INDIA ON THE SECURITY COUNCIL
HER SIGNIFICANCE AND POTENTIALITY

India's election to the U.N.O.'s Security Council as one of the non-permanent members has given rise to a number of ideas which call for an accurate assessment. The spokesmen that the election signifies a change in India's foreign policy and its relations with the Muslim world are not without some justification. It is true that India has never been able to win the Muslim bloc of opinion. Nevertheless, the United Nations: Turkey and Pakistan... and Afghanistan, to imagine any one of these parvenus in the United Nations, imagine the almost imperative, there would still remain six out of eight votes in India's favour. We might as well be as the Muslim world was unanimous in electing India.

Implication of Support by Muslim Countries
Pakistan's spokesmen must be perfectly aware of this. In their hearts they must be chafing against such a let-down by their co-religionists. But the let-down is a very meaningful portent. Pakistan has raised once again the cry of Pan-Islam—a most obsequious cry in these days when all progressive minds are straining hard to make the sectarian and communal temper a thing of the past. An inevitable consequence of the Pan-Islam cry would be the call to jeal—hot war against the non-Muslims. There can be no prospect of peace and co-operation among the nations if religious fanaticism is fostered and consolidated. As Pandit Nehru has more than once clearly declared in America, Pakistan's attitude to the question of foreign policy is that of the United States; and there is no difference between the United States and Pakistan on foreign policy.

What has happened in the U.N.O. polling is, on the mental plane, a check in the most pointed manner. For not only have the Muslim countries shown a willingness to stand shoulder to shoulder with Pakistan, thus confirming the cold reception they had given to her Pan-Islam proposals to some months earlier, but they have also bartered their disinclination by voting uncorroborated for the very country against which she is most vengeful and which represents an attitude at the opposite pole to hers.

Without question, this is a notable triumph for India and for the ideal she has identified herself with. It indicates the prestige she enjoys in what might have been feared to be the very camp of her enemies in principle. It is a sign also of the confidence of all Muslim countries except Pakistan in India's policy towards her Muslim nationals. Pakistan seems to be alone in holding that the Muslims in India have anything to fear from or of or about which Muslim countries cannot compete with India or that Muslim-majority areas will not and should not align themselves with the provinces forming the Indian Union. An indirect light is thus cast on the position of all non-Pakistani Muslims in the world vis-a-vis the Kashmir dispute in which a province with a Muslim majority is assumed by India to be not necessarily in sympathy with Pakistan but rather to be willing to join India. At a time when the Kashmir dispute is on the U.N.O.'s agenda, a support by the world's Muslim countries to India's election to the U.N.O. in the teeth of Pakistan's opposition cannot help being a considerable accession of moral strength to India's case in that long-drawn-out and unpleasant controversy.

Can the Election Prejudice the Kashmir Issue?
Sir Muhammad Zafarullah Khan has completely slurred over this highly significant nuance of the election. Western spokesmen, the particular inquest he has had stress on what he thinks to be the legal impropriety of letting India take a seat on the very council to which the Kashmir issue has been submitted. His charge is echoed everywhere by Pakistanis. The most angry expression

It comes from Chaudhuri Ghulam Abbas, head of the so-called Azad Kashmir Government. Ghulam Abbas has shrieked: "By allowing a culprit to sit as a judge, the United Nations has forfeited the confidence and faith of the Muslims." This firming at the mouth he followed up with a grasping of teeth, for he declared: "I am against unnecessary bloodshed, I feel that the issue can only be decided by the sword." We shall leave aside the appeal to the sword, a very common bluster at the moment in Pakistan, as Pandit Nehru disclosed at the Press Conference in Ottawa. We have already explained how little the election result proves either a united Muslim distrust of her or a lack of faith in the part of the Muslim world in the working of the U.N.O. What remains to be demonstrated is the hollowness of the fear lest India's election should introduce injustice into the U.N.O.'s deliberations on Kashmir.

The Security Council deals with two types of matters—procedural and non-procedural. Decisions on the former are secured by an affirmative vote by seven members, each of whom has one vote at his disposal. If the five permanent members are in agreement, the remaining two can be any non-permanent ones who happen to concur with those five. Where the permanent members do not agree, more than two non-permanent ones get a chance of making their voice carry weight. It is true that there are two types of matters and—there are none in the European Union. Pakistan and the non-permanent members have hardly any telling influence by way of votes. Besides, where a party to a dispute is concerned, Chapter VI of the Charter relating to pacific settlement of disputes, and paragraph 3 of article 32, regarding development of peaceful settlement of local disputes through regional arrangements or agencies, compel the party in question to abstain from voting. Further, articles 31 and 32 provide that in a dispute between two countries a member, like Pakistan, of the United Nations, though not of the Security Council, can participate in the discussion. Even a state which is not a member in any capacity is invited to share in the discussion if the dispute pertains to it. Of course, they do not have a vote, but in that respect they are no worse off than their opponent who is a member of the Council; for this opponent too has to abstain from giving a vote. Hence India's election does not in the least put her in a privileged position or bring any shade of judicial impracticability into the proceedings of the Security Council about Kashmir. Only egregious ignorance, to say the least, could be responsible for the propaganda that row the dice have been loaded in India's favour. Many members of the Council have been involved in disputes with non-members, and the one in which India and Pakistan are the contesting parties is no unique. No body has ever suggested that the issues have thereby got prejudiced.

The Quality and Influence of India's Mind

However, as we have said, the unanimity with which India was chosen —56 votes, including most of the Muslim nations, out of 58—is glowing testimony to her ever increasing moral weightage in world foreign policy problems. Her actual powers in the Council are no greater than those of small states like Egypt, Ecuador and Yugoslavia which are non-permanent members. What sets her apart in a class and makes her a far-reaching influence is the quality of her mind. Here is a mind markedly free from prepossessions as between the two blocs into which the world is in the main divided. She has no love for the relics, in the western democracies.
PANDIT NEHRU AT SIXTY

A SUMMING UP OF INDIA'S AMBASSADOR TO THE WEST

By “LIBRA”

November 14 will complete Pandit Nehru's sixtieth year. Shall we say he will be sixty years old or sixty years young? In the minds of most people, he has already cultivated the ingredients of wisdom; the sweetness of old age has in the days of his youth. He was at one time the living symbol of young India, and years have not changed that picture of him. For he represents India in her modernity. It is because modern India flares in him that even today when his hair is gray and white and his face is lined, we can still feel that youth is incarnate in him. Nehru has a face with the light of the future on it, the great new ideas that are springing up today and whose fulfillment is yet to come are glowing in his eyes—and what else ever is it to be young?

The Plan of High Ideals

But we must also remember that Nehru is an Indian and his being sixty years young is a realisation, in his own individuality’s terms, of the Indian way of youth. The happy audacity we have spoken of is not essentially the exuberance of an overflowing physical energy, but the class of high ideals. Idealism endeavouuring to mould and govern physical and vital existence by means of principles sought within some eternal order of things, so that a radiant smile of something imperishable, something immortal, something Godlike that never ages begins to work in the world’s affaires and dynamizes the worlds nature: this is how the true Indian is happily audacious and does not grow old. And it is to be noted that the taste of idealism’s elixir is not of a conservative fixity of principles. True idealism is like a flower similar to setting up the One in antagonism to the Many—facile faults into which thinkers, Indians not excepted, frequently stumble. But genuine Indian culture is free from them. India has never really sat gavel-ganged, enthroned in a superhuman infinite Unity and Immutability, oblivious of the multi-coloured million-mooded play of space and time. She was in her most typical periods never anti-life. And Nehru himself is well aware of this. His own words are there in The Discovery of India: “The basic background of Indian culture which is essentially of a worldliness or world-worthlessness or world-lessness could have produced all these manifestations of vigorous and varied life. Indeed it should be obvious that any culture that was basically other-worldly could not have carried on for thousands of years ... I should have thought that Indian culture, taken as a whole, never emphasized the negation of life though some of its philosophies did so: it seems to have done so much, much less than Christianity.”

