### The Crisis of Civilisation in Korea

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**The Issue of Freedom and Unity**

Let us make no mistake about the significance of the flare-up in Korea. The nuclear powers of the southern peninsula stand for two diametrically opposed values. The government of Syngman Rhee may not be seen—what government on earth is?—but his non-Communist regime was legally constituted. The United Nations, representing the bulk of the manufactured NATO machine—representatives of Australia, Canada, France, the Philippines, Syria, China, El Salvador, the Ukraine and India—observed the elections in 1948 and declared with a majority vote that there had prevailed a "reasonable degree of free atmosphere whereas the democratic rights of freedom of speech, the press and of assembly were recognised and respected." The North has often accused the Americans of stuffing the ballot boxes in favour of Rhee. But this charge was refuted by the elections, again observed by the Commission, on May 18, 1949. For, when the votes were counted, the non-Rhee element was found to be in the majority—a fact which could never have been possible if the elections had not been eminently democratic. America is not pledged to bolster up Rhee: South Korea can freely choose her leaders and if Rhee is still in the saddle it is because of a national emergency and all South Korea stands behind him against the Communist push. The Northern Government of Kim Il-sung has refused to let the U.N. representatives function in its territory: no free elections have been held and the regime is a puppet of the Soviet, backed entirely on a system of one-party politics and established by nothing save dictatorial force. During the elections the ballot, as Richard Deverall has pointed out, gave the voter the right to choose 360 Assembly Members from a list of 360 names. Can there be a greater force of "freedom"?

On the issue of Korean unity there should also be no two opinions. The unity can legitimately come about only if the wishes of the whole population are freely expressed through a plebiscite supervised by the U.N.O. Russia, under whose guardianship North Korea had been placed at the end of the war, has consistently blocked the path of Korean unity by non-cooperating with the rulings of the U.N. Commission. The sole reason for the obstructive tactics was that North Korea forms a small minority and the cause of Communism was bound to lose in a fair plebiscite. The North has no more than 8,000,000 habitants, the South has over 20,000,000. With so great a disparity between the Communists and the non-Communists no doubt can be entertained that the true unity of Korea should be brought about in the shape of a non-Communist Government over the entire peninsula. If any other kind of government effects what it would call unity, the unity would be an utter contradiction of all rights and liberties of the Korean people.

**The Question of Aggression**

As regards hostilities between the North and the South, the report of the Commission declares that the North is the aggressor. So clear is it that no choice was left for India who had previously abstained from voting either for or against the American move for condemning the North: India has had to give up in this matter her neutrality as between America and Russia. In fact, her vote is the most decisive, for prior to it Russia had asserted that the 7 votes requisite to legalise a resolution had not been there since Nationalist China’s vote had a dubious standing. Of course, according to strict procedural rules Russia’s claim was unfounded; but now, with India supporting America’s contention, even the rhetorical value of this criticism by Russia has been nullified. As for the other criticism—namely, that, according to article 27, the unanimous vote of the five permanent members is wanted to legalise a resolution—there is little substance to it. Over a period of years the practice, recognised by the Soviet Union itself, has had no less than other Governments, has grown up in the U.N.O., of approving the validity of resolutions provided there is no actual negative vote or veto from a permanent member. In this context it has been pointed out that Israel became a member of the U.N. although there was no affirmative British vote. The international case against North Korea is unimpeachable and its basis does not lie in mere anti-Communist feeling but in the evidence of the accredited U.N. Commission which was on the spot in Seoul, the capital of South Korea, when the flare-up took place.

The North Korean president has tried to lay the blame on the South, saying that it was his friend’s northern territory and that the North was but mounting a counter-offensive. The attempt has proved singularly unconvincing. All available and reliable testimony gives the lie to Kim Il-sung’s allegation. Let us not forget that a few days before the actual attack he made an effort to bring the issue of unification to a head with scarcely concealed threats. On June 16, the Central Committee of the so-called “United Democratic Fatherland Front” published a resolution for expediting the country’s unification and a day or two later the President of the Northern People’s Assembly made clear beyond doubt that the attempted unification would be peaceful only if the Southern Government surrendered. It shouted for the arrest of the Syngman Rhee group and the expulsion of the U.N. Commission. Even emissaries were sent to give the South a last chance of submission to the armoury demands of the North. Emmisaries whom the South put under arrest for their impudence and as a security measure against any encouragement being given to the 50,000 Communists known have already infiltrated from the North to mingle with the 2,000,000 political and social refugees from that tyrannically-infested region. Is not all this an unmistakable prelude to a plan of attack by Kim Il-sung? Two out of the three emissaries have themselves defected to the South and expressed the hypocritical and fraudulent nature of northern unification propaganda. Besides, are not the facts that have been ventured. Border clashes were in plenty over the last few years, but none of them could be dubbed an invasion from either the North or the South. On June 26, 1949, however, a tentative invasion from the North was witnessed by the Commission. The Northern Army, on that day, one whole year before the recent violation of the 38th Parallel. The invading force on that occasion was repulsed by southern troops. The fact, moreover, glares out that the North has had bellicose intentions for a long time, and even without any evidence a prima facie case against its being innocent today could be made on the strength of that infringement of the U.N. Charter a year ago.

What rendered the present attack possible was the military, economic and geographical advantages enjoyed by the North. The northern army is double that of the South and has a “hard core” of veterans battle-trained in service with the Chinese army against the Japanese. The Russians, before they withdrew their own troops synchronously with the withdrawal of 25,000 American soldiers, saw to it that North Korea had a strong force fitted to meet the needs of an invasion of the South. At the outbreak of hostilities the North had Russian fighter aircraft, reconnaissance planes and bombers, Russian light tanks and light naval craft. South Korea had no tanks and a mere handful of non-combatant surplus American machines. A few ships of less than 500 tons constituted her naval strength. She had American military advisers but it seems that the U.S.A. did not expect a flagrant violation of the U.N. Charter and was rather complacent in the belief that nothing except frontier skirmishes could “occur” at the worst, the kind of “feeler” pushed forth last year. America appears to have banked on improving the economic lot of South Korea in order to counteract temptations and promises with which the North might hood the South. 150 millions dollars were voted by the U.S. Senate as subsidy to South Korea for the present year. But prosperity cannot come in a short period of time. The North started with an initial superiority. Although holding less than one-third of the population it possesses almost all the modern industry and sources of power required for supplementing the South’s peasant economy. Geographically too the South is weak. The Communist forces which control the North have behind them a vast hin-
HOW INVASION OF SOUTH KOREA WAS PLANNED

By W. N. EWER

In this article a well-known commentator on international affairs sketches the political background to the "ecpy" attempted by North Korea and throws light on Communism's strategy as well as tactics.

The invasion of South Korea was planned and organized on the orthodox Hitlerian model. It was a textbook operation: the secret mounting of massive forceslavations from the border; the sudden advance at dawn; the reliance on the capacity of an armoured and aircraft—even the almost perfunctory announcement that the other side had had no time to resist. This was so perfunctory that two variant stories were put out. The one that the Southerners had crossed the border (model: Hitler on Poland); the other that they had opened a bombardment (model: Molotov on Finland.)

The calculation of the attackers was at this blindingly calculation: that the surprise would be so complete and the initial success so rapid that the defence would collapse before it could be organised and before things could be any possibility of outside aid.

Strategic Plan

That was the tactical plan. But when one looks back over the story of Korea in the past five years, the strategical plan too becomes clearly visible. The North Korean aggression appears as the culmination of a long prepared operation. It was planned on an ostensibly desirable peace for democratic solution. Soviet policy in Korea is presented as basic on conceptions of the unification and independence of Korea, of four-power co-operation, of "trusteeship" and the rest. For three years the Western Powers—especially the Americans—were kept in play seeking for a solution along those lines. But eventually when it came to reach agreement was effectively broken from the very start: the Soviet demand was too often on points which, at the time, seemed incomparable.

So any effective organisation and any effective arming of South Korea was prevented or postponed. The Americans hesitated to do anything which might imperil the success of some new attempt to reach agreement.

Communist-Controlled North

Meanwhile the Russians, from the very beginning, when the ink was barely dry of the Moscow communique of December, 1945, went ahead with political, economic and military organisation of the north zone. They talked of unification, but practised partition. The Iron Curtain which they dropped along the 38th Parallel was more impassable than any in Europe. North Korea was almost completely isolated both from the South and from the outside world.

Behind the Iron Curtain there was created a typical "People's Democratic State". The control of the Communist organisation was complete. From Moscow there were orders, and from Moscow there was no opposition. It had all the usual appearances: a "People's Police" organised on a familiar pattern; an army of some 200,000 men—Russian-trained, Russian-equipped and Russian-organised—with modern artillery, tanks and aircraft.

