26 )

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.** The slogan "Art for Art's sake" was very popular at one time though now its popularity seems to be on the decline. What is the real issue behind this slogan?

**A:** "But what after all is meant by this slogan? Is it meant, as I think it was when the slogan first came into use, that the technique, the artistry is all in all? The contention would then be that it does not matter what you write or paint or sculpt or what music you make or about which you make it so long as it is beautiful writing, competent painting, good sculpture, fine music. It is very evidently true in a certain sense,—in this sense that whatever is perfectly expressed or represented or interpreted under the conditions of a given art proves itself by that very fact to be legitimate material for the artist's labour. But that free admission cannot be confined only to all objects, however, common or deemed to be vulgar—an apple, a kitchen pail, a donkey, a dish of carrots,—it can give a right of citizenship in the domain of art to a moral theme or thesis, a philosophic conclusion, a social experiment; even the Five Years' Plan or the proceedings of a District Board or the success of a drainage scheme, an electric factory or a big hotel can be brought after the most modern or the still more robustious Bolshevik mode into the artist's province. For, technique being all, the sole question would be whether he as poet, novelist, dramatist, painter or sculptor has been able to triumph over the difficulties and bring out creatively the possibilities of his subject. There is no logical basis here for accepting an apple and rejecting the (Shavian) Apple-cart. But still you may say that at least the object of the artist must be art only,—even if he treats ethical, social or political questions, he must not make it his main object to wing with the enthusiasm of aesthetic creation a moral, social or political aim. But if in doing it he satisfies the conditions of his art, shows a perfect technique and in it beauty, power, perfection, why not? The moralist, preacher, philosopher, social or political enthusiast is often doubled with an artist—as shining proofs and examples there are Plato and Shelley, to go no farther. Only, you can say of him on the basis of this theory that as a work of art his creation should be judged by its success of craftsmanship and not by its contents; it is not made greater by the value of his ethical ideas, his enthusiasms or his metaphysical seekings."

**Q: 2.** But how far is this theory true? Is technique all in all in Art and substance of no importance?

**A:** "The theory itself is true only up to a certain point. The technique is only a means of expression; one does not write merely to use beautiful words or paint for the sole sake of line and colour; there is something that one is trying through these means to express or to discover."

**Q: 3.** What is that something?

**A:** "The first answer would be—it is the creation, it is the discovery of Beauty. Art is for that alone and can be judged only by its revelation or discovery of Beauty. Whatever is capable of being manifested as Beauty is the material of the artist. But there is not only physical beauty in the world—there is moral, intellectual, spiritual beauty also. Still one might say that 'Art for Art's sake' means that only what is aesthetically beautiful must be expressed and all that contradicts the aesthetic sense of beauty must be avoided. Art has nothing to do with Life in itself, things in themselves, Good, Truth or the Divine for their own sake, but only in so far as they appeal to some aesthetic sense of beauty. And that would seem to be a sound basis for excluding the Five Years' Plan, a moral sermon or a philosophical treatise."

**Q: 4.** But is it not a fact that beauty is something which is not in the object itself but in the consciousness that perceives it? We know that an artist can perceive beauty in things that seem plain and ugly and even repellent to others?

**A:** "There is a certain state of Yogic consciousness in which all things become beautiful to the eye of the seer simply because they spiritually are—because they are a rendering in line and form and quality and force of existence, of consciousness, of the Ananda that

rules the worlds,—of the hidden Divine. What a thing is to the exterior sense may not be, often is not beautiful for the ordinary aesthetic vision, but the Yogin sees in it the something More which the external eye does not see, he sees the soul behind, the self and spirit, he sees too lines, hues, harmonies and expressive dispositions which are not to the first surface sight visible or seizable. It may be said that he brings into the object something that is in himself, transmutes it by adding out of his own being to it—as the artist too does something of the same kind but in another way. It is not quite that however; what the Yogin sees, what the artist sees, is there, his is a transmuting vision because it is a revealing vision. He discovers behind what the object appears to be, the something More that it is. And so from this point of view of a realised supreme harmony all is or can be subject-matter for the artist because in all he can discover and reveal the Beauty that is everywhere. Again we land ourselves in a devastating catholicity; for here too one cannot pull up short at any given line. It may be a hard saying that one must or may discover and reveal beauty in a pig or its poke, in a parish pump or an advertisement of somebody's pills, and yet something like that seems to be what modern Art and literature are trying with vigour and a conscientious labour to do. By extension one ought to be able to extract beauty equally well out of morality or social reform or a political caucus or allow at least that all these things can, if he wills, become legitimate subjects for the artist. Here too one cannot say that it is on condition he thinks of beauty only and does not make moralising or social reform or a political idea his main object. For if with that idea foremost in his mind he still produces a great work of art, discovering Beauty as he moves to his aim, proving himself in spite of his unaesthetic preoccupations a great artist, it is all we can justly ask from him, whatever his starting-point, to be a creator of Beauty. Art is discovery and revelation of Beauty and we can say nothing more by way of prohibitive or limiting rule."

**Q: 5.** Is there then no difference between this view of Art and the Yogin's vision of universal beauty?

**A:** "There is one thing more that can be said and that makes a big difference. In the Yogin's vision of universal beauty, all becomes beautiful, but all is not reduced to a single level. There are gradations, there is a hierarchy in this All-Beauty and we see that it depends on the ascending power (vibhuti) of consciousness and Ananda that expresses itself in the object. All is the Divine, but some things are more divine than others. In the artist's vision too there are or can be gradations, a hierarchy of values. Shakespeare can get dramatic and therefore aesthetic values out of Dogberry and Malvolio and he is as thorough a creative artist in his treatment of them as in his handling of Macbeth or Lear. But if we had only Dogberry or Malvolio to testify to Shakespeare's genius, no Macbeth, no Lear, would he be so great a dramatic artist and creator as he now is? It is in the varying possibilities of one subject or another that there lies an immense difference. Apelles' grapes deceived the birds that came to peck at them, but there was more aesthetic content in the Zeus of Phidias, a greater content of consciousness and therefore of Ananda to express and to fill in with it the essential principle of Beauty, even though the essence of beauty may be realised perhaps with equal aesthetic perfection by either artist and in either theme."