Yes, the Indian way of being young does not cast a pallor on life’s changing face. Although never giving priority to the life-force as such and always taking its stand in the deep awareness of supreme inner life, it cannot be corrupted for passing or personal ends, it is keenly conscious of the onward pressure of the world-movement, it is full of the sense of man’s adventure through the years, it is ever on the qui-vive for the new and the unheard-of. The future is its passion no less than the past, evolution is its delight no less than eternity, modernism is its inspiration no less than the “beauty of ancient days.” Nehru, more than any other Indian on his own level and within his own sphere, combines the spirit of experiment and discovery and the eagerness with which the intellectual spirit cannot be bought or bartered or made subservient to selfish interests: that is why he stands out among his colleagues as the representative of the youth that is Indian, the youth that all of us should cultivate.

Attitude towards the Western Democracies

Two points, however, are to be observed when we look up to our Prime Minister with pleasure and pride on his sixtieth birthday. One is the seeming paradox that he is ever more young at sixty than he was in his thirties: in other words, his idealistic modernity is now brighter and wider and deeper. He was always admirable; there was that absolutely sincere and noble, nobly noble soul in him which, no matter in what way it might commit, could never lose our admiration. Yet mistakes are taken that they show the idealist is not wise enough, not illumined enough and accordingly is not living on as much as possible the highest plane of man. We must remember expansion we call the modern one: the reason because he identified it with the opposite of things he most condemned: capitalism, racism, imperialism. Today he is no less an enemy of these things: in no uncertain language he has lashed them during his American tour; whatever mentality remains in the U. S. A. feeding the ambitions of the International Imperialism, the suppression of humanity, the ambition of imperialism has come under the scathing play of his tongue.

But it is significant that he has gone on a mission of goodwill to a country whose whole economy runs counter to the Marxist collectivities of the West and has never harbored any radical, race-oppositional roots. He realized that his task was not realized, as he scarcely did some years before, that countries which were not sustained by a history of capitalist, racial and imperialist evils and which are even today not wholly spilt of them can still be, on account of some radical, race-oppositional roots and, and contribute immensely to the flowering of all that is finest in man.

Nehru has not stopped keeping in his mind a rose picture of Marxism: he appears to understand by Marxism the absence of economic exploitaion, of the colour bar, subjugation of weaker countries—a social order ensuring a just distribution of necessities and rights, a universal play of peacefulness and fellow-feeling. But he has keenly felt that a country which calls itself Marxist and has, to a surface-view, abolished economic exploitation, established racial equality and denounced all attempts at turning Asia into Europe’s colonial empire, need not be more progressive in essential life-values than countries which form a bloc against it. Seeing the flaws which cannot be surmounted over in these countries, seeing also our con progressive a source of planned economy in the country they oppose, he refuses to let India be hustled into any bloc and sticks to a neutrality awaiting on future events; but his awakened sense of the greater good on the whole in the western bloc is evident. “It is our aim,” he has said in America, “to keep friendly contacts with everybody.” He has, however, added: “Naturally we are bound to be closer to some nations than to others. For example, we consult with the nations of the Commonwealth.” Although this consulting is declared, in the very next clause, to diminish by no jot the independence of our foreign policy, the willingness to be bound closer to Commonwealth nations which are quite antagonistic in feeling to Marxist Russia is a fact characteristic of Nehru today and unthinkable of Nehru yesterday. Still more characteristic and hitherto unhindful has been his pronouncement: “There is the growing tendency to centralisation and regimentation which is a danger to individual freedom. Soviet Russia is the extreme example of centralisation. I would not like to limit freedom for any nation.” Here we have in the clearest terms the recognition by Nehru that what glitters is not always what he considers to be the gold of Marxism and also that far more precious than anything else in a nation’s life is individual freedom and that those countries where individual freedom is not lost are, in spite of all their faults, more worthy of consolidation and friendly contacts than other countries that have rid of capitalism, racism and imperialism and yet has reduced the individual human being to a robot.

To sum up: while Nehru has not outgrown his penchant for that private perfection of society which he has labelled as Marxism, he no longer is naive enough to equate the distinction he draws between Marxism and Capitalism with the distinction between Stalin’s Russia and Truman’s America, much less between Stalin’s Russia and Attlee’s Britain. This breaking of an old association and throwing of the value of individual freedom into relief is of first-rate importance, and makes Nehru face the future with an idealistic modernity all the younger from the Indian angle of vision.

Quintessential India and Nehru’s Idealism

The second point to be observed is that, admirable though this increase of youthfulness is, it is, for the moment, insufficient. Nehru must grow even more young in the Indian sense to deserve fully to be reckoned by America as what, to his extreme pleasure, he has been widely called in one phrase or another: quintessential India of the twentieth century. Idealism, holding that there is a sense of the “ought” in man, is a sense of some supreme Law which is not born of mere expediency and is more than a mere generalisation from facts of Nature—idealism with its high ethical sense must look for a sanction to right conduct in no other way than what India regards as the customary standard of ideal.

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of those habits which were responsible for the so-long subjection of herself as well as other Asian countries. None can accuse her of being spoon-fed with doctrines dear in the proximate past to Britain, France or the U.S.A. At the same time she has a detachment from the policies pursued by the U.S.A. and India, for she has neither the anti-West propaganda turned out by the Moscow Radio nor is she rendered jibbery by the cold war waged by Stalin with the help of his satellites in Europe and his Red comrades in China. She is the apostle of liberty, and wherever liberty is most respected her sympathy goes and wherever she is averse to, even under any pretext she throws her challenge. But neither her sympathy nor her challenge takes the form of bellicose inflammableness. She is also the apostle of peace. With no territorial ambitions, no commercialist interests at stake, she is the apostle of humanism. She wants nothing for herself or for any country except peace in which to develop the true national genius and to come together with others in an international harmony to embody the common-world-encouragement that is trying everywhere to emerge. But her passion for peace is not expressed in just an organisation of life’s externals for preventing warfare and promoting good will: it is not a peace-making machinery that she desires, that peace with which she will be satisfied is the peace by which we can live in concord and work towards the construction of a manifold dynamic existence on the basis of the peace that pessahunderstanding.

India’s True Role and the Dangers to be Avoided

India comes to the concourse of the nations in the Security Council with an historical endeavour along special lines that promise to lead our tired troubled earth to a mighty and happy future. But will she fill the promise of her history? There are two dangers she must avoid. First, her massage of peace must not be synonymous with a rigid pacificism. The peace that is the inner being’s is not bound within a dogma of physical non-violence, which in the long run must cause a decline of manhood, a weakening of the body’s adventurous vitality, besides encouraging some peculiar forces in the world-drma which can never be mended but have to be ended. The inner being’s peace is a certain impersonality and detachment, a superiority to the mere ego, contact if not communion with an immense equality of the Divine in all things and with an Eternity unburdened by the passage of Time. This Peace, though it be, not a peace that is loud and appeal to conscience, does not preclude a violent resistance to evil forces, an armed confrontation of the Titan that, together with the Godhead, is at work in the evolutionary scheme. What it precludes is ambitious war-making, that in the context of human evolution is too superficially, too superficially the spiritual impulse in which we take pride. Spirituality is not equivalent to merely good intentions, good preaches, good actions. A humanitarian or philanthropic turn of life is not spiritual in the profoundest sense. When we speak of spirituality, the obvious distinction is that we it is not sensuality and greed. The second distinction is that it is not the temper and outlook we have come to know as Marxism. The third and more subtle distinction is that it is not identical with moralism and humanism, though both can serve as a help to the growth of the spiritual consciousness. Direct mystical visions and experience are the essentials. When we speak of spirituality we think of a St. Francis or a St. Teresa, a Mirabai or a Yukamari, or a Kahar, or one level of the Upanishads. Unless India takes up her work in the world with a proper realisation of the spiritual mission that is hers, she will fail to achieve much, and sooner or later, she has no forces against which to reckon.

