# Allegations Against Sri Aurobindo's Ashram

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### Allegations Against Sri Aurobindo's Ashram

A refutation by "Synergist"

A number of interesting statements have been made from time to time about Sri Aurobindo, his spiritual teaching and his Ashram. Rabindranath Tagore, Romain Rolland, Sir Swami Yogananda and others have all expressed their great admiration for this most remarkable figure of modern times. Tagore, when he had his interview with Sri Aurobindo, said, "You have the Word; and we are waiting to hear it from you; India will speak through your voice to the world, 'Hearken to me!'" Now comes another comment on Sri Aurobindo and his work—this time not from the erudite but from a journalist who has obviously not gone beyond the stage of reading detective stories, and thinking in terms of dark rooms, prisoners, and "the inner circle," and who seems to believe that mysticism and mystery must go together.

In the 12th June issue of the local weekly, India, an article entitled "Mystery of Aurobindo's Ashram" was published. This article informs us in somewhat vague English that Sri Aurobindo "is a voluntary prisoner in his own spiritual colony," that he "is at once a great teacher, or the most exploited thinker, according to what you personally are capable of believing," and that "the voice of Sri Aurobindo has become the shrill of bugles in the darkest room of an experienced medium." The author indicates a complete ignorance in the matter of what it means to be a student of the medium and a student of Sri Aurobindo in his laboratory of the regeneration and divinization of man. These are very serious statements to make against such great spiritual figures, especially when there are no arguments to substantiate them. The only thing one can say in the author's favour, the one thing for which such impudence can be excused, is that he is utterly ignorant of what spirituality is, or mysticism is, and that only people who are as ignorant as he is will take his criticisms seriously. He is mistaking Spiritualism which has to do with sciences, medians, and making contacts with dead relatives, for spirituality. The author does not seem to realize that Sri Aurobindo is a Master of Yoga and has nothing to do with those things. Also, there is no question about his being a voluntary prisoner staying in a sealed room with closed shutters. I do not know from where the author has got all these ideas. The doors and windows of Sri Aurobindo's room are always open, and some of his old disciples go up to his rooms daily to take advice or instructions about the work. Outwardly it may seem as if only the Mother were in charge of the Ashram, but actually they both govern the destinies of its six hundred residents. Sri Aurobindo is behind everything the Mother does, and supports her work with his own Yogic Force, so that there is a constant identification between her Force and his. No doubt, most of the time he remains alone because it is essential for his Yogic work that he should not be disturbed, but that does not necessarily imply that he is entirely cut off from his disciples. Only recently the well-known musician and author Dipil Kumar Roy had an interview with him, which will soon be published in the new American edition of his book, "Among the Great," and which all those who are interested in Sri Aurobindo can read; and last December Vice-Chancellor C. R. Reddy personally presented Sri Aurobindo with the Andhra University National Prize and had a short interview with him.

Anyone who has seen a little knowledge of Yoga knows that what matters most in the relationship between a Guru and his disciple is not the physical contact but the spiritual contact—a contact between consciousness and consciousness—the disciple feeling the presence of the Guru in him or around him, and his Force working in him and through him.

The Yoga of Sri Aurobindo

For the benefit of those who do not know anything about Sri Aurobindo and whose minds may have been prejudiced by reading this article, I am quoting Sri Aurobindo's own words about his Yoga—"To find the Divine is indeed the first reason for seeking the spiritual Truth and the spiritual life; it is the one thing indispensable and all the rest is nothing without it. The Divine once found to manifest Him,—that is, first of all to transform one's own limited consciousness into the Divine Consciousness, to live in the Infinite Peace, Light, Love, Strength, Bliss, to become that in one's essential nature and, as a consequence, to be its vessel, channel, instrument in one's active nature."—The Saddhas of this Yoga does not proceed through any set mental teaching or prescribed forms of meditation, mantras or others, but by aspiration, by a self-concentration inwards or upwards, by self-opening to an influence, to the Divine Power above us and its workings, to the Divine Presence in the heart and by the rejection of all that is foreign to these things. It is only by faith, aspiration and surrender that this self-opening can come. Then, in another letter he writes about his own work. "I am seeking to bring some principle of inner Truth, Light, Harmony, Peace into the earth-consciousness. I am seeking to raise it above and know what it is—I feel it ever gleaming down on my consciousness from above and I am seeking to raise it possible for it to take up the whole being into its own nature and, instead of the nature of man continuing to remain in half-light, half-darkness. I believe the descent of this Truth opening the way to a development of divine consciousness here to be the final sense of the earth evolution." These lines should give a fair idea of what Sri Aurobindo means by spirituality and Yoga.

Miserrepresentation of Ramkrishna

The writer of this article wants to impress upon his readers that the pursuit of God-realisation is futile, and actually brings in Ramkrishna and Vivekananda to support his criticism. Here are his own words: "Ramkrishna advised Vivekananda to accept that he could never be a Realised Being and therefore to turn his energies to alleviating the crushing burdens and sorrows of ordinary men." The author seems to imagine that Ramkrishna was a Positivist who preached Humanism and that he advised his followers after self-realisation was a waste of time and therefore told Vivekananda that he would never be a Realised Being. Ramkrishna did nothing of the sort; the author, in order to misrepresent Sri Aurobindo and the Mother, misrepresents Ramkrishna also. Ramkrishna preached the Mother, misrepresents Ramkrishna also. Ramkrishna preached the Mother, and showed by his own example that all spiritual paths finally led to the same Supreme Spiritual goal, and chose Vivekananda to preach this gospel to the world. Vivekananda had his great spiritual experience in 1886, about sixteen years before he died. After he had the experience of the Absolute, Ramkrishna remarked, "Now then, the Mother has shown you a way. Just as a treasure is locked up in a key box, so will this realisation you have just had be locked up, and the key shall remain with me...when you will have finished your work, the treasure which will be unlocked again," and then remarked to the other disciples, "I have prayed that the Divine Mother may keep this realisation of the Absolute veiled from Naren." I have taken these lines from "The Life of Swami Vivekananda" by his Eastern and Western Disciples. These lines show that there was no question of Ramkrishna telling Vivekananda that "he could never be a Realised Being". It is rather ironical.
that the very person the writer has brought in to support his case turns out to be one of the world's greatest devotees of the Divine Mother, in whose constant Light and Presence he seemed to live; and when a great spiritual person like Ramakrishna, or a devotee of Krishna, there is no reason to be surprised if six hundred sadhaks worship one whom they see to be the incarnation of the Divine Mother—the personification of the Supreme Shakti.

The author objects to surrender, both of one's worldly possessions and one's volition and desires. First we shall consider the worldly possessions. Surrender does not mean imposing a compulsory levy on all possessions on Yoga grounds, as the author seems to insinuate; it can also mean and does mean, as well, an offering freely and in the physical life as well. If it is accepted as a disciple and stays in the Ashram, in every way he is provided for—he does not have to worry about his boarding, lodging, clothing or any of the necessities of life. In view of this, any fair-minded person would feel it to be a strange way for Mother to treat them, to make them bear extra expenses incurred; he would not like to sponge on her. If the spiritual seekers of the Sri Aurobindo Ashram choose to make such "offerings" to her, who is the author to object? All money donated to her is freely and willingly given by people who are firm in their conviction that the money they are offering is for a work which has to be done, and which nobody except Sri Aurobindo and the Mother can do. Coming to the question of surrender of desire, I need only say here that this is a fact. No spiritual discipline which has been recognised by Yogas and mystics in all ages, both in the East and the West. Read the Gita or the writings of mystics like St. John of the Cross or Eckhart—surrender of desire and attachments are advocated by all.

