

MOTHER INDIA

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"GREAT IS TRUTH AND IT SHALL PREVAIL"

ALTERNATE SATURDAYS

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A DAY TO REMEMBER

April 24 is one of the few occasions in the year on which thousands will flock to Pondicherry for the *darshan* of Sri Aurobindo and the Mother. It is indeed a day to remember, for it brings to a focus the keen interest taken by progressive minds today in the work of these two luminous personalities who have come together to kindle a fairer world from the deep heart of spiritual India.

The air of our country is thick with slogans and catchwords. Many of them are outworn shibboleths and just as many are cries towards a *cul-de-sac*; but a few have a ring of life, stir the vision and move the forces of mind and body towards a fruitful future. Our country, however, has two voices—one which sends its queries over the surface of things, one which goes into the depths in search of a light greater than common day. Behind the concourse or clash of political speeches, behind the shouting of the names of Jawaharlal Nehru and Sardar Patel and Jayaprakash Narayan, a secret voice keeps asking: "What is Sri Aurobindo doing?" And it is the answer to it that is being sought when the great gathering takes place in French India on a day like April 24.

Sri Aurobindo's World-Work

Once in the burning forefront of nationalist activity, a leader of men and a master of constructive politics, now to all appearances living aloof from the world's noises, a quiet centre round which an Ashram of Yogis has grown up—what indeed is Sri Aurobindo doing? It is not possible that an inspiration so dynamic as his should stagnate, or lose itself in an impractical haze. The very fact that his Ashram is not an abode of "navel-gazers" but a scene of varied enterprise, with architects, engineers, doctors, artisans, educationists, physical culturists and sports-teachers, no less than artists, poets, musicians and philosophers—this fact is enough to testify that the source from which such a complex fountain springs must be still a many-sided creative vitality.

What remains to be understood is the nature of this life-movement. It is an attempt to find a new centre of consciousness. But it is no bravely brutal enthusiasm straining to evolve a superman *à la* Nietzsche, a proud Titan in whom the assertive and separative ego is magnified beyond humanity. It is the deep urge of some Godhead in man to fulfil itself in a potent peace. Peace unbreakable by little passions and fitful fevers and yet potent to be a passage for spiritual inspiration to sweep out into the world and create beauty and harmony—even as a background of silence is the most effective means by which music can build up its exquisite or sublime patterns.

We who are overshadowed today by the danger of a Third World War needs must sit up and take account of Sri Aurobindo's message. For, unless the individual finds some such peace as visioned there, nations can never outgrow the war-mentality. Not only will war remain a menace but also the so-called peace that comes after each war will be a gilded illusion—as up to now in the world's history all Pax Romanas and Pax Britannicas have been. Sri Aurobindo, surveying the grandiose futility of all "isms" constructed by the mere intellect, declares that the power of a supreme Consciousness beyond man must be drawn into all of man's members. Yes, into his body as well as his inner personality, so that even his most outward activity may be illumined and matter itself flower into a new substance.

The innermost soul taking possession of the outermost world, the highest divinity suffusing the lowest layers of existence—an integral transformation of nature: this is the enormous endeavour of Sri Aurobindo, based on the strength of his discovery of a special dynamis of the Spirit, which he calls the Supermind and in which not only the ultimate Self of selves is found but also a perfect Nature capable of fulfilling the mental being in an all-comprehensive all-penetrating knowledge, the life-force in a victorious and harmonious creation of true and absolute world-values, the body in a radiant health, a rapturous freedom from grossness, a spontaneous plasticity that meets all demands with masterful ease.

Sovereign Scope

Thus no problem facing mankind falls outside the sovereign scope of the Aurobindonian God-realisation. We cannot circumscribe such a realisation's possibilities and relevances. We cannot say that international politics belongs to Nehru, internal affairs to Sardar Patel, education to Abul Kalam Azad, social and physical welfare to this or that minister, and only the practice of the presence of God to Sri Aurobindo. Here is a universal insight and a thousand-handed capacity. Here is the enlightening idea, the effectuating energy for whatever concerns us as individuals, as a nation, as a part of humanity. And here is all this not only in the manner of a versatile genius but in the immeasurable way of one who has caught the world's whole being at its primal divine source. That is the uniqueness of Sri Aurobindo, the Master of what he calls the Integral Yoga.

On many levels he stands as the world's helper and guide. At the sheer top he is the Guru of those who aspire to be transformed utterly into a divine manhood, a total reorientation of the being, which shall mark a decisive new step in evolution and establish on earth a nucleus of divine life. But those who do not feel the drive towards so radical a change can yet find in Sri Aurobindo the intimate help for answering more luminously and more fruitfully the challenge of a complex existence. Our country, passing today through difficulties and perplexities, can obtain from him the light that shall lead it to authentic greatness, for his the wisdom born of a direct union with a Truth-consciousness and a Truth-will pressing for manifestation in the strange interplay, the many-mooded *lila*, of matter and life-force and mind.

Supreme Scientists of Spirituality

Our age is one in which the scientific intellect has come to the fore and dominates everything with its doubts and its cry for practical tests. "How", we may be asked, "is such an age to live by faith in some divine Truth-consciousness and Truth-will which, after all, cannot be concretely demonstrated?" In the recently published *Letters of Sri Aurobindo* (Second Series), there is a passage with a personal reference which is very much to the point, accepting as it does the temper of science without its limitations. To a correspondent who mentioned Bertrand Russell's sceptical attitude towards Romain Rolland's beliefs, Sri Aurobindo writes: "I must remind you that I have been an intellectual myself and no stranger to doubt—both the Mother and myself have had one side of the mind as positive and as insistent on practical results and more so than any Russell can be. We could never have been contented with the shining ideas and phrases which a Rolland or another takes for the gold coin of Truth. We know well what is the difference between a subjective experience and a dynamic outward-going and realising Force. So, although we have faith (and whoever did anything great in the world without having faith in his mission or the Truth at work behind him?), we do not found ourselves on faith alone, but on a great ground of knowledge which we have been developing and testing all our lives. I think I can say that I have been testing day and night for years upon years more scrupulously than any scientist his theory or his method on the physical plane. That is why I am not alarmed by the aspect of the world around me or disconcerted by the often successful fury of the adverse Forces who increase in their rage as the Light comes nearer and nearer to the field of earth and Matter."

It is not as brilliant dreamers of the Divine that Sri Aurobindo and the Mother will confront the thousands making their pilgrimage to the Ashram on April 24. They come as supreme scientists of spirituality—the Curies, as it were, of a radio-activity that brings not only a piercing knowledge from the profound heart of things but also the secret therapy for all the cancerous ills of earthly existence.

SHOULD INDIA SEVER THE BRITISH CONNECTION?

FIRST THINGS FIRST. That would be the ideal counsel for Pandit Nehru when he leaves for London to attend the Empire Premiers' Conference. The issue which he will have to discuss is no simple one and many considerations will bear upon his mind, pulling it this way and that. He must set aside all merely sentimental or emotional values on the one hand and on the other all merely doctrinaire attitudes. Attention must be given primarily to the most significant strand in the complex skein of problems roughly describable as the question: Should India sever the British connection?

Inducements for Thorough-going Split

The British connection was for a long time pretty unhappy for India. Gandhiji called it "satanic rule" and Nehru has not minced his words about it. "Indian freedom and British imperialism are two incompatibles", he once said, "and neither martial law nor all the sugar-coating in the world can make them compatible." The British connection meant for India the imprisonment and the torture of innumerable patriots, unlawful detention and ruination of thousands, the horrible humiliation of the crawling order, the blind cruelty of the lathi charge, the unspeakable atrocity of the Jallianwalla Bagh massacre, the pitiless draining away of vast sums of money from a country of starvation wages. No doubt, there were certain bright patches, but they could not really redeem either the political oppression or the economic exploitation. Between imperialist England and so long subject India there could be not much of a bond of sympathy. So the inducement would be strong to declare India an independent republic and, from an England of such historical associations, cut away as from a foul incubus.

Then there is the inequality of status for Indians in several parts of the Commonwealth. Australia pursues a "white" policy. South Africa is not only negatively anti-Indian but positively hostile and persists in harassing the Indian settlers and calling them coolies. What self-respect, it is asked, can India be credited with if she consents to tolerate the racialism of Dr. Malan, a racialism which Great Britain is powerless to check. If the mother country cannot compel a dominion to give Indian settlers a respectable status, how can we allow ourselves to remain within the Commonwealth, even if the Commonwealth remove its own stain of "white" superiority by no longer labelling itself as British?

There are also more subtle reasons suggesting a thorough-going split. The Indian civilisation has many points of serious difference from that of the Commonwealth. The temperament of the West is an extravagant rationalistic hedonistic utilitarian one, with spiritual values serving as a sort of background only. Of course there have been keenly idealistic souls in Europe, but they are not representative of the general trend of the European mind. Religion and spirituality, except in ceremonial and institutional forms, are rare visitations in the West and not, as in the East, intensified states of the very texture of the prevailing consciousness. There is also in the West a confusion of moral with spiritual values, the mistaking of a narrow willed virtue for the outflow of benevolence from a deeper mystically realised consciousness which is more than human. Pandit Nehru would not know all this very clearly, but the nation's instinct is there in him too and he feels, no matter how vaguely, that India has something special by way of idealism to give to

an erring world and that this something can be best developed by drawing upon pure native sources without unnecessary interference from abroad and by accepting even the best of European thought after dipping it into the typical Indian genius.

Factors Favouring Association

There are, however, several factors which would seem to favour the keeping of some vital link with the Commonwealth. One is the recent change that has come over the British mentality. Imperialism is a dying creed in Great Britain. The Government today is liberal and socialist and despises the Churchillian megalomania of Empire. The erasing of the word "British" and leaving just the term "Commonwealth" is another sign of a change of heart. Whatever a dominion like South Africa may do, the parent country shows admirable intentions. Another factor is democratic affinity. Great Britain and her dominion-associates are all of them political democracies. India too is a political democracy and a harmonious interplay of countries based on similar governmental principles seems desirable. A third factor is the most practical, and it has several shades of implication. Pakistan is likely to remain within the Commonwealth; so too is Ceylon. If India gets out of it, Pakistan and Ceylon may enjoy certain advantages in relation to her,

both economically and militarily. Again, Indians staying outside their country may be treated as aliens and not have citizenship rights.

Out of these factors the third is not really serious. The Irish people have decided to repeal the Foreign Relations Act, the last link with the British Crown. They do not worry about the loss of citizenship rights or trade rights. These rights are factual business relationships and have nothing intrinsically to do with the Foreign Relations Act. They can be secured by treaty or else by the UNO declaring human rights. Military advantage, too, can be obtained by a special arrangement. As for the second factor the democratic affinity, the truth is that the western democratic model has to a considerable extent misguided India. While stressing most helpfully the ideals of liberty and equality, it has led India to impose on herself a Parliamentary Government which, by its purely numerical representation of the people and its over-centralisation of power, is untrue to the ancient Indian polity with its various autonomous units functioning federally within a larger national whole with a limited centre. The very first factor, however, is genuine: imperialism, though not dead, is dying and it would be a poor vision of world-affairs which would let itself be nightmarishly obsessed by the past. A great act of self-abnegation has been Britain's, by which under the Attlee Government she made unique history by voluntarily shedding nearly all her hard-won possessions in Asia. And as remarkable an act in the cause of civilisation has been her super-heroic stand, almost single-handed, against the monstrous might of Hitler launching the Luftwaffe out of his fortress of Western Europe. To associate with such a

country is indeed an honour; for, with all its faults and its remnant die-hards and its insufficiently opened inward eye, it has proved itself to be in rhythm with the *elan vital's* evolution towards the Light of lights. If Nehru favours association he cannot be accused of forgetting the words he once uttered. It is another Britain he faces than General Dyer's. Her glorious gestures in the near past have obliterated a multitude of sins.

