We must give no quarter to the South African Union’s relentless pursuit of Apartheid, the racial policy of segregation whose latest and most infamous manifestation is the Group Areas Bill. South Africa has indeed proposed that this Bill is not really objectionable; but we must see through the specious argument and strike with all our might. At the same time we must look at Dr. Malan’s country in the world-context and not allow our fight against the evil of Apartheid to incline us towards movements and forces that we may imagine to be helpful to our cause but which are even worse than the policy rightly called “Malanization”.

I.

At a first glance, the Group Areas Bill does not lay bare its heinousness. Its main declared point is the provision of separate areas for Europeans, Africans and other coloured peoples. The areas marked out will be for exclusive ownership and occupation by the groups in question. Trade licenses will be issued, but trade can be carried on by each group within only the area marked out for it and the licenses will be issued only to those who can lawfully within their particular area. The power, however, is reserved by the Minister of the Interior to issue special licenses under certain circumstances, by which this restriction can be mitigated. An identity card has to be carried by every citizen. If the regulations laid down are violated, punishment will be very severe: it may even come to two years’ imprisonment. The aim of the Bill is stated as follows: “to do away with all racial discrimination by providing equal conditions of life for all racial groups.”

These words sound most ironical, but there is a surface truth in them, for if the Africans and the Indians and the other Asiatics are segregated, so too are the Europeans and the same regulations apply to all. What the words camouflage is the arrogant racism implied by the very policy of segregation as practised by South Africa. It is on the score of crude racial segregation and not on the Indian government’s victory that the Union Government has insisted on their participation and refused to participate in the previously arranged Round Table Conference. The Group Areas Bill takes to a climax a process that has been going on in South Africa for decades on end. Even under the notorious Asiatic Land Tenure Act, Indians were not quite prohibited from trading in the European quarters and they hold some properties in various parts of the Union. The new Bill deprives them of all rights and possessions outside their own small areas. Even if compensation be forthcoming for the loss of properties, the segregation does not cease to be complete and what makes it worse is that it operates entirely against the interests of the Indians.

On the question of segregation pure and simple a certain amount of discussion is possible. The habits, occupations and living standards of different communities may be markedly dissimilar and an indiscriminate mixture in residence of all communities may not be favoured by some. Of course, segregation is not something to be encouraged or perpetuated: the lower standards must be raised as much as possible, a common level of education sought after, and even the disposal, if necessary, of separate areas must be done on no rigid inhumane basis and not leave to grotesque but to flexible deregulation, interspersed localities, spheres of distinct yet interacting influences, if not also mutually penetrating ones in several respects. Still, some form or other of segregation may not always be avoidable and need not be considered devilish because a few ugly features are on occasion present in it.

Segmentation becomes rankly criminal and calls for immediate opposition instead of a reformatory Fabianism when it rushes to extremes such as outrageously humble one party and when behind it are ulterior motives of self-aggrandisement. In South Africa an ordinary European railway guard could kick a man like Gandhi with impunity and even a highly educated Indian could be publicly addressed as “Coolie.” The sign “For Europeans only” is put up in thousands of places. The coloured people try to enter railway stations by a side-gate. In buses or trains they have to travel in the rear seats. Of course, not all Europeans in South Africa are arrogant, quite a number of them are decent folk and the Rev. Michael Scott, a champion of the non-European cause, is himself a South African; but there runs through the official attitude of the Government a sense of race-superiority which is based essentially on colour-consciousness. The white skin is regarded as the sole sign of civilisation. All that is brown or black is deemed backward if not barbarous and looked down upon, insulted and penalised. How thoughtless is the prejudice in favour of the white skin may be gathered from the fact that even visitors from Portugal who are Europeans but happen to have sallow complexions are sometimes treated as if they might contaminate the Dutchness of the country by their very proinquity. Surely, this is a state of affairs that cannot be tolerated. And together with it there is a cleverly laid plan to grind the faces of the brown and black population in order to make the whites prosper more and more. This plan wants to reduce the natives to bower of wood and drawers of water and seriously to diminish trade-facilities for the Indians and curtail their prospects of social no less than financial betterment so that they may embrace more readily the proposal which is the culmination of the apartheid policy: mass repatriation.

To send two and three-quarter lakhs of Indians packing to India is not an easy job. Eviction by force is hardly possible. But if they are considered so impervious they will prefer to be taken to India where equal rights and opportunities are assured to every citizen: even the difficulties they would have to encounter at the beginning of their resettlement would perhaps be less forbidding than the lot which would be theirs in the South African Union. Besides, there is a marked preference of their getting from the Union Government some compensation which may start them off on their new careers. All these factors seem to have been in view of those who have framed the Group Areas Bill. Dr. Dungs, Minister of the Interior, who is mainly responsible for its clauses has openly stated that repatriation is the final objective and that the Bill is the preliminary arrangement. No doubt, he has not connected the two or interpreted the latter as a means to the former, but any impartial observer can read the implications of his handling. And, when repatriation is clearly suggested, the selfish motives of the Bill glare out. The Indian Government has seen the entire project in the true light as a racialism going beyond natural bounds, and when it combines the idea of segregation it has in mind the intricacies and self-seeking packed therein by the South African bullies.

The Indian Government is vehemently opposed to repatriation. It says what that is proposed is in fact expatriation. In its eyes the Indian community in South Africa has no less right to residence than the English or the Boer. The major portion of the community consists of the third, fourth and fifth generations of settlers, those who know of no other country than South Africa as their home. Dr. Malan and his Government argue that the Indians accost to India as their native land and are, therefore, not true citizens of South Africa. But this is not borne out by the feelings and the silence of the Indians when whom they rule. This is just what their racialism prompts them to assert. Their racialism also makes them look askance at the Jews and wish for their exclusion. Also Reid reports the Jews as saying “Thank God for the Indians, if it were not for them it would be our turn first.” The Malan has got to the length of even doubting the loyalty of the English settlers. They grumble that the English settlers have come to South Africa for good and yet talk of England as “Home” and will not even take the trouble to learn the current majority language which is Africans. Here is sufficient proof
of the essential Malanite irrationality. We must fully support our Government in turning down all schemes arising out of such prejudice.

