A GREAT PIONEER OF YOGIC POETRY: AN APPRAISAL OF AE’S INSPIRATION

The fourteenth anniversary of the death of George Russell, known to the literary world as AE, fell on the 17th of this month. During the years since his passing, his reputation has steadily grown. He who consecrated India to the cause of humanity is today the most surely universal man not only in our Civilisation but in our age also. He wa

It was in starlight that I heard of AE's death. I do not know if he died as under the stars, but there could have been no better time to hear of his passing. For often he must have shut his eyes in trance, feeling the weightlessness of earth at this deep and passionless hour; he was one of those to whom meditation and self-communion was the truest life, and he has told us how those little gem-like songs of his early days came to him pure and perfect out of the profound hush into which he had plunged his mind. I remember my own joy in first realising what was his poetry disclosed—a cool unpretentious flowering grace, yet laden with a gimmer of mystery rooted beyond our earth's transience. Tiny they were, his poems, but I felt that their smallness was an illusion produced by the great distance of soul-height from which their inspiration glowed upon us; they were small like the stars—innumerable worlds that were pin-points because of the farmess of their flame.

AE's work is remarkable for the unique spiritual experience by which it is kindled: an experience of many colourful changes resolved by a certain underlyng movement of mystical aspiration into a single-shining mood. The colour changes were not valuable to him for their own sake; they derived their intensity, their appeal, from something hidden and invisible, an essence of eternal beauty secretly one behind all its magic myrthness. And the presence of this sacred simplicity AE suggests not only by his words but also by a simple spontaneity of metre; his rhythms, bare and whispery, seem to spring from a chaste unaltering calm. That is at once his merit and his defect. Defect because his technique is prone to monotony and his creation to lack vigour and wideness; if he had commanded a more flexible and conscious artistry he would have been able to embody with a firer versatility many realisations which are now lost by his poems in a sort of enchanted emptiness. Still, at his best the sense of a primal peace, a white tranquillity dreaming vaguely behind the veil of multi-hued vision and emotion gives his work a Spirit-touched found nowhere else. Elksa may have a deep suggestiveness born of the simplest phrases but he has the clairvoyance of a wise child, not the remote, the ultimate, the transcendental gleam. Though Wordsworth catches a vastness of the Spirit, the philosopher in him preponderates over the mystic. Even Shelley's wizard tuns float in an ether different from AE's. The world of AE is not the rarefied mental with its abstractions and idealities come to life under the stress of a lyrical feeling, but an occult atmosphere of mind out of reach for the normal poet and open only to those who follow a discipline of concentration, a yoga of insight such as the Orient has always preserved. To a sensitive Celt like AE, in whom the old Druid race with its mysteries was still alive, the practice of yogic concentration was bound to be fruitful. No doubt, he also lives in idearness and not in the full Spirit-sun; but the shimmering haze of Shelley differs from his diffuse illumination is that Shelley sees hazily from an echoing distance while AE sees diffusely from very near. And it is the satisfied nearness which imparts to his verse the Spirit-appeal peculiar to it. There is a more intimate, more effulgent poetry possible, but this is the first expression in English literature of a close relationship with some sovereign Splendour through a poetic yoga transfiguring both thought and image.

Almost the whole mood of AE's mystical desire is summed up in his Alter Ego:

All the morn a spirit gay
Breathes within my heart a rhyme,
Tis but hide and seek we play
In and out the courts of time.

Fairy lover, when my feet
Through the tangled woodlands go,
'Tis thou nancy fingers feet
Fleck the fire deus to and fro.

In the moonlight grows a smile
Mid its rays of dusty pearl—
Tis but hide and seek the whole
As some frolic boy and girl.

When I fade into the deep
Some mysterious radiance showers
From the jewel-heart of sleep
Through the veil of darkened hours.

Where the ring of twilight gleams
Round the sanctuary wrought,
Whispers haunt me—in my dreams
We are one yet know it not.

Some for beauty follow long
Flying traces; some there be
Seek thee only for a song:
I to lose myself in thee.

Four psychological motifs are to be observed in these lines. AE seeks the Divine with love's largest instinctive heart; then, he wanders in search of this Divine through a various world of occult brilliances, either sunning earth-vistas or in their native coromansas opening to the sealed eyes of trance; but the master-passion is not a wanderlust of the mere occult it is an amor dei athireth for an all-absorbing contact. Not for any gift of vision or inspired voice does AE follow the Great Magician—he yearns for the Magician's being of beauty rather than for his many-coloured miracles. The divine display too is a valued experience; yet it is not the goal of desire. As a poet, AE cherishes the wealth of inspiration scattered from the Unknown, but his soul goes inward with hands that hunger to clasp the Supreme and not to beg to Him a boon of music or magnificence. For, the mainspring of the whole psychic process is the exaltation the lover has to gain consciously what he already holds somewhere in the buried places of the subliminal. As the penultimate stanza hints, he is at heart one with the
Divi: N) only, he does not remember with an entire certainty this ecstatic fact. And that is what he has got the feeling is pregnant with fate, and it is sleeping seed determines the blossom which shall crown his life.

There is, without question, an earth-self in AE which takes interest in the passing phenomena not for itself; it is drawn by human faces, but in them also he is ever visionary enough to trace the hidden beauty. Along the rays shot here in the mutable world he travels home to the centre of light in the inner heaven. Sometimes the inner meanings call so imperiously across them that the poet he has no sooner loved to lose the mortal and the tangible. In that plunge into the deep, the human starting-point looks well-nigh an illusion:

*What is the love of shadowy lips
That know not what they seek or press,
From whom the lure fare ever alight
And fails their phantom tenderness?
The mystery and light of eyes
That near to mine grove dim and cold,
They move afar in ancient skies
Mid flame and mystic darkness rolled.
O beauty, as thy heart's hour flows
In tender yielding unto me,
A vast desire awakes and grows
Unto forgetfulness of thee.*

At other moments, there is a balance between the known and the unknown: the truth is seen without the appearance being destroyed—the phenomenon assumes a secondary place but is not robbed of its warmth and its right of response:

I did not deem it half so sweet
To feel thy gentle hand,
As in a dream thy soul to greet
Among the wide expanses of land.
Untouched more near to draw to you
Where, amid radiant aisles,
Glimmered thy plume of iris hue,
My Bird of Paradise.

Lift my dream only with my heart,
Love first and after see;
Know thy divine counsels
Before I kneel to thee.
So in thy moods all expressed
I shall read thy living play;
I shall not on thy beauty rest,
But beauty's self in you.

There is also another phase of AE in answer to earthly contracts. It is an idealistic acceptance of the clay's carven; the human is given a reality, a justification to exist in its own nature just because that nature is regarded as an echo of some divine drama enacted on the higher planes. Beauty's self is here vissied as projecting its own glorieties below rather than absorbing those of the earth and drawing the poet's consciousness beyond:

We dwell like this and that; our thought
The echo of a deeper being seems;
We kiss because God once for beauty sought
Within a world of dreams.

We must not, however, commit the mistake that the echoes of a deeper being are the actual copies of one below; these are the outermost vibrations, as to speak, of the "mirrored majesties." The true correspondence is between some heavenly game of archetypes in the Eternal and the play of soul with soul down the ages. A behaviour in reincarnation, AE makes poetic use of the"sleeping seed" and sympathy with that others; another; and the earthly love he praises at times is the flame leaping to flame across clouds that change with each rebirth. Perhaps the most attractive turn taken by this inner romance is in Babylon:

The blue disk ran between the streets; my love was winged within my mind.

It left today and yesterday and thrice a thousand years behind.

Today was past and dead for me, for from today my feet had run
Through thrice a thousand years to walk the unseen ancient Babylon.

On temple top and palace roof the burnished gold hung back the rays
Of a red sunset that was dead and lost beyond a million days.
The tower of heaven turns darker blue, a starry sparkle now begins;
The mystery and light of eyes, it is the eternal beauty abroad;
Come back to me. I walk beneath the shadowy multitude of towers;
Within the gloom the fountain jets its pallid mist in lily flowers.
The waters lull me and the scent of many gardens, and I hear
Familiar voices singing; I love is echoing in my ear.
Oh real as in dream all this; and then a hand on mine is laid;
The wave of phantom time withdraws; and the young Babylonian maid,
One drop of beauty left behind from all the flowing of that tide,
Is looking in the same still water, and I am dimly Jordan by my side.
Oh light our life in Babylon, but Babylon has taken settings,
While scarce in the calm and proud procession of eternal things.

In this poem we are struck with a richness and a variety of movement which are not so frequent in AE of the earlier years but which develop as he grows older; the art undergoes a change owing to a more alert maturity, though the seeds of that development were already there in his young days, as proved by pieces like that veritable quintessence of Vasnava insight, the poem entitled Krishna. Artistically, Krishna and Babylon are the most opulent things he has done, open in the sense not only of Jewelled phraseology but also rhythm-modulation, the technique of pause, stress and changing tone. The poet and the artist are fused: AE's inspiration had tended to the lyrical and that for all its rhythm, there was an intensity of feeling but not of art, an intuitive appeal was in the nature of music, made us forget that it came on word-wings, the language was like a breeze of air laden with perfume and we got dreamy with the strange scent of the spirit and mind did not notice the medium by which the voice was conveyed. Surely such a transparent inspiration is precious; but it gives by constant recurrence an impression of tenacity no less than monotony, and the greatest poets have, besides the direct touch of intuition, a life and strength of language, a palpable motion of the word-body as well as the voice sign from afar. This means that not merely the subtle mind or the inner vision but at the same time the energy of the full waking-consciousness is employed to catch inspiration. What is thus created acquires a certain impetuous diversity; and in AE the new movement comes when he begins to write with a more open-eyed intelligence. Formerly he used to draw upon trance-depths, now he listens with the same inward ear but without dissolving into trance. He does not shut his eyes, as it were, but watches the turn and thrill of his poetry, so that it grows clearer and stronger under his gaze, modulating itself sufficiently in order to satisfy the observing artist-consciousness.

