SHOULD RED CHINA BE RECOGNISED?

A lot of irresponsible talk is going on in our country, urging the immediate recognition of the so-called People's Republic of China. Barring the Communists whose impatience can be traced to blind partisanship, the worst talkers hail from the Socialist ranks. A Regulation recently they expressed the opinion that the Government of India should forthwith establish diplomatic and trade relations with Mao Tse-tung. The Government, however, is better advised. It has not extended official recognition to the new regime and, whatever informal contacts it may keep with Mao's group, there is on its side a commendable wariness about formal commitment. This is as it should be, and Pandit Nehru's assurance to America that no hasty step would be taken in the matter without joint consultation with the western democracies makes us thankful that we have at the helm a responsible statesman conscious of the many world-problems connected with Communism, and not a mere party man with an anti-capitalist anti-imperialist bee in his bonnet buzzing outworn slogans so loudly that the word of the Time Spirit never reaches his tympanum.

Can Recognition be Legally Justified?

Let us look clearly at the whole issue of Red China's status. Just because the Nationalist Government is being beaten in battle it is not rendered illegal. Chiang Kai-shek was recognised as China's legitimate head by the whole world. In 1945 even Russia agreed by treaty to acknowledge no other government than his. On the strength of its legitimacy this government was allotted a seat in the U.N. To repudiate it is to act in flagrant contravention of international law. And so long as this government is still on Chinese soil, however battered, however shrunken, it remains all the more the sole legal representative of the Chinese people. Even if it has forced out of China, the legality would not lapse. During the last war, the Free French Government had its headquarters in London; so too the Polish Government. Nobody talked of recognising Hitler's Yin-men at Vichy or his stooges at Moscow. If this is the fact, why has China gone back on her 1945 agreement and violated international law. To ask India to follow suit is to recommend a thoroughly dishonest and reprehensible policy.

Russia's argument is that Chiang's government is now proved to be a provincial and not representative of the Chinese people's will. Before going deeper into the subject, we have to reply: "Suppose Mao were in Chiang's shoes. Would Russia have condoned him as merely provincial?" The fact is that, if the conditions had been reversed, she would never have treated Mao as she has done Chiang. She has welcomed Mao because he is a Communist and because Chiang has been sufficiently defeated and deserted and because her possession of the atom bomb has emboldened her to float treaties. Her action has really nothing to do with the question whether Mao stands for the bulk of the Chinese people. It is wholly a party move made at the right psychological moment—a move which comes as the logical culmination of the policy she has been pursuing for a long time. It will be remembered that the entire military equipment of one million Japanese troops captured in Manchuria had been handed over to Mao by Stalin and that Chiang's debacle started as the direct result of this gift.

Is There Any Moral Ground for Recognition?

The question, however, still faces us: Is Mao China as at one time Chiang was? If he is, there would be some sort of moral argument for officially accepting him even though the cause of civilisation might demand opposition on the ideological level. But there is not the slightest doubt that the entire revolt of the Communists has been inspired and engineered by Russia, directly as well as indirectly. The Chinese Nationalist Government has violated the U.N. Charter by acts undermining the political and territorial integrity of China. Until the General Assembly passes judgment, no western state can technically be in a position to take Mao at his word that he stands for the Chinese people. Technicality apart, every western state knows that the uprising in China was never a spontaneous one so far as the Communist colour it has assumed is concerned. What was spontaneous was the dissatisfaction of several groups with Chiang—not of course, Chiang the man with his ascetic virtues, his hollow Confucian wisdom, his passionate love for his country, but Chiang the politician and the ruler with his inefficient corrupt bureaucracy, his impotence to check greedy landlordism and capitalist exploitation, his recourse to the Secret Police originally as a counter-move against Communist intrigue but ultimately as a weapon wielded by fear and suspicion on a rather indiscriminate scale. Yes, there was considerable resentment at Chiang's failure to live up to his ideals. Yet this resentment had nothing to do with preference for Communism. Naturally the landless peasants were glad to see their oppressors "liquidated" and to get property for themselves without paying anything. But more than three-quarters of the population—some observers estimate as much as 95%—are not concerned with and do not understand the Communist ideology. In the first flush of their good fortune they do not realize what horrors of subservience and slavery are in store for them under the name of collectivism. Nor do the other under-dogs look beyond their noses: it is sufficiently exhilarating to find society being overtaken, workmen in factories becoming managers, postmen becoming postal commissioners, inexperienced students becoming mayors of cities. For various reasons the Kuomintang regime has been attacked by various sections of the Chinese people. But to call the people Communist is a grave blunder. It is the leaders who are Communists. Mao does not represent China by his Communism. If he is claiming that there is anything else behind him than a good number of ignorant masses who had been fed up with the incompetence and cruelty of the Kuomintang regime, he is making false pretences.

Let us keep in mind another point. The second is that in the territories occupied by Mao, a large number of men are forcibly herded under the Communist banner. One particular party has imposed itself: that is all. The ruthlessnes that goes with all Communism has been at work in China. No opposition is tolerated. Nobody dares think as he likes. You are either a Communist or a corpse. Mao has been trained in Russia and we must not let his elegant habit of writing poetry or his powers of perseverance and endurance or his military qualities blind us to the pitiless iron that has entered his heart with Stalinism. What is working through him is Stalin. And it is not even a nationalist Stalin as in the case of Tito who has learnt all his lessons from the terrible Master of Kremlin but who has refused to let Yugoslavia dance to Russia's puppetstrings. Mao is utterly Stalin's man. Even against a remote chance of Titoism Stalin has taken precautionary steps by securing from Mao the autonomy of Sinkiang, Inner Mongolia and Manchuria—border provinces which lie along Russia's eastern frontier from Turkestan to Siberia and which, being under inevitable Russian influence, can be pressed any time as a lever to force Mao into collaboration. But Mao is not likely to contemn any fall away from Stalin. Without the slightest reservation he has declared his solidarity. And he has also made no secret of Stalin's having cooked the entire dish of the revolt against Chiang by using for Communist purposes the growing discontent with the old system. Was it not only a few weeks ago that Mao proclaimed his undying gratitude to the glorious Soviet Union whose wide alive and support his victory would never have been possible?

This is the second fact we have to remember. The third fact is that, as American papers have observed with a grasp of fundamentals, that the Commissars installed in the Commissariat of the General Assembly of the U.N. is a military government. There has been no election such as a democratic country could respect. The Government cannot, therefore, claim to be based on the popular will. It is just a puppet of the puppet regime
in North Korea. One recalls also the "State of Manchukuo" set up by Japan in Manchuria from the heyday of her Fascism. Communism and Fascism operate behind absolutely identical fronts so far as general government machinery goes: no free choice of representatives is allowed. To speak of a popular base to the present Chinese rule is to forget that political ambitions have not been the only factor behind the first casualty under Stalinists just as it is under Hitlerites. It is noteworthy in this context that the United States and the other western democracies have resolutely refused to recognize Japan's "State of Manchukuo." The situation at the moment is in no political respect different from the one which faced these countries at that time.

Already the uncontrollable vastness of China and the half-as-old-as-Time temperament of the people are bringing out, despite every Communist eurb, the non-representative character of Mao's new-fangled Manchuria, a host of guerillas, having not the least affiliation with the Kuominhtang, are scorching the tail of the Red armies. The Communist High Command has admitted, as Bruno Kroeker lately pointed out, that there is about as much trouble brewing in the rear as if the Nationalist armada were mounting a stand—a firm stand—in the field against them. Civil disobedience campaigns are being formed whenever a new Red regulation cannot be enforced with a sufficient number of bayonets. Inducing in a country-Kuominhtang uprisings have been reported from Tamsin, near Taian in Shantung, Huchang near Kai-feng in Honan, the Soochow-Wusih rice-growing area in central China and the Lake region between Hankow and Kiu-kang. In diverse localities which the southward-advancing Red troops. China gets into a shell, the masses are revolting and in some instances go to the extent of even massacring the Communist officials. A strange state of affairs, indeed, in a People's Republic!