South Africa's racism deserves not the least excuse or apology. And the national attitude of the white man is definitely the western attitude in South Africa. And they must fight the Group Areas Bill tooth and nail. Theirs is a very hard task, for the only powerful rival to Dr. Malan's party is the party of General Smuts. General Smuts is by far the greater man, but he too is bitten by the racist bug and his mouth is now in the temporary, in the background when the Indian issue is raised. This issue he appears to have become less accommodat-
ing than his opposite number. His party contests the Group Areas Bill not from any love of the Indians or the Africans. It wants repatriation forth-
with and sees no sense in putting South Africa into any more anti-African
on the whole, for it does not share Dr. Malan's animosity towards the English settlers. General Smuts cherishes the same empire concept as Churchill, while Dr. Malan makes no special cult of it and extremes nationalism of his ilk desire not, as he says, 'to spread the Coloureds out but also to give the English the status of the second-rate citizens' and be themselves the veritable top-dogs. "Africa for the Africans" is their cry; and this cry, rather than discrimination against non-Europeans, is opposed by the followers of Lord Kitchener. General Smuts has indirectly socially and harm the country economically by keeping sway much-needed capital from overseas. Between Smuts and Malan, or their probable successors Strauss and Strydom, there is not much to choose so far as Indians are concerned. They are only a third in the country, and mention of private farming he pays a terrible price. In the twenties, 5,000,000 kulaks (labour-employed peasants) were starved to death because they did not favour the Red plan of collectivisation. As for the immensurable camps of forced labour where the non-Reds pass their days and years, the facts are staggering. On the other hand, it is only to open David Dallin's and Boris Nicolskoy's Forced Labour in Soviet Russia or R. Swarup's latest publication, Russian Imperialism: How to Stop It? More than 3,000,000 Poles were deported to different parts of Russia in 1940. They worked in slave camps under unspeakable conditions that 270,000—in as many as the total Indian population in South Africa—died in one year. In 1941, when the Soviet Union annexed the Baltic States, 200,000 men and women were seized: later the number swelled to nearly a million. Over 3,000,000 are reported to have been killed by the Germans in 1941. The number of the war to have been made prisoners: out of them not even half have been returned, and now the Russian Government says that the number returned is exactly the number captured—which involves the absurdity that not a single prisoner died in five years. Out of 60,000 Italian prisoners of war, about one-fifth only have been sent back. From Bessarabia, about 200,000 men were seized, and deported. 900,000 Japanese living in Manchuria were deported in 1945. These are but a few figures. It is not possible to calculate the full extent of slave-labour by non-Reds in the country about which men like Paul Robeson who as non-whites have borne some minor disabilities in the U.S.A. wax enthusiastic. They forget that Negroes in America can raise their voices in protest, whereas non-Reds in Russia have to be silent as the grave. They forget that a Negro in Russia is not under the protection of the law. Will Red Russia ever risk international dimension on behalf of any black or brown men who are not Communists? Even for Communists themselves she has no care if the specific brand of Russian Communism is not theirs. Yugoslavia is Communist, yet Russia is her deadly enemy. Why? The reason simply is that Yugoslavia will not let herself be exploited by Russia and be made a vassal state. Here we have the Red Russian mentality working not on ideological grounds alone: a narrow nationalist and a nationalistic racial element is in action reminiscent of the Africanist's cry but much more virulent. Paradoxically enough, the same Russian racialism plays havoc with countries like Poland and Czechoslovakia and Lithuania which Stalin has incorporated and colonised: they are compelled to trade with Russia on most unfair terms and their whole economy is geared to the needs. Even from them forced labour is drawn; 30,000 skilled Czech labourers were recently deported to the Urals. If all this does not out-Malan Dr. Malan in our eyes, fact and history have little to teach us and we shall hinder our growth as a great nation. Naturally, the Apartheid-mongers cannot escape blame for putting our backs up and tempting us to be anti-west and pro-Russia,—but we cannot shrirk our own responsibility of correct vision and action. To make our fight against South Africa a wise and a sure one the secret is forming with the non-Reds, and we must look at things steadily, we must scrutinise them in the world-context, we must never by hasty judgment permit our fight to mean any ascension of strength to the diabolic power that today stands armed with tawdry propaganda and insolent malaise, and we must not let secret hatreds not of our own kind to poison the world democracies but also the whole of Asia including the Indian sub-continent where the ideal of man's growth into Godhead and of establishing on earth a divine freedom and harmony has always burned the brightest.
भारत माता

“मदर संहिता” — सिद्धिदेवी शर्मा

पूर्व २३, १९५०

सामाजिक दृष्टि——

जातीयतावाद का अभिमान और विवेक-समस्याएं

हरम समाज में सहज भावना के सिद्धांत के रूप में समीक्षा करना चाहिए। इसके लिए देश के लोग जीवन में नीति और समाज नीति के सिद्धांत का अभिमान और विवेक-समस्याएं ले लें।

लाला गुरुद्वारा

“मदर संहिता” — सिद्धिदेवी शर्मा

पूर्व २३, १९५०

क्षमा भारती

“मदर संहिता” — सिद्धिदेवी शर्मा

पूर्व २३, १९५०

हरम समाज में सहज भावना के सिद्धांत का अभिमान और विवेक-समस्याएं ले लें।

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“मदर संहिता” — सिद्धिदेवी शर्मा

पूर्व २३, १९५०

सामाजिक दृष्टि——

जातीयतावाद का अभिमान और विवेक-समस्याएं
आध्यात्मिक कृति
केता दे भर्तृचरण संगठन आ’रिति’

मथ पात्र २६, १९५०

सत्यानन्द दास को आध्यात्मिक श्रद्धा प्रदान के लिए भविष्य में मान्य होता है। उभरते हुए विनिर्देशक आध्यात्मिक बोध दादा ने उनका विचार स्वीकार करा दिया। उसके लिए भवि प्रदान के लिए विश्राम दिया। उन्होंने आध्यात्मिक श्रद्धा के लिए अपने लिए विश्राम दिया। उन्होंने आध्यात्मिक श्रद्धा के लिए अपने लिए विश्राम दिया।

आध्यात्मिक क्षेत्र में विचार श्रद्धा प्रदान करती है। वह विश्वास के लिए विद्यमान रहता है। वह विश्वास के लिए विद्यमान रहता है। वह विश्वास के लिए विद्यमान रहता है।

धर्म विश्वास के लिए विद्यमान रहता है। वह विश्वास के लिए विद्यमान रहता है। वह विश्वास के लिए विद्यमान रहता है।

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मातृ भाषा, शिविर-शानिक और भारत

मातृ भाषा के साथ एक ही समय से लेकर एक ही समय तक अपनी भाषा का उपयोग करने वाले विशेष वर्ग के लोग हैं। इन्हें भारत के सामुदायिक संघर्ष में शामिल किया जाता है। इन्हें हमें जानना चाहिए कि भारत के साथ एक ही समय से लेकर एक ही समय तक अपनी भाषा का उपयोग करने वाले विशेष वर्ग के लोग हैं। इन्हें भारत के सामुदायिक संघर्ष में शामिल किया जाता है। इन्हें हमें जानना चाहिए कि भारत के साथ एक ही समय से लेकर एक ही समय तक अपनी भाषा का उपयोग करने वाले विशेष वर्ग के लोग हैं। इन्हें भारत के सामुदायिक संघर्ष में शामिल किया जाता है।

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शिविर और शानिक

शिविर और शानिक का उपयोग भारत के साथ एक ही समय से लेकर एक ही समय तक अपनी भाषा का उपयोग करने वाले विशेष वर्ग के लोग हैं। इन्हें हमें जानना चाहिए कि भारत के साथ एक ही समय से लेकर एक ही समय तक अपनी भाषा का उपयोग करने वाले विशेष वर्ग के लोग हैं। इन्हें भारत के सामुदायिक संघर्ष में शामिल किया जाता है। इन्हें हमें जानना चाहिए कि भारत के साथ एक ही समय से लेकर एक ही समय तक अपनी भाषा का उपयोग करने वाले विशेष वर्ग के लोग हैं। इन्हें भारत के सामुदायिक संघर्ष में शामिल किया जाता है।

भारत

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प्रकृतिता

[दृश्य औषधि राजस्थानी हिन्दी से है जिसके तत्वों को हाल में बताया गया है। - भी भी]

वह यह यथार्थकता की ऊर्जा में ही कि इसके प्रस्तुत रूप बदलकर आसानी से तब सभी के बीच आवश्यकता के और नतीजे को घोटाला नया। तो जो इन्हें देखने लगा है, ठीक है।

स्वीकृति में कम से कम तत्वों का सम्बन्ध है। वह जो इसे विकल्पदाता की ऊर्जा में ही कि इसके प्रस्तुत रूप बदलकर आवश्यकता के और नतीजे को घोटाला नया रहा।

गुरुक्षित ज्ञान का एक संसार का मान भी। - भी भी]

पौराणिक प्रकृति का वह बन्ध ज्ञान के संसार का मान भी। - भी भी]

इनके द्वारा के संसार का मान भी। - भी भी]

यह मेरे माथे से प्रथम के लिए बन्ध ज्ञान के संसार का मान भी। - भी भी]

प्रविष्टि देश के एक जीव के लिए वह बन्ध ज्ञान के संसार का मान भी। - भी भी]

बन्ध ज्ञान का इतिहास का मान भी। - भी भी]

इस खाते के साथ मैं के संसार का मान भी। - भी भी]

स्वीकृति के साथ मैं के संसार का मान भी। - भी भी]

स्वीकृति के साथ मैं के संसार का मान भी। - भी भी]

स्वीकृति के साथ मैं के संसार का मान भी। - भी भी]
The leaders of the Congress would do well to consider this con- trary to the view of the BMW that in the constitution prepared by the Congress Government the fundamental rights of citizens as pro- vided in Article 18 are "not unguar- anteed." "In point of fact," he said, "in various parts of India today, it is impossible to hold public meetings without taking the previous permis- sion of an officer of the State. This does not look as if we had an unadulterated right to assemble peace- fully and without arms. The danger which I apprehend is that the Gov- ernment may suppress all political parties which do not believe in the Congress Government on the plea that the interests of public order de- mand that such parties should be suppressed." Mr. Das referred to the Preventive Detention Act, 1949, passed by Parliament, and said: "The liberty of the subject is placed at the mercy of a Sub-Divisional Magistrate." Of course, the Act is intended against Communitists of a violent and insidious character. But it does vest wide powers in the Exe- cutive Government.