When the invasion began, the next was, by adroit diplomacy, to secure the withdrawal of both Soviet and Russian Occupation Forces. That was completed just a year ago.

In this way a situation had been created from the very line of defence against the South could be conducted. The North was already well organised, well armed and completely controlled. The South was still ill-organised—caught in all the confusions inevitable in the earliest phase of a new democratic regime—and, in comparison with the North, ill-equipped.

Fifth Column Activities

The first offensive was political and propaganda. The Northern efforts were directed to inciting disorder, to stirring up clashes, to disrupting economy and generally attempting to dislocate and weaken the democratic regime in the South. It was a preliminary "softening up", largely conducted by fifth column Communist elements among the dupes who were, often without good enough reason, economically or politically disillusioned.

And then, when one may assume the Communist intelligence service reported that conditions were now as favourable as could be hoped for, came what was expected to the swift and final blow. It is this long astute five-year plan of preparation which is the most significant and most important thing.

It is a perfect revelation both of Soviet intentions and of Soviet method.

Parallel with Germany

The parallel with Germany leaps into the eye. In Germany the same professions of the desire for unification, combined with the demand for the setting up of a Communist-controlled régime under the Iron Curtain. That, in turn, was the desire for four-power agreement, combined with effective sabotage of all practical attempts at co-operation.

There was the same astute diplomatic game, designed to induce the Western Powers to postpone the organisation of Western Germany while the organisation of Eastern Germany was being carried out at top speed. M. Stalin's pre-occupation with this was almost ludicrously apparent in the Moscow negotiations of August 1948.

Lastly there was the re-arming of Eastern Germany, combined with bland suggestions that the occupying troops should be withdrawn.

The parallel is uncannily exact. M. Stalin's mind, one feels, often works in grooves. And the conclusion is inescapable. If the Western Allies and the Western Germans had fallen into the trap, and the armies of Occupation had been withdrawn, we might have seen not only North Korean tanks crossing the 38th Parallel, but East German tanks crossing the Elbe in the name of "peace, unity and democracy." (Special Fortune from British Information Services)

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भारत माता

‘महारथी’ हिंदी पत्रिका : : : जून 8, 1940.

मन चुन जो तुमको माता है।

यह हो सपना सफल बनें, नीरज का उपहार हो।
एक भारतीय जिन्होंने कहा -
एक दिन आज़ाद होवें, तर-तर-हानी साधना सबकी हाथों से बचता।

सुप्रसंशय का भाषण इसमें है जिसमें भारत के हर जन भारतीय बनने पर प्रेरित किया गया है।

नीरज को निर्देशित करते हुए, उन्होंने कहा -
भारत के स्वतंत्र होने के लिए हमें जरूरत है जो हमारे भारतीय बनने का विरोध कर सके।

दिनों दिन हमें जाना है कि भारतीय समाज की आंदोलनों में किसी भी प्रदत्त नहीं है।

उद्देश्यों का प्रतिच्छेद करने वाले उद्देश्यों को प्रतिकूल करने में हमें भारतीय बनने का अवसर छोड़ना पड़ेगा।

नीरज की यह राय ज्ञात आए है कि हमें भारतीय बनने के लिए आंदोलनों की जरूरत है।

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सिफ़ूदर——पुरूषों के माहिमाओं का गुलाम

सिक्सराज: पुरुषों के माहिमाओं का गुलाम होने से हम सभी लोगों की जिंदगी पर असंभव हो जाती है। इसके कारण हम सभी लोगों की जिंदगी पर असंभव हो जाती है। इसके कारण हम सभी लोगों की जिंदगी पर असंभव हो जाती है।

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आत्म-निर्भरता

[ ने शहीदपुरी रक्षानिवेदन में फूले की गया मे अपना कुछ सारा जीवन जीता।]

— भीमा

अम ने जगत में जीता नहीं। उनका सारा जीवन जीता। उन्होंने जगत में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता। उन्होंने जीवन में जीता।

साहिबों को देख मेरी नजर में वो देखने से नहीं मिला था। उन्होंने मेरे साहिबों को देखने से नहीं मिला था। उन्होंने मेरे साहिबों को देखने से नहीं मिला था। उन्होंने मेरे साहिबों को देखने से नहीं मिला था। उन्होंने मेरे साहिबों को देखने से नहीं मिला था। उन्होंने मेरे साहिबों को देखने से नहीं मिला था। उन्होंने मेरे साहिबों को देखने से नहीं मिला था। उन्होंने मेरे साहिबों को देखने से नहीं मिला था। उन्होंने मेरे साहिबों को देखने से नहीं मिला था। उन्होंने मेरे साहिबों को देखने से नहीं मिला था। उन्होंने मेरे साहिबों को देखने से नहीं मिला था। उन्होंने मेरे साहिबों को देखने से नहीं मिला था। उन्होंने मेरे साहिबों को देखने से नहीं मिला था। उन्होंने मेरे साहिबों को देखने से नहीं मिला था। उन्होंने मेरे साहिबों को देखने से नहीं मिला था। उन्होंने मेरे साहिबों को देखने से नहीं मिला था। उन्होंने मेरे साहिबों को देखने से नहीं मिला था। उन्होंने मेरे साहिबों को देखने से नहीं मिला था। उन्होंने मेरे साहिबों को देखने से नहीं मिला था। उन्होंने मेरे साहिबों को देखने से नहीं मिला था। उन्होंने मेरे साहिबों को देखने से नहीं मिला था। उन्होंने मेरे साहिबों को देखने से नहीं मिला था।
गुरो और रूप
(भी ज्ञान वर्ण राय)

[भी कार्ययुक्त सत्य-निष्ठा की चर्चा कालम में निजी हिसाब पर गुरु का जोखिम।]

देवजी ने नाम का कालम में चर्चा कालम में निजी हिसाब पर गुरु का जोखिम। देवजी के माध्यम से श्री नाम का कालम में चर्चा कालम में निजी हिसाब पर गुरु का जोखिम। देवजी के माध्यम से श्री नाम का कालम में चर्चा कालम में निजी हिसाब पर गुरु का जोखिम। देवजी के माध्यम से श्री नाम का कालम में चर्चा कालम में निजी हिसाब पर गुरु का जोखिम। देवजी के माध्यम से श्री नाम का कालम में चर्चा कालम में निजी हिसाब पर गुरु का जोखिम। देवजी के माध्यम से श्री नाम का कालम में चर्चा कालम में निजी हिसाब पर गुरु का जोखिम। देवजी के माध्यम से श्री नाम का कालम में चर्चा कालम में निजी हिसाब पर गुरु का जोखिम। देवजी के माध्यम से श्री नाम का कालम में चर्चा कालम में निजी हिसाब पर गुरु का जोखिम। देवजी के माध्यम से श्री नाम का कालम में चर्चा कालम में निजी हिसाब पर गुरु का जोखिम। देवजी के माध्यम से श्री नाम का कालम में चर्चा कालम में निजी हिसाब पर गुरु का जोखिम। देवजी के माध्यम से श्री नाम का कालम में चर्चा कालम में निजी हिसाब पर गुरु का जोखिम। देवजी के माध्यम से श्री नाम का कालम में चर्चा कालम में निजी हिसाब पर गुरु का जोखिम। देवजी के माध्यम से श्री नाम का कालम में चर्चा कालम में निजी हिसाब पर गुरु का जोखिम। देवजी के माध्यम से श्री नाम का कालम में चर्चा कालम में निजी हिसाब पर गुरु का जोखिम। देवजी के माध्यम से श्री नाम का कालम में चर्चा कालम में निजी हिसाब पर गुरु का जोखिम। देवजी के माध्यम से श्री नाम का कालम में चर्चा कालम में निजी हिसाब पर गुरु का जोखिम। देवजी के माध्यम से श्री नाम का कालम में चर्चा कालम में निजी हिसाब पर गुरु का जोखिम।
INDIAN NATIONALISM AT ITS TRUEST

"LIBRA"

The word "Nationalism" in again in the air as a result of Pandu Nehru's opinions, expressed during his recent tour abroad, on Nationalism in Asia. But, apart from opposition to colonial rule by the West as well as to the spread of Moscow-dictated Communism, what light exactly may be considered as thrown by India on this important word? We need to ask ourselves what Indian Nationalism is. For, the answer will depend our own future and the role we shall play in world-history.