Recognition a Grave Danger to Civilised Values

Neither morally nor legally can there be by any right-thinking democratic nation an official recognition of Mao. What will tempt Britain and America to put moral and legal factors aside is business interests. They have large investments in China and they must be asking themselves whether such diplomatic relations with Mao they can safeguard these investments in spite of his Communist dye. Again, it is patent that China is in vital need of reconstruction and she cannot do without British and American help by way of industrial equipment and "know how". This was hinted by the Chinese Foreign Minister, Chou En-lai, in his statement: "I believe the establishment of normal relations between my Government and the countries of the world is necessary." But a colossal folly would be committed if business took precedence over wider considerations such as the national identity. The Chinese might re-emerge as a nation whose culture is the very antithesis to all that is signified by Dialectical Materialism must never do anything that may strengthen the turbulent and tyrannical forces embodying this doctrine. It is curious how, on the one hand, all parties in India denounce the Communist rebels and saboteurs within the country and, on the other, several of them want India to stretch the hand of friendship to those who are vehemently in sympathy with these disruptors and are agog to back them up actively. Pandit Nehru must never forget that Socialist doctrines about landed property are one thing on paper and quite another when woven into a scheme of Stalinist world-revolution and totalitarianism. The Chinese Reds are not disinterested apostles of agrarian reform: they must be viewed in the continuous context of a global strategy to put back the clock of human history. If Mao Tse-tung were working in India he would be at the head of just the men against whom the Home Ministry has published a devastating charge-sheet. Stalin has entrenched himself in official recognition everywhere and enough damage has been done. We must cry a halt and refuse to give Mao an international status. To recognise Red China is to increase enormously the chances of disaster to civilisation.

Apart from the concrete evil consequences that we can foresee, our open and effective acceptance of Mao's fait accompli will grant, as students of Yoga can tell us, the occult Asiatic powers at work on his side a foothold in the race-mind by means of which they may leap forward to greater undreamed-of achievements. Gradually we may be inclined to acquiesce in more and more suggestions favourable to the Communist programme; gradually a larger field of thought may be laid open to the Communist fanaticism. An insidious defacement is encouraged as soon as the mind accepts explicit status to an undesirable influence. Surely we must not shut our eyes to realities: Mao and his colleagues are realities solid enough, but so long as we do not instal them in our consciousness as inevitable, firm-founded, fully moulded, we keep our inner defences intact and deny them that last touch of subtle dynamism by which alone they can play to their utmost a destructive part in our own future.
MOTHER INDIA, OCTOBER 29, 1949

EDUCATION—TOP PRIORITY

By NORMAN DOWSETT

India's education is the most momentous question of the day. Progress in this field is more vital than in any other because it is the one thing that will make the difference between life and death. The high spiritual mission which is to be her destiny is already under attack from the forces of the West. Therefore she must be a fit and ready instrument to manifest its presence and transform its significance to every life cell of her being. The evolutionary advance, the march of life increases its tempo with every step. We have to keep time with it; there is no lagging the inevitable. All avenues which promise greater possibilities must be traversed with the spirit of pioneers adventuring into greater worlds to conquer the darkness of ignorance.

A New Educational Method

It is obvious, that with India's technical and educational backwardness, every skilful educational system, this huge problem cannot be attempted on the lines of the recent progress. It would take a hundred years to make India a developed country if we remain at the western standards of education with the present apparatus. It is an untold tragedy that another is in itself a huge problem, for it has to overcome the academic concepts and the local institutions, which is no mean task. It is almost impossible to impose a state education system on a country that has never experienced the benefits of a disciplined, methodical, and educational environment. To achieve this, the role of the Teachers must be emphasized. The Teachers are the backbone of the educational system, and their role cannot be underestimated. They must be trained in the latest educational methods and equipped with the latest technology to provide a high-quality education to the students. The role of the Teachers in shaping the minds of the students is immense, and they must be given the necessary support and resources to fulfill their responsibilities.

The Television

Television offers a unique opportunity to reach a vast audience in a short period. It can be used to teach a variety of subjects, from science and technology to social issues. However, it must be used responsibly to avoid bias and propaganda. The programming must be carefully selected and monitored to ensure that it is educational and有益. The television can be a powerful tool in promoting education and awareness, but it requires careful planning and execution to achieve its full potential.

The Future

The future of India is dependent on the education of its youth. It is essential to provide them with the skills and knowledge they need to succeed in the modern world. This requires a comprehensive and well-rounded education system that focuses on both academic and practical skills. The Government must invest in education and ensure that every child has access to quality education. The education system must be reformed to cater to the needs of the 21st century and prepare the students for the challenges of the future.

The Role of Government

The Government has a critical role to play in the education system. It must provide the necessary resources and support to ensure that all students have access to quality education. The Government must also work to reduce the gender gap in education and ensure that girls have the same opportunities as boys. It must also address the issue of teacher shortages and ensure that teachers are well-trained and motivated.

The Role of Private Sector

The private sector can also play a significant role in education. Private schools can provide a quality education to students who may not have access to public schools. However, it is essential to ensure that private schools are held to the same standards as public schools and that they do not become a way to segregate and exclude.

The Importance of Parental Involvement

Parental involvement is crucial in the education process. Parents can provide their children with the necessary support and encouragement to succeed in school. They can also help their children to develop good study habits and discipline. The Government must work with parents to ensure that they are involved in their children's education.

In conclusion, education is the key to India's future. It is essential to provide quality education to all children and to ensure that they are prepared for the challenges of the future. The Government must take a proactive role in education, and the private sector must also contribute. The role of the Teachers is crucial, and they must be well-trained and motivated. The future of India is in the hands of its young people, and it is essential to provide them with the education they need to succeed.
LIGHTS ON LIFE-PROBLEMS

One of our chief aims will be to provide authentic guidance in regard to the many perplexing questions with which the common man is faced in his daily life. This cannot be better done than by consulting the writings of Sri Aurobindo. In the light of Sri Aurobindo's writings, because Sri Aurobindo is not merely a Master of Yoga in possession of the Eternal Spiritual Truth, but also a Guide and Helper of mankind in the many trying situations that arise in the course of its day-to-day existence. To bring him directly applicable to the need and to make it difficult for man, a series of questions of common interest along with precise answers taken from Sri Aurobindo's writings will regularly appear in these columns.

Q. 1: As in the seeking for moral good, so in the seeking for knowledge the modern mind has laid predominant stress on its practical or its utilitarian value. Can this be taken as its right motive and aim?

A: Mind in its first action pursues knowledge with a certain curiosity, but turns it mainly to practical experience, to a help that enables it to fulfill better and to increase more assuredly the first uses and purposes of life. Afterwards it evolves a freer use of intelligence, but there is still a dominant turn towards the vital purpose. But the higher mind of humanity is no more content with a utilitarian use of knowledge as its last word in the seeking of the intelligence than with a vitalistic and utilitarian turn and demand of the ethical being. As in the ethical, so in the intellectual being of man there emerges a necessity of knowledge which is no longer its utility for the soul or for its need of knowing right in order to act right. It seeks to deal successfully and intelligently with the world around it, but a necessity of the soul, an imperative demand of the inner being.