The way in which the Constitu- tion is being interpreted does not always dispel the fears expressed by Mr. Das. As an illustration of this type of action, there was an admis- sion in the official, the Amritsar Bazar Patrika:

Need of Criticism and Opposition

"Why should the Government of India be too anxious to influence public opinion in favour of the Delhi Pact? The Pact has been in opera- tion for more than a month, and so much is being said about its merits that no educated person is likely to remain uninformed about it. But the Central Ministry of Education has, it is reported, issued a directive asking the authorities of different Universities to disapprove views and sentiments unfavourable to the Pact. University teachers are nau- more with balanced views. Why should they be deprived of the right of criticizing the Pact if they are not satisfied with it? After all, the Pact is nothing but an act of the Executive; it is not a part of the Constitution (which a citizen has the right to criticise), it is in the law of the land, it has not even been formally approved by Parliament. Why should the people who are against the Pact be encouraged; but we do suggest that neither Constitution-makers nor the authorities should enforce censorship on criticisms of the Pact. A democratic State should not seek safety in cen- surship. A democratic Government should be bold enough to face criti- cism."

Mr. Das remarked that the need for an Opposition Party was never greater than it was today. There is the same view has been expressed by Dr. B. R. Ambedkar, Minister of Law, Gov- ernment of India. He said there were moments when he thought that the Congress Government was not doing anything but was doing nothing. He said that the Congress Government was doing something. But the people do not want democracy simply for the fun of it. Leaders are human beings, human beings are not well-meaning and able, they may commit mistakes, and also they may misuse the great powers that they come to pos- sess when they form the Govern- ment. Democracy is a means of keeping a check on the Government in its indiscretion. He for the wel- fare of the people and the State it- self. Sardar Patel will be the last man to speak above his mistakes. Speaking at Por- bandar when he opposed the plan to Mahatma Gandhi, he frankly con- fessed: "During the last three years I have worked in one political line which has brought us only shame." Congress and Government

Such confessions and self-criti- cisms would be useless if they did not find their way into the channels of constructive in- tervention and take proper steps to remedy them. Sardar Patel said he had no objection to parties being formed on regular lines and decent lines and with a good programme. But has the Congress, which it intends to use as a steam-roller in the ensuing elections, a good programme and is on regular and decent lines? The Congress fulfilled all the conditions which it was fighting for the freedom of the Congress was a failure, but now it has become a machinery of post-election hunting. Writing in the New India in Purboder: "If we continue to indulge in personal jealousies and personal accounting, we shall come to the poisonous that has been got for us by Gandhiji."

The existence of wide diversity of opinions in the Congress Organisation and of groups in it pulling in opposite directions was referred to by Sardar Patel in his address to the conference of Chief Ministers and State Congress Presi- dents recently held in Delhi. He said: "We have not felt as a nation and as a governing organisation does not speak with one voice." But surely he can expect nothing else. The Congress Party has no common ideological basis. As the Madras statement rightly puts it: "It is a political umbrella under which men and wo- men of various views and opinions ranging from the extreme Left to the extreme Right take shelter. Each hopes to use the Party to further his own party's ends, with the exploitation of the great name and prestige of the Congress must be heeded if there is formed the Congress in Indian political life. Gandhi fore- saw this and in his last testament to the country advised that the Con- gress should not run elections but it should turn itself into a political force. Sardar Patel spoke nothing but the truth when he admitted at Porbander that "we have digested nothing from the teaching of Gandhiji."

All people, including Congress- men, speak of the great corruption in the Congress, but no one seems to suggest that the party is not fit to accept the tre- mendous responsibility. If the Congress is to be revitalised and serve the country it must allow itself to be decentralised in the same way as the Congress for in- dividual or sectional interests must be checked and that can only be done if the Congress definitely gives up the parliamentary programme and remains an organisation for doing constructive work. It has done its work and has become a service insti- tution of the party in power and there is no other party which can serve as an effective check to the vanguards of the ministers. Once the Congress ceases to identify itself with the Government, it can freely serve as an organ of the people and thus serve the purpose of democracy. For the purpose of elections, parties should be formed with definite pro- grammes independent of the Cong- ress. Thus Nehru can form a Marxist party and contest the next elections on that basis instead of failing under false colours of Gandhi. Congressmen should form their own party with a pro-gramme of giving full scope to pri- vate enterprise and trade. There is no reason why parties cannot be formed on a religious basis as is there in the West. Freed from the steam-roller of the Congress, gentlemen can grow in the country thus making the functioning of Parliamentary democracy pos- sible, if that is to be accepted in India.

India and Parliamentary Democracy

But then the question arises, is Parliamentary democracy really suited to the conditions in India? Consider only one aspect of the question. In Britain, there is one Member of Parliament for fifty thousand people, and that is consi- dered to be a too big constituency to be represented by one man. And in India one M.P. will have to repre- sent about seven or eight and fifty thou- sand people. Does not that reduce Parliamentary democracy to a farce? We wonder how our constitu- tion-makers adopted this arrange- ment. Even in Britain, where Par- liamentary democracy is being worked under ideal conditions serv- ing as a model for the whole world, there is an agreement among the world's thinking men that the work- ings of true demo- cracy are not in the Parliamentary sys- tem. It is supposed here, as we have seen, that democracy will be safe if continued on page 4
THE SPAN OF HUMAN LIFE
BY RAJANIKANT MOODY

It has been reported that an international congress of leading gynecologists of the world is to be held in Liege, Belgium, in July. Gynecologists or the study of the causes of old age is a subject that catches the imagination of all men, for everyone is ageing as time passes on. It is a topic of universal interest.

From time immemorial man has always tried to combat the forces of physiology. He could not overcome death, which in fact are the forces of time and of the destruction wrought by it. We hear a Vedic saying in one of the Rigveda hymns, "Increasing mayst thou live a hundred autumns, a hundred winters and a hundred springs." Another Vedic stanza runs thus, "May we hear the auspicious with our ears, O gods; may we see the auspicious with our eyes, O vegetation. We want immortality with firm limbs and bodies, let us enjoy the life-span that is appointed by the gods." On this Rúdrānanda Rūsu says, "Doing, indeed, all works here one should desire to live a hundred years.

What is this thing that makes one desires to live a hundred years? Is it the natural state? When, as at present, our life-span is seventy years we desire to live a life much longer. We then desire to live a hundred years. This desire is not correct. It is a desire we might have in our childhood. In a hundred years we shall desire to live a life of two hundred years. A hundred and fifty is, according to science, the minimum we should naturally live, since we have come to that period the taken to reach maturity. Man matures at 30. His natural desire should not exceed one hundred years. But, of course, if the scientists' confidence expectation to increase the human life-span to this figure in a couple of generations from now is fulfilled, there is a certain that we shall want to live longer even than that.

The thing is we do not want death. We hate it for ever and for ever; we want to fight tooth and nail against the ravages of time in fine.

When we are under a spell of misery or disappointment we do occasion we do want to die, that death would be better than such a wretchedly survived life. But such a feeling is only a passing phase of our mind and it does not last long; it is only one that is thrust upon us by outer circumstances.Individuality for our constant desire of death.

Every living being fights against disease, decay and death. This struggle goes on every moment of our lives. We are always in waking, in soom as well as in conscious state. Our conscious physical mind has got nothing to work. Perhaps, very little to do with this struggle, for that goes on mostly in the unconscious plane of our being. It is on the vital plane that the forces of sustenance and life are arrayed against those of decay and death. The actual fight takes place there. Anabolism and Kalabib are mainly the phenomena of the vital.

This brings us to the question which has been always asked by man, viz., are old age and death as inevitable and unavoidable as they are believed to be? Man have been born, have aged and have departed from life ever since mankind appeared on this earth. And this has raised a very powerful, perhaps an overwhelming sense of the inevitability of age and death. But that is no reason why immortality as it is instinctively conceived and desired by man should not be achieved in fullness. It exists and puts it to reach immor- tality. As the ultimate instinct of living longer and longer imbedded somewhere deep down within our profoundest being, that even when our accumulated outer experience goes counter to it, it still persists unheeded and unfeared.

As Sri Aurobindo says, "Death is the present Nature puts to life and her reminder to it that she has not yet found itself. If there were no sign of death, the creature would be for ever in the form of an imperfect living. Pursued by death he is always striving to the idea of perfect life and seeks out its manifested its possibilities." Here, then, is the solution to the paradox we have stated above. Although we have not yet attained actual immortality, still that is the goal, perhaps not the proximate but the ultimate life of Goal. Death is only an incident in the continuous life of the soul. It is only because we believe in death that death comes to us. This belief is the accumulated inheritance that has come down to us through all these ages, and this belief has got to be reversed.

But all the same it should be remembered that by simply prolonging the life of the physical body to some extent we cannot at the present stage attain immortality. Here, too, as Sri Aurobindo says, "Even if Science analyzed Sphincter or occult Science—were to discover the necessary conditions or means for an indefinite survival of the body, still, if the body could not adapt itself so as to become a fit instrument of the soul, the soul would find some way to abandon it and pass on to a new form of incarnation. The material or physical causes of death are not its sole or its true cause; its true innate reason is the spiritual necessity for the evolution of a new being."

It is for some such inner need and urge the soul assumes a physical vessel here to transmigrate into that which has not yet found itself. There is a very clear picture of how this process will happen. A soul that has not yet found itself yet is a soul that has no fixed form. It is one of the many rooted and long persistent ideas that have become by habit a very considerable and insistent part of our mental makeup. They have got to be excised from the progressive mental vision before the Spirit in humanity can take the next inevitable step forward in the evolution towards the Divine.

In Terram

Why this indignity that from the brave
Height of soul-lustre into a broken grave
Man's yearning flesh should drop and all his drouth
Of planet-passion kiss the worm's cold mouth?

Why is that man's soul so downed his mood
Whose heart is fashioned for infinitude?
Surely some God-abysa calls out to him
We die and all our winged senses dim
Because we have not the goal of birth,
The arcane eternity coving dull earth.
O omnipresent Light, break from below
As in the confessing of his mind:
Rise up and flower in these cells of woe,
Flush the var nerves, breathe your immemial gold breath,
And make our limbs no longer grope to find
A heaven of quiet through world-wide weary.

K. D. SETHIA

DANGER TO DEMOCRACY

—Continued from page 3

there is only a strong party in Opposi-
tion; but recently Lord Cecil raised doubts on this point by moving a resolution in the House of Lords. "That the growing power of the Cabinet is a danger to the democratic control of Parliament." He would admit that the presence of a strong Opposition in Parliament, as in the House of Commons today, could help to keep a Government alert, but could not prevent its own policies from being carried through. This has been evident during the short life of this Parliament. Though the Labour Government has on two occasions only escaped defeat by six votes, it has shown itself unwilling to depart one iota from its proclaimed policies and intentions. The Lord Chancellor admitted that there was justification for Lord Cecil's fears, but he could not suggest a satisfactory remedy. He thought to find a true forum for democracy, India can give a lead to the world by following her own ancient genius. True democracy, in that, is a government of the people by the people and for the people. Lord Cecil essentially allowing a so-called representative to do the governing powers. The Indian system, giving full autonomy to all sorts of small local bodies, with a central Government serving to co-ordinate their activities, gives more genuine democracy, and the world will readily look to India as a model of how to deal with the problem of individual nations, but ultimately for the contemplated world State. India is a model system suitable to modern conditions following her ancient genius. Under the new Constitution it is necessary to partition the country to give a free life to the minorities, for the future of the world is to be fully wherever they may be in the Party in India in every village, town or province.
Widely unfathomable heart of the universe! Undrape thy wisdom to my visionless mind. And all the secrecy of thy ageless soul. Throbbing with the effulgence and the glose Abounding in the gaiety of the Elysian Nook. To thy yearning spirit thy spirit reveal, Sleepless, august, orb'd with a giant ray. Cradling viewless seas of abyssmaldepths. And burning ranges of altitude remote.

Invocation to the World-Heart

And white kingdoms of star-hearted melodies. And dreams mirror the distance ocean-plumbed light! Draw my voiceless earth. To thy heaven-spaced heart of golden flame— A blue icon of dateless mystery. And drown in thy all-engulfing, boundless sea. My clay of shadow-enamoured sleep. To be changed into the blazing core of thy being. An immense saunter of god-vauntitude!
A special sense attaches to the word “service” in the Mother’s philosophy of Yogic action. She has given the word such a heightened connotation that it has become the key-word of human evolution and spiritual fulfillment. According to her, human beings have only one objective—the service of the Divine; and all human activities and endeavours, pursued from birth to birth, are but a long preparation for it. This view gives a definite teleological significance to the otherwise unaccountable phenomena of life and death and the continued participation even of many liberated souls in the travails of the world.

The soul comes down into the material world not to lose itself in the labyrinth of fleeting interests, not to become a sport of freakish desires and blind passions, not to sway between the conflicting lures of sense-objects, nor to be caught, as last, to the nullity of its perdition and beat a glorified retreat from this terrestrial existence, but to prepare its triple nature of mind, life and body till it is fit to fulfil its mission: the manifestation of the Spirit in Matter.

Man is not, therefore, a biological creature of a passing moment, but an immortal spark—soul, clad in mind, life and body and charged with the mission of revealing in redeemed and purified Matter the supernatural glories of the Divine he houses in himself. This divine revelation or manifestation is the service he owes to his Master, this is the sole reason of his earthly existence. Some mystics postulate delight as the end of existence; some a deployment of Power; some, again, the establishment of the Kingdom of Heaven on earth; but so far as the individual is concerned and his destiny, the Mother says, service is the great end, the End of all ends, the rapturous tryst of the Spirit with Matter, the sublimest expression of the eternal and ineffable relation between man and his Maker and Lover.

What is True Service?

Though service done in the spirit of sacrifice and with love and devotion and psychological and practical disinterestedness is the most powerful means of purification and liberation, it is not exactly this the Mother means when she speaks of it in its most sublimated sense. She gives, no doubt, the preliminary and purificatory service a considerable importance and declares it to be indispensable to our progress towards a dynamic union with the Divine, but, according to her, the crowning fulfillment comes only by true service, which is not so much a means to as an expression of divine union.

By true service the Mother means the service of the Divine with the will of the servant is perfect tune with the Will of the Master and the whole being of the servant, surrendered and integrated, moved by the concomitant divine Force. It is, really speaking, a direct acting of the Divine in and through the instrumental being of the liberated individual. It is, if we can so put it, a service of the Divine by the Divine Himself with the individual serving only as a fire-point of concentration and diffusion. The Mother calls it service, because it is an unerring accomplishment of the work of the Divine and a perfect fulfillment of His purpose in terrestrial existence through man. And in the last analysis, is not this the pivotal truth of all creation—the Divine, the sole Doer of all universal actions, the Vishwakarma? In no other way could this work of a manifold manifestation be accomplished.

Describing the inner state of the individual from which this service originates, the Mother says, “Each activity in its own sphere accomplishing its special mission, without any disorder or confusion, one enveloping another, and all hierarchically arranged around a single centre: Thy Will” (Prayers & Meditations, p. 148). No discord between the different parts of the being, no contrary pulls or distracting drives of chameleonic tendencies, no sting of desires or pang of frustration, but all nature, harmonized and integrated, quickened and illumined, ecstatically responding to the touch of Divine Love and impeccably moved by the divine Force. The Will of the eternal Doer functions through the co-operating will of the apparent human doer, using the means and achieving the ends decreed by itself. The individual being is at once the receiver and the giver—it receives from the Transcendent above and it gives what it receives to the Immanent within and around it. It lives in a double identification—an identification with the supreme Light and an identification with the darkness of this sorrowful earth upon which the Light, acts, and in this double identification discovers the “secret of Thy sovereign love” and the divine commerce between the Transcendent and the Immanent, between the ordaining and initiating Spirit and actualizing Matter through the medium of the surrendered and emancipated human individual, is what the Mother means by true service.

Aspiration for Service:

Once we are convinced that our birth here is not a fall, an aberration or an exile, or a chance happening of mechanical Nature, but a purposive evolution and a divinely ordained mission, our whole outlook on life and its values undergoes a radical change. No longer do we see the earthly life as a chance to try to escape it to the last drop of its scanty sap, but we aspire and endeavour, as best we can, to discover its source and sustenance, its pulse and purpose, and live it as worthwhile, useful and beautifully as the dignity and strength and grace of our divine manhood demand. Individual liberation ceases to be aimed at in so far as it implies a renunciation of life and its salutary activities, an atrophy of the motor springs of our being and a wilful or neglectful sterilization of our creative faculties, and service becomes the watch-word of our spiritual endeavor.

Delightedly, prayerfully, purposely, we serve now—no longer do we pray to the Divine to let her be only a servant, an instrument, a doleful manifesting channel of His Love and Grace! And in many a Prayer the Divine too says the Mother not to revel in the ecstasy of the absorbed and prays to turn the service of the earth and “work as a divine man in the midst of ordinary beings; learn to be nothing more than they are in all that is manifesting”. He asks her to “associate with the integral way of their being; for, beyond all that they know, all that they are, thou canst learn in the eternal serpent who adorns thy pathway and by associating with them, it is this thou wilt carry into their midst.” And in words which give the right clue to the secret of service and the significance of the Mother’s role in the world, the Divine says, “Hast thou any need to enjoy this light so long as it spreads from thee? Is it necessary that thou shouldst feel my love vibrating in thee, so long as thou gavest it? Must thou enjoy integrally the bliss of my presence, so long as thou servest as its intermediary among men?” (Prayers & Meditations—P. 221-222)

Absolutely consecrated to service, the Mother prays, “O Lord, my sole aspiration is to know Thee better and serve Thee better every day. What do the outer circumstances matter! They appear to me every day more vain and more illusory, and I take less and less interest in what is purely external. And I am more and more conscious that there is in the only thing which appears to me important to know Thee better in order to serve Thee better. All outer events must converge towards this goal, and towards this alone; and for that, all depends upon the attitude, the inner attitude, the spirit of the person in everything, to will to manifest Thee better in every circumstance; in this attitude is to be found supreme Peace, perfect serenity, true contentment. In it life blooms, widens, spreads out so magnificently, in such majestic surges that no storm can any more trouble it.” (Ibid. P. 73)

“Life blooms, widens, spreads out so magnificently”, says the Mother, if we are constantly in search of the Divine in everything, bhaktas bhaktas vicitra vl, as the Upanishad phrases it, if we “will to manifest” Him better in every circumstance. This attitude is essentially psychic, that is to say, it comes from the central soul and does not originate either in the mind or the heart of man. When the soul awakes, a seeking for the Absolute or the Infinite or the Eternal awakes in us; our being instinctively feels a want, an inadequacy, an imperfection, sometimes even an illusoriness in the passing phenomena of life. Something above it, something to which it begins to respond with a growing thrill, draws it towards its inconceivable splendors. At this stage there are two possibilities open to man; to find in the Absolute, in the Eternal, he will feel an exclusive aspiration for its peace and silence and gravitate towards it, emphasizing the illusoriness of the world of appearances and turning away from it; but if it is a full opening of the soul, not only of the witnessing Purna-Puruṣa, but also of the Prakrti in it,—for, it comprises both,—not only of its status, but also of its purposive dynamism, then the natural aspiration will be for the realization and revelation of the Divine, the supreme Person of the Upasadha, the Purushottama of the Gita, in the very texture of terrestrial life. This integral awakening of the psychic accounts for the intense and comprehensive aspiration for service which has found such an exquisite and inspiring expression in many of the Mother’s Poems and Meditations.
"May every morning our thought rise with fervour towards Thee, asking Thee what is the best we can do to manifest and serve Thee."

(From P. 46)

"O Love divine, Knowledge supreme, perfect Unity, at each moment of the day I call to Thee so that I may be nothing else but Thou! May the instrument serve Thee, conscious that it is an instrument, and may my whole consciousness be immersed in Thine and contemplate all things with Thy divine sight.

O Lord, Lord, grant that Thy sovereign Power may manifest; grant that Thy work may be done and Thy servitor solely consecrated to Thy service.

May the T disappear for ever and the instrument alone live."

(From P. 104)

A perfect picture of the ideal attitude of true service is found in the following prayer:

"To be immersed at once in Thyself and in Thy work... To be no longer a limited individual... to become the infinite of Thy forces manifesting through a point... to be delivered from all trammels and all limitations... to no longer be above all thinking thought... to act and be beyond the finite... to act through and for individuals and see only the oneness, the oneness of Thy Love, Thy knowledge and Thy Being... O my divine Master, eternal Teacher, Sole Reality, dissolve all the darkness of this aggregate which Thou hast formed for Thy service, Thy manifestation in the world. Realise in it that supreme Consciousness which will generate an identical consciousness everywhere.

(From P. 104/5)

All the essential strands of divine service have been woven together in this marvellous Prayer. The right spirit, the right attitude, the right way of service, the right definition of service as "Thy manifestation" have been given with an unanswerable point of precision. At first, union with the Divine, but a dynamic and not a static union, achieved through an integral surrendering to inner and inclusive concentration; then transference of one's mutable individuality and assumption of the infinitude of the divine forces manifesting through a point, that is to say, through the body; then the simultaneity of unrestricted action and freedom from action; and, last dealing with and acting for individuals, but seeing, contacting and communing with the One everywhere, in all individuals and units. This last experience of service establishes its sovereignty in a life of spiritual perfection—it is the only means by which the Divine can be loved and adored and served, embraced and communed with in every individual and thing and circumstance at every step and moment of one's earthly existence. It is service alone that can turn the whole field of human existence into the material world, a field of much sponsored and revilied by short-sighted religions, into a heaven of constant and active God-union.

In a Prayer of flaming aspiration and melting sweetness, the Mother prays to the Divine "to let her only be His servant and nothing else. She puts herself above everything else, above every other experience possible on earth, but she gives to it a depth and an amplitude of sense, unmatched in the history of dynamic mysticism.

"Let me dive down at Thy feet", she prays, "merge into Thy heart, disappear in Thee, be blotted out in Thy beneficence; or rather—that climax of her "self-naughting", the absolute perfection of her self-surrender—"be solely Thy servitor, without pretending to be anything else. I do not desire or aspire to anything more, I wish only to be Thy servitor."

Hindrances to True Service

But such a consummation of divine service cannot be achieved at a bound or by a jolly trot over a bed of roses. There are many obstacles to be met and overcome, many a pathless desert to be crossed under the dire menace of storms and thunders. We shall touch upon only the cardinal hindrances here and leave out the tremendous question of physical transformation without which no service can be perfect. We propose to consider the question of physical transformation in a separate series of articles.

The greatest hindrance to the true service is the ego, the ignorant sense of one's being a separate individual. This self-insulation of the individual from the universal is the cause of all his besetting limitations—limitations of consciousness, knowledge and power. The ego, the circumscribing sense of I-ness and my-ness, is a mass obstacle, and must therefore completely disappear if the individual has to recover his innate infinity and immortality; and without this recovery it is impossible for him to serve the Divine. It is for a complete elimination of the ego, its elimination even from the physical consciousness, that the Mother prays to the Divine: "O Lord, O my sweet Master, dispel this feeling of the T... tear out from my heart this illusion that Thy servant may become pure and faultless."

(From P. 98)

Another hindrance is attachment. Attachment keeps us chained to persons or things or ideas and prevents us from taking wings towards the Infinities. "One who is attached cannot be pure," says the Mother, "and should not be attached to anything, not even to the activities which enable him to commune more consciously with Thee... O, to do everything seeing Thee alone everywhere, and thus to soar above the accomplished act, you must have no claim which holds us prisoners to the earth, coming to burden the flight."

(From P. 63-64)

Attachment to opinions, theories, creeds and principles, so much justified, perhaps even glorified, by the mind of man, has to go the way of all other attachments, if the consciousness has to open and be plastic to the higher light.

Another hindrance, a formidable one, is world-weariness. It comes usually from Tamas, the principle of inertia, incapacity and delusion, in the being. Long tradition and narrowness of outlook have sanctified it into a spiritual tendency, and its blighting effect upon life is completely overlooked or ignored. So long as world-weariness or world-disgust is allowed to obscure the consciousness of the individual and paralyse his creative powers, he cannot be an aspirant for divine service which demands, not a rejection, but an enthusiastic, wholesale acceptance of life as the field of the highest divine realization and revelation. Re pencination of life is a renunciation of the progressive play of God's Life.

Integral Self-Surrender—the Sole Means

A loving and unreserved self-surrender of the whole being to the supreme Consciousness-Force is the sole means of becoming a servant of the Divine. So long as the ego persists, surrender has to be effected by a constant and detailed self-offering; and it has to be renewed from day to day, so that it may not flag or falter. But when the surrender has been integral and complete, Grace descends and takes up the charge of the being, and begins its victorious work of purification and transformation. Personal effort then ceases and the divine obstacle becomes a stepping stone to her Will in the world through the liberated and universalised individual. According to Sri Aurobindo there are three stages of this long discipline. At the first, "you have to regard yourself as a soul and body created for her (the Divine Shakti's) service, one who does all for her sake. Even if the idea of the separate worker is strong in you and you feel that it is you who do the act, yet it must be done for her. All stress of egoistic choice, all lanquerprising personal profit, all stiffening of self-regarding desire must be extricated from the nature. There must be no demand for fruit and no seeking for reward; the only fruit for you is the pleasure of the Divine Mother and the fulfilment of her work, your only reward a constant progression in divine consciousness and calm and strength and bliss. The joy of service and the joy of inner growth through works is the sufficient recompense of the selfless worker."

At the second stage, when surrender has progressed far and the ego is fading out of existence, "you will feel more and more that you are the instrument and not the worker. . . You will realise that the divine Shakti not only inspires and guides, but initiates and carries out your works; all your movements are originated by her, all your powers are hers; mind, life and body are conscious and joyful instruments of her action, means for her play, moulds for her manifestation in the physical universe.

"The last stage of this perfection will come when you are completely identified with the Divine Mother and feel yourself to be no longer another and separate being, instrument, servant or worker, but truly a child and eternal portion of her consciousness and force... You will know and feel that you are a person and power formed by her out of herself, put out from her for the play, and yet always safe in her, being of her Being, consciousness of her Consciousness, force of her Force, ananda of her Ananda. When this condition is entire and her supernal energies can freely move you, then you will be perfect in divine works; knowledge, will, action will become sure, simple, luminous, spontaneous, flawless, an outflow from the Supreme a divine movement of the Eternal."

It is this unobstructed luminous working of the Divine through the child-state of the individual that the Mother calls true service.

Service—A Life-Transforming Ideal

This conception of service is not only original, but revolutionary for life. Its initial, purificatory stage, so elaborately delineated in the Gita, is a radical preparation for infinity and impersonality; its final stage so vividly mirrored in many of the Mother's Prayers, is a supreme triumph of the Divine in man. The supreme state of the Upasaka, or the devotee who is the human agent and vehicle of God-manifestation. The first is a God-world service, the second is a God-possessed earth-world service. The ideal of true service is the only ideal that can regenerate earthly life, redeem humanity and make it the vehicle of God-manifestation. True service is at once a victory of Love and a vindication of Grace.

1 & 2. "The Mother" by Sri Aurobindo.
NEW TRENDS IN WESTERN THOUGHT
THE CONVERSATIONS OF BEES
BY GERALD HEARD
Enquiry

As the bee ran along drawing this line across the circle it had danced, it did not draw the line straight. The honey bee is wobbly in the direction of the bee ran it waggled its body. Always, as the bee mapped this diagram, this direction line, one can see that the lower half of its body. Again, a less “open-mouthed” bee might have said: Why, that’s simply nervous excitement. Not so von Frisch. He observed at a timelapse camera, deduced from it where the sun must be at that moment, and so by this calculation he was able to tell in what direction and how far they should go. Even when the sky is clear, and no shadow will tell, von Frisch’s bees, deduced from it where the sun must be at that moment, and so by this calculation they know in what direction the sun must be at that moment, and so by this calculation they know in what direction and how far they should go.

What then are we to make of all this? The first thing is to keep an open mind. We cannot take this “passionately unwilling” to accept what might be an interesting fact serious. Are we afraid that it may tell us what? Fairy stories, one must suppose, are as likely to have supernatural. But as H. G. Wells used to say, “The mind of the everyday, the mind that needs not have only two choices. Besides the possibility that bees may be able to think of themselves as instruments, expressing itself in them. The one thing is to go about instead, as is discovered, as von Frisch is doing.

What do we know to date is that the bee can think—and think of it from her immediate experience. Further she can translate; she can interpret, direction, distance, etc. She can arrange her experience and then convey it to others. And they, attending to what she is telling them, can construe her complex messages through her elaborations of direction, distance, etc. Then what would be the next step. Obviously we must try to get a bee to talk.

Could the bee, who is so aware of things about her and can think them over, could she explain to us? Why shouldn’t we succeed? For if all bees do not fly, No doubt it is hard for her to believe that such incessant moving mounds (or whatever we may call them) could every be intelligent. And we should have to be watched very carefully for some time before one could believe that an inanimate mass of fruitflies really all built up and could not be explained as the bee-think of us is not still a mass of muddled, aimless swimming.

And just as naturally these reflex twitches might happen to be as numerous as the muscular contractions she had made in the actual flight. The first obstacle to be found was this that it was that the axe broke the distant “echoes” of some of the bees. The second obstacle is far more grave. Bees as a rule do not do their information-dance on the alighting-board. They perform it in the hive on the comb—and the comb is up. But it means that they are not only the bees, and knowledge of the direction and the distance, yes, up to some four miles. Does she know, or does she know the movements of the sun, the hives, and the shape of the earth or any other one of the landmarks on which she makes her way? Which, they are trying to call such advanced and flexible communication “blind instinct.” And once we stop trying to label and confine the bee’s behaviour, once we are open to watch, and not say what can’t happen, the wonder of von Frisch has shown that the bee takes its bearings by the sun. The sun, the hive and the landmarks, the landmarks, the landmarks—points, units, which, she gives her audience her chart. And she can do this when the sun is through the whole sky streaked with bands caused by polarization—for the atmosphere refracts and polarizes the sun’s beams. The bee detector, deduced from it where the sun must be at that moment, and so by this calculation the sun must be at that moment, and so by this calculation the bees should go. Even when the sky is clear, and no shadow will tell, von Frisch’s bees, deduced from it where the sun must be at that moment, and so by this calculation they know in what direction and how far they should go.

Then what are we to make of all this? The first thing is to keep an open mind. We cannot take this “passionately unwilling” to accept what might be an interesting fact serious. Are we afraid that it may tell us what? Fairy stories, one must suppose, are as likely to have supernatural. But as H. G. Wells used to say, “The mind of the everyday, the mind that needs not have only two choices. Besides the possibility that bees may be able to think of themselves as instruments, expressing itself in them. The one thing is to go about instead, as is discovered, as von Frisch is doing.

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MOTHER INDIA, JUNE 24, 1950.

MYSTICISM - THE HEART OF RELIGION
BY NORMAN C. DOWSETT

In the West the notion of Mysticism is so handballed about as to be confused in the minds of many with mystification. The confusion is made more concrete by the Positivists who are for ever trying to classify all phenomena into the catalogue of their own logic; whereas 'mysticism' is precisely a 'higher logic'. But what, after all, is this higher logic which we dislike to call 'Mysticism'? It is the spiritual thought and experience which leads to realization and union with the Divine; or in another word, Yoga.

Of course the Positivists could find no credence in this (a) because they admit of no other logic but their own, viz. the logic of the three-dimensional world in which they live, and (b) because they cannot accept spiritual experience as Truth unless it can be proved as some state of consciousness which is the third dimension of our experience. Naturally spiritual experience cannot be proved in that same way for it belongs to another order than the order of physical facts. But how would one set about proving any unknown quantity unless by a study of it in its own field of experience? We cannot measure energy by means of a meter, but that does not prove that energy is not measurable. We cannot measure time by means of a clock, but that does not mean that time is not measurable. We cannot tax a idea, but that does not prove that ideas are not realities. We do not measure the existence of a priori—i.e.: he does not go to the sun to find out its chemical composition, he uses a spectrum analysis; neither does he stretch a tape measure from the earth to the moon to determine its weight, he uses an a priori science (trigonometry).

To study mysticism one has to start by entering into unknown worlds, to push on beyond horizons, with a fearless eye and the spirit of adven-
ture spurring one on in a persistent and patient quest for Truth; with the whole world at one's back; then Truth is there. And he can also make the journey into the other world with only one thing to discover, and even try to classify them; espe-
cially states of consciousness. Is it too irrational to suppose, then, superconscious states?

To come into contact with any-
thing higher than our normal consci-
ousness one must first assume, as a hypothesis, that it exists or that it is possible. One must enter into the field of probable experience. If one wishes to enter into a Rinzeling theory of relativity one must first study higher mathematics, the field of its criteria.

One might say, to the born mathe-
matician it is relatively easy, but to the layman it would be hard work. So it is with mysticism, perhaps more so, because it is the existence of mystical experience beyond our present consciousness that is the problem, and even if one could assume the existence of mystical experience beyond consciousness, one would not be able to classify them because they are not measurable. But one can see the importance of mystical experience beyond our normal experience, and this is what we shall try to do in the next article.

The Seed of the Lotus

Waves of inertia strike with the fire of a longing.
An ache of the soul quivering in the deep
Cling to its Faith—while all around is wrongdoing—
The heart is stilled to wonder and to weep.

Habits rise again once more to be broken,
While earthly needs are more insistently still;
Thought seems futile once the thought is spoken,
And words appearse where once they honoured WILL!

O seed of the lotus! break from thy mud-soil of yearning,
Reach through the waters of mortality—
For, though in patience clothed, the soul is burning
For one bold thrust to higher liberty.

O Flower divine, rise to the dawn that is looming,
Spread thy fragrance o'er the sullen air,
Open thy petals to the sunlight blooming—
Thy Light in the seed as in the heavens rare.

NORMAN C. DOWSETT
The Drag of Olckish

BY PROF. JOSE DE BENITO

Ten

MOTHER INDIA, JUNE 24, 1950.

Centuries ago a great cataclysm befell the earth. Glaciers spread down from the north to Central Asia, and men, fleeing from the cold, set out in search of milder climates to the south.

The human horde travelled slowly. From time to time, the refugees heaved a great sigh, as the dry boulders crashing down from heights, sounds which, in their terror, seemed to be the angry voices of the gods. At other times, they heaved a sigh of relief when the stars, the trees or its dull moaning as it swept into a narrow mountain pass.

The men settled on the lands, the old people told the young, and the children born in the course of the migration, of those mysterious and wondrous sounds for which no doubt the gods were responsible.

Once the sound of his arrow from the bow was delighted by the lovely sound made by the vibration of the vegetable fibre used to tense the curve of toughened wood. Then another man found he could make a whistling sound by blowing air through a dead animal's hollowed-bone horn. After many experiments, men mastered this source of pleasure. In order to hold the rhythm of the march, which grew raged as the people grew, the men learned to time by clapping their hands. And perhaps, on another occasion, some- one noticed that the sounds of different sizes and realized that the sounds produced varied according to the length and tension of the cord.

Men had discovered how to produce musical sound. To those who might enjoy the delights and taste that had been lost by which the old men had spoken. Music was born, and through it, song and the earliest musical instruments—flute, drum and lyre—the spirit of man soared to the level of his gods.

It seems that, since it first became part of the cultural patrimony of mankind, music has given man a means of transcending his lower nature. A lovely and symbolic institution. Its power is provided by the legacies of the past. The priestesses of Apollo gave his lyre and to whom the gods taught the secrets of the art of music.

Orpheus with his lyre and songs charmed gods and men, beasts and plants and stones. Lucas della Robia's famous bass-relief on the Giotto campanile in Florence shows Or- phus seated on the ground and playing his lyre, surrounded by giant lions, birds mute with delight, and trees stretching their boughs towards the strange and wonderful music. Orpheus' whole life shows the triumph of music over unbridled passions, the spirit of evil and the corruption of material things; to compass his death the fury of the Maenads, the priestesses of Bacchus, was to be unleashed by their jealousy of the hero's faultless affection to the memory of his lost wife Eurydice.

Of course, the remembrance of Orpheus did not pass unheeded. His body, torn limb from limb, was carried away by the waters of the River Hebrus (the modern Ma- ritza) and borne by the waves of the Aegean Sea to the island of Lesbos, which it was taken by the Muses and buried in Lebœthia at the foot of Mount Pelion. The story of Orpheus has a miraculous effect on the song of the nightingale, so that people came from far and near to listen to its extraordinary beauty. Orpheus' lyre—perhaps so that no other hand should ever strike its chords—was transferred to the hands of Orpheus' closest followers, among whom was one of the loveliest of the constellations.

The "Orphic" literature and philosophy, which appeared in the third century B.C., the hardy legend was combined with a purer ethical system and a belief in the immorta- lity of the soul. These "Orphic mys- teries", which sought to bring about reforms in relation to the doctrines of the gods, convinced Orpheus that is to say, music—to help their new and more humane ideas to take root in the soil, to be accepted by the people.

The most important of these ideas was that the belief in fate had destroyed the universe had been created by love and time, and that Zeus, Lord of the Lightning and source of fire, represented the universal principle of energy.

When we turn from the mythical age of Greece to the people of the Bible, we find another solitary figure, that of David, the conqueror of the giant Goliath, the founder of Jerusalem and the author of the psalms, who was likewise a great musician. Orpheus' lyre was converted into a harp and, in early times, it bore the name of the harp. The Christian religion was to preserve the idea of the supremacy of music, and angels, seraphim and archangels are represented as the heavenly choir, playing with marvellous skill on all the instruments of music.

We all know that music is a essential element in the liturgies of most religions, and that Handel, Bach, Mozart, Beethoven, Liszt and Faure devoted their gifts to the development of religious musical tales. Through centuries, the finest of the "negro spirituals" to Christmas carols, from solemn dance to the gay ritual dances of pilgrimage, the notes of the scale have worked the miracle of refreshing man's spirit, relieving the cares by which he is oppressed, putting his sorrows to rest, causing him to forget the anxieties which might well have become obsession.

We have already said that music can tame wild beasts, and it is there- fore not surprising that it should be able to lull and appease the animal in man, when the sense of brother- hood is overwhelmed in him by the old, unregenerate Adam who preys upon his fol- lowers. If Orpheus' lyre could calm the sleep the dragon of Colchis who guarded the Golden Fleece of happiness—for which the Argonaughts went in search under Jason's leadership, if the wild waves of the sea sank to rest before the prow of the "Argo" in which they sailed, when Orpheus sang to the accom- paniment of his lyre; and if he so far succeeded in moving Pluto, the Lord of the Underworld, com- passion, that he was allowed to return, bringing back earth to the gentle Eurydice his wife, who had been stolen by a snake-bite; that is to say, if music can work the miracle of creating strength of character, courage and success, how much stronger is the effect, in a time when understanding or, which is the same thing, that music may be used as the means of making the building of a peaceful world.
TIPS FOR YOUR EYESIGHT

By Dr. R. S. AGARWAL

Quite frequently eye discomforts, pain and headache are due to wrong use of the eyes. Glasses often fail to relieve them because such eye complaints are not due to an error of refraction. Many weak eyesight patients, not wearing glasses, complain of no trouble except dimness in the vision; while others having a fairly good vision complain of pain and headache. In many cases headache and eye troubles continue or are increased by wearing spectacles. A doctor patient, who suffered from headache and pain in the eyeballs while reading, was fitted with spectacles fifteen times and was relieved of the pain in fifteen minutes by adopting the proper method of reading.

1. EYELIDS.—The upper eye-lids should remain downwards, keeping the half inch of the lid without any pressure on the eyes. While looking upwards or in front the upper lid should not be raised, but the whole head. It is very important for the myopic patients to keep the lid in the sight position.

Look at a figure in the calendar hanging in your office, raise the eyelids and lower the chin, and you will note that the blackness of the figure fades. Now lower the lids and raise the head, and you will note that the blackness increases.

2. BLINoKING.—The greatest things are always the simplest. The act of blinking is the first and the simplest, and a most important action of the eyes. In blinking the upper lid comes a little downwards and is again raised; it does not touch the lower eyelid. In wrong blinking the upper lid touches the lower eyelid and an effort is made; it is just like winking.

Gentle and correct blinking rests the eyes while wrong blinking or winking strains them. Many an eye-discomfort is relieved simply by the correct habit of blinking. Blinking should be done all the time once is awake; the normal eye blinks quite frequently. A boy had acquired partial blindness by staring and was cured in a week by blinking.

READERS.—Keep the book at a lower level than the chin so that the lids are not raised. Hold the book at a distance from where you see the letters best; the distance is immaterial. Blink once or twice in reading a line. Slightly move the head or swing gently from side to side while reading. Do not allow the bright rays of the sun or artificial light to fall on the book, because the glare reflected from the paper causes strain and dimness in the vision.

Fine print reading is an aid to eyesight. Get a specimen of fine print or photographic type reduction from Dr. Agarwal's Eye Institute, Delhi, and read it daily for two minutes to keep your eyes free from pain and headache which might be troubling you in reading.

READING IN MOVING VEHICLES.—Persons who wish to preserve their eyesight are frequently warned not to read in moving vehicles; but since under modern conditions of life many persons have to spend a large part of their time in moving vehicles and many of them have no other time to read, it is useless to expect that they will ever discontinue the practice. Fortunately the theory of its injuriousness is not borne out by facts. When the object regarded is moved more or less rapidly, strain and lowered vision are, at first, produced; but this is always temporary, and ultimately the vision is improved by the practice.

WRITING.—Some persons get eye strain and headache by writing. A Rast of a native state had good eyesight but suffered from eye strain and headache while writing and the trouble made it impossible for her to write even a letter in her father. Doctors prescribed various devices and she had accumulated a number of spectacles. When she demonstrated the way of her writing we quickly observed that while writing she was trying to look back at the words already written. It is most improper, from the optical point of view, to write forward and try to read the already written words. We gave her a piece of 10 penic paper to shut off the written words while writing and lo! there was no complaint any more.

SEWING.—Many girls and women complain of eye-strain, fatigue and headache while sewing or doing needlework or after finishing work. They are advised by their guardians and the experts to stop sewing, but this is not the remedy. Moreover it is not practical because they have to pass some leisure time or do necessary stitching. In fact, fine sewing or stitching is an aid to eyesight. The right method of sewing is to move the light with the needle. When the needle goes up, the sight goes up; and when the needle comes down, the sight comes down. The shifting of the sight with the needle keeps the eye under relaxation. In continuous stitching or machine work, frequent and gentle blinking is necessary.

CINEMA.—Cinematograph pictures are commonly supposed to be very injurious to the eyes, and it is a fact that they often cause much discomfort and the lowering of vision. They can, however, be made a means of improving the vision. When they hurt the eyes, it is because the subject strains to see them. If this tendency to strain can be overcome, the vision is always improved and if the practice of viewing pictures is continued long enough, many eye troubles are relieved. While seeing the movies keep the upper lids a little lowered and blink. During the interval one may close the eyes and cover them with the palms, avoiding any pressure on the eyeballs, and try to remember the episode just seen.

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LIGHTS ON LIFE-PROBLEMS

One of our chief aims will be to provide authentic guidance in regard to the many important questions which arise in the minds of thoughtful persons all over the world. This cannot be better done than by considering these questions in the light of Sri Aurobindo's writings, because Sri Aurobindo is not only a Master of Yoga in possession of the Eternal Spiritual Truths, but also a Guide and Helper of mankind in various spheres of life and thought. To bring home the light of this guidance and to make it directly applicable to the problems that present themselves to an observing intelligence, a series of questions of common interest along with precise answers directly taken from Sri Aurobindo's writings will regularly appear in these columns.

Q. 1: There is a strong tendency in modern poetry and art to seek for bare simplicity and directness of expression as can be seen in the poetry of D. H. Lawrence and certain recent movements in art like Cubism, surrealism, abstract painting etc. What is the basic idea behind this tendency?

A. 1: "The idea is to get rid of all over-expression, of language for the sake of language, or form for the sake of form, even of indulgence of poetic emotion for the sake of the emotion, because all that veils the thing in itself, dresses it up, prevents it from coming out in the searing nudity of its truth, the power of its intrinsic appeal. There is a sort of mysticism here that wants to express the inexpressible, the concealed, the invariable. Reduce expression to its barest baselessness and you get nearer the inexpressible; suppress as much of the form as may be and you get nearer that which is invisible. It is the same impulse as pervaded recent endeavours in Art. Form hides, not expresses the reality; let us suppress the concealing form and express the reality by its appropriate geometrical figures—and you have Cubism. Or since that is too much, suppress exactitude of form and replace it by more significant forms that indicate rather than conceal the truth—so you have "abstract" paintings. Or, what is within reveals itself in dreams, not in waking phenomena, let us have in poetry or painting the figures, visions, sequences, designs of dreams—and you have surrealist art and poetry. The idea of Lawrence is akin; let us get rid of rhyme, metre, artifices which please us for their own sake and draw us away from the thing in itself, the real behind the form. So suppressing these things let us have something bare, rocky, primarily expressive."

Q. 2: Is this theory quite sound? Has it been worked out with success in the creations of modern poets?

A. 2: "There is nothing to find fault with in the theory provided it does lead to a new creation which expresses the inner truth in things better and more vividly and directly than with its rhyme and metre the old poetry, now condemned as artificial and rhetorical, succeeded in expressing it. But the results do not come up to expectation.... What the modernist metres verse does is to catch up the movements of prose and try to fit them into varying or variously arranged lengths of verse. Sometimes something which has its own beauty or power is done—though nothing better or even equal to the best that was done before, but for the most there is either an easy or a strained ineffectiveness."

Q. 3: Does this mean that new metrical forms are bound to prove a failure and should not be attempted?

A. 3: "It does not follow that new and free forms are not to be attempted or that they cannot succeed at all. But if they succeed it will be by bringing the fundamental quality, power, movement of the old poetry—which is the eternal quality of all poetry—into new secrets of poetic expression. It cannot be done by reducing those to skeletal terrors or suppressing them with abdul and dilution in a vain attempt to unite the free looseness of prose with the gathered and intent pieces of poetry."

A. 4: "Surrealism is part of an increasing attempt of the European mind to escape from the surface consciousness (in poetry as well as in painting and in thought) and grope after a deeper truth of things which is not on the surface. The dream-consciousness as it is called—meaning not merely what we see in dreams, but the inner consciousness in which we get into contact with deeper worlds which underlies, influence and to some extent explain much of our lives, what the psychologists call the subliminal or the subconscious (the latter a very ambiguous phrase)—offers the first road of escape and the surrealists seem to be trying to force it. My impression is that there is much furtling and that more often it is certain obscur and not always very safe layers that are tapped. That accounts for the note of diabolism that comes in in Baudelaire, in Rimbaud also, I believe, and in certain ugly elements in English surrealist poetry and painting."

Q. 5: What is the explanation of so much obscurity and unintelligibility in surrealist poetry and art? Is it its deliberate aim to remain obscure and unintelligible as some critics try to maintain?

A. 5: "Obscurity and unintelligibility are not the essence of any poetry and—except for unconscious or semi-conscious humorists like Dadaists—cannot be its aim or principle. True dream-poetry has and must always have a meaning and a coherence. But it may very well be obscure or seem meaningless to those who take their stand on the surface or 'waking' mind and accept only its links and logic. Dream-poetry is usually full of images, visions, symbols that seek to strike at things too deep for the ordinary means of expression. The poet does not deliberately make his poems obscure; he writes what comes through from the source he has tapped and does not interfere with its flow by his own mental volution. Thking it out may give a satisfaction and an appearance of mental lucidity, but the deeper sense and sequence can only be apprehended by an inner sense. This is a special kind of poetry and has to be dealt with according to its kind and nature. There is a sequence, a logic, a design in them, but not one that can satisfy the more rigid law of the logical intelligence."

K. G.