We can gauge the new alertness from the fact that he actually turned to black verse where the grip on the medium must be most steady. Even a poet like Milton who was born with a blank-verse genius had to revise and polish in daytime what Urania had whispered to him in the still hours. With Shakespeare the art was immediate but because he was the most wide-awake of the most out-gazing and conscious of all poets, his nerves and sensors were so alert that the quill was able to respond to sense-stimuli. Yeats's blank verse can float in a half-light and seem a sudden birth from secret worlds—and yet is in fact the most deliberate perhaps of all recent poetry; for Yeats writes with an unassuming vigilance over words, to such a degree that, occurring though he is, he does not incline to accept AE's description of how his own songs were matches heard verbatim from the recesses of his meditative mind. Of course, poetry composed with deliberate care is as much really heard from within; only, it is heard after effort of the conscientious to tune-in to the soul-ethers and it is received sound by sound instead of in a running strain. Blank verse especially is accompanied by a wakefully inspired intelligence, though its composition may be slow and rapid according to t poet's power to grasp the suggestion out of the subliminal. And AE's turn to this form of self-utterance shows the awakening word-artist in him an from that coming to grips with the language are evolved a force and a viability absent before. Indeed many of his efforts are not wholly successful and the majority of his best works lies among the simple voices with which he began; nevertheless, the innovation is worth weighing because of a few astonishing triumphs.

Being contemporaneous with Lascelles Abercrombie and Gordon Bottomley, the two poets who have influenced modern blank verse most, he models his with rather a free and quick hand, pushing nervously the idea-division into the language when he might achieve better results by teaching the message to respond organically to the reproductive grow-th. Consequently, an unassimilated lack about many of his lines even if they are metrically normal and not inlaid with truncated feet, trochees, anapaests, trochaic and spondees. Poems like The Dark Lad, are full of a metricized grandeur rich and possible though he may by; but the new will-of-the-wisp when put in tune with older types of blank verse, brings forth fine rhythmic swings and expressive strokes. AE's most ambitious work in this line is The House of the Titans, wherein he seeks to poten a Celtic myth for enshrining his conception of the worlds of light and darkness born from the Absolute, the descent of the Soul with its heavenly godheads and powers into earth-consciousness, their slow oblivion of the heights whence they derived but ultimately their recalling that high home and their destiny to transform chaos into a divine image. Despite unfinished versification in several places and even limiting lines like

*She heard first the voice of the high king, or,
If thou
Hast from pity come to help us, fly—*

and despite drops again and again into a half-kinlind style, The House of the Titans is a notable performance. There is a refection of Kes's, naturally enough since the theme is infused to that of Hyperion where also great music is made from the falling of Titans. Especially the start, after the five lines, is reminiscent of Keats's picture of Saturn stone-still in the lightless woods with Thea by his side. Keatsian too are the lines:

Her weaving roused at length the stony king,
Whose sun-fury never made ray from above.
Was like the white uprising of the moon.*

Quite original, however, are the manner and the movement in the vehement unwillingness of Armid, the fallen king Nunia's companion, to let the memory of heaven die in order to cut absent the nameless grief in her heart:

*"Let it not die," cried Armid flinging up
In fountains motion her white hands and arms
That covered, then went downward cutting out Dened.*

Continued on page 3
A GREAT PIONEER OF YOGIC POETRY—Continued from page 2

And boldly individual like that famous Homeric comparison of the elders on the walls of Troy to thin-legged squawky grass-hoppers is the image:

And as a spider by the finest thread
Hangs from the rifters, so the sky-born hung
By but the freest thread of memory
The habitations of eternity.

But the choicest passage in this poem packed with AE’s peculiar Celtic chiarovoyances is the speech of Dana the Goddess of beauty, the mysterious all-mother:

I am the tender voice calling away,
Whispering between the bostings of the heart,
And inaccessible to drowsy eyes
I demand, and entreat, and enteral
Lingerings between white breasts inviolate,
And fleeting even from the passionate touch,
I shine all over men may dream or wish.
Whether it is the stars or the beloved
They follow with rapt spirit.
And I weave
My spells at morning, folding with dim caresses,
Aerial arms and twilight-draping hails.

The great towerer by sheer heart,
Till filled with some vast tenderness, he yields,
Feeling in dreams for the dear mother heart.
He knew ere he knew her.
Then songless, and even informed far above the smoke
And the dim nummorr from the duha of men.
I can enchant the rocks and trees, and fill
The dumb brows lips of sand, such mystery,
I can break the step and hide the poise, myself.
Mother of all, but without hands to heed,
Too vast and vague, they know me not, but yet
I am the heartbeat o’er fallen things.

The mudden gentleness that stays the blow,
And I am in the barm that fontes give
Passing in battle, and in the tears that fall

Over the unquenched fire. And in the highest
Among the Danaan gods I am the last
Council of pity in their hearts when they
Mete justice from a thousand starry thrones.
My heart shall be in thine when I am deathless

All had nothing more to learn in blank verse style when he burst into so exalted a cry; and it is very probable that had he lived he would have reached often this consummate eloquence. As it was, he could no keep the sustained mastery voucheveld to him in this moment and this passing and unforgettable flashes of poetry and the unpredictable verse of the poet, “if a man is daubache or is dead or has renounced the world or is impotent, his wife can take another husband.” But supposing that there was no such provision in the Shastras which the Hindus have, why should not that provision be made in the respect? Is not this point conducive to the welfare and progress of society? It is a fundamental law of Hindu that society is static and that the law governing it is not made once for all and are immutable. In the Mahabharata we find the description of a state of society in which women did not cover their whole body and there was no marriage, any man could unite with any woman, and this was regarded by the people of that time as an immutable Shastra, veda dharma amananda (Adiparipo, chap ter 122). Sri Krishna disregarded the ignorant cry of Arjuna in the Gita that “krishnadharmam” and “jishnalakshmanam” were “samanthana.” Those who are now citing Shastras in support of injurious customs and usages are like Arjuna under a spell of darkness and ignorance.

Shastras have no absolute values, and they change according to the needs of social progress. And the Shastras that the Hindus have been following for ages were not written by sages as a rule, they were written by men who were not capable to consider the pros and cons of every position, and held down the laws which would give the maximum benefit to its followers.” Mr. lyer ignores the well-known verse in Paravyum Sashtra which expressly provides for divorce by women; he writes prajvali fell upon the prajapati, “if a man is daubache or is dead or has renounced the world or is impotent, his wife can take another husband.”

Continued on page 11
BERNARD SHAW—THE PHILOSOPHER

G. B. S. will be 93 on the 26th of this month. His testimony to the acclaimed notion that he never takes himself seriously is also one that is uncontradicted by the virile intellectual wit. But he has often complained that people do not take him seriously enough and that his very wisdom. He claims to shed light on life’s issues but is not able to make it a part of his everyday life.

In the following article an attempt is made to take him on his most fundamental aspects and to portray his abundant genius. An attempt to recognize the multiplicity of his thought and feeling.

Frank Harris “boozed” the claim of Bernard Shaw to be a philosopher. Many writers have accused him of not being one. He may be accused to them immediately that Shaw does not follow the usual method of philosophy: dry reasoning, relentless and unsparing logic—no side-track of any imaginative rhetoric, no flight of the least literary language—nothing save pure and empty. But proving a theorem is the most direct and also the most representative style. But Shaw, though quite a Tartar at debate, never did claim the title of philosopher in this sense: in point of fact, he calls himself an artist-philosopher.

An artist-philosopher’s appeal is not confined to the reason: addressing himself to something more elemental in us, he combines with the dry light of the intellect the creative heat of the imagination. He is a logician who is also a visionary, and who is able to express his vision in a spirited and cogently attractive form of language. So the question arises: what does his vision confront, as philosophy should, the riddle of the universe and does his art aim, as philosophy must, at interpreting the world’s essence?

The Life Force

Now what is the Life? The most striking as well as being the most profound fact of psychology, according to him, is man’s Will towards deeper, wider, interner consciousness. We have an inextricable sense of something immense in us which is not held back by the literal reality of which is the motive-power of civilization. Why do we strive to master physical Nature, to control and marshale the forces of mind, to bring to light the secrets of the subliminal? It is in order to unfold and evolve us as fully as possible, to increase our potential greatness, the potential we feel in ourselves, the universal superman with whom our consciousness is pregnant.

And is it the Will to betterment confined only to humans or is it at the back of all things? What is the truth of the general evolutionary process? Is evolution mechanical, an unpurposeful affair happening just through accidental variations in the species and through a favouring of some variations by an accidental character of the environment so that such variations survive? The Darwinian says Yes. Shaw says No—for Darwinism explains neither the cause of variation nor the rising from lower to higher grades of consciousness, the ascent from the amoeba to man. Only a Will that strives, however fumblingly, to change always for the better and makes terms with, rather than is ruled by, its environment is the truth of evolution. If that is so, Life indeed cannot be more aptly defined than as a Force of incessant self-formation which refuses to be beaten because it has a billion billion in its own Alpine possibilities.

The epiphany “blind” is of considerable importance, for we must not in the Shavian vision confuse the pure stuff of the Life Force with its manifestation in us. In itself, it is a kind of impetuous in-feeling, a pure élan towards a purpose. The latter will and forgets that in its birth is emerald a manifold of possibilities and not a distinct idea of what we involve. To realize this non-descriptive apprehension, it tries a myriad experiments in consciousness. Our intellect and imagination are some of the means it has invented—by long groping and experiment with lower types of conscious functioning—in order to comprehend the universe within and the universe without.

It cannot comprehend totally yet, but our science and art, religion and philosophy are the eyes with which its Will attempts to read its own grandiose secret and fulfill its ultimate destiny.