Foremost Concern of Civilised World

Nor is it the near past alone that renders the association desirable. Hitler is only a grim ghost now, but Stalin is very much of a reality and is bent on blocking the way to the Light of lights. Against him are ranged the U. S. A. and the whole Commonwealth in which Britain is *primus inter pares*. Even more inherently opposed than either Britain or the U. S. A. to the Godless and soul-crushing system holding forth to the unwary a superficial lure of economic equality is India with her uncheckable spiritual genius. Hence, even if she preserves a technical neutrality in order to be best able to lend her weight to the cause of world-peace, she must deem it her duty to keep the closest relations possible with anti-Soviet Britain.

This does not mean she must forgo her often-expressed wish to be an independent Republic. In fact, her choice of a technical neutrality is most in character with only the fulfilment of that wish. The formula of culture and politics obtaining within the Commonwealth is also inadequate for India's genius: hence it would be fidelity to that genius if we ceased to be a dominion. But to ask, like so many short-sighted patriots who are still thinking in terms of a rigidly imperialistic Britain, for utter severance of all connection with the Commonwealth and to listen to no overture made by the Attlee Government whereby the status of an independent Republic may be made compatible with organic co-operation with an anti-Communist Commonwealth—surely such a course fails to take account of what should be the foremost concern of the civilised world: the stemming of the dark tide of Stalinist Communism. To shy away from the Commonwealth altogether because racial reactionaries like Dr. Malan lurk in it and cannot be totally curbed is, again, to magnify an issue which is definitely small as compared with the menace of the formidable Eastern bloc. Britain earnestly wants India to be her friend and to be in sympathy with her aspiration to check Russian totalitarianism. Britain would do her utmost to grant India, even if she ceased to be a dominion, the virtual advantages of remaining one. And there is no danger that if the Conservative Party ousted Mr. Attlee anything would change in this respect: Mr. Eden, the Conservative spokesman, has expressed himself in almost the same terms as Mr. Attlee. So, India, on her side, should respond to this eagerness and goodwill and with a true assessment of Britain's role at present and of the world-situation go all out to fit herself into whatever new arrangement will be offered her for making the best of two seeming opposites, the independent status and the Commonwealth connection. She would commit a grievous error if she failed to put first things first.

"LIBRA"

MYSTIC MOUNTAINS

The Alps soar to lone pinnacles of light,
Intensities of isolated trance,
An upward rush of separate sanctities
The mind can cherish in its narrow sight
And worship with its flitting wonderment.

But O the thought-bewildering wall of white
Outrunning the extremes of human gaze,
Vanishing to the right, fading to the left
And lifting a universe of dreaming ice,
A vast virginity with no gap in God
To let the world's familiar face yearn through—
All life plucked from its level loiterings
To one dense danger of divinity,
A sheer leap everywhere of soul made rock
Of rapture unperturbable by time—
The Himalay's immense epiphany.

No thin melodic themes drawn to high hush
Which yet weighs never the ineffable on earth's ear
Nor wipes out the earth's eye with infinite blank;
Here an all-instrumental harmony
Sweeps to a multitudinous peace beyond—
Both ear and eye numb with eternal snow,
Stunned by an adamant absolute of height,
Until new senses burst from the unknown—
A vision of the farthest truth above,
Around, below; a hearing of heaven's heart
Behind each pulse-trob of mortality.

Too often have we adored the Alpine mood,
Submitted to the cleavage between crests,
Followed the peak of love or peak of power
Or wisdom rising to a silver summit.
The uttermost of each hangs still ungrasped:
Life is a breakless cry: without the whole
Self towering up in massive mystic sleep
How shall it wear the crown of the endless sky?
O wanderer soul, drunkard of distances,
Perfection's pilgrim, touch with votive brow
The foot of the one transcendent Himalay!

K. D. SETHNA.

INDIA'S FOREIGN POLICY ITS IMPLICATIONS AND RESPONSIBILITIES

BY "CHANAKYA"

Our Prime Minister, Jawaharlal Nehru, is to be congratulated on his clear and definite statement of India's foreign policy in his address a few weeks ago to the Indian Council of World Affairs. India's role of neutrality, said Mrs. Vijayalakshmi Pundit, was being misunderstood. After this statement of the Prime Minister, we hope all such misunderstanding will be removed.

Here are his own words: "India is an ancient country. Nevertheless, in the present context of foreign policy, she is a young country. Therefore her foreign policy is gradually developing and there is no reason why we should rush in and define and limit it all over the place. Our general policy has been to try and cultivate friendly relations with all countries. Fortunately, India has inherited no past hostility to any country. Why should we then start this trial of hostility now with any country? Of course, if circumstances compel us, it cannot be helped. But it is far better for us to try to our utmost to keep clear of these hostile backgrounds. India is going to be, and is bound to be, a country that counts in world affairs. Not, I hope, in the military sense, but in many other senses which are more important, more effective in the end. As a matter of fact, any attempt on our part, and when I say our, for the moment, I meant the Government of the day here, to go too far in one direction would create difficulties in our own country. While remaining quite apart from Power Blocs, we are in a far better position to cast our weight at the right moment in favour of peace. This is not a middle-of-the-road policy or edging away from this or that. It is a positive constructive policy deliberately aiming at something and deliberately trying to avoid hostility to any country as far as possible. A certain realisation is now beginning in other countries that we really mean what we say."

The Neutral Attitude

Certainly it is wise not to rush into definitions and limitations; there is no immutability in politics, everything depends on the need of the moment and statesmanship consists in plasticity and tact of the hour. India's decision not to make any military commitment, such as would follow from her joining at once any of the rival power blocs, is quite sound. We are not sure whether in

this way she can avert a third world war, but she will at least preserve much-needed peace within her borders as long as it is humanly possible, and that itself is a great thing. And that does not mean isolation, India will always be ready to bring help where help is needed and justified; but other aids may be even more effective than military, though India will not hesitate to take up arms if she gets the divine call. In the meantime, India should try to continue friendly relations with all.

But that does not mean that India can be indifferent to the evils that have raised their ugly heads in the world today. In his address the Prime Minister referred to the evils of imperialism and racialism; they are, no doubt, evils, but they are evidently dying, and we cannot agree with the Prime Minister that at present they constitute a positive threat to world peace, unless we regard the Communist drive all over the world as a new type of imperialism worse than any that has gone before. We wonder why the Prime Minister in his otherwise excellent address did not utter a single word against this imminent and great danger to world peace. Does he fear that any campaign against communism may give offence to Russia and also alienate many Indians from the Government?

Insufficient Realisation of Communist Menace

Indeed Pandit Nehru has repeatedly said that he has no quarrel with the ideology of communism, and his worthy Deputy, the Sardar, has also taken up the same cry. They condemn the violence committed by the Communists but not their ideology. But can any such distinction be really drawn? Whatever might have been the original meaning of the words "communes" and "communism", now by communism everyone understands the so-called scien-

tific socialism of Marx and Engels and more specially the form given to it by Soviet Russia. Marx adopted the 19th century idea of struggle for existence, a quite imperfect account of evolution in the biological world, and applied it to the class struggle that is such a common feature of western politics. He concluded that the capitalist class must be liquidated by violence and for that purpose preached class hatred. Consequently the creation of hatred and preaching of violence became an integral part of communism and it has found its extreme form in Soviet Russia. We wonder how the followers of Gandhiji, the apostle of love and non-violence, can say that they have no quarrel with the ideology of Communism.

And it is not a mere academical dispute; this attitude of the greatest leaders is creating a huge confusion in the minds of our young people. And to what depth they can descend, in their fight with the hated capitalists, was recently seen in Dum-Dum. Pandit Nehru himself put this question trenchantly, "How can people who throw living human beings into blazing furnaces be the real friends of the masses and the poor?" He admits that circumstances may compel India to enter into war; but unless he keeps the country ideologically prepared for that from now, will not that decision create serious difficulties within the country at a most critical moment? The Communists all over the world have declared that they will go against their own country in case of war with Russia. That should serve as a grave warning.

Wanted: A Uniting and Illuminating Ideology

Our point is that India should have a clear ideology which will unite all her people and which can be presented before the two conflicting blocs as the real solution of the difficulties that are troubling the world today. India in her spiritual heritage has such an ideology, and in the present mood of the world it would not be difficult to have it accepted if only India herself comes up to the mark. India need not be hostile to Russia at all, but she can put friendly pressure on her to lift the iron

curtain and also to cease to create fifth columnists in other countries. Pandit Nehru rightly shows anxiety about the fate of the Indonesians as well as of the Indians in South Africa. But why is he silent about the millions of human beings that are now rotting in numerous concentration camps in Russia? If India is to play a great role which is her destiny, she must rise to great heights and this is the time for it.

Apart from the violence and hatred that have become an integral part of communism, totalitarianism denying all freedom to the individual and making him a bolt or screw in a huge state machine is definitely a danger to human progress, and from this point of view the democratic countries led by America are on the right side. Socialism-cum-Communism asserts that if you give freedom to the individual he will exploit others and there will be inequality and injustice; but the remedy is not to deprive the individual of his freedom which is essential for his fullest development but to raise him to a higher level of consciousness from where his relations with others will be based on love and not on egoistic exploitation. That is the ideological solution which India offers to the world and she has developed a technique, a psychological discipline by which man can be raised to such a higher level of consciousness. But for that consummation society should be so organised as to give the utmost freedom to the individual. This is not possible under totalitarian or communistic conditions.

To remove all confusion which is seriously retarding India's economic recovery, India should definitely declare her economic policy; what the India Government has realised by experience should be made the basis of such a policy. Socialism, which is nothing more than nationalisation, should not be accepted as an end in itself. Whatever is to be done must be done at the proper time when things and men and money are ready. Also, private enterprise should not be eliminated but given a chance to serve the country. In this way India will give a wholesome lead to the world and also solve her many internal difficulties.

TRIPLE TRANSFIGURATION

Sweet Love, now all is over with me;
The myriad worlds within my heart
Are dead in Thy infinity;
And now Thou only art.

The souls of things, untrammelled, free,
Break through earth's dam, the body's wall,
Mingle and merge within Thy sea,
And Thou, O Love, art all.

But, through Thy Silence and Thy Peace,
Descends a voice from planes above,
Vibrates and runs upon the seas,
And all is Thou, O Love.

TEHMI

REMEMBRANCE

The wind keeps knocking at my door
With cool and mystic words untouched by the sun,
When the cattle trudge sleepily to the mountain pastures
Through a misty memory of Brindavan.

The wind is full of soft whisperings—
My window is tapped by the blue hand of dawn.
In my ears is the dull hoof-crunch of the village cattle
Followed ever by a radiant boy from centuries gone.

The wind calls in a thousand voices,
Each breath remembers an ancient music mute:
The vague trees thrill with uncontainable fervour,
To the wandering echo of a deathless flute.

