DOES RUSSIA MEAN PEACE?

Machinery to throw dust in the eyes of the whole world has been set going by Stalin to cover up the significance of the North Korean attack. And the master-mechanics who have been employed are Ilya Ehrenberg and Jacob Malik. The choice of them is clever, for they are two different and complementary kinds of technicians for the manufacture of falsehood. The one is a literary expert and his method is suave, subtle and emotionally effective. The other is a political bully whose aim is to shout down opposition and brutality hims programme through Ehrenberg tries to capture the imagination and the heart, Malik attempts scientific demonstration. They have already achieved some success and many people who are either sentimental or timid or else middle-headed have been their dupes. Even in the countries that have signed the Atlantic Charter and are therefore supposed to be definitely anti-Communist, there has occurred in several quarters an obscuration of fundamental issues. In Asian countries, with their old prejudices against Western colonialism, Stalin's machinery of mendacity is likely to create a vast amount of purblindness.

Especially India whose "peace proposals" have been belittled and belied by Stalin because they suited him down to the ground in danger of playing sympathetically into his hands owing to his high-pressure campaign to prevent the world from seeing Soviet Russia in her true colours.

The Pretence and the Reality

Ehrenberg recently flew from Moscow to London via Prague at the invitation of the Peace Committee in England which wants to popularise the so-called Peace Pledge sponsored by Communist leaders. A vast appeal is made for its signatures and Ehrenberg who is a member of the Supreme Soviet and in an article in Pravda are taken by Communists everywhere as the genuine voice of the Kremlin came to England to plead the banning of the Atom Bomb, the condemnation of America as war-monger and the boosting of Stalin as the hope of the future. Stressing the danger of the bomb Ehrenberg said: "The threat of massive atomic war is now a reality. There is no possible escape. The baby knows nothing of the world war, nothing about Korea, nothing about the atom bomb. He smiles at his mother, at the morning, at life. But his mother knows and so do all grown-up people." Many other semi-poetic statements are directed and enounced in all his finely worded arguments to show that the American way of life could not compare with the Russian and that though this way was different from that prevalent under Stalin the Russians did not desire war but wished to promote peace by taking the first and most important step—the banning of atomic weapons. He wound up with a contrast between the bellicose intentions of the U.S.A. and the idyllic peace-loving life of the Soviet Union. His actual words were: "The Soviet people want peace and only peace. When a builder is putting up a house, he doesn't play with bombs. When a gardener is planting a tree, he doesn't threaten with the bomb. When a mother is nursing her child, she can't hear about bombs and sit quiet. Our people are building cities, planting gardens, nursing children. They haven't time for war, they are occupied with a great and peaceful undertaking—building their State, creating the future. We have no armaments manufacturers, we have no uranium shares, we have no people who make profit from the blood of others. We have no seekers after war. Look at what is going on in the world. Just think for a moment. Stalin said plainly that he wants peace negotiations, he wants to help in ending war Korea. These are the words of a man of peace, they are nothing like what is being said across the ocean."

It is difficult to match Comrade Ehrenberg's brand of nauseating tosh. While he is not wrong in saying that the threat of a world war is grave at present and that it should be averted, his endeavour to paint Stalin as a saintly Pacifist is as fatuous and palpably false that one wonders how he could hope to prostitute literary talent to such a use without making every intelligent and honest man feel like spitting. The whole ineptitude of his line can be pricked just by quoting a recent news item which is now sending shivers up thousands of spines all over the democratic world. Mr. Emanuel Shinwell told the House of Commons a fortnight back the plain truth about Russia's supposed peaceful pre-occupations. Here are his figures:

1. Russia is spending 13 per cent of her national income on armies (Britain spends 7.6 per cent).
2. Russia has 2,890,000 men under arms; this number can be doubled on mobilisation.
3. An army of some 175 divisions (of which about one-third is mechanised) is maintained.
4. Tank divisions comprise about 25,000 tanks. Of these an appreciable number are in immediate readiness in the Soviet zone of Germany.
5. This force is backed by about 18,000 aircraft, including jet planes of the latest design—bombers and fighters.
6. Russia has considerable naval forces including strong submarine fleets.

Surely, all these facts mark a strange and highly original way of doing nothing except build cities, plant gardens and nurse children. The Western countries must confess to their shame that they have lagged far behind in such harmless activities. Indeed, in comparison they have no cities, no gardens, no nurseries and the very concept of suburbanisation has not even been formalised. Western democracies are too overwhelmed in land, sea and air for the purpose of matching America.

But to present an armoured colossus like her as if she were an amiable creature who would not even think of carrying a serviceable walking stick is the height of nonsense and the apex of deceit. A peace campaign carried on under such great pretences cannot but be, to say the least, highly suspect.

War Psychology

Nor will the argument that Russia is piling up armaments for self-defence against America stand scrutiny. If there is one thing more than any other at the back of war-psychology, it is the spirit of intolerance. And can we doubt for a moment that intolerance is rampant in Russia? What is the meaning of the Iron Curtain except slamming the door in the face of all influence which may in the slightest go against the Communist doctrine? The Russian people are hermetically sealed against news of the Western democracies. During the World War they were not even properly informed of the help given on a gigantic scale by Britain and America to the Soviet armies and they are kept totally in the dark about conditions of life in the West. What, again, is the meaning of the ubiquitous Secret Police? The mind of the Russian people is sought to be shackled and drilled into absolute obedience to the will of Stalin. No freecorn is conceived to philosophy or art or even science; the Party Line has to be toed rigidly. Constant sanguinary purges are carried out. Dissidents are either liquidated or pressed into the slave labour camps that have no parallel in history outside Nazi Germany. In all countries of the world Communists are taught to employ every possible means to create chaos, foment rebellions and subvert the existing governments. The whole doctrine of Communism is based on class conflict and incessant ruthless war against the non-Communist sections of humanity. Lenin's dictum that Soviet Russia must come into armed collision with the Western world is stressed by Stalin in every book of his that is used in the Soviet Union for indoctrinating the masses, Poland,
Two

MOTHER INDIA, AUGUST 19, 1959

Rumania, Bulgaria, Czechoslovakia and Albania have each been annexed by a violent puppet and by manipulated elections and are militarily controlled and their entire economy has been geared to Russian self-aggrandizement. For reasons of a Cold War nature, too, and not content to stick the boots of Stalin's imperialism, is black-washed persistently and tried to be brow-beaten. Where there is such extreme intolerance, such deep-rooted desire to eliminate independent thinking and living, aggressive war and nuclear destruction are going on indeed. The Western world has been outlawed by North Korea on the South is proved, if ever there was one, of aggressive designs. North Korea was under the Russians and even now has Russian advisers and technicians: she was equipped by Russia, trained by Russia, and even now is openly controlled by Russia as is clear from the official pronouncements of both Gronyko and Malik.

Pandit Nehru himself, who has always aimed consideration for Stalin's view-point, is forced to repeat time and again the fact of Russia's aggressive breach of the Indian Parliament runs: "It is stated on behalf of North Korea that, before they invaded, South Korea had gone across the Yalu River troops. Whether that is true or not, I do not know. But obviously that is a very feeble plea. There had been border incidents all the time and they cannot be regarded as an excuse for a well-planned big-scale invasion. Whatever past history has been, it is perfectly clear that North Korea invaded in a full scale and well laid-invasion and this can only be described in the broadest sense of the term. It may be described, if you like, as civil conflict or an attempt at unification and all that, but I rather doubt if any of these explanations can be taken to be sufficient justification for this kind of thing."

Certainly Nehru cannot be regarded as pro-American. Nor is Mahmoud Fawzi Bey who represents Egypt in the Security Council very warm about the Western powers. He believes that Egypt's appeals in the past have been met with such silence in the UN that the result is that China attacked the United Nations and had kept neutral in the matter of giving help of any kind to the U.N. forces under MacArthur in Korea. But when we make much of this refusal to cooperate, let us not forget for a moment that Egypt fully supported the first U.N. resolution branding North Korea's act as aggression. Not a single country with even old grudges against the West but not Communist in its own principles has failed to condemn the Russia-sponsored and Russia-middle North Korean Government.

Stalin's aggressive designs are there for all to read. Not only is Eisenhower's picture of him as the apostle of peace ridiculous: no excuse whatever is left to depict him as planning mere self-defense. Though the Western powers and China have many faults, their determination to foster the spirit of tolerance: the liberty of the individual is their very foundation. They are prepared to let Russia manage her own business within her own borders. They tolerate the presence of thousands of Communists in their midst. Commenting on Eisenhower's antic in Egypt, the London paper The Sunday Chronicle has pertinently asked whether it would be possible for any British spokesman of official standing to Eisenhower to find the Russian Peace Committee prepared to pay the bill for his air journey to Moscow where he could bring home Russian peace passers-by on the British view. On the same subject The Sunday Express utters perhaps the last word: "Any man in Britain can stand up in Trafalgar Square any day of the week and say what is in his mind with some degree of assurance and dare to ask whether help is given to Squasta's North Korea's rulers. It is impossible; unless certain that the thoughts in his mind run parallel with those in Stalin's. That is the difference between democracy as we understand it and Mr. Eisenhower stands for. It is a very important difference."

And we may say in brief this difference hinges the truth or falsity of any proposal for world-peace.

The Truth about the Atom Bomb

It should be clear now why Russia so fervently canvases the banning of atomic weapons above all others. No doubt the secret of atomic energy is no longer an American monopoly, but America is far ahead of Russia in the actual application of it. Several months ago Einstein revealed that atom bombs could even be mass-produced by the U.S.A. Truman's power to stage a super-Hiroshima at all important points in Russia has given Stalin pause. In fact, as Churchill has often said, it is the only check on the Communist hordes waiting to roll across Europe down to the Atlantic and sweep over the Middle East and South Asia. It holds them back from our frontiers. Tito's war in Yugoslavia, far from giving them the independence they thought, may not have made them a factor in the world, unless they were forced to flee from the iron grip of Stalin's. If atomic weapons were banned, Stalin would be on the march everywhere with impunity and not merely testing out Truman's mettle in tiny Korea. No wonder a fervent campaign is afoot to marshall public opinion against atomic war.