The Life Force and Matter

Nowhere has Shaw elaborated his notion of the exact relation between what we call matter and this Life Force of his. But he finds it impossible to draw a trenchant line of demarcation between animate and inanimate, he recognises only various degrees of manifestation of life everywhere. That is why he hails the discoveries of Dr. Jagadish Bose as philosophically the most important in our own day. For Bose contends that the restriction of life to organic forms is arbitrary: when we find metals reacting nearly like a living tissue, the lack of organic form need not debar us from calling them living. The Life Force is inherent in all material being, the activity of the physical universe is but a multitudinous result of this Force essaying to complete the godhead in it. In his book, The God of the Atom, a series of trials made by him on self-connections on its part, a labyrinthine process towards its own supreme possibility. But to say this is not necessarily to give the Life Force a status prior to the physical universe or even independent of it. There may be a progressive activity of matter without it but can there be matter itself—the stuff which is activated? And can there be the active agent without the stuff?

Bergson, whose ‘evolution creatrice’ Shaw anticipated, is inclined to see the Life Force as a fountain rising upward yet with a tendency to fall back. The drops and sprays which do fall back are felt by the upward thrust as resistances against which and through which it has to progress.

These resistances constitute our sense of matter. Matter is for Bergson nothing else but the Life Force opposed by an insufficiency in its own push. For Bergson, according to the Bergsonian view: it is at least in consonance with his conviction that there must be a single reality that counts, what it undertakes is a groping self-resisted adventure, prompted by a mighty yet unilluminated instinct of betterment. Whether one is correct is a matter of a particular mode of the Life Force, for the Life Force for him can exist independent of the physical universe. If it is not only coeval with physical stuff but handles it and shapes it with a mastery which is often concealed yet always to be discerned on a long view and with the most extraordinary gift. However, as personalities surviving death: a personality, according to Shaw, is too much a result of the Life Force associated with an organism made of matter. When an organism dissolves, the personality perishes: as he unconsciously puts it, Bernard Shaw is much too ‘organic’. What will survive is the impersonal Presence whose one experiment of many is Bernard Shaw. A survival with any stamp of personality might take place only when we have attained freedom from all the weaknesses and limitations connected with the body, when that which begins its evolution as “a vortex in pure force” can achieve a “vortex in pure intelligence.” That is indeed a far from easy task: even the brief personalities in physical formations that last a short while. What is eternal is only the ‘vortex vital’ pressing towards an illumined future from a blind past.

The Life Force and God

Such a conception cannot, it must be admitted, satisfy either the ‘shakta’ who wants to be wholly in the hands of a Lord of the world or the ‘juda’ seeking union with an Absolute Existence. Consciousness and Bliss. Even the ordinary religious man must find some sort of measuring. But it has one advantage, urges Shaw, over other notions of the Divine: it solves the most crucial difficulty of the nineteenth-century apostle of religion: the reconciliation of God’s omnipotence and omniscience with His benevolence.

If God is benevolent, then He cannot be omnipotent and omniscient, said John Stuart Mill: for if He is omnipotent and omniscient and has still the evolutionary process so wild and stumbling and suffering-packed and even now leaves the world the miserable hell it is then the majority of living creatures, He must be not a God but a Devil! The Life Force, ever aspiring yet endued with no superlative attributes and proceeding by trial and error, escapes the horns of Mill’s dilemma and supposes that in Shaw’s opinion the crying need of the world for an invigorating religion without shuffling over the vast body of scientific fact with its grim picture of the struggle for existence and of the indifferent prying by Nature. It is intended, urges Shaw, to apply our standards of Good and Evil to a Being who is by definition above our mental consciousness and hence transcendent of our mental criteria of moral fitness, just as much as we are above a chimpanzee’s presumable sense of what the universe ought to be.

A supra-intellectual Truth of which our righteousness is a limited reflection but which works out essential Good by its large luminous look and which has chosen the hard evolutionary way because of some purpose too profound for mortal plumbing—that is the faith the mystic would hold against a measuring of the Infinite and the Eternal by the fumbling rod of the human intellect. To embrace this faith would not go against the grain of Shaw’s mind with its contempt for conventional morality and so-called rationality, but brought up in a philosophical environment uncongenial to transcendentalism he has taken to what appeared a more scientific theory—a theory which seemed to make a less exigent demand on his capacity to believe.

It must, however, be said that he shilly-shallies about basic issues; while he insists on going beyond biology into metaphysics and subscribes to the mystic’s in-feeling of godlike possibility, he fights shy of the results of the physicists. He is by those who have engaged in it, or would with most in-feeling, he avoids assessing the full implications of what the Saints and the Yogis have experienced. He is content to have just sufficient metaphysics and mysticism to give mankind a message of hope and of honour and save it from the fright cast by Darwinian materialism, an utter purposelessness and egoistic culpity.

The Fulfilment of the Life Force

The message of Shaw, couched in the highest terms, would be: “Let us, by invoking the evolutionary Presence in us, put an end to our futile pathetic ignorance and wavering twit struggle against the powers of darkness and death.” Yes, death as well as darkness. Shaw considers our present span of living to be too brief for adequate development. No sooner
are we on the brink of some little wisdom that we begin the downward grade to the dust.

Three score years and ten are not Nature's irrecoverable 'fiascos' to our life. In the thirty-minute model of men which at last put away the old Adam in them and attained eternal life, a kind of earthly immortality threatened only by a fatal accident. Natural death is nothing but an expedient introduced by the Life Force, as Weissmann long ago pointed out. Every organism would shrink from the trend towards disease even if immortality could be directed, by a constantly intense conviction of necessity, to build up any sort of organism,—from the hundred-legged centipedes to the legless fishes and from the mammal gestating her young inside the womb. Their inhumanity is, indeed, that they can also be by an inner compulsion work the miracle of a body contrived to last centuries of wear and tear. In the turtle we have almost an instance of Methuselah longevity. There is thus no reason why the tremendous creative energy of the Life Force cannot be focused and directed to such a 'fiasco' in man, and in consequence of this the whole social and moral system will be completely shaken and devested of both its elemental urgency and its plebeian creativity. He permitted the 'soul' to be a fine talent instead of a sweeping genius. And in this error he was aided by the ingenuous demand he, quite, allowed even the ancient mysteries, with their somnolent, sociology, eclogues,—to make on that. He was another concession the nature of the age wrested from him to an exaggerated degree. Although he kept harping on the superman's turn towards the depths within and the necessity of following the lines that are ironing about the correct creative relation between the inner and the outer.

The Central Shaw

However, all said and done, Shaw is an inspiring philosopher and his general affinity with religious values must be recognised. Few men of his generation have been less carnal in personal life; and the word "divine" is used by him always with a strange intensity lacking in most churchmen. For all his rationalizing and externalizing of Saint Joan in his most applaudable attempt, and for all his explanations and interpretations, he conveys vividly that she was actually in communion with an immaterial Magnitude which is our essence. And even in his dramatization of secular "men of destiny," giants prooccupied with the active outcome of events, who, in the last round of things, almost of Plato and Plotinus finds voice in that splendid apostrophe of his Caesar to the Sphinx:

"Hail, Sphinx: salutation from Julius Caesar! I have wandered in most lands, looking for the keys of wisdom from which I obtained my life and the life of my fellow creatures; I have found thes, and the fruits of my labours; I have been myself, and I have laboured. I have laboured and laboured, I have tried and tried, I have suffered, and I have reached the point where my eyes never turn from looking out—out of the world—

to the lost region—the home from which we have strayed. Sphinx, you and I, strangers to the race of men, are no strangers to one another; have I not been familiar with this place where I was born? Rome is a mad man's dream: this is my reality. These starry lamps of your I have seen from afar in Gaul, in Britain, in Spain, in Thessaly, signalling great secrets to some eternal sentinel below, whose post I never could find. And here at last is their sentinel—an image of the constant and immortal part of my life, silent, full of thoughts, alone in the silver desert. Sphinx, Sphinx: I have climbed mountains at night to hear in the distance the steady footfall of the winds that chase your sands. I have not been idle, you and I. Oh, my sky hither was the way of destiny; for I am he of whose genius you are the symbol: part brute, part woman and part god—nothing of man in all of me. Have I read your riddle, Sphinx?"

In the thrived visionariness of such language that we touch the central Shaw, the Shaw who is so often swaddled away by surface interests and controversies and prevented from standing out in the full dynamic idealism of that declaration of his, he is a truly joy in life, the being used for a purpose recognised by yourself as a mighty one; the being thoroughly wrought out before you are thrown on the scrap heap; the being a force of Nature instead of a feverish selfish little chum of ailments and griefs complaining that the world will not devote itself to making you happy. The public knows well enough the Mephistophelean wit, the indefatigable Fabian, the fiery-tongued Ibsene, the breaker of conventional idols; it knows of all the oddities and eccentricities of Shaw the vegetarian, the crime and anti-vegetarianist, the educational reformer, the champion of all sorts of egossicism; but how very few dream that his intimate pleasure and profoundest pursuit is the practice of contemplating in a church—when it is empty! There we have the key to his essential character. For a philosopher and a scholar, there is no such part of the universe as a church.

The empty cathedral, he once said in an interview, is the one place he can go into and pray and fully express his soul. "There I find rest without languor and recreation without excitement, both of which are the worst forms of wear and tear to the village inn and seeks to renew himself with shanddyyg. Any place where men dwell, village or city, is a reflection of the consciousness of every single man. In my consciousness there is a sort of a sweet, a general peace and quiet that I find inside the all a Cathedral. My appeal to the master builder is: Mirror this Cathedral for me in enduring stone; make it with hands; let it direct its clear and sure appeal to my senses, so that when my spirit is vaguely groping after an elusive thing, and better manifesting the knowledge where I within the Cathedral I may find my way to the Cathedral within me."

Rodin has sculptured for posterity the superb Casper Shaw looking out out of the world. Will no painter give us the vacant church with that lonely meditative figure, trying to glimpse the Dweller in the Immot?
Our enquiry has brought us to the conclusion that only a theo-centric world-view, based upon a spiritual metaphysical, one that can show the proper role and the goal of life, and one that can give rise to a true ethos, a dharma—and not only a device to control and to provide a coherent formula or a convention regulated by social utility—is urgently needed by the world. All types of utilitarian and humanistic philosophies of life have failed, and man’s dream of liberation from the bondage of heaven upon the reason and science is daily fading. The old saying “Where there is no God, there is no devil” was never truer than it is today; for, as we have seen, man is passing through a serious evolutionary crisis, a right solution of which alone can halt the trend. The world today needs a spiritual awakening, a new world-view that can serve as a foundation for a new Weltanschauung, one that writes new values on new tablets and at the same time salvages the Pisteis Sophia, the Ancient Wisdom.