**Q: 6.** Does this mean that for a complete creation of Art something more than the discovery of Beauty is required?

**A:** "Just as technique is not all, so even Beauty is not all in Art. Art is not only technique or form of Beauty, not only the discovery or the expression of Beauty—it is a self-expression of Consciousness under the conditions of aesthetic vision and a perfect execution. Or, to put it otherwise, there are not only aesthetic values, but life values, mind values, soul values that enter into Art. The artist puts out into form not only the powers of his own consciousness, but the powers of the Consciousness that has made the worlds and their objects. And if that Consciousness according to the Vedantic view is fundamentally equal everywhere, it is still in manifestation not an equal power in all things. There is more of the Divine

*Continued on page 8*



# 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

In the last essay we saw the direction in which the materialistic theory of evolution was expected by Sri Aurobindo to change. In the following essay he carries further his criticism of it, and then explains the deeper ontological significance of the evolution process. He first makes a distinction between the philosophical ideas of evolution intuited by the ancient seers of India and the scientific ideas based upon observation and experiment by modern thinkers. Both have made valuable contribution to the store of human knowledge. Whilst the former got at the spirit of the movement and succeeded in revealing its metaphysical and psychological implications, the latter disclosed its form and outer machinery. Whilst the scientist either looked upon Life and Mind as developments out of Matter, or considered all three to be separate principles, and tried to create a frame of reference in which they could be correlated, the ancient seer looked upon them as three manifested powers of an original spiritual principle. Possessing an enlightened spiritual consciousness, and consequently a vision whose "scale of observation" was cosmic, he could see the whole of existence from its transcendent source to its lowest levels, and behind surface phenomena the play of universal forces, and was able to perceive in the evolution process a purpose—the emergence and ascent of Consciousness from its imprisonment in Matter to the summit of the Spirit. He saw that man was an emanated power of the Eternal working out his destiny in Time amidst terrestrial conditions, and that he could gradually transcend his natural limitations and grow into a divine consciousness. This the scientist could not fathom, for his approach was different—his method of working dealt with only the outer machinery of the evolution process; besides, on his all too human "scale of observation" he could not perceive behind surface utilities the ontological and psychological factors at work. Therefore he concluded that the force behind evolution was purposeless and blind. He did not know that his inability to read purpose and meaning in evolution was due to his psychological limitations, but that if he overcame them and developed a spiritual consciousness, and his apprehension of Reality became wider and acuter making him see the cosmic totality, he would be able to understand it. However, there has recently been a revolution in the scientific outlook. Now Mind and Life are not considered by all scientists to be developed out of Matter. It is admitted by many that Matter, Life and Mind seem to be three separate principles. This implies that the evolution of Life in Matter must have been effected not by a Material principle, but by a Life principle working upon Matter and imposing its own laws and necessities upon it, and that, *mutatis mutandis*, a similar action must have taken place when Mind emerged. The idea of a mighty Life working upon the material world has long affected European thought; now it is seriously considering the possibility of a Mind governing both Life and Matter. Some of the best minds, after examining the findings of the researches carried out by the parapsychologists in the fields of Psychokinesis (P.K.), and Telepathy and Precognition have come to the conclusion that Mind is a distinct principle in itself, working according to its own laws, and not a by-product or a derivative of Matter. They maintain that experiments in Psychokinesis show that Mind can definitely act upon Matter independently of the physical mechanism of the body, and that those in Telepathy establish the fact that one mind can directly act upon another without any sensory connection. Radiation, as understood in Physics, is found to be a highly inadequate hypothesis for explaining this transmitting process, for neither the distance nor the plane makes any difference to the result. The transmitting takes place in an instantaneous flash, as it were, not in parts in serial extension. This shows that one mind acts on another on a plane or in a field which exists in a different space-time extension from the sensorily apprehended world around us, and indicates that Mind must be a principle distinct from Life and Matter, which interpenetrates them and imposes its laws upon them, yet which at the same time, accommodates itself to their laws and practical necessities.

Now the next step for the scientific thinker is to recognise all these three principles as manifested powers of the one Spiritual principle. But for that a science of the Spirit is required, just as for an understanding of the working of the other principles a science of Matter, Life and Mind is required. This science can only be given by a seer-philosopher with a Supramental gnostic vision, in which the Ultimate Reality can be apprehended in all its totality and integrality.

In the following essay, Sri Aurobindo states some of the ideas on evolution expressed by the ancient seers, and then interprets them in the light of his own realisation, which, as we have seen, covers the whole field of Reality, both static and essential, and dynamic and manifested.

\* \* \* \* \*

"The western idea of evolution is the statement of a process of formation, not an explanation of our being. Limited to the physical and biolo-

gical data of Nature, it does not attempt except in a summary or superficial fashion to discover its own meaning, but is content to announce itself as the general law of a quite mysterious and inexplicable energy. Evolution becomes a problem in motion which is satisfied to work up with an automatic regularity its own puzzle, but not to work it out, because, since it is only a process, it has no understanding of itself, and, since it is a blind perpetual automatism of mechanical energy, it has neither an origin nor an issue. It began perhaps or is always beginning; it will stop perhaps in time or is always somewhere stopping and going back to its beginnings, but there is no why, only a great turmoil and fuss of a how to its beginning and its cessation; for there is in it no fountain of spiritual intention, but only the force of an unresting material necessity. The ancient idea of evolution was the fruit of a philosophical intuition, the modern is an effort of scientific observation. Each as enounced misses something, but the ancient got at the spirit of the movement where the modern is content with a form and the most external machinery. The Sankhya thinker gave us the psychological elements of the total evolutionary process, analysed mind and sense and the subtle basis of matter and divined some of the secrets of the executive energy, but had no eye for the detail of the physical labour of Nature. He saw in it too not only the covering active evident Force, but the concealed sustaining spiritual entity, though by an excess of the analytic intellect, obsessed with its love of trenchant scissions and symmetrical oppositions, he set between meeting Soul and Force an original and eternal gulf or line of separation. The modern scientist strives to make a complete scheme and institution of the physical method which he has detected in its minute workings, but is blind to the miracle each step involves or content to lose the sense of it in the satisfied observation of a vast ordered phenomenon. But always the marvel of the thing remains, one with the inexplicable wonder of all existence,—even as it is said in the ancient Scriptures,

*āscharyavat pacyati kaschid enam,  
āscharyad vādati tathaiva chānyah;  
ācharyavach chainam anyah çrinoti,  
çrutivāpyenam veda na chaiva kaschit.*

"One looks on it and sees a miracle, another speaks of it as a miracle, as a miracle another hears of it, but what it is for all the hearing, none knoweth." We know that an evolution there is, but not what evolution is; that remains still one of the initial mysteries of Nature.