Of course, even with the insufficienly inward power that is in her public instruments today, India can bring, as it is often phrased, a breath of fresh air in the atmosphere of cold war prevalent in the Security Council. There is a fair large factor, and we are not at all far from the point where she can help make correct important decisions because of the general stress she brings on inner values. But to lift the world out of its present conflicts and difficulties we must have men whose hearts have been cleansed by the sacred, unworldly and transcendent. As the world might live in concord and work towards the construction of a manifold dynamic existence on the basis of the peace that pessahunderstanding.

NEHRU AT SIXTY—Continued from page 2.

This place, it completely denies God and the human soul and substitutes their prime importance in world-history by a law of economic determinism which lays it down that purely material facts of production in any country ordain all that goes on in it. The second place, it imposes a strict censorship on independent thought, on personal inspiration, on free exchange of ideas, on personal initiative in the cultural, political or industrial field, and offers in their stead a certain semblance of economic equality, of material well-being; the living thinking diversity of man, seeking a unity without uniformity, a harmony without monotony, disappears under Communist’s stress on a State-dominated dogma-controlled steam-rollered totalitarian collectivity. In the third place, it has a fundamentally villainous hatred for all movements of life that differ from its own single-track of materialistic regimentation and is therefore sworn to foment strife everywhere until every non-Communist government is overthrown: sun- sumary world-revolution is one of its principal aims and, to bring about, a widespread world-crisis strategy directed from a single source to which Communist country is practised. To ignore any of these three leading ideas is to behold Communist through an iridescent haze of the imagina- tion. Communist, both in its ideological roots and in its outward form, is a phenomenon of far-reaching danger to evolving humanity and the suppression of individual freedom which Nehru disapproves of in Soviet Russia is not an adventitious aberration: but the inevitable implication of it. Neither can one divorce, in Nehru’s phrase, movement in China from the strinousness inherent in all Communist’s la Marx, and look upon it as mainly an agrarian revolution against feudal, capitalist and foreign exploitation, a revolution which in- clines towards Soviet Russia only because it is a good child of the titamium embodied.

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THE CRISIS IN INDIAN CULTURE

By K. R. Srinivasa Iyer

This article, with its balanced constructive vision, is a notable contribution to the subject which occupied the minds of our educationists during the recent convention at Mahalakshmi on Cultural Unity.

There is undoubtedly a sense of frustration today in the country. For decades past, one aim, one hope, one endeavour, was foremost in our thoughts: to achieve all for our country, variously described at different times as self-governed, self-ruled, self-governed, self-respecting, self-sufficient India, or, on 15th August, 1947, but the joy was fatedly mixed up with sorrow. The freedom that had come was soon to be a "fancied" freedom. The bloodshed and the violence for which no one had then foreseen or even hoped would be prevented by the Partition was there being enacted in all its fury.

When on horror's head hopes have accumulated, and more, a callousness crept into our souls, and there were not wanting people who eagerly clutched at personal advantage in the confusion of the general holocaust. It was an exciting time for us, and it was a miracle that the administrative machinery, though crisis it did—not collapse altogether. Mahatma Gandhi at any rate did not fall for the snare, and he would not deny the Light. The top leaders—Pandit Nehru, Sardar Patel, Rajaji and Rajen Babu, to name but the most outstanding—remained clear-headed and true to the storm, but presently the assassination of the Mahatma cast fresh burdens on the shoulders of the newly independent nation, whose future was almost at vanishing point. At the same time, "Voice from Pundicherry" was heard, and it gave us the general assurance and rectitude that we should be thrown through so much struggle and suffering to freedom, will achieve also, through whatever strife or trouble, the aim which so poignantly obscured the thoughts of the false leader at the time of his tragic end: as it brought us freedom, it will bring us harmony.

The Feeling of Frustration

The anxious first years—two and a half, or three, or more, which now see things in a somewhat clearer light—have given us a sense of frustration, the feeling that there is something lacking, that the dream is still far away, that the promise is not fulfilled. It seems at times to be the case that the hope of freedom is no longer the only hope, but the feeling of frustration. It is possible that there is a reason for this, that the feeling of frustration is a necessary part of the process of growth, but it is a feeling that is not desired, and it is a feeling that is hard to bear.

Neglect of True Education

Free India should not only be apparently free in body, but be also truly robust and healthy; and the new freedom should permeate to the soul, and illumine the soul. For, as it is a freedom of equality, it is godheads of the soul, and cannot be had without education, and education without education and harmonyization only at that level. Short-sighted selfishness today degrades the implantation of the defects which must lead to the cultural disintegration of our country. It is a culture which can and should be problems, and the nation under the banner of "Bliss" arises when we assume that the loss is no less—viz., the Social Science is an English teacher, Mr. Guy Bous, turned sometime ago, "Out of so many perplexities, one thing is certain: neither stability, nor satiety will ever be achieved as long as our education is tied to the revolving wheel of politics. For policy politics must render to tribute to Caesar, whereas the training of youth should render tribute to God."

This intrusion of politics takes many ugly forms, and affects adversely quality, quantity, and the culture and staffing, students' life and discipline. Yielding to the current wind, education for a tomorrow as it were, as well as university stages. Today intellectual discipline is suspect; cultural subjects are undercloudy, even in science, which, according to science, is a "Sunday school". Science is, "a superbiah, is "one of the humanities, no less"—even in great a nation as ours, it is possible to be nakody utilitarian. Accordingly, the two most popular "sub-jects in our universities are Commerce and Technology—the technique of becoming the liberal man of the world, all to be a nation of rich men, and a powerful and invincible nation. It is in this area that the students are contaminated by "nervousness" subjects like literature, art, and philosophy. They are likely to be practical and efficient. In this connection, the warning given by a writer in the Spectator may be quoted, for it is more relevant and pertinent to us than to Englishmen: "The lessons of the war are lessons we all have to the inducement of science. Is it then any gram of comfort to the humanities, the philosopher or the theologian, or are they all to be regarded merely as interesting curiosities, too young; old and independent of any educational aims and needs are not rele vant today? Is it not possible—no, is it not true—that modern invention, especially in the service of war, is simply an adjunct of the product of the passionate devotion which we have for the tradition we have inherited? Is it not the will to defend relative to the value we have laid down. It is that which is fundamental, and the difficult task before us is to rescue those agencies of education which are the important and essential national and human needs.

Intellectual Unity Sanskrit and English

Not only are we trying suicidally to minimize the hard intellectual core and the essential humanistic education of our electorate, and thereby also purblindly advancing a movement towards Fascism, which is to destroy the hard-earned unity of our intellectual world. In the intellecto-logy of our own world, which it is our duty to uphold, the unity should have means of exchanging our thoughts. In ancient and medieval times, Latin in Europe and Sanskrit in India were the languages of the intellectual elite, and communication, if not always easy, was at least with difficulty possible. English, although it is both an alien language and the language of our rulers, and hence is, however, on both counts, has nevertheless helped to restore the unity of our intellectual world which had between seriously impaired by the chaos of the 19th and 20th centuries. Even language, the choicest of God's gifts, is a servant to his purpose. Language for a nation is as well, and made it possible for us to understand the many realms of modern knowledge; it has brought men and women from different regions of the world, unknown to a common culture, and as well as university stages. Today intellectual discipline is suspect; cultural subjects are undercloudy, even in science, which, according to science, is a "Sunday school". Science is, "a superbiah, is "one of the humanities, no less"—even in great a nation as ours, it is possible to be nakody utilitarian. Accordingly, the two most popular "sub-jects in our universities are Commerce and Technology—the technique of becoming the liberal man of the world, all to be a nation of rich men, and a powerful and invincible nation. It is in this area that the students are contaminated by "nervousness" subjects like literature, art, and philosophy. They are likely to be practical and efficient. In this connection, the warning given by a writer in the Spectator may be quoted, for it is more relevant and pertinent to us than to Englishmen: "The lessons of the war are lessons we all have to the inducement of science. Is it then any gram of comfort to the humanities, the philosopher or the theologian, or are they all to be regarded merely as interesting curiosities, too young; old and independent of any educational aims and needs are not rele vant today? Is it not possible—no, is it not true—that modern invention, especially in the service of war, is simply an adjunct of the product of the passionate devotion which we have for the tradition we have inherited? Is it not the will to defend relative to the value we have laid down. It is that which is fundamental, and the difficult task before us is to rescue those agencies of education which are the important and essential national and human needs.