**A Newspaper Stunt?**

The author's object seems to be to show that the Ashram is not a place where one can attain union with the Divine Being and where Yoga is seriously practised, but is a place where only superficial things are encouraged. A number of clever writing devices have been used to make some sort of a connection between the Divine light and Yoga, but they are not necessarily so. One device is to say that there is absolutely nothing to do with each other in quite a way that they are taken to be inter-related facts. The author keeps on telling us that the Ashram building is only a stone's throw from the Government House, that the Mother is trying to create an impression in the mind of the reader that the political opinions of the Ashram are being influenced by the French Government. If proximity in physical space between persons is tantamount to sympathy, then the above argument is fallacious. The same argument may be made in reverse that evil is not an indulging in a lot of patriotic platitudes, but in attaining union with the Supreme Divine Purushottama and becoming a manifesting channel of His Love, Light and Bliss in the world. The article is an attempt to implicate the Mother as well because she, like all such sacrosanct persons, does not rise above the category of newspaper stunts.

At the end of the article the editor has inserted a small note—it reads, "I remind the readers that each possession in India is once more in the news, and the silences of the Ashram in Auroville are not factitious. I sincerely trust!" I would like to draw the attention of the editor to the fact that the Secretary of the Ashram Smt. Nolini Kanta Guptas issued the following statement in the Times of India on the 4th of August eight days before this article appeared in India. "I ... am authorised to state categorically that this was born of an implication (meaning the Ashram's alleged sympathy with the French India Patriotic Association, which supports the union of French India with France). Sri Aurobindo Ashram is not connected with nor does it offer its support to any political party in Pondicherry. Surely the author, if he were really conversant with facts, would not have overlooked this statement which dispels the notion that the Ashram is in any way a pro-French body. If there is any recent controversy, it is a question of who is the owner of the Ashram goes even further and affirms that the French Settlements should merge in India—but even here there is no direct support to any political party. All political parties involve things to which the Ashram is a spiritual authority.

**Asceticism Is Not Spiritual Attainment**

Then the author brings forward a number of irrelevant facts to prove his case. He complains that the Mother wears chiffon sarees, which of course are offered to her on her birthday or on darshan days. What does one wear chiffon sarees if one wears them? Perhaps the author really has a strong argument in this contention which is a subtext of the whole argument. Perhaps he is of the opinion that spiritual beings should shrink from chiffon sarees as from nettles. A spiritual person who has to wear chiffon sarees wavers towards and away from Yoga equality. He accepts both poverty and riches, poor clothing and rich clothing, cold and comfort with perfect equanimity and inner detachment. The writer, owing to his lack of knowledge about Yoga, does not seem to realise that the goal of Yoga is not to be a perfect ascetic, who can demonstrate before people what wonderful-power and self-control he has, but to be a real God-realised person. Asceticism is only a means to an end; the end is to realise constant union with the Divine Being and to manifest His will upon earth. When one has learned to do this, what has the practice of asceticism to offer him or her? There is surely no intrinsic virtue in home-spun, and the basic vice in chintz for people there is to turn everything into a_grid. Ram was an ayah who wore royal clothes when reigning in Ayodhya with as much spirituality as he wore simple garments when wandering as an exile. Another complaint is, "Soap is manufactured for use of Sri Aurobindo; he should take a proper supervision to make sure that the soap is scientifically washed." Does he expect the Ashram to supply soap to the whole of Madras Province? The Ashram is not a charity institution but a spiritual centre. It makes things like soap in order to earn money, to run the Ashram, and not in a position financially to give them away free. And is it not better to make one's own soap than to import it from foreign countries? And why should we waste the wash clothes unless we know how to wash them scientifically? Another remark reads: "But the Ashram cannot hope to share in any of this." May I ask the author if the town of Pondicherry has a Godward-aspiration and wants to practice the Integral Yoga of Sri Aurobindo? If so, those who are spiritually inclined will always be welcome to share in many of the Ashram-activities. As it is, a number of people in Pondicherry come for the darshans regularly. Regarding the author's remark about the exclusiveness of the Ashramites, I would venture to mention that they restrain within the precincts of the Ashram, and only the women, because often they are isolated by the local vagabonds, whom all of us are sure to become.

Really, it is very difficult to give a serious reply to this article. The writer has not made out a case, and his arguments are strung together a number of nasty suggestions. Hence I have been able only to pick these out and reply to them.

**Counter-attack from the Pit**

This article strikes one as being what one might call "a Counter-attack from the Pit." Every time a great spiritual figure tries to bring light into the world, by himself attaining a high spiritual status and then becoming a radiating centre, there is a corresponding counter-attack from the evil forces. The reason is not difficult to understand. As the working of the light and power of the Divine on earth becomes greater, men become enlightened spiritually and mentally, attain greater mastery over themselves and try to create the world in the image of the Divine Truth; this naturally cannot be borne by those who are opposed to the evil forces, which is the fundamental reason for the attacks on them, and who can become their instruments. So it is not surprising that prophets have been stoned and crucified. The presence of a highly spiritual man creates such a stir among his circle that beings who are receptive to evil forces at once start becoming antagonistic to him. The reality of evil forces was doubted by the sceptics, but after the last war even strict rationalists like Professor Joad and others became convinced that they really exist within the psyche of good, and is a positive force in itself. Mr. Aldous Huxley also shows in his new book "Age and Essence" how real the evil force is. Call the force Asuric or Rakshas, diabolic or Satanic, or of Ahriman, it does exist, and men of God fight it in order to manifest the world the way the God intended it to be seen from its grip. If Sri Aurobindo fights it, so that the world can be a happy place to live in, and a greater race of men—divinised men—can walk on the face of the earth, he is to be admired as a saviour and not made out to be a voice in a void, as some have done. The author has written a letter of Sri Aurobindo to one of his disciples, "My life has been a battle from its early years and is still a battle; the fact that I wage it now from a room upstairs and by spiritual means as well as those that are external makes no difference to its character. But of course as we are not in a very convenient and visible place, and these things, it is natural, I suppose, for others to think that I am living in an august, glamorous lotus-eating dreamland where no hard facts of life or Nature present themselves. But what an illusion in all the same!" And then in another letter, he writes, "I have no intention of achieving the Supermind for myself only—I am not doing anything for myself, as I have no personal need of anything, neither of salvation (Moksha) nor suprasensory omniscience. If I am in the Supermind at all, it is a thing that has to be done for the earth-consciousness and if it is not done in myself, it cannot be done in others. My supermaterialisation is only a preparation for the gates of the Supermatal to the earth-consciousness; done for its own sake, it would be perfectly unnecessary."

In the light of all this, it is not very surprising that there are outbursts against Sri Aurobindo and the Mother from time to time. In the following article the writer of the "Mystery" article seriously wants to undermine Sri Aurobindo's teaching in the eyes of the people of India, for he will first have to refute Sri Aurobindo's "The Life Divine", as well as the Upanishads and the Gita. Till he can do so, he must refrain from those irresponsible statements about Sri Aurobindo, spirituality, yoga or mysticism.

I shall end this article by giving him a little advice—the advice which Kepler gave to the anti-Copernicans, with a few modifications to suit the occasion. He who is hard and thick-headed as not to comprehend spiritual philosophy and Yoga cannot imagine how important the knowledge of Yoga and mysticism, and misrepresenting spiritual men at pleasure, he betake himself to his own concerns, and that desiring from further pursuit of these intricate studies, he keep at home and manage his own ground.
Presiding over the fifth All-India Basic Education Conference at Peria-nalpenpallyam, Dr. Zakir Hussain, Vice-Chancellor of Aligarh said that Basic education, as conceived by Mahatma Gandhi, provides for the fullest and indeed perfect individual, and at the same time the basic that divides life from education. He observed that Basic education should be made available to the millions of children in the country, and that this could be brought about in the present context with absolute speed. In matching all the reports of this important All-India Conference, we could not find anywhere a precise definition or description of what Basic education is.