That the Positivistic and Humanistic views of life are highly inadequate and are gradually becoming things of the past can be seen from the way Dr. Julian Huxley’s speech was received at the Tenth International Congress of Philosophy. This is what Mr. R. H. Heinemann writes in his article, “The West in Search of a Metaphysics,” in The Hibbert Journal. Likewise Mr. E. Krbez’s (Swans) attempt to find a scientific basis for freedom in the plasticity of human nature (or in its being unfinished) was thought compatible with Mr. Mirko Novak’s (Brno) thesis that our mind and values are truthfully deeper, and on him a spiritual and moral evolution can. The assumption seemed to be that some sort of scientific humanism could form a bridge between East and West. This intention came to the fore in UNESCO. UNESCO is named the attempt to sponsor a philosophy of its own in a speech by its Secretary-General, Dr. Julian Huxley, in India Institute. Dr. Huxley believes that “in order to carry out its work, UNESCO needs not only a set of general aims and objects for itself, but also a working philosophy, a working hypothesis concerning human existence and its aims and objects, which will dictate, and on which, a definite line of approach to its problems”. His speech, advancing his well-known scientific or evolutionary humanism, fell flat. Not only is this sort of naturalism totally inadequate for the solution of the spiritual crisis of our time, but the whole attempt to produce an official philosophy seems to be mistaken. Just as Ministers of State cannot write the poetry of their time, so the Officials of UNESCO cannot produce the philosophy of their age.” Professor F. J. E. G. in his introduction to the New Learning: “For whatever we may say or think, it is the ultimate questions that must be asked and are being asked at the present time with an insistence that cannot be misunderstood. The truth is that there has been a revival of interest in religion, a revival which we can hardly be wrong in interpreting as a return to the normal human state. The failure of naturalism and positivism is patent to everyone who can think at all, and it is hardly less clear that the modern attempts at offering us a new religious in the guise of a ‘new Humanism’, or a ‘new Romanticism’ are doomed to a like failure.”

Here both Mr. Heinemann and Professor Raby are not voicing only their own opinion but that of most of the leading thinkers of the world. To the former’s very remark we may add that a new metaphysics which can serve as a basis for a complete philosophy of life, cannot be constructed—it has to be created, otherwise it will end by being more a summation that it is a synthesis, as stated in the essay: The Rise of Materialism, can only be made by possessing a “whole-knowledge” that can only be possessed by attaining a “whole-view”—an integral vision capable of seeing parts and their relations at a single view, and knowing through direct contact their truth and inner significance which the ordinary mind is incapable of doing. It must be a vision capable of viewing the working of the world-process from its Transcendent Source in the Timeless to its nether end, the dark Inconsistent. It is obvious that such an all-comprehending vision can only be possessed by a seer philosopher—a rishi.

The Intellectual Philosopher and the Seer Philosopher

That is why we make a distinction between a seer philosopher and an intellectual philosopher. Metaphysics created both the former and an intellectual one created by the latter. To the intellectual philosopher truth is ideative—belonging to the pure reason; to the seer philosopher truth is of the Spirit—of Being and Consciousness, to be apprehended by direct vision and experience, and the truths of terrestrial existence are to him modes of the one Spiritual Reality. Whilst the intellectual philosopher, by the light of his reason, creates a metaphysics based upon the truths discovered by science, or upon some a priori concept, the seer philosopher finds this metaphysics a fact a truth of the Spiritual—ideational oneness, of all existence, or the Unity of the One and the play of the Many, or the static aspect of the Supreme Self impartially supporting the consciousness of the individual. He is projecting it out of its own Being; after possessing this direct spiritual knowledge, he creates a metaphysics. When he does this, he by no means negates the indirect knowledge he has gained of the outer world through science, but tries to put it in right relation with this knowledge. The first metaphysics stands as an intellectual system which may or may not throw some light on the facts of human existence, but the second has its roots in Reality, and sees behind appearances and outer forms the inner truth of things. The intellectual philosopher “sees the field from within the field”, but the seer philosopher is truly “the spectator of All Time and All Existence.”

The only thing that is really available to the Seer is the great dogmatic philosopher and became critical; now it has to wake up to once again and become this time revolutionary and creative. But such a revolution in philosophy can only take place if the intellectual philosopher either himself becomes or gives way to the seer philosopher, who presupposes the existence of a spiritual metaphysician. Also, the intellectual philosopher will have to realize that the mind of man as it is constituted at present has its limitations, especially the reductionist faculty, and is consequently incapable of pronouncing verdicts upon supra-physical or supernatural truths, but that by opening it to the Light of the Gnosis of the Divine Truth, whose derivative principle it is in earth-existence, it can have a direct knowledge of Reality.

Ends and Purposes

Our civilisation is in its present decadent condition because of its ignorance of ends and purposes, and its consequent pursuit of false ends, and the curse of this ignorance is that we do not even know the purpose of existence and the goal towards which we are all moving. We would be in a position to know at least how to govern our lives. The philosophy of “purposelessness” encouraged by non-finalistic and non-ontological interpretations of the agnostic view, and the idea that it is man who reads purpose in a world whose processes are blind has done great harm to the true development of his being. It would be more appropriate to accredit the non-finalistic philosopher of reading “purposelessness” in a world-view which has a purpose, which in human limitations prevent him from seeing but which could be comprehended by possessing a vision that can see in larger spaces the cosmic totality and the working of universal processes. It is man’s ignorance that keeps the cosmic purpose veiled from his eyes and it is only an influx of some greater Light into his mind that makes him think in spite of this ignorance that there is a purpose in this world.

A world-view which humanity is seeking today must revolve round a purpose, and a spiritual metaphysician who serves this purpose in such a world-view, must be able to show this purpose, and it will do so if it has behind it a true vision.

As we have stated before, the idea that the goal of civilisation is to produce a “classless society” or a political and economic world-unity cannot have an appeal for the enlightened philosophic reason of man. When one examines the evolutionary process and sees the growth of consciousness from senseless matter into plants, then into animals and eventually into man, one feels that it must finally become fully aware in a higher type of being—one is led to conclude that there must be some secret goal towards which we are proceeding and that the world could not have been created just to produce a political world-unity. Such a mundane fulfilment can come only as a necessary consequence of a divine consummation; by itself, it is of little value.

If the world attains political unity and countries learn to help one another and peace reigns among men, and glorious achievements of all kinds, will follow. But the philosophication or the process of re-creating a unified, and the birth of a new world will be of no use if uplifting or high ideal before them, a supreme divine goal which they do not know. It is quite possible that man may stagnate and finally degenerate, for a retrograde psychological movement may start in their being.

This is why we state that our problem is one of ends and purposes, and that only a vision of right ends will enable us to govern our lives so that we can move towards the visioned goal. The evolutionary crisis through which we are passing makes it imperative for us to make a definite choice—either to co-operate with the essential powers that are, or refuse to do so at our own peril; but in order to choose, we must first know what that purpose is.

In “The Failure of the Religion of Humanity”, we saw that three Cosmic principles, Matter, Life and Mind have emerged in terrestrial creation, and become operative powers, and that now the highest Divine Truth-principle has to emerge and integrate all the other principles into it and make the reorganisation of existence on earth possible as also the creation of a race of divinised beings. The divinisation of humanity—the creation of a God-man is the goal of the evolutionary process, and a growth into a Divine Consciousness and a Divine Nature, Sadbhavna, is the end man should pursue. The Religion of a Divine Humanity is a the religion of the future, where each man through realisation of the Spirit, will be able to know the concrete fact of experience that his self is the self of all and that his fellow beings is the same as he in essence; as Sri Krishna says “.... Thou art not distinct from Me. That which I am thou art, and that which I am thou art.” Men contemplate distinctions because they are stipulated with ignorance. After he has realised this he has to express and manifest the Spirit in life. So what the world immediately needs today is neither a political union, nor a classless society or a world-religion, nor a new branch of humanity into the Spirit, culminating in a race of spiritually transformed beings.

* Refer to Essay IV—Adaptation of Environment Leads to Stagnation.
LIGHTS ON LIFE-PROBLEMS

(12)

One of the chief aims will be to provide authentic guidance in regard to the many perplexing questions with which a person is faced in his daily life. This common man is faced by the many perplexing questions which arise in the course of his daily existence. To bring home the light of this guidance and to make it directly applicable to the concrete problems of life, a series of questions of common interest along with precise answers based on Sri Aurobindo's writings will regularly appear in these columns.

Q. 1: The moralist enjoins the practice of virtue by laying down the dictum that good must create good and evil must create evil in accordance with the law that like creates like. "Do unto others as you would be done by," he says, because they will indeed so do to you. The strict ascetic, for example, would never again allow the use of violence and war in any circumstances whatsoever on the ground that violence leads always to further violence. Does any such strict rule of moral return prevail in actual life?

A: The rule is true to a certain extent in tendency and works sometimes well enough and the prudential intelligence of man takes some account of it in action but it is not true in all the way and all the time. It is evident enough that hatred, violence, injustice are likely to create an answering hatred, violence and injustice and that I can only indulge these propensities with impunity if I am sufficiently strong and prudent enough to provide against their natural reactions. It is true also that by doing good and kindness I create a certain goodwill in others and can only under ordinary or favorably circumstanced not so much on gratitude and return in kind as on their support and favour. But this good and this evil are both of them movements of the ego and on the mixed egoism of human nature there can be no safe or positive reliance. An egoistic selfish lust, if it knows what to do and where to stop, even in a certain measure of violence and injustice, if it is strong and skilful, cunning, fraud, many kinds of evil, do actually pay in man's dealing with man hardly less than in the animal's with the animal, and on the other hand the doer of good who counts on a return or reward finds himself as often as not disappointed of his bargained recompense.