Indian Nationalism is not a simple phenomenon: it has many meanings and directions. All who have fired the Indian heart and fought for the independence of their country have contributed by their ceaseless struggle to Indian Nationalism. But if we wish to drive to its truest significance we must pick out the figure owing to whom the national awakening first took place in its most marked and conscious form.

Nationalism, to be true, must be not only a movement against a foreign rule but also an expression of a nation's authentic temperament. At times the authentic temperament is seen best when everything touched by foreign influence is cut away and the typical power of the nation's consciousness is found in its stark nakedness. It is in the nineteenth century that India began slowly to arrive at the decline into which she had fallen— the decline whose one result was its defeat at the hands of foreign invaders and another the strong stamp put on her by the culture of those who were her conquerors. This could only be a result of the native consciousness not being either complete nor sufficiently dynamic. There were many imitative elements, apogies of the West, and a general tendency to believe that a western Indian tongue could be India's true language and India competent to cope with the shackles imposed by imperialist England. Denuded altogether of westernisation the only Indian feature seemed the superstition-ridden illiteracy of the common peasant or at the best the stagnant though not unimportant phenomenon of the common pundit. And here there was not any creative source: everything else seemed a cross between India and England, with the latter herself providing by her home tradition of democratic humanism the directive energy for the former's fight against her colonial policy.

The Country's Very Soul in Pure Power

Then a strange thing occurred. Out of a temple in which the Goddess Kali was worshipped by stagnant though not uncolored religious conventionalism there came a man who had all the outer look of representing superstition-ridden illiteracy. And yet he was as little the common peasant as he was the common pundit. He came with a religious message but it was something the pundit was utterly incapable of. He came with an absolute lack of education but it was something quite unlike the ignorance of the ignorant. Here was one altogether innocent of western formulas, one who seemed akin at the same time to the two specimens thought possible of sheer Indianness and who still was entirely different from them and carried a tremendous conquering creativity. Before him bowed down the finest flowers of a educated Bengal. In him the westernised Indians saw authentic India stand up, clear of every colour of the West, clear even of every tinge of what typical India appeared to be in that age—a representative was he of some hidden essence of the national being, the country's very soul in pure power. At one glance from deep within him, from near and far around him, from some absolute transcendence high above. His feelings were not of the ordinary emotional kind but radiant with the true spontaneous psychic wave which is an everlasting spark of the Supreme, a child of the World-Mother. His thoughts were not of the brain-mind but luminous with an intuitive perception which was in contact with the inward as well as the outward. Apparently ignorant but wise beyond measure, frail and helpless to an initial view yet a power-house that could move the world, poor and asoetic yet holding the thrill of the beauty that is immortal. That day at Daksineshwar with the most educated men of Calcutta about him together with simple village folk. And from his strange spiritual personality Indian Nationalism was born. For the first time came the awareness of what it was that had to be resurrected and put against the shallow vitalism from the West that was keeping India in chains or, at its most?

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THE CRISIS OF CIVILISATION IN KOREA

Golden Age, Krishna and Christ will walk again the earth, once more an Ellisons and an Ajax, a Gander and a Swartz and a Chaplet and a Chartres Cathedral will arise. The soul of man has to be preserved and if a third world war is the only means of stemming the black fury of the Communist ambition of putting the Auras's heel upon it all over our planet, then let this war come!

Truman Can 'Turn the Tables on Stalin

But, if are brave and far-seeing, there may not be this war—prolonged peace may be the result of the Korean incident. A determined confrontation of the Communist menace with an armoured preparedness for all eventualities will give Stalin pause. From all accounts he does not seem ready yet to run the risk of a world confrontation. Truman, therefore, can turn the tables on him by constantly facing him with the onus of either taking that risk or yielding position offer position to America. All depends on the spirit we bring us the challenge of Red Korea. The world situation is as grave as it can be and it can be saved only by America plunging with every necessary means into the melee and carrying to a victorious consummation the police action she has rightly andworthily started in the name of the U.N. Charter.

Korea has proved that to sponsor long-term plans for raising standards of life throughout the East is not enough: Communism may not appeal to contented peoples, but Communism will not wait upon contentment or on any condition, plans are laid out and the slightest gain in the democratic life of a people invites military attack and its run through every street, even if the colourful and complex scheme of life that we have evolved be reduced to the bare subsistence level, there should be no hesitation. For, once the freedom of the individual is in question, the ideals of civilization and democratic culture are laid low, whatever life that remains will be just a painted mechanism of death and all true art, all genuine class of mankind, all authentic organisation of society will be no more than a fading memory, even if that is allowed by the titan supreme, the man and the soul of the land, provided the free and aspiring spirit be left burning in however impoverished a frame, within however broken a structure of society, the seed of future progress will have survived and another Argo will cleanse the main, a new Valmiki will vision in verse the
INDIAN NATIONALISM AT ITS TRUEST—Continued from page 3

benevolent, bringing her up to be an artificially galvanised part of its own glass and steel." Of course, the Indian genius is not confined to spirituality pure and simple, not even to a many-sided spirituality to the exclusion of all other modes of being. The very fact that Ramakrishna’s chosen instrument for work-world-wide was Vivekananda, a complex and intricate analytic mind, a highly cultured master of system and organisation, a richly endowed physical nature, shows that India moves instinctively to grip earth no less than heaven. At least the intention of Ramakrishna was to reshape through Vivekananda the whole of the country’s conscious life, the spirit of the light of God-realisation. But by embodying in his own figure a stark spirituality, as it were, he performed the catharsis that was most needed in the country’s consciousness if asceticisms and superfluities, illusions and delusions, waste matter and foreign matter were to be swept off the underwood and obstructing growth of Indian Nationalism. The central conditio sine qua non stood out the most vividly and acted the most puissantly by getting thus isolated.

The Four Types of Nationalism in India

If it was the shock of sheer spirituality in the figure of Ramakrishna that gave birth to Indian Nationalism by kindling in the nation a consciousness of its own typical genius, we should do well to guard against satisfaction with any lesser type of nationalistic aspiration. The type truly in consonance with the catharsis shock from Ramakrishna is summed up in the famous cry of Bankim’s song, “Vande Mataram”—“I bow to you, O Mother”. The movement is basically religious, it is towards the Divine—the country is viewed as a Goddess who is not only its collective soul but also a face and form of the World-Mother. In the creation myth of Vedas, Vedas, Upanishads and the Gita, experience and thought which fundamentally make India Indian. The only advantage he brings is enfranchisement from superstition or superstitious orthodoxy, from narrow nationality of outlook, an openness to world-forces, a tendency to internationalism for the sake of the advantage is just as much compassed by a truly spiritual Nationalism: an inner largeness breaks through sectarianism as well as communalism, an inner capacity is there for seizing the essentially progressive elements everywhere and assimilating the best of the Occidental to the Oriental. When it is the World-Mother who is worshipped, there can be no imprisonment in small formulae: the mind is wide open to the world. At the same time, there is no mind to be suffered of that thought that our separateness is a difference for the sake of the Superior and the Other for the sake of the latter it goes to the supra-ethnic source of all ethics. Thus it combines the advantages of all the four types in a value higher than theirs.

This higher value not only answers most truly to the Indian genius and thereby promises to advance it the best but also makes a power that can carry India to a future greater than any possible to other countries on the strength of their own Nationalism: it promises to place India in the van of the world as a leader in the evolution of consciousness from the human to the divine.

THE NEW WORLD-VIEW

Continued from opposite page

fold, infinitely plastic, inexhaustibly adaptable. Maya is the supreme and universal consciousness and force of the Eternal and Infinite and, being by its very nature unbound and illimitable, it can put forth many states of consciousness at a time, many dispositions of its Force, without ceasing to be the same consciousness-force for every one of them. In this way consciousness can be used, without personal or individual; it is the supreme supracosmic Being that is aware of itself as All-Being, as the Cosmic Self, as the Consciousness-force of cosmic Nature, and at the same time experiences itself as the individual being and consciousness in all existences. The individual consciousness can see itself as limited and separate, but it can put off its limitations and know itself as universal and again as transcendent of the universe; this is because there is in all these states or positions or underlings them the same triune consciousness in a triple status. There is therefore no difficulty in the One thus seeing or experiencing itself truly, whether from above in the Transcendent Existence or from below in the Cosmic Self or from below in the individual conscious being. All that is necessary for this to be accomplished as natural and logical is to induce a new form of consciousness in the mind. If the possibility of a manifestation of consciousness is admitted, no limit can be put to the ways of its variation of status, provided the One is aware of itself simultaneously in all of them; for the One and Infinite must be thus universally conscious.