MINNIE N. CANTEENWALLA

RECENT AMERICAN INTEREST IN INDIAN PHILOSOPHY

THE EAST-WEST PROBLEM YESTERDAY AND TODAY

by Dr. FREDERIC SPIEGELBERG, Ph.D. (Tubingen), S.T.M. (Hamburg);

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EXCLUSIVE TO "MOTHER INDIA"

We are faced all the time by the East-West problem. It is one of the most important, and the acuteness of it demands an answer. Various answers have been attempted, from Rudyard Kipling's to Benoy Kumar Sircar's. No solution has yet come forth, but it is possible to give a clearer definition of it. The definition is mainly psychological and therein lies its supreme interest because psychological analysis brings us a closer understanding of ourselves.

Psychological Laws of Generalisation And Projection

We must confront our own prejudices before we can draw the East and the West nearer to each other. Psychological research helps us to get over our handicaps. We must understand two chief psychological laws—the law of generalisation and the law of projection. When we generalise, we are inclined to speak of ourselves and our own group in contradistinction to other people. We think in terms of "we" and "they": we are the chosen and they are the common lot, our own town is the centre of the universe and all other towns are nothing compared to it and are foreign to us. We use all sorts of lines of demarcation: even a railway track suffices us to divide two sides. There is a strong drive in the human soul to make such divisions and label them as good and bad, right and wrong. Naturally, therefore, we tend to speak of us Westerners and you Easterners or vice versa and to set the categories in opposition and give them favourable or unfavourable colour.

By the psychological law of projection we throw out of ourselves and upon others all those qualities we do not have or do not wish to have. The East-West classification brings this law into very lively play, in a negative as well as a positive manner. Qualities the Westerners do not want to be blamed for—the defect or shadow in them—they project upon the Easterners who become to them the dark fellows, the defective races. The Westerners say: "We are active", and in their anxiety to affirm their own activeness they cast on the Easterners the slur of passivity. All kinds of specious proofs are brought forward to show that they are making the world glorious by their efforts while the inhabitants of the East are mere escapists without creative energy. "We are the realists", say the white men, "you Easterners are dreamers." Or, in another mood, they declare: "We are the idealists who have great dreams; you are the materialists who are content with things as they are and remain unprogressive." The qualities that are sought to be shoved on to the East vary with occasions and individuals: there is not much consistency, except that, throughout, it is the self-same impulse to clear oneself of the suspicion of undesirable attributes by using the other man as a waste-paper basket for them.

This habit of negative projection has prevented the western world from having a true and useful picture of India. Equally dangerous is the habit of positive projection. Here there is a negative attitude towards oneself, a masochistic impulse to accuse oneself of ignorance and impotence and look to somebody else to do the world's work. Such masochism is a strong streak in the religious consciousness. Dr. Rudolf Otto elaborated on its presence in his

famous book, *The Idea of the Holy*. He explained that what he called the Numinous, the Godly, is that before which we feel infinitely dwarfed and awed and which is entirely different from us. What is utterly incommensurable for us, the absolutely other to the frail and mortal human—this is, according to Dr. Otto, the genuine definition of the Divine, the Numinous. Such a definition, when it works on not too high a level of mind, passes easily into a delusion that all which seems very different from us is wonderful. The very different has not the depth and intensity of the entirely different which assumes the aspect of Godhead when we feel that we are poor sinners and that beyond the world are all the ideals and truths realised. The very different which figures in positive projection is an ersatz article. The West's usual picture of India is a glaring example. Any swami who dresses in a flowing robe and a towering turban is taken to be a source of supreme wisdom. Every word of his is swallowed by those who search for a realisation of ideals but cannot find it in their own too-well-known surroundings. This is a mistaken approach and modern psychology teaches us to understand the mistake and overcome it and thereby come to a more accurate comprehension of the East-West problem.

The Time-Sense in East and West

Today this problem is dealt with in a much soberer way than in the past. There is no encouragement given to that malicious deception which served once as an outlet for passions. If Catherine Mayo wrote now a defamatory book on India, she would have hardly any followers. Such propaganda as hers would be seen for what it is: the psychological age has provided us with eyes to read the motivations of it and attach little importance to its slanders and scurrilities. We are eager for studies of the East-West problem on other lines, we want subtler and deeper evaluations. A book that has recently had a vogue is *The Meeting of East and West* by Northrop. It is not exactly an original contribution but it sums up well the research that has been going on of late. Although it is not easy reading because of its rather technical language, one of its main theories stands out as especially illuminating, the theory that the time-sense in the East is different from the time-sense in the West.

The East lives in an indefinite continuum of the dateless, the West in a continuum of the definitely dated. In this difference lies the whole distinction of the East's attitude to life from the West's. In more simple terms we may bring the difference to a point by asking: How do Easterners and Westerners regard time? Time, as Kant has taught us, is a category of the human mind, it is one of the modes or frames into which our consciousness by its own nature puts reality during the act of

apprehension. According as one consciousness varies from another, the time-sense varies. Time for the bee and the fly cannot be the same as time for the elephant. Time in India has a very different feeling from time in Europe and America. The East feels time as a circle, the West as a line running from future through present into past. The line is like a river with some breadth: fishes of opportunities swim in it and we cast nets in it to catch them. If the fishes are not caught, they seem to us to be lost for ever. Hence the idea we get of not having done what we should have, the idea of sin and its consequence of remorse. A keen responsibility keeps our nerves on edge, a tension comes into our minds and there is serious neurosis. Our feverish desire to make use of the passing moment, our strickenness of conscience if we do not succeed—these are connected with the metaphysical picture we have of time as a line.

The Indian picture of time as a circle implies that time comes back again and again. What you do not finish now, you can finish later. There is no morbid hurry or pang of devastating irrevocableness. No opportunity is reckoned to be lost for good. And when there is a sense of return, it is exceedingly natural that there should be a belief in transmigration and reincarnation. The notion of rebirth is organic to the Eastern time-picture. But it would be out of tune with the Western. Rebirth must seem a miracle and a mystery when time is felt to bring everything only once and then to make it vanish beyond capture. Protagonists of karma and reincarnation in the West commit the folly of wanting people to take to the belief in them without first changing the Western time-sense. Christian missionaries commit an analogous folly on the other side: Western eschatology, the Western concept of the soul and its brief sojourn on earth and its passage to a permanent heaven or hell, they try to fit into the mind of India and China without altering the time-metaphysics and the time-psychology of these countries.

Academic America Ignorant of Indian Philosophy

As a result of a more enlightened definition of the East-West problem a large amount of interest has grown amongst present-day Americans in Indian philosophy. I must, however, make the sad statement that this interest is not reflected in American University programmes. The dons and professors are very ignorant about India and hardly realise the significance of Indian thought. In Europe the case is not so hopeless. When that great student of civilisation, Deussen, began writing on the world's thought-movements he devoted his very first volume to the philosophy of India. No American has followed in his steps. Our treatment of Indian philosophy is desultory in the extreme. I am lucky to be able to teach Indian philosophy at Stanford University in California. Perhaps ours is the only place in the U.S.A. where Indian philosophy gets its due.

Why this tremendous lack of academic appreciation? Sanscrit is being taught everywhere: six chairs

are occupied by first-rate scholars who have made important contributions to Sanscritology. But all this study is purely linguistic! When the mighty scriptures written in Sanscrit are taken up, attention is paid to their syntax and sentence-structure and not to their inspired meaning, their revelation of profound truth. Grammatical subtleties are expounded, but little notice is taken of the luminous shades of thought. No life-stimulating use is made of the intellectual and spiritual force within the Upanishads and the Gita. I am reminded of the man who bought the latest-model automobile and kept it locked in his garage. When asked why he had bought it, if he did not wish to use it, he answered: "I have nowhere to go. I just enjoy having it. I look at its design and mechanism and its ingenious gadgets." This is a deplorable situation, and its cause is traceable to the climate of philosophical thought prevalent in America for the last thirty or forty years. If you study philosophy in America you come under men who have been trained either by John Dewey or by his followers. Dewey is the master of the academic American mind today. And Dewey is the American edition of what is known in Europe as Logical Positivism, the doctrine developed by the famous Vienna circle. The Logical Positivists have built up a philosophy of modern science which relies only on physical facts, facts observable by means of physical instruments, facts within the reach of ordinary people equipped with scientific apparatus. Logical Positivism rules out the validity of introspection, self-examination, inner experience—all psychological discoveries that cannot be subjected to laboratory tests. It rules out also all metaphysical statements, all pronouncements on a reality behind physical observation, a reality which goes beyond scientific instruments and cannot be measured by them. So Indian philosophy, which is full of a looking into psychological depths and of a vision transcending the surface appearances and the observations possible to the common man, finds no response among the established intellectuals of American Universities.

Indian philosophy gets subsumed under Indian philology and the wonderful religions of the East are classified as Asian studies. Buddhism, for instance, is knocked off the philosophical curriculum because it has a tinge of religion in it and if one wants to study it one has to take up what is called Mental Anthropology of the East! Under that title it becomes quite safe and cannot put up a philosophical claim against Logical Positivism.

The Strange Idealism of the Young Generation

In America, if you want to know what interest is taken in Indian philosophy you must look not at the University faculties but at the students. I have dealt with thousands of College students and my observations are based on an experience of nearly 20 years. The metaphysics of the Vedanta is of extreme interest to the American youngster. The younger generation is quite opposed to the older in mental attitude. You must not judge America by its elderly intellectuals nor from the temper of the old commercial adven-

RECENT AMERICAN INTEREST IN INDIAN PHILOSOPHY

Continued from previous page

turers. The American youngster is not a materialist like them. Of course, materialism in a proper sense is not something to be avoided. If it means a denial of supraphysical realities it is an error, but if it means a right appreciation of the world of matter it is necessary for a balanced life. The young American would be much better orientated, were he more of a materialist in the sense of paying attention to the sweet wonders of the earth—the sublimely soothing influence of the sunset or the innocent enchantments of forests or the calm happy utilities of common natural things. He has little of such materialism and a great deal of misapplied idealism. There is a strange fever in him to dedicate himself to arduous toils for high achievements. The dollar does not attract him, he cares not for comfort or luxury, like the older commercial generation: it would be the easiest thing to enrol his allegiance for any difficult ideal. Mostly he is drawn to the cause of advancing creative science. If he can strike on a new line in nuclear physics or jet-propelled motion, he will sacrifice all creature-comforts, make light of even his life. One split-second increase in speed, for instance, would be enough of an excuse for him to live strenuously and be a prodigal with his energy. This is a species of idealism, a straining beyond ordinary satisfactions of physical life, but an idealism that is unhealthy and perverted because it makes an absolute and an ultimate of something which is not of primary importance.