For evolution, as is the habit with the human reason's accounts and solutions of the deep and unfathomable way of the spirit in things, raises more questions than it solves; it does not do away with the problem of creation, for all its appearance of solid orderly fact, any more than the religious affirmation of an external omnipotent Creator could do it or the illusionist's mystic Maya, *aghatana-ghatana-patīyasi*, very skilful in bringing about the impossible, some strange existent, non-existent Power with an idea in That which is beyond and without ideas, self-empowered to create an existent non-existent world, existent because it very evidently is, non-existent because it is a patched up consistency of dreamful unreal transsciences. The problem is only prolonged, put farther back, given a subtle and orderly, but all the more challengingly complex appearance. But, even when our questioning is confined to the one issue of evolution alone, the difficulty still arises of the essential significance of the bare outward facts observed, what is meant by evolution, what is it that evolves, from what and by what force of necessity? The scientist is content to affirm an original matter or substance, atomic, electric, etheric or whatever it may finally turn out to be, which by the very nature of its inherent energy or of an energy acting in it and on it,—the two things are not the same, and the distinction, though it may seem immaterial in the beginning of the process, is of a considerable ultimate consequence,—produces owing to some unexplained law, constant system of results or other unalterable principle a great number of different basic forms and powers of matter or different sensible and effective movements of energy: these come into being, it seems when the minute original particles of matter meet together in variously disposed quantities, measures and combinations, and all the rest is a varying, developing, mounting movement of organised energy and its evolutionary consequences, *parinama*, which depends on this crude constituting basis. All that is or may be a correct statement of phenomenal fact,—but we must not forget that the fundamental theory of science has been going of late through a considerable commotion of an upsetting and a rapid rearrangement,—but it carries us no step farther towards the principle, the all-important thing that we want to know. The way in which man sees and experiences the universe, imposes on his reason the necessity of a one original eternal substance of which all things are the forms and a one eternal original energy of which all movement of action and conse-

*Continued overleaf*

## THE SPIRITUAL METAPHYSIC

Continued from previous page

quence is the variation. But the whole question is, what is the reality of this substance and what is the essential nature of this energy?

Then, even if we suppose the least explicable part of the action to be an evolutionary development of the immaterial from Matter, still is that development a creation or a liberation, a birth of what did not exist before or a slow bringing out of what already existed in suppressed fact or in eternal potentiality? And the interest of the question becomes acute, its importance incalculable when we come to the still unexplained phenomenon of life and mind. Is life a creation out of inanimate substance or the appearance of a new, a suddenly or slowly resultant power out of the brute material energy, and is conscious mind a creation out of inconscient or sub-conscient life, or do these powers and godheads appear because they were always there though in a shrouded and by us unrecognisable condition of their hidden or suppressed idea and activity, Nomen and Numen? And what of the soul and of man? Is soul a new result or creation of our mentalised life,—even so many regard it, because it clearly appears as a self-conscient, bright, distinguishable power only when thinking life has reached some high pitch of its intensity,—or is it not a permanent entity, the original mystery that now unveils its hidden form, the eternal companion of the energy we call Nature, her secret inhabitant or her very spirit and reality? And is man a biological creation of a brute energy which has somehow unexpectedly and quite inexplicably managed to begin to feel and think, or is he in his real self that inner Being and Power which is the whole sense of the evolution and the master of Nature? Is Nature only the force of self-expression, self-formation, self-creation of a secret spirit, and man however hedged in his present capacity, the first being in Nature in whom that power begins to be consciently self-creative in the front of the action, in this outer chamber of physical being, there set to work and bring out by an increasingly self-conscious evolution what he can of all its human significance or its divine possibility? That is the clear conclusion we must arrive at in the end, if we once admit as the key of the whole movement, the reality of this whole mounting creation a spiritual evolution.

The word evolution carries with it in its intrinsic sense, in the idea at its root the necessity of a previous involution. We must, if a hidden spiritual being is the secret of all the action of Nature, give its full power to that latent value of the idea. We are bound then to suppose that all that evolves already existed involved, passive or otherwise active, but in either case concealed from us in the shell of material Nature. The Spirit which manifests itself here in a body, must be involved from the beginning in the whole of matter and in every knot, formation and particle of matter; life, mind and whatever is above mind must be latent inactive or concealed active powers in all the operations of material energy. The only alternative would be to drive in between the two sides of our being the acute Sankhya scission; but that divides too much Spirit and Nature. Nature would be an inert and mechanical thing, but she would set to her work activated by some pressure on her of the Spirit. Spirit would be Being conscient and free in its own essence from the natural activity, but would phenomenally modify or appear to modify its consciousness in response to some reaction of Nature. One would reflect the movements

of the active Power, the other would enlighten her activities with the consciousness of the self-aware immortal being. In that case the scientific evolutionary view of Nature as a vast mechanical energy, life, mind and natural soul action its scale of developing operations would have a justification. Our consciousness would only be a luminous translation of the self-driven unresting mechanical activity into responsive notes of experience of the consenting spiritual witness. But the disabling difficulty in this notion is the quite opposite character of our own highest seeing; for in the end and as the energy of the universal force mounts up the gradients of its own possibilities, Nature becomes always more evidently a power of the Spirit and all her mechanism only figures of its devising mastery. The power of the Flame cannot be divided from the Flame; where the Flame is, there is the power, and where the power is, there is the fiery Principle. We have to come back to the idea of a spirit present in the universe and, if the process of its works of power and its appearance is in the steps of an evolution, there imposes itself the necessity of a previous involution.