This campaign itself, we may explain, is thoroughly dishonest in what it asks for. The true method of avoiding atomic destruction is to agree to a plan of international inspection and control. Russia has put a spoke in the wheel of every attempt to render Moscow's atom bomb. The rising invisible atom's omnipotent force.

There is the same story in regard to all other armaments. What value can the peace campaign have in face of the incontrovertible state in his broadcast on July 30? "It is untrue," he said, "that Russia has made offers to the United Nations which would make possible the disarmament everyone wants. When it came to the point, the Russians have made it perfectly clear by the actions of their government as by any scheme suggested. This means that the Russian veto would operate and that in practice there would be no control." Atlee could have continued to the effect that Russia wants an arrangement by which all other countries would be practically disarmed while she would be allowed to scheme world-conquest behind the Iron Curtain. And when she finds hers ideally recognised in international councils she tries to build up public opinion in these countries on the use of the only defence the democracies have against her. The result desired by her is wide-spread pressure by the common people in the West to keep alive their governments, of going indeed, and from utilizing the U.S.A.'s strongest weapon in case of hostilities with Russia, whereas all the time Russia would be secretly adding to her own military strength and catching up more and more with the West in atomic power and gradually using it against the democracies without our noticing it.

We in India have all the greater need to keep our wits about us. We had unpleasant associations in the past with Western colonialism. We fought for our independence and got it. The upsurge of our country as of a nation of historic power is perceived by us and by others in the yoke of the West. We have had no direct experience of what it means to be a member of the Russian bloc. And we forget that the West, for all its colonial activity, was the home of just those ideals we most cherish—freedom and democracy. We still have not come to see to the full the meaning of Korea, the significance of the American intervention and the fraud of the Soviet talk of "peaceful settlement."

India and the Andre Problem

There is a marked tendency amongst us to look upon the Americans as transgressors on Asian soil in Korea. But just for a moment suppose that the United States' intervention in Korea is a success. Would we be justified or not in hailing America as our saviour if she intervened with help to us? Would anyone dub her a transgressor on Asian soil? It is idiotic to argue that the Asians must always be left to fight out their own quarrels. It is impossible for India to look at the Korean clash as a mere civil war and peace non-intervention. There was also a civil war in Spain some years ago and Hitler talked of non-intervention. But he sent his planes there to help Franco and do just what Russian Yaks and Russian-trained North Koreans were meant to do in Korea. The Western nations who followed a policy of non-intervention in the Spanish Civil War. The consequence was that Hitler's first victory was won and the way made clear for the Second World War. England and France also played Hitler's tactics with regard to Spain? One more point: North Korea and South Korea, divided by the 38th parallel, were less like the two sides in Spain than like Pakistan and India, the two sections of a partitioned country. North Korea is just as much a minority as Pakistan is in comparison with India and just as intransigent about truly democratic unity. Pakistan used to talk often of taking possession of India and imposing on her an Islamic minority rule. Would any Indian have countedenance such fire-eating? And does any Indian keenly expect Pakistan's aggression against India in Kashmir? We would have been happy if the U.N.O. had sent an army to check out the Pakistani troops together with their accessories, the Atri tribes. We were angry with the Security Council not because of the fact that it failed to act on the occasion of Suez crisis but because of its silence. Its failure is certainly reprehensible, but that does not render its prompt doing of its duty in Korea an act of imperialistic ambition. To be proved ourselves about not getting just treatment and to ignore the gross aggression which would have been committed if the U.S.A. had given to South Korea where issues of greater import to civilisation were involved—this is dangerous agnosticism as well as utter illogic.

If we may judge by what most of our newspapers write and many of our parliamentarians talk, India's mind is in a pretty mess. And the Russian delegate in the Security Council has his eye precisely on this confusion in order to exploit it to the utmost. He has harped on America being an interloper in a purely Asian problem and a problem, to boot, of nothing else than civil war. Our Prime Minister, though not sharing Truman's acute vision that here is a Soviet coup of global significance, differs from Suez from the Soviet view in this matter. But he had a grip on Moscow, having suggested a peace-plan which Russia was bound to lap up and the U.S.A. to refuse to stomach. Our Government thought that if Russia's objection to sitting on the Security Council could be removed by installing Red China there instead of Nationalist China a swift solution to the Korean question might be found by a widely representative international body. How this singular delusion could have been entertained is a mystery. The Russian standpoint was plain enough: China, in a state of mystery. The Indian government's assertion did not even consider her bit-kicking an aggressive act, desired no retraction of Northern troops beyond the 38th Parallel and insisted on American troops being withdrawn. With the two fundamental visions so diametrically opposed it is little wonder how our content in the Council would be of any use in the present crisis?

The main issue was: Would Russia endorse the Security Council's first resolution to which India herself was a party? Until this issue was settled, the upsurge of quite another—another—the new government as the country was not a counterpoint. Chiang's—was to sidetrack the entire controversy. But it was all honey to Stalin. And it gave him a glorious opportunity to pose before the millions

Continued on page 3
The future of the United Nations by Francis Watson

"Has the United Nations failed?" I was asked the other day, a question, or something very like it, three years ago at Lake Success, where I had the honour of chairing a meeting of the United Nations Security Council. I was then tempted to answer as a serious question about Christianity was once answered: "No, it has never been tried." We could not give the same reply now. In 1945, the Security Council functioned as it was intended to function in face of a possible threat of the kind to which its existence and the mandate for its creation had been devoted. In 1950, the United Nations, in the capacity of a United Nations Security Council, were able to give the world the assurance that the prospect of a war against China was at an end. The 1939-45 war was the first world conflict between great powers to be brought to a victorious conclusion. The United Nations supported the march of the forces of good.

I am afraid that the great experiment has been tried in Korea, and those who have been proposing various reforms in the United Nations will find that there is something more than theory to consider. The same time, they will not be able to forget the fact that none of the United Nations can be held to be responsible for the dastardly and inhuman treatment of the innocent civilians who were cruelly killed by both sides at the end of the war.

Has Russia's representation in the seat of the Security Council been more closely watched by the world than that of any other country? I am afraid that it has been. The United Nations, in the capacity of the Security Council, were able to give the world the assurance that the prospect of a war against China was at an end. The 1939-45 war was the first world conflict between great powers to be brought to a victorious conclusion. The United Nations supported the march of the forces of good.

DOS RUSSIA MEAN PEACE? —Continued from page 2

where is any endorsement, from the high seats of Government, of Masani's warning that India is on the Russian menu and that once the independence of the United Nations was overthrown, the whole world would be divided into a few dozen countries.

Malik tried to hammer all these specious points home in the stormy meeting on August 2. He coupled the name of Stalin with that of Nehru and pitted the opinion of India in alliance with Russia against the attitude of the United Nations. The Indian delegation, led by India's ambassador to the U.S.S.R., had the right to speak on behalf of all India, who is voting with Russia.

But it is high time the inconstancy was removed. For, India had counted on a true peace-effort being made by Malik—that is to say, a more sympathetic with India's own recognition of North Korea's identity. Malik, as on the contrary, reiterated the senseless and shameless charge flung by Gromyko on the U.S.N. and America. He has merely proposed a truce, without any call upon North Korea to go home—a truce involving North Korea's hold upon three fourths of the Korean peninsula, which the United Nations chose to retreat from and then to remain in the United Nations and without the United Nations Security Council to take back the control of the peninsula. India's hopes about Russia's bona fides have been completely dashed.

It stands to reason that if all Red China were admitted to the Council, the position would be the same, since Mao has dinned Stalin's sophistries and non-sovereignty. With every fact frustrating our Prime Minister's expectations the right course for the Indian Government would be to disassociate itself from this whole movement, to speak the truth, the whole truth, and nothing but the truth, to be dishonest and an encouragement to the country's perilous attraction towards the Russian way of thinking on the Korean problem.

"India on the Russian Menu"

This attraction is unfortunately part of a larger mistake about Russia. The recent debate in the Union Parliament leads one to think that, with the exception of M. R. Masani, there is perhaps not a single parliamentarian in India who realizes that India is a great power. India's voice is strong, and excellent in its own right. India's real voice is strong, and excellent in its own right. India's real voice is that of a great power, India's voice, and it is sad that the Indian voice is becoming a voice of weakness.
Birthday Letters
By K. D. Sethna
To G. Ung One

I am sure this is the first letter you have ever got. Of course you'll realize the fact many years later, but what I have to say now will perhaps not have grown old by then. I wish you an extremely happy birthday: the wish, however, is superfluous, since you are so drenched in happiness every hour that your birthday can be no exception. I don't mean that you do not cry: you do that quite lustily, I hope, for it helps you to develop your lungs and throat-muscles. What I mean is that these bowlings, even if due to temporary stomach-ache or some such calamity, are really lost in the general flood of joy which is your life-blood at present. You are a baby: your contact with the marvellous secret sources of all being is still strong: no hard and dry crust has formed on your simplicity of soul. It is wrong to call you an animal, as many students of childhood may do, in a depreciatory way; for, your animal nature is free from the egoism of greed and malice which, too soon, makes that smiling blindness an instrument of tortured and torturing purposes. With its ignorant spontaneity is now mixed the innocent grace of the divine spark in you. That is why you radiate happiness. And I hope that, as you grow, you will not forget to grow in your soul side by side with cultivating your body and mental powers. To help you do this, I should advise your parents to surround you, and give you, two miracles which are within the reach of everybody.