Q. 2: What should be the true aim of the pursuit of knowledge?

A: The pursuit of knowledge for the sake of knowledge is the true, the intrinsic dharma of the intellect and not for the sake primarily or even necessarily at all for the securing or the enlargement of the means of life and success in action. The vital vitiate man tends indeed to this question of the intellect as a respectable but still rather unpractical and often trivial curiosity: as he values ethics for its social effects or for its rewards in life, so he values knowledge for its external helpfulness; science is great in his eyes because of its inventions, its increase of comforts and means and appliances: his standard in all things is vital efficiency. But in fact Nature sees and strives from the first to a larger and more inward end and is moved with a greater purpose, and is seeking for knowledge springs from a necessity of the mind, a necessity of the soul that is here in nature. Its need is know one with its need to grow, and from the eager curiosity of the child upward to the serious stress of mind of the thinker, scholar, scientist, philosopher the fundamental purpose of Nature, the constant in it, is the same. All the time that she seems busy only with the maintenance of her works, with life, with the outward, her secret underlying purpose is other,—it is the evolution of that which is hidden within her: for if her first dynamic word is life, her greater revealing word is consciousness and the evolution of life and action only means the evolution of the consciousness involved in life, the illuminated soul, the Life. Action is a means, but knowledge is the sign and the growth of the conscious soul is the purpose. Man's use of the intelligence for the pursuit of knowledge is therefore that which distinguishes him most from other beings and gives him his high peculiar place in the scale of life existence. His passion for knowledge, first world-knowledge, but afterwards self-knowledge and that in which both meet and find their common secret, God-knowledge, is the central drift of his ideal mind and a greater imperative of his being than that of action, though later in laying its complete hold on him, greater in the widening of its reach and greater too in its effectiveness upon action, in the returns of the world energy to his power of the truth within him.

Q. 3: At what stage in man's evolution does this true aim become the ruling motive of his mind and the lower aim of utility fall away?

A: It is when his mind is preparing to discard itself, its pure self of will and intelligence, the radiant head of its endeavour from subjection to the vital motive that this imperative of nature, this intrinsic need that creates in the mind of man the urge towards knowledge, becomes manifesting, which greater becomes instead more and more plainly the absolute imperative of the soul emerging from the husks and sheaths of ignorance and pushing towards the truth, towards the light as the condition of its fulfilment and the very call of Divine Being. The hour of an external utility ceases to be all needed as an incentive towards knowledge, just as the lure of a vital reward offered now or hereafter ceases on the same high level of our ascent to be needed as an incentive to virtue, and to attach importance to it under whatever specious colour is even felt to be a degradation of the disinterestedness, a fall from the high purity of the soul motive. Already even in the more outward forms of intellectual seeking there is this absolute hunger of the soul.

The scientist pursues his discoveries in order that he may know the law and truth of the process of the universe and their practical results are only a secondary motive of the enquiring mind and no motive at all to the higher scientific intelligence. The philosopher is driven from within to search for the ultimate truth of things for the soul asks of the mind: What is it to the very face of Truth becomes to him, to his absorbing mind and soul of knowledge, secondary or of no importance; nothing can be allowed to interfere with that one imperative. And there is the tendency to the same kind of exclusiveness in the interest and the process of this absolute. The thinker is concerned to seek out and enforce the truth on himself and the world regardless of any effect it may have in disturbing the established bases of life, religion, ethics, society, regardless of any other consideration whatever: he must express the word of the Truth whatever its dynamic results on life. And this absolute becomes most absolute, this imperative of a change in the inner action surpasses the strong coldness of intellectual search and becomes a fiery striving for truth experience, a luminous inner truth living, a birth into a new truth consciousness. The enamoured of light, the seer, the Yogi of the light, the seeker of the ultimate knowledge and in knowledge, because it is the absolute of light and truth that they seek after and its claim on them is simple and absolute.

Q. 4: But though the real seeker of truth does not care for any material rewards there must be some return for the output of his mental energy in the economy of Nature. What is his benefit or gain from the pure pursuit of truth?

A: This also is a line of the world economy,—for the world Shakti is a Shakti of consciousness and knowledge and not only a Power of force and action,—and the output of the energy of knowledge brings its results as surely as the energy of the will seeking after success in action or after right ethical conduct. But the result that it brings on this higher plane of the pure spiritual life is not purely and purely the growth of the soul in light and truth; and whatever happiness it brings is the one supreme reward demanded by the soul of knowledge and the darkening of the light within, the pain of the fall from truth, the pain of the imperfection of not living only by its law and wholly in the light is its one penalty of suffering. The outward rewards and the sufferings of life are small things to the higher soul of knowledge in man: even his high mind of knowledge will often face all that the world can do to afflict it, just as it is ready to make all manner of sacrifices in the pursuit and the affirmation of the truth it knows and lives for. Bruno burning in the Roman fire, the martyr of all religions suffered and welcomed and saw to the light within them torture and persecution, Buddha leaving all to discover the dark cause of universal suffering in this world of the imperfection and the way of escape into the supreme Permanence, the ascetic casting away as an illusion of life in the world and its activities, enjoyments, attractions with the one will to enter into the absolute truth and the supreme consciousness are witnesses to this imperative of knowledge, its extreme examples and exponents.

Q. 5: Is it not a fact that the pursuit of practical knowledge brings better returns in life than the pursuit of moral right?

A: As a power for the returns of life the world energy seems to attach a more direct importance and gives more tangible results to knowledge, to the practical workings of the affairs of life than it does to the yields to moral right. In this material world it is at least doubtful how far moral good is reparisd by vital good and moral evil punished by a recoil, but it is certain that we do pay very usually for our errors, for stepping on the thin plate of the false, for the false way of action, for any ignoring or misapplication of the laws that govern our psychical, vital and physical being: it is certain that knowledge is a power for life efficiency and success. Intelligence pays its way in the material world of sense and life: but it is a power for life, and physical suffering, secures its vital rewards more surely than moral right and ethical purpose.

Q. 6: Through all the various motives for the pursuit of truth does not Nature work out some intention which is fulfilled in her highest working? What is that intention?

A: The intention of Nature, the spiritual justification of her ways appears at last in the final turn of her energies leading the conscious soul all through the process of truth to be felt and to be known. At first she is physical Nature building her firm field according to a base of Continued on page 6
A HAPPY AUGURY
by Dilip Kumar Roy

This is an address delivered on 15th September, 1949, at Shillong on the occasion of Sri Aurobindo's birthday by Sri Prakash, the Governor of Assam, who said the following:

The vital importance of his subject, but also the living thrill of his own conviction and enthusiasm.

Aurobindo's World-Mind

But that it is not easy to find the way to "climb above ourselves," will be conceded by all, with no exception. And that is why it is written that you cannot start by accepting as an axiom a dictum (which can be neither proved nor disproved by reason) unless and until you accept as valid the evidence in its favour given by the gift of the Divine, which has been both called and chosen. The modern man has made a fetish of the so-called self-reliance of the commonsensist. But the common man (as has been cogently reliance of the commonsensist. But the common man (as has been cogently pointed out by Aldous Huxley) has never been able to achieve civilisation by himself; he has, in every age and clime, had to follow the lead of the gifted few. These have helped him to find himself as the accumulated advance of history has shown. And it is the interaction of the common with the uncommon that has, all along, kept alive the play of life in its most interesting aspects. It is the few who make the fire though all can and are entitled to enjoy its life-giving warmth, as said the great Ramsay Macdonald. This is what we see every morning when our Guru lives for others, not only guiding them (with the help of the Mother) but inscribing them with faith and the joy of the arduous divine journey. This does not mean, though, that he exists or works only for the inmates of the Divine. He has founded and evolved the Vedanta, a radiant personality—nothing to mention an epoch-maker of the century—Aurobindo—can come to all, but to each will be given in the measure of his own receptivity and willingness to accept his lead and gospel.