Q. 2: Why is this so?

A: It is because the weakness of human nature worships the power that tramples on it, does homage to successful strength, can return to every kind of strong or skilful imposition belief, acceptance, obedience: it can crouch and fawn and admire even amidst movements of hatred and terror; it has singular loyalties and unreasoning instincts. And its disloyalties are too as unreasoning or light and fickle: it takes just dealing and beneficence as its right and forgets or cares not to repay. And there is worse for: justice, mercy, beneficence, kindness are often enough rewarded by their opposites and illwill an answer to goodwill is a brutally common experience. If something in the world and in man returns good for good and evil for evil, it as much is wanted as good and evil. And even an egoistic virtue or a divine good and love entering the world awakens hostile reactions. Attila and Jenghiz Khan, the three to the end, Christ on the cross and Socrates drinking his portion of hemlock are no very clear evidence for any optimistic notion of a law of moral return in the world of human nature.

Q. 3: If not in human nature, does this law operate in the action of the larger world measures?

A: There is little more sign of its sure existence in the world measures. Actually in the cosmic dispensation evil comes out of good and good out of evil and there seems to be no exact correspondence between the moral and the cosmic measures. All that we can say is that good done tends to increase the sum and total power of good in the world and the greater this grows the greater is likely to be the sum of human happiness and that evil done tends to increase the sum and total power of evil in the world and the greater this grows the greater is likely to be the sum of human suffering and, eventually, man or nation doing evil has in some way to pay for it, but not often in any intelligibly graded retribution measure and not always in clearly translating terms of vital good fortune and ill fortune.

Q. 4: Does this rule of moral return correspond to the true principle and the whole law of ethics?

A: It cannot because good and evil are moral and not vital values and have a clear right only to a moral and not a vital return, because reward and punishment put forward as the conditions of good doing and evil doing do not constitute and cannot create a really moral order, the principle itself, whatever temporary end it serves, being fundamentally immoral from the higher point of view of true and pure ethics, and because there are other forces that count and have their right—knowledge, power and many others. The corresponding moral and vital good is a demand of the human ego and like many others of its demands answers to certain tendencies in the world mind, but is not its whole law or highest purpose. A moral order there can be, but it is in ourselves and for its own sake that we have to create it and, only when we have so created it and found its right relation to other powers of life, can we hope to make it count at its full value in the right ordering of man's vital existence.

Q. 5: Is there not a retaliatory action in Nature, a sort of a boomerang movement of energy by which the results of a man's actions rebound upon him, sometimes in exact figure and measure? The ancients recognised this action of Nature and called it the law of the talon which seemed to them a sufficient evidence of a moral order in the universe. Does any such law of exact and fulfilling retributive rebound exist in Nature?

A: The careful thinker will pause long before he hastens to subscribe to any such conclusion. For there is much that militates against it and this kind of definite reaction is rather exceptional than an ordinary rule of human life. If it were a regular feature, men would soon learn the code of the Draconic impenetrable legislator and know what to avoid and the list of life's prohibitions and vetoes. But there is no such clear penal legislation of Nature.

Q. 6: But in the dealings of man with man and man with universe and God, would not this law work out a strict ethical justice?

A: The law of the talon is so just or ethical rule when applied by man to men and, applied by a superhuman dispenser of justice or imper- sonal law with a rude rule of thumb to the delicate and intricate tangle of man's life and life motives, it would be no better. And it is evident too that the slow, long and subtle purposes of the universal Power working in the human race would be defeated rather than served by any universality of this too precise and summary procedure. Accordingly we have to do with an occasional and intermittent rather than regular, variable and to our minds capricious rather than automatic and plainly intelligible.

Q. 7: But how is it then that in a number of cases a definite and unmistakable recoil of a man's actions comes upon him sooner or later?

A: At times in the individual's life the rebound of this kind of Karma is decisively, often terribly clear and penal justice is done, although it may come to him in an unexpected fashion, long delayed and from strange quarters; but however satisfactory to our dynamic sense, this is not the common method of retributive Nature. Her ways are more tortuous, subtle, unobtrusive and indecipherable. Sometimes men's life action and life motives it would be no better. And it is evident too that the slow, long and subtle purposes of the universal Power working in the human race would be defeated rather than served by any universality of this too precise and summary procedure. Accordingly we have to do with an occasional and intermittent rather than regular, variable and to our minds capricious rather than automatic and plainly intelligible.

Q. 8: Is there no truth then in man's idea of this law of the talon? Does it not serve any moral purpose in the will and the workings of the universe?

A: It is evident that we cannot make much of a force that works out in so strange a fashion, however occasionally striking and dramatic its pointings at times and consequences. It is too uncertain in its inflection of penalty to serve the end which the human mind expects from a system of penal justice, too ineradicable variable in its incidence to act as an indicator to that element in the human

Continued on page 9
NEW TRENDS IN WESTERN THOUGHT
THE WEST IN SEARCH OF A METAPHYSICS
THE TENTH INTERNATIONAL CONGRESS OF PHILOSOPHY

By F. H. HEINEMANN, PH.D.
Condensed from The Hibbert Journal

International Congresses of Philosophy are an invention of the twentieth century, and not only held in Paris in 1900 and continued in Geneva, Heidelberg, Oxford, Prague, and so on, but those whom the congresses attract, I submit, make it clear for these Congresses to meet should fulfil a specific function. Philosophy is always (even in the two preceding Congresses, held in the same year, 1937) held as a forum where a new level of discussion between philosophers of different traditions. This is important in an independent world in which the different nations are faced with very much the same problems.

Eclipse of Logical Positivism
The Congress was opened by Professor H. J. Pox in the hall of the University of Amsterdam. It is not only possible to write a report on the thousand and one papers that were presented at the Congress, or even to try to sketch the main lines of the philosophical thought that is being presented. But it is clear that the Congress is not the meeting of a small group of philosophers who are interested in the same problems.

Scientific Humanism Inadequate
Within the framework of these events, one might even think of a possible new direction of thought on a manipulation of symbols according to specific rules. In fact, a Logical Positivism which declares metaphysical propositions and judgments of value to be meaningless, represents the same nihilistic doctrine of the 19th century, with which political expression in Bolshevism and Fascism. It is therefore of no use in the attempt to solve the problem of the relation of science to philosophy. It is sufficient, as it is on an identical intellectual level, to examine the problem on an argument from the viewpoint of the history of science. This leads to the question of how we arrive at the negation of metaphysics.

Principal Problem: the Marxist
The problem, put to the Western Hemisphere, is bluntly this: "What do you have to offer as a positive reply to the challenge of Russia?" One may dislike or even denounce the Russian point of view, but one cannot deny that it offers a working hypothesis concerning the life of millions of human beings in this world. The problem is not a logical refutation of Marxism, but a fundamental challenge to its validity. The recent developments of world philosophy, in particular, show the necessity of a new kind of philosophy for the Western Hemisphere. The Congress is held in the spirit of the Second International, and the opening session was addressed by Professor H. J. Pox in the hall of the University of Amsterdam. It is not only possible to write a report on the thousand and one papers that were presented at the Congress, or even to try to sketch the main lines of the philosophical thought that is being presented. But it is clear that the Congress is not the meeting of a small group of philosophers who are interested in the same problems.

Problems of interest and indication of acting as a guide in world affairs". Mr. M. Novak's (Brussels) thesis was read at the instance of the International Congress of Philosophy, but its submission was characterized as characteristic. They centered around the ideas of humanism, humanism, and the doctrine of the individual and democracy, which is to say, around a secular philosophy which has its material centre in biology and its institutional centre in Western democracy.

The Revival of Thomism
Besides UNESCO's more or less successful attempts at unification there were two other Congresses which tried to influence the discussions of the Thomists and that of the Socialists. This is characteristic of contemporary Europe. The Congress at which the leading French lecturers like M. Arnaud-Foreux (Montpellier) on "Le Monde Morale", in which the speaker advocated an ethics based on the notion of order instead of a morality founded on liberty or autonomy. A striking feature of the Congress was its crisis and what Mr. de B. (Brussels) could look for a possible future of the naturalist doctrine in a strictly naturalistic ethic and to confound, in a "featherless biped" endowed with a "true and superficial conscience" (a certainly original conception) wherever M. A. Kohn (Prague) had tried to show that the concept of humanism on the tradition of the Christian philosophers of the 17th century, especially on the teachings of Marx, Engels, Lenin and Stalin. Likewise, Mr. H. (London) has tried to find a scientific basis for freedom in the plasticity of human nature (or in its being unfinished) was thought compatible with Mr. M. Novak's (Brussels) thesis. My mind and value are functionally independent, as are the biological, economic and social processes. The assumption that some sort of a philosophical continuum can provide a bridge between East and West.

The renewed interest in the Thomist tradition, namely the attempt to sponsor a "Thomist" movement in the United States, under the guidance of its Director-General, Dr. J. H. Oxley, in the India Institute. Dr. Oxley's thesis was that in order to carry out his work, UNESCO had not only a set of general aims and objectives, but also a working philosophy concerning human existence and its aims and objects, which is the necessary line of approach to its task.

His speech, advocating his well-known scientific or evolutionary theory, made a strong impression. Not only is this sort of naturalism totally inadequate for the solution of the problems of our time, but the whole attempt to produce an official philosophy seems to be mistaken. Instead, Ministers of State cannot write the poetry of their times, so that the task of UNESCO cannot produce the philosophy of their age. UNESCO has, therefore, wisely restricted itself to the presenting opportunities for discussion and to co-ordinating the activities of some regulative ideas. Nevertheless, the Congress claims on the basis of the experiments of our time, and the whole attempt to produce an official philosophy seems to be mistaken. Instead, Ministers of State cannot write the poetry of their times, so that the task of UNESCO cannot produce the philosophy of their age. UNESCO has, therefore, wisely restricted itself to the presenting opportunities for discussion and to co-ordinating the activities of some regulative ideas. Nevertheless, the Congress claims on the basis of the experiments of our time, and the whole attempt to produce a minimum moral framework for the behaviour of groups and in upholding essential values. Most valuable, therefore, seems to be the experience, undertaken with the Institute International de Philosophie to sponsor special issues of philosophical journals. This enabled Professor F. H. Heinemann, the editor of "Revue Internationale de Philosophie," a practicale type of Anglo-French collaboration, to encourage publication with an issue devoted to the Movement of Libertarians.