They must keep you in the midst of flowers. Always there should be a sense of petals and perfume near your bed. And when you are out of your bed they must show you about between green shadows and among gay blossoms. For flowers are the little smiles of paradise that break out of the sleep of Nature. They have at the same time a deep delicate peace and the brave sparkle of colour. They never sit in sachet and ashes but wherever they are they carry with them their own perfume. Rich they are without being proud of their wealth, for theirs is a natural power which is not either vain or over-humble: they do not refuse themselves to plucking fingers or to the clatter of a plucking soft-entwined into your being, and nothing can take away a jot from it. This is the consciousness of the psyche, because its hold is on something infinite hidden behind things. May you, my dear little friend, always feel that your eyes are like flowers, that your face is like a flower, that every part of you, however earthy, bears roots in it of an ever-flowering delicacy and quiet and colourful fragrance.

The other miracle which must mingle with your growth is great music. I wish that every day some master-musician would tune your pulse. You will not know what is happening to you, but, as the strains of the world's wonderful songs enter softly and gently into your being, you will become a citizen of a strange land which waits for all those who are not in love with the dust and heat of the common world. Slowly you will realise that though you may not see fairies dancing under the moon or angels bathed in an ecstasy of the sun, you can listen to the melodious thrum of dream-translucent wings and the golden laughter that drips from the motion of limbs unfettered by mortality. Words, articulate words, may mean nothing to you; but these sounds, delightfully linked together as by magic, will fuse with the rhythms of your own living body and make harmonious all the instincts of your nature. The Greeks grew up in the midst of great sculpture and architecture: ours is not an age of builders of beauty, but we can raise around you palaces not made by chisel and hammer, spacious patterns of music, and we can set you amid movements of gods and goddesses, a heavenly traffic heard for us and echoed to us by Chopin and Mozart, Bach and Beethoven. Live, child, in these palaces, and find yourself, when you are no longer a child, one in spirit with those divinities. I can never wish you anything better on your first birthday.

Invocation: August 15

Rapt in an incandescent flame of sleep
And Garbed with an immortality of might
O vast god-soul, bearing continents of light,
Sweep down a blazing catacyst, a lightning leap
Into the endless desert-son and smile
With thy thunder-sword the dragon of the deep
Leaving no trace of the chymal leap.

And the unpumped vistas of oceans of night...

Then out of that nakedness shall emerge
A fire, a gleam, a quivering dart of gold—
The child of earth hungry for the distant Sun,
Not only shallow, glib, glib, drunk with degrade,
To drain the wine of the vastnesses and hold

The sky-peaks and earth-depths in a marvel-union!

The Future of the United Nations

Continued from page 3

practical purposes, as in the powers of the five permanent members of the Security Council, it must not be so exploited as to break down the whole principle of majority decisions after due discussion. In the acceptance of such decisions every nation prepares itself in some degree to limit its national sovereignty for the common good.

A real answer to those thoughtful people who hold that national sovereignty itself is the cause of wars. For a super-national principle, in which all national rights would be subordinated, would ignore the plain fact that nationalism is one of the strongest forces in the world today.

You cannot argue it out of existence, but by recognising it you can turn it into fruitful channels of co-operation. Already in the United Nations and in the League it has flowed through those channels more profitably than a fear-ridden world may believe.

(Special Feature from British Information Services)
भारत माता

महान घराने

क्या नारदी चार्टिया है?

साहब मुहिमों के रंग में द्रवधी मार्ग से गुज़रने के लिए हम ने लिया हुआ विश्वास को अत्यावश्यक रखा है। हमारे पास हैं अनुभव और साहित्य के जगत की रचनाओं का ज्ञान है।

पूर्व से प्रजन?

कहना मुश्किल होता है कि यह कैसे अच्छा हो सकता है। हमारी राजनीति का समर्थन करने वाले लोगों के लिए हम ने यह दिखाया कि यह अच्छा होता है।

गुरु महादेव?

यदि महादेव ने आज नैसर्गिक रूप से ज्ञान की प्राप्ति की तब तो हम जानते हैं कि यह अच्छा होता है।

गुरु नाथक?

यदि महादेव ने आज नैसर्गिक रूप से ज्ञान की प्राप्ति की तब तो हम जानते हैं कि यह अच्छा होता है।

- भगवान नारायण प्रसाद जी काँदु"
पूजन के साथ काम किया जा रहा है और इसे भगवान के लिए धारण रखा जा रहा है, किया जा रहा है। समर्पण का अध्ययन किया जा रहा है। यह समाज के लिए विशेष रूप से महत्वपूर्ण है। राँची शहर के क्षेत्र में अधिकारियों के नेतृत्व में समाज के लिए नए और अन्य गतिविधियों का आयोजन किया जा रहा है। जब भगवान की सलाह दी जाती है, तो वह समाज का मूल्यांकन करने वाला है। अल्लाह के नामों में पूजन किया जा रहा है। जबमपूजन के लिए धारण किया जा रहा है, तो वह समाज के लिए नए और अन्य गतिविधियों का आयोजन किया जा रहा है। जब भगवान की सलाह दी जाती है, तो वह समाज का मूल्यांकन करने वाला है। अल्लाह के नामों में पूजन किया जा रहा है। जबमपूजन के लिए धारण किया जा रहा है, तो वह समाज के लिए नए और अन्य गतिविधियों का आयोजन किया जा रहा है। जब भगवान की सलाह दी जाती है, तो वह समाज का मूल्यांकन करने वाला है। अल्लाह के नामों में पूजन किया जा रहा है। जबमपूजन के लिए धारण किया जा रहा है, तो वह समाज के लिए नए और अन्य गतिविधियों का आयोजन किया जा रहा है। जब भगवान की सलाह दी जाती है, तो वह समाज का मूल्यांकन करने वाला है। अल्लाह के नामों में पूजन किया जा रहा है। जबमपूजन के लिए धारण किया जा रहा है, तो वह समाज के लिए नए और अन्य गतिविधियों का आयोजन किया जा रहा है। जब भगवान की सलाह दी जाती है, तो वह समाज का मूल्यांकन करने वाला है। अल्लाह के नामों में पूजन किया जा रहा है। जबमपूजन के लिए धारण किया जा रहा है, तो वह समाज के लिए नए और अन्य गतिविधियों का आयोजन किया जा रहा है। जब भगवान की सलाह दी जाती है, तो वह समाज का मूल्यांकन करने वाला है। अल्लाह के नामों में पूजन किया जा रहा है। जबमपूजन के लिए धारण किया जा रहा है, तो वह समाज के लिए नए और अन्य गतिविधियों का आयोजन किया जा रहा है। जब भगवान की सलाह दी जाती है, तो वह समाज का मूल्यांकन करने वाला है। अल्लाह के नामों में पूजन किया जा रहा है। जबमपूजन के लिए धारण किया जा रहा है, तो वह समाज का मूल्यांकन करने वाला है। अल्लाह के नामों में पूजन किया जा रहा है। जबमपूजन के लिए धारण किया जा रहा है, तो वह समाज का मूल्यांकन करने वाला है। अल्लाह के नामों में पूजन किया जा रहा है। जबमपूजन के लिए धारण किया जा रहा है, तो वह समाज का मूल्यांकन करने वाला है। अल्लाह के नामों में पूजन किया जा रहा है। जबमपूजन के लिए धारण किया जा रहा है, तो वह समाज का मूल्यांकन करने वाला है। अल्लाह के नामों में पूजन किया जा रहा है। जबमपूजन के लिए धारण किया जा रहा है, तो वह समाज का मूल्यांकन करने वाला है। अल्लाह के नामों में पूजन किया जा रहा है। जबमपूजन के लिए धारण किया जा रहा है, तो वह समाज का मूल्यांकन करने वाला है।
गोविंदसिंह ने रामनाथ से मांग की कुछ खास बातें, किंतु रामनाथ ने कहा कि वह तीन दिनों तक मांग ही नहीं कर सकते। इसी उद्देश्य से गोविंदसिंह ने रामनाथ को लेकर कहा कि उन्हें तीन दिनों तक मांग ही नहीं कर सकते। रामनाथ ने कहा कि उन्हें तीन दिनों तक मांग ही नहीं कर सकते। इसी उद्देश्य से गोविंदसिंह ने रामनाथ को लेकर कहा कि उन्हें तीन दिनों तक मांग ही नहीं कर सकते। रामनाथ ने कहा कि उन्हें तीन दिनों तक मांग ही नहीं कर सकते। इसी उद्देश्य से गोविंदसिंह ने रामनाथ को लेकर कहा कि उन्हें तीन दिनों तक मांग ही नहीं कर सकते। रामनाथ ने कहा कि उन्हें तीन दिनों तक मांग ही नहीं कर सकते। इसी उद्देश्य से गोविंदसिंह ने रामनाथ को लेकर कहा कि उन्हें तीन दिनों तक मांग ही नहीं कर सकते। रामनाथ ने कहा कि उन्हें तीन दिनों तक मांग ही नहीं कर सकते। इसी उद्देश्य से गोविंदसिंह ने रामनाथ को लेकर कहा कि उन्हें तीन दिनों तक मांग ही नहीं कर सकते। रामनाथ ने कहा कि उन्हें तीन दिनों तक मांग ही नहीं कर सकते।
प्रीति, प्राप्ति से लिए है रही है कि उसने काय वजन अपनी ज्ञान का नयावरण कराया है।

"श्री अरविन्दका पूर्णांक" पढ़े। मूल्य III)

वर्तमान संख्या में यह जानना चाहिए कि कोट जीतिया का योग यह, उसकी साधना के करते रहेंगे।

"श्री अरविन्दका पूर्णांक" पढ़े। मूल्य III)

वर्तमान संख्या में यह जानना चाहिए कि कोट जीतिया का योग यह, उसकी साधना के करते रहेंगे।

"श्री अरविन्दका पूर्णांक" पढ़े। मूल्य III)

वर्तमान संख्या में यह जानना चाहिए कि कोट जीतिया का योग यह, उसकी साधना के करते रहेंगे।