It is not for me to undertake the message of his gospel. I have come here not to preach to you. I am not a platform speaker either. What little I can convey I must do in my own way; and I propose to attempt that by singing of the Divine Values created and fostered by the Spirit, the Spirit we hear so little of, alas, in this world dominated by scientific materialism, the Spirit we have glimpsed in Sri Aurobindo and the Mother, the Spirit India has stood for through millennia. All I can say with conviction is that the faith in this unseen Spirit which no mental reasoning can ever be sure of, this faith in the Divine which lives in the intellectual "pointed readings", to quote a phrase of Eddington's) has been fortified in tens of thousands by Sri Aurobindo in a way that cannot be even adequately understood today with our far-too-limited mental comprehension. But then how do we know it? The answer: by the faith which the great pathfinders, the seers and mystics, have inspired from age to age. So I speak of him to you not as a preacher, far less a superior sermoniser, but simply as a humble seeker of Truth whose only advantage over those among whom he has no earthly hope is that he is inspired by the authentic love. It cannot be. The Divine has endorsed every one with the right of freedom even to deny Him if he feels so perplexed by his mood or temperament or a conspiracy of adverse circumstances which promotes about us as follows:

But, when all is said and done, pain is a reality and not a make-believe. So do we will, denial of the Divine must (sometime or other, through the inscrutable law of karma) deliver us to such a blind darkness and irredeemable shipwreck—individual as well as collective—that one simply has to face the ultimate question: Why is one born and what is the deep purpose which informs this seemingly bewildering play of multitudinous life?" The questions can never be satisfactorily answered by human reasoning, notwithstanding its somnolent claims to be the sole judge and pilot of life. So Sri Aurobindo writes with a calm irony in his epic poem Savitri:

Our reason cannot sound life's mystic sea
And in her body as on a homing tree
Immortal love shall beat her glorious wings
A music of griefless things shall weare her charm;
The harps of the perfect shall attune her voice
The streams of Heaven shall murmur in her laugh,
Her lips shall be the honeycomb of God,
Her limbs his golden jar of sweetness,
Her breasts the rapture font of Paradise.**

And last, though not least, the prophecy that the India of the Future shall be the spiritual leader of the world because

She shall bear weapons in her voiceless bosom,
Strength shall be with her like a conqueror's sword
And from her eyes the Eternal's bliss shall gaze.
A seed shall be sown in death's tremendous hour,
A branch of heaven transplantcd into human soil.
Nature shall overlap her mortal stay;
Fate shall be changed by an unchanging will**

I am glad that India is waking up to this portentous fact that a Poet Ruler who can hear such a message from the Divine and transmit it like a mantra is in our midst to lead suffering India to the unrevealed bliss that lies today in her soul waiting to redeem our darkness by the light that she is to manifest through the greatest light-house that is his personality.

**Savitri, Part I, Book III, Canto IV.**
ENERGY INEXHAUSTIBLE
By THE MOTHER

We reproduce this short article from the August Number of the quarterly Bulletin of Physical Education published by Sri Aurobindo's Ashram. Here the Mother, radiant and active guide and guardian of the Ashram, offers in simple, gripping, enlightening words some truths of immense value not only to those who participate in Sports and as encouraged in the Ashram but also to all who aspire to share in the Divine’s conquest of our imperfect life that is thwarted by insufficient energy for love and self-development and for fighting against physical deterioration and death.

A MOST powerful help that yogic discipline can bring to the sportsman is to teach him how to renew his energies by drawing them from the unending source of unimaginable energy. Modern science has made great progress in the art of nourishment which is the most well-known means of recuperating one’s energies. But the procedure is at best precarious and subject to all kinds of limitations. We do not deal with it here, since it has been a subject much talked about. It is understood, however, that so long as the world and men are what they are, food is an indispensable factor. Yogic science knows of other means for acquiring energies, we shall mention two among the most important.

The first is to put oneself in relation with the energies accumulated in the material and earthly world and to draw freely from this inexhaustible source. These material energies are obscure and half insconscient; they encourage animality in man, but at the same time, establish a kind of harmonious relation between the body and material nature. Those who know how to receive and use these energies generally meet with success in life and achieve whatever they undertake. But still they depend largely upon the conditions of their life and the state of their bodily health. The harmony created in them is not safe from all attack; it generally vanishes when circumstances become adverse. The child spontaneously receives this energy from material Nature when it throws out all its forces without measuring, gladly and freely. But in most human beings, as they grow up this faculty ishardened because of the cares of life and the predominant place mental activities come to occupy in the consciousness.

Yet there is a source of energy which, once discovered, never dries up, whatever the circumstances and the physical conditions in life. It is the energy that can be described as spiritual, that which is received not from below, from the depths of insconscience, but from above, from the supreme origin of men and the universe, from the all-powerful and eternal splendor of the superconscious. It is there, everywhere around us, penetrating everything and entering into contact with it and receiving it, it is sufficient to sincerely aspire for it, to open oneself to it in faith and confidence, so as to enlarge one’s consciousness for identifying it with the universal Consciousness.

At the outset it may appear difficult, if not impossible. Yet if one looks at the phenomenon a little more closely one can see that it is not so foreign, so distant for the normally developed human consciousness. Indeed, very few are there who have not felt, at least once in their life, as though uplifted beyond themselves, filled with an unexpected and uncommon force which made them for a time capable of doing anything and everything; at such moments nothing seems too difficult and the word “impossible” loses its meaning.

This experience, however fleeting it may be, gives a glimpse of the kind of contact with the higher energy that yogic discipline secures and maintains.

The method for obtaining this contact can hardly be given here. Besides it is an individual thing, to each one his own, which takes him where he stands, adapting itself to his personal needs and helping him to take a further step forward. The road is long and slow at times, but the result is worth the trouble one takes. We can easily imagine what would be the consequences of this power to draw at will and in all circumstances from the limitless source of an omnipotent energy in its luminous purity. Fatigue, exhaustion, illness, age and even death become mere obstacles on the way which a steady will is sure to surmount.

The Sword
Thou, whose mind is the spaces of the stars,
Thou, whose wide soul bears the crown
Of transcend height’s magnificence,
And fire-poiseance of love divine Nestles in thy incalculable timeless heart,
Lean from haloed imperious altitudes
Upon my vacantloral of night
Bearing the deep dumb burden of sleep;
And with thy light’s unplumbed grace
Touch the closed lids of imperious sight
Blind in dungeon abyss. Open unbarred
The vistas of inconceivable gold,
Bring to our dumb mind’s shadow-mood
Unharnessed lustres of shadowless self-calm
And breathe to life’s fugitive prayer
The divine passion of the limitless blue.
The body, a lyre of the eternal tone,
Vibrate with the celestial resonance
Revealing God-raptured splendour in the dust! Make my soul awaken to thy mystic Sun—
A fire-swift lightning-speed of power
Risen from the ancient ashes of gloom —
A blazing sword of the Intangible
To smite the ageless dragon of the dark.

The Test
If I have loved thee, why must I still fail
To thrill in thee with my heart’s full vibrancy?
When thou art music, why should my mind quail To merge my discords in thine harmony?

—Knows not my heart: if in humility
I offer at thine altar all I have,
My being’s regenerate incense
Shall break to faith’s rich flowers the angels’ crave?
Why then my time do I, Lord, frither away
And the hour defer of my final plunge in thee?
Electing dalliance how can I play
At sighing: “Oh, how sad love’s destiny!”

Hark, the Flute sings: “For those who have truly loved
The thorns will wron blooms’ miracle kilblies,
And even if they forfeit all they approved
They never would claim it were a sacrifice.”

Who woo thy deep shall hear its shoreless call
And then no more their anchors will they mean:
O blessed ones, who stake for thee their all—
For what is love’s revealed to them alone!

—Dilip K. Roy

Translated from his own Bengali song.

LIG1HTS ON LIFE-PROBLEMS—Continued from page 4

settled truth and law but determined by a sub-conscient knowledge she does not share with her jiva.