This spirit in things is not apparent from the beginning, but self-betrayed in an increasing light of manifestation. We see the compressed powers of Nature start released from their original evolution, disclose in a passion of work the secrets of their infinite capacity, press upon themselves and on the supporting inferior principle to subject its lower movement on which they are forced to depend into a higher working proper to their own type and feel their proper greatness in the greatness of their self-revealing effectuations; life takes hold of matter and breathes into it the numberless figures of its abundant creative force, its subtle and variable patterns, its enthusiasm of birth and death and growth and act and response, its will of more and more complex organisation of experience, its quivering search and feeling out after a self-consciousness of its own pleasure and pain and understanding gust of action; mind seizes on life to make it an instrument for the wonders of will and intelligence; soul possesses and lifts mind through the attraction of beauty and good and wisdom and greatness towards the joy of some half-seen ideal highest existence; and in all this miraculous movement and these climbing greatnesses each step sets its foot on a higher rung and opens to a clearer, larger and fuller scope and view of the always secret and always self-manifesting spirit in things. The eye fixed on the physical evolution has only the sight of a mechanical grandeur and subtlety of creation; the evolution of life opening to mind, the evolution of mind opening to the soul of its own light and action, the evolution of soul out of the limited powers of mind to a resplendent blaze of the infinities of spiritual being are the more significant things, give us greater and subtler reaches of the self-disclosing secrecy. The physical evolution is only an outward sign, the more and more complex and subtle development of a supporting structure, the growing exterior metre mould of form which is devised to sustain in matter the rising intonations of the spiritual harmony. The spiritual significance finds us as the notes rise; but not till we get to the summit of the scale can we command the integral meaning of that for which all these first formal measures were made the outward lines, the sketch or the crude notation. Life itself is only a coloured vehicle, physical birth a convenience for the greater and greater births of the Spirit."

To be continued.

## LIGHTS ON LIFE-PROBLEMS

Continued from page six

expression in the Vibhuti than in the common man, *prakrito janah*: in some forms of life there are less potentialities for the self-expression of the Spirit than in others. And there are also gradations of consciousness which make a difference if not in the aesthetic value or greatness of a work of art, yet in its contents-value. Homer makes beauty out of man's outward life and action and stops there. Shakespeare rises one step and reveals to us a life-soul and life-forces and life-values to which Homer had no access. In Valmiki and Vyas there is the constant presence of great Idea-Forces and Ideals supporting life and its movements which were beyond the scope of Homer and Shakespeare. And beyond the Ideals and Idea-Forces even there are other presences, more inner or inmost realities, a soul behind things and beings, the spirit and its powers, which could be the subject-matter of an art still more rich and deep and abundant in its interest than any of these could be. A poet finding these and giving them a voice with a genius equal to that of the poets of the past might not be greater than they in a purely aesthetic valuation, but his art's contents-value, its consciousness-values could be deeper and higher and much fuller than in any achievement before him. There is something here that goes beyond any consideration of 'Art for Art's sake' or 'Art for Beauty's sake'; for while these stress usefully sometimes the indispensable first elements of artistic creation, they would limit too much the creation

itself if they stood for the exclusion of the something More that compels Art to change always in its constant seeking for more and more that must be expressed of the concealed or the revealed Divine, of the individual and the universal or the transcendent Spirit."

Q: 7. What are the elements constituting perfect Art? What should be the highest aim of our aesthetic endeavour?

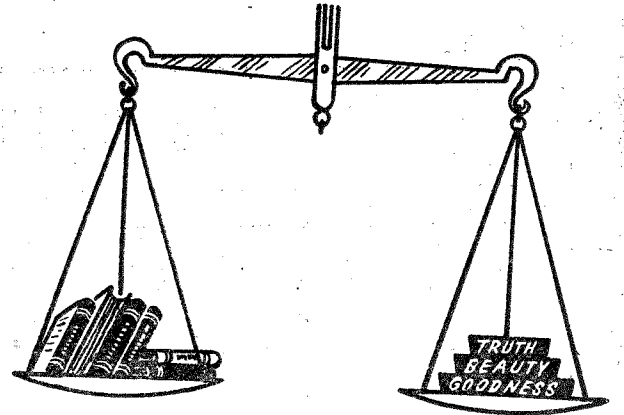
A: "If we take these three elements as making the whole of Art, perfection of expressive form, discovery of beauty, revelation of the soul and essence of things and the powers of creative consciousness and Ananda of which they are the vehicles, then we shall get perhaps a solution which includes the two sides of the controversy and reconciles their difference. Art for Art's sake certainly; Art as a perfect form and discovery of Beauty; but also Art for the soul's sake, the spirit's sake and the expression of all that the soul, the spirit wants to seize through the medium of beauty. In that self-expression there are grades and hierarchies, widenings and steps that lead to the summits. And not only to enlarge Art towards the widest wideness but to ascend with it to the heights climbing towards the Highest is and must be part both of our aesthetic and our spiritual endeavour."

K. G.



# BOOKS in the BALANCE

The books that will be reviewed here are not only those recently published. Those published some time ago but still deserving special attention will also be "in the balance".



## LIFE'S ENRICHMENT THROUGH FICTION

### READING A NOVEL by Walter Allen

(Phoenix House, London, Price 5/-)

"The most influential books, and the truest in their influence, are works of fiction." So said R. L. Stevenson long ago. Though not because of this reason, today the major part of the reading of ordinary people consists of books of fiction. It is said that in Great Britain alone no fewer than 1,831 new works of fiction were published in 1948. And yet a great majority of people read these books without getting the best out of them, and hence some suggestions by a capable person about Reading a Novel should be very useful.

Of course, some may be inclined to ask what there is to know about reading a novel. It is said that the great cricketer Hobbes when asked how he managed his fine hits replied, "You simply put the bat to the ball." But we know that very much more than that goes to the making of a fine stroke; and that this is true also of the profitable and efficient reading of a novel will be evident to any one who goes through Mr. Walter Allen's discussion of the theme.

But he begins in a slightly snob-style tone quoting a somewhat disgruntled letter of R.L.S. to Edmund Gosse declaring, "I do not write for the public. . . I do write for money, and most of all for myself", ignoring the fact that Stevenson in another remarkable passage declared that the first duty of literary men is to please their masters, the readers. Mr. Allen's first chapter called "Good Novels and Merchandise" is not only a little supercilious, it is also inadequate. Physicians say that an under-dose has the effect of feeding up the germs and strengthening them in certain cases. In the same way Mr. Allen refers to the large majority of adult people being content with Sunday newspapers, weekly magazines, the films and the light programme of the B.B.C., and asks why they may not be left to such things without being troubled to read *Paradise Lost* and *The Waste Land*. But his answer is merely that there is no use of trying "to explain the greatness of Mozart's chamber music to a man who was stone deaf or the superiority of Rubens over a tinted photograph to someone who was colour blind." There is truth in this answer so far as the capacity for appreciation of great art is concerned, but it does not explain why people who are content with films and B.B.C. light programmes should switch their interest on to Milton and T. S. Eliot.