All speakers were eloquent about the national, moral, cultural and spiritual values of Basic education, but no one gave any details as to how all these purposes would be served by this now talim or new education. Anyhow we have to support the pronouncements of the National Commission on Basic Education. Acharya Vinoba Bhave said that if they worked the Basic education scheme successfully, it was possible to bring about a non-violent revolution. But what is this scheme and what revolution is intended? Mr. J. C. Kumarampattu thought that sufficient had been said about Basic education, and he turned to post-Basic education, saying that it was based on truth and non-violence. We are tempted to ask like Pilate, What is Truth? Another speaker said that the Basic education programme was divided into four parts, (1) Adult education, (2) Pre-Basic education, (3) Primary education of children from 7 to 14, (4) Post-Basic education of adolescents who had completed Basic education. Thus Basic is to be the sine qua non of education, but what is this blessed thing which is now in the mouth of everybody as the newest slogan?

Nobody has a clear idea of what Basic is, still the Central and Provincial Governments are spending or planning to spend crores of rupees to replace the prevailing system of education by the Basic. The Centre has returned to its original plan of education, but what is this blessed thing which is now in the mouth of everybody as the newest slogan?

Is Spinning the Speciality of the Indian Genius?

In spite of all mystification or reservation, to all who care to know, Basic education is a very simple thing; it is a system of primary education in which out of five hours per week students will have to work on some craft for three hours or more, and spinning is the basic craft par excellence, as it can be easily introduced in primary schools, while the other crafts remain too difficult. Ellasas, for a primary school cannot be expected to provide for diverse crafts, and it is necessary that students who wish to learn spinning should be given this training. Student training in some craft for at least three hours a day is the basic system which is being engulfed with all sorts of high-sounding words and phrases. Acharya Vinoba Bhave said that if they worked the Basic education scheme successfully, it was possible to bring about a non-violent revolution. No one is satisfied with the present state of things and any revolution, even if it is only a revolution, solves nothing. There is no magic in the method of training. Mahatma Gandhi, who trained the world into truth and non-violence, Mr. Arivyanayakan, one of the leading exponents of Basic education in the conference, said that no living system of education could remain divorced from the stream of national history. But handicrafts do not constitute that main stream in India, they were a part of the national life of all countries in the world before large scale machinery came, and there was nothing exceptional in India. The speciality of Indian history was that it had universal values for everything; all social and economic organisation was intended to serve that ultimate end.

In a truly national system of education in India, the first importance should be given to the spiritual basis, so that the school may be a Brahman. If the children are trained in the body of the Basic education system and荚 of the Basic education system, the student should be so arranged that he may be put on the path of finding his own self and realising God within himself. The so-called Basic education, on the other hand, is an attempt to impose life, body and mind, into the student in a crude form; thus it is altogether divorced from the main stream of India's national history. It is claimed by Dr. Zakir Hussain that Basic education would remove the barrier which divided life from education. As all men and women wear clothes, students would learn and live this lesson of life, that is, the relation of the individual with life—is that the meaning? But in modern life there is no place for the spinning wheel. If you want to produce cloth by spinning, you will have to buy cotton and other raw materials for the necessary yarn you will have to pay wages to the weaver. The money you will have to spend is more than sufficient to buy a better piece of mill cloth; then what will you gain by spinning? You may have to pay something out of your pocket for the luxury of wearing khadi after you have spent many weary hours on spinning the yarn. Basic education will really cut off the student from modern life and take him to a past age which is dead. Let the student learn to observe the world around him intelligently, let him learn to think for himself. The idea of an organised herd, with right emotions, do right actions, but where is the necessity or utility of making a particular craft the centre of such an all-round education?

Are There Any Educational Advantages in Spinning?

The student while spinning, it is said, will be told the story of the life of the cotton plant and also of the wood out of which the spinning wheel is made, and in this way a basis will be laid for scientific education. After stating that there were certain defects in the present system of education, Acharya Vinoba Bhave observed that they should develop scientific thinking and investigation, and added that they could follow Western countries in this respect. But which Western country has made a handicraft the centre of scientific education? The excellent primary books on Science that have been produced in the West show how students at a very early age can be initiated into the principles of scientific observation, experimentation and reasoning—why not introduce these things in our primary schools instead of concentrating on a particular craft? The aim of Basic education, it is said, is to make the school self-supporting. In the West the period is an administrative affair. Acharya says: "It is not necessary that we should have large sums of money to run Basic schools. People can be made self-supporting." That was Gandhi's conception, students should earn something by handicraft work and thus contribute to the family. The difficulty is why it is not possible to make them work on a craft for at least three hours. This is carrying the dignity of labour too far. After that exhausting work, there will be little energy left for the students to learn or assimilate anything. The majority of Indian people, specially in the villages, live on some kind of manual labour. Basic education will lead to some work at home and it is not advisable to chain them to some particular craft in a school at such an early age.

Defending this system, Acharya Vinoba Bhave said: "We should know how to enjoy life spiritually, it is the spiritual quality of life that makes human existence to the soul is real happiness". These are noble sentiments, no doubt; but the child is not sufficiently developed for spiritual enjoyment. The one thing he loves most is sports, but in a Basic system hard work is substituted for sports; Gandhi may find spiritual enjoyment in doing the work of a scavenger, but we cannot expect that of children; yet Basic school children are made to carry moveable trestle latrines and buckets full of urine. All this will hamper the development of the child's soul and may give it a wrong turn. Government in India must be aware that, if Basic system has been approved by educational experts, they are accepting it as their educational policy. But it is not a fact that educational experts and the Government have agreed to the programme. Gandhi, they are keeping silent. Therefore Acharya Vinoba Bhave said in the conference: "Since the present Government machinery is old, I do not know how far we will be able to work out the scheme. Acharya J. B. Kripalani, former Congress President, said that Education is not an end in itself, but a means to establish a new social order. The Government are not enthusiastic about the system, because they are not democrats. They are keeping up the continous argument with the people, and democracy cannot be built on the existing caste system." But what has caste system to do with Basic education and how is that education to usher in a new social order?

Why did Gandhiji Advocate this System?

But the question of questions is, why did Gandhiji advocate such a system? Dr. Zakir Hussain has given the answer: "Gandhiji wanted to develop a particular type of society through the development of an educational system. He was anxious to try, through education and through the various channels of constructive activity, to develop a special way of thought and reaction in the minds of children." For the special kind of society Gandhiji wanted, he thought that the evils of modern society were due fundamentally to large-scale production through machinery and the result there of, the growth of the age of cottage industries. But with all his efforts, aided by an organisation like the Indian National Congress, Gandhiji failed to revive the craft. So he thought that if the rural population were to be formed in childhood these new types of men and women would abolish mills and machines, and India would be regarded as the golden age. Indeed an attempt was made under his inspiration in Madras to restrict textile mills; that attempt led to the fall of the ministry. But Gandhi never accepted a defeat, and to make sure of the future he conceived the Basic system of education. Scientists and boys are to be moulded into a particular type. But that is against all canons of sound education. Referring to such attempts "to develop a special way..."
June 13 was memorable as the day on which W. B. Yeats had been born. Much has been written about his poetry which is regarded as the finest produced in England in the last half-century or more. Yeats is a subtle many-dimensioned poet whose imaginative capacity is on the comparative merits of his early work and his later. An approach by an Eastern mind will add, it is hoped, something of special interest to the formal judgment on him.

THROUGHOUT his life W. B. Yeats followed a star high above conventional artistic brilliancy. But he was a writer of many phases and in the one which came later his wagon has often pulled the star to which it had been hitched into the byways of dead ideas and shown how a high purpose could illumine tunes and methods which in other hands prove an aesthetic failure. In the initial phase, however, he has for his art and poetry proper, for there the inspiration seems to be the most continual.