Growing slowly self-conscious, seeking out knowledge that she may move seeingly in them along her ways and increase at once the complexity and the efficacy of her movements, but developing slowly the consciousness that knowledge must be pursued for a higher and purer end, for truth, for the satisfaction, as the life expression and as the spiritual self-finding of the soul of knowledge. But last, it is that soul itself growing in the truth and light, growing into the absolute truth of itself which is its perfection, that becomes the law and high end of her energies. And at each stage she gives returns according to the development of the aim and consciousness of the being. At first there is the return of
(b) The Spiritualisation of Life

If our ideal is "the resurrection of man out of the animal and economic life or the merely intellectual and aesthetic into the glory of the spiritual existence" learned from the divine and the divine in a varying whole nature and if through such a spiritual growth he has to realise his oneness with others and with the Divine Being, and if Spirit is going to be the leading motive, the governing principle and the formative power of his outer life also—his economic, political and social life—then it follows that Induism, which has always considered the realisation of the Spirit the highest endeavour of man upon earth, should "insist much more finally and integrally than it has as yet done on its spiritual turn, on the greater and greater action of the spiritual motive in every sphere of his life."

But here a central difficulty arises in the minds of those who have come to the conclusion that there can never be any reconciliation between life and the Spirit, and that in order to attain the Spirit it is incumbent on us to renounce the world. Therefore they find it very difficult to understand how Spirit can be made the governing power of say, art or politics. Sri Aurobindo, who is a social and political philosopher besides being a seer and Master of Yoga, clears this difficulty and shows how man's outer activities can also be infused with the power of the Spirit and moulded by it, and how in ancient India attempts were made to spiritualise the whole of life.

Here we shall be well advised to take a glance backwards; such a procedure is always helpful when one wants to get one's right bearings, especially so when it is in the Time-movement. Before we try to envisage what the future will be like, it is necessary for us to have a right understanding of our relations with the past, examine the working of the cultural process, trace the main lines of man's psycho-social evolution, and attempt to possess an insight into that vast body of traditional knowledge or, rather, esoteric knowledge locked up in the Vedas and the Upanishads. Without an insight into this ancient knowledge it will not be possible to have any understanding of the cultural growth of India, the super-structure of whose civilisation is erected upon the foundation of spiritual experience. What we know of as past, present and future are the three terms which reveal stage by stage to a particular period of consciousness—the developing, the distinguishing in the past all that was great, essential, elevating, vitalising, illuminating, victorious, and in that again to separate what was of the permanent, essential spirit and the persistent law of our cultural being from what was temporary and formative—for all that was great in the past cannot be preserved as it was or repeated; there are new needs, there are other vistas before us. Secondly, we have to distinguish too what was in the past deficient, imperfect, ill-grasped, imperfectly formulated or only suited to existing on an unfavourable unconsciousness—for it is not idle to pretend that all in the past, even at its greatest, was entirely admirable and the highest consummate achievement of the human mind and spirit. Then in this comparison we have to understand the causes of our decline and seek the remedy, so that our sense of the greatness of the past may not be, as it is to some, a fatally hypnotising lure to inertia, but rather an inspiration to renewed and greater achievements. Then regarding the future he says that what we at present consider to be ideal, may then be condemned as a self-satisfied imperfection; much that we call enlightenment will appear as a semi-light or a darkness. Not only will many forms claiming to be ancient or even eternal, senses, without beginning or end,—as if that could be said of any form of things, and as if the shapes given by our best principles in a new spiritual change perhaps beyond recognition. There is a permanent spirit, to which we must cling, certain fundamental motives or essential ideas—forces which cannot be thrown aside, because they are part of the vital principle of our being and our aim of being, acakhratva; but these motives and ideas—forces are, whether for nation or for humanity, few, simple in their essence, and they must be studied with progressive application. The rest belong to the less internal layers of our being and must undergo the changing pressure and satisfy the forward-moving demands of the Time-Spirit. There is the permanent spirit in things; there is the persistent acakhratva or law of things. But there is a less permanent system of laws of successive formulation,—the last obeying the mutations of the ages, yamakhratva. This double principle of persistence and mutation the race must obey or bear the penalty of decay and deterioration."

Now we shall try to assess the gains of the past in order to see how far and in what way we can assimilate them into the present, by making a rapid survey of the psycho-spiritual and social history of ancient India and seeing how the spiritual ideal of life influenced her civilisation.

But before we make this attempt, we shall first see what Sri Aurobindo means by the Spirit being the main governing principle of the whole of man's existence, because that will clear the difficulty regarding the reconciliation of life and the Spirit to which we have referred.

The All-Inclusiveness of True Spirituality

"...This is what we sometimes asked what on earth we mean by spirituality in art and poetry or in political and social life,—a confession of ignorance strange enough in any Indian mouth at this stage of our national history,—or how art and poetry will be any the better when they have got into them what I have recently seen described as the "twang of spirituality," and how the practical problems either of society or of politics are going at all to profit by this element. We have here really an echo of the European idea, now of sufficiently long standing, that religion and spirituality on the one side and intellectual activity and practical life on the other are two entirely different things and have each to be pursued on its own entirely separate lines and in obedience to its own entirely separate principles. Again we may be met also by the suspicion that in holding up this ideal rule before India we are pointing her to the metaphysical and away from the dynamic and pragmatic or inculcating some obscurantistic reactionary principle of mystical or irrational religiosity and diverting her from the paths of reason and modernity which she must follow if she is to be an efficient and a well-organised nation able to survive in the shocks of the modern world. We must therefore try to make clear what it is we mean by a renaisance governed by the principle of spirituality.

But first let us say what we do not mean by this ideal. Clearly it does not imply that we shall regard everything but a temporal vanity or that we should become all of us as soon as possible monastic ascetics, frame our social life into a preparation for the monastery or cavern or mountain-top or make of it a static life without any great progressive ideals but only some one which has nothing to do with earth or the collective advance of the human race. That may have been for some time a tendency of the Indian mind, but it was never the whole tendency. Nor does spirituality mean the moulding of the whole type of the national being to suit the limited dogmas, forms, tenets of a particular religion, as was often enough attempted by the old societies, an idea which still persists in many minds by the power of old mental habit and association; clearly such an attempt would be impossible, even if it were desirable, in a country full of the most diverse religious opinions and harbouring too many such distinct general forms as Hinduism, Islam and Christianity, to say nothing of the numerous special forms to which each of these has given birth. Spirituality is much wider than any particular religion, and in the larger ideas of it that are now growing religion becomes not the church of a religious sect or branch of the one universal religion; by which we shall understand in the future man's seeking for the eternal, the divine, the greater self, the source of unity and his attempt to arrive at some equation, some increasing approximation of the values of human life with the eternal and the divine values.

Nor do we mean the exclusion of anything whatsoever from our scope, of any of the great aims of human life, any of the great problems of our modern world, any form of human activity, any general or inherent impulse or characteristic means of the desire of the soul of man for development, expansion, increasing vigour and joy, light, power, perfection. Spirit without mind, spirit without a material type of things, without spirituality must not belie the mind, life or body or hold them of small account: it will rather hold them of high account, of immense importance, precisely because they are the conditions and instruments of the life of the spirit in man. The ancient Indian culture attempted to make spiritual life one of the highest values, of the greatest growth and strength of the mind, life and body as the old Hellenic or the modern scientific thought, although for a different end and a greater motive. Therefore to everything that serves and belongs to the
THE SPIRITUAL VIEW OF EXISTENCE—Continued from page 7

healthy fullness of these things, it gave free play, to the activity of the reason, to science and philosophy, to the satisfaction of the aesthetic being and to all the many arts great or small, or the strength and strength of the body, to the physical and economical well-being, ease, opulence of the resources of material capabilities, India as an island could have us believe, nor was barrenness or squalor the essential setting of her spirituality,—and to its general military, political and social strength and effectiveness. And it was high, but firm and wide too was the strain
to sought and established the great care bestowed on these first instruments.
Necessarily the new India will seek the same end in new ways in the vivid innumerable of fresh and large ideas and by an instrumentality suited to modern complex conditions but the sacredness of its origins and sentiments, suppleness and variety of her mind will not be less, but greater than of old. Spirituality is not necessarily exclusive; it can be and in its fullness must be all-inclusive.

