KASHMIR: THE CONFUSION AND ITS CURE

The mind of official India is not particularly distinguished by clarity or decisiveness. On many matters of importance, both national and international, it is to say the least, "wobbly." But it is sun-clear and sun-sharp with regard to the question of Kashmir. Not that it has found a definite course of action: the only two alternatives of action before it have been in fact rejected by it—namely, the withdrawal of India's case from the cognisance of the U.N.O. and the acquiescence in the status quo ante, than in Red China changing it from a minor aggressor, the Pakistani army. So there is a standstill. As it is idle to hope that the Security Council will hurry to name Pakistan the aggressor, the Kashm-
SOVIET RUSSIA, THE KOREAN WAR AND WORLD PEACE

By SIR GLADWIN JEBB

Your whole thesis, Mr. President, which you have so obligingly and at such length explained as follows:

I. The forces of the Republic of Korea (South Korea) have not yet attacked North Korea at the behest of the United States and other "Imperialist" powers.

II. Nevertheless, and to some extent despite this argument, the war in Korea is in no way a "civil" war, in which what ever the Charter may say, the United Nations should not intervene.

III. However that may be, the whole argument presupposes that there are two sides and the obvious things is to get representatives of both sides together in order that the Security Council by exercising mediation should arrange for what has been described as a "peaceful settlement" of the whole affair.

IV. By "peaceful settlement" is meant some arrangement whereby the fighting stops, UN forces retire and the Communists are, by one means or another, left in ultimate possession of the field.

V. All that is required, therefore, to make your argument not only true, but meaningful for the representative of the United Nations Commission which is for a representative of the Communist world would be to invite me to this table along with a representative of the Korean Republic.

Gigantic Falseness

Now as regards 1, we all know here that this foundation of the whole case is in gigantic falsehood, but what we do not perhaps realise is that in propaganda the bigger the falsehood the better the chance it has of being believed. Perhaps I should explain the phrase "in the patent fact of the aggression was verified" with the United Nations Commission itself.

It is useless to throw mud at this beast of Birkett, and quoting him as "demonstrated" for the reason that it did not include a Soviet representative, since it would be just as absurd for him to boycott the Commission which has boycotted the Commission, but that is another story. Why did they boycott it? Because they thought that if it might find out what was really happening behind the iron curtain in Korea. Why a million people fled the country. What the Commission forced on the majority of the unfortunate population were really like. How the army of aggression composed of specially selected and tough young fanatics was being formed, and what was the whole plot was about. It may be impossible to keep "social engineering" of the "Mummy" from our ears. I wish that we could, but to say that the United Nations were incapable of observing the crime when it was committed because they were prevented from observing it when it was committed is just not true. The suggestion is really too blatant even for the faithful on this side of the iron curtain. On the contrary the surest fact of their exclusion is in itself proof of their guilt. For the de facto Communist of N. Korea were engaging in some form of activity which we call war.

Now surely, 2, the "Civil War"—I have already said what I feel about this in my speech of August 11th and I concluded my remarks by saying, "I do honestly hope that for the reasons given we shall hear no more of this civil war argument from the mouth of the Soviet regime." For I believe it is still to continue to hear it and in default apparently of any other support for it the Soviet Foreign Office was showing the way. Kryllov, Soviet Judge on the perpetration of atrocities at The Hague, has, I see, been mobilised to reinforce the Politburo's. I will now go on to ask the question whether an international judge Government is formed in what it should plunge into political controversy in this way.

At any rate it may appear Professor Krylov relies largely in his argumentation on Article 7 of the Charter which you may remember I quoted in full in my last speech on the subject. But Professor Krylov does not even quote it in full, merely saying (I quote): "Greatly interfering in the United Nations intervene in matters which are essentially within the domestic jurisdiction of a State." The Turkey example is quoted in the Article, as I pointed out last time, that are at the end which will not prejudice the application of enforcement measures under Article 7.