The recent war has been a significant factor in keying up the mind of young America to idealistic exertion. The G.I. returned home disillusioned. The old world had crumbled with both its commercial and intellectual complacences. The eyes of Logical Positivism, fixed always on the immediate, the experimentally accessible, the present surface of material phenomena, seem to him deliberately averted from final truth. His head is full of questions which can hardly be called materialistic. "O shucks!" he cries, "what is all this about? Why are we here? What is the purpose of life? Am I just what I

appear to be?" The G.I. is not content either with mere money-making or with mere success in technics. The triumph of technics—the Atom Bomb—has disconcerted young America quite as much as people anywhere else. The only things that technics can still provide is not an answer to a desire for physical well-being but a fuel to a passion for achieving the acme of scientific creativeness. Modern technics has given rise to a pseudo-religion which Gerald Heard terms the religion of "gadgetry." He tells us that people are not only glad to have new gadgets but also worship them. If a new model of an automobile with a speed of 80 miles per hour is put on the market, they yearn for it out of no actual desire to rush so fast through space but just for the high-speed gadget itself as if it were some god-like power deserving devotion and adoration merely for being above common capacities. Heard is right in reading in the modern American mind a religious fascination for the gadget, and he is also right in declaring that such a pseudo-religion cannot satisfy the soul. The strongest symptoms of dissatisfaction with it are in the recent American interest in Indian philosophy.

Young America's Keen Interest in India's Wisdom

This interest takes various forms, since variously is Indian thought active in America. And the interest is not confined to bare thousands: hundreds of thousands and millions of men are eagerly seeking the wisdom of India and the East. Theosophy is one of the prominent influences, but there are several other movements deriving from different sources. Kahlil Gibran who wrote the subtle and beautiful book *The Prophet* has a following. Rabindranath Tagore is another light from the Orient which has entered both literature and life in the West. Somerset Maugham manifests in *The Razor's Edge* a religious-spiritual strain from India which has had a wide popularity. Then there is the penetrating work of Aldous Huxley and some others who

have found inspiration both in Gerald Heard and the Missions from India. Christopher Isherwood has been a devotee of Swami Prabhavananda. The Vedanta is a living message in artistic circles of the U.S.A. Poets and painters and musicians turn to it for their motifs and themes. You will be surprised to learn that Vivekananda Symphonies have actually been composed!

There are eleven swamis of the Vedanta preaching all across the country and their classes are overcrowded. Not only old men looking for an end-of-life consolation are hungering for the message of Indian philosophy: young men, full-blooded and with life's opportunities lying before them, are the most enthusiastic. You are grossly misinformed if you believe that America is a materialistic nation running after the dollar. America is bewildered, anxious to plumb life's depths, asking fundamental questions and eagerly seeking for answers.

I once circulated a questionnaire among University students, asking them to write down for my satisfaction why they had taken the Indian Philosophy Course, what they thought of God, whether they believed in immortality. A most interesting cross-section of the American mind was obtained. Very many answers may be summed up in the following words: "I went to Sunday School when young. My parents separated. I found Sunday School no good and ran away. Christianity did not appeal to me. But now when I am doing Senior Studies I want to give religion a trial. I want to find out whether it holds something for me. My aunt was a theosophist. My mother went for some time to a Yoga School in 52 Street, New York."

Demand for Not Christianity, But Indian Philosophy

Generally there is some influence of the women members of the family, leading the young man to give religion a trial. And as a rule it is oriental religious thought that attracts him and opens his eyes and makes him feel also that Christian

dogmas are not quite meaningless. The magnetism of oriental religions is very great indeed in America. During the war, I remember how soldiers used to crowd round me in trains if it got somehow known that I had studied Indian philosophy. A Christian priest in the same compartment would be reading the New Testament to just a handful. The majority would leave him alone. Give a spiritual truth a Sanscrit name and young America grabs it with both hands. Christian terms they tend to edge away from. Ramakrishna's word they will take at once, while their own ministers "cut no ice" with them, though frequently the same truth is being offered in different forms. The American youth arrives at the religion his nature needs, his *swadharma*, not directly but in a roundabout way. It is perhaps a pity he cannot appreciate the large amount of wisdom Christianity has to give, but the fact that he cannot get the right answers from it is there and must be faced, just as we must face also the other fact that the purely scientific mood and the purely scientific view of perplexing problems are matters now of a past generation.

The sceptical mind is on its way out, and the spiritual Indian attitude towards life is coming in. As interest in Indian spirituality increases, the influence of the Yogi will gradually become greater and that of the Logical Positivist will wane. I can foresee a day when the teachings—which are already making headway—of the greatest spiritual voice from India, Sri Aurobindo, will be known all over America and be a vast power of illumination. An approach to fundamental reality not by mere logic but by a direct perception will establish itself. After all, the logical mind is not necessary when one has the straight Yogic perception. The ultimate Being of Brahman can be touched intimately by our own self-substance. Logic may not grant that a fire is burning unless there are signs of smoke. But the soul's deep intuition requires no such signs. What need have we of observed smoke to serve as a condition for our inferring fire, when in the very front of us the fire itself is aglow?

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THE WORLD CRISIS AND INDIA

BY
"Synergist"

V : "STRUGGLE FOR EXISTENCE"

In the last essay in this Series it was pointed out that "adaptation to environment" can no longer serve as an adequate mechanism of evolution; the same can be stated about the other one, "struggle for existence", for whilst the first leads to stagnation, the second leads to freakish and monstrous growths.

Though like adaptation "struggle for existence" has been a useful mechanism of evolution, also like it, it is not the instrumentation for the creation of a new type. It must, however, be admitted that even after the emergence of man it had its utility, when he had to affirm his individuality against the collectivity, but now that he has sufficiently affirmed himself, it is no longer needed, for it is incapable of serving as an aid for his further evolution. This requires a little clarification.

When we speak of man and his evolution we do not refer to the gregarious rational animal who, after developing anatomically and physiologically to the utmost, starts inventing tools and machines as extensions of his limbs and senses. This is only a growth of his outer nature in a particular direction, not a harmonious development of his entire being. When we speak of evolution we mean by it a growth of consciousness—we refer to the developing capacity in him to detach himself more and more from the physical, vital and mental parts of his being, and to the growing power in him of living in a deeper spiritual consciousness. The history of evolution is the history of the growth of consciousness, from its first emergence out of the nescience of matter into plants, then into animals and finally into man as he is today; now its full flowering has to take place in a new type—a spiritually transformed man. The first organised level of terrestrial existence is the material; when the life principle emerges, it vitalises and animates matter and a material-vital organised existence is created—a world of living physical beings, first the plants and later the animals; when the third principle mind emerges, it mentalises the existing vitalised matter and a material-vital-mental organised existence is created—a world of thinking and living physical beings. Now with the emergence of the Spiritual principle the reorientation of terrestrial existence should become possible, as also the creation of new mutant individuals—spiritualised and divinised beings.

The Individual and the Collective Consciousness

During the early evolutionary period when the transition from the savage to the rational animal had to take place, man had to become aware of his separate existence in order to affirm himself—he had to learn to distinguish himself from the rest as a separate "I", a physical-vital-mental ego. So long as his consciousness was enmeshed in the mass-consciousness he could not look upon himself as "self" and the rest as "not-self", so it was necessary for him to dissociate himself from the subconsciousness of the mass and become aware that just as he has a separate body, so also he has a separate life and mind apart from the group-life and group-mind. The mass-consciousness is not an organised and definitely formulated consciousness that can fully express itself, it acts gropingly with a vague and mute sub-conscious impulse; it is only in the individual that it gets focussed and finds expression. That is why it is necessary for the individual to stand apart from the collectivity in order to affirm his own fundamental reality; this can be said to be the true function of the ego—to centralise and individualise a formation of Universal Mental, Vital and Material Nature for the purpose of establishing individuality in a flux of Universality. This centralisation takes place around a nucleus, a soul—the divine element in man, the immortal in the mortal. That is why we stated that though outwardly man is a nature organism, in his inner reality he is a soul-being.

Now when he tries to assert himself, it brings him into conflict with other beings who also are like him trying to assert themselves; this makes him aggressive, for he has to struggle against them in order to subjugate them. The ego perhaps had its greatest utility when during a certain period in his evolutionary growth, man had to affirm himself as a vital being. This part in man is infra-ethical, it is not concerned with acting according to the dictates of truth and justice, but with self-affirmation, possession and satisfaction of desires. If when it is giving free play to any of its kinetic or concupiscent propensities the mind intervenes with its ideas of truth and justice, or if the soul makes its presence felt by giving an inner guidance according to its inherent truth-feeling and truth-perception, the vital thrusts back the soul-guidance and tries to capture the allegiance of the mind and makes it justify and sanction its demands. With such natural tendencies in his being, it is not surprising that he becomes aggressive and struggles against all that stands in the way of his expansion. This is the evolutionary significance of the ego. The psychological repercussions of ego-centrism have already been examined. We saw in the very first essay that the more an individual asserts himself, the more pronounced his ego becomes, and the greater his ego-centrism the more intense and one-pointed becomes the stress of his consciousness in the outer personality; as this increases, he becomes more and more aware of his separateness from the rest of the world, which makes him utterly self-centred, self-assertive and aggressive, with the result that he does not

feel the least compunction in hurting or destroying his neighbour for his own gain.

This shows that the ego has served as a means for the evolution of the individual, and one of the channels through which it has worked out its aggressive tendencies is the mechanism of "struggle for existence". So it can be said that even after the coming of man this mechanism has been useful, but there is no evidence to show that it will be of use for the emergence of a new type of being.

Ego-centrism and Theo-centrism

Man has now sufficiently affirmed himself, his individuality has been established in the terrestrial existence; the next step for him is not to encourage its exaggerated growth but to realise his universality and transcendence, that is, he must become aware that though he is an individual he is also part of the Universal Consciousness with which he can identify himself, and that he has as his ultimate source the One Transcendent Reality. All this he can only realise through spiritual growth, by releasing the centralised stress of his consciousness in the ego and finding a new centre of action in himself—a spiritual centre. He has established his ego-centric individuality, now he has to become aware of his theo-centric individuality by realising that he is not the centre of the Universe with the rest of creation moving around him and the Supreme Being outside of him, but that the Supreme Being is the centre of all that exists and that he is a part of Him, that he is "an eternal portion of the Divine".

If he has to attain such a poise of consciousness it means that a great transition has to take place in him, a transition for which "struggle for existence" cannot possibly serve as a mechanism, some other means has to be found; as we suggested in the essay on "Adaptation", what is needed for man's further evolution is not a knowledge of new mechanisms, but the detailed working of a system of spiritual discipline. The type that will carry evolution further will not be the aggressive type who survives and expands through struggle, but the type who can sublimate his lower nature, purify his entire being and grow into the Spirit. The ultimate survival will be no doubt of the fittest, but of the spiritually fittest—of those who are fit to evolve into beings greater than mentalised animals through a transcendence of their narrow ego-centric consciousness, and through a growth into a spiritual consciousness. The weeding out process of the non-evolutionary types, or rather "the sifting of the individuals" to use the phrase of Haldane and Huxley, will be carried on no longer by "Natural Selection", but by personal endeavour—by the effort of the will in consciously and deliberately choosing to evolve further; the individual who refuses to make this effort and either prefers to stagnate, or closely guards his ego-centric individuality will brand himself as the non-evolutionary type. Once man's evolution takes this spiritual turn it is on its way to the creation of a new type—a completely spiritualised and divinised being who will be as different from the ordinary man as the latter is from the animal, because his entire being will be constantly identified with and permeated by the Divine Consciousness. But this total divinisation of the being can only be effected by reaching the highest Truth Consciousness of the Divine Reality and making its power work on all the parts of the being in order to transform them.