We see great difference between the spiritual and the purely material and mental view of existence. The spiritual view holds that the mind, life, body are man's means and not his aims and even that they are not his last and highest means; it sees them as his outer instrumental self and not his whole being. It sees the infinite behind all things infinite and its judges the value of the finite by higher infinite values of which they are the imperfect translation and translation which, to a truer expression of them, are always trying to arrive. It sees a greater reality than the apparent not only behind man and the world, but within man and the world, and this soul, divine thing in man it holds to be in him which is of the highest importance, that which everything else in him must try in whatever way to bring out and express, and this soul, self, divine, spiritual thing in man, it holds to be in such a way that man must try to see and recognise through all appearances, to unite his thought and life with it and to in it to find his unity with his fellows. This alters necessarily our whole normal view of things; even in preserving all the aims of human life and the soul's workings, it changes the soul's working.

We aim at the height and vigour of the body; but with what object? For its own sake, will be the ordinary reply, because it is worth having; or else that we may have long life and a sound base for our intellectual, vital, mental satisfaction. Yes, for its own sake, in a way, but not in the sense that the physical too is an expression of the spirit and its perfection is worth having, is part of the drama of the complete human living; but still more as a basis for that all higher activity which ends in the discovery and experience of the divine and spiritual life which man, and man, runs the old Sanakrit saying, the body too is our means for fulfilling the drama, the Godgord law of our being. The mental, the emotional, the aesthetic parts of us to have been developed, is the ordinary view, so that the body has a greater satisfaction or because that is man's finer nature, because so he feels himself more alive and fulfilled.' This: but not this only: rather because these things too are the expressions of the things, the spirit which are seeking in him for their divine values and by their growth, sublity, flexibility, power, intensity he is able to come nearer to the divine Reality in the world, to lay hold on it variously, to tune eventually his whole life into unity and conformity with it. Morality is in the ordinary view a well-regulated individual and social conduct which keeps order, goes on. But it is also a better, a more sympathetic, self-restrained dealing with our fellows. But ethics in the spiritual point of view is much more, it is a means of developing in our action and still more essentially in the character of our being the divine self in us, a step of the nature of the Godward and There with all our aims and activities, spirituality takes them all and gives them a greater, more spiritual, more intense sense. Philosophy is, in the western way of dealing with it, a speculative enquiry by the light of the reason into the first truths of existence, which we shall get at even by observing the facts science places at our disposal or by a careful dialectical scrutiny of the concepts of the reason or a mixture of the two methods. But from the spiritual point of view, truth of existence to be found by intuition and inner experience and not only by the reason and by scientific observation; the work of philosophy is to arrange the data given by the various means of knowledge, excluding none, and put them into their synthetic relation to the True: and the true real value is to prepare a basis for spiritual realisation, and the growing of the human being into his divine nature. Science itself becomes only a knowledge of the world which throws an added light on the spirit of the universe and the meaning of the universe and will it connect it to the physical knowledge and its practical fruits or to the knowledge of life and man and mind based upon the idea of matter or material energy as our starting-point; a spiritualised culture will make rooms for new fields of research, for new and deeper and broader and more significant aims and results which spiritually and collectively can live, produce, satisfy their desires, enjoy, progress in body, vital and mental efficiency: but the spiritual aim makes them much more than this, first, a framework of life within which man can seek for and grow into his real self and divinity, secondly, an increasing embodiment of the divine law of being in life, thirdly a collective advance towards the light, power, peace, unity, harmony of the divine nature of humanity which the race is trying to evolve. This and nothing more, but nothing less, this in all we mean by a spiritual culture and the application of spirituality to life.

The Right Lines for India's Future Development

Those who distrust this ideal or who cannot understand it, are still under the sway of the European conception of life which for a time threatened to sway entirely the Indian spirit. But let us remember that Europe itself has been born and nourished by a rapid infusion of the ideal of the East,—naturally, essential ideas and not the mere forms,—which have been first infiltrating and are now more freely streaming into Western thought, poetry, art, ideas of life, not to over

It will be singular if while Europe is thus intelligently enlarging herself in the new light she has been able to seize and admitting the truths of the spirit and the aim at a divine change in man and his life. In India are to take up the cast-off clothes of European thought and life and to struggle along in the old rut of their wheels, always taking up today what she had cast off yesterday. We should not allow our cultural independence to be paralysed by the accident that at the moment of the European quest for a state of ebb and weakness, such is comes some day upon all civilisations. That no more proves that our spirituality, our culture, our leading ideas were entirely mistaken and the best we can do is vigorously to Euro

Such generalisations are the facile falsehoods of a hasty and

We have both made mistakes, faltered in the true application of our ideals, been misled into unhealthy exaggerations. Europe has understood the lesson, she is striving to correct herself; but she does not for this reason forsake her science, democracy, progress, but purposes to complete and per

In the Middle East and Central Asia: in China or Tibet. Such generalisations are the facile falsehoods of a hasty and
As one who sets his sail towards mysterious shores
Driven through huge oceans by the breath of God,
The fathomless below, the unknown around,
His soul - the ship, which made little by little even in
the most material sensation all personal limits fall away.
The being -
progressively, methodically, grew in greatness,
breaking down every barrier, shattering every obstacle,
that it might contain and manifest a force
and a presence which no longer belonged to itself, but
as if a progressive dilation of the cells until there was a complete identification
with the earth: the body of the awakened consciousness was the
terrestrial globe moving harmoniously in ethereal space.

The entire consciousness immersed in divine contemplation, the whole being enjoyed a supreme and vast felicity.

Then was the physical body seized, first in its lower members and next the whole of it, by a sacred trembling which made little by little even in the most material sensation all personal limits fall away. The being progressively, methodically, grew in greatness, breaking down every barrier, shattering every obstacle, that it might contain and manifest a force and a presence which no longer belonged to itself, but as if a progressive dilation of the cells until there was a complete identification with the earth: the body of the awakened consciousness was the terrestrial globe moving harmoniously in ethereal space.

The entire consciousness immersed in divine contemplation, the whole being enjoyed a supreme and vast felicity.

November 26, 1915.

THE MOTHER

Prayers and Meditations.

TRANSFORMATION

My breath runs in a subtle rhythmic stream;
It fills my members with a mighty divine:
I have drunk the Infinite like a giant's wine.
Time is my drama or my passionate stream.
Now in my illumined cells joy's flaming scheme
And changed my thrilled and branching nerves to fine
Channels of rapture opal and hyaline
For the influx of the Unknown and the Supreme.

I am no more a vessel of the flesh,
A slave to Nature and her loaden rule;
I am caught no more in the senses' narrow mesh.
My soul unbounded widens to measureless sight,
My body is God's happy living tool,
My spirit a vast sun of deathless light.