This inspiration is a distinct type of Symbolism: it is surcharged with an unusual second sight winging on vistas of Celtic mythology, and it moves on a sound-strain which is exactly intonation. The atmosphere it creates is due in part to a sensuous monopoly of keywords. I say sensuous monopoly, but there are subtle senses as well as the gross, and presenting Yeats’s direct experience is of a world that shimmers, with the physical consciousness, a world of “odourous doubtfulness” where “dream-dimmed eyes” under “cloud-ringed gables” and “flame on flame” guarding some “incorruptible Rose.” Such and other keywords he interchanges with a changeable vividness of phrase to the master-potion of his life—love.

Love Aglow With Occult Images

Yeats has remained at every stage of his poetry a poet of broken dreams, but here it is a mood aglow with occult images. It is a poignancy which the master poet and the poet penitent out to man as his greatest blessing; it is a net of fire cast about mortal limbs, making them prisoner to an immortal beauty; through its spells and a transparency the day-longs-hours partake of an Everliving hidden in the deeps of the heart. Though the occult perception thrills through Yeats’s poems even apart from the dream stage, the later moments are more often when the hues from secret worlds have washed the heart-tones of this. The pure expression of the former is never so hardening as in those eight lines:

O sweet everlasting Voices, be still;
Go to the guards of the heavenly glade,
And bid them wander obeying your call.

Flame under flame, till Time be no more;
Have you not heard that our hearts are old,
That you call in birds, in wind on gold.

O sweet everlasting Voices, be still.

From the love-poems it is difficult to know when the love ceases and how they do unbroken flawlessness everywhere, but in two or three places delicacy and grandeur go hand in hand. Such seems to me the close of that serious enigmatic stage in which the memory of a loveliness the poet feels has known in previous births mingles with his present sensa
tion, lights and shadows from a more enchanted past which, ultimately carry his mind beyond themselves to yet profounder intuitions:

For this pale breast and lingering Star,

Come from a more, dreaming-haunted soul,

A more dreaming-hour than this;

And when you sigh from kisses to kisses
I white beauty Sighing, too,
But hours when all must fade like dew.

For Yeats, there is a sudden flame

Throne over throne where is half sleep,

The swords upon their iron knees.

Brood her lonely mysteries. The Art of Indefinite Suggestion

In both these quotations what is called his indescribable suggestive-
ness is the very soul of Yeats’s art, in especial during his early phase which culminated in Shadowy Waters where the story of Fogguel and Dectora is told in a language mirroring, so to say, the strange symbolic silences, for words are packed with image-colors to suggest the mysterious and the ineffable. But Yeats’s most marked triumph is precisely this vagueness—a triumph since it arises not from the sense being diluted or because he errs in verbal craft. His phrases are none save the right necessary ones, to change them would be to spoil his work, and the general impression he makes through them is of some thing actually visioned and accu-


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again.
Because of that great nobleness of
hers
The fire that stirred within her when she
stirs
Burns but more clearly. O she had

When all the wild summer seas in
Oh heart! Oh heart! if she’d but turn her
head
You’d see the folly of being con-
moved.
I do not see in what way Yeats is here a less a poet and an artist than
during his pure Celtic period. The
whole music is dissimilar, and the
writing is his secret office by a
method other than the slow sor-
cracy in a poem like Aedh Wishes
for the Clash of Horns—
Had I the heavens' embroidered cloth,
Enwrought with golden and silver
The blue and the dim and the dark
Of night and light and the half light,
I would spread the cloths under your
feet:
But I being poor, have only my

I have spread my dreams under

Tread softly because you tread on
my dreams—

yet it is a method equally authentic
and supports an inspiration even
more evitable. For, though there is no
eel of a perceptible nature in The
Folly of Being Comforted, it is the
self by which the effect of
The Folly of Being Comforted, the
self by which the effect of
The Folly of Being Comforted, the
role of the poet.

The beautiful wild women, your
tell them what Folly means—
And you and I, and talked of poetry,
I said:—
"The line will take us hours
maybe;
If it does not seem a moment's
thought,
Our stitching and un stitching has
nothing on it.
That beautiful mild woman for
whose sake
There's many a one shall find out all

Oh! Oh! that her voice is sweet
and low:
"T'is to be born woman is to
know,
Although they don't talk of it at

That we must labour to be beau-
tiful!"

For the full perfection of the new
style and psychology, two pieces
provide excellent examples: they
fuse the growing intellectual tone
with a direct thrill of passion to
achieve a clear intensity as contrast-
ably different from the drowsy
power of the old lyricism. The
Folly of Being Comforted leaves
an indelible impression in the
memory because of its original idea-
tual content and the impact on
our feeling to a sort of delightful
stark in the dark:

One that is ever kind said yester-
day,
Your well-behaved hair has grey
threads of grey,
And I have some nerve when I come about her
eyes,
Though she but make it easy to be
true,
Though now it seem impossible, and
Patience is all that you have need
of."

No, I have not a crunch of comfort, not
a grain,
Time can but make her beauty over

had not the clear color of earth nor
the subtle shade of the occult, it
was just ambiguous and world-
weary, drained of joy, bored by
boasting, without being filled with
Super-

The Folly of Being Comforted
"The Folly of Being Comforted
"The Folly of Being Comforted
"The Folly of Being Comforted
"The Folly of Being Comforted

W. B. YAE T S: POET OF TWO PHASES

MOTHER INDIA, JUNE 25, 1949

Five

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IX. VALUES AND SANCTIONS

(b) THE FAILURE OF THE RELIGION OF HUMANITY

In the last essay we examined the rise of materialism in the 19th century and the failure of a world-view based upon the findings of physics, biology and psychology to provide sanction for ethical and spiritual values. Biology, by accepting the non-finalistic and non-teleological Darwinian idea that the evolutionary force is a blind and unconscious one which has neither any purpose behind it, nor an ultimate end and before which it is proceeding, helped perhaps the most to deprive higher values of their ultimate sanction. But the great blow to a teleo-centric interpretation of existence, which alone can give a real sanction to ethical and spiritual values, was dealt by Auguste Comte. Taking his stand on the philosophical position of Kant's that the scope of human knowledge is limited to phenomena and that "things-in-themselves" (noumena) cannot be known by the human mind, he declared that philosophers should give up the search for the knowledge of Reality or God because I or He can never be known, and instead of making metaphysical systems, they should devote their time to the systematicatization of the Sciences. Philosophy should give up the quest of the Ultimate Reality and Religion should cease to seek God and learn to serve Humanity—the Collective Man was to be the Great Being—the Godhead to be worshipped. Comte's Positivism with its emphasis on the great earthly futurity for humanity was a necessary corrective to the other-worldly attitude of the Church which only believed in salvation after death and which tended to minimise the importance of life upon earth, but he went to the other extreme—forgetting that he was only a scribe and therefore could not speak with authority, he proclaimed, "The whole effect of Positivist worship will be to make men feel clearly how far superior in every respect is the system founded on the Love of Humanity to that founded, on the Love of God." With the advent of Positivism, a 'God-centred' world view was discarded and a 'man-centred' one was put in its place. Comte and the Positivists did not realise that a philosophy of life which either denies the reality of God or which makes Him an entity which is not connected with the Universe—an absent God—would finally destroy the real sanction behind higher values, and instead of creating a brotherhood of men would only pit man against man in a struggle whose result might well be worse than chaos.

Positivism was the natural reaction against Church Religion which instead of giving men a spiritual discipline and showing them the way to attain union with the Divine Being, became a barrier in their search for truth, and persecuted people for not following its creeds the real spiritual significance of which it was itself incapable of explaining. Unable to understand the spiritual element in Christ's teaching, it came to the conclusion like the late mind, that Christ was essentially a moralist and that his real message was "Love thy neighbour as thyself" whilst you are in the world, and only be attained in death in heaven.86

Know that every religion has an esoteric as well as an exoteric aspect. The exoteric is its outer aspect which concerns itself with beliefs in creeds and dogmas, with external popular known as 'religious ceremonies', and with moral practice; the esoteric is concerned with an inner seeking to look behind the outer symbol, creed or dogma into the heart of the spiritual realisation which forms the bedrock of that particular religion, and makes this realisation its ultimate aim.