"श्री अरविन्दका पूर्णांक" पढ़े। मूल्य III)

वर्तमान संख्या में यह जानना चाहिए कि कोट जीतिया का योग यह, उसकी साधना के करते रहेंगे।

"श्री अरविन्दका पूर्णांक" पढ़े। मूल्य III)

वर्तमान संख्या में यह जानना चाहिए कि कोट जीतिया का योग यह, उसकी साधना के करते रहेंगे।

"श्री अरविन्दका पूर्णांक" पढ़े। मूल्य III)

वर्तमान संख्या में यह जानना चाहिए कि कोट जीतिया का योग यह, उसकी साधना के करते रहेंगे।

"श्री अरविन्दका पूर्णांक" पढ़े। मूल्य III)

वर्तमान संख्या में यह जानना चाहिए कि कोट जीतिया का योग यह, उसकी साधना के करते रहेंगे।

"श्री अरविन्दका पूर्णांक" पढ़े। मूल्य III)

वर्तमान संख्या में यह जानना चाहिए कि कोट जीतिया का योग यह, उसकी साधना के करते रहेंगे।

"श्री अरविन्दका पूर्णांक" पढ़े। मूल्य III)

वर्तमान संख्या में यह जानना चाहिए कि कोट जीतिया का योग यह, उसकी साधना के करते रहेंगे।

"श्री अरविन्दका पूर्णांक" पढ़े। मूल्य III)

वर्तमान संख्या में यह जानना चाहिए कि कोट जीतिया का योग यह, उसकी साधना के करते रहेंगे।

"श्री अरविन्दका पूर्णांक" पढ़े। मूल्य III)

वर्तमान संख्या में यह जानना चाहिए कि कोट जीतिया का योग यह, उसकी साधना के करते रहेंगे।

"श्री अरविन्दका पूर्णांक" पढ़े। मूल्य III)

वर्तमान संख्या में यह जानना चाहिए कि कोट जीतिया का योग यह, उसकी साधना के करते रहेंगे।

"श्री अरविन्दका पूर्णांक" पढ़े। मूल्य III)

वर्तमान संख्या में यह जानना चाहिए कि कोट जीतिया का योग यह, उसकी साधना के करते रहेंगे।

"श्री अरविन्दका पूर्णांक" पढ़े। मूल्य III)

वर्तमान संख्या में यह जानना चाहिए कि कोट जीतिया का योग यह, उसकी साधना के करते रहेंगे।

"श्री अरविन्दका पूर्णांक" पढ़े। मूल्य III)

वर्तमान संख्या में यह जानना चाहिए कि कोट जीतिया का योग यह, उसकी साधना के करते रहेंगे।

"श्री अरविन्दका पूर्णांक" पढ़े। मूल्य III)

वर्तमान संख्या में यह जानना चाहिए कि कोट जीतिया का योग यह, उसकी साधना के करते रहेंगे।

"श्री अरविन्दका पूर्णांक" पढ़े। मूल्य III)

वर्तमान संख्या में यह जानना चाहिए कि कोट जीतिया का योग यह, उसकी साधना के करते रहेंगे।

"श्री अरविन्दका पूर्णांक" पढ़े। मूल्य III)

वर्तमान संख्या में यह जानना चाहिए कि कोट जीतिया का योग यह, उसकी साधना के करते रहेंगे।

"श्री अरविन्दका पूर्णांक" पढ़े। मूल्य III)

वर्तमाण संख्या में यह जानना चाहिए कि कोट जीतिया का योग यह, उसकी साधना के करते रहेंगे।

"श्री अरविन्दका पूर्णांक" पढ़े। मूल्य III)
SRI AURIBINDO, THE LEADER OF THE EVOLUTION

THE FOURFOLD ORDER OF KNOWLEDGE

The relation between Being and Knowledge, and the difference between the higher and the lower knowledge were discussed in the last essay. It was shown that to possess the higher knowledge, the attainment of an integral vision of the Divine Reality was necessary, and that this presupposed an enlargement of being and a growth of consciousness. In this connexion the sequel of knowledge, an attempt will be made to indicate the nature of this higher knowledge; but before this is done, it will be necessary to have an understanding of the nature of man’s ignorance and its causes. In the very first essay in The World-Mental Way of knowing, of human ignorance was discussed: here the same question will be again taken up and examined in greater detail.

Man wants to act, but has no light by which he can act truly; he wants to reach the outer world but cannot, because he does not possess self-knowledge and power. With due light of his intellect he is only able to comprehend the surface movements of life and their laws and practical utilities. This partial knowledge though it helps him to lead his superficial every-day life, his vital physical life, cannot help him towards the real problems of existence. He does not understand the forces that govern his individual and communal life, nor does he possess an insight into the workings of the world-process.

When he reflects he is often tossed between these two extremes, indeed, he is acutely aware of conflicts within himself, instead of taking the middle way, which is the way of knowledge: he is incapable of resolving them and of integrating the different psychological strands of his being. Broadly speaking, he does not possess a right knowledge of himself, of the world around him, and the Ultimate Reality, nor of the relation between the three. The cause of this triple ignorance is the limited nature of his way of knowing, his mode of apprehension of reality; his consciousness is quite detached from his outer being and it is his surface mentality that functions in his cognition of objects. This raises the issue of the four different ways of knowing.

Sri Aurobindo discusses this very important epistemological problem in The Life Divine: he says: “Our surface cognition, our sensual and restricted mental way of looking at ourselves, at our inner movements and at the world outside us and its objects and happenings, is so constituted that it derives in different degrees from a fourfold order of knowledge. The original and fundamental knowledge is a knowledge by identity; the second, by the conscious self in things, is a knowledge by identity; the second, derivative, is a knowledge by direct contact associated at its roots with a secret knowledge by identity or starting from it, but actually separated from its source and therefore powerful but incomplete in its consequences; the third is a knowledge by separation from the object of observation, but still with a direct contact as its support or even a partial identity; the fourth is a completely separative knowledge which relies on a machinery of indirect contact, a knowledge by separation in its effects, by a rending or bringing up of the contents of a pre-existing inner awareness and knowledge. A knowledge by identity, a knowledge by direct contact, a knowledge by separative direct contact, a wholly separative knowledge by indirect contact are the four cognitive methods of Nature.”

“The first way of knowing in its purest form is illustrated in the surface mind only by direct awareness of our own essential existence: it is a knowledge empty of any other content than the pure fact of self and being; of nothing else in the world has our surface mind the same kind of awareness. But in the knowledge of the structure and movements of our subjective consciousness some element of awareness by identity does enter; for the whole world is not, except in our imagination, completely separate from us. It has already been noted how this can happen in the case of an uprush of writhing which swallows us up so that for the moment our whole consciousness seems to be a wave of anger: other passions, love, grief, joy have the same power to seize and occupy us; thought also absorbs and occupies, we lose sight of the thinker and become the thought and the thinking. But very ordinarily there is a double movement: a part of our selves becomes the thought or the passion, another part of us is emptying itself into the consciousness of it, a rending or bringing up of the contents of a pre-existing inner awareness and knowledge. A knowledge by identity, a knowledge by direct contact, a knowledge by separative direct contact, a wholly separative knowledge by indirect contact are the four cognitive methods of Nature.”

The knowledge base of the human mind is often called "a knowledge of the divine reality." This knowledge is not just about understanding the nature of God, but it is also about understanding the nature of the individual's connection with the divine. It is a knowledge that is both personal and universal, as it includes not only the individual's experience of the divine, but also the collective experience of humanity. This knowledge is often referred to as "the ultimate truth," and it is considered to be the foundation of all other forms of knowledge.

In the knowledge of the subjective being and nature, there is, through incomplete and superficial, a certain intimacy, immediacy and directness, which is absent in our knowledge of the world outside us. The objects of the external world are considered as not-self, as things between which and our consciousness there is no direct contact; therefore the knowledge gained is through the instrument of the senses, which do not give immediate and certain knowledge, but a figure of them. This is used by us as the first datum of knowledge.

In the cognition of the objects of the world around us, our knowledge has a separative basis—the whole process of knowing is based upon an indirect perception. Not only are we unable to identify ourselves with the objects or events which are not only external to us, as we are, but are incapable of knowing them and their movements with the same directness and intimacy with which we know our own: there is no direct contact between our consciousness and theirs, our being and theirs, the only possible contact under the circumstances being an indirect one through the senses. By this contact, we do not get the touch of the thing itself, says Sri Aurobindo, but only an image of it or a vibration or nerve message in ourselves through which we have to learn to know it. Then he continues: "These means are so ineffective, so exiguous in their poverty that, if that were the whole machinery, we could know little or nothing or only achieve a great blur of confusion. But there intervenes a sense-mind intuition which seizes the suggestion of the image or vibration and can meet together, a certain kind of knowledge by identity, a knowledge by direct contact and, dependent upon them, a separative knowledge.”

Continued on page 7
If a perfect manifestation of the Divine in material life is the end of evolution, transformation of human nature is the principal means of achiev- ing it. Man in his unregenerate state manifests not the Divine but the animal from which he has emerged and upon which he stands in his endeavouir to transcend himself. His inherent divinity lies asleep or half-awake within him and he is prone to express itself in either the nature of the crudity and opacity of his natural instruments. Even when it is fully awake and strong enough to reveal something of its love and light and peace and purity, it finds only one or two parts of the nature purified and prepared to be the channels of that revelation, while the rest is lying in the depths of its redeemed obscurity. For a full and unobstructed self-manifestation of the Divine in man, it is essential that human nature should undergo, a radical and integral transformation by complete elimination of its basic animality and selfishness, fecundation and functions into its divine counterparts. Nothing short of a fully divinised nature can manifest the integral Divine.

What is Transformation?