Anarchy is easy, and if we are under oath to have it, we shall get it in no time—for nothing is easier than anarchy. But it is not the way to make up our minds what we want it for; nor is it the way to make up our minds what anarchy is. It cannot be that we have finally committed ourselves to anarchy. We can still declare for life and light, and good health in body and soul. As Dr. C. R. Reddy recently remarked, "Let us be a fact, and not a fancy or a fancy. Let us enjoin history, and not Utopia!"

The soul of our culture—what is peculiarly Indian—is cosmopolitanism is amoralistic to our culture—is in our own great classical literature, Sanskrit, Pauranas, it is remodeled. Sanskrit is both a literature of ideas and a literature of thought as well as of emotion. A vital place should therefore be given to Sanskrit studies in our educational organization. It does not of course mean that everyone should be put through a rigorous training in Sanskrit. At the other end, Sanskrit has also to retain much of its present importance in our education, especially at the higher levels. Here knowledge of Sanskrit, or of any language, or of any other studies, for that matter, which appear to be merely decorat ive and dilettante are, after all, fundamental to a nation that wishes to be prosperous in peace and invincible in war.

"Wise Indians"

In a country so vast and so variously people as ours, a rigid pattern of unity is not possible, and even if possible, it would be in the highest degree undesirable. The wise Indian is one who can be given every freedom: to grow, but the wise Indian is one who must have the sureness necessary deep unity behind the apparent diversity. Lati wise, in such an extensive country like India, there must needs be many universities, organized generally on a regional basis, but some, as Bombay, Calcutta, Madras, Delhi, and perhaps, the Educational character. But even the regional universities—Andhra, Trivandrum, Bangalore, and so on—must be at more than merely regional service. The Indian and a literature of prose. Aurobindo to the Andhra University in December, last is thus in spirit also a university in the way of the other regional universities as well.

"Your University can take its high position as a centre of light and knowledge, as a university through which the young of Andhra may be worthy of their forefathers: for great and great or even greater. Not only to have a place for knowledge and information but growth in culture and character are to be provided. They are to be provided the individual to develop his capacities, to help in the forming of
The crisis in Indian education...Continued from page 4.

The need for integrated education

The disease is easy enough to diagnose: to prescribe remedies is more difficult. In our view, integration should be a first priority. It is not enough to change the curriculum; we should also change the way we think about education. In the long run, the same attention must be given to both. To get meaningful results, we need a firm determination to integrate education soon and to an equally firm determination to live up to our own standards.

The problem of specialization

There is, then, the situation created by the two drifts: one towards increasing specialization and decreasing general education, and the other towards increasing specialization in the Arts and Science communities. The two tendencies are so well-established that they appear to be part of the national culture. Under the present system, the Arts men are likely to become lotus-eaters, and the Science and Technology men are likely to become technically well-equipped barbarians. In the absence of university education, the country is likely to be divided into two classes, one with a good education, the other with none. The result is that all sorts of national problems are not only not solved, but are made worse. The solution to this problem is to make education more inclusive and to give more thought to the role of education in society as a whole.

The crisis in Indian culture...Continued from page 3.

The unity of Indian thought and culture shall not be long kept away from our grasp. We require today a new vision of the future. We should make our minds more open and our hearts more active. We should make our minds more active. We should make our minds more active.

The crisis in India's language is a fact, not a novelty. There is no time to spare for despair. But, neither should we relapse into self-satisfaction. The crisis must be taken seriously and the capacity to meet it, to overcome it. Such a revolution, through its moral and social implications, is bound to come. And when it does, the people of India will have to be prepared for the change. The time is ripe for such a change. The country is ready for it. The people are ready for it. It is the duty of all of us to work for it.

NEHRU'S SIXTY...Continued from page 2.

by Stalin. Nor, again, can the Communists in India, who are endeavouring to reduce this country to a chaos from which some Indian avator of Stalinism titanium might take birth, be treated, Nehruwian, as corrupters of the authentic Communist ideology and practice. They are the true inheritors of the tradition rightly measured by that epicormic of our Prime Minister's—"The worst enemies of Communism are the Indian Communists." Two of the most unfortunate utterances by him in the U.S.A. are to the effect that the quest for Indian socialism is possible to be achieved only in the light of the great changes taking place in China and that the Indian Communists have little more than mischief-value which is not linked up with the doings of their namesakes elsewhere and will not therefore be of service to the cause. The fact is that they are true inheritors of the tradition.

In the direction of India's intuition of the Eternal and the Daife and in the direction of seeing without illusions the mighty stumbling-block which the world-strategy of Communism puts in the way of man's aspirations to self-realization and to human culture, India is still deeply touching. A great pity indeed it would be if this Indian of so fine a calibre, with the most cultured and non-sectarian, the most humane and international forward-looking outlook amongst contemporary political figures should fail to answer the final test of the realistic modernity which would be India's true soul today. We, however, do not abandon hope. Through that burning enthusiasm for individual freedom which is unpalatable with the Kremlin and which has made him respond to the western democracies, there is the possibility of his vision being clearly Indianized in certain respects. A clear Indianization in other more radi- cal respects, in the hope of Maf's Russian model, I should hope rather akin to the Vedanta's would creep in—not a difference between mind and matter but rather of something that lay beyond mind.

The best wishes your committee on the occasion of our Prime Minister's completion of sixty illustrious years are: "May these possibilities be soon realised!"
Q. 1. The modern mind which is largely a product of the materialistic and utilitarian intellectualism of the nineteenth century has been dominated by the view of life. What is the essential, meaning of objectivism and what are its practical consequences when it is taken to be the governing law of individual and social existence?

A. Objectivism proceeds by the analytical reason and takes an external mechanical view of the whole existence. "It looks at the world as a thing, an object, a process to be studied by an observing reason which places itself abstractly outside the elements and the sum of what it has to consider and observes it thus from outside as one would an intricate mechanism. The laws of this process are congealed as so many mechanical rules or settled forces acting upon the individual or the group which, when they have been observed and distinguished by the reason, have by the will or by some will to be applied; they have to be imposed on the individual, that is to say, by his own abstract reason and will or by that of other individuals or of the group, and they have to be imposed on the group either by its own collective reason and will embodied in some machinery of control which the mind considers as something apart from the life of the group or by the reason and will of some other group external to it or of which it is in some way a part. So the State is viewed in modern thought as an entity in itself, as if it were something apart from the community and its individuals, something which has the right to impose itself on them and control them in the interests of some idea of right, good or interest which is inflicted on them by a reasoning, conscious and functioning power rather than developed in them and by them as a thing towards which their self and nature are impelled to grow. Life is to be managed, harmonised, perfected by an adjustment, a manipulation, a machinery through which it is passed, as if it were shaped. A law outside oneself, outside even when it is discovered or determined by the individual reason and accepted or enforced by the individual will,—this is the governing idea of objectivism,—a mechanical process of management, ordering, perfecting, this is its conception and practice.