Amidst such conditions, it is not surprising that Comte was not accepted, and his Religion of Humanity became popular. Bothham with his World-nicn and his 'greatest happiness of the greatest number', Mill with his Utilitarianism and Herbert Spencer with his evolutionary synthesis helped to establish a man-centred philosophy of life. The result of this was that God was excluded from man's life as something with which he was not directly connected. Worship of the Spirit gave place to worship of life and of material progress. With its head swimming with the victories of physical science, the Church was declared: 'What shall it be called, a man, if we have killed and lose the whole world? So, seek ye first the kingdom of worldly goods, and the kingdom of the Spirit will be added unto you, if it exists.'

The World Is A Niconomus

The world is a Niconomus, especially the Western world; it finds it difficult to comprehend the message of a God-realised mystic—one born of the Spirit. Its difficulty is the same as that of the Physics Newton. When Christ told him: "Except a man be born again, he cannot see the kingdom of God," he was aggrieved—he replied, "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?" Christ continued to speak about the "Spiritual Birth" and, when Nicodemus could not believe that such a "Birth" was possible, Christ finally exclaimed, "Art thou a master of Israel, and knowest not these things which are spoken to you by the Holy Ghost? Doth not my speech judge you in spirit, and not in the letter? When ye received the Spirit, ye were not悖?日 at the behest of the 1000

"It should be noted here that Kant's philosophy can lead to other conclusions also, as shown by Hinton and Ouspensky.

86 Natura naturata—The Divine Being as the Creative Force of Nature. Natura naturata—the created cosmic totality of all existence and all individual existences.
One of the chief aims will be to provide authentic guidance in regard to the many perplexing questions with which the common man is faced in his daily life. This cannot be better done than by considering these questions in the light of Mr. Aurobindo's writings, because the light of Sir Aurobindo's writings is not merely a Master of Yoga in possession of the Eternal Spiritual Truths, but also a Guide and Helper of mankind in the many trying problems of life. In the course of its discussions that arise from this perspective, the series of questions of common interest along with precise answers based on Mr. Aurobindo's writings will regularly appear in these columns.

Q: 1. One of the most persistent problems of mankind throughout the ages has been the problem of good and evil. How do you view these problems in light of the ancient Hebrews and their understanding of the divine? Is there any truth in the "divine origin" of these codes and do they possess the eternal validity ascribed to them? What is the difference between the nature of the true divine law and these inflexible codes?

A: These codes are for the most part no more than idealistic glorifications of a superhuman origin. Some, like the extreme Christian ethic, are rejected by human nature because they insist unworkably on an impracticable absolute rule. Others persist in the end to be evolutionary compromises and become obsolete in the march of Time.

The true divine law, unlike these moral counterparts, cannot be a system of rigid ethical determinations that press into our cast-iron moulds all our life-movements. The Law divine is true of life as it is taken up with a free living plasticity and inspire with the direct touch of its eternal light each step of our action and all the complexities of our life-issues. It must act not as a rule and formula but as an enveloping and penetrating conscious presence that determines all our thoughts, activities, feelings, impulses of will by its infallible power and knowledge.

Q: 2. Some other religions erected complex Shastras like the codes of Manu and Confucius and proclaimed them as the expression of everlasting verities, sanatan dharma. Is the claim of these Shastras to be the expression of supreme and eternal truths of conduct valid? Do they serve the highest ethical aspiration of our nature?

A: The Shastra is a combination in some kind of uniting amalgam of three principles—the social rule, the moral law and certain principles of our highest nature. The first two principles are evolutionary and valid for a time, mental constructions, human readings of the will of the Eternal; the third, attached and subbased to certain social and moral formulas, had to share the fortunes of its forms. Either Shastra grows absolute and has to be progressively changed or finally cast away or else it stands out as rigid barriers to the self-development of the individual and the race. The Shastra crests a collective and external standard; it ignores the inner nature of the individual, the indeterminate elements of a secret spiritual force within him. But the nature of the individual will not be ignored; its demand is inseparable. The unrestricted indigence of his outer impulses leads to anarchy and dissolution, but the suppression and coercion of his soul's freedom by a fixed and mechanical rule leads only to a degradation of spirit and to too complicated a power to be tied by any mental or moral principle. Beyond the mental and moral being in us is a greater divisor that is spiritual and supranatural. Only the supranatural consciousness can reveal to the dividing and conflicting forces of our nature their spiritual truth and harmonise their diversities.

Q: 3. The ethical idealist looks for the sure criterion of his conduct not in any superhuman or divine agency but in his own moral reason. Kant, for example, maintains that the moral law is inherent in human reason itself; it is a priori, before experience, innate in the very nature of human mind, a categorical imperative, an unfailing determinate of right and wrong. Has human reason this inherent and categorical moral sense?

A: The rational ethical idealist has tried to reduce the ethical life like all the rest to a system of reason, to determine its nature, its law, its practical action by some principle of reason, by some law of reason. He has never really succeeded and he never can truly succeed; his appearances of success are mere prefaces of the intellectual making elegant. Relations with words and ideas, mere conventions of logic and worded-up synthesis, in sum pretentious failures which break down at the first streamers of touch of reality. Our moral ideals are for the most part ill-evolved, ill-situated and arbitrary mental constructions rather than transcriptions of the eternal truths of the spirit. Authoritative and dogmatic, they assert certain absolute standards in theory, but in practice every existing system of ethics either proves in application unsatisfactory or else complicates the absolute standard to which the ideal pretends. Moreover, these absolute standards become conflicting principles in their present application by an imperfect humanity.

Q: 4. But is it not a fact that in spite of its basic limitation the ethical idealist's cult of absolute moral standards and categorical imperatives of an ideal moral law has been a force great for the moral improvement and growth of humanity?

A: There is, no doubt, something here that helps us to rise beyond limitation by the physical and vital man in us, an insistence that surpasses the individual and collective needs and desires of a humanity still bound to the living mud of Matter in which it took its roots, an aspiration that helps to develop the man who is to be a living spirit and to make his life true. This new sublimating element has been therefore an acquisition of great importance; its workings have marked a considerable step forward in the difficult evolution of terrestrial Nature. And behind this inadequacy of these ethical conceptions and moral laws stands the idea of the mind that has created a new sublimating element, a power to be tied by any mental or moral principle. Beyond the mental and moral being in us is a greater divider that is spiritual and supranatural. Only the supranatural consciousness can reveal to the dividing and conflicting forces of our nature their spiritual truth and harmonize their diversities.

Q: 5. Recent thinkers have treated the ethical problem more as a practical question of social relationship rather than of that ideal or divine absolute laws. Thus the utilitarian school of the nineteenth century of which Mill was the chief representative laid down the utilitarian doctrine that "the greatest good of the greatest number" is the criterion of all ethical conduct. Can his principle of utility be considered the true standard of ethical goodness and evil?

A: Utility is a fundamental principle of existence and all fundamental principles of existence are in the end one; therefore it is true that the highest good is also the highest utility. It is true also that not any balance of the greatest good of the greatest number, but simply the good of others and most especially the good of all is the ideal aim of outgoing ethical practice; it is that which the ethical man would like to effect, if he could only find the way and be always sure that is the real good of all. But this does not help to regulate our ethical practice, nor does it supply us with its inner principle whether of being or of action, but only produces one of the many considerations, by which we may feel our way along the road which is so difficult to travel. Good, not utility, must be the principle and standard of good; otherwise we fall into the hands of that dangerous pretender expediency, whose whole method is to get to the moral. Moreover, the standard of utility, the judgment of utility, its spirit, its form, its application must vary with the individual nature, the habit of mind, the outlook on the world. Here there can be no reliable general law to which all can subscribe, no set of rules, nor laws such as is supplied to our conduct by true ethics. Nor can ethics at all or ever be a matter of calculation. There is only one safe rule for the ethical man, to stick to his principle of good, his instinct for good, his vision of good, his intuition of good and to go by that his conduct. He may err, but he will be on his right road in spite of all stumblings, because he will be faithful to the law of his nature. The saying of the Citta is always true: better is the law of one's own nature than a thousand others which are not absolutely superior.