Value of Congresses
One cannot expect Congresses to produce a new philosophy, but it must be said that these Meetings have reached the Babylonian Tower stage. But it is not the Congresses alone that are of importance. It is the general trend of the time, and that a nucleus of pre-arranged symposia held at the Congresses, on a number of topics, offer a wider opportunity for a real discussion.

The most valuable part of these Congresses is the discussion on page 11.
LIVING IN THE TWENTIETH CENTURY

Genesis Of The Plight Of Our Civilisation

BY KEWAL MOTWANE

The Indian Commission of the UNESCO that met at Delhi recently has set the task of drawing up a nation-wide scheme for training in social service. To be sure, this is quite a new phenomenon in every segment of its national life, education, and civilisation. Economical, economic, industrial, political, cultural, spiritual, and moral and spiritual. India has been divided up into two centuries. The oppressed soul of the nation is much older. Indeed, India's subjection to a foreign rule began with the people to their social and spiritual isolation.

India is in dire need of a crusading spirit of service of the masses. But there are grave risks in artifically creating this spirit of social service among the younger generation. The large element of self-seeking, a selfishness that干线了, led the national movement is a standing witness. Many of the masses of political or social service. Social life, like the life of the individual, is a clock of selfish, personal ends.

Our first step is to find out the germs of the critical situation in Indian life of today. To seek to solve a problem on its own plane is an unmistakable sign of mental immaturity. The one-track mind is characteristic of the average man and the modern man does not seem to be capable of looking beyond his own self. This is its mentality. All problems, national or inter-national, have been handled with a totalitarian approach. This approach is still unknown in some of the leading countries. To look at life as a whole and to view every problem as a part of the world directly affects the development of the capacity for "simultaneous thinking," to use the famous formulation of Mr. Patrick Geddes. It requires blind-sighted, forward and immediate thinking. Social service must be appreciated in its proper setting. We must turn the national movement into an honest and fit India into the universal scheme of things.

The Industrial Revolution

India is a part of the world and its problem is a national problem, and the world problem is essentially a creation of science and the machine. The present turmoil in the western world began with the Industrial Revolution, which was a creation of science and the machine, and that Revolution is about to come to a head. But before the Industrial Revolution burst upon the European consciousness in all its fury life was at a simple and even pace. Population was not large enough to find out if there was no ruthless exploitation of natural resources. People lived in villages scattered far apart. There were no cities. Workers owned their tool and were producers. It was a handicraft culture. Villages were self-sufficient and essentially rural areas. Nation, in the modern sense, was not yet a political entity in the modern sense. Parliamentary Government had not come into being. The rulers were benevolent despots, who sported themselves with battles off and on, and never worried about the welfare of the people. There were land and sea routes, but they were unsafe, journeys took a long time, and traffic moved slowly. Man lived a life of personal integration;

there were not many contradictory demands on his psyche. The church had a complete control over the individual's thought and action; religion was a matter of tradition, attitude and ritual. Racial conflicts, excepting for the conquest of southern Europe by the English, were few and restricted to local areas.

The Sociological Implications of Industrialism

But with the birth of the Industrial Revolution, life of the seventeen century, and in fact of the rest of the world, went through a complete change. All aspects of life registered drastic changes; there was serious maladjustment between the changing social and economic conditions of nations, the machine and science created a set of entirely new problems. The gaping jaws of the machine, which had to be continuously fed, led to ruthless exploitation of natural resources, a complete disruption of the time clock, and ecological chaos between nature, animal and man. The demands of industrial economy led to a sudden social changes. Large metropolis areas grew up overnight, with all their problems of education, health, food, transportation, crime, etc. The hand-workers lost their tools of trade, the peasants their livelihood. In the midst of these great social changes, these workers became thoroughly disorganised, psychopathologically. Morality. The non-definite life of the cities made them social and moral outcasts. The villages were deserted, unemployment in the rural areas increased by leaps and bounds, while slums and population thrived in the cities. Marriage and family institutions were subjected to a severe strain; laxity of morals became a common phenomenon. Social diseases increased, tuberculosis, took a sharp upward trend. Capital began to organise itself. Huge trading corporations and companies were formed, with their tentacles dug deep into the succulent parts of Asia and Africa. America was colonised first, later Australia.

At this time, the concept of the nation was born. Democratic institutions grew up in some of the European countries; Constitutions were established and ratified and political rights and duties were bestowed upon the people. Aggressive, arrogant, arrogant, nationalities became ubiquitous fact in the West. The combination of technology, nationalism and rationalisation led to the birth of the twin brothers industrialism and rationalisation. The modern nations, with their powerful armed organisations, which science had equipped with the latest tools of destruction, became masters of the world and there began a race of carving up the remaining territories for their own benefit and reinforced their supremacy in the mind and body, their created racial superiority. The dark, yellow, brown races were inferior to the white; the place of the former was to toil for the white races. Religion fell into line. The West spoke of the

superman, a glorified ape. The hundreds of denominations of Christiandy, constantly at war with each other, another in their own countries, presented a united front in their conquest of conquered peoples. The missionary became the agent of the state, and the imperialist seized the opportunity to complete the picture through cultural conquest and spirit of his victims.

Transformation of Social Institutions

The social institutions of the European countries registered the impact of these tremendous changes. Education became prostituted to serve as an instrument of propaganda for the party in power. The imperialist nations got busy with manufacturing industrialists, bankers, capitalists, and scribes, historians, and lawyers, teachers and missionaries for service abroad. Great trade routes developed among the western nations, resulting in trade monopolies, pretense of Karl Marxian sociological agreements, tariff regulations and the anarchy of economic nationalism. Politeness took birth and they pursued sharply defined policies of self-interest. Constitutions guaranteed rights and privileges, which were easily abrogated in times of emergencies. Racism became a universal phenomenon. The arts and entertainment on the one side, the mechanised sorcery commercialised the arts and entertainment. Man's physical and mental health deteriorated. The incidence of physical and mental diseases in the mechanised milieu rose high. Most of the literature produced was erotic or neurotic, the rest was tommy-potic.

Secularisation of Arts and Humanities

Since science enabled man to understand certainty and predictability in the realm of the phenomenal and the machine worked with such regularity and precision, the fate of man, and the universe were seen as mechanical. Science gave a purely materialistic, mechanical interpretation of the universe. Biology traced all individual and dual fluctuations and mutations to the blind urge of nature to succeed in the universal struggle for existance and survival of the fittest. If matter was dead, inert, then the physical world was also a dead and inert world. There was no place for a man. Psychology sought to reduce the complexities of human thoughts and reflexes and a few subconscious complexes, the most urgent and significant in man's life. Ethics and Metaphysics became reduced to being mere intellectual disciplines, now devoted to the study of conduct and self-discovery. Political and social life, the Wests follow suit. Every branch of human knowledge became secularised.

The Basic Ethos of the West

Now, if we were to attempt to express in one word the fundamental note of this machine-cum-science culture of the West, it would be CONFLICT, conflict between man and nature, between man and woman, between capital and labour, between villages and city, between individual and state, between nation and race and race, between religion and science between life and form, between parusa and sarna, and finally, between man and his own amity has been the chief task set to science, and no science at all. To emphasise the dualism, and not to resolve it. This Philosophy of Anti- establishment is now coming to a crisis in the western world. The titanic energy, hidden in the West, is in the making, and is coming to complete annihilation of blind determination, devotion to the spirit of this locked-up energy, shakti, is recognised in time and its implications are worked out in the cultural pattern and thinking processes of mankind, if matter is also seen as divine, a gaze of the Cosmic Consciousness, then there is hope for mankind. For the present, the forces of disintegration, conflict, ethos are in the ascendent in the whole world, and it may appear of the problem, with which India must reckoned in the immediate future, is the achievement of a spiritual and a political entity. With this background in our minds, let us look at India's Cultural Ethos: The Vision of the Whole.

LIGHTS ON LIFE PROBLEMS

Continued from page 7

temperament which waits upon expediency and regulates its steps by a prudential eye to consequences. Men and nations continue to act always in the same fashion regardless of this occasional breaking out of the lightning of a retaliatory doom, these occasional crises of the human situation, which are the earmarks of man, serve as an interminable compression and compulsion until he can discover and succeed in spite of his vital self in obeying a higher law of his being and a purer dynamism of motive in his directing mind and body, their created racial superiority. The dark, yellow, brown races were inferior to the white; the place of the former was to toil for the white races. Religion fell into line. The West spoke of the

India's Cultural Ethos: The Vision of the Whole
and seeks like Manu, Parasara or Yajnavalkya. The Rig Veda belonged to the Vedic age, while the Smriti were composed at a much later period. The law, according to the needs of the time as understood by the leaders of society, was written and written on the anctae of the Rishis were joined to these anctae, and the law, as it were, came into being by the sanction and authority of the Vedic sages. Thus the Gita expressly de- nounces the law of Manu, in the other two slokas of the fourth chapter, it is said that the sayings of Manu were lost in the great lapse of time. The language of the Smritis and the Puranas is obviously of a much later date than the Vedic Smritis and the society depicted there is different from the Vedic society. To take one instance, in Vedic times adult marriage was the rule, and young men and women freely chose their life mates themselves, while the Smritis prescribe child marriages, thus bringing down the status of women in society.