If man today persists in being the victim of a decadent evolutionary mechanism whose utility no longer exists and which consequently should be discarded, his growth will daily become more and more one-sided—the outer natural being will expand and the inner spiritual will remain dormant. The logical outcome of such an unbalanced growth will only be this—that he will either become a neurotic maniac, or a masterful but intensely ego-centric, utterly ruthless and almost diabolical vital-mental superman who will violently clash against others like him, and will ultimately perish like the other aberrant freaks and monsters of an earlier period.

The only thing left for him to do is to follow the spiritual urge in him and consciously strive to ascend the ladder of Existence; he has already ascended from the level of the savage to that of the rational animal, now he has to evolve from the rational animal into the Truth-seeker and God-lover and finally into a transfigured and divinised being—one who constantly lives in a state of spiritual union with the Divine Reality.

To expect a change in human life without a change in man first, to hope to create a perfect society without first striving to find ways and means of perfecting the individuals in that society, is a highly unrealistic attitude which can only lead to frustration and disillusionment.

Conflict Between Collectivities

We have so far examined the mechanism of "struggle for existence" with reference to the evolutionary growth of the individual only; actually it has another aspect also. It becomes a living reality when there is a conflict between two or more types of collectivities, one type representing the evolving branch which will lead man to his divine fulfilment, or at least one that leaves the way open for him to do so; the other representing the aberrant growth, the non-evolutionary branch. This fact has been brought up here because we have in recent years been witnesses to such struggles. The first struggle of evolving humanity was against the highly aggressive

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LIGHTS ON LIFE-PROBLEMS

(5)

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 considering these questions in the light of Sri Aurobindo's writings, because Sri Aurobindo is not merely a Master of Yoga in possession of the Eternal Spiritual Truths, but also a Guide and Helper of mankind in the many trying situations that arise in the course of its day-to-day existence. To bring home the light of this guidance and to make it directly applicable to the concrete problems of life, a series of questions of common interest along with precise answers based on Sri Aurobindo's writings will regularly appear in these columns.

Q. 1: Balzac, the famous French novelist, was of the opinion that indulgence in sex greatly hampers the high type of mental activity. According to him "The man of genius is frigid. When he tries to lead both lives, the intellectual life and the love life, the man of genius dies, as Raphael died and Lord Byron". So also Havelock Ellis, recognised as the world's greatest authority on sex, maintains that to increase artistic and mental capacity and force it is necessary to restrain sexual activity. "The brain and the sexual organs" he says "are yet the great rivals in using up bodily energy, and there is an antagonism between extreme brain vigour and extreme sexual vigour, even although they may sometimes both appear at different periods in the same individual." We find this evidenced in the case of some great masters of art like Beethoven and Mozart, in whose life sexual indulgence played a much smaller part than in the life of the average man. This would seem to imply that it is necessary to conserve sexual energy for the energisation and intensification of higher intellectual and aesthetical faculties. How far is this view justifiable?

A. That is correct—the sex-energy can be controlled and diverted from the sex-purpose and used for aesthetic and artistic or other creation and productiveness or preserved for heightening of the intellectual or other energies. Entirely controlled it can be turned into a force of spiritual energy also. This was well-known in ancient India and was described as the conversion of *retas* into *ojas* by Brahmacharya. *Retas*, the sex-fluid, consists of two elements, one meant for sex-purposes, the other as a basis of general energy, and if the sex-action is not indulged and the sex-fluid is prevented from being spent away it turns into *ojas*. The whole theory of Brahmacharya is based upon that by the Yogis. The European scientists generally pooh-pooed the idea, but now they are beginning to discover the same fact for themselves.

Q. 2: What is the process by which *retas* is transformed into *ojas*?

A: The fundamental physical unit is the *retas*, in which *tejas*, the heat and light and electricity in a man, is involved and hidden. All energy is thus latent in the *retas*. This energy may be either expended physically or conserved. All passion, lust, desire wastes the energy by pouring it, either in the gross form or a sublimated subtle form, out of the body. On the other hand, all self-control conserves the energies in the *retas*, and conservation always brings with it increase. But the needs of the physical body are limited and the excess of energy must create a surplus which has to turn itself to some use other than the physical. According to the ancient theory *retas* is *jala* or water, full of light and heat and electricity, in one word, of *tejas*. The excess of the *retas* turns first into heat or *tapas* which stimulates the whole system, and it is for this reason that all forms of self-control and austerity are called *tapas* or *tapasya*, because they generate the heat or stimulus which is a source of powerful action and success; secondly, it turns to *tejas* proper, light, the energy which is at the source of all knowledge; thirdly, it turns to *vidyut* or electricity, which is at the basis of all forceful action

whether intellectual or physical. In the *vidyut* again is involved the *ojas*, or *pranasakti*, the primal energy which proceeds from ether. The *retas* refining from *jala* to *tapas*, *tejas* and *vidyut* and from *vidyut* to *ojas*, fills the system with physical strength, energy and brain-power and in its last form of *ojas* rises to the brain and informs it with that primal energy which is the most refined form of matter and nearest to spirit. It is *ojas* that creates a spiritual force or *virya*, by which a man attains to spiritual knowledge, spiritual love and faith, spiritual strength. It follows that the more we can by Brahmacharya increase the store of *tapas*, *tejas*, *vidyut* and *ojas*, the more we shall fill ourselves with utter energy for the works of the body, heart, mind and spirit.

Q. 3: Many eminent psychologists, doctors and thinkers believe that complete sexual abstinence is dangerous and may lead to serious nervous trouble and even mental derangement. They maintain that the new form of energy produced from the sublimation of sexual energy may be harmful and may lead to perversities and morbidities. Rané Guyon, for example, points out: "When the libido is repressed, when its impetus is crushed back, it is forced to find an outlet by some other route.... But this compensation is not necessarily useful, superior and worthy of admiration. It can just as well be harmful and destructive". How far is this true?

A. It is a fact that sex suppressed in outward action but indulged in other ways may lead to disorders of the system and brain troubles. That is the root of the medical theory which discourages sexual abstinence. But these things happen only when there is either secret indulgence of a perverse kind replacing the normal sexual activity or else an indulgence of it in a kind of subtle vital way by imagination or by an invisible vital interchange of an occult kind; harm never occurs when there is a true effort at mastery and abstinence. It is now held by many medical men in Europe that sexual abstinence, if it is genuine, is beneficial.

Q. 4: The Freudian system of psycho-analysis has attributed a large number of physical and mental disorders to suppressed sexual desire. To what extent are the assertions of this system true?

A. The psycho-analysis of Freud takes up a certain part, the darkest, the most perilous, the unhealthiest part of nature, the lower vital subconscious layer, isolates some of its most morbid phenomena and attributes to it and them an action out of all proportion to its true role in the nature. Modern psychology is an infant science, at once rash, stumbling and crude. As in all infant sciences, the universal habit of the human mind—to take a partial or local truth, generalise it unduly and try to explain a whole field of Nature in its narrow terms—runs riot here. Moreover, the exaggeration of the importance of suppressed sexual complexities is a dangerous falsehood and it can have a nasty influence and tend to make the mind and vital more and not less fundamentally impure than before.

K.G.

THE WORLD CRISIS AND INDIA V. "Struggle For Existence"

Continued from page 6

and paranoiac over-growth known as the "Nazi", and at the present time it is struggling against an even more dangerous type—the ruthless "Communist". The evolving type tries to master his lower animal nature and sublimate it, he believes in the free expression of the mind in its search for truth, and in the flowering of the divinity in man. The Communist brands himself as an aberration by doing exactly the opposite. He is pre-occupied with satisfying the needs of the body only, because he believes in a purely economic and material way of life. He does not recognise man's spiritual nature, but states that to believe in God or in a spiritual ideal is bourgeois decadence. He declares that the end justifies the means, and in the name of his Party commits the most violent and treacherous crimes.

When confronted with such aberrations, even the spiritually enlightened have to struggle for existence. We have seen that the individual can no more evolve through struggle, but till stable conditions are established in the world struggle for survival will be a reality even for the spiritually evolved, for the aberrant types will always threaten the existence of humanity till they are mastered or eliminated.

Next Issue: Consciousness and Culture

THE PUZZLE

O thou, whose bounty of blue still
Leans down to answer our calls
That our strands of sapless ego
May hark to thy Love's waterfalls!

When these will redeem our pauper
Soul-drouths with their tenderness,
O why do we meet with our atheist
Denial their saviour Grace?

Who sees thee becomes a dreamer;
Who hears—is changed to a bell;
Who adores thee flames as a beacon;
Who touches—an oracle.

We would fain be blind to repel still
Thy fecund Incarnation
For a joy that is stranger than madness:
Acclaiming the void of Negation!

DILIP KUMAR ROY

NEW TRENDS IN WESTERN THOUGHT

THE PSYCHOLOGY OF IRRELIGION

By BERNARD PHILLIPS

The Hibbert Journal

(Concluded from previous issue)

The crucial philosophical question which needs to be asked not only in connection with the notion of a psychology of religion but more generally with regard to the whole concept of a science of psychology is this one: what is a psychological explanation? The development of the science of human nature over the last century is an enterprise which has proceeded with naive indifference to its presuppositions and limitations.

The Scientific Method and Human Affairs

We are constantly being exhorted by the protagonists of the scientific approach to human nature to support their efforts in a manner which suggests that the success of the undertaking is guaranteed by the mere decision to employ scientific technique in the human realm. There is little genuine awareness of the deeper philosophical implications of the scientific method, and the extent to which the subject-matter is inherently amenable to the treatment proposed is a question which is hardly ever raised.

There are, I submit, at least three characteristics of the scientific method which strictly limit its relevance to the field of human affairs. In the first place, science is descriptive rather than normative in character; it speaks the language of facts not of values. The emergence of modern science involved the abandonment of the entire teleological view of nature, and the scientific concepts of nature and of natural law are thus wholly non-normative in meaning. Nature is taken as identical with the totality of spatio-temporal existence, and natural law is construed as being solely a description of the factual and as having no legislative connotation. From this standpoint it is strictly meaningless to speak of a violation of natural law, for *prescriptions* alone are capable of being violated. A *description* of the order of events which was believed to be adequate may subsequently prove to be unsatisfactory; in that case it is to be replaced by one which is more faithful to the facts. Scientific laws may be superseded in the course of the history of science, but they cannot be said ever to be violated by the nature of things. In a scientific sense there can be nothing which is contrary to nature, for whatever happens is equally a part of nature. The concept of the unnatural is intelligible only in the context of the teleological conception of nature which has been discarded by science since the days of Galileo. From the standpoint which regards nature as coterminous with the realm of the factual, all that can be said is that whatever comes to be comes to be; judgements of naturalness or unnaturalness, of normality or abnormality, and all evaluations of the course of events reflect merely arbitrary preferences, and are not grounded in the nature of things. Nature as the totality of fact is what she is and is blithely indifferent to what she ought to be.