We have so far seen the limitations of the mind when it attempts to acquire knowledge of the Ultimate Reality, as well as its capacity to attain enlightenment and possess direct knowledge when it contacts the gnostic levels, at the summit of which is the Supermind. In the next essay, we shall examine in greater detail how it is possible to have knowledge of God, man and the universe through an enlargement of consciousness and an ascension of being. This brings us to the problems of ontogeny and epistemology, which are closely related in the Aurobindonian metaphysics.
In the preceding essay it was shown that in order to understand the nature of the Ultimate Reality, the mind must cease to think in terms of its narrow finite logic, and try to grasp it comprehensively, taking its stand on a statement which recognizes the many-sidedness of the Infinite—a statement based on an integral spiritual knowledge. In conclusion Sri Aurobindo made it quite clear that "it is through a profound cathode-intuition and not by exclusive logical oppositions that our intelligence ought to approach the Absolute," and that what is needed in comprehending Its nature is not a logic of the finite but a logic of the Infinite. Then it was pointed out that it is not at all immediately the mind that may face even its present limitations and think comprehensively and integrally—either by intuitively seizing supra-rational truths, or by attaining an overhead poise in a higher spiritual consciousness reflecting them in a mind silenced and lifted from the movement of its most superficial movements, or through an expansion of the consciousness into the gnostic ranges beyond the normal reaches of the mind. It is possible for the mind to achieve this, because it is not a principle of the Ignorance always hugging the darkness and creating false-hood, but a sublime principle of the Absolute and light of the Supermind, aspiring to the Supreme Truth and seeking the Divine Light.

In the following extracts Sri Aurobindo continues his discussion on the knowledge of Reality, and explains how its positive and negative aspects can be equally constructive for the singular individual. It is not a matter of the mind, but rather a matter of the Being. "...we see there that there is an infinite pure status and immobile silence of the Spirit; we see that there is a boundless movement of the Spirit, a power, a dynamic spiritual all-containing self-extension of the Infinite. Our conceptions fail upon this point. It is not a question of the movement of the mind, of the personal consciousness, its valid, accurate, opposition between the silence and status and the dynamism and movement, but to the reason and the logic of the Infinite there can be no such opposition. A solely silent and static Infinite, an Infinite without an infinite power and dynamism and energy is inadmissible except as the perception of an aspect; a powerless Absolute, an impotent Spirit is unthinkable; an infinite energy must be the dynamism of the Infinite, an all-power must be the potency of the Absolute, an illimitable force must be the force of the Spirit. But infinite power, powers, forces, self-shapings of that substance; the immobility is the necessary condition, field, essence, even of the infinite mobility, a stable being is the condition and foundation of the vast action of the Force of being. It is when we arrive at something of this silence, stability, immobility that we can base on it a force and energy which in our superficial restless state would be inconceivable. The opposition we make is mental and conceptual; in reality, the silence of the Spirit and the dynamism of the Spirit are complementary truths and inseparable...." 

"...the Infinite is formless, but everywhere an opposition between the silence and status and the dynamism and movement, but to the reason and the logic of the Infinite there can be no such opposition. A solely silent and static Infinite, an Infinite without an infinite power and dynamism and energy is inadmissible except as the perception of an aspect; a powerless Absolute, an impotent Spirit is unthinkable; an infinite energy must be the dynamism of the Infinite, an all-power must be the potency of the Absolute, an illimitable force must be the force of the Spirit. But infinite power, powers, forces, self-shapings of that substance; the immobility is the necessary condition, field, essence, even of the infinite mobility, a stable being is the condition and foundation of the vast action of the Force of being. It is when we arrive at something of this silence, stability, immobility that we can base on it a force and energy which in our superficial restless state would be inconceivable. The opposition we make is mental and conceptual; in reality, the silence of the Spirit and the dynamism of the Spirit are complementary truths and inseparable...." 

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THE MOTHER

By RISHABH

Contemplation And Action

The combination of Mary and Martha, of contemplation and devoted action has been held to be the most progressive and catholic ideal of spiritual life. Contemplation by the exclusion of action is a creed narrow in its outlook, and more often than not results in a disastrous neglect of the very basis and meaning of life because it generally leads to an illusorius interpretation of existence. On the other hand, action to the exclusion of contemplation is a senseless splash of life in the shallows of life, such as modern humanity displays. It is a race without a goal, a frantic scramble for power or fame or position or the mere flesh-pots which life furnishes. Sensible spirituality, therefore, steers clear of the two extremes and endeavors to effect a synthesis between contemplation and action. It resorts to contemplation for inspiration, a serene vision and a patient, tranquil strength, and it engages in action for purification and self-expression. It takes care to preserve and, if possible, to fortify the contemplation of life, for, it knows that the extremities will be like castles in the air, lacking in the concreteness of the brute facts of the material world. They may have a reality and a value—perhaps a great value—in some other world or on some other plane of consciousness, or in imagination, but if it is to have any application upon the expressive material medium. Those schools of spiritual discipline which accepted life and action have stood the test of time and endured through the ages, but those that took their stand upon an uncompromising rejection and negation of the works of life have either had to compromise with the world or die out, leaving an effete name and a fading memory of having built with a base.

So long as man is upon earth and in a human body, he has to satisfy the indispensability of action, a proper care of the body, a regulated exercise of the life-energies and a vigilant and sacrificial harnessing of the whole vital-physical nature to the Light that contemplation bestows upon us. Any want of balance between contemplation and action, between the imagination as contemplation begins to be transplanted and actualized. Life will result in a top-sideward growth and be detrimental to the harmonious development of the being.

The Ultimate Rationale of Action

The acceptance of life entails an acceptance and a flexible gospel of action. A partial and provisional acceptance may and does hedge itself in by a rigid cult or sacrament and concentrate exclusively on the purification and liberation of the individual soul. Action has then a personal and preparatory utility. On the other hand, a full and ungrudging acceptance eventually culminates in a perennial outflow from the depths, God’s “ aspiring” us without “for the practice of love and good works”; as Huyghenck picturesquely puts it, Action has then a general and expressive utility. It is the first case, action is more or less an education in selflessness and detachment, and conduces to contemplation. It dissolves some of the hard knots of the ego and helps a widening of consciousness. In proportion as contemplation begins to be transplanted and actualized, Life will diminish in volume and is often reduced to the bare minimum. This is the path usually followed by those who strive for personal salvation and are impatient of anything that threatens to deter or delay their notion of Light.

Modern culture with its pronounced bias towards universality tends, however, to discredit this selfish eagerness for personal liberation. Its insistence on life and its manifold unity undermines the very foundation of the human-smothering tendency and neutralizes its unmanning influence on society.

In the second case, action is done, first, as a means of self-purification and next as a means of expressing the universal love and peace and purity which grow in the inner being as a result of spiritual progress. This is the ideal most widely accepted in all progressive forms of spiritual culture—God within and His service without, or the freedom of the soul within and its healing and delivering touch without.

We, therefore, at the ideal of conscious and compassionate action has such an undeniable sanctity and sublimity about it that we feel both to analyse it in order to arrive at its rationale and an estimate of the range of its possibilities. Even the most advanced spiritual seekers and the most acute thinkers of to-day—Buddhism appears to them as an exemplary embodiment of it—a promise of the highest spiritual perfection possible to man on earth. Our deepest reverence and gratitude go to the man who communes with the Spirit in silence and moves among his brother men as a savior and tenderness bringing hope and solace to mortal suffering. But if we go far, very far behind the bright surface of this spiritual beneficence, we shall find that such a man is usually spiritual within and ethical without; his actions proceed from the authentic will of God or from the Will of the Divine within his soul, but from the purified passion and enthusiasm within, in however small a degree, an undetected, because unanalyzed, mixture of the various elements of the human personality, an intercorrestion of light and shade, and hardly—very—fully satisfying finality and a free and sovereign functioning of the spiritual energies in his acts of disinterested beneficence.

There is often a slight wobble of hesitancy or an evanescent ripple of regret as if the ethical mind, though basked in the sun of the Spirit, had yet some grey, woolly clouds floating over it and obscurering its sight. The inner movement of the spiritual person is not strong enough to carry the outer fully. He is, in its nature, a divided man; the outer is partially blocked and diminished, even distorted, by the meagre-ness and mental accretions of the passage. Not to him does the Upanishadic saying apply that a knowledge of the Brahman neither relegates an omnition nor requires a commission of deeds, but does that which the light within. Not for him the clear vision, the set drive of the Force, the unerring choice of the means and the right hitting of the target, whatsoever it is, which characterizes a divine worker. He discovers, if he is very scrupulous and searching, that even the most self-denying actions of philanthropy leave the sense of a want, a defect, an inadequacy somewhere—a falling short, and to that extent, a failure. Why so? Can not the most soul-satisfying action, that is, an activity such as a spontaneous out-welling of energy and intrinsically free from all unnecessary reactions, spring from an improbable beneficence? Is not ethical perfection a guarantee of the purity and potency of an action? Is not philanthropy the highest form of action? To resolve these doubts let us go to the root of action and its ultimate rationale.