The Ideal To Go Beyond Shastras

Not only the Smriti Shastras cannot be binding for all times, the Indian spiritual ideal is to go beyond all rules and regulations. In the Gita, it is said: "He who seeks refuge in the Smriti, the Puranas, and even the scriptures, is as if, a man who seeks refuge in the pig." Thus, the Gita itself states that the Vedic scriptures are not binding for all times. The Gita even goes so far as to say that a man who seeks refuge in all the Vedic scriptures is as if a person who seeks refuge in a hundred lions. The Gita even says that the scriptures are not binding. Thus, the Gita says that instead of following the impulses and desires of the lower caste life, one should take refuge in the Vedic scriptures. This is what the Gita says, and therefore we should follow the Gita, and not the Vedic scriptures. But immediately the Gita goes on to say that if one feels that the Shastras are vitiated, one should change the Shastras and follow the Gita. The action controlled by Shatra is thus to change a system, and therefore mankind must first proceed through it and make the Shastras its law of action rather than obey the impulse of its personal desires. We see, too, that there is a freer tendency in man other than the leading of his desires and other than the will to accept the Law, the fixed idea, the safe governing of our life. The individual frequently enough, the community at any moment of its life is superior to the Shastras, the Shatra, is incompetent of it, loses that weight, and the action which goes in search of another law which it is now more disposed to accept as the living thing and degenerates or stiffens up from the sources of customs and conventions. Or it may come because it is found that the Shastras is imperfect and the progress demanded a new truth, a new means. Thus the living thing has come imperative. If that does not exist, it has to be discovered by the efforts of the race or by some great

culture expressly gives the same status to all human beings, “Those who take refuge with Me, O Partha, though outcasts, born from a womb of sin, sinners, even, Shudras, they also attain to the highest goal.” (9-33). The doors of the temple of God are open and open all way, why should we make distinctions of caste, creed or sex and raise artificial barriers?

The Orthodox Hindu Mind

Mr. Ramalinga Iyer gives up his whole case against marriage by supporting child marriage. His views are worth considering in detail as he has expressly expressed the orthodox Hindu mind. Thus he says: “Now, about the present popular system of marriages. A grown-up girl or young man wants to select for her- self or himself a suitable partner. Being young and attracted by another, they decide upon an alliance. No detailed enquiry into antecedents is made. After, say, 2 or 3 years of happy married life, differences arise. Some incompatibility of temper, or mutual unattractiveness, makes their life unhappy. For such a marriage the Hindu Code Bill is quite right in providing divorce, and divorces a necessity. The self-love, the in- tention to give and take, the spirit of sacrifice is absent here. But no so in child marriage–which has a two-fold advantage, and open sensual love, inviolability and per- manency.” But as adult marriage already law, therefore on Mr. Iyer’s own admission legislation allowing. Marrying divorce is now a necessity and should longer be delayed. There is even a tendency to raise the age of marriage. What Madras has really been raised fifteen in the case of girls. Thus it is evident that such a law has come necessary under modern condi- tions. You cannot remain the Hindu Code, you must make provision for divorce.

But is child marriage really conducive to happiness? Love cannot be built up by binding the two together in marriage. The marriage that in India is usually the most poor, its life has been unhappier, social customs and conventions, the more present Germany, all is possible. Children are given in marriage at the time they somehow carry on in life. In Western countries, such marriages would prove disastrous in every case. We do not know that adult marriages lead to love in ordinary married life, even in the West where adult marriage is prevalent. There is a bond of common interest. What is the original life is so organised as to be conducive to joint life, and such bond and wife and husband continue to carry on a joint life, but there is no love. When even this arrangement fails and for some rea- son or other, the joint life becomes intolerable, there should be no impedi- ment in divorcing the marriage. That would be the best arrangement even for the children, if there is a common interest. The only thing not detrimental to the child as an un- happy home.

It is argued that, in India, insoluble marriage has been upheld since Vedic times. We have already pointed out that it was not a fact, dissolution of marriage was permitted under specific circumstances. The Vedic marriage, as a rule, no doubt, envisages a permanent marriage, but they express nothing more than a prayer and an aspiration. The married couple start with the resolve to live in perfect harmony. Despite their hearts and minds in true love and they pray for the blessings of God. The marriage in which are now living, such common interest has usually been fulfilled, and in such a case it must be considered that the marriage has been legally dissolved. Judges in the Vedic age, which envisages a true union of souls and minds and hearts.

Indeed it is wrong to hope that one will find real love in marriage- ried life; love is rare, and where there is no love, there is no happiness. In the West, it is now a fact, a lack of happiness is a lack of love. For example, it is no lack for happiness, anism and afterlife. To search after happiness here through marriage is to run after a mirage. Marriage can be accepted only as a discipline, as a step; thus the Srimad Bhagavata, XLI, VII, says: “Marriage is necessary to prevent men from leading a life of recklessness and promiscuity.” It is not the case that love is never rise above the level of animal appetites, the pleasures of married life and real happiness. A man can ultimately turn his mind and heart to religious duties, love all where alone true love and happiness exist. If we understand this, then dissolve the marriage, under certain circumstances would not necessarily involve the sacrifice of nothing sacred or inviolable in hu- man marriages. As a sage has put it, “Marriage is a necessary evil.”

In JEOIL CREATIONs

BY

CHIMANLAL MANCHAND & CO.
NEW QUEEN’S ROAD, BOMBAY.

TELEPHONE: 3211

! INDUSTRIALISTS!
★ SAVE STEEL
★ SAVE MONEY
★ SAVE TIME
in your structures by using
THE MOST MODERN DESIGNS
AND 
PRODUCTION PROCESSES
OF
INTERNATIONAL LIGHT WEIGHT STEELS
22, SHASTRI ROAD, Fort, BOMBAY
★ For details phone 222219
A GREAT PIONEER OF YOGIC POETRY

Continued from page 3

rung on a simple movement and style as in The Outcast:

Sometimes when alone
At the dark close of day,
Men meet as outlawed majesty
And hurry away.

They come to the lighted house;
They talk to their dear;
They crucify the mystery
With words of good cheer.
When love and life are over,
And flight's at an end,
On the outcast majesty
They lean as a friend.

The seeds of this modulated simplicity, like those of the variegated richness of other poems of AE's old age, were not absent in his period of youthful sowing, but they were less perceivable because the tendency then was towards transfiguring by sheer sobriety and depth of feeling a steady run of laments or trochees, the modulations occurring chiefly with an ana-

poeat touch now and again to obtain some particular effect. In The Un-

known God, however, mere anaupastas do not sway the metre; many deft

unexpected modulations of two and three and, if we count the feminine

endings, even four syllables combine in a suggestion of lovely star-licker

as well as of ecstatic heart-best:

Far up the dim twilight flowered
Math-songs of sorrows and flames:
The lights danced over the mountains,
Star after star they came.

The lights grew thicker unheeded,
For silent and still were we,
Our hearts were drunk with a beauty
Our eyes could never see.

It is not easy to reward such a gem with adequate praise—the intuition

is so perfectly kindled and with the most economical elegance. Indeed AE

is always a wizard when he faces poetically his favourite hour of daylight

masterpiece on miniature masterpiece issues from his pen as one by one

the planets flower into sight, and I believe that though men can no longer

see the intense and far-vigilated form that moved among them for a while,

their hearts will be drunk to the end of time with the song-creative beauty

of his soul.

UNITED ASIA

PEACE NUMBER

AUGUST 1949

The UNITED ASIA believes that war as a recurring pheno-

menon in life carries with it the presupposition of a purpose, which

may be moral or economic; that the obvious way to peace must

therefore lie in the accomplishment of that purpose by means than

war; that the discovery of those other means and the practice

thereof should thus be among the first tasks of peace.

CONTRIBUTORS:

Fenner Brockway
Quincey Wright
Sidney Huddleston
A Ruth Fry
Almanda Cornerstone
Maxwell Garnett
Kishbura Yokota
Wickham Steed
Gerald Heard
Ashby Patwardhan
Sidney R. Fry

Lord Beveridge
Norman立足wich
Robert Payne
Kalidas Nag
R. R. Dwyakar
Earl Browder
Lawrence Housman
A. M. Low
Ramanunahar Lohia
Kamaladvar Chastopadhyay

CAROON - ART PLATES - MAPS - DIAGRAMS

PRICE RS. 3/- ONLY

FREE for a ten-copy annual subscription.

UNITED ASIA PUBLICATIONS LIMITED,
21 Noble Chambers, BOMBAY 1 (INDIA).

IMPORTANT ANNOUNCEMENT

A Special Enlarged Number of MOTHER INDIA—As. 12 for non-

subscribers—will be published in celebration of August 15 which is at

the same time the Independence Day of India and the Birthday of Sri

Aurobindo.

It will have an Art Paper cover with Sri Aurobindo's photograph.
There will also be a reproduction of the Mother's photograph, the Flag

of India's Mission (in two colours) and pictures of the Ashram of Sri

Aurobindo.

Many specially written articles, by authors abroad no less than in

India, on various important topics will be featured. Two of the high lights

are:

WORDS OF THE MOTHER—an unpublished illuminating talk given
to Sri Aurobindo's disciples.

MY LAST WEEK WITH GANDHIJI by Dhir Kumar Roy, famous

Bengali musician, poet, novelist and disciple of Sri Aurobindo—published
at full length for the first time—over 7,000 words.

Kamesh Walker, well-known author of "Meaning and Purpose" and

"Diogenes of Man" is also contributing a special article.

There will be no issue on either August 6 or August 26; the next issue
after the Special Number will be on September 3.

The Owl's Banquet

BY "MINERVA"

In this Age of Penicillin and Plastic Surgery we hardly think any

non-western method of doctoring as of use. But of curious interest is the Chinese faith in

"punctures." It is not injurious that are meant by this term. The Chinese believe that there are a number of little places on the human body which may be punctured to the benefit of specific illnesses.

His apprenticeship the student of this art gains experience on a life-sized figure in which there are numbered holes, some deep, some shallow. Every conceivable puncture is marked, even those in the eyes. At examination the model figure is covered with paper and the student is asked to make fifty punctures without error; the process is further complicated by the fact that he has thirteen needles to choose from, ranging from 2 to 10 cm. in length, and he has no knowledge which punctures require the use of red-hot needles. Sterilization consists of wiping the needles on a woolen rag.