Scientific Psychology Inconsistent

The descriptive approach to reality has achieved eminent success in the realm of objects; may it not anticipate an equally impressive career in the domain of human life? This is the fundamental question which underlies the whole idea of a science of human nature. Can a psychology which restricts itself to the scientific descriptive method significantly illumine the apparently teleological

phenomena of human life? The advocates of the method argue that the matter must be settled empirically, and that only the resolute and persistent effort to apply the method will permit final judgement upon its merits. To date, however, it must be said that their efforts in this direction have not yielded anything like the expected results. The science of man is permeated with inconsistency. Despite the professed adherence to purely scientific and non-normative standards, modern psychology has found itself forced to employ concepts which are not of a merely descriptive character but which represent evaluations. The key concept of "adjustment", for example, has absolutely no meaning on the level of pure fact. From the descriptive point of view, everything in nature is perfectly adjusted to everything else, in the sense that whatever happens happens and may be described. Judgements of adjustment or maladjustment are intelligible only in the light of a standard of values and an intention to realise certain values. Maladjustment is a species of failure, and there can be no failure without the prior intention to achieve an end. A diagnosis of maladjustment is a claim that something is not in fact that which it ought to be, and that it has in some respect or other failed to realise its true nature. This is to identify the concept of nature not merely with what the thing is as a matter of fact, but with what it is in essence. In other words, it is to adopt the teleological concept of nature of which psychology, in its desire to become a science, is so anxious to be rid. Viewed as a set of facts, human life may be approached descriptively; but in so far as it is a teleological process of self-realisation, its nature cannot be adequately apprehended by means of merely descriptive concepts, and psychology is then faced with the choice of being strictly scientific or being germane to human life.¹

Purely Objective Study Inadequate

The second obstacle which confronts a science of man results from the objective or intersubjective nature of scientific method, and here, too, psychology has displayed unexemplary naivete. In science, the "real" is that which can be intersubjectively confirmed; the world of science consists exclusively of that

¹ The concept of the "abnormal" in modern psychology represents another instance of the widespread misunderstanding of the distinction between normative and descriptive concepts. The only concept of the abnormal to which a strictly scientific psychology has any right is the statistical one. The abnormal is that which is contrary to the general practice of mankind. But to recommend anything on the grounds that it is normal in the statistical sense is merely to consecrate the *status quo*. It is also interesting to note, by the way, that from the statistical standpoint, it is atheism which historically has been "abnormal", and it is religion which has been "normal".

which is common to all observers who possess normal sense organs and intelligence. Now the objective attitude is a perfectly proper one to maintain where one is dealing with objects, but it does not of itself determine that reality consists wholly of objective phenomena. Suppose it should be the case that there are phenomena which are essentially subjective in character, and which, moreover, may be apprehended only by a properly qualified subjectivity. Suppose it is true that in some realms, as Kierkegaard maintained, "Truth is subjectivity", or as Plato held, the moral state of the knower is a limiting condition of knowledge. Suppose that sometimes knowledge is consequent upon being, so that one may expect to apprehend certain items only if one is first the proper kind of person. Suppose that religion really is, as it claims to be, an essentially subjective phenomenon. Would it then be possible for a psychology of religion to deliver any profound comments respecting the inner nature of the religious experience as a result of purely objective investigations? Could the student of religion who was himself innocent of any religiosity significantly illumine the essential nature of religion? If the task of self-knowledge is—as all the spiritual leaders of mankind have maintained it to be—the most formidable undertaking which a human being can assume, can it be successfully discharged by anyone possessing a certain amount of dispassionate cleverness? Does the deeper knowledge of human life submit of being arranged in textbook fashion and of being objectively transmitted to all who are candidates of the Ph.D. degree in psychology? If the claim of the spiritual teachers of the race has any truth in it at all, then a psychology which limits itself to the intersubjectively verifiable is in effect restricting itself to what is the least common denominator in the observations of all human beings. It thus condemns itself to triviality.

The claim that religion is a phenomenon which is fundamentally subjective in nature, and as such to be apprehended by participation and not by simple inspection, is not a claim which can be dismissed by the charge that it poisons the wells by precluding evidence to the contrary. If reality in certain of its dimensions happens to be of such a character that it cannot be known free of charge, then it is not the religionist who has poisoned the wells; he has not raised a bar to knowledge, but has only stated what in fact are the conditions of knowledge in this area. If it is true that the vision of God is open only to the pure in heart, then an objective psychology of religion which asserts that its methods do not disclose the existence of the supernatural is precisely in the position of the professors who disdainfully declined Galileo's invitation to look into his telescope and who preferred, instead, to settle astronomical questions by dialectical argumentation.

The Causal Approach Limited

In addition to the objections to the idea of a science of human nature based on the descriptive and objective character of science, there is a third which stems from the causal approach of science. However the notion cause be interpreted, whether

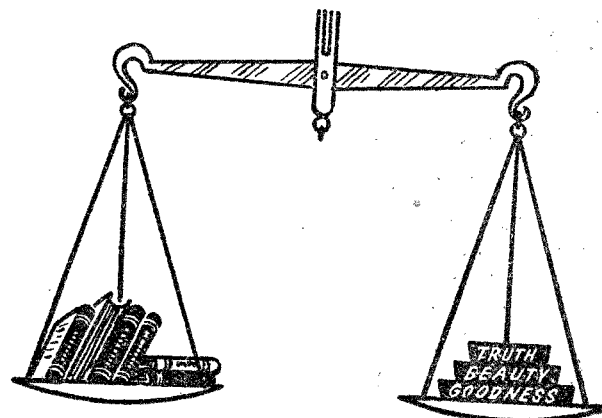
as efficient cause or in Humean fashion as invariable antecedent, the fact remains that scientific knowledge is in some sense of the causal type. It seeks to link events with their antecedent conditions, and scientific explanation involves the exhibition of such linkages. Now there are roughly two stands which may be taken on the question of the relevance of the causal approach to human behaviour. The first is the extreme stand of the behaviourist that all the phenomena of human life are ultimately intelligible in the light of the causal approach, and that for the full understanding of human behaviour no other approach is either necessary or feasible. I believe myself that this is a self-refuting position in that it results in the elimination of the category of truth which is not a causal category. In the effort to reduce all human behaviour to causal processes, the consistent psychologist must in the end submit himself and his own activity to the same analysis, and this means that in relation to his own views the question of truth may not be raised but only the question of how they are causally conditioned. The extreme behaviourist point of view can be maintained only so far as the psychologist gives himself a privileged position and exempts himself from the analysis which he would impose on the remainder of mankind.

The saner alternative is not a monistic one, but rather admits that in man there is both a logical and a psychological factor, that he is a member of both the teleological and the causal orders, and that human behaviour is partly the action of a subject and partly the reaction of an object. How these two diverse aspects are united in man is one of the great mysteries of philosophy, but there is nothing to be gained by denying the obvious facts for lack of a suitable hypothesis to account for them. An individual's behaviour may sometimes belong almost wholly to one order; sometimes it belongs wholly to the other order. More often it reflects both dimensions. One might even maintain that the essential task of man in this life is to proceed as far as possible from the one order to the other, and that the more any human being succeeds in becoming fully human, the more does his behaviour reflect the teleological and the greater is the degree of his emancipation from the causal. From this point of view, the subject-matter of the science of psychology is human behaviour in its causal dimensions, and psychology explicitly disavows the claim to be a science of the totality of human behaviour. Psychology as a science applies to man in the measure that his behaviour is not truly human—that is, to the extent that he is reacting like an animal rather than acting like a rational animal. In the strict sense there can be no science of the human *qua* human, for when man is functioning teleologically his behaviour falls outside the scope of the causal approach. In particular, as regards all matters of rational evidence, psychological considerations are irrelevant. Thus there is no psychology of mathematics as such, although the biography of any particular mathematician might contain various items of interest to the psychologist; and there can be no psychology of psychology so far as

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BOOKS in the BALANCE

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



QUEST FOR THE INMOST TRUTH

RIFTS IN THE VEIL By Baron Erik Palmstierna
(Andrew Dakers Ltd., London, 5sh.).

A small book; but by no means an insignificant one. For within the short compass of less than a hundred pages the author succeeds in giving us a fairly full and straightforward account of his own personal inner experience—his quest for that which is behind the veil of the surface consciousness.

Though it is written in the condensed note-book style of brief spontaneous phrasing, it is more of a living experience of the inner life than a detailed metaphysical exposition of it would be. And being thus a simpler and more direct expression, it offers also a clearer psychological insight into the modern western approach to spirituality as a whole. But what is perhaps more significant to the Indian reader is that it indicates to a large extent the reactions of the highest minds of the contemporary West to the spiritual forces that are to-day a living presence in the world.

The Inner Realm of Soul

The keynote of the book is also the keynote of the age; the sole reliance on self-experience as the criterion of Truth. A wide-spread rejection of the blind following of dogma, authority, and all the old traditional religious modes of life, as well as of the well-trodden tracks of scholastic thought, are the dominant characteristics of the age. Though there is the obvious danger in this trackless cross-country trek, of losing the higher direction of man's development, and much of value from the past has already been thus swept aside,—nevertheless it opens up a clearer way to the original

founts and sources of all our highest knowledge,—inspiration, revelation and enlightenment—than was possible in the more rigid thought-patterns of the past. For sooner or later modern man, in his struggle to work out his own unaided destiny, finds himself face to face with the realisation of a deep inner realm within, which when all else about him is either silenced or obliterated gives him that sudden but strong assurance that here indeed lies the Truth, the Light, the Word he has been all the while seeking in the outer sphere.

It is to this decisive realisation that the author has come. For having put aside all his traditional religious background, he set out from his own earliest inner stirrings, and proceeds patiently to follow the still small voice, until he not only finds in it the mirrored truths of the universe, but also the way to God—the divine Reality. Thus he indicates, without using all the current jargon of modern psychology with its interpretation of spirituality in terms of the 'unconscious' and the 'myth', that the inner realm, the soul of man, is rather a superconscious entity which is above our ordinary consciousness. Therefore the aim of man should be to widen first from that inner being, as the basis

of his further outer development. In this way the writer seeks to corroborate and broaden his own findings with the revealed utterances of the Saints and Seers of all times, who must be regarded therefore as the true Masters of Man's future progress and destiny.

Survey of the World's Enlightened

In a concise survey of the world's Enlightened, he first notes India's spiritual giants; the Seers who gave us the Vedas, the Upanishads and the Bhagavad Gita, an unbroken line down to the modern Illuminates of the new spiritual awakening, Sri Ramakrishna, Keshub Chandra Sen, and in our present day Sri Aurobindo, that great living sage of the modern world. Next he considers the long line of Prophets and Teachers who belong mainly to the Middle Eastern tradition and fervent religious life. Then the Chinese Masters—for whom Buddhism plays by far the major part in their own cultural background. Naturally the ancient Greek mystics and the Muslim Saints have also contributed valuable facets to the whole spiritual development of man. Finally he notes the Christian Saints, starting from the Apostles, and concluding with the various modern experiences of the descent (often unexpectedly) of a Light and Love even into the most ordinary lives and circumstances. In all these experiences, there was always the direct nonmental way of knowing, which transcends and even obliterates our ordinary sensory perception. Also, in spite of the wide diversity of religious ways from which these Illuminations sprang, we can see that through all of them there ran a common thread, a soul experience, which

indicates a single source and origin, a common ground in which humanity as a whole is basically rooted. Thus, he says, "the incoming flow from the absolute realm breaks into rivulets when touching relative beings."