In essence an action is a movement of the universal Force individualized in a human being and directed towards a particular object. Now, the ultimate truth of Existence being the Supreme Being, the all-containing and all-constituting One, the direct and authentic movement of His Force is the real action and the fulfillment of His Will the real rationale and objective of action: and man being essentially one with the Supreme Being, it is only the movement of the Supreme’s Force and the fulfillment of His Will that can satisfy his whole being and appear as the only rationale of all action. It is for this reason that even his best ethical actions fall to give him full satisfaction and trail a dull discontent. But this discontent is his deliverance. It points to something infinitely higher than humanitarianism, altruism, even religious service, to the ultimate rationale of all universal and individual action—the fulfillment of the Will of the Supreme.

What is that Will? What is the object of creation, the final aim of this long revolutionary labour? It is the manifestation of the One, the Many, in the conditions of material life, or, as it is put in philosophical terms, the manifestation of the Divine in Matter. Each individual, being an essential and eternal part of the Divine, is driving, without being aware if it, towards the same consummation—the manifestation.

What is Manifestation?

As we have said above, manifestation is the self-revelation of the One in the Many in the conditions of material life. Matter, though in essence a mode of the Spirit is yet its negation and denial in evolutionary earth life, which arises out of the Incarnation of the divine person in the material condition. Freedom in terrestrial life which is now engulfed in gloom and enslaved to suffering. Manifestation is the meaning and purpose of creation. It gives a direction, a definite significance and a final consummation to all the diverse strivings of matter. Without this ideal and underlying inspiration, life would be a barren buffet against the tide of Time and the blockade of material circumstances. A hedonic life made up of desires and sensations may satisfy the animal in man, but not the God who longs to recover and reveal His radiant infinity and immortality. It is the ideal and truth of manifestation alone that can polarize man’s whole conscious-
ness and engage all his energies, purifying, illuminating and transforming them and fulfilling them is the unveiled plenitude of the Spirit.

Having prepared the background, let us now turn to the Prayers and Meditations of the Mother for the light it sheds on the ideal and truth of manifestation. In the Proper of June 13, 1914, the Mother gives the whole philosophy, principle and synopsis of the process of manifestation:

"We must first conquer knowledge, that is to say, learn how to know Thée, to be united with Thée; and all means are used and can be employed to attain this end. But it would be a great mistake to think that all is done when this end is attained. All is done in principle, the victory is won theoretically, and those who have for their motive only the egoistic aspiration for the pure salvation can be satisfied and can then live only in and for this communion, without any care for Thy manifestation." 

"But those whose Thou hast chosen as Thy representatives upon the earth cannot be satisfied with the result so obtained. To know Thée, first and foremost everything else, yes; but once the knowledge of Thée is acquired there remains all the work of Thy manifestation; and then intervene the quality, force, complexity and perfection of that manifestation. Very often those who have known Thée, dazzled and transported with ecstacy by their knowledge, have contented to see Thée for themselves and to express 'That'—best or as worst they can in their own outward manifestations. He who would be perfect in Thy manifestation cannot be satisfied with that; he must manifest Thée on all the planes, in all the states of the being and thus draw from the knowledge he has acquired the greatest possible profit for the whole world.

"Before the immensity of the programme, the whole being exults and sings to Thée a hymn of gladness.

"All nature in full conscious activity, vibrating all over with Thy sovereign forces, responds to their inspiration and wills to be illuminated and transformed by them.

"Thée art the Master of the world, the sole Reality."1

"The ideas of this Prayer and concentrate on them in order to understand what the Mother means by manifestation.

"(1) "We must first learn how to know Thée, to be united with Thée." This is the very first objective of any human life worth the name, and it is the foundation of all religion as it is the foundation of all philosophy. But it is only at the end that when the soul came down into birth, assume the perishable human form, consent to pass through death, mount the calvary of suffering and endure the yoke of the world’s labour? Why did it leave the eternal bliss of the divine embrace and descend into mortality? Was it only to discover its blunder and return to the ineffable? The Mother says that the great object of its descent into the inertia and insconscience of Matter is the reproduction of the bliss of the eternal union here in the infinite divisions and discords of this material world, and the preparation of the human being for the future, in the same terrestrial nature in order to make it fit tabernacle of Sachchidananda.

"(2) "Those who have for their motive only the egoistic aspiration for their own salvation can be satisfied and can then live only in and for this communion. But those aiming only for Thée manifestation." The exclusive striving for personal salvation and the secret communion in the infinite depths of the being is egoistic, it is a denial of the universality of the soul, its essential oneness with the whole existence.

"(3) "Once the knowledge of Thée is acquired, there remains all the work of Thy manifestation; and then intervene the quality, force, complexity and perfection of that manifestation." First knowledge and union and then manifestation. But even after inner union and communion, the work of manifestation is found to be extremely difficult and has to be carried on, stage after stage, in the teeth of the nature’s basic inertia and the dominant animality. The nature that has sprung and developed out of the dark inconscience of Matter bends itself with an ill grace to the work of transformation. It resists the fullness, with all that is grossly material and its dread and doubt of all that is subtle and ineffable.

The history of spirituality is the history of the progressive purification and preparation of this nature from its transparent essence to its dense peripheralisations. But through may’s care for Thée manifestation has achieved an immense more has still to be achieved. The ideal of the Yogi being, in his outer nature, like an inert stone or a mad man or a demon or a child is an outgrown crested reflecting the failure of the Spirit to conquer and convert the medium of its self-expression itself. But the mature man of the mind of the modern man about the truth and power of spirituality derives from this failure on the part of the spiritual seekers to express in the concrete terms of life what is realised in the depths of the being. This disability has to be overcome. Life has no other justification for continuing, if it cannot be a manifesting channel of Light. But the purification, preparation and perfection of nature is a long and laborious process ranging from the physical being to its subtlest and subtlerst parts and planes, and it is only when this process is complete, that is to say, when one can "manifest Thée on all the planes, in all the states of the being" that the human nature can be said to be transformed and ripe for the fulfillment of the Will and the manifestation of the Divine. And this manifestation, as the Mother indicates, is not the triumph of the individual in the Divine, but rather the triumph of the Divine in the egoless individual and "the greatest possible profit for the whole world."

If a man is dehumanised to-day, if he manifests, not the Deity within, but the demon and the brute reigning in the lower parts of his being, it is because he has no sublime idea before him, no centre of gravity above him. Because he cannot rise, be sinks; for, life abhors stagnation. All that his developed intellect acquires and accumulates is used, not for the perfection of his soul and the purification and enlightenment of his life, but as a fuel for the hell-fire of his other personality. The greater the accumulation, the greater the intensity and range of the burning, and, involved in this raging conflagration, he does not see that it is spreading also to his higher parts to enfold and consume them.

"There, then, no hope for man! Will the hell-fire consume his whole being till it is reduced to ashes? The Mother holds out high hopes of his regeneration and eventual divinisation. She takes her stand upon the assurance of the Divine:

"that Thou hast given us assurance, an assurance which has been accompanied by the most powerful promises which Nature, the universal Consciousness, can ever make... We have, therefore, the certainty that what has to be done will be done, and that our present individual being is really called upon to collaborate in this glorious victory, in this new manifestation."1

But are not the forces of darkness rampant in the world? Do we not see greed and violence, hate and ill-will, lust and cruelty, falsehood and hypocrisy swaying human nature? The Mother does not deny it but her heartening message comes as a breath of the mountain breeze: "On the surface, the storm, the sea is in turmoil, waves crash and leap one on another and break with a mighty uproar. But all the time, under this wilderness of fury, are vast smiling expanses, peaceful and motionless. They look upon the surface agitation as an indispensable act; for, Matter has to be vigorously churned if it is to become capable of manifesting entirely the divine Light."2 The thickening of the gloom is a proof, not of a return of the night, but of the advent of the dawn—beyond the tunnel glooms, indeed, the gathering light.

"By the sum of the resistance one can measure the scope Thou would give to the action of so much of Thy pure forces as are coming to be manifested upon the earth. What opposes is precisely that on which it is the mission of those forces to act; it is the hardest element which must be touched and transformed into luminous peace."3 The forces of resistance are, therefore, the very forces which, by divine Providence, have been designed to assist the manifestation. The darkest hour in the annals of the human race is pregnant with the most luminous possibilities of its reformation. The highest Force, "unknown to the earth up till now," is at work upon the rebellious stuff of Matter and under the highest Light the divine centre is being organised—the centre that will be the pioneer creation of the New Manifestation.