Q. 2. What is the central difference between subjectivism and objectivism in their viewpoints and their dynamic consequences in life?

A. Subjectivism proceeds from within, disregards everything from the point of view of a containing and developing self-consciousness. The law here is within ourselves; life a self-creating, a growth and development of that which we are potentially and hold within ourselves; the process is an increasing self-recognition, self-realisation, and a resultant self-shaping. Reason and will are only effective movements of the self, reason a process in self-recognition, will a force for self-affirmation and self-shaping. Moreover reason and intellectual will are only a part of the means by which we recognise and realise ourselves. Subjectivism tends to take a large and complex view of our nature and being and to recognise many powers of knowledge and many forces of effectuation. Even, we see it in its first movement away from the external and objective method divest and belittle the importance of the work of the reason and assert the supremacy of the life-impulse or the essential Will-to-be in opposition to the claims of the intellect or else affirm some deeper power of knowledge, called nowadays the intuition, which comprises in the whole, in their truth, in their profundities and harmonies while intellectual reason breaks up, falalises, affirms superficial appearances and harmonises only by a mechanical adjustment. But substantially we can see that what is meant by this intuition is the self-consciousness feeling, perceiving, grasping in its substance and aspects rather than analysing in its mechanism its own truth and nature and powers. The whole impulse of subjectivism is to get at the self, to live in the self, to see the self, to live out the truth of the self internally and externally.

Q. 3. Is it not likely that subjectivism in its search for the self true self may stop short of the complete discovery and may attach itself to some incomplete or subsidiary self?—is there a self?—What is the final aim to which the progressive endeavour of subjective seeking is intended to arrive?

A. The subjective search for the self may, like the objective, lean preponderantly to identification with the body—the being the frame and determinant here of the mental and vital movements and capacities,—or it may identify itself with the vital being and his emotions, desires, impulses, seeking for power and growth and egoistic fulfilment, or it may rise to a conception of man as a mental and moral being and exalt his inner growth, power and perfection individual and collective to be the true aim of existence. A sort of subjective materialism, prehistoric and outward-going, is a possible standpoint; but in this the subjective tendency by no means longer, for its natural impulse is to go always inward and it only begins to feel itself and have satisfaction of itself when it gets to the full conscious life within and feels all its power, its joy and forced potentiality. Man at this stage regards himself as a profound, vital Will-to-be which uses body as its instrument and to which the powers of mind are servants and ministers. This is the cast of that vitalism which in various striking forms has played recently so great a part and still exercise a considerable influence on human thought. Beyond it we get to a subjective idealism now beginning to emerge and becoming prominent, which seeks the fulfilment of man in the satisfaction of his religious, aesthetic, ethical, intuitive, intellectual, aesthetic and higher or deeper emotional nature and, regarding this as the fullness of our being and the whole object of our being tries to subject to it the physical and natural existence, which come to be considered rather as a possible symbol and instrument of the subjective life flowing into forms than as having any value in themselves. A certain tendency to mysticism, occultism and the search for a self independent of the life and the body accompanies this new movement.—new to modern life after the reign of individualism and objective intellectualism—and emphasizes its real character and trends.

But here also it is possible for subjectivism to go beyond and to discover the true Self as something greater even than mind. Mind, life and body then become merely an element for the increasing expression of this Self in the world,—instruments not equal in their hierarchy, but equal in their whole, so that their complete perfection and harmony and unity as elements of our self-expression become essential to the true aim of our living. And yet that aim alone to be, to perfect life, body and mind in themselves, but to develop them so as to make a fit basis for the realisation in our inner and outer life of the Self, the secret Godhead who is one in all of us. The ideal of human existence personal and social would be its progressive transformation into a conscious outflowering of the joy, power, love, light, beauty of the transcendent and universal Spirit.

K. G.

Behind the Silence...

Behind the silence of the Infinite's sky
The imperceptible Mystery abides;
The suns are dots of its eternity
That break in endless beauty on all sides.
My spirit is a spark of that primal Fire
In the shadow-prison of the body's walls
But from the invisible sphere in mystic chair
Here too the music of that rapture falls
And strikes in the moved heart an answering chord
That echoes through the listening hurk of air
Each sound, a wave of some apostolic Word,
Comes from a universe of tranquil prayer.
My mortal thoughts wing one by one to that gold mechnismerevery breath is a wide
Awakening behind a splendour-fold
Of the saffron veil of the immortal Bride.

From the Tranced Moments...

From the tranced moments of the Eternal's deep
New powers of life arise; I grow more
In a blind passion of half-wakeful sleep
With closed eyes seeking for a vanished door.
Beyond thought's flickering stars, the sky of mind,
My spirit nears the last incrustation of height
And all eternity is held outlined
In the vast vision of my timeless night.
A voice comes to me through a distant air,
A subtle echo is born from unseen all.
All Nature's dream-spaces of silent prayer
Change to an apocalypse of flames that pierce
The loneliness of time now made a part
Of God's inseparable ecstasy.
Flames of His Presence in the secret heart
Replacing the anguish throes of memory.

NIRODDBAN
SRI AUROBINDO, THE LEADER OF THE EVOLUTION

PART II OF "THE WORLD CRISIS AND INDIA"

BY "SYNERGIST"

SECTION II: THE SPIRITUAL VIEW OF EXISTENCE

(C) THE CENTRAL CONCEPTION OF INDIA'S RELIGION AND THE BASIC TRUTHS OF HER SPIRITUAL METAPHYSICS

The last essay made it quite evident that a spiritual interpretation of existence does not necessarily exclude the great aims of human life nor does it discourage the impulse of the human soul towards development, expansion and perfection. It has to be so because the world-manifestation is the result of the evolution of the mind. The highest standard man as the bearer of the evolutionary movement has to pass through this process and "become" entirely what he is potentially or, rather, he has to manifest his divine potentialities. But it must be borne in mind that this development and expansion will not be on a basis of ego-centered, but of noo-centric and universalism. This is, man will cease to look upon himself as an utterly separate individual living for himself and the satisfaction of his own desires, but will realize, as a fact of experience, his oneness with the universe, and will become conscious that his life is the expression of his Being—projections of His Timeless Self in Time. So this development and expansion will not be an "egotistic becoming," but a "divine becoming"—a "becoming" not in ignorance, but in knowledge of his gradual spiritual growth from lower states of being to conscious oneness with higher ones. It is necessary to make this distinction in order to avoid a misconception, for in certain systems of psychological discipline growth and development are synonymous with self-realization. Once this "egoistic becoming" is accepted, man's development, his intellectual and aesthetic, and his economic and social endeavours have also to be accepted. Life then becomes an expression of the Spirit. It is obvious that such a "divine becoming," once it is accepted, cannot possibly deny life-values, or unsanctified humanistic ideals and aspirations only, these have to be infused with the spiritual motive.

Then we saw that the false antimony by which religion and spirituality on the one hand are set apart against intellectual activity and practical life on the other is really influenced by the Western outlook, which makes tremendous distinctions between the religious or the sacred, the secular, the temporal, and considers them to be incompatible fields of experience and activity which should not be allowed to interfere with each other. By religion, the West understands the declaring of one's allegiance to a particular creed, believing in certain dogmas, and participating in its rituals. This identification of religion with a particular creed, cult, church or religious society, preoccupation with rituals, and the neglect of the mystical aspect which makes union with God the ultimate goal of the religious path was the West's barrier in the path of progress. Hence it has been kept apart and not allowed to interfere with the economic, political and social life of man, his secular ideals, and his intellectual activity.