The End to be Attained

Much depends, however, on our own preparedness to receive the illumined Word, or the Light, or the Divine Love. For one thing there must be purity of the being, and the inner strength and wideness to hold and contain these Blessings when they come to us. Spiritual exercises and an ordered discipline have always therefore been the regulating and controlling factors of the Initiates. But the exercise must not lose sight of the end to be attained; there must also be the constant rapprochement with life. At each step one must bring into the life and activity of the world all attainments of Power, or of Knowledge, or of Love. For though the Grace may come through the channel of the individual, it is not for him alone but for humanity that the ascent is made. Not a solitary achievement, but a world-penetrating giving, is the aim of our greatest Masters. Such is the wider goal of the call to the Spirit, which in its first stirrings is significantly symbolised as "rifts in the veil."

It is interesting to note that Baron Palmstierna, a former Swedish envoy, is the very worthy successor, as President of the World Congress of Faiths, to late Sir Francis Young-husband whose lifelong friendship with India and admiration for her spiritual greatness are now bearing valuable fruits in the West.

N. PEARSON

NEW TRENDS IN WESTERN THOUGHT THE PSYCHOLOGY OF IRRELIGION

Continued from page 8

the latter consists of essentially rational activities.

Is Atheism Wholly an Affair of Reason?

And now how does it stand with the psychology of religion? Is this a legitimate field, and if it is, may the psychologist devote his attention to it and properly ignore the phenomena of irreligion? The psychologist who consents to the above analysis of the scope of psychology, and who admits that psychology is not germane to the rational activities of man, might still endeavour to defend the singling out of religion for psychological consideration on the grounds that religion is a wholly non-cognitive activity with no foundation in human reason. In this area of human life, he might hold genetic explanations are perfectly in order. For here there is nothing of rational nature. And while there is a need for a psychology of religion to explain—that is, to explain away—the phenomena of the religious life, there is no call for a psychology of atheism since atheism is an affair of reason.

The cognitive aspect of religion and the nature and types of religious evidence are subject which demand extended treatment, and I do not propose to go into these matters in this paper. The fact remains, however, that the truth or falsity of any set of beliefs, whether religious or scientific, is a matter upon which psychology as a causal analysis is not competent to sit in judgement. Theology as a discipline is as autonomous vis-à-vis psychology as is mathematics, and the psychologist who believes that his methods enable him to declare religion to be an illusion merely reveals his own naive understanding of the limits of his field. But apart from this obvious reply what is especially to be rejected is the claim that atheism, in contradistinction to religion, is a purely rationally motivated philosophy of life. It is this assumption unwittingly subscribed to by many, which creates the impression that religion alone deserves psychological analysis. And it is important to lay bare the extralogical roots of atheism, not because atheism is thereby discredited as a system of thought,

but merely to make it clear that in this respect it is on par with religion. Atheism is not solely the result of a purely rational cogitation upon the nature of things; its motives are as mixed as those of religion and as psychologically complex, and, like religion, it too has both cognitive and non-cognitive dimensions. Irreligion is generally far from being the simple assertion that there is no God; it is more often the wish that there be no God. This wish is rooted in human individuality, and its psychological consequences have been explored by Dostoevski with great subtlety.¹ The desire of the

1. The alternative to theism, according to Dostoevski, and the deepest motive for atheism is self-deification. "If there is no God, I can be God", cries Kirilov in *The Possessed*. Atheism is thus a type of cosmic mutiny in the interest of an absolutely unchecked assertion of self, and is in the last analysis in the nature of a challenge flung to the moral order of the universe. Dostoevski's atheists are usually of the "superman" type, and proceed from the premise of atheism to the consequence that everything is therefore permissible.

individual for absolute autonomy, the wish to do away with a divine auditor and a final accounting in order that any entries may be made in the book of life, this is a motive as deep-seated as any in the human heart. All men chafe at the curbs imposed on self-will, and the atheist is merely one who has carried the war against God out into the clear with an open declaration of revolt. The effort to build a Tower of Babel is a perennial human enterprise. "If there were a God, it would be necessary to destroy him," is the slogan with which Bakunin countered the well-known remark of Voltaire, and it reveals perfectly the mentality of atheism.

The Wishful Thinking of Atheism

It ought not to be too difficult to compose a *Varieties of Irreligious Experience*, and such an account should prove to be both valuable and interesting. The horror *supernaturae* so characteristic of certain intellectual circles to-day needs to be probed and analysed. The types of

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THE PSYCHOLOGY OF IRRELIGION

Continued from page 9

irreligious fanaticism, messianism and missionary zeal need to be classified and their sources brought to light. There are plenty of "cases" for the psychologist to ponder. Here is one who is moved by such a grudge against God, that he finds it necessary to pay Him the supreme insult of denying His existence. Here is one who has divorced a middle-aged wife in order to take a younger bride and who endeavours to smother his sense of guilt with a blatant atheism. Here is one brought up in a straight-jacket of orthodoxy whose revolt against God is of a piece with his revolt against over-strict parents. Here is a college professor of philosophy who reveals to a few trusted disciples the esoteric proof of the non-existence of God. Here is a young college student eager to taste forbidden fruits, who stills his scruples with the anaesthetic of atheism. Here are a couple, stemming from different religious backgrounds, whose marriage has met with such violent parental opposition, that now both are vehemently anti-religious. In the face of these examples, and innumerable others like them, what becomes of the claim that atheism is a purely rational phenomenon?

The psychology of irreligion, I submit, is a field whose credentials are suspect, and a legitimate doubt may be raised both in regard to its pretensions to knowledge and as respects the purity of its motives. The general limitations of an objective science of human nature are nowhere more evident than in the field of the religious life where the approach yields only the most external of conclusions. The exclusive concern which psychology has shown for the data of religion to the neglect of the facts of irreligion can in no wise be justified, and must be understood as a reflection of the naturalistic bias of modern psychology. To the extent that it hopes to discredit the religious experience by means of psychological analysis, the psychology of religion is itself an enterprise stimulated by other than purely intellectual motives, and reveals in addition an insufficient understanding of the nature and limits of psychology as a science. It is not within the province of psychology as such to discredit any cognitive claim, and the effort of psychology to do the work of logic must always involve the genetic fallacy. If theism is undermined by a psychological analysis, so, too, is atheism; if, on the other hand, the truth or falsity of atheism must be settled on other grounds, so likewise must the case for religion. Psychology is thus a sword of a double edge which it is dangerous to unsheathe; genuine religion has little to fear from the psychology of religion.

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EDITORIALS FROM EVERYWHERE

SOVIET SPHINX

KREMLIN'S MOVE & COUNTER MOVES

Ever since the Western Powers, through the person of the late President Roosevelt, conceded the unanimity rule and therefore the right of veto Russian reaction to world events has been subjected to special scrutiny by a world anxious for peace. Moscow had it within its power either to co-operate—as President Roosevelt had assumed—or to obstruct. To a world hoping with almost pathetic eagerness that Russia's features would now and again relax into a smile of agreement, the Soviet Union presented the stern and forbidding faces of Vyshinsky and Molotov. Despite this discouragement, the policies of the western democracies—in the field of atomic energy, in western Germany or in the Council of Foreign Ministers—were rarely fashioned without making provision for the accommodation of Russian views. The voluminous records of the United Nations constitute sufficient proof of the fact that the Soviet Union, perhaps more than any other power, had ample opportunity of freely winning the support of the world's nations for her policies. That Russia failed to gain such support except among the minority of her obedient satellites is no accident. It represented the verdict of a world assembly which despite its many shortcomings had the freedom to decide as it thought best.

FIRST SIGNS

From Russia's refusal to accept this verdict arose the series of events which directly led to the Atlantic defence pact. Misgivings in regard to big power partnership in the post-war world were aroused when Russia's coup d'état in Rumania resulted in the establishment of a Communist Government barely a week after Yalta. Thence followed Soviet demands for bases on the Dardanelles and the cession by Turkey of Kars and Ardahan. In Iran Soviet reluctance to withdraw her troops and the fostering of a Communist "Government" in Azerbaijan caused consternation. In Germany measures were introduced leading to the complete severance of the Soviet zone from the rest of Germany. These were provocative and disturbing developments but until 1947 the Western powers refused to regard them as other than differences amenable to settlement by peaceful negotiation. With a patience unparalleled in the history of diplomacy, the democracies directed themselves to the task of wooing Russia back to the co-operative reasonableness which is the foundation of "Big Power Unity." In 1947 it became clear that the "differences" with Russia were not merely technical hitches which occur in any effort at co-operation, but that they were symptoms of a fundamental cleavage between the East and West. Russia's policy, it was obvious, was founded on the belief that the world was divided into "two camps" whose relations were governed by irreconcilable conflict. In the Russian vocabulary "negotiation" became "bargaining" and "compromise" took cover under the more Slavic concept of obstinacy. When the Soviet delegate at the Atomic Energy Commission refused to accept the normal definition of the term "international control" on which his ten colleagues were agreed, it was a microcosm of the ideological clash that was rapidly covering the whole world. At the Moscow Conference M. Molotov exuded hostility from the very first day. Two months later he refused to participate in any common effort for Europe's economic recovery and forbade all Russia's satellites to take part.

"SOVIET BLOC"

The structure of the "Soviet bloc" in Eastern Europe was no haphazard construction, based on a vague conception of

common interests. To those who regard the Atlantic Pact as an unnecessarily provocative assertion of defensive intentions, the fact should be recalled that the Soviet "camp" reached a stage of organized military preparedness long before the concept of Atlantic Pact or Western Union began to take practical shape. The treaties of military alliance were not merely a safeguard against the revival of German aggression—that would be logical enough—but the basis for a camp of allies banded together against the world outside the Iron Curtain. As the alliances were consolidated there was set loose a flood of propaganda accusing the Western Powers of preparing for aggression against the new "democracies". So savage were the personal attacks on Western statesmen and so cunning the manner in which the fear of war was propagated behind the Iron Curtain that perhaps the most remarkable feature of post-war international affairs was the reluctance with which the West groped its way finally to the Atlantic Pact. The Marshall Plan was an important and significant sign-post but mainly Russia's policies and actions in Eastern Europe were responsible for the decision of the Western democracies to prepare for the worst.

BASIC ENDS

The laconic manner in which Moscow announced its recent reshuffle of personnel vested it with a peculiar dramatic quality of its own. Unrestricted speculation has attempted to read into M. Vyshinsky's elevation to Foreign Minister and the accompanying shift of personnel in a large part of Russia's executive and administrative machine some clue to Moscow's intentions in the face of the West's determined stand. It would be dangerous to assume with the evidence before us of the years since the end of the war that the basic aims of Soviet policy are subject to any change. The methods can vary but the objectives never. It is a question of less or more pressure. Russia has reduced her satellite States to a degree of political regimentation which must satisfy the most fanatical in the Kremlin. The pace of "development" differs from country to country but in all the main characteristics are discernible—the ruthless suppression of political opposition; the pushing aside of the Churches; and the large scale falsification of values which passes for education in the "new democracies". Economically, integration is proceeding under the control of the Council of Economic Assistance, though there is yet no attempt to discourage trade with the West. All in all the picture is—to Moscow—a satisfying one of States marching along at a tempo dictated by Stalin towards the goal of "Socialism". Only two miscalculations have marred what would otherwise have been a perfect picture: the defection of Marshal Tito in Yugoslavia and the failure of Russian policy in Germany. Yugoslavia has set an example which some at least of Moscow's disciples might feel disposed to emulate. Moreover, the economic and military planning of Eastern Europe cannot be complete without Yugoslav co-operation. In Germany the Russians are faced with a problem similar to that with which, for different reasons, the Western democracies are plagued in their sectors—how fast are they to press forward with the formation of a separate Government? In the Russian zone the effects of the Western counter-blockade are being acutely felt, resulting in widespread unemployment and diminishing support for the barely disguised Communist Party of "Socialist Unity".