"Like a sun Thy splendour descends upon the earth and Thy rays will illuminate the world. All the elements which are pure enough, plastic enough, receptive enough to manifest the very splendour of the central fire go to themselves... Thy splendour would radiate, that which is capable of manifesting it, manifests it; and these elements gather to reconstitute, as perfectly as possible in this world of division, the divine Centre which is to manifest."

Emancipating from her spiritual vision and experience, the Mother’s message blends with the divine assurance in two revealing Prayers which breathe infinite hope for mankind.

"How present Thou art amongst us, O beloved Mother? It seems as if Thou hadst assimilated all the Prayers of the world and show us that the Will which would manifest itself through us has found instruments capable of realising its Law by putting it into a complete accord with Thy present possibilities. And the things which appeared most difficult, most improbable, perhaps even most impossible, become wholly realisable, since Thy Presence assures us that the material world itself is prepared to manifest the new form of the Will and the Law."4

"What a plentitude in the perception!... Thy Force is there; ready for manifestation, waiting, it is building the propitious hour, the favourable opportunity: it is there, the incomparable splendour of Thy victorious sovereignty.

"The Force is there. Rejoice, you who wait and hope: The new manifestation is sure, the new manifestation is near."

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1 Page 299.
2 Page 323.
3 Page 219.
4 Page 107.
5 Page 78.
6 Page 151.
7 Page 35.
The story of Science is a long, slow story. Once upon a time the word science stood for knowledge of any kind, obtained by any method. Ever since we have known it, however, we have understood it to signify systematic, organized knowledge—a patient and brilliant attempt to see for ourselves what is going on in the world around us.

But the cry for law and order is the cry of Reason itself, an expression of our inherent longing to understand; Science comes in response to this cry, trying to best satisfy its mind, and unable to go with it the whole way to completion and fulfillment.

Every man has some sort of science, a sufficient science to live by. The man of common sense has a number of laws, all disconnected in thinking and whatever, but which help him to handle life since enough—assuredly. The scientist only extends the work and field of common sense, and tries to take it. Mathematics is a whole of complicated fact and reduce it to some simple, comprehensible order.

The Lure of Abstractions

The attempts of science—of pure or applied—may be difficult; any attempt to elucidate the world-chaos is valid. Even a fable or a parable which illustrates or makes more explicit the meanings of some parts of life, have a place in our scheme of understanding. But by the same token, science creates certain fictions, certain laws with which to hold the world together. Paradoxically enough, it seems easier to handle shadows than solid, real things. And for the sake of convenience all men deal in abstractions; they are "compact" and light and more comfortably carried about even if they slip through there is no danger of their being lost.

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Science—Old and New

The use of science when science was only "organised common sense" and men could trust it; it used the words on a peddler of the market street, but only more methodically and systematically. And the man in the street respected it and looked up to it. Now he laughs it at as a bungler, an eccentric, off-the-head man who doesn't hold us together. Paradoxically enough, it seems easier to handle shadows than solid, real things. And for the sake of convenience all men deal in abstractions; they are "compact" and light and more comfortably carried about even if they slip through there is no danger of their being lost.

God said, "Let Newton be," and all was light.

Modern physics, with its ghost-like "relative" and its irreconci-
lable pointer-readings gets on the nerves of the common man and makes for a change in the pattern of the couple; he takes his revenge thus:

It did not last: the Devil, howling "Oh! let Einstein be!" restored the status quo.

How can the poor fellow believe modern scientists when they insist that if an aeroplane could only fly fast enough, it would get home before it started?—or that one who travels faster than light and starts the "relative" way of thinking and goes "arrive on the previous night"? How can he believe them when science attributes to his loss of mental balance or an idiocy contracted by too close an association with so much too much dabbling in "ghostly" nightmarish things! But here it is the work of common sense which is at fault. These things were not meant to be taken so seriously, to be taken as a true vision of the world—it's a job for the scientist and he cannot give him that. These scientific systems are only some of those arbitrary orders into which we try to fit the primal chaos; if the scientist offers or takes them as final solutions to the problems of the Universe, he may very aptly be labelled "Fool."

Science and Truth

Science must realize that it works and builds upon assumptions which it cannot explain, but which nevertheless must be explained for the whole truth; that all its law-making, its analysis, all its probing, all its searching and distillings get us only a bit of the truth, and only a few of the solutions of it. The findings of science do not get rid of the mystery of things; law only shifts the plane of the question.

In Science, the lie of the truth is that all in a row, each hold-
ing by the skirts of the other; so, one line or another of all the而来 the whole pattern of the dance must be changed, or has to be given up entirely. Many men have said that life is a vicious circle; actually, every science finds laws which are inconsistent, and which result in the little group of relative truths. Science does not care, and, the history of science is the history of particular laws. It is positivist and honest, and the search for first principles, ultimate truths is futile; and at one time this positivist "ideal" was more a rage than a line of thought which think that science was the climax of human thought and progress. They were being shippered it; it was the one and only miracle-worker, the omnipotent. Yet the history of scientific thought itself show how fallible science may be. We know how once every now and then a God has been shippered from everywhere and with the other group of the Zodiacal Way Bill" where "some pamphlet of Moons and insert Balls had been looked at, nicknamed and marked... and so that we could prate of their Wheresoever—then, How, their, their, being hid from us". Today, astronomy is probably the most expensive form of scientific belief, because we know so little about the stars. "Our bemused concepts" (Dunlop) are most where the wheels of science are dimly systems darken, but it remains there unlike, uncomprehending. Men haunt the skies and feel sure they are right because in this field errors are so easily skipped. We come to scientists who know the "facts" are most known and in the field of detail, the sciences of psychology and Sociology—we are least sure and least dogmatic, and often almost doubt whether there are any laws or not. Biology also is yet in the making: there was a time when "a touch of Darwin made the whole world kin" and the story of the garden of Eden became "the most scientific document of the ninetheenth century biologists. And there was a time when Darwin be-

Tell why the chief chose that parti-
cular bill of fare for that particular day—it may be the best of all possible "hills" or the worst? Who knows? We must go beyond every science and beyond all sciences to understand the All. Experience is worth our valuation, no matter and all we know in science is some little part.

To the minnow every cranberry and pebble, and quality and accident of its little native creek may have been the same fact. Modern man now understand the ocean tides, and periodical currents, the Trade-winds and the incredible eclipses by all which the condition of the Universe is regulated.

Such a minnow is Man."

And beyond the minor truth of the tide, the Trade-winds, the sun and the universe. . . . beyond the known is yet the vast Unknown.


Science is not framed to catch certai-

lain kinds of fish and to let other fish through—which reminds us of Edin-

burgh's thesis in "The Philosophy of Phys-

ical Science" that the sensory and intel-

lectual determines the conditions that are caught in it.
AN APPROACH TO ART
BY P. V. PATHAK

The artist expresses his aesthetic experience, through his work of art, and conveys some of the material, which more or less determines his technique. In real art, the aesthetic experience in the work and the material, and the technique, all three, get fused into an organic unity so that the artist is not able to clearly locate where one ends, and the other begins. Thus, the artist becomes a rationalized blood analysis. All the same we can say that art is an experience of the artist.

It is hard to define aesthetic experience, or for the matter of that any experience, for, in all experience, the subject and the object are very closely related to each other, and to a certain extent there is an identification between them; and it is only in the seconds of after-thought that the split comes, and both the subject and the object get unconsciously juxtaposed or in either side, and we talk of an object, as something apart and of ‘ourselves’, just having had the experience of the ‘object’.

Levels of Experiences

Without going deep into the analysis of the experience, we may maintain that from the above discussion, the opinion, we need not judge any idea that both the subject and the object are of the same importance or ‘value’; we may define the term ‘value’, the ‘function’ of which the object is the ‘structure’, and both being interlocked in unitary reality, which experience is the value of level of the specific experience in which they happen to be. Now, the influence of the Communist bias towards realism and romanticism to the Buddhist kip, one might say that because of the subject, the subject consciousness rises in us, or, just the reverse that the object exists only in so far it is an object of some one’s consciousness, and cannot escape the primary fact of different levels of experiences, for, even in organisms and non-conscious experience, which becomes ‘meaningful’ in a perception which is finally reducible to itself, at the conceptual level, and the same applies to aesthetic experience also. All the same experiences values may differ because of the difference in levels, and by accepting the levels of values high and low, we need not be accused of an ethical bias in Art for, the higher and lower value divisions are not made according to any ethical principle but the heights and the depths become meaningful, only from the standpoint of a fuller experience and deeper consciousness. Existence itself is split up, as ordinarily known, into matter, life, and mind, similarly, even in the mental sphere there are different levels, and the higher, the less rich the existence, the deeper the consciousness, and the wider the ‘object’, or the surrounding world. And the ethical values are only secondary values, in that they draw their meaning, their purpose, from the levels of existence, and the levels of existence and their values merge into spiritual values.