Q: 6. Is the law of nature of the ethical being the pursuit of good; it can never be the pursuit of utility.

K. G.
What Wilt Thou Sacrifice?

Priestess, what wilt thou sacrifice?
The altar of the dawn's alms,
The gods stoop from their heaven's height.
To taste the ash of thy desire.

What canst thou offer save a dream?
This body is but dust of earth,
And life's a purple passion-stream,
And mind a moon of airy birth.

Within the Fire offer fire,
Thy silent heart's pure lonely flame;
What hast thou lovelier or higher
To burn before His heaunted Name?

O Priestess-soul, before He call,
The Sun-God of the mystics dance,
Gathered around the altar's hall,
Upon the dawn's red altar-trance.

Then He, the Lord of sacrifices,
Will open His golden gate of grace,
And lay upon thy new-born eyes
The lustrous vision of His face.

—THEMI

THE FAILURE OF THE RELIGION OF HUMANITY

Continued from page 6,
is the energism of Consciousness; and the Universe, the whole cosmic mani festation is the projection of a Supreme Divine Consciousness. Therefore, religion at its highest should strive not only to make man seek the Divine by stunning His manifestation, which is the world, but should make him manifest Him in life after attaining union with Him; it should seek to unite Spirit and Life in the Divine Consummation of both in the world. The human has to be uplifted into the Divine, the Divine has to be manifested in the human, creating a race of divinised beings upon earth. Such a religion—"Religion of a Divine Humanity" is the Eternal Religion, Sanatana Dharma at its highest. Sanatana Dharma as it is usually preached, declares the essential oneness of all human beings in the Spirit—it bases itself on the great Spiritual Realisation—Tat Tejum Asi, That Thou Art. But this is a first step only; the second step is to manifest That in terrestrial existence. Man is That in essence and in his real spiritual nature, but outwardly he is a creature who moves in half-light and ignorance. Now he has to overtly manifest his Divinity; all the parts of his being—his mind life, and even his body have to be divinised till they become fit vehicles for the expression of That in the world. The Religion of a Divine Humanity is the only religion which is capable of giving a meaning to life and existence and of pointing towards a definite spiritual goal which unites both man and man, and man and God. It does not entirely annul human values, but transforms them into their divine equivalents and shows their real place in a divine life upon earth.

Even a religion which advocates a brotherhood of man and a world unity based upon the essential oneness of all creation in the Spirit, however exalted it may be, does not clearly show the purpose and ultimate goal of existence. It supports a static conception of the Universe, and ignores its dynamic evolutionary movement. A political world unity is incomplete without a spiritual world unity, but even such a unity cannot be an end in itself, but only a means for attaining something higher—for fulfilling the purpose for which this world was created. The purpose of existence is not to form a brotherhood of men, but to manifest God in man, and create on earth a race of divinised beings. By realising the first ideal, the second is ignored, by realising the ideal of a Divine Humanity the first is also realised, for the second is the greater ideal and contains the first within it.

No doubt a political world unity will help to ensure stable conditions in the world, and give it a greater scope to pursue higher ends. But this should not prevent us from envisaging the real goal before us and as far as possible trying to canalise all our human endeavours towards that one goal. Shall we not then say that it is Sanatana Dharma raised to its highest significance—an Eternal Religion which belongs to no one race, but which is a religion that contains all existing religions within it and yet exceeds them—that alone can lead man to his ultimate fulfilment?
NEW TRENDS IN WESTERN THOUGHT
WHY SCIENCE IN RUSSIA WILL DECAY.

By BERTRAND RUSSELL

World Digest

THERE can be no doubt that during the present year a campaign will be conducted to compel physicists throughout the territory of the U.S.S.R. to renounce the "idealist errors" of Einstein which has generated in recent years a new growth of religious orthodoxy.

This is, to my mind, the most encouraging thing that has happened in recent years in the cold war, for I feel certain that, with every year that passes, Russian technical inferiority, or if you prefer, its scientific armament will increase.

It is impossible that science should flourish in the conditions imposed by the Soviet Government. The interference with science is very much greater than it was in the days when science had to fight against religious orthodoxy.

If Stalin does not like a composer's music, the composer cannot humble pie and undertake to produce more popular tunes. What you are to think about the loss of the losophers, or about modern literature, is rigidly prescribed. Stalin, the "greatest scientist of our epoch," knows all about it, and if you venture to speak out with him you run the risks of the most dreadful penalties.

Diciplinary and the Scientific Attitude

In any dictatorship it is inevitable that sooner or later the lust for power should become a kind of mania which should permeate science and scientifically require a certain kind of patience and humility. They must lose all sense of the value of observation, however distasteful.

But to a dictator such an attitude of mind is intolerable. He can cause as many millions of humans to applaud his name as he desires. And he should not be a scientist in any case? Human secrets are unvailed by the Secret Police; therefore, it is for them to unveil the secrets of Nature.

The attitude of the Soviet State to Russian men of science may be viewed in two different ways. On the one hand, it is one of the most encouraging features to those who hope that Western military strength will become obviously superior to that of Russia.

The Lysenko Controversy

The Soviet Government, after dealing with literature, music, art, philosophy and insisting that they must conform to the tastes of the Party, now turn to science. The time had come to make men of science toe the line. A beginning was made with the biologist Lysenko, who had been a long-standing controversy as to whether what he calls "acquired characters" can be inherited.

Lysenko, who was the predecessor of Darwin, held thatDarwin's postulate was "acquired characters" can be inherited. Lysenko, who was the predecessor of Darwin, held that Darwin's postulate was false. Darwin, while he did not deny the possibility of variations among individual organisms, was very cautious in saying that these variations could come from the garrison can improve their children's physical health by his own athletic exercises, anything which the Church of Grace could hope that his children would be born able to play cricket.

If, on the other hand, he is wrong, as all competent geneticists believe, the advantage will be the other way around. It seems that the Soviet Government, having had such a success in bullying human beings, is now determined to bully Nature, and it is difficult to peg them down to a concentration camp, and I think we may rely upon her to resist all Soviet decrees.

Modern Physics and Old-Fashioned Materialism

The Soviet authorities are now embarking upon an even more serious project — to do away with the rectification of theoretical physics.

Physicists—something introduced the atom bomb—has been very much in the limelight, and it is a bitter pill for Russian theoretical perverseness that it was bourgeois scientists who accomplished this feat.

Communism and patriotism are intrinsically mingled in the Russian character, and it is not what we cult to know whether a scientist is decreed because he is bourgeois, or because he is foreign. Russian scientists have made frantic efforts to prove that in every direction Western discoveries were anticipated by Russians, whom capitalist nations have perversely ignored. Nevertheless, the fact remains that it is the Americans and the Russians who made the atom bomb.

What is really worrying to Soviet orthodoxy is that atomic physicists have undermined the basis of old-fashioned materialism.

An atom is a complicated system of particles, neutrons, protons and neutrons, of which we have been discussing the theoretical possibilities. Nevertheless, it is clear that the physicist—idealist of all schools."

This persecution might be considered under the title: "Soviet physicists, beware!"

Men of science in Western nations have, as yet, a very great deal of freedom, but as their importance comes to be more real to them an increasing danger that orthodoxy may be demanded of them as in the Soviet Union.

I do not think it is possible to overestimate the importance of intellectual freedom to men of science, and the security of the freedom, the kind of originality from which progress comes is scarcely possible.

of thought and reaction in the minds of children", Sri Aurobindo writes in Essays on the Gita.