In the philosophy of the Mother’s Yoga as well as in Sri Aurobindo’s the word “transformation” bears a special and very comprehensive profound sense. It is the keyword of the long and arduous process of total self-perfection which is the indispensable pre-requirement of divine manifestation. Transformation means a radical change and conversion of human nature, its thorough transmutation and transfiguration. Let us try to understand what it really amounts to. Human nature in its unperfected state is composed of a mind of ignorance and blindness, where the normal desires and dogging discontent and a fragile body, conservative in its inertia and insensible to the higher values of existence. This triple mechanism has always opposed the soul’s transcendence of the human formula and aspiration and expression of the divine; and yet, paradoxical though it may be, it has been created to be the very means of that expression. Derived from the inconscienceness of Matter and conditioned by it, the mechanism is found to be too much dense and inapt to meet the demands of the evolving soul which yearns to express itself and to break the bonds of the inertia greatly impeding its necessary self-modification and self-adaptation. The soul, exerting a steady ethico-spiritual will, effects a certain amount of purification, sometimes even a great change, and pulls out something of the light into the middle transit something of its peace and calm and detachment into the vital and controls some of the movements of the body; but it finds that there is a limit to this purification which cannot be easily over- passed. This has been the irrevocable experience of most of the spiritual disciplines of the world. A certain inherent imperfection of human nature has been taken for granted and put up with. It is only a few dynamic Yogas, such as the Vedica and the Tantric in India and the most illumined of the Yoga in the West that have made an attempt to achieve something like a thorough purification and mastery of human nature. But mastery is not transformation. And, besides, never has the result been commensurate with the end— the stuff of human nature proving a little too intractable to the will of the ethical or spiritualised mind of man, which was the only means the Spirit could employ to prepare its vehicle of expression on earth. Some Yogas did register a comparative success, but it was either unilateral or partial, never the sovereign victory which is the aim of the Mother’s Yoga.

Perhaps there was something lacking in their ideal itself. Perhaps they did not bestow on the nether bases of life the same amount of attention as they bestowed on its radiant peaks; or, as in the case of Tantra, in their emphasis on the material regions of the cosmos, they lost hold on the light of the peaks and floundered in the reeking swamps. Perhaps many of them failed to command the integral vision of the omni-present Reality—the Superconscious, the Subliminal, the mentally Con- scient, the sub-conscious and the Inconcious, by which the whole of the cosmic ingredients into them its supreme, divinist Principle whose all-achieving dynamic could effect a total trans- formation of human nature. So, in spite of high transcendental realisations, they could not compel life to be the manifesting instrument of the Divine.

As we have said above, by transformation the Mother does not mean a mere purification and enlightenment of the nature, an ethical approach, but a fundamental change and conversion of the very poise and constitutente of the whole nature. What are the point of this transformation? The normal poise of the mind is an ego-centric triplicity of mind, life and body separated in its individualisation from the world and yet carrying on perforce a commerce of mutuality and interchange with it, which is the condition of its development and growth. This poise, though inevitable and indispensable in the lower stages of evolution when the individuality is be- ing formed around the nuclear ego, is a wrong poise, opposed to the essential truth of unity which is the bed-rock principle of all existence. A conversion of this normal poise by the process of transformation will make a reversal to the unitarian as opposed to the separative consciousness. The whole being will then live in and act from a permanent consciousness of unity, seeing itself in all and all in itself and dealing with the world of diver- sity as part of itself, and the entire community is a multi-dimensional entity of the One. This transformation is the manifestation of soul evolving in the life, to perfect and fully self-fulfilment on earth. But the body, life and mind, being derived from material insconscienceness, are normally turbid and impure and cannot mirror the immaculate purity of the soul. The soul, however, goes on purifying the body and mind in order to transcend these basic defects and limitations. Matter, life and mind have their spiritual counterparts in Existence, Consciousness-Force and Supermind respectively. If Matter is converted into the immortale substance of the eternal Being, that is, the life into the luminous Consciousness-Force, and the Supermind, they shed for ever their chaebring deficiencies and become perfect instruments of the Divine. This is conversion and transformation—a transformation of the lower nature of man into the higher nature, para prakriti. But this sublimation does not imply any immediate and radical conversion of the triple formation of mind, life and body persists and acts but with a new consciousness, a new dynamism and a new triumphant effectivity. The Upashaks say that there is nothing that is not there above and nothing there that is not here. This formula not only links the earth to Heaven, but discovers Heaven even in the muck and slime of the earth; and the inescapable corollary to this formula is that Heaven is in the earth in order that earth may live in Heaven. All the divine principles and powers that make up the splendour of Heaven are involved or partly evolved in the material world and can be fully evolved. Earth can become Heaven and man divine. This is the logic of transformation. This is real Resurrection or New Birth of man, far more radical and integral than the current con- ception of it.

Process of Transformation

The most essential condition of transformation is a total and active sur- render of the whole being of man to the divine Presence within and above him. The first stage of this process is that the individual consciousness begins to recognize the presence of the psychic being or the soul and its self-infusion into mind, life and body. This is called psychisation. The innate aspiration, devotion, love and joy of the psyche are transmitted into the mind, life and body which, progressively cleansed and trained by the sorrow, the self-sacrifice, and the love of the Christ, begins to radiate the soul. This psychic transformation is in itself a great achieve- ment. It makes a global opening in the entire nature and initiates a wealth of uplifting spiritual experiences which flood the being with light and bliss and raise its consciousness above mortality. As a final result the whole conscious being is made perfectly apt for spiritual experience of every kind, turned towards spiritual truth of thought, feeling, sense, action, turned to love and all its activities, delivered from the darkness and stubbornness of the tamaric inertia, the turbidities and turbulences and impurities of the rajasic passion and restless unharmonised kinst hips, the enlightened rigidities and satvic limitations or poised balances of constructed equilibrium which are regarded by the character of the ignorance.*

The second stage is characterised by an ascent of the liberated, psychi- cised consciousness to the ascending vastness of the universal Self. An unprecedented wideness, a realisation of the Cosmic Divine, a direct per- ception and participation in the universal dynamic life, is the guiding principle of the process, the cosmic light of Life and Power and Bliss into the human vessel are some of the outstanding experiences of this middle stage of trans- formation, which is called spiritual transformation. The third stage of the process is of course the highest stage, beyond the transformation, is that of the superman, the cosmic mind in which the universe is the goal, and which is the ultimate goal of the soul’s evolution, the unnatural and conscious transformation of the infinite number of the infinite, until the true self is completely one with the infinite. This ultimate goal is the goal of the whole soul in its development and growth. The spiritual light penetrates into the subconscious and the inconscient and illumines them and liberates the supramental principle latent in them. The supramental Force is the supreme, authentic Force of the Divine capable of grappling with all the obstacles resistance of Matter and conquering and compelling it to be an outlet of the divine splendour. A radical, integral conversion and transfiguration of human nature is the result of the supramental trans- formation.

It can be said that the psychic transformation liberates the inner and considerably refines and enlightens the outer being of man, the spiritual transformation universalises it, illumines it, within and without, and brings it to the native rhythm of the Infinite, and the supramental transformation integrates and strengthens the whole being into a perfect Supreme, reconciling all the parts into a luminous unity and harmony, and makes of it a perfect manifesting instrument of the Divine. The infinite Knowledge, the infinite Power, the infinite Freedom and Bliss of the Divine which the human soul can aspire to, can be not only possessed but so sovereignly expressed in life as a natural outcome of this supramental transformation.

Evidently this triphile transformation is not an easy work. Nothing like such a vast collective yet has ever been conceived and attempted in the history of spiritual culture. It is not, as we have already affirmed, a moral purification and enlightenment of the human nature by self-discipline,

prayer and contemplation. It is much too radical, much too comprehensive and conclusive to be effected by any of the agencies and powers normally available to them. It is only the Supermind and the Supermind-consciousness that can achieve it. The whole colossal enterprise, therefore, depends upon the discovery and descent of the Supermind into the earth-consciousness.

Mission and Experiences of Transformation

The Mother has made this transformation—transformation of human nature as an inevitable condition of divine manifestation—the whole work and mission of her life. The Prayers and Meditations of the Mother is a living record of how she, having achieved a "constant and definitive" union with the Divine, had to forgo its rapt ecstacy often for long spans of time, in order to plunge into the dark depths of Matter and labour to reproduce them, even in those obscure regions of inconscience, the Light and Bliss of the Union enjoyed above. Her life has been a ceaseless sacrifice, a holocaust, an ungrudging renunciation of all that constitutes the happiness and solace of an exclusive spiritual existence in the material world. She has voluntarily travelled down far afield from the absorbed unitive life which is in the very essence of spiritual fulfillment, that she might subconscient and inconscient bases of human life may also be included in the union, and the integral being of man, rapturously and creatively active, may live for evermore in the Light and Love and harmony of the Divine.

Thus the Mother has given the most metaphysical outline of the essential work of transformation, the Mother says:

"In each of the domains of the being, we must awaken the consciousness to the perfect existence, knowledge and beatitude. These three worlds or realms of the Universe are fundamental realities in the total life of man, and we conceive of them in all its levels or planes of consciousness—perfection, on the transformation of the universe to the perfect existence; and on the development of the perfect existence in the soul of the individual. These three worlds or planes of the divine consciousness of the material levels will be the final triumph of the transforming descent of the Supermind. The second that the Mother speaks of is that the individual consciousness must station itself in the intermediate world, whereby it can come to a synthesis of all consciousness, act simultaneously, freely and in full knowledge of all of them. This will be possible only when the entire consciousness of the individual has been transformed into the divine consciousness.

The physical transformation is an extremely long and laborious process of which we get glimpses in many of the Prayers, particularly the later ones, of the Mother's book.