SRI AUROBINDO

Collected Poems and Plays.

external piety; there is no Indian equivalent. But if we give rather to religion the sense of the following of the spiritual impulses in its fullness and define spirituality as the attempt to know and live in the highest self, the di-vine, the all-embracing unity and to raise life in all its parts to the divinest possible values, then it is evident that there was not too much of religion, but rather too little of it—and in what there was, a too one-sided and a too insuffi-
ciently ample tendency. The right remedy is, not to belittle still farther the age-long ideal of India, but to return to its old amplitude and give it a still wider scope, to make in very truth all the life of the nation a religion in this high spiritual sense. This is the direction in which the philosophy, poetry, art of the West is, still more or less obliquely, but with an increasing light, beginning to turn, and, even some faint glints of the truth are beginning now to fall across political and sociological ideals. India has the key to the knowledge and conscious application of the ideal; what was dark and wry in her old methods she can now rectify; the fencers which she created to protect the outer growth of the spiritual ideal and which afterwards became barriers to its expansion and further application, she can now break down and give her spirit a freer field and an ample flight; she can, if she will, give a new and decisive turn to the problems over which all mankind is labouring and struggling, for the clue to their solutions is there in her ancient knowledge. Whether she will rise or not to the height of her opportunity in the Renaissance which is coming upon her, is the question of her destiny.
NEW TRENDS IN WESTERN THOUGHT
DEVELOPMENT OF EAST-WEST UNDERSTANDING

BY BARON ERIC PALMSTIERNA, G. C. V. O.

FORUM Published by THE WORLD CONGRESS OF FAITHS

It is always useful to survey the sequence of events in order to arrive at an accurate understanding of matters occurring before our eyes. I would like to trace some of the steps in East-West interactions which are of the highest significance in the religious field.

The strong Missionary Movement, with which some of our older members are doubtless familiar, causing a wide-spread growth of Christianity in all lands without parallel since the early centuries, gave the missionaries, University Graduates among them, the opportunity of studying the religious lives of people in non-Christian countries. Many of the missionaries thus gained a truer insight into the systems of thought of highly-developed cultures, than they would have achieved from the mere academic study at home of sacred documents. For a long time, however, both at home and abroad, these studies of Eastern thought were impregnated with the superiority complex that has marked Western civilization. Institutional religions stressed the divergencies, the many advantages and more profound truth possessed by Christian theology when compared with Eastern metaphysics. Such opinions were often based on misinterpretations or voiced from sheer ignorance.

But the impact of East and West has produced repercussions which, in the end, have changed the whole attitude of the West towards Eastern religions. In the East, too, there has been a reaction led by eminent men and partly inspired by a budding racial nationalism. From the East have come missionaries to acquaint us better with their religious conceptions. In fact, we have witnessed an awakening of religious awareness, based on the best of inherited beliefs and fostered by the great visionaries who have become known to us in the West.

A Great Bridge-Building

We now begin to see the fruits of this development. The missionaries and student-travellers have increased their knowledge of the wisdom and spiritual values embedded in the religions they went to conquer. Eastern devotees, some of whom were trained in Western Universities, have recognized the need for instructing members of their own faiths in the Christian truths.

A bridge-building has begun, not with the object of establishing a formulated universal creed, but to create tolerance and to emphasize the best in all religions to assist men in their conduct of life. Inter-religious congresses have taken place; our W.C.F. has been at work; and, of late, we have found groups of Western intellectuals dissatisfied with doctrinal creeds and so deeply impressed by the Perennial Philosop-

hy of the East that, conjointly with Eastern scholars, they have adopted the role of intermediary and teacher to testify to the light they have gained from Asia.

Remarkable Consequences

All this enlightenment, together with the official Comparative study, had such fruits which are truly remarkable for religion.

What strikes me most strongly is this: We have been brought to understand that a religion is not a mere schedule built upon dogmatic ground, but is an organic growth, showing both high and low stages of evolution. The true fruit of a religion ought, therefore, to be studied here it displays its future results and effects exerts moral influence on individual life. This trend of thought leads us to compare the lives and visions of the saints and mystics of the East—a rewarding and revealing study for every seeker of spiritual understanding.

The seeker will soon discover the affinity of spirit revealed and the essential similarity of moral guidance which proves better than any-thing else the unity of the spiritual realm. For those who have their eyes open, a new and clear light shines upon earth.

I conclude with an excerpt from the recent Big Ben Silence Movement circular:

The present condition of the world, wrote Soren Kierkegaard, is diseased. If I were a doctor and was asked for my advice, I should answer: create Silence—bring men to Silence—the world of God cannot be heard in the world today. And if it is blazoned forth with all the blare of nonsense so that it can be heard even in the midst of all other noise, then it is no longer the Word of God. Silence is the Voice of God. Silence is Silence. This Silence must surely be attained within the mind through learning how to rise above and a deliberate turning away from the world of noise.

It is within the stillness of this interior Silence that we can become aware of that Reality which transcends both time and space.

DR. AGARWAL'S EYE INSTITUTE

AND

SRI AUROBINDO MANDIR LIBRARY

DELHI, October 16.

On the occasion of the Sixteenth Anniversary of Dr. Agarwal’s Eye Institute, (12, Daryaganj) celebrated here this evening, Dr. R. S. Agarwal mentioned in his report that he had synthesized Allopuphag, Ayurveda, Homoeopathy, and Bates Nature Cure in the Institute and achieved a great success. He declared that he had been greatly inspired and guided by Sri Aurobindo to achieve effi-

ciency and perfection. In work. Dr. Patlabhi Sitaramayya, who presided over the meeting, while praising the work of the Institute and the service it is doing to the nation, gave full exposition of the synthetic methods that are being applied in the Institute for eye treatment. He fur-

ther hoped that all branches of medicine would recognise the usefulness of synthe-

sis in treatment. Shrimati Amarsinhulal, Chairman of the Reexamination Committee, told the audience that she had come here all the way from Madras for treatment and had improved her vision considerably. Prof. Humayun Kabir spoke of his per-

nenial experience of the methods in the prevention and cure of defective vision without glasses which he, said, had a great truth in them. He stated that the Ministry of Education would help the Institute all it could in further develop-

ing the system and making it available to educational institutions so that children might benefit from it and avoid the use of glasses at an early age. The opening of the Sri Aurobindo Mandir Library, which was a part of the function, was performed by Sri Jitendra Mohan Ghosh, M.C.A. Apropos of the addition of this Library to the Institute, Dr. Agarwal said: "I pray that our Institute may become of greater service to give vision both external and internal."

Messages of good wishes for the function from the Governor-General Sri C. Rajagopalachari, the Governor of Bihar, Sri M. S. Anaji, the Central Minister of Re-

habilitation, Sri Mohan Lal Saksha and many others were read.

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308, ESPLANADE, MADRAS.
WHISPER-COLOURED POETRY

BY JOYCE CHADWICK

A society has been formed lately called "The British Poetry Association", its aim being "to encourage the appreciation, study and development of poetry throughout Britain and by means of association with other countries, special attention to be given to promotion of good relations with Europe, America, and the Commonwealth". It publishes a quarterly magazine called "Poetry", the first issue of which is the subject—or should one say "jumping-off place"—of this article.

Such a society should plainly be useful. One feels, however, a certain qualm when confronted by the opening words of the editorial: "This is a great occasion for the emphasis on the implication that poetry is so sensitive a plant that it can only with difficulty yield its fruit in a soil so painful in existence as an age terrible and splendid with creative destruction? If so, I think we must ask the editor to reconsider its function. In all view this was toPOSITE the cares and lift the thoughts of man." The poet himself:

...loses forth into the charmed air
With talisman to call up spirits rare
From plant, cave, rock and fountain.
To his sight they were the elements of good and fair:
Making him see, where learning hath no light.

There can seldom have been a time when it was more necessary to lift the thoughts of man, or, on lifting the secret essences of plant, cave, rock and fountain, to reveal the unsuspected and the unsolved fair in them. And, indeed, a little further on, the Editor says so:—"There was never a time when the values and representations by poetry were more desperately needed to a strong and continued reaffirmation." But I do not think we need be "desperate" about it. At any rate, the poet most aware of the forces at work just now seems to say what they have to say in this opening number quite quietly.