However grand in its conception and scope, the Atlantic Pact takes its place in the series of measures and countermeasures which started with Russia's first moves of the "cold war". Already Moscow must realise that the shoe has started pinching and that Russia cannot for long bank on the continued tolerance and goodwill of the democratic world.

Times of India (Bombay).

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ANSWERS TO QUESTIONS ON EYE-TROUBLES

BY DR. R. S. AGARWAL

Question: Will you tell me in some detail what is meant by sun-treatment for the eyes?

Answer: The sun is a wonderful help in relieving all sorts of discomforts of the eyes, and is the god of the eyes according to the Hindu shastra. The benefit of the sun-rays can be experienced within a few minutes by most of the eye patients suffering from defective vision or inflammation; by facing the sun in a proper manner the eyes become bright, shining, healthy and attractive. The vitality of the eye is greatly increased.

The health of the eye is based on light as the health of the lungs is based on air. The eye is the creation of light. Living beings, which usually live underground like earth-worms, have no organ of vision, even animals which possess eyes lose their vision if they are confined for a sufficiently long time in darkness. Fishes living in dark caves become blind; miners generally suffer from defective eyesight and other inflammatory eye troubles. In the houses where the light is poor many children acquire a dislike for sunlight. Some of them keep their eyes covered with their hands, or bury their faces in a pillow and do all they possibly can to avoid the exposure of their eyes to ordinary light. Putting these children in a dark room is a blunder. All such

children are quickly benefited by exposing the eyes, closed, to direct sunlight for a few minutes every day.

Although sunlight is very useful to the eyes, still the medical profession and the lay public remain in fear of strong lights. Extraordinary precautions are taken in houses and outside by means of umbrellas, hats, dark glasses, eyeshades and bandages. If actually some disease is present, it is no uncommon thing for patients to be kept for weeks, months and years in dark rooms, or with bandages over their eyes.

About this universal fear Dr. J. Herbert Parsons of the Royal Ophthalmic Hospital of London, addressing a meeting, said that eye specialists, if they were honest with themselves "must confess to a lamentable ignorance of the conditions which render bright light deleterious to the eye". It cannot be denied of course, that brilliant sources of light sometimes produce unpleasant temporary symptoms; but as regards permanent impairment of vision, it is due to staring at the sun, especially when the sun is hot, and most of the patients can improve considerably by relaxation methods.

Anyone who doubts the efficacy of the sun-rays, may just devote to the following experiment a few minutes.

Take a book and note the clearness of the letters. Now face the sun with eyes closed for about five minutes if the sun is hot, and for about a minute or two with open eyes if there is the morning sun which is not hot. In the open-eye sun-treatment one should frequently open and close the eyes. To obtain better results apply RESOLVENT 200 to the eyes with a glass rod just before the sun-treatment. Wash the eyes with cold water after facing the sun and come into the shade. Then close the eyes and cover them with the palms of the hands, avoiding any pressure on the eyeballs, for two or three minutes. This is to shut off the light and bring relaxation. Now look at the book print and observe that the letters have become clearer and darker than before; there is clearness in other objects too; the eyes feel a sense of health and vigour. If you feel strain or discomfort in reading, have a copy of reading test type or a specimen of fine print or photographic type reduction and see the miracle. Read this fine type daily after facing the morning sun and you will be soon cured of your complaints. Of course, for serious defects an expert's advice is necessary.

Sun Treatment for Young Children: Hold the child in such a way that the rays of the sun fall on the eyes; and move the child continuously in slow short easy curves, instead of throwing the child rapidly, irregularly and intermittently from side to side. The treatment may be given for about five minutes. This is very useful in trachoma, conjunctivitis and such other troubles.

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THE WAY OF INDIA'S GREATNESS

The Removal of Partition and a Religion of Humanity's Spiritual Oneness

By SAMIR KANTA GUPTA

Freedom has been won. But where is that country-wide joy and enthusiasm and the dynamic urge for a great concerted action that are needed to lead her further—to build India in such a manner that she would be the envy of the world and an ideal before all mankind? On the contrary, is it not a fact that an overwhelming apathy and indifference reign among the masses? The people of India have not responded as they should have to the advent of their liberation. Indeed they have failed to fully appreciate even, as it seems, what priceless treasure has come to them! That is at least how some politicians are thinking today of men and things.

Why the Country-wide Inertia?

This, we feel, is a challenge to the capacity of the brave people of India, a challenge which has slender support in fact of past history. It is they, the rank and file of the nation, who again and again rose at the call of freedom to serve the great Mother, notwithstanding the heavy imperial might against them. It is they who, no less than their leaders, have been responsible for the overthrow of the foreign yoke. If that be the truth, what then has happened in the meantime for all to appear so gloomy and prostrate? The problem, if it is there at all, is a serious one and requires careful study.

It cannot be denied that the enthusiasm which India witnessed during her freedom movement is absent at present. For that vital and imaginative excitement which easily spurs men to action is no more. Now is the time to act with sober judgment and calm consideration and no longer to be carried away by the tumult of passion. Surely this is a difficult condition—and yet the common man could be expected to do much. But it may be one of the causes of the country-wide inertia. There are others also.

Partition the Origin of Most Ailments

India's partition has been the origin of most of her ailments. For it must be remembered that it does not merely mean a redrawing of territorial boundaries or shifting the frontiers: that is the politician's reading of the phenomenon. In reality, it is physically crippling and maiming India, wrenching her living limbs from the main trunk. India is, in spite of whatever the whole host of materialist pragmatists might say to the contrary, a single collective unit having one and only one soul for her entire body. Therefore to violate this fundamental principle of the unity of India's being is to do violence to the sanctity of her soul, to strike a blow at the very root of her life. This is the real nature of the problem. However, there are other aspects of the matter also which are apparent and more easily intelligible.

With the coming of partition India underwent several terrible experiences from the effect of which she has not been able to recover fully. We are referring to the two colossal tragedies in the Eastern and Western Pakistans. These mass massacres have made such a deep scar on this country that it has almost benumbed it—physically and mentally. Humanities here have been uprooted, literally. One who is given to a stoic or fatalistic philosophy of life might in this connection call back to mind those lines of Aeschylus: "Time cleanses all, time the coeval of all things that are", and seek some consolation from the mantra. But this is not a counsel of perfection for any nation to accept. In the meanwhile India has passed through an indescribable purgatory.

It has adversely affected the economic structure of the country as well. The ideal of a state avowedly opposed to India is bound to result in an economic aim and policy quite detrimental to the interest of the latter. Our anxiety in this matter is not based upon mere theoretical speculation: events and their trends justify it. In brief, whatever data have been available go to prove that the Pakistan solution has never been in any way for the benefit of India, but all has gone to besmirch India's fair name at home and abroad and put only hurdles on the road of her progress and prosperity.

Our Own Fall From the Great Ideal

Lastly, on our part too, there has been a fall from the great ideal. What we in India dreamt, wanted to achieve and fought for was not merely to drive out the British and reinstate a national government. We aimed at something more. The memorable mantra of *Bande Mataram* and the deep patriotism of the great leaders of the early twentieth century held before the eyes of the nation a vision which immediately received a spontaneous response from all: the vision of the Mother. That unique vision we have lost sight of. Today we look at India through the cobweb of statistics: India is what she is and possesses materially. And therefore the much talked-of cheap ideal of a secular state. This the majority of Indians cannot accept as anything after their heart's desire. Indeed it is a foreign idea sought to be forcefully imposed upon us. It is no wonder therefore that popular enthusiasm has turned a cold shoulder to it.

This is the nature of the malady. But merely pointing out the spots of weakness will not serve any useful purpose, we will have to counter them with adequate measures.

True Conditions for Greatness

To begin with, the partition of India must go and with that all its accompaniments. India must have one central government and one central legislature. Such a solidarity will bring back to India not only a healthy body; the very fact of her reacquiring the natural and God-given physical status will automatically enliven her with a new vigour.

For, in fact, there are other forces than the human which wait for the least favourable conditions to work. They are the forces of the conscious nature who drive all, guide and lead all, individuals or groups of individuals, nations or yet larger human collectivities, to a great purpose, for a definite scheme of divine fulfilment. And we believe that India's unity provides an ideal condition for a great consummating action to take place.

That the division is an anomaly and carries something inherently

wrong in it is too palpable a fact to be ignored. The cry is already there for a joint defence plan, an uninterrupted through, communication between the two Dominions and a joint economic policy. Well, if all these are achieved, though there appears to be little immediate chance for such a happening, partition will seem to be torpedoed and one may ask: what else do we want? True, it will go a considerable way towards the popular ideal of India's unity. But our ideal, let us declare, is somewhat different, still greater. No doubt, political unity is essential for India. But that mechanical unity is not all. The Roman Empire was a marvellous achievement with a closely-knit political and administrative unity of its own. This truth was echoed in the memorale saying, "All roads lead to Rome". But that mighty empire could not survive the ravages of time. Nor could the British Empire—where it was believed till the other day the sun never sets—deriving its ultimate authority from Number 10, Downing Street, save itself from falling into disintegration. National or international unity, therefore, as history goes to teach us, must have a psychological basis in order to be permanent. It is the religion of the essential oneness of humanity that can provide for this fundamental basis.

Religion of Essential Oneness Of Humanity

One can ask now, what is this

religion and how are we to achieve it? It is not the domination of one creed or religious belief or dogma over another. The religion that we advocate can only be a living reality if each man realises the soul within, the existence of the Divine in all and all in the Divine, the fact that individuals are but multiple images of the essential unity. This spiritual consciousness is the native genius of India; it is this consciousness that forms the backbone of her true culture that has lived through the ages. Given such a broad base and high and solid foundation India's unity will be real, lasting and meaningful, deriving infinite energy from the secret Godhead that informs everything, every being, every individual and every collectivity on this earth. This is the beau ideal India teaches to the world. In its application are to be found true harmony and real brotherhood among men and men. In its complete realisation is to be found the unbreakable peace amongst the various nations. India, the harbinger of this great dawn, looks forward, even though thick clouds cast a temporary gloom on her path, with courage and confidence. For she has seen her God—

All-causing, all-sustaining and aloof,

The Witness looks from his unshaken poise,

An Eye immense regarding all things done.

The Owl's Banquet

BY "MINERVA"

There are people who deny the existence of nations except as abstractions. "What is a nation?" Lord Hugh Cecil asked once contemptuously in the House of Commons during a debate on Ireland. "A nation," replied Tim Healy, "is something for which men will die."

* * *

About shallow men who take up the responsibility of government, Bishop Berkeley has an apt saying: "He who hath not meditated upon God, the human mind and the *summum bonum*, may make a thriving earthworm but a sorry statesman."

* * *

We must not mix up the two quite different things—the announcement of great aims and the spirit in which they are pursued. Take the usual missionary work in the name of Christ. It fails because, as someone has pointedly remarked, "if St. Paul, before starting on one of his missionary journeys, had first required St. James and a Committee of Jerusalem to guarantee to him five hundred a year, paid quarterly, and had provided himself with a commodious bungalow, a punkah, a pony carriage, a piano and a wife, he would not have changed the history of the world."

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