But in India such a question does not arise, for firstly her conception of religion has been quite different; secondly, religion instead of being a metaphysical force has become a spiritual force, a vitalizing and energizing influence in her life. For the Indian mind, the essence of religion has always been the search for God, the transcendent and immanent Divine Being, and the living out of the true relations between the individual and the Divine, between man and God, to raise man to the Infinite and to inspire him. The religion of India took for its object the realization of the divine in man and the divine in man, and this is the central conception of Indian religion and the basic truth of her spiritual metaphysics that is the ultimate Reality is a Being, Spirit, Self, on Eternal and Infinite Divinity, and that Nature and soul are ever manifestations or phenomena of this Reality—the first conception leading to the original Realistic Advaita, the second to the Idealistic Advaita, known as Mayavada. The finite has no independent existence and no value apart from the Infinite which be, supports and sustains him, and which alone justifies its existence. The world is a manifestation or phenomenon in Time of the One Timeless Eternal; Spirit here enounced in Matter, involved and immanent in it, becomes self-conscious man and evolves in terrestrial existence through a machinery of rebirth till ascending the ladder of being, it ultimately identifies itself with its original Source. The whole of Indian culture is created upon this philosophic conception, which again is based on the truths realized in spiritual experience by his sages and seers.

But all these concepts were not just philosophical generalizations to the Indian mind, but truths to be experienced and dynamized in life. It is this attempt to experience spiritual truths that has given rise to so many yoge disciplines in India.

It is absolutely necessary to bear all this in mind when one speaks of religion with reference to India, otherwise there is the danger of over-emphasis of secularism which instead of being an expedience—an antidote for political inspired fanatic sectarian intolerance—may easily turn into a creed with an absolute value to be encouraged for its own sake at all times. It is perhaps the realization of this danger which has made Mr. Kenneth Walker write in his essay "Traditional Knowledge," "The secularization of Indian thought would be a world disaster." This is perfectly true, for if there is a tendency in India to deny or belittle the very thing which she stands for, that which she alone can offer the world, the highest social and spiritual knowledge and power, aledge that can solve man's problems and help to create a divine existence upon earth, and a power that can transmute and enrich human life, then indeed it will be a world disaster, for the loss to the world will be as great as it will be to India. It must once again be emphasised how in order to avoid a common misunderstanding that this spiritual power to which we refer is not the so-called "soul-force" or "moral force" which humanitarians and pacifists usually extol people to use. The power that is needed to realise the goal we have envisaged—the divinisation of man and the creation of a new world-order—is the highest spiritual dynamics, the Supramental Force about which we have already written.

From all this it can be clearly seen that to condemn religion in India on the score that it has stood in the path of intellectual and scientific progress in Europe is not logic but prejudice. Whoever judged the West as an example of an idea or culture by its perversion, or by the distorted form it takes in the minds of the unenlightened! To the usual ignorant and mental cry: "O religion, what crimes are committed in thy name!" a very scientific reply can be given, that an strictly statistical evidence it can be shown that greater have been committed in the name of Equality than in the name of Religion. This surely does not prove that Equality is a reprehensible ideal. There is nothing intrinsically wrong either with Equality or with the other aims and ideals of men. Their only defect is that they are based upon a limited vision. But however limited the vision it cannot be denied that they have behind them great intuitions which were received by the human mind in its inspired moments. But these ideals get perverted when the ignorant and unregenerate human ego tries to give them a definite form in order to make them effective in life. It is always man's humanity with its substrata of animality that distorts whatever the divinity in him creates. This can easily be seen by examining the fate of those three great human ideals, Liberty, Equality and Fraternity. Liberty turns into unbridled licence on the one hand, and on the other leads to self-assertiveness, aggressiveness and oppression of the weaker individuals by the stronger ones. As a necessary corrective, Equality comes to the fore. It brings with it suppression of the liberty of the individual and leads to its exploitation by the State, or by the Collectivity represented by a Party. In either case the ideal of Fraternity is not realised.

Religion must also be viewed in this light. There is nothing intrinsically wrong in it as those who are still under the influence of nineteenth century ideas would have us believe; it should be evident to a truly balanced and unprejudiced mind that the spiritual impulse in man, his Godward aspiration, his quest of the Supreme Truth, his desire for a life greater than the material and economic life of the barbarian, a life which was quite natural to his being till the urge in his soul made him seek the Divine Reality and higher values.

In the following essay by Sri Aurobindo, which is a continuation and further elaboration of the theme he expounded in the last one, we see how spirituality in India, instead of being a barrier in the path of progress, enriched and ennobled life.

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. . . Spirituality is indeed the master-key of the Indian mind; the sense of the infinite is native to it. India saw from the beginning,—and, even in her ages of reason and her age of increasing ignorance, she never lost that sense of the Infinite,—that life cannot be rightly seen in the sole light, cannot be perfectly lived in the sole power of its externalities. She was alive to the greatness of material laws and forces; she had a keen eye for the importance of the physical; she organized the arts of ordinary life. But she saw that the physical does not get its full sense until it stands in right relation to the supra-physical; she saw that the complexity of the universe could not be explained in the present terms of materialism by his superficial sight, that there were other powers within man himself of which he is normally unaware, that he is conscious only of a small part of himself, that the invisible always surrounds the visible, the supra-seen the sensible, even as infinity arises from the finite. She saw that it was both practical to be seeking himself, of becoming himself more entirely and profoundly than he is,—truths which have only recently begun to be seen in Europe and seem even now too great for its common intelligence. She saw the myriad gods beyond man, God beyond the gods, and beyond God his own ineffable eternity;

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*Refer to The World Crisis and India, Essays V and IX.*
The first age of India’s greatness was a spiritual age when she sought passionately for the Truth of existence through the intuitive mind and through an inner experience and interpretation both of the psychic and the physical existence. The stamp put on her by that beginning she has never lost; the influence of that first spirit life is still felt in her spiritual experience and discovery at each step of the national life. Even her hour of decline it was one thing she could never lose.

But this spiritual tendency does not shoot upward only to the abstract, the hidden and the intangible; it casts its rays downward and outward to embrace the multiplicities of thought and the richness of life. Therefore the second long epoch of India’s greatness was an age of the intellect, the age of the sense, the dynamic world of the mind, an age that governed life in the lustre of spiritual truth. After the age of the Spirit, the age of the Dharma; after the Veda and Upanishads, the heroic centuries of action and social formation, typal constitution and thought and philosophy, when the outward forms of Indian life and culture were fixed in their large lines and even their later developments were being determined in the seed. The great classical age of Sanskrit culture was the flowering of this intellectuality into a beauty of detail in the refinements of scholarship, science, art, literature, politics, sociology, medicine. We see at this time too the sounding not only of aesthetic, but of emotional and sensuous, even of vital and sensual experience. But the old spirituality reigned behind all this mental and all this vital activity and its later period, the post-classical, saw a lifting up of the whole lower life and a conception of life as marching up into the values of the spirit. This was the sense of the Puranic and Tantric systems and the religious of Bhakti. Later Vaishnavism, the last große of the great epochs, marked an upbuilding of the aesthetic, emotional and sensuous being into the service of the spirit. It completed the curve of the cycle.

The evening of decline which followed the completion of the curve was prepared by three movements of retrogression. First there is, comparatively, a sloaking of that superabundant vital energy and a fading of the joy of life and the joy of creation. Even in the decline this energy is still and again splendid and extravagant, and only for a very brief period sinks nearest to a complete torpor; but still a comparison with its past greatness will show that the decadence was marked and progressive. Secondly, there is a rapid cessation of the old free intellectual activity, a shudder of the scientific and the critical mind as well as the creative impulse; and the remains becomes more and more a repetition of ill-understood fragments of past knowledge. There is petrifaction of the mind and life in the relics of the forms which had great internal past, but one day is finished and rule become rigidly despite and, as always then happens, lose their real sense and spirit. Finally, spirituality remains but burns no longer with the large and clear flame of knowledge of former times, but in intense jets and in a dispersed action which replaces the old magnificient synthesis and in which certain spiritual truths are emphasised to the neglect of others.