"Thou hast taken entire possession of this miserable instrument, and if it is not yet perfected enough for Thee to complete its transformation, its transmutation, Thou art at work in each one of its cells to knead it, and make it supple and illumine it, and to clasp, organise and harmonise it in all its levels or planes of consciousness—perfection, on the transformation of the universe to the perfect existence; and on the development of the perfect existence in the soul of the individual. These three worlds or planes of the divine consciousness of the material levels will be the final triumph of the transforming descent of the Supermind. The second that the Mother speaks of is that the individual consciousness must station itself in the intermediate world, whereby it can come to a synthesis of all consciousness, act simultaneously, freely and in full knowledge of all of them. This will be possible only when the entire consciousness of the individual has been transformed into the divine consciousness."

Space, will be its supreme fulfillment and assure the immortality of the human body. This too can only be achieved by the Supermind and by no other agency.

We can have some idea of the nature of the material exploration, the extreme difficulty of the work in the ahara and the superhuman sacrifice which the Mother has joyfully made for its achievement, from the following Prayer:

"O My Lord, my sweet Master, for the accomplishment of Thy work I have sunk down into the unfathomable depths of Matter, and on my face I have touched with my finger the horror of the falsehood and the inconscience, I have reached the seat of oblivion and a supreme obscurity! But in my heart was the Remembrance, from my heart there leaped the call which could arrive to Thee: Lord, Lord, everywhere Thy enemies are triumphant; falsehood is the monarch of the world; life without Thee is death, a perpetual hell; doubt has usurped the place of Hope and revolt has pushed out submission; Faith is spent, Gnosticism is not born; blind passions and murderous instincts and a guilty weakness have covered and stifled Thy sweet law of love. Lord, wilt Thou permit Thy enemies to prevail, falsehood and ugliness and suffering to triumph?"

With the unflinching heart of a divine warrior the Mother mounted the calvary of physical transformation, so that the resistance of Matter might be broken once and for all, and its imprisoned aspiration released into a flaming will to transformation and mankind advance with sure steps towards the only goal of its life—the realisation and manifestation of Sachchidananda upon earth.

The following Prayer breathes the fire of the Mother's heart and the absolute certainty of the ultimate victory of the Divine:

"Thou hast taken entire possession of the miserable instrument. . . . Thine action makes itself felt as the inexhaustible source of a purifying fire that circulates through all the atoms . . . ."

"Break, break the last resistances, consume the impurities, strike with thy thunder this being, if need be, but let it be transfigured. . . ."

"The working in the constitution of the physical cells is perceptible; penetrated by a considerable amount of force, they seem to expand and become lighter, that all the being is still there, is still present, is still myself within myself, the body, O divinest Master, and I cry to Thee: Do not spare me, act with Thy sovereign omnipotence; into me Thou hast put the will for a total transformation."

The prayer of the Divine to the Divine, as one can very well see, is of the body of the Master with which she has united herself in order to give an expression to its intense and resolute aspiration. This truth of the body's having a distinct individual consciousness of its own is a definite fact of spiritual experience. It is the highest principle in the body of the Master. There is a certain way of meditating on Matter for a permanent union with the Divine, for essentially Matter is the deathless substance of the divine existence, and its conversion into that substance even here, in Thine and

(Prayers and Meditations—pp. 124/5)

What the Mother means here is that the vital-physical and the gross physical consciousness of man must also awake to the constant perception of Sat-Chit-Ananda, as his inner and subtler consciousness does on the spiritual planes, where the perception is more or less native and abiding.

A full and revealing emergence of "the perfect Existence, Knowledge and Beatitude," on all the levels of the individual being—each being comprises itself in all its levels or planes of consciousness—perfection, on the transformation of the universe to the perfect existence; and on the development of the perfect existence in the soul of the individual. These three worlds or planes of the divine consciousness of the material levels will be the final triumph of the transforming descent of the Supermind. The second that the Mother speaks of is that the individual consciousness must station itself in the intermediate world, whereby it can come to a synthesis of all consciousness, act simultaneously, freely and in full knowledge of all of them. This will be possible only when the entire consciousness of the individual has been transformed into the divine consciousness."

(Prayers and Meditations—pp. 284-5)

his physical mind's perceptions and the peculiarity of its interpretation of its data.

"Our world-knowledge is therefore a difficult structure made up of the sense image, an intuitional interpretation of it by perceptive mind, life-mind and sense-mind, and a supplementary filling up, correction and amplification of supplementary knowledge, co-ordination, by the reason. Even so our knowledge of the world we live in is narrow and imperfect, our interpretation of its significance doubtful: imagination, speculation, reflection, impartial weighing and reasoning, inference, measurement, testing, in a further correction and amplification of sense evidence by Science,—all this apparatus has to be called in to complete the incompleteness. After all that the result still remains a half-certain, half-doubtful accumulation of acquired indefinite knowledge. A mass of confused images and ideas of the mind towards which our utilisation of knowledge and power should be turned and made effective. This is worsened by the imperfection of our self-knowledge which, such as it is, meagre and pitifully insufficient, is the surface only, of our apparent phenomenal self and nature and not of our true self and the true meaning of our existence. Self-knowledge and self-reality are wanting in the user, wisdom and right will in his use of world-power and world-knowledge."


SRI AUROBINDO, THE LEADER OF THE EVOLUTION

Continued from page 5
Electricity, the Ether and the Atom.

Let us begin with the frequent assertion that, while modern physics has moved away from the mechanical view of the world, classical physics was reducible to it. This is hardly true. Several physicists were aware that every process of nature should allow a mechanical model to be made of it, but long before the advent of relativity or quantum physics the mechanical model was found insufficient. For, what after all renders such a model possible? Galileo and Newton believed that the light bulb was reduced to forces which set between particles along lines connecting the particles and which depend only on distance. This belief and nothing else is in physics the mechanical view of the world and it is summed up in the equations: $F = ma$ (for Newton) or $E = mc^2$ (for Einstein). Whatever conforms to these equations can be made a mechanical model of and whatever fails to conform to them contradicts the mechanical view and transcends the mechanical model. The first non-conformity was found by Oersted when experimenting with a voltaic battery and was stressed by Faraday and Clerk Maxwell. It was realised that the forces must be due to the walls of the pores; these walls at any rate must consist of closed-packed particles. The elasticity of a mass of closed-packed particles then has to be attributed to the particles themselves. If these particles are the molecules we know that they have a structure; they are built up of atoms and so loosely that the atoms move about within the molecules. We might attribute elasticity to change in the closeness of the packing of the atoms, but to the atoms themselves must then be attributed the real elasticity. Consider the implications of these words. If the atom is, as many classical physicists believed, the ultimate brick of the universe, how can it be elastic? Elasticity would mean that the atom has the capability of being compressed and after compression to recover its original shape and volume. But if it is thus capable it cannot be structureless, it cannot be without component parts. Without its having parts the idea that it can suffer a change in volume is preposterous. If we suppose it to have suffered a compression of, say, 1% of its original volume, that little element of volume must have been occupied, previously, by a part of the atom—an idea that is inconsistent with the assumption that the atom has no component parts. Neither can we suppose a structureless atom to have a change of shape; change of shape means re-arrangement of component parts.

The nineteenth-century physicist, with his atomic theory of the constitution of matter, lands in an obscure and unanswerable dilemma. What does it mean to prove the existence of an atom? We might be led to believe that the atom was composed of matter. But the nineteenth century put matter but the other effect. Lord Kelvin was representative of the general mind when he brought forward in 1887 in the Philosophical Magazine (vol. 34, page 15) the concept of the atom as a spinning vortex ring in the ether. As Paul Heyl puts it on page 16 of New Frontiers of Science: "In this concept Kelvin reversed the Newtonian idea that hard particles might make soft bodies and taught us to look for the explanation of the chemistry without the assumption of something soft in the ether..." And when we know what a paradox of ether the ether was we see how matter, instead of remaining matter-of-fact, retreated into a mystery.

8

One of the distinguishing marks of the present century is the revolution in physics. This revolution has swept away many of the old theories, and the new ones that have replaced them have brought an extreme mystery which does not rule out the possibility of which physical concepts are the ultimate assumptions of the universe. But when we declare that relativity theory and quantum theory permit us to ask whether matter be not a phenomenon of something other than material, must we assume as we generally do that classical physics which is so necessary to us be exposed to a non-materialistic philosophy? No doubt, the majority of classical physicists were opposed to such a philosophy; yet it may not follow that the actual findings of classical mechanics is unscientific. We must beware of going to certain conclusions on the basis of features pernicious to dogmatic materialism. Might not those physicists have somehow indulged in a tremendous illogility that has deluded even us to take as legitimate the interpretation they put on their data?

DID CLASSICAL PHYSICS BEAR OUT MATERIALISM?

By "LIBRA"

To Philosophy (page 91): "Stallo was not a physicist—he was a judge; but (or should I say therefore?) he had an extremely logical mind, and with rigorous exactitude he pointed out the inconsistencies in the scheme of the most famous nineteenth-century materialistic version of the physical constitution of the universe by P. Tait, one of the most prominent practicing physicists of the time. "On one hand, there is Stallo... having a right royal time exposing the contradictions in the which the kinetic theory of gases had become involved; and on the other, he had to answer the unexpected. The kinetic theory of gases was indeed unanswerable, but yet knowing that Stallo could not know that the kinetic theory of gases was an instrument which science could possibly answer the question: "The state of affairs Stallo disclosed was, in short, that from one angle science had to regard the atom as perfectly elastic and from another as perfectly inelastic, from one angle as something which was wanted to explain hardness and from another as something which already had the very hardness sought to be explained by it! Could such a glaring contradiction in matter itself be said to leave everything clear and unprejudiced?"