Russian Tactics

Quite apart from this, however, the civil war argument simply does not fit the Soviet propaganda case. First of all, you divide a State into two, then you organise a special Government and then recognise the other Government. Then the Government organised in this way is capable of attacking over half the territory, attacks which have been resisted and which have been set up under the international protection of the United Nations and which has been allowed to interfere with this process on the grounds that it is a case of aggression against a State that is in defiance of international authority.

You get control of the whole country and you get what you want. It is quite easy to think of other cases to which this interesting, if rather sinister, theory might be applied. This brings me to 3.

The argument of the "two sides"—and here, I believe, in contradistinction to 1 and 2, I mentioned a certain impression has been made by what our Press has been saying, namely, a number of fair-minded persons in the free world who have been brought up in the great traditions of Roman and English jurisprudence cannot and who consequently believe that "both sides must be heard".

Now this would be perfectly correct, especially if we were dealing with the case as a dispute. But this is not an ordinary international dispute which has already pointed out, we are dealing with a violent attack by one power on another, and the Security Council have already found the attacker to be in the wrong. To bring this to the test of a common law it would mean that there should be no question of hearing a man who has committed a violent crime until he has either surrendered to the police or the police have caught him. When he has submitted he is numbered as a "tramp" and if he is given a fair trial and it is then no doubt that he can state his case and obtain whatever pathologising reasons are behind his action or evidence of responsibility. Until then a "hearing" of the party concerned in this particular instance would be a broadway active in prosecuting the crime.

If we conclude that it is also a completely specious argument we are left with 4 which simply means that we must have a "peaceful settlement" at all costs. This of course means asking the question. Nobody wants to have a "peaceful settlement", nobody wants the fighting going on in Korea to go on any longer than necessary. But if by "peaceful settlement" is meant anything except a demonstration of aggression does not pay and that the Supreme Government the Russian Government has indulged in this kind of violent activity and more, it will not be a settlement which will bring peace to our troubled world.

Two camps, therefore, I might say a few words on the general subject of peace. For well over a year the world has been preparing for some development which has been harking on one theme, namely that the world is divided into two camps, the camp of "Imperialism and aggression" led by the Western countries and notably the United States, and the camp of "Democracy and peace" led by the Soviet Union and with the help of the various Communist parties all over the world.

Now of course the various catch terms which are employed by the Soviet propagandists mean nothing. But there is a simple test that of course you will have noticed is that what the Soviet propaganda machine is saying is this: the world is divided into two camps, the camp of democracy and peace led by the Western countries and notably by the United States, and the camp of imperialism and aggression led of course by the Soviet Union with the help of the various Communist parties of the world.

It is a fundamental article of Communist belief that the two camps of the Party can, in the long run, only be achieved by force. "We are living..." there are, indeed, a system of states and the existence of the Soviet Republic side by side with imperialist states for a long time is unthinkable. We or the other 39 triumph in the last 20 years that end supervises a series of frightful collisions between the Soviet people and the world states it will be inevitable..."

The "Communist" to the other 39 states common law it would mean that there should be no question of hearing a man who has committed a violent crime until he has either surrendered to the police or the police have caught him. When he has submitted he is numbered as a "tramp" and if he is given a fair trial and it is then no doubt that he can state his case and obtain whatever pathologising reasons are behind his action or evidence of responsibility. Until then a "hearing" of the party concerned in this particular instance would be a broadway active in prosecuting the crime.

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The "Communist" to the other 39 states
ANDRE GIDE
FRANCE'S FOREMOST WRITER

By PIERRE DE LANUX

Critical acclaim has been bestowed on André Gide's oeuvre, allowing an examination of its impact upon the modern French literary scene.

Gide's life and work have been thoroughly analyzed, showcasing his contributions to French literature. His works, ranging from novels to plays, have garnered widespread praise and recognition, solidifying his status as one of France's foremost writers.

Gide, a prominent figure in the literary world, is celebrated for his thought-provoking and innovative works. His writings often explore themes of identity, sexuality, and the human condition, challenging societal norms and stimulating critical discourse.