#### The "Why" and the "How"

That explanation, however, though Mr. Allen seems to scorn to give it in the first chapter, may well be gathered from the rest of the book. Writing about the proper way of reading the right kind of novels he could not help giving the reasons why Milton should be preferred to Crooney and Mozart to Jazz. He begins with the elementary but prime question "Why Read Novels?" Brushing aside the reading for information, to kill time and to escape the problems of life, he concentrates on what Dr. Johnson called "that hunger of the imagination which

preys incessantly upon life"—which makes men eager to probe into the enigma of life, to make the intimate acquaintance of fellow beings and to sound, if possible, the depths of their hearts, and to be purified and enabled by the emotions of pity and fear and joy.

If such high purposes are to be served by reading why not restrict oneself to the reading of the classics? So many books are published everyday that will die for want of quality, and so, is it not wise to follow the suggestion to take up an old book when a new one appears? Mr. Allen has some valuable observations to make on the need of reading new books. All reading is a voyage of discovery, and the understanding and appreciation of the classics themselves are helped by the reading of new books. Books often go out of favour or come back to favour even after they are established as classics, and this is because of the changing temperaments of time influenced by contemporary writings. The fact is "our appreciation of both classic and contemporary novels can be heightened if both are read judiciously and impartially."

For such judicious and impartial reading it is necessary that the reader should collaborate with the author. When reading a classic this collaboration is made to some extent easy by the willingness of the reader; when reading contemporary writers it is often lacking. But no profitable reading is possible without humility. This does not mean that the reader should be uncritical or stupidly slavish. Only he should be ready to concede that the author had some definite aim in writing the book and that an earnest effort should be made to discover what that aim was. Then again the novelist tries to give a picture of life as he saw it. Before he is dismissed, the reader should try to see if that picture of life is not true. In the best cases the reader may find that he himself is pictured in the hero or other characters, as Stevenson says in the famous passage: "I have read *The Egoist* five or six times myself, and I mean to read it again; for I am like the young friend of the anecdote—I think Willoughby an unmanly but a very serviceable exposure of myself." To feel like this, both humility and fairness of mind are necessary; and without these no profitable reading is possible. The value of this kind of feeling in reading is evident from the object of the novelist. For, as Mr. Allen says, "Obstinately, relentlessly, the novelist brings back all

the problems of life, all the facts of existence, to one test: how they affect the individual, man as man, not man as a unit in society, a producer or consumer, or cog in a machine. He brings back everything to the test of individual emotional experience." This way of looking at life and of seeing fellow beings individually vis-a-vis the reader is of the utmost value and never of so much value as at the present time when various tendencies and influences seem to be out to sink him in the State or the Community.

The interest of the novelist in man as man contributes among other things to one of the most important purposes of all literature and art: the opening of man's heart to his fellows, to the growth of human understanding, to large-heartedness and charity. This alone must be the justification or at least the excuse for "immoral" novels and "unpleasant" characters. But Mr. Allen suggests that the novelist is picturing life as he sees it, that he has the right to his beliefs, and that therefore the reader has no right to object to pictures that appear to him as immoral and unpleasant. This does not appear to be right reasoning. Simply because the ugliness and the evil are what the author has honestly seen in life there is no justification for picturing it. But he may well do so if he is able to bring out the beauty or the meaning that is hidden behind the sordid. For literature as a picture of life in its fullness needs the ugly and the evil in order that the reader's outlook may be expanded and his sympathy enlarged. If this object is not served the novelist is not justified in his evil pictures, however honestly he may have observed them. Hence the graded difference in value between *Les Misérables*, *The Heart of Midlothian*, *Wuthering Heights* and *The Heart of the Matter* on one side and *All Quiet On the Western Front*, *Madame Bovary* and the novels of the once notorious W. M. Reynolds.

#### Six Typical Novels

After general discussion about reading a novel Mr. Allen has devoted a chapter each to six typical novels. Graham Green, with whose book, *The Power and the Glory*, he begins this section, is surely one of the most outstanding of modern novelists. Religious emotion is ordinarily considered unfit for the novel, and yet Graham Green has used it very effectively in his work. He makes a peculiar blend of romance and realism—and realism which has in it even some unpleasant touch which however he transmutes to beauty and nobility. Mr. Allen by means of deft explanations and illustrations shows how such work should be read. He begins with the significance of the title and the epigraph and shows how the mood of the novel may be caught from them. Then he brings out the peculiar character of the setting of the story and of the hero, a fugitive priest working for an ideal, and yet a "whisky priest" with

many weaknesses and sins. But in the end he turns out to be a hero in his own way, a martyr "none the less so because martyrdom and sainthood have been thrust upon him. This sort of analysis puts us in the key to read and properly appreciate Green's disturbing but great book."

In the same way Mr. Allen presents Virginia Woolf's *Between the Acts*, George Eliot's *Middlemarch*, Isherwood's *Goodbye to Berlin*, Joyce Cary's *The Horse's Mouth*, and Mauriac's *A Woman of the Pharisees*. It is not clear why he has included *Middlemarch* published so early as 1872 among books of very recent date—although, as Virginia Woolf said in her essay on George Eliot, it is a "magnificent book which with all its imperfections is one of the few English novels written for grown up people." The fact that he has included also just one foreign book—*A Woman of the Pharisees*—suggests that he probably wanted to have variety in his selection. It also enables him to point out one important difference between the earlier and later novels: "The reader of a modern novel is in much the same position as the spectator in a cinema—he is watching an action which is going on as he watches. In a novel like *Middlemarch*, the action has been completed before the reader takes up the book; George Eliot is telling him of what has already happened and therefore, as she describes the characters and their doings, she interprets them, moralizes about them, generalizes on them while she is reporting her story. This is a very real difference which must be remembered when the reader turns from modern fiction to the work of the past."

The inclusion of *A Woman of the Pharisees* has enabled Mr. Allen to draw attention to an important difference between the English and French approach to character. "The English novelist tends to work from the highly individual, the highly idiosyncratic, to the general type; the Frenchman tends to work from the general type to the individual". Since culture finds its sources all around and since the best books are becoming available in translation one should make one's reading as wide as possible. Hence Mr. Allen's inclusion of at least one example of a foreign book.

All the six novels are written with an eye to permanence and present the deeper significances of life and character by artistic methods of subtle and efficient character. Some understanding of the method and the aim is necessary in each case, but the time and attention required for gaining this understanding will give the reader an enjoyment that will not, like a tempest, merely work along the blood and be forgotten; but will stir him with memorable emotions and enable him to go through life with a fuller, richer more lasting understanding and delight. The reading of novels has become a general and growing habit; Mr. Allen's book shows effectively how to do it wisely and well.