Apropos of the property of elasticity in reference to the atom we may offer a few observations which take us from apparently clear, obviously absurd, to unanswerable conclusions. If one had asked a classical physicist how he would explain the compression that is possible of even a seemingly close-packed piece of solid matter he would have answered: "The original packing represented a porous mass: the molecules not even close but leave a wedge-like space in the original to a sponge. If we had asked him again why, after moderate compression, the solid assumed its original shape and volume, he would have replied: "The material was elastic." But now comes the rub. As F. M. Denton puts it: "We have a force towards the motion of the planes. With this conception of the simple forces must be due to the walls of the pores; these walls at any rate must consist of closed-packed particles. The elasticity of a mass of closed-packed particles then has to be attributed to the particles themselves. If these particles are the molecules we know that they have a structure; they are built up of atoms and so loosely that the atoms move about within the molecules. We might attribute elasticity to change in the closeness of the packing of the atoms, but to the atoms themselves must then be attributed the real elasticity." Consider the implications of these words. If the atom is, as many classical physicists believed, the ultimate brick of the universe, how can it be elastic? Elasticity would mean that the atom has the capability of being compressed and after compression to recover its original shape and volume. But if it is thus capable it cannot be structureless, it cannot be without component parts. Without its having parts the idea that it can suffer a change in volume is preposterous. If we suppose it to have suffered a compression of, say, 1% of its original volume, that little element of volume must have been occupied, previously, by a part of the atom—an idea that is inconsistent with the assumption that the atom has no component parts. Neither can we suppose a structureless atom to have a change of shape; change of shape means re-arrangement of component parts.

The nineteenth-century physicist, with his atomic theory of the constitution of matter, lands in an obscure and unanswerable dilemma. What does it mean to prove the existence of an atom? We might be led to believe that the atom was composed of matter. But the nineteenth century put matter but the other effect. Lord Kelvin was representative of the general mind when he brought forward in 1887 in the Philosophical Magazine (vol. 34, page 15) the concept of the atom as a spinning vortex ring in the ether. As Paul Heyl puts it on page 16 of New Frontiers of Science: "In this concept Kelvin reversed the Newtonian idea that hard particles might make soft bodies and taught us to look for the explanation of the chemistry without the assumption of something soft in the ether..." And when we know what a paradox of ether the ether was we see how matter, instead of remaining matter-of-fact, retreated into a mystery.

The Force of Gravitation

Beating the atom and even the ether in mysteriousness was Newton's force of gravitation. We are often told that the straightforward mechani-
---Continued from page 8

Did Classical Physics Bear out Materialism?

The question of whether the world is material in nature or not is a fundamental one in science. Einstein's theory of relativity and the development of quantum mechanics have raised significant doubts about the classical materialist view. The concept of 'materialism' has been challenged, especially in the context of the 20th century physics. However, the question remains: did classical physics bear out materialism?

In the context of the newtonian physics, which was the basis for classical physics, the concept of materialism was predominant. However, with the introduction of Einstein's theory of relativity, the idea of absolute space and time was questioned. The concept of 'materialism' as understood in classical physics was thus challenged.

Einstein's theory of relativity introduced the idea that space and time are relative to the observer. This concept was revolutionary and changed the way we understand the universe. It also raised questions about the nature of reality and the possibility of materialism.

In conclusion, the question of whether classical physics bore out materialism is a complex one. It requires a deeper understanding of the history of science and the development of physics. The answer may not be simple, and it is likely that both materialism and non-materialist views have contributed to our understanding of the universe.

Reference:


---
SRI AUROBINDO AND MAN’S SOCIO-POLITICAL DEVELOPMENT

By C.C. Dutt

Continued from previous issue

The second chapter of The Human Cycle deals with the period of rationalism. The social mind of man is naturally conservative and it turns to wisdom and seeking the inner Truth only when convinced of its vitality and the old standards become bankrupt. Rationalism has, necessarily, to be ushered in by the individual intellect, that of the bold pioneer, who proceeds to discover the truth of his being, the truth of the world, the truth that was self-evident to his progenitor in the Symbolic Age.

The credit of bringing in the Age of Reason must go to Europe. The Orient was then plunged in deep slumber in the dark chamber of unthinking convention. The future was foreshadowed, but no eyes foreseen that was coming over mankind. It is only recently that certain Eastern people have, by contact with the West, imbibed a taste for rationalism. The tendency has been largely initiate and unconvincing, so far. One thing is certain; it is the strength and vigour, light and progress, that mark European civilisation of today are the outcome of its passion for finding out the truth of things. The Orient can do itself no real good merely by imitating the external features of occidental life. What is important for it is first to come out of the dark prison house of convention and thereafter follow its own bent and evolve a new social system of its own. Sri Aurobindo says, “The influence of the East is likely to be rather in the direction of subjectivism and practical spirituality.” Western individualism is not the annus horribilis of human endeavour. Its defects are so glaring that the East would do well to take warning in time. Still we must realise that the Age of Reason in the West has given to the world two things of the highest importance which cannot be eliminated by any temporary regression. The first one is the democratic conception of the right of each individual member of society to live a full life. The second is the fact that each individual exists in his own right and not only as a social unit. There is a truth and law of his own life, distinct from the social and the law of the life of the community. The Master has shown in this chapter how free thought was completely stifled in the Middle Ages, how the Church laid down the law arbitrarily as to what should be taught and what should not, how every attempt at emancipating a new truth was nipped in the bud. The case of Galileo was only one of many such cases. Ultimately Truth asserted itself in the twin movements of the Renaissance and the Reformation, in the twin cries of “Back to the Bible” and “Back to the Book.” The two movements in a short space of time took Europe by storm. All vested rights and privileges were challenged—not only of the hierarchy in the Church, but also of the King and the nobility in the State.

The Age of Individualism was at the start a revolt of reason against the shackles of convention, but in its culmination, it was a triumphal progress of Social Science.

The new scientific discoveries of the two centuries after the Renascent movement, and the advent of the Age of Reason, has paved the way and laid the ground for a new rational outlook. It is only the present-day European impact that has set free forces powerful enough to launch a large scale attack on the fortress of blind conventions and initiate a radical revolution. ‘The idea of the Universal Mind’...”

In Europe the awakened man in the last flush of his enthusiasm imagined that material Science was going to do everything for him, but he discovered pretty soon that the knowledge of the material world was only a part of the whole knowledge and action. The necessities it was to find the truth he must found it and live by the life-of-the-soul and tended to be deeply psychological and subjective in its method. A new Intuitionism, whose influence for good and for evil we discern everywhere, has begun to break out of it. But this Intuitionism and Vitalism are without a spark of spiritual illumination and led to dire results as we shall see later. The Master closes this chapter by indicating how the ever-deepening subjectivism of the age is affecting the progress of art and music and literature.

He says that they “seem definitely to have taken a turn towards a subjective search into what may be called the hidden mind, and this even away from the rational and objective canons or nature.” Likewise we see the effect of the growing subjectivism of the age in the new ideas about the education and upbringing of children. It is now realised that the old Nature or a "mechanical formation of the mind and the development of training” is untenable and that true “education must be a bringing out of the child’s own intellectual and moral capacities to their highest possible degree.” This is forward thinking in the formation of the mind and system. Of course, like everything else in the age of nascent subjectivism, it falls short of the highest ideal, which is to help the child to find his own deeper self, the soul within him.

The new inward look of the human mind is at work in all directions but it is most evident in that organic mass of man’s life, that we call the nation. It is here that it has commenced to show definite results and it is here that by a careful study of these results we shall best see the drift of subjectivism as well as its defect and danger.

Individual life seeks its own self-development. Collective life, too, society or nation, seeks its own self-fulfilment. Both are manifestations of the one eternal Truth, the one cosmic Spirit. The Nation, like the individual, has a body, an organic life, a developing mind and a soul. So far the two resemble, but there is also a big difference and this difference is at the root of a great part of the troubles and trials in our collective life. What does an individual body lose by being subordinated in the group? The group is an association of a number of subconscious thinking units. This makes the soul of the group a complex thing, which seems at first to be crude and slow at finding itself. Even after it has begun to find itself it is very much more objective than subjective and apt to express itself outwardly and passionately in terms of common political and economic interests. So much so, that most modern historians and some political philosophers have concluded that “objective necessities are by law of Nature the only really determinative forces in society.” It is not accidental that the group has a general feeling of the national life. The great movements that have determined and powerfully influenced the destiny of nations are movements like the Renaissance and the Reformation and the tremendous self-assuming that lay behind great religious upheavals like Buddhism and Sikhism. But the Nation’s outcome is not going to remain objective for ever. There is always a greater subjective force working behind its economics and politics. It is when this hidden force of the national soul comes to the surface that the nation realises its subjective self. But even today it has a mass of idiosyncrasies, habits, prejudices and tendencies, but this is nothing more than, in other words, its “objective of subjectivity.” All this applies as much to the Nation as to the community and the society. We are quite familiar with the tremendous stress laid even today on the political and economic interests of groups other than the Nation—Hindu and Moslem; Mahabharata and Mahabharata. has to transcend this mentality and cultivate a subjective and inward outlook, before he gets out of the rut. There has been a clear tendency visible in this direction, especially in some new nations and in some subject peoples of old nations, like India have been working towards the freedom movement. It is necessary for it to be free in order to be able to transcend its religious and social mentalities and to become “to be ourselves”—to their freedom movement, which Sri Aurobindo says, is now more and more a generally accepted motive of national life. Both India and India have since achieved freedom and are striving to regulate their lives in accordance with their subjective vision. The case of Germany a century and a half ago is astonishing. Her passionate love for the Vaterland found expression in the Teutonic (the League of Virtue) and it pitched itself successfully against Napoleon—for it is well known that Blucher’s German troops who really won Waterloo. How did this Germany, after gaining her freedom, so completely lose her head as to declare war practically against the world? Let us go over what the Master says.

Germany was at one time the most remarkable instance of a nation preparing for a subjective stage because it had firstly a certain kind of self-vision and the courage to follow it and secondly being master of its life so as to express that vision. But unfortunately, the vision was intellectual rather than illumined, and the courage was vital rather than spiritual. Germany’s great subjective force had come from her great thinkers like Schopenhauer, Schlegel, Hegel, Nietzsche and Wagner. Her politicians and statesmen like Bismark and Blucher’s German troops who really won Waterloo. How did this Germany, after gaining her freedom, so completely lose her head as to declare war practically against the world? Let us go over what the Master says.