"We bear a terrible weight of external necessity, rule and law, and our need for self-expression, for the development of our true person, our real soul, our most original character of nature is in every turn interfered with, thwarted, forced from its course, given a very poor chance and handicapped by the laws of the State. Society, family all surounding powers seem to be in a league to lay their yoke on our spirit, compel us into their moulds, impose on us their mechanical interest and rough, immediate convenience. We become parts of a machine; we are not, hardly allowed to be in the true sense, manuys, purus, souls, minds, free children of the spirit empowered to develop the highest characteristic perfection of our being and make it our means of service to the race. It is seen that we make ourselves, but what we are made.

Yet the more we advance in knowledge, the more the truth of the Gita's rule is bound to appear. The child's education ought to be an outbringing of all that is best, most powerful, most intimate and living in his nature, and in the man's action and development ought to run is that of his innate quality and power. He must acquire new things, but he will acquire them best, most vitally on the basis of his own developed type and inherent force. And so to the functions of a man ought to be determined by his natural turn, gift and capabilities. The individual who develops freely in this manner will be a living soul and mind and will have much a greater power for the service of the race."

"CHANDIKYA ".

Continued from page 3
HUMAN RIGHTS
Major Issue Of Liberty
At a time when political thought and controversy are being cast in terms of "isms" and ideologiess it is insuffi-
ciently appreciated that the human situa-
tion can be spelt out in terms of human happiness or human misery. Fundament-
ally it is the individual and the many others like him and his welfare or his failure to
achieve it that are or should be the basic
issues at stake. And it is in regard to
him, his rights and liberties, that the
political philosophies of both Soviet
Union and American democracies are
miles apart. The principles which
inspired the British and American
Governments to protest to Romania,
Hungary and Bulgaria about their viola-
tion of the political liberties clauses of
the peace treaties are completely alien
to Soviet thought. The first treaty pro-
voked, for instance, that Romania should adopt "all measures to secure to all persons under Romanian jurisdiction, without distinction as to race, sex, language or religion, the enjoyment of human rights and the fundamental freedoms...
there being similar provisions in regard
to the other countries. In matters relating
to the treaties' execution and inter-
pretation, the Heads of the two Great
and American Missions are empowered to
consult together and seek appropriate
enforcement measures. Furthermore both
the British and American Governments intend to do
but there is no indication that Stalin
is disposed to co-operate on this
issue on that of others of a different
nature. It is significant that politically
the issue has settled in all the three
countries. Indolent of any
pressure for liberalization the
Soviet Union is resolutely determined
in its own right to complete
treatment which might affect the
interests' of its citizens in collective totality of
the Communists have—by purge, rigged
elections and "absorptions"—ensured that all
the competitors among themselves
influence the handling behind various "fronts". Where non-Communist parties
line, they are pale shadows of their
former selves and are deprived of effective
leadership. No competition has been the
Communist victory that the Western
pretend can have little significance in terms of
the political struggle between East and
West. It is impelled only by the
single issue of liberty.

U. N. REACTION
Towards the end of April, the Political
Committee of the United Nations adopted
by 54 votes to 6 a resolution denouncing
the Hitlerian and Bulgarian Govern-
ments for their trials of Cardinal Minds-
berg and the Bulgarian pastors. This
was a reflection of the increasing concern in
the Western world over the crucial
allegations about political, social and
religious rights in eastern
Europe. The organ entrusted by the
United Nations to "make recommen-
dations for the purpose of promoting res-
spect for, and observance of human rights and
fundamental freedoms for all" via the
Social and Economic Council of the inter-
national organisation. The fact that the
United Nations has been hard pressed to
fight a declaration of Human Rights has in
itself a significant step in the evolution of
progressive thought. While it is true that
precedents of a sort existed in the Magna
Carta and the concept of political liberty
was closely connected with the French
and American revolutions, they were over-
shadowed by the purely political aspect
of the Human Rights. Social and economic
rights received an impetus with the Indus-
trial Revolution, and subsequently Mr.
Disraeli's "Freedom of Contract" was an
aggressive declaration of the need to express
the ideals of liberal democracy in terms
of economic and social welfare. The exis-
tence of a body of human rights derived
from the nature of man and the purpose
of human life provide a common back-
ground throughout the western world. It
is in clarifying the meaning of their
common tradition that the value of the human
rights declaration lies. Unless some author-
ity exists to interpret and enforce
the Declaration the citizens of Europe and of
other people who have subscribed to the
humanitarian system of slavery which the
Russians have evolved, rpmaticism cannot withstand the
overwhelming force of the evidence that it
is irrevocable. Many millions—numbering
up to 15,000,000—were living in
wretchedness and unendurable pain. They
are described as persons deprived of
liberty. In answer to Russian accusations
regarding Britain's "colonial system", Mr.
Mikheev declared: "If the great body of
evidence on Soviet forced labour now
facing us has any weight at all, it means
that there exists in Soviet Russia a monstrous system of oppression which
makes a mockery of the claim that that
country is a democratic or socialist State".
In numerous books—some of them
official Russian publications—and in such
reports as that of the American Federation
of Labour, the story of human misery in
Soviet labour camps can be read by all.
That is a situation with which no com-
ment can be made. For particular
Declaration of the Human Rights
Declaration is to be deprived of all
meaning.

THE TIMES OF INDIA (Bombay)
KASHMIR AND CONSTITUENT ASSEMBLY
One of the most gratifying features of
the last session of the Constituent Assem-
bly was the presence of Sheikh Abdullah,
and three other representatives of Kash-
mir. About 30 months ago India pledged
her word to liberate Kashmir whatever the
cost and handicap. The representa-
tion of Kashmir in the Constituent Assembly is evidence of India's sincere
desire and capacity to redeem her pledge. India has not only liberated Kashmir.
She has invited Kashmir to deviate India's
citizenry. Compare the status of
Kashmir in the Indian Union with the
position of the states which have access
to Pakistan. The people of Kaloat and other
states are being ruthlessly suppressed.

SLAVE LABOUR
There can be no more damning indict-
ment of the Soviet Union's disregard of
human rights than that contained in the
system of slave labour for which—in the
words of Mr. Christopher Mayhew—there is
no parallel in history." The evidence in
support of the indictment is derived from many and varied sources which have been
checked over a long period. Even among those who are wary of accepting reports of the
Soviet system of slavery which the
Russians have evolved, scepticism cannot withstand the
overwhelming force of the evidence that it is
irrevocable. Many millions—numbering
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THE LEADER (Allahabad)
The Owl’s Banquet

By "Minerva"

A sample of the efficiency claimed to be the State control of everything in Russia is to be found in John Steinbeck’s recent book, A Russian Journal. "Since everything," writes Steinbeck, "in the Soviet Union, for every kind of transaction, is under the State, or under monopolies granted by the State, the book-keeping system is enormous. Thus the waiter, when he takes an order, writes it very carefully in a book. But he doesn’t go there and request the food. He goes to the book-keeper, who makes another entry concerning the food which has been ordered, and issues a slip which goes to the kitchen. There another entry is made, and certain food is requested. When the food is finally issued, an entry of the food issued is also made out on a slip, which is given to the waiter. He doesn’t bring the food back to the table. He takes the slip to the book-keeper, who makes another entry that such food as has been ordered has been issued, and gives another slip to the waiter, who then goes back to the kitchen and brings the food to the table, making a note in his book that the food which has been ordered, which has been correctly delivered, is now, finally, on the table." We suppose one’s appetite is made sharper by such a long and disciplined process than under the anarchic conditions of western democracy where promptness of service is the motto.

Belgrade’s most famous building is her only skyscraper—a 13-storey affair called the "Albania"; and the capital also has a number of hotels, one of which is called the "Moscow," and another the "London." The most popular joke in Belgrade is the story of Tito being shown some plans for the reconstruction of the capital, and being asked if he has any suggestions to make. "Well," says Tito, "we should cut the "Albania" in half, pull down the "Moscow," and widen the street leading to the "London."