This diminution amounts to a certain failure of the great endeavour which is the whole meaning of Indian culture, a falling short in the progress of the perfect spiritualisation of life. Theings were superabundant, the developments very great, but at a certain point when progress, adaptation, a new flowing should have come in, the old concept became stopped short; her upward ardour extinguished, bent in the road rule rigidly despite and, as always then happens, lose their real sense and spirit. Finally, spirituality remains but burns no longer with the large and clear flame of knowledge of former times, but in intense jets and in a dispersed action which replaces the old magnificient synthesis and in which certain spiritual truths are emphasised to the neglect of others.

It was at this moment that the European wave swept over India. The first effect of this entry of a new and quite opposite civilisation was the destruction of much that had no longer the power to live, the deliquescence of life, a tendency to the devitalisation of the rest. A new activity came in, but this was at first cruelly and confusedly imitative of the new and alien forms and an imitation of pernicious severity; a less vigorous energy of life might well have foundered and perished under the double weight of the desmending of its old innate motives and a new alien domination and a new alien destiny of Indian life and culture. History shows us how disastrous this situation can be to nations and civilizations, and that it is only in the sense of life which was superabundant, a less vigorous energy of life might well have foundered and perished under the double weight of the desmending of its old innate motives and a new alien domination and a new alien destiny of Indian life and culture. History shows us how disastrous this situation can be to nations and civilizations, and that it is only in the sense of life which was superabundant, a less vigorous energy of life might well have foundered and perished under the double weight of the desmending of its old innate motives and a new alien domination and a new alien destiny of Indian life and culture. History shows us how disastrous this situation can be to nations and civilizations, and that it is only in the sense of life which was superabundant, a less vigorous energy of life might well have foundered and perished under the double weight of the desmending of its old innate motives and a new alien domination and a new alien destiny of Indian life and culture. History shows us how disastrous this situation can be to nations and civilizations, and that it is only in the sense of life which was superabundant, a less vigorous energy of life might well have foundered and perished under the double weight of the desmending of its old innate motives and a new alien domination and a new alien destiny of Indian life and culture. History shows us how disastrous this situation can be to nations and civilizations, and that it is only in the sense of life which was superabundant, a less vigorous energy of life might well have foundered and perished under the double weight of the desmending of its old innate motives and a new alien domination and a new alien destiny of Indian life and culture.
SUDENLY the veil was rent, the horizon was disclosed. Before the clear vision my whole being threw itself at Thy foot in a great outburst of gratitude. Yet in spite of this deep and integral joy, all was calm, all was peaceful with the peace of eternity.

I seem to have no more limits; there is no longer the perception of the body, no sensations, no feelings, no thoughts. ... A clear, pure, tranquil immensity, penetrated with love and light, filled with an unexpressable beauty, is all that is there, and that alone seems now to be myself, and this "myself" is so little the former "I", selfish and limited, that I cannot tell if it is I or Thou, O Lord, sublime Master of our destinies.

It is as though all were energy, courage, force, will, infinite sweetness, incomparable compassion.

Even more forcibly than during these last days the past is dead and as though buried under the rays of a new life. The last glance that I have just thrown backward, as I read a few pages of this book, definitely convinced me of this death, and seasoned of a great weight, I present myself before Thee, O my divine Master, with all the simplicity, all the nudity of a child ... And still the only thing I perceive is that calm and pure immensity, ... Lord, Thou hast answered my prayer. Thou hast granted me what I have asked from Thee; the "I" has disappeared, there is only a double instrument put at Thy service, a centre of concentration and manifestation of Thy infinite and eternal rays; Thou hast taken my life and made it Thine; Thou hast taken my will and will united it to Thine; Thou hast taken my love and identified it with Thine; Thou hast taken my thought and replaced it by Thy absolute Consciousness.

The body, marvellous, bows its forehead in the dust in mute and submissive adoration. And nothing else exists but Thou alone in the splendour of Thy inmutable peace.

April 10, 1914.

THREE MOTHER
Prayers and Meditation.

* * *

OCEAN ONENESS
Silence is round me, wideness ineffable; White birds on the ocean diving and wandering; A soundless sea on a voiceless heaven, Azure on azure, is mutely gazing. Identified with silence and boundlessness My spirit widens clasping the universe Till all that seemed becomes the Real, One in a mighty and single vastness.

Someone broods there nameless and bodiless, Conscious and lonely, deathless and infinite, And, sole in a still eternal rapture, Gathers all things to his heart for ever.

* * *

TRANCE OF WAITING
Lonely on my summits of calm I have brooded with voices around me, Murmurs of silence that steep mind in a luminous sleep, Whispers from things beyond thought in the Secrecy flame-white for ever, Unseen heights that reply seek from the insensible deep, Distant below me the ocean of life with its passionate surges Pale as a pool that is stirred by the wings of a shadowy bird. Thought has flown back from its wheelings and stoopings, the nerve-beat of living

Still; my spirit at peace bathe in a mighty release. Wisdom supernal looks down on me, Knowledge mind cannot transfigure. Light that no vision can render garments the silence with splendour. Filled with a rapturous Presence the crowded spaces of being Tremble with the Fire that knows, thrill with the might of repose. Earth is now girdled with truce and Heaven is put round the vesture. Wings that are brilliant with fate asleep at Eternity's gate. Time waits, vacant, the Lightning that Kindles, the Word that space is a stillness of God building his earthly abode. All waits hushed for the fiat to come and the tread of the Eternal: Passion of a bliss yet to be sweeps from Infinity's sea.

SRI AUROBINDO
Collected Poems and Plays.

* * *

Thus came his soul's release from Ignorance, His mind and body's first spiritual change. A wide God-knowledge poured down from above, A new world-knowledge broadened from within: His daily thoughts looked up to the True and One, His constant doings wefted from an inner Light. Awakened to the lines that Nature hides Attuned to her movements that exceed our ken, He grew one with a covert universe. His grasp surprised her mightiest energies' springs; He spoke with the unknown Guardians of the worlds, Forms he described our mortal eyes see not. His wide eyes bodied viewless entities, He saw the cosmic forces at their work And felt the occult impulse behind man's will. Time's secrets were to him an off-road book; The records of the future and the past Outlined their excerpts on the ethereal page. One and harmonious by the Maker's skill, The human in him paced with the divine. His acts betrayed not the interior flame. This forged the greatness of his front to earth. Genius heightened in his body, To know the meaning of his fate-beded works. A demigod shaping the lives of men: One soul's ambition lifted up the race; A Power worked, but none knew whence it came. The universal energies were linked with his; Feeling earth's smallness with their boundless breadths, He drew the energies that transmute an age. Immeasurable by the common look, He made great dreams a mould for coming things. And cast his deeds like bronze to front the years. His walk through Time outstripped the human stride. Lonely his days and splendid like the sun's.

SRI AUROBINDO
Saritri, BK I, Canto 3.

THE SPIRITUAL VIEW OF EXISTENCE—Continued from page 8

formulate a greater synthesis of a spiritualised society the third and most difficult. Its success on these three lines will be the measure of its help to humanity.