P. L. STEPHEN.

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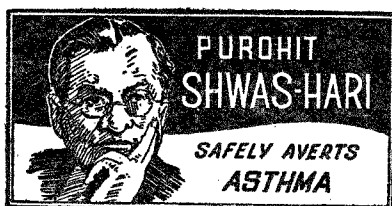
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Man today is inclined to pride himself more on brain than brawn. Even woman is not content to be considered beautiful or else an expert cook and housewife. In fact, quite a number would rather be told: "Oh, you're so intelligent!"

But few men and women know what exactly makes intelligence. The capacity for wisecracks or else a general interest in books and social problems is taken to make one clever. But these things do not accurately measure intelligence. It is instructive to see with the help of that book, *The Distressed Mind*, what intelligence scientifically stands for.

#### Intelligence Test and I. Q.

The first scientific test for intelligence was devised by the French psychologist, Binet. He had been asked to weed out backward children who, in schools, wasted the time of others by holding back the work of the class. He made up a long series of questions and arranged them in groups, so that children of 10 could answer the majority of questions in one group, children of 12 in another and so on. If a child of 12 could answer no group beyond that meant for a child of 10, he would be pronounced to be of M.A. or Mental Age, 10. And if he were M.A. 10, the ratio of his mental age to his real age would be expressed as a percentage and called his I.Q. or Intelligence Quotient: that is,  $10/12=83$  (in whole numbers) out of 100. If he could answer questions meant for his own age, his I.Q. would be 100.

One important point has here to be remembered. Intelligence has been found to reach its maximum by the age of 14. And it hardly grows more with increase of age. A person having the I.Q. of 100 at 14 will have the same at 40. And, scientifically, to say that one has the intelligence of a child of 14 is to pay one the compliment of having normal

## "Oh, You're So Intelligent!" But Would A Scientific Psychologist Say So?

intelligence!

#### What is Intelligence?

This may sound strange—until we understand the scientific definition of intelligence. The greatest worker in the field of ascertaining what intelligence is has been Spearman who has covered Britain, Germany and America in his studies. Spearman shows that there are two factors in every intelligence: "g" or general ability and "s" or specific abilities. Behind all abilities, "g" is operative; while "s" stands for those abilities in which "g" is unusually operative. But these abilities can exist lopsidedly and a person may be very intelligent in, say, mathematics and be a dolt in everything else. Such a person may be called a genius in a restricted sense, but he would not rank high in an intelligence test. A real genius would have his specific ability and yet show "g" all round to an extraordinarily high degree. "G", therefore, is what is considered intelligence, and it is defined as the capacity to see the relations between things.

Archimedes running out of his bath, shouting "Eureka" because while in it he had perceived the relation between his body's buoyancy and the difference between gold and alloy on the basis of their specific gravities, displayed a very high degree of intelligence. Similarly did Newton who constructed a whole system of gravitational physics from the fall of an apple on his head. Both could perceive relations between things not easily or ordinarily con-

nected. This perceiving power is not affected by one's having any special aptitudes. One may have the memory of Rasbehari Ghose who is said to have had the whole of Shakespeare by heart, and yet lack Rasbehari Ghose's high intelligence. Or one may with ease learn up fifty-six languages like Cardinal Mezzofanti and have less intelligence to express in them than Shakespeare with his "little Latin and less Greek." One may educate oneself and extend the range of one's knowledge or grow emotionally because of life's experiences, without altering the basic power to see relations between things. In fact, this power is a constant, and scarcely anything is found to add to it, and the tests are devised in such a way that education and growth of knowledge and development of emotion and keenness of memory have no bearing on them.

#### Grades of Intelligence

Now, intelligence has many grades. When the I.Q. is below 25, we have the idiots, in the legal sense: those who show practically no sign of mental life, have a M.A. of not even 2, are often deformed, are prone to paralytic fits, can neither speak nor dress nor wash and have no control over their bowels. Next come the imbeciles, with an I.Q. between 25 and 50, the type we sometimes meet on the streets, vacant starers and habitual dribblers, who can speak a little but can never learn to read and who can look after themselves to some extent but are no good for any service. They are rather ugly and

freakish, yet good-humoured and cheerful. Then come the morons, the dull and backward, with an I.Q. between 50 and 70. They look hardly different from normal individuals, but are found to be slow-witted and easily led and likely to get into trouble as delinquents or prostitutes. At least 10 per cent of people are morons, and though an idiot or an imbecile can spring up in any family, the morons are generally the offspring of morons and while idiots and imbeciles are as a rule sterile, the morons have a fertility higher than that of more intelligent people. This makes them for the future of a nation a grave problem which is all the more difficult to tackle because morons are found not in one class but on all social levels.

Except for a particular kind of imbecility which is due to thyroid deficiency and can, if the condition is taken in hand early, be cured by thyroid tablets, there is no cure for sub-normal intelligence; and education by even a Pestalozzi, a Froebel, a Montessori, an Ebbinghaus, can only get the utmost out of what fixed quota each of us has. To get the utmost out is very valuable work, but we cannot achieve Utopia by education.

To be normally intelligent we should have an I.Q. verging on 100. But such an I.Q. does not deserve any glowing compliment. Most people having it are at their wits' end with abstract ideas. To have any hope of getting a degree at a university, there must be an I.Q. of at least 120, and to be markedly intelligent it must be still higher! Only a small number out of those commonly deemed "so intelligent" can be scientifically classed as such. But there is nothing here to give the masculine sex a sense of superiority: Spearman states that men and women differ only in "s" and that women have as much "g" as men.

MINERVA.

## THE SOVIET MENACE TO INDIA —Continued from page 3

a faction which is controlled by a leader (Ho Chi-minh) who is taking direction from the expanding Soviet Communist imperialism. Its leader is a Communist who was trained in Moscow and Peking and the Moscow satellite States have recognised his regime. This recognition makes it clear that his movement is supported from Moscow and now has support from the Communists in China. We want to see the people of Indo-China make the best of the opportunity the French have given them for full independence and national development. We do not believe that the history of countries which have been subordinate to the Cominform indicates that the people of Indo-China would have this opportunity if Ho Chi-minh were established in power. The United States would like to help the people of Asia, but does not wish to do so unless that help is wanted. We do not believe that any Government or individual can direct how another person should think and we do not believe that one people are wise enough to control the lives of another people. When we offer our assistance, we do so in recognition of this truth, and with a determination to give help as something wanted and as something that carries with it no political conditions. Our aim is solely and entirely one of supporting the free peoples in acting under their own responsibility in pursuing paths that will secure their freedom and bring them economic advancement."