Oddly enough, these punctures prove effective. It has been reliably reported that a man who had lost the power of speech was cured after two punctures beneath the tongue! And recently there was the case of an old Chinese missionary who told the following tale. As a young man he had been stationed in a remotest district. He developed toothache, as well as a toothache, and as a trip to Shanghai or Tianjin was out of the question he converted himself to a Chinese doctor. The old man punctured both lower and upper gums. "In future," said he, "you will have no more toothache and your breath will decay no longer: they will fall out of themselves in the course of time." His teeth did not decay, nor did he suffer from toothache. And as he grew old they came loose and fell out as easily as the hairs of his head.

"Black" medicine—the medicine of native African doctors—has also

some strange results to show. Charles Groase, broadcasting in the

British Regional Programme, for South Africa and Rhodesia describes how a native corporal under him was bitten on the temple by an eight-foot mamba. "Within a

matter of twenty minutes or so," he says, "it became very obvious to me

that my poor corporal was dying of the snake's bite sexual.

Putifully and impatiently, I watched

paralysis set in. It started in the face, and extended to the

arms and hands. Only a very, very

laboured heart-beat and the expression in his eyes showed that he

was still alive.

At that moment, the native doctor

arrived.

He stood over the corporal, shaking

his old head, and murmuring

Then, leisurely, he squatted, and

lowered up his head from his shoulder, from where it was hanging down his back, his little bag of tools.

He unmotted the corners of a dis-

reputable piece of cloth, and pro-

duced a dozen or so little parcels,

wrapped in filthy lint. Then he

touched to an ax handle to bring a

leaf.

Selecting this pocket, passing over that one, with the casual air of a skilled dispensier, he shook a few coloured powders—black, white, grey, orange—on to the leaf; then, folding the leaf, ate it himself.

His old jaws worked rhythmical-

ly as he delved into a wallet on his

belt, and produced the horn of a

small buck, which, with the point cut off, made a rough tube. The

mixture of his being reduced,

presumably, to the required con- jackatity, he leaned over the patient and

forcefully plunged the tube into the

mucous I had made on his

temple.

Putting his mouth to the tube, he blew with energy half the mixture he had chewed into the wound. Re-

moving the tube, he put it between

the patient's teeth, and blew the

other half down his throat.

Then he re-packed his bag and

shuffled off without a backward

glance.

In a short while the corporal's

colour had improved, and the heart-

flutter, faint but unmistakable, had

returned. Within an hour, he could

move his hands and feet. Four days

afterwards, he walked sixty miles

back to camp. He returned to the

village, sought out the witch-

doctor, and gave him twelve shillings and six pence."
What a relief it is to break away from the clamoring crowd to the wide open spaces where, save for the distant honking of the horns of a buck, the chatter of a brooklet and the care-free whistle of the wind, all is quiet. You have lost its for-calling voice. The eastern sky is bright, the western sky, and only one solitary little star keeps sentinel in the lonely heavens. There is contentment and beauty brooding in the stillness of the two. You have left behind, in the maelstrom of a materialistic world, you allow yourself to dream and walk slowly with Time rather than try to outrun it.

But you must forsake the high-removed state that you wish to leave behind your everyday annals and catch Nature’s elusive charm. Looking through the bars, a few minutes daily each to relax completely. You feel the purest sense. A few of the best ways of counteracting the perpetually strained imposed by the exigencies of modern life is which is most respon- sible for strengthening the mind’s own strength.

New Vision
All the while a part of your lonely spirit in search of food and drink. Flocks of birds, some looking lovely even on the road are perched on old hay, cream fleeces and black heads reflected. So too when you are among the shadows around their feet. Here you find that birds may conceivably realize to what extent the birds of the air must feel the importance of being higher and higher in a blue immensity.

Sustenance from Nature
I have often watched with a kind of fascination the women who work in the open, and the inhabitants of the dark, the poor little fields. They have an old-fashioned way of working, not only from books and teachers but in close contact with nature’s glories.

It does seem ironical that, in spite of the world’s open spaces, Nature possesses, the charitable institutions, welfare and “uplift” movements, the socialistic philanthropists that are always wanting in this land, there should be a certain class of the community who remain longing for a breath of pure, clean air and the sight of green fields. Because, although they have never seen the sun and they certainly forget how lovely Nature can be. There are several societies for the prevention of cruelty to animals and yet there is not a single one to prevent human beings from living like animals. I was forced to hold my breath while visiting a dirty narrow poor quarter in Bombay where the houses were as closely threaded as beads upon a string and one had to strike a match to find a way out. The sun had never been allowed to shine. This was the home of those numerous inhabitants to whose space was a luxury; here they cooked, washed and slept. Fresh lives into the world and eventually quitted it all when their life’s work was done. Tibetans are India’s most deadly disease and, in spite of their earnest efforts to fight it, their annual toll of tender leaves, leaving its footprints in those same little sunshine. How, then, will we ever find enough money to keep the scrounger scrounging? There is only one way to do this—either to destroy the whole population and make them live in the sun and fresh air, or to develop health-giving and fresh-air shops. Clubs, monuments in marble and marble of homes and prayer and forget the somber mummies in touch with this Infinitude amongst the things He alone can create and satisfy the longings in the human heart?

Light from Loneliness
Perhaps this “Get-away-from-it-all” is a preservative to some- thing impossible, as only a minute fraction of us are lucky enough to travel places like these to the remote parts of the earth. These men and women are so pressed that now and again they cannot get a day or two off, and they return to their homes as well as to their own garden as they can by going to the mountains. Instead of trying to cram into your free days as much excitement and experience as you can by smoking the greatest number of cigarettes, attending all the clubs in town, seeing the most pictures, try the unique and inexpen- sive pleasures of loneliness. Now, when the world is rushing forward at a breakneck rate, this is more than ever delightful. You will find, even if only for a few hours, such activities, delightful and soothing; and if we have to be grateful to a thoughtful Creator, it is for those beautiful wide open spaces that contribute to “peace that passeth understanding”. The gods themselves realized the significance and purifying influence of the King- dom of Silence and loved and sought solitude and tranquillity, in which great truths were revealed to them. Jesus of Nazareth replenish- ed his spiritual strength in lonely places under the starry heavens while He spent the day busy in preaching the love of God and trying the dead, blind and the lame. Buddha loved to meditate for hours in perfect silence under the canopy of the trees.

The Weston in Search of a Psychologist
Continued from page 8
meetings consists in personal con- tacts and that what will be remem- bered are the pictures of the picturesque Mr. A.H. (Rajkkusch, in the Rijksmuseum (with Rem- brandt’s newly cleaned “Nightwatch” and the pictures of the Ahm, Pinakothek, Munich) and in the Munich Museum (with a Van Gogh exhibition), and a boat trip through Amsterdam and its harbour.


day to day you will find that (quite on the next you get) your mind, untroubled and released from the cares and difficulties of your life and the great world, can produce from its depths so many things when exercise and daylight.

There are great healing properties in the wide open spaces that appeal to one and all, stirring the imagina- tion. Of all the great creative geniuses has been acutely alive to the value of a solitary call and touch. Oppressed by overwork, mental stress, black moods and fits of tem- per, you find that a walk in the open air seems to suffocate one; but go out into the fresh air, and gradually, and you will find the tension, the strain and harmony stealing in. The cool breeze on your face and the view seem to remove the cares from your being. The towering cypress and inspiration of the trees to the adora- tion of you; and hope, forgetfulness appears in subconsciously where despair and chaos reigned. If we refer to psychology we see that nature in itself acts as an opener of the mind. A few minutes daily each to relax completely. You feel the purest sense. A few of the best ways of counteracting the perpetually strained imposed by the exigencies of modern life is which is most respon- sible for strengthening the mind’s own strength.

Light from Loneliness
Perhaps this “Get-away-from-it-all” is a preservative to some- thing impossible, as only a minute fraction of us are lucky enough to travel places like these to the remote parts of the earth. These men and women are so pressed that now and again they cannot get a day or two off, and they return to their homes as well as to their own garden as they can by going to the mountains. Instead of trying to cram into your free days as much excitement and experience as you can by smoking the greatest num- ber of cigarettes, attending all the clubs in town, seeing the most pictures, try the unique and inexpen- sive pleasures of loneliness. Now, when the world is rushing forward at a breakneck rate, this is more than ever delightful. You will find, even if only for a few hours, such activities, delightful and soothing; and if we have to be grateful to a thoughtful Creator, it is for those beautiful wide open spaces that contribute to “peace that passeth understanding”. The gods themselves realized the significance and purifying influence of the King- dom of Silence and loved and sought solitude and tranquillity, in which great truths were revealed to them. Jesus of Nazareth replenished- ed his spiritual strength in lonely places under the starry heavens while He spent the day busy in preaching the love of God and trying the dead, blind and the lame. Buddha loved to meditate for hours in perfect silence under the canopy of the trees.

The Weston in Search of a Psychologist
Continued from page 8
meetings consists in personal con- tacts and that what will be remem- bered are the pictures of the picturesque Mr. A.H. (Rajkkusch, in the Rijksmuseum (with Rem- brandt’s newly cleaned “Nightwatch” and the pictures of the Ahm, Pinakothek, Munich) and in the Munich Museum (with a Van Gogh exhibition), and a boat trip through Amsterdam and its harbour.


day to day you will find that (quite on the next you get) your mind, untroubled and released from the cares and difficulties of your life and the great world, can produce from its depths so many things when exercise and daylight.

There are great healing properties in the wide open spaces that appeal to one and all, stirring the imagina- tion. Of all the great creative geniuses has been acutely alive to the value of a solitary call and touch. Oppressed by overwork, mental stress, black moods and fits of tem- per, you find that a walk in the open air seems to suffocate one; but go out into the fresh air, and gradually, and you will find the tension, the strain and harmony stealing in. The cool breeze on your face and the view seem to remove the cares from your being. The towering cypress and inspiration of the trees to the adora-