The Spirit is a higher infinite of verities; life is a lower infinite of possibilities which seek to grow and find their own truth and fulfilment in the light of these verities; our intellect, our will, our ethical and our aesthetic being are the reflectors and the mediators. The method of the West is to exaggerate life and to call down as much—or as little—as may be of the higher powers to stimulate and enliven life. But the method of India is the contrary to discover the spirit within and the higher hidden in- tendencies of the superior powers and to dominate life in one way or another so as to make it responsive to and expressive of the spirit and in that way increase the power of life. Its tendency with the intellect, will, ethical, aesthetic and emotional being is to sound indeed their normal mental possibilities, but also to surpass them towards the greater light and power of their own highest intuitions. The work of the renaissance in India must be to make this spirit, this higher view of life, this sense of deeper potentiality once more a creative, perhaps a dominant power in the world. But to that truth of itself it is as yet only vaguely awake; the mass latent action is still at the moment proceeding under the impress of the European motive and method and, because there is a spirit within us to which they are foreign, the action is poor in will, feeble in form and ineffective in results, for it does not come from the roots of our being. Only in few directions is there some clear light of self-knowledge. It is when a greater light prevails and becomes general that we shall be able to speak, not only in prospect but in fact, of the renaissance of India.
THERE ought to have been a storm over Professor A. C. Hardy's "heresies" on evolution at the British Association. One would have expected the "Tour de Force" to lash him in the name of scientific orthodoxy as the Bishop did with his herets when he defended Darwin against the heretics of Darwin and Huxley. At least, some Lyenists ought to have attacked it as "mythical" and "idealism"; and someone ought to have told them that I do not mean a dangerous subscription to the racial "theories" of Alfred Rosenberg.

But, no. Professor Hardy, speaking at the Zoological Section of the B.A., completely shattered any illusion that its acceptance would modify all our ideas on the course of evolution and the scientists present could receive it with equanimity. That is important because is eager of baptism in the past two thousand years and by a group of them "what-if" and "how-if" and "perhaps" to something which, as I said, he was led to keep locked in a bottle.

"Our ideas on evolution may be altered if something akin to telepathy were possible between two individuals, and liking the individuals, the race, we might begin looking for something like those traits in man and animal that are really to be found in a factor in moulding the patterns of behaviour among members of a species. If there was any such unconscious-group-behaviour pattern distributed between, and linking, the individuals of the race, we might begin looking for something like those traits in man and animal that are really to be found in a factor in moulding the patterns of behaviour among members of a species. If there was any such unconscious-group-behaviour pattern distributed between, and linking, the individuals of the race, we might begin looking for something like those traits in man and animal that are really to be found in a factor in moulding the patterns of behaviour among members of a species. 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B O O K S  i n  t h e  B A L A N C E

THE PATTERN OF EDUCATIONAL PROBLEMS

A CULTURAL HISTORY OF EDUCATION

By R. Freeman Butts

(McGraw-Hill Book Co., Inc., New York, $4.50)

Dr. Butts is an Associate Professor of Education in the Teachers College, Columbia University. He has been teaching in that institution for the last seventeen years, offering courses in the History of Education and also in the "Introduction to the Study of Education in Columbia." The College Charts its Course. He is therefore eminently fitted to write on this subject and the book under review bears unmistakable marks of thorough research and scholarly scholarship that come from deep and joyous dedication to one's field of study.

Two titanic wars in one generation have forced thinking minds all over the world to re-evaluate the educational thought and practice that have obviously failed in enabling man to self-consciousness, adjust and win the rapidly changing panorama of life. Old, inherited patterns do not do justice to the period in which social and cultural changes proceed with supersonic speed. The situation is imperative that man should continue to cast a look at the past with a view to gaining perspective and what was bad, benefit by his accumulated experience, and move on now for a better future. The historical study of society and of education therefore assumes a particular significance for those who wish to eliminate the educational past of more intelligent education of the youth of the country. The book under review is a sympathetic appreciation of the major directing forces of society, and the concepts current and left unvolved of some of the problems of education. It is the educational conscious response to the challenge of the flux of time. A historical perspective for study of every phase of life, not only of education, is the only sure way of understanding all that is involved in that phase. In other words, study of the totality of the book, it is manifest here, is history is essential to give a background in terms of which any particular activity or institution may be judged.

Institutions and Culture

The book itself shows this method. It correlates education with the totality of group life, considers education as a part of the desired direction of artistic, religious, social institutions and ideas and shows how the educational thought has responded to these cultural influences and in turn affected the life of the times. There are thus two parts of each chapter: the cultural setting of education and the role of education in this. Both the parts are divided into two sections: the first into the institutions men lived by and the ideas that moved them, the second into organization and control and aims, curriculum and methods.

(1) The form and content of various social factors affect education very vitally. Education in an order predominantly monarchical, agricultural, nationalistic, liberal, fascist or communist is not the same as is the same in an agricultural feudal, commercial, capitalistic, individualistic, industrial or collective order. Different types of education prevail in societies based on family and tribal groups, class distinctions, urban life, the middle class, organized labor and heterogeneous racial or ethnic groups. Each religious and racial group determines the form and content of its educational institutions. The shape of educational institutions in these different types of cultural setting is accompanied by the guiding beliefs and conceptions concerning the origin, capabilities and destiny of man. Relation of man to nature, his conception of origin and development of human nature and his role in human intelligence, reason, intellect and sense of process and the place he assigns to arts and sciences in his social milieu are closely intertwined with the educational thought and practice.

(2) After giving an interesting and concise picture of the way culture affects education, the author proceeds to show how education operates in the culture. It is a two-way traffic. The central part of the educational process, the didactic, democratic elements in education, the status of the teaching profession, the non-school agencies of education, the educational aims, curriculum, methods of teaching (such as indoctrination, drill, discipline, interest, individual differences, evaluation and guidance) and educational theory and philosophy—all these aspects of education form an organic whole and no plan can be effective without all these are taken into consideration and given their proper weight. The education is helped by man's cultural attainments and in turn helps his progress by offering him new ideas and new thought. The author adopts this method of treatment and deals with the various periods, with each of which he deals with great skill, scholarship and an admirable capacity for compressing a large mass of facts into small compass, without sacrifice of intelligibility. The periods dealt with are the primitive and ancient times, ancient Greece, ancient Rome, the Middle Ages, the Renaissance and Reformations in Europe and America, and Europe and America in the nineteenth and twentieth centuries. The whole book presents interesting and illuminating study of the advancement of educational thought and practice, in addition to offering an excellent integrated picture of the European and American culture.

Two Flows in an Excellent Book

There is, however, one point which detracts from the value of the book, and that is absence of treatment of the ancient Indian and Indian thought. It is a great pity that Hindu philosophy, science and the arts did not significantly affect Western thinking. Indian philosophy and science and the arts have been neglected by the West and the results are evident. The West has lost its originality and individuality in the arts and sciences, and is beginning to see the need for a return to the roots of its own culture.

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empire expanded. In the process of translating Greek philosophy into Arabic, the Arabic scholars were also influenced by ideas along with the Hindu, Islamic and Christian thought. This is an important point and needs to be remembered. Modern research has established the fact that Greece was under obligation to India in various ways. The Greeks assimilated a large amount of Greek philosophy and other ideas from their own. Professor A. D. Ritchie's study of this field is very significant and he has presented his study on a firm and competent basis, and has shown the influence of Greek philosophy on the Arab and Islamic scholars, and the effect it had on the development of Islamic thought.

The western scholar must realize of the idea that every thought and practice is the result of the duality of spirit versus matter, the basic source of conflict that is leading down western civilization today. He must move further away from Greece to get to the source from which wisdom flowed to the various parts of the world, and that source is, India. India can supply the ultimate values and ideals in terms of which educational enlightenment and cultural progress have to be considered. The influence of India in the lives of individuals and nations but there is a goal to which they are all moving. The philosophy of India, its system of values and its institutions of thought and practice must be the guide to the future. The Indian tradition of thought and the practice of the Vedas, Upanishads, and Bhagavad Gita must be the guide to the future. The Indian tradition of thought and the practice of the Vedas, Upanishads, and Bhagavad Gita must be the guide to the future.

But the book under review has a definite contribution to make to our understanding of education. The reconstruction of education which India must learn upon with both expedition and caution, must be based upon serious study of the nation's past attempts in this direction, upon the experiences she has gained in solving the challenges she has been confronted with during her historical periods and upon the national, the significant traits of her national ethos and the present-day needs in terms of the situation in which she is placed. This is an essential requirement of the time. In an age such as this, this book will be of great help and will be enlightening and indispensable.

KEWAL MOTHWAJ

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