#### "Who Is It Who Expands?"

This sober and very clear state-

ment of American policy ought to convince all right-thinking persons that America has no imperialistic designs, and that if she is now making preparations for a gigantic war, it is only to resist Soviet aggression aimed at world domination. But it has brought no response from the India Government in the form of a clarification of its foreign policy. When the leaders of a country, owing to their allegiance to some ideology, deliberately shut their eyes to facts, it runs incalculable risks. Indeed the facts which show which of the two power blocs is really aggressive are palpable. The expansionist policy of Soviet Russia has been very well summarised in an editorial by the Mail, Madras, and we quote it here:

"'Who is it who expands?' cried Canterbury's Red Dean, Dr. Dewlett Johnson on Sunday. How does he dare ask such a question knowing that the two Chinese leaders, General Mao Tse-tung and Chou En-lai, have been detained in Moscow many weeks? Why are they there? Because the Kremlin wants China to follow the Soviet hierarchy's policy, to further its plans. And what are these plans? The conversion of the whole world into a gigantic Communist State, with Moscow as its capital. An authoritative source recently declared that Russian strategy in the East is to support the Chinese in linking up with Communist rebellions and activities in French Indo-China, Siam, Malaya, Tibet, and Burma, while undertaking activities themselves in connection with Pakistan

and Afghanistan. 'It is an immense pincer movement with India in the centre.' Yet the Red Dean can ask, 'Who is it who expands?' There is no greater danger to the security of any nation, and to democracy in general, than the intellectual who wilfully shuts his eyes to obvious facts. The Red Dean knows, none better, that ever since the triumph of the Bolsheviks in 1917, Russia has been following the old Russian Imperialist policy of expanding its territories East and West, and seeking to buttress the enlarged Russian Empire by surrounding it with vassal States. So far, thanks to the folly and the weakness of Western nations, especially of Western Europeans, the Russians have made remarkable progress with their imperialistic plans. They have annexed all the free Baltic States, they have neutralised Finland, brought Eastern Germany, Czechoslovakia, Hungary and the Balkan States under their control. They have sown the seeds of Communism in Austria, where they still occupy much territory, and throughout Asia. They have sought to dominate Persia, and to intimidate other Middle East States. Active Russian assistance made possible the Communist conquest of China. And the Soviet is behind the Communist China Government's drive into Tibet. Its recognition of Viet Minh as a separate State is a deliberate attempt to destroy the solidarity of democratic Indo-China. In Siam, in Malaya, in Indonesia, Burma and Tibet, and even in India, the agents of the Communist hierarchy are busy sowing discontent among the

people, propagating subversive doctrines, and attempting in every way to secure the ascendancy of Communism throughout Asia. Chinese agents working in Tibet are reported to have made such progress that many feel that the days of what was in practice independent Tibet are numbered. Once Tibet comes under the control of Communist China, it will be developed as an important strategic point in the Soviet's imperialistic campaign. If any one doubts that, let him study the map and note the position of Tibet in relation to Afghanistan, Pakistan and India. It will not be difficult for Communist forces to infiltrate into India from a Communist Tibet. Nepal, too, already troubled by Communist factions, will find herself the object of direct Communist pressure. Who is it who expands?"

#### The True International Situation

India's Prime Minister does not want to join any anti-Communist bloc, and he need not do it. But the real struggle today is not against Communism as an ideal, but against a great power which is exploiting that ideology for world conquest. This reading of the international situation is supported by no less a personality than the Sage of Pondicherry, Sri Aurobindo. Thus he writes in a postscript chapter added to his forthcoming publication, *The Ideal of Human Unity*: "If much of the unease, the sense of the inevitable, the difficulty of mutual toleration and economic accommodation still exists, it is rather

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# NEW TRENDS IN WESTERN THOUGHT

## SRI AUROBINDO: MYSTIC AND PHILOSOPHER OF INDIA

BY DR. JUAN MARIN  
*Chile's Charge d'Affaires in India*

By training a physician and surgeon, by profession a diplomat and by choice a philosopher, novelist and poet: this is how Dr. Juan Marin may be described. He is the author of thirty-four books, and has been awarded the Chilean National Prize for two consecutive years in the field of Literature. On the side, he contributes regularly to about a dozen Chilean and Latin American newspapers, literary and scientific journals. As Charge d'Affaires, he has represented his country in China, Central America, Republic of El Salvador, Egypt, Syria and Lebanon, and is now posted in New Delhi. Dr. Marin is undisputedly the most talented of diplomats we have in New Delhi today, and his article on Sri Aurobindo, published in Latin American papers, will be found interesting by our readers.

A letter, from Mexico, by the Nobel Laureate Gabriela Mistral, put me in touch with Sri Aurobindo and his Ashram, that is to say, his School, Shrine and Place of Retreat. It is in his Ashram that the world-renowned "Guru" has lived in seclusion since the day many years ago when he "left the world" to dedicate himself exclusively to the spiritual life. To reach Sri Aurobindo, one has to cross the frontiers of India and enter the small French territory of Pondichery, in the south-east coast of India, a territory today animated, like the whole of Asia, by strong winds of nationalism and liberation. In that little town, "The Sage of Pondichery" lives in silence impenetrable, listening to the pulsations of the worlds visible and invisible. There, through us, the news of Gabriela Mistral, our illustrious compatriot, nominating him for the award of Nobel Prize for Literature next year, reached him.