This approach to art copes with many problems, and one-sided thinking. Generally, there are two slogues like ‘Art for Art’s sake’, or ‘Art for Art’s sake’.

Art for Art’s sake can only mean that in the expression of any aesthetic experience, there can be no other extra motive except the primary motive of expression itself. Everything else is a more primary datum of all existence, than motive. Very often motive of creativity—in the afterthought scene, to define something static, while the work word approach is sufficiently dynamic.

We come to our original proposition that all Art, too has an extra motive, an expression of the aesthetic experience of an artist, and the value of the work of art is derived to higher level, the level of the aesthetic experience. Experiences may vary at the same level, and one and the same experience might be met with at different levels. The former makes the universe of aesthetic experience infinitely wide, the latter infinitely deep. The divisions may be horizontal or vertical, and the middle ground may be both—infinitely wide, and infinitely deep. We have to approach art not from the standpoint of the receptor (the viewer, the reader), but from the viewpoint of the Creative Artist, i.e. dynamically. We call it a passive receiver, the receiver of art, and according to his own capacity, re-create the original experience, hierarchy of the aesthetic experience.

This would have it; though of course it would never be the same experience as that of the artist. Because not even the artist can do that, his experience is always dynamic even moving—like the Heraclitean river or the river of time, and the receiver becomes only a conscious child. As a matter of fact in all work a man has to tune himself in the manner of an artist, and then only can he expect to grow into a higher man. From this standpoint the actual process of artistic creation comes very near to the process of self-creation, and in thought or ‘express’ himself, whether outwardly or inwardly, in a manner culminating in some on higher than the level so that finally he may reach the state that he himself may become one with the creator. The artist has perhaps no such definite goal, and hence his process is perhaps a river that flows from a higher headward, and later here and there on a place, though finally of course it has to merge.

The meaning of slogans like ‘Art for life’s sake’ is just the one we are trying to clarify here; while those who point that even life should be for Art’s sake, can mean nothing at all, or only the liberation from the conventional level. Thus the socialist cannot turn this into an absolute truth, for, if they try to do away with the meaning of life and pleasure has to undergo a change so that fleeting shocks of pleasure seem to vanish into a permanent clear sense of happiness, and even above that, the supreme Bliss! Here too the possibility has to be that he is drunk and go to the dance floor, etc.

The course of a Sudhakar may not always be straight, as there might be crookedness in its course see that he tries to do that.

1. From Faucon’s Poem, “There are those that are easily first to sing a war, the other man after, But let me be thoroughly fulfilled. But I did not want to be thus drunken and go to the dance floor, etc.”

2. Paradox of Hedonism!

3. That is how the level of the Hedonic Zero always rises, and even the pleasure person does not get the same pleasure.

So too with beauty. As a result of a success in the process of development, beauty gets distilled into a work of art, though, of course the artist never may have thought of it as a work of art. And such beauty can either be higher or lower, according to the level of the aesthetic experience of the artist. Much of beauty depends upon the success in the aesthetic experience and the successful wielding of the same by the artist, but such beauty may be in the aesthetic experience and the artists himself.

A question may very well be asked whether we are not making beauty purely subjective if we equate it with pleasure and posit the origin and nature of both as the same. From one point of view this is quite correct. Both are subjective, and under the same conditions they can be felt or experienced, so too through or in connection with some process or object, and a pleasure or a beauty felt once by someone cannot be felt or experienced by another in the same sense, or even by himself a second time. We are all in a Borgiaean flux, and it would be difficult to have the same pleasure twice, and the greater the number of people, the more the number of pleasures. As a matter of fact, the idea of the aesthetic experience is to be found in every one of the artist, and in the receiver of the work of art, and according to his own capacity, re-create the original experience hierarchy of the aesthetic experience.

We have stated above that pleasure, beauty or even truth come out as a mark of the achievement of some object, and more specifically speaking, the surface beauty, beauty, a result of his successful expression of his aesthetic experience, and that in sense, in so doing, the artist should be able to develop his self by rising higher and higher on the ladder of the evolution and the cultural revolution of the world is such which this may not always be the case. For just as it is not all music that is good music, nor all art higher, so too not all truths, as some of them might only be like the sparks capable of being arranged in a row. Similarly there are beauties that can never be found or reach the point of the spirit’s evolution to higher and higher levels, it may be that the truth that is in the object is not the truth and beauties are subjective, in the sense, that one man’s truth will be another man’s beauty, one man’s beauty another’s ugliness, one man’s truth another’s lie, and one man’s food another’s poison. And whether a truth, or a beauty or a pleasure is in the object, and the other in the mind of the receiver, it changes its tone, and even its nature in that at the supreme level it becomes one.

4. That is how the level of the Hedonic Zero always rises, and even the pleasure person does not get the same pleasure.
or not depends on its object and the level of the artist's relation to such a particular truth, beauty or pleasure gets its value.

As a matter of fact the question as to whether a particular something is subjective or objective does not help us much, as the subjective-objective category cannot lay bare the inner nature and value of anything. It is always difficult to draw hard and fast the line between subjective and objective. We very often objectify our own past experiences, even the self which was living in and through them, and while it seems to be difficult to objectify the present, only that part of the inner activity which mysteriously churns up from the innermost centre of our self is really the chief difficulty. Whether this functions with an unnatural twist, or goes straight following its innate naturalness, is a thing to be judged by man himself, whether he be an artist or an ordinary man.

And it is this pure nerve of self's activity which rises superior to itself from level to level as the spirit evolves more higher and higher up on the stepping stones of its dead selves or experiences. Anything else, except this in a sense, exists in the manifested universe as subject-objective "formations," that much of what we call ourselves is also such,—while only the Absolute Divine can be said to exist in a really objective sense, but about that we need not raise any query here.

So in our world, everything exists in the nature of a "formation," and some of these formations have a positive value, while others are only negative. Both the types can be met with at various levels of existences or experiences, and so something that seemed ugly at one lower level can as well be incorporated as a part of some higher beauty in a work of art expressing a higher aesthetic experience. The formations may thus be transcended, or transformed. Thus, much of what we call pain or ugliness, loses its sting when viewed from a higher level, though not all the negative formations are always submerged under higher truths, and such reeklessant negative aspects have only to be thrown out in the process of the spirit's evolution. Hence just as one has to discriminate between pleasure and pleasure, similarly an artist has to choose even from amongst his mass of aesthetic experiences, and express only those that lead on to concretion of pure beauties, and leave the rest unexpressed, otherwise both the artist and the receiver would fall into the clutches of lower beauties, which like Keats' "La Belle Dame sans Mercie" would have them in thrall. This does not lead to any ethical bias in our approach to Art. If it be so found that the spirit through at least some part of its journey upwards can rise to higher levels with the help of the moral values only, then it would be futile and nullifying to maintain that art has nothing to do with morality and that even the immoral can have a place and a level, and the moral position cannot be true, and, if art is something other than Ethics, even both would have to accept the cardinal fact of the spirit's evolution from level to level, and if, in this, morality be held to stand in the way of onward progress, with its narrow fixed conceptions of good and bad, too, so can art. From this particular standpoint of approach to art, which is that of the supreme spiritual profundity it will not be incorrect to say that the expressive activity of aesthetic creation can have the ultimate all-encompassing place only in the spirit's process of evolution, and one through this can art become "meaningful," because there are not just a few ramblings here and there on the same plane like the flight of a little bird in a blue sky, the singer chirping and the small wingings that come to a standstill at night, and an artist might create something with in a small span of a few years that would look not merely ingeniously and attractive, but even full of promising intuition of a genius,—but because of the absence of such a spiritual approach, the artist loses "strength" of creating new expressions, and the true life in him dies.

For the experiences of all aesthetic experience lie within the encircled high-potential circle of the spirit that draws, is and will only by accepting the developmental life of the spirit, can an artistically draw upon the richness of material, for only at those heights, an infinity of variety can cast, with an infinite unity underlying the same.