Germany was at one time the most remarkable instance of a nation preparing for a subjective stage because it had firstly a certain kind of self-vision and the courage to follow it and secondly being master of its life so as to express that vision. But unfortunately, the vision was intellectual rather than illumined, and the courage was vital rather than spiritual. Germany’s great subjective force had come from her great thinkers like Schopenhauer, Schlegel, Hegel, Nietzsche and Wagner. Her politicians and statesmen like Bismark and Blucher’s German troops who really won Waterloo. How did this Germany, after gaining her freedom, so completely lose her head as to declare war practically against the world? Let us go over what the Master says.
LIGHTS ON LIFE-PROBLEMS —Continued from page 12

but to reveal the calm of Nirvana through a figure of the Buddha, and every detail and accessory must be turned into a means or an aid of his purpose. And even when it is some human passion or incident he has to portray, it is not usually that alone, but also or more something else in the soul to which it points or from which it starts or some power behind the action that has to enter into the spirit of his design and is often really the main thing. And through the eye that looks on his work he has to appeal not merely to an excitement of the outward soul, but to the inner self, sentitiveness. One may well say that beyond the ordinary cultivation of the aesthetic instinct necessary to all artistic appreciation there is a spiritual insight or culture needed if we are to enter into the whole meaning of Indian artistic creation, otherwise we get only at the surface external things or at the most at things only just below the surface. It is an intuitive and spiritual art and must be seen with the intuitive and spiritual eye.”

6: What was the relation between the pursuit of art and other cultural and higher pursuits like those of philosophy, religion and Yoga in ancient India?

“Indian art is identical in its spiritual aim and principle with the rest of Indian culture”. “Indian architecture, painting, sculpture are not only intimately one in inspiration with the central things in Indian philosophy, religion, Yoga, culture but a specially intense expression of their significance. There is much in the literature which can be well enough appreciated without any very deep entry into these things, but it is comparatively a very small part of what is left of the other arts, Hindu, or Buddhist, of which this can be said. They have been very largely a hieratic aesthetic script of India’s spiritual, contemplative and religious experience.”

K. G.

A NEW FEATURE

“MOTHER INDIA” INVITES YOU TO SEND QUESTIONS RELATING TO ANY IMPORTANT PROBLEM OF INDIVIDUAL OR COLLECTIVE LIFE.

PLEASE MAKE YOUR STATEMENT CLEAR AND FULL. ANSWERS AS THOROUGH AS POSSIBLE WILL BE GIVEN IN OUR COLUMNS.

AVAILABLE NOW IN BOOK-FORM

LIGHTS ON LIFE-PROBLEMS

(First Series)

Sri Aurobindo’s views on important life-problems compiled and arranged from his writings

by

KISHOR GANDHI

CONTENTS

1. PREDICTIONS AND PROPHECIES—FATE AND KARMA
2. SEARCH FOR HAPPINESS
3. POSSIBILITIES OF LOVE
4. LOVE AND SEX
5. TRANSFORMATION OF SEX-ENERGY
6. THE ROLE OF RELIGION
7. RELIGION AND REASON
8. SUPERSTITION—POPULAR BELIEFS—OCCULTISM
9. COMMUNICATIONS WITH THE DEAD—SUNDERNATURAL PHENOMENA
10-12. THE PROBLEM OF GOOD AND EVIL
13. THE LAW OF KARMA
14. KARMA AND FREE WILL
15. KARMA AND REBIRTH
16. KARMA AND JUSTICE
17. KARMA AND MORALITY
18. THE PURSUIT OF KNOWLEDGE
19-22. SUBJECTIVISM AND OBJECTIVISM
24-25. MATERIALISM

Price: Rs. 2/-

LATEST PUBLICATION OF SRI AUROBINDO CIRCLE, BOMBAY

SRI AUROBINDO CIRCLE

Sixth Number

Pages 322

Price: Rs. 7.

The latest annual Number of Sri Aurobindo Circle, Bombay, contains several valuable articles and poems by a number of eminent Indian and foreign writers. The most important features of the Number are Sri Aurobindo’s own contributions which include a new Book of “Savitri” (The Book of Love) complete in three parts and twelve unpublished letters to disciples on questions of Yoga and a new series of “Words of the Mother” published for the first time. Gerald Heard, the well-known American thinker and mystic, has contributed a very thoughtful article drawing attention to a neglected factor in the present dispute between the French and the Indian Governments on the political future of Pondicherry, the most important of the French possessions in India.

AVAILABLE AT

Sri Aurobindo Circle, 32 Rampart Row, Fort, Bombay.
Sri Aurobindo Niketan, Connaught Place, New Delhi.
Sri Aurobindo Library, 288, Esplanade, G. T. Madras.
Arya Publishing House, 43, College Street, Calcutta.
Sri Aurobindo Ashram, Pondicherry.
LIGHTS ON LIFE-PROBLEMS (36)

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 done better by way of the light of Sri Aurobindo than by the light of Sri Ramakrishna. Sri Aurobindo is not only a Master of Yoga in possession of the Eternal Spiritual Truths, but also a Guide and Helper for those who are enthralled 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 our own life, let me present first a series of questions, a series of questions of common interest along with precise answers directly taken from Sri Aurobindo's writings which will regularly appear in these columns.

Q. 1: Most of the Europeans till very recently either completely failed to understand and appreciate ancient Indian art, or if they did, they found it fantastic, ugly and repulsive. What is the root cause of this incomprehension?

A: The mental outlook of the European and "the dislike of Indian art which it generates are rooted in something deeper than themselves, a whole cultural training, natural or acquired temperament and fundamental and unforgivable prejudice: and it measures, in the case of the European, the width of the gulf which till recently separated the oriental and the western mind and most of all the European and the Indian way of seeing things. An inability to understand the motives and methods of Indian art and a contempt of or repulsion it was almost universal till yesterday in the mind of Europe. There was little difference in this regard between the average European and the ordinary first nation and the competent critics trained to appreciate different forms of culture. The gulf was too wide for any bridge of culture they built to span. To the European mind Indian art was a thing barbarous, immature, monstrous, an anathema to their own primitive and in-competent childhood. If there has been now some change, it is due to the remarkably sudden widening of the horizon and view of European culture, a partial shifting even of the standpoint from which it was accustomed to see and judge all that it saw. In matters of art the western mind was long bound up as in a prison in the Greek and Renaissance tradition modified by a later mentality with only two side rooms of escape, the romantic and the realistic motives, but these were only wings of the same building, for the base was the same and a common essential canon united their variations. The canons of western artistic creation were held to be the sole valid criteria and everything else was regarded as primitive and half-developed or else strange and fantastic and interesting only by its curiosities."

"Place this mind before anything ancient, Hindu, Buddhist or Vedic art and it is at once with a blank or as an incomprehension. It looks for the sense and does not find any, because either it has not in itself the experience and finds it difficult to have the imagination, much more the realization of what this art does really mean and express or because it insists on looking for what it is ac-

Q. 2: What is the fundamental difference in the spirit and method of Indian and European arts which makes them so dissimilar?

A: "All great artistic work proceeds from an act of intuition, not really an intellectual idea or a splendid imagination,—these are only mental translations,—but a direct intuition of some truth of life or being, some deep-sentiment of that truth, some development of it in the mind of man. And so far there is no difference between great European and great Indian work. Where then begins the immense divergence? It is in the way of the explanation of the subject and the subject. In the intuitive vision, in the method of working out the sight or suggestion, in the part taken in the rendering by the external form and technique, in the whole way of the rendering to the human mind, even in the external form itself, in the subject and all. The European artist gets his intuition by a suggestion from an appearance in life and nature or, if it starts from something in his own soul, relates it at once to an external support. He brings down that intuitions into the main and gets the imagined idea and the imagination in the intelligence to clothe it with a material stuff which will render its form to that moved reason, emotion, aesthetics. Then he mines his eyes and hand to execute in it terms which start from a colourable 'imitation' of life and Nature—and in ordinary hands too often end there—to get an interpretation that really changes it into something not unlike our own or in universal being which was the whole thing. And so at last all that we work at the work we have to get back through colour and line and disposition or whatever else may be part of the external means, to their mental suggestions and expressions towards the soul of the whole matter. The appeal is not direct to the eye, it is the deepest self and spirit within, but to the outward soul by a strong awakening of the sensua-

Q. 3: How do the central aim and governing principle of ancient Indian Art differ from those of European art?

A: "The theory of ancient Indian art at its greatest—and the greatest gives its character to the rest and throws on it something of its stamp and influence—is of another kind. Its highest business is to dis-

Q. 4: Can we say that all the works of ancient Indian Art fulfill this high aim?

A: "It is not that all Indian work realizes this ideal; there is plenty no doubt that falls short, is lowered, ineffective or even debased, but it is the best and the most characteristic influence and execution which gives its tone to an art and by which we must judge."

Q. 5: What is the main difference between the European and the Indian artist's treatment of form?

A: "A seeing in the self is the characteristic method of the Indian artist, and it is directly enjoined on him by the canon. He has to see first in his spiritual being the truth of the thing he must express and to create its form in his intuitive mind; he is not bound to look out first on the outward life and Nature for his model, his authority, his teacher or his fountain of suggestion. Why should he when it is something quite inward he has to bring out into expression? It is not an idea in the intellect, a mental imagination, an outward emo-

Q. 6: What is the main difference between the European and the Indian artist's treatment of form?

A: Printed by K. R. Peddar at the Popular Press (Bombay) Ltd., 35, Tardeo Road, Bombay and published by him from 32, Rampant Row, Fort, Bombay.

MOTHER INDIA, AUGUST 19, 1950