We have here before us the splendid literary works of Sri Aurobindo that fully justify such a high distinction: his magnificent *Essays on the Gita*, his brief, deep and almost cryptogrammatic book, *The Mother*, the first volume of his *Synthesis of Yoga*, and his superb masterpiece, *The Life Divine*, which is the climax and quintessence of his philosophy and mysticism. In transparent, lyrical English prose,—it must be remembered that in his youth the author studied in one of the best English Universities,—Sri Aurobindo describes for us his realization of the Divine and gives us his high moral lesson with rules of conduct for this world. Here is a strange example of a man who enters life as a revolutionary leader of the first rank, engages deeply in a struggle to death for the freedom of his country, hears suddenly, while being in the depths of a prison cell, the call of God, the appeal of the One, of the Great Mind of the Universe, towards new pathways. Knowing profoundly the Sacred Books of his race, the Vedas, the Upanishads, the Puranas and the Sutras, and well-versed at the same time in the teachings enshrined in the Bible, the Koran and the Avesta, Sri Aurobindo gives himself up entirely, in 1910, to the objective of finding a divine life here on earth. Born in Calcutta in 1872, and sent by his father at an early age to complete his studies in Great Britain, Aurobindo joined in London a secret society, named "The Lotus and Dagger", started by Hindu youths and dedicated to driving out the English from India by force. Once in India, young Aurobindo started on a career of diverse, dynamic activities: teacher in a college, editor of a high class weekly,

speaker at public meetings, organizer of societies and leader of opposition to the government. He soon became the Public Enemy No. 1 of the Britishers.

But all that belongs to the past. Thirty-nine years ago, Sri Aurobindo, already well-versed in Yoga and vouchsafed a vision of the Divine while a prisoner in his cell, entered the life of introspection and meditation. After many years of silent practice, he arrived at the perfect comprehension of the Integral Divine Reality, through his great realisation of the Supermind. With the light of this prodigious revelation, he started writing interpretations of the Sacred Books of Hinduism, and his books are made of the purest spiritual gold.

But it would be wrong to believe that Sri Aurobindo has lost interest in the fate of his country; for, he always followed, step by step the movement for independence and resurgence of India and even now he watches the Indian nation's many-sided career. On rare occasions he lets even his voice be clearly heard in favour of one course of action or another. The difference between the revolutionary fighter of old days and the mystic of today is that Sri Aurobindo applies himself to spiritual pursuits and relies mainly on the occult impact of his power to change the world. He believes that India is called to play a very important role in the world tomorrow, particularly in all things concerning the establishment of peace and harmony among the nations. He also believes that the Indo-Aryan Culture of high philosophic and moral values will be reborn and carried to the world for the good of humanity and its future destiny. From that source of conviction comes his interest in and interpretation and diffusion of the Sacred Wisdom of Hinduism enshrined in the Upanishads and the Gita.

The writings of Sri Aurobindo do not always make easy reading. Often they demand an extraordinary mental concentration, a good knowledge of the English language and a relative understanding of Hindu philosophy, including some Sanskrit words. His teaching, to use Gabriela Mistral's expression, may seem like those high cliffs that one has to breast from the marine beach, cold, slippery, vertical and almost hostile in their stony lines. But, with all that, his books have no equals in the European literatures for their precious content of spiritual nourishment. Sri Aurobindo, the Seer of Pondichery, is a sublime "Adelantado" who travels and guides us toward worlds of which we have only a pale glimmer at present.

## THE SOVIET MENACE

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because the idea of using the ideological struggle as a means for world domination is there and keeps the nations in a position of mutual apprehension and preparation for armed defence and attack than because the co-existence of the two ideologies is impossible. If this element is eliminated, a world in which these two ideologies could live together, arrive at an economic interchange, draw closer together, need not be at all out of the question; for the world is moving towards a greater development of the principle of State control over the life of the community, and a congeries of socialistic States on the one hand, and on the other, of States co-ordinating and controlling a modified Capitalism might well come to exist side by side and develop friendly relations with each other." This is exactly the position that has been taken up by America and her Western allies. Though America has her own conception and way of life, she does not want to impose it on others by force and is ready to come to terms with the Communist States if only they give up their aggressive designs. But Russia's outlook is quite opposite; she

does not believe that Communism can flourish side by side with Capitalism, however modified it may be. Hence the justification for her bid for world conquest. It may be said that this talk of world domination is fantastic; how can Russia ever hope to conquer the world? Sri Aurobindo however does not rule out this possibility. He says: "An ideology, a successful combination of peoples with one aim and a powerful head like Communist Russia might have a temporary success in bringing about such an objective... It may be argued that the history of the last war runs counter to this possibility, for in conditions not quite realising but approximating to such a combination of circumstances the aggressive Powers failed in their attempt and underwent the disastrous consequences of a terrible defeat. But after all, they came for a time within a hair's breadth of success and there might not be the same good fortune for the world in some later and more sagaciously conducted and organised adventure. At least, the possibility has to be noted and guarded against by those who have

\* "The already developed systems which go by the name are not really Communism but constructions of an undeniably rigid State Socialism"—Sri Aurobindo.

the power of prevention and the welfare of the race in their charge."

Is it too much to expect that the present leaders of India will take to heart this solemn warning given by this great son of Mother India and shape and declare her foreign policy accordingly in clear and unmistakable terms? The threat to Asia from Western Colonialism and Imperialism has no foundation in facts, it is a slogan put forward by Soviet Russia to suit her own designs. Britain has given up her empire in India and Burma; Indonesia has got freedom, Indo-China has been practically given independence by France; America holds not an inch of soil in Asia. On the other hand, how much of the soil of Asia seized by the Czars has been released by the Soviet regime? Russia has today common frontiers with India. These glaring facts leave absolutely no doubt as to who is the really imperialist power in the world today. It is true America has strategic bases in different parts of the world, but it would suit very well Soviet designs of world conquest if she be foolish enough to renounce them at the present moment. Referring to the alleged danger to Asia from the Occident, Sri Aurobindo remarks: "The acceptance of Europe and America of the Asiatic resurgence and the

eventual total liberation of the Oriental peoples, as also the downfall of Japan which figured at one time and indeed actually presented itself to the world as the liberator and leader of a free Asia against the domination of the West, have removed this dangerous possibility (of huge continental clashes). Here again, as elsewhere, the actual danger presents itself rather as a clash between two opposing ideologies, one led by Russia and Red China and trying to impose the Communist extreme partly by military and partly by forceful political means on a reluctant or at least infected but not altogether willing Asia and Europe, and on the other side a combination of peoples, partly capitalist, partly moderate socialist, who still cling with some attachment to the idea of liberty,—to freedom of thought and some remnant of the free life of the individual." So if India today throws in her lot definitely with the Western democracies, she will be in good company and in doing that she will not only get the greatest help in solving her economic problems and political tangles, but by her accession to the other side she with her vast resources will serve as a salutary check on the aggressiveness of Soviet Russia, and thus contribute to the establishment of peace in the world.