Now I am not so near to death.
As when, fresh come from school,
Thinking of friends, I caught my breath
Above worn bones, Coetys' pool.
First pledges: I with my own hand
Laid first upon their names.
The shades' republic I had planned
Was cast by artists' flames.
Six magical verses end thus:—
Who has not died to find his breath?
Grief was grief then, to die to grief.
It was the magnific of my death
That raised me from that stream.

The writer is Mr. Vernon Watkins, who has shown already in his magnificent The Lamp and the Veil (Faber & Faber 1945) how sensitive he is to the passing orders of life and the constant order by Water which is the way of our Evolution.

There brooding darkness, here a golden flame,
The burning of an age.
Works of intricate desire,
The splendour and remorse, the greed and shame.
Of tottering Babylon
Flying out golden to the feast of language.

If the readers of Mother India who are interested in poetry do not know The Lamp and the Veil I think they should try to get hold of a copy. There is much that is experimental in it and much very fine and full achievement. The volume opens with a long poem recalling a conversation with the aged Yeats. This contains some of the most enchanting rhythms imaginable. The two poets discuss, amongst many other things, an early poem in which Yeats set himself:

The book to write,
The myths of all ages
In a single night,
To draw their tale, not on the wall
But in the tip of the light.

He describes his approach to the subject and is then asked:

'Did the idea come slowly?'
'Indeed,' he said, 'it unfolded
At once, or, from the issues themselves
As from a sculptor's mould?
Was it your mind that saw the words,
Or was your mind told?'

The placing of amphibrich and spondee in that last line to convey at once amused lightness and the underlying weight of that mind's supreme competence seems to me quite perfect. But the last line of every verse in this poem will reward any attention that may be given it as exemplifying in endless variety the theme struck out by Yeats in the earlier line of verse:—'But all song should be gay."

Yeats in Dublin is followed by Jean-Nicolas for my Snee Travelling; the vast heave, tons and power of the everlasting oceans of Possibility with which she is involved penetrates everywhere by an urgency of purifying flames in the burning city from which he writes. To quote from this poem is to murder it, it is a whole, and each line so much of the child that has preceded it; and yet I think one must quote.

Dolphins involve you in their unknown dark firmament.
Watch with their perfect eyes your sleep
Of nightmare, sleep, of truckling that rose, falling town,
Imagining within
The cobwebbed mazes
Crumbling doors, and by that blast
London hung blinded in the dust...

To say that the word was ever here and now
Or even that I imagined such a transit
Would be to bind a stone to the current air. . .
But for the space of a thought, it was as it seemed.

I think this poet's whisper might well be louder. I think it should become so. So far, her work has been much engaged with sorrow—but the path seems to have been on the whole a way to discovery and not a cul de sac.

Sorrow is deep and vast—we travel on
As far as pain can penetrate, to the end
Of power and possibility; to find,
The contours of the world, with heaven aligned
Upon infinity; the shape of man!

That comes from her volume of poems Living in Time (Editions Poetry London 1940) and is dated 1941. In this same volume there is a poem of much beauty (August 1943) beginning:—

What does the eye see?
A rose-bud on a paradise-tree.
What does here my eye?
A rose shall fill time with eternity!
What is memory's refrain?
'Is was rose before the world began.'
What does thought foretell?
Petals rose past,
World without world, star within cell.

I think much gratitude is owing to an editor who by gathering the work of such writers into the first issue of his magazine assures us that, however uncomfortable this time may be for the poets, it is not "a cruel time for Poetry." Poetry is at work in its needed place. What else does the instrument ask?
THE KSATHRIYA IDEAL
BY SAMIR KANTA GUPTA

In this India, long charmed with the same philosophy of inactivity, the ideal of the Kshatriya, the fighter, may come to many as a rude shock, as an added design to duty. Yet, and a 'wise' passivity provides a hasty plunge into action when action has no meaning and humanity is fast approaching its doomday? This pessimistic outlook, we believe, does not occur in the minds of the higher castes, but in the minds and become truly great. Whatever the circumstances; faith we must have: faith in ourselves, faith in the future, faith in God, faith in humanity.

There is in fact no option but to face the world and men and things as real. We are after all a race for a love of realism. We don't track reverie or because of a lack of vigorous outlook on life and a courageous handling of all its problems.

The ancients were wise when they considered man's life as a duty—duty to oneself and duty to others in the society. In order that these duties might be fully and efficiently performed it was thought proper to build the social order, and the collective labor distributed evenly among all the participants, and one particular function for each of the four varnas. Also simultaneously the says architects of the past accepted this supreme fact that human life, like all other life, this is a constant struggle, or may we say, an infinite progression through infinite struggle. This is thus assumed to the be first and foremost a fighter: he fights for Good against Evil, for Truth against Falsehood, for light against darkness, for the right against wrong. This law of living, dharma, and which is just and noble in man and nature against all that is akin to the opposite. All that deviates from or denies the truth of law of progress of human and living, existence. The Kshatriya, the guardian of this law of life in the society, is a 'mighty man', so graphically described by Sri Aurobindo. He is the man of action, the relentless warrior on the path of fierce and unyielding, his high spirit, resolution, ability, not fleeing in the battle, giving, taking; in short, like all other things, the perfection of the ruler and leader) are the natural work of the Kshatriya.

The Kshatriya in Ancient India

It was meet therefore that in the present day India the Kshatriya should play a prominent role. His was the task of protecting the country from foreign invasion. Within its borders, the supreme task of governing the country fell upon him. The preservation of law and order was, as a necessary corollary, one of his chief concerns. He was the champion of the weak and friend of the poor and the helpless. He was the enmity of the oppressors. In short, he embodied both the spirit of the individual and the knowledge of statecraft. At the same time, the Kshatriyas were no mere military stuff, they were not the kingdoms but by virtue leaders of men, actually leading men through the thickest of battles and leading to more modern times the idea of the Shaktipathy or the guardian of the throne, which could help the door and the man of action to rise above their narrowness to broader, more human, morally and order was wanted, as a necessary corollary, one of his chief concerns. He was the champion of the weak and friend of the poor and the helpless. He was the enmity of the oppressors. In short, he embodied both the spirit of the individual and the knowledge of statecraft. At the same time, the Kshatriyas were no mere military stuff, they were not the kingdoms but by virtue leaders of men, actually leading men through the thickest of battles and leading to more modern times the idea of the Shaktipathy or the guardian of the throne, which could help the door and the man of action to rise above their narrowness to broader, more human, morally and order was wanted, as a necessary corollary, one of his chief concerns. He was the champion of the weak and friend of the poor and the helpless. He was the enmity of the oppressors. In short, he embodied both the spirit of the individual and the knowledge of statecraft. At the same time, the Kshatriyas were no mere military stuff, they were not the kingdoms but by virtue leaders of men, actually leading men through the thickest of battles and leading to more modern times the idea of the Shaktipathy or the guardian of the throne, which could help the door and the man of action to rise above their narrowness to broader, more human, morally and order was wanted, as a necessary corollary, one of his chief concerns. He was the champion of the weak and friend of the poor and the helpless. He was the enmity of the oppressors. In short, he embodied both the spirit of the individual and the knowledge of statecraft. At the same time, the Kshatriyas were no mere military stuff, they were not the kingdoms but by virtue leaders of men, actually leading men through the thickest of battles and leading to more modern times the idea of the Shaktipathy or the guardian of the throne, which could help the door and the man of action to rise above their narrowness to broader, more human, morally and order was wanted, as a necessary corollary, one of his chief concerns. He was the champion of the weak and friend of the poor and the helpless. He was the enmity of the oppressors. In short, he embodied both the spirit of the individual and the knowledge of statecraft. At the same time, the Kshatriyas were no mere military stuff, they were not the kingdoms but by virtue leaders of men, actually leading men through the thickest of battles and leading to more modern times the idea of the Shaktipathy or the guardi...