The UNO is a household word and it seems to us the most natural one, too. But few really knew how it was originally founded and that its founding was quite a job. Alden Hatch tells us in his biography of Roosevelt, Citizens of the World, that Roosevelt and Churchill discussed for hours what name to give to the anti-Axis association they had planned. "The Allies" was too reminiscent of past failures; any mention of a league would prejudice the Americans. They tried a number of names, like none went, to bed without reaching a conclusion. The next morning as Roosevelt was dressing he startled Prettyman, his attendant, by shouting: "I’ve got it!" He commanded, "Take me to Churchill’s room." Prettyman wheeled him down the hall of the White House and dead the run and knocked at the closed door of the British Prime Minister’s room. There was no answer and the President leaned over and banged on the panel.

"Who’s there?" called a muffled voice.

"It’s I—Franklin." "Come in." Prettyman pushed the President into an empty room.

"Where are you, Winston?" "In my bath." "I’ve got to speak to you." "All right, open up." Roosevelt wheeled himself up to the door and swung it open. The Prime Minister’s round torso rose from a welter of soapsuds. "Winston," Franklin shouted, "how about "The United Nations"?" Churchill beamed through a mask of leather. "That ought to do it," he exclaimed.

Many memorable broadcasts were made during the last war—several by Roosevelt and Churchill. Lord Hase-Haw and Tokyo Rose also made a name for themselves, though a very ominous one. The most original broadcast, however, was the humourist P. G. Wodehouse. He was captured when the Nazis overran France, and made to tell England over the Berlin Radio how mistaken the British were about the Nazis. But once he took advantage of the Germans’ ignorance of the English phrase, "Tell it to the marines," which means “It’s bosh.” Wodehouse spoke in a moving tone: "The Germans are treating me with the utmost consideration. They respect my individual rights. Their prison warders are like guests. The German Government is most civilised and humane. This is a truth all must know. Speak of it to all your friends. Publish it to the conscientious people. Proclaim it to the home guard. Announce it to the army. Declare it to the air force. Tell it to the marines."

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MOTHER INDIA, JUNE 25, 1949

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SRI AUROBINDO SUPPORTS MERGER OF FRENCH INDIA

Sri Aurobindo in his own supreme spiritual, raw striving for India’s solidarity and greatness, says S.P. Nolini Kanta Gupta, the Secretary of the Sri Aurobindo Ashram, told the I.P.I. special representative on June 14.

Sri Aurobindo felt certain and has expressed it more than once, the Secretary said, that the different parts of India, whoever may be their present rulers, are bonded to join the mother country and that India, free and united, will become a dynamic great power and force bringing peace and happiness to humanity in general.

A Shio ajikado that Sri Aurobindo desired Chander Nagore, Pondicherry, and other French Settlements in India to join India, the Secretary said. “Certainly so. He has prophesied that these small foreign pockets in India would sooner or later become one with India and India would become the master of the world. Sri Aurobindo’s great Yogic vision is directed to that end.”

The Sri Aurobindo Ashram, the spiritual home of numerous devotees from all over the world, undoubtedly dominates the Sri in Pondicherry, but the institution as such takes no interest in politics. “No politics in the Ashram” states a notice prominently displayed at the Ashram Library and the Bending Room, where many disciples wait daily before going to receipt blessings from the Mother—the Sri and frad-fledged lady who with her inspired and dynamic personality controls the many-sided activities of the Ashram command, next only to Sri Aurobindo, the willing and affectionate regard of all the 600 odd permanent residents of the Ashram.

As a spiritual home, the Ashram as such adopts a neutral attitude towards the burning question of the day in Pondicherry, namely, the referendum to decide the future of the French Settlements in India, the Secretary said. He, however, strongly refuted the notion in certain quarters that the Ashram is pro-French, and referred to one of his public statements wherein he had stated: “Nobody here (Ashram) is for the continuation of French rule in India.”

SRI AUROBINDO’S ATTITUDE WELCOMED

Congress and progressive circles have welcomed the attitude of Sri Aurobindo and inmates of his Ashram towards the ensuing referendum in French settlements of India.

According to these circles, the Ashram Secretary’s lucid clarification of the Ashram patient of view point, namely, that the French settlements of India should be fully integrated with the mother country, will “satisfy the national cause.”

Mr. A. Lahari, President of the National Liberation front in Pondicherry, told P.T.I. last week the authoritative declaration that none of the members of the Ashram is pro-French—and that Sri Aurobindo himself declares his adhesion of various foreign pockets in India’s Indianity—is a signal of the Ashram’s stand on “all French settlements in India, their future on Sunday, and other French settlements,” he added.

A prominent member of the French India Representative Assembly said that the Ashram’s Secretary’s statement was an important and forthright one and it “leaves no room for doubt about the Ashram attitude on the burning question of the day.”

HOW TO CHECK COMMUNISM

By B. C. Sen

Secretary, The Unity Party

Sir Ramaswamy Mudaliar, Dewan of Mysore, who has recently returned from a tour of America, observed that the people of America, expected India to be a bulwark against the spread of Communism in Asia. In order that India may effectively play that role, he should set her own house in order. According to an estimate there is at least one leftist man or woman in every educated family in India today, and the Leftists, whatever they be in their path in which they may operate. The danger of being subjected to foreign domination again, is the duty of the people to help the Government to put down such activities. The West Bengal Premier said that the danger of Communism in his province is only less than what it is in Hyderabad, where, according to Sardar Patel, 306 Congress workers have been murdered by the Communists in the last two years. This gives a sufficiently realistic picture of the Communist menace in India.

Besides the precautions the Government are already taking, we give the following suggestions:

1. The Congress and the Government must come out with a clear ideology and not y alley the fire of Socialism and Communism. As it is today, what is the difference between the Congress and the Communists have the same ideology, the same objective, only a different in their methods. The Communists are very much against the Congress by saying that they have not the vision and the courage to take the steps which will immediately and most seriously affect the people and bring the Socialist "imagination. The Congress should declare that its ideology is the most modern ideology, which is based on a new Socialism. But not only India but all humanity, though India will have to show the way. Man must go through the spiritual discipline which will raise him to a higher level of consciousness in which exploitation and oppression will have to place and love and harmony will be the basis of human relations. The Congress, by adopting the Khilf e Chatha Chitra is the social symbol of India has accepted this ideal, it has now to be clearly formulated.

2. Communist propaganda must be checked. The crisis in Calcutta, and other big cities are making a reading trade with Russian propaganda and this is spreading the same like wild fire. This must be stopped by legislation, if necessary. At the same time an intensive propaganda should be carried on to show how hollow are the communist claims, how the Five-Year Plan and Coordinativism of Russia, had to be a joke and a joke of drama, by which the Bengal famine of 1942 was negligible, and all the socialist regimes in Russia is justified by the C. U. P. police and millions of slave laborers. Books like / Choose Freedom by Kher- chakha should be translated into all Indian languages and widely distributed all over India.

3. The poverty of the masses must be tackled immediately and not left to some future date when the big projects, bigger than the Tennessee Valley of America, will begin to give dividends. The needs of the masses of India are not many and we are not they can be met even now, if the Government try to do the right lines and can secure the co-operation of the industrialists and the general public.

4. A spiritual movement which will awake the people to their great heritage is the urgent need of the poor. Here we can take the suggestion of Vivekananda, to whom many of our leaders only pay lip homage. In My Plan of Campaign, the Swami said: “Every improvement in India requires first of all an upheaval in religion. Before flooding India with socialistic or political ideas, first educate the land with spiritual ideas. The first work that demands our attention is the most wonderful truths contained in our Upanishads, in our scriptures. Our Fathers must be brought out from the books and scattered broadcast all over the land, so that these truths may come like fire all over the country from north to south and east to west, from the Himalayas to Cape Comorin, from Sand to the Brahmaputra.”

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