Throughout his career, Gide has demonstrated a commitment to social justice and human rights, advocating for progressive causes and influencing public opinion. His works continue to be studied and admired, ensuring his legacy as a significant literary voice in France.

In conclusion, André Gide's contributions to French literature remain influential, making him a pivotal figure in the country's literary landscape.

References:
Shall we bind the poet to a routine or hedge him with limitations? Shall we curiously circumscribe the province of poetry? The poet will not recognize our laws, and poetry will accept no exclusions. Homer and Valaiki and Vyasa made poetry out of war, Lucretius out of science, Dante out of theology, Dryden out of poetry strife, Pope and Byron out of personal spite. Scripture and history, manners and morals, hearsay and legend, metaphysical speculation and literary criticism, all are fit subject matter for poetry; and all thoughts, all passions, all sensations, all delights, all that stir or sustain this "shilling life," all can effectively be transmuted into creative verse.

Religion is man's primary needs and preoccupations. It is born of wonder, awe, a sudden surge of immovable exaltation, an un- brok en religious passion. In the words of the poet, a reverberating and vivid sense of the sacred, awe, and respect as the seasons do the world, riperous doubts often assail the religious man, but faith lingers still, a residue of reverence leaves his daily life, and he is not altogether lost after all. It may almost be said that man is a religious animal. He he that he even embraces bird, beast, and all Nature in his scheme of prayer and thanksgiving. Whether it be no more than a pious hope or a pleasant hallucination or actually a ground of belief, the attitude, the experience, is significant of the religious spirit of man. Even a child is worthy...

If someone said on Christmas Eve, "Come; see the oxen kneel In the lonely huts by goyder's room" Our childhood used to know", I should go with him in the gloom, Hoping it might be so.

Hodgson thus records his transcendental experience of all Creation hymning the glory of the Creator:

I heard the universal choir, The Sons of Light exalt their Sire With universal song, Earth's loftiest and loudest notes, Her millions times ten million throats Rallit Him loud and long, And lips and tongues and tongues of Grace From every part and every place Within the shining of his face, Within the air is the sense of the Infinite.

Carlyle was thus right when he declared that religion is the most essential, the most intimate of man's "rainbows". Is it any wonder, then, that religion has inspired much more in English poetry than, say, Sanskrit poetry. Yet even in the earliest English poetry in Beowulf, for example—there is the Life, however clouded or intermin, there are sudden streaks that baffle the enveloping darkness, there are for unpretentious surprise. The life of spirit is evermore involved clouds of unknown and falsehood. Earth-life is not all; human planning is often but a blind and thwarted purpose; there are other veiled powers that determine our fate, and we shall do well wisely to make submission to these powers and accept the badge of our limitations from the unseen intimations from the unconscious or real things inapprehensible and have in diverse times triumphantly affirmed the Everlasting Yea.

Religion, of course, is an overworked and highly ambiguous term, and not only means different things to different people, but also different things to the same people at different times. The Othas Dictionary defines religion as "the belief in a supernatural power or powers, belief in a god or gods, especially such belief as entails the fear for the part of the believer; a developed system of philosophical, theological, and ethical opinions, tenets and theories depending ultimately and essentially upon a belief in a deity or deities, and the necessity of worshipping that deity or those deities." It is convenient, perhaps, to arrange the different aspects of religion in some such order as follows: ritual; dogma; hagiology; ethics, philosophy, metaphysics; and mysticism. We are apt to stress, now one aspect more than another, and so to pressure the theology of the prevalent mood. As we come down the scale, we seek a more universal character of religion. Rituals and dogma differ widely and even entertainingly, and the same religion is sometimes driven to modify them to suit changing circumstances. Hagiology can likewise dwindle into sectarianism; yet by themselves, and judged by their visions, experiences and outpourings, the saints are for all and speak to all, and they are visibly ambassadors of the Absolute. Ethical systems, again, change as variant, while the world-views of the different religions agree only profoundly to disagree, and a single religion may comfortably harbour several divergent schools of philosophy, all apparently consistent with the mystical experiences of its founders or its sustainers. However particular religions may attempt to appropriate exclusively this or that saint, the saints as a class are in a category apart, their lives follow a pattern of their own, and their mystical experiences have an almost identical flavour and cast. The outpourings of a Nammalvar, a Manikkavasagar, a St. John the Cross, a Jalaluddin Rumi, a Tibet, a Kahlil, a Julian, an Andal, are seen to be inspired by a like incandescent of spiritual fervour and utterance with the wrought imagery and symbolisation or the same ineffable felicities in sound and colour. Intuitions abuzz; they unify and harmonize. But interpretations vary; they wrangle and divide.

Religious poetry in English has for the most part Christianity for its background and as a source of inspiration. Poem describing particular religious rites or dogmas may not ordinarily appeal to non-Christian readers. Even here, should the poet succeed in forging a harmony between the content and the spontaneous appeal of the medium, as Hopkins succeeds in The Blessed Virgin Compared to the Air We Breathe, the resulting fusion of meaning and magic carries all before it, and a willing suspension of disbelief results. Poems like Dryden have turned theological controversy into flowing verse, but his Religious Lover and The Hind and the Panther claim very few readers today. The sequence of ideas and the poetic medium do not fuse into the harmony of splendidly evocative poetry, and we have discourses in verse, not poems.

There are besides quite a few splendidly articulate poems in English which draw their inspiration from the lives of the great Christian saints or from the Saviour's life itself. Crashaw's Hymn to the Name and Honour of the Admirable St. Teresa and the companion Hymn, The True Heart, upon the Book and Picture of the Seraphical St. Teresa are incomparable in their kind, and are Milton's Nativity Ode, Donne's Hymn to Christ, Giles Fletcher's "Christ's Triumph" poems, and Alice Meynell's Christ in the Universe. Where deathless martyrdom is the theme, the poet tries with all his might to paint the picture of崇高的殉道的 moment of its seeming extinguishment; yet the picture can at best be no more than the shadow of the transfiguring original event. Fletcher's words thus utter the discomfiture of all those poets who have tried to render martyrdom in English verse:

Impotent words, weak side, that strive in vain, In vain, alas, to tell so heavenly night, So heavenly sight; no one can greater feign, Feign what he can, that seems of greatest weight, Might any Yet compare with Infinite.

Hagiology and philosophy, dogma and ritual, have indeed entered the domain of poetry, but alcohol with the theme as the poetic handling of the theme that makes a religious poem truly poetic. The poet like Dante could make current religion the very stuff of his poetry as poetry appeals to all. What has happened is that in the process of poetic creation an individual's faith becomes transfigured into the current of eternal entities, and the finished work is not sectarian verse but sublime poetry.

Mysticism, on the other hand, being as it were the crown and roof of the religious life as also its sustaining force and basis is peculiar in the province of poetry. Popular derogation alas surrounds the word "mysticism," and it is often almost equated with mistiness or moonstruck escapism.

"The true mystery," says Professor Caroline Spurgeon, "is one who knows there is unity under diversity of the cease of all existence and he knows it by the most perfect of all tests for the person concerned, because he has felt it. True mysticism—and this cannot be overemphasized—is a unique experience and a life. It is an experimental science...In its highest consummation it is the supreme adventure of the soul: to use the matchless words of Plotinus, it is 'the flight of the Alone to the Alone.' The mystic is dedicated to the adventure of invading the invisible, establishing direct contact with ultimate reality. He experiences "It" at last breaks through the prison-door of time—and when he returns to normality he realizes how impossible it is to trace his mystical experiences in intelligible language. The Upanishadic seers describe "It" in a series of negations—neti, neti; ultimate Reality is beyond words; show interesting robes of the Peace that passeth understanding and abide for ever. The Absolute will not submit to a definition or description; it cannot be proved, or produced to order in Tennyson's words:

Thou canst not prove the Nameless, O my son, Nor canst thou prove the world thou movest in: Thou canst not prove that thou art body alone, Nor canst thou prove that thou art pure spirit, Nor canst thou prove that thou art both one, Nor canst thou prove that thou art both in one, For nothing worthy proving can be proven, Nor yet disproven. Even so, the mystic would attempt the impossible, he would seek to render
भारत माता

मदर हिंदुत्रा

दो ही देश है जिन्हें क्षेत्र तत्वों ने दिया है

तू ही नीली जीवन थोली है मौरि,

तू ही हृदय कुमारता का बनाया है।

'लोक एडिशन'—हिंदी पृष्ठ 1

सितंबर, 16 १९५०

—जी राजकौशल

काशीमो: एक उद्धरण

ओर उसका समझाव

पाण्ड्य विचारधाराएँ पर भारतीय प्रभाव

भी विभिन्न समय

[महाभारती कविता]

कमयांग

कहीं नहीं हृदय नहीं हृदय नहीं हृदय

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—भी मारात्मक साहस जी "कहिये"
पार्षद्य विश्वास या विश्वासरूपम्

भूमि स्थानस्थिति की माकरण शास्त्र है। इस मानस की माता भारत के का क्षेत्र में सभी संस्कृति नक्षत्र प्रकृति सारी अल्प गुणों से चिन्तित रहता है। यह सर्वोच्च शिक्षा के चरित्रों की विश्वास रूप का निर्माण है। यह भारत के मानस के विश्वासरूप में सभी संस्कृति नक्षत्रों के क्षेत्र में सर्वोच्च शिक्षा का समारोह है।

सर्वोच्च शिक्षा के मानस का प्रदर्शन करता है। इस मानस का प्रदर्शन करता है। इस मानस का प्रदर्शन करता है। इस मानस का प्रदर्शन करता है। इस मानस का प्रदर्शन करता है। इस मानस का प्रदर्शन करता है।

स्वयं-सृष्टि, स्वयं-सृष्टि, स्वयं-सृष्टि, स्वयं-सृष्टि, स्वयं-सृष्टि, स्वयं-सृष्टि,
"MOTHER INDIA" SUPPLEMENT

कथनों की सेवा के लिए भी है; जो नहीं। उन्होंने राह में स्थापित है तथा उन्होंने यह प्रयास किया कि उनके अनुभव के बारे में वह खोज कर सके।

"संबाद"

[के काफी अवधि के लिए ही है; वह अनेक अनेक सामाजिक समस्याओं के लिए एक साधन का रूप माना गया।]

--अभी सह भरने के अंतर्गत अनुभव

"संबाद"

[यह किरदार भी ही है; अनेक अनेक अनुभव के लिए एक साधन का रूप माना गया।]

"संबाद"

[यह किरदार भी ही है; अनेक अनेक अनुभव के लिए एक साधन का रूप माना गया।]

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"संबाद"

[यह किरदार भी ही है; अनेक अनेक अनुभव के लिए एक साधन का रूप माना गया।]
परिचय

आप सहायक में यह जानना चाहिए कि क्योंकि जीन्स का सीमा
वायर है उनके साधन के लिए वापसी, शराब वायर है तो
“श्री अरिविन्दका पूजनयाग”

(आयुर्वेदिक नाटक)

प्रारंभ

यदि एक साखा का अनुसार सुंदर अनुभव यहाँ है तो
सत्य का सैलिनिक

(हिंदी संस्कृति)
LYRA MYSTICA—Continued from page 4

permanently with the magical instrument of symbolic language the fugitive rainbows of his blissful experiences. Prose with its logical framework will stifle the transcendent Truth or empty it of its sublime content. Only poetry can dare to seize the elusive, to apprehend the inapproachable. What Dr. Johnson called the "metaphysical conceit" of the school of Donne, Crashaw and Vaughan were no more than some of the letters in the alphabet of mystical poetry. Faced with the most inexpressible difficulty of having to express through the medium of words what is truly unworldly in the poet's life, perhaps not always wisely or successfully—invents a symbolic language of his own, thereby laying himself open to the charge of obscurity, mistiness, or intellectual juggling. But we are not led to judge mystical poetry by a reference to the failures, but rather by a reverence for the undoubted successes. So judged, what have we to say in praise of the mystic poets? In their Introduction to the Oxford Book of English Mystical Verse, Messrs. Nicholson and Lee write: "By the rhythm and the glimmer and the high enchantment of their writing that some rays gleam from the Light which is supernatural!"

Poetry no doubt is based on everyday life, on the primary human emotions and actions; but great poetry, while springing from life, yet challenging transcend the plane of actuality and bring us intimations of a more comprehensive, a more integral, consciousness. In the oft-quoted words of Shakespeare, The poet's eye, in a fine frenzy rolling, Don't glance from heaven to earth, from earth to heaven; And, as the imagination bodies forth The forms of things unknown, the poet's pen Men's preoccupation in this "too well-sorted world" is none too happy. He is bewitched and between an endless series of antinomies: form and disorder, good and evil, beauty and ugliness, first fate and free will. How shall man conduct himself on Life's scaffold? How shall man "live" wisely and usefully? All great poets are sooner or later driven to explore answers to these fundamental questions. They cannot evade these questions without ceasing to be poets at the same time. This does not, of course, mean that there will be unanimity in the answers, or that answers will be forthcoming in every instance. The consciousness of the problem is the main thing. For the rest, each poet has his own way of storming the gates of felicity, or reconciling himself to this life of futility that is the enclosed gardens that still beckon only to discontent him more and more.

Spenser, by way of a mystical, properly so called. But he had a feeling for beauty which amounted almost to religious fervour, and he seemed to see in ideal Beauty the solution of all his obstreperous doubts and difficulties. Was it no more than a species of intellectual escapism? Yet the inspiration behind such a passage as this cannot be dismissed so cheaply:

Ah, then, my hungry soul! which long has fed On idle fancies of thy foolish thought, And, with false beauties' flattering bait mazed, Has after deceitful vain shadows sought Whom all are fed, and none have left thee sought But late repentance through thy folly's proof; Ah, cease to gaze on matter of thy grief; And look at last up to that source Ever since, From whose pure beams all perfect beauty springs, That kindlest love in every godly upright, Even the Love of God; which loathing brings Of this vile world and these seeming things; With whose sweet pleasures being so possessed, Thy straying thoughts henceforth forever rest.

Milton, again, was confronted often during his all too chequered life by the nightmare, Unbelief, but the shocks and defeats of his life notwithstanding, he was able to affirm in the fulness of his ripe old age:

Just are the ways of God, And justifiable to men.

Shakespeare, the "great poet" power, or rather than either Spenser or Milton, created characters like Hamlet and Lear who are akin rather to disturbed apocalypse visions, or, to vary the simile, to anguished knight-errants of the spirit. As Shakespeare saw it, the problem was stark in its simplicity: Sorrow is, pain is the guardian of our lives; the world is an unweeded garden that grows to seed; the time is out of joint, and the vaunted epic of human history is no more than a tale told by an idiot, full of sound and fury, signifying nothing. What then? Hamlet-Shakespeare wrestles with the monster, Unbelief, or quests after Certainty, and the struggle and the quest are exhausting to a degree. But when he is about to Hamlet makes this astonishing speech:

Abstem thee from felicity awhile... The rest is silence.

It is of a piece with his earlier assurance to Horatio: "There is a special providence in the fall of a sparrow". Hamlet, then, had safely come through the suicide-strains of doubt and despair. He knows that "felicity" awaits him, and that ineffable 'silence' will henceforth claim him. He has, it would seem, wrested from Nature her final secret. It is true Shakespeare is primarily a dramatic poet, not a mystic; but the spirit informs the greatest flights of his muse and thereby gives them a soul-quality which we cannot miss. Carlyle, for instance, rightly reads Prospero's famous speech—

Our revels now are ended. These our acts, As I foretold you, were all spirit and Are melted into air, into thin air: And, like the baseless fabric of this vision, The cloud-capped towers, the gorgeous palaces, The solemn temples, the great globe itself, Yea, all which it inherit, shall dissolve And, like this insubstantial pottage, fade Leave not a rack behind. We are such stuff Are dreams are made on, and our little life Is rounded with a sleep—

the philosophy of transcendentalism. The Earth-Spirit says in Goethe's Faust: "'Tis thus at the roaring Loam of Time I ply, And cease for God the Garment thou shalt Him by; and the entire visible universe, ever changing yet forever the same, is itself the Garment of God. Who can deny that, as interpreted, Prospero's speech is truly informed by something like a mystic vision of ultimate Reality?

Although it is thus legitimate to discover in the work of a great dramatist like Shakespeare revelatory passages charged with spiritual urgency or significance, it is still unmetrical to class him with Donne, Crashaw, or Traherne, or with Blake, Wordsworth, or Francis Thompson. Shakespeare is no God-intoxicated creature like Vaughan, Traherne, Blake and the typical mystical poets; he is not ceaselessly preoccupied in affirming the filliations between man and Nature as are Cowper and Wordsworth; and he is no philosophical or religious poet in the sense in which Bridges and Hopkins are. Of the major English poets, Chaucer is least possessed by religion; Spenser but intellectually, Shakespeare but incidentally, and Tennyson but conventionally, show the influence of religion in their poetry. It is a very different matter with the "metaphysical poets" of the seventeenth century, as also with later poets such as Blake, Wordsworth, Coleridge, Shelley, Browning, Rossetti, Patmore, Emily Bronte, Francis Thompson, A.E., Yeats, Hopkins, and T. S. Eliot. In these and in other modern English, American and Indian poets—Whitman, William Rose Benet, Edwin Arlington Robinson, Rabindranath Tagore, and Sri Aurobindo, to name a few at random—we may gather poetic gems of the purest ray serene quarried from the Spirit's inexhaustible Ground.

Secret Fire

The fire of the heart is a crystal mist, A towering torch of white flame That leaps and wears a path of red To the living sound of your Name. The fire of the heart is a lighted way Through the netherlands of the night Blazing a road of eternal day To the home of the ever-Bright. The fire of the heart is the Blood of your Grace, Like a distillate of pearls; O I would behold your wondrous Face At the hidden heart of the worlds.

ELEANOR A. MONTGOMERY

The Rhythmic Arc

We are in silence bowed—the green night fades— Into the mystic pathway of the glades A soft light shines and calls us ever on, Like moonbeams through some sacred mullion. A low hum whispers, arching the lonely sky, Bending the star-drift's vast periphery To kiss the Mother-Soul in wonder born— O Lord, we see Thy coming with the Morn; The Voice is heard beyond the shades of Night, And from the very darkness issues Light.

NORMAN C. DOWSETT
SRI AUROBINDO, THE LEADER OF THE EVOLUTION

PART III OF "THE WORLD CRISIS AND INDIA"

by "Synergist"

SECTION III: THE NEW WORLD VIEW

(a) THE SPIRITUAL METAPHYSIC

(ii) KNOWLEDGE OF THE DIVINE REALITY

Continued from previous issue

The Nature of Man’s Ignorance and its Causes

In the last essay the epistemological and psychological basis on which man’s knowledge of the external world and himself is organised was found to be that which, having arisen from an understanding of the working of the cosmic process, the nature of man and his relationship to the Divine Reality. It was then pointed out that this narrow basis is really responsible for the limitations in his knowledge, or rather, his illumined ignorance. In this essay we shall see the nature of this ignorance and its causes. Sri Aurobindo