Evolution and Art

All evolution consists primarily in going from the outward to the inward, and then from the inward to the upward. Science tells us that it is not easy to find out the complicated and intricate mechanism of external nature, and search after truth leads very often into blind alleys, so much so that the path of all scientific progress is strewn with the wrecks of false hypotheses, and false conceptions. Much more would it be so in man's attempt to go from his outer existence to the inner. For judgment grows more difficult there, and an artist in trying to plunge inwards is very often in the danger of being caught by the eddies of the subconscious world which exist as shadows and habits of dark events that came across the onward path of life's and mind's progression through lower levels. Much of our subconscious mind reflects only the past, along with the still darker corners through which alone the lower vital influences and beings can hope to smuggle themselves into our physical world. So much of what goes by the name of modern contemporary art, e.g., some aspects of surrealism, is only quaint in the lower sense, while some creations seem to be a falling off from the realm of the spirit, envisaging only the darker corners of our subconscious mind.

Our inner being, however, has its own wider realm of light and knowledge, with the help of which it can come into direct contact with the Divine, if the inner man does not happen that an artist touches this side; the rest is all nightmarish, dark, ugly (though some might say having a beauty of its own), and leads only into a blind chamber, being incapable of taking up anyone to a consciousness that can open to any higher level. Thus the real progress of any piece of art does not spring from merely the level of the aesthetic experience which it expresses itself but also from what we might term the "direction" to which it points, and it points "upwards" or "downwards." Even such a quantitative science as Physics has to accept purely qualitative notions,—much more so it should be in the realm of art, that lies nearer our own soul.

We defined art as an activity, which has to lead the soul to higher levels of consciousness and self-fulfilment through an expression of a higher and higher progression of aesthetic experiences. But inasmuch as it accepts a foreign medium: element of limitation enters into all art. This limitation enters art from lower to higher levels.
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subconscious as an annexure of itself,—for the subconscious is also part of the behind-the-veil entity,—is the seer of inner things and of supraphysical experiences; the surface subconscious is only a transcription. It is for this reason that the Upanishad describes the subliminal being as the Dream Self because it is normally in dreams, visions, absorbed states of inner experience that we enter into and are part of its experiences,—just as it describes the superconscious as the Sleep Self because normally all mental or sensory experiences cease when we enter this superconsciousness.

Q. 4: All artists (except those that insist on being crudely realistic) make a free use of their imagination in dealing with the subject matter of their art. Is such a free use of imagination permissible in the case of the surrealistic art or poetry which is largely a transcription of the dream experiences on the deeper levels of consciousness?

A: "It depends on the nature of the dream. If they are of the right kind, they need no aid of imagination to be converted into poetry. If they are significant, imagination in the sense of a free use of mental invention might injure their truth and meaning—unless of course the imagination is of the nature of an inspired vision coming from the same plane and filling out or reconstructing the recorded experience so as to bring out the Truth held in it more fully than the dream transcript could do, for a dream record is usually compressed and often hastily selective."

Q. 5: Is the mere recording of his dream experience by a person sufficient to make him a poet?

A: "Dreams can be made a material for poetry; but everyone who dreams or has visions or has a flow of images cannot by that fact be a poet. To say that a predisposition and discipline are needed to bring them to light in the form of written words is merely a way of saying that it is not enough to be a dreamer, one must have the poetic faculty and some training." "What is possible, however, is that by going into the inner (what is usually called the subliminal) consciousness or getting somehow into contact with it, one not originally a poet can awaken to poetic inspiration and power. No poetry can be written without access to some source of inspiration. More recording of dreams or images or even visions could never be sufficient, unless it is a poetic inspiration that records them with the right use of words and rhythm bringing out their poetic substance." We have, however, to conclude that "among the records of dream-experiences even from people unpractised in writing, we meet with a good many that read like a brilliant and colourful poetry which does hit the solar plexus." But if it is said "on that basis that all cases a little training turn themselves into poets—well, one needs a little more proof before one can accept so wide a statement!"

K. G.
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 real Spiritual Sage in his existence but also a Helper of mankind in various spheres of life and thought. To bring home the light of this guidance and to make it accessible to the people, I have attempted to present these questions to the reader in the form of a series of questions and answers directly taken from Sri Aurobindo's writings. These questions and answers will appear in these columns and significance.

Q. 1: Though it is true that the productions of the surrealist art and poetry often appear to us incomprehensible and meaningless only because the surface mind has not the right clue to interpret the sense of the design, symbols and sequences of the transcriptions of the surrealist dream-experiences, still is it not a fact that some of these experiences are themselves incomprehensible, confused, pointless and ugly? What is the explanation of this?

A: "If the surrealist dream-experiences are flat, pointless or ugly, it must be because they penetrate only as far as the 'subconscious' physical and 'subconscious' vital dream layers which lie the strata nearest to the surface. Dream-consciousness is a vast world in which there are a multitude of provinces and kingdoms, but ordinary dreamers for the most part penetrate consciously only to these first layers which belong to that which may properly be called the subconscious belt. When they pass into deeper sleep regions, their recording face dream-mind becomes unconscious and no longer gives any transcript of what is seen and experienced there; or else in coming back these experiences of the deeper strata fade away and are quite forgotten before one reaches the waking state. But when there is a stronger dream-capacity, or the dream-state becomes more conscious, then one is aware of these deeper experiences and can bring back a transcript, which is sometimes a clear record, sometimes a hieroglyph, but in either case possessed of a considerable interest and significance."

Q. 2: What is the difference between our subconscious and subliminal selves, and how are they related?

A: "The subconscious in us is the extreme border of our secret inner life, where it meets the Inconscient, it is a degree of our being in which the Inconscient struggles into a half-consciousness; the surface physical consciousness also, when it sinks back from the waking level and retrogresses towards the Inconscient, retires into this intermediate subconscious. Or, from another view-point, this nether part of us may be described as the antechamber of the Inconscient through which its formations rise into our waking or our subliminal being. When we sleep and the surface physical part of us, which is in its first origin here an output from the Inconscient, relapses towards the originating inconscience, it enters into this subconscious antechamber or substratum, and there it finds the impressions of its past or persistent habits of mind and experience,—for all have left their mark on our subconscious part and have there a power of recurrence. In its effect on our waking self this vecency which becomes the form of a reassertion of old habits, impulses dormant or suppressed, rejected elements of the nature, or it comes up as some other not so easily recognisable, some peculiarly disguised or subtle result of these suppressed or rejected but not erased impulses or elements."

Q. 3: What is the difference between our subconscious and subliminal selves, and how are they related?

A: "Our subliminal self is not, like our surface physical being, an outcome of the energy of the Inconscient; it is a meeting-place of the consciousness that emerges from below by evolution and the consciousness that has descended from above for involution. There is in it an inner mind, an inner vital being and an inner physical or subphysical being larger than our outer being and nature. This inner existence is the concealed origin of almost all in our surface self that is not a construction of the first inconscient world. Energy or a natural developmental force of our surface consciousness or a reaction of it to impacts from the outside universal Nature,—and even in this construction, these functionings, these reactions the subliminal takes part and exercises on them a considerable influence. There is here a consciousness which has a power of direct contact with the universal unlike the mostly indirect contacts which our surface being maintains with the universe through the sense-manifestations. There are here inner senses, a subliminal sight, touch, hearing; but these abscold senses are rather channels of the inner being's direct consciousness of things than its informants: the subliminal is not dependent on its senses for its knowledge, they only give a form to its direct experience of objects; they do not, so much as in waking mind, convey from the outer to the inner mind's documentation or as the starting-point or basis for an indirect constructive experience. The subliminal has the right of entry into the mental, vital and subphysical planes of the universal consciousness, it is not confined to the material plane and the physical world; it possesses means of communication with the worlds of being which the descent towards involution created in its passage and with all corresponding worlds or worlds that may have arisen or been constructed to serve the purpose of the re-ascent from Inconscience to Superconscience. It is into this large realm of interior existence that our mind and vital being retire when they withdraw from the surface activities whether by sleep or inward-drawn concentration or by the inner plunge of transmigration."

Our waking state is unaware of its connection with the subliminal being, although it receives from it—but without any knowledge of the source of origin—the inspirations, intuitions, ideas, will-suggestions, sense-impulses, urges to action that raise from below or from behind our limited surface existence. Sleep like trance opens the gate of the subliminal to us; for in sleep, as in trance, we retire behind the veil of the limited waking personality and it is behind this veil that the subliminal has means of communication with the outer, or from behind the surface establishment. Sleep is the most accessible form of the trance state, nor through the supermundane clarity of the subliminal being and its luminous and concrete ways of communication developed by the inner subliminal cognition when it gets into habitual or occasional conscious connection with our waking self. The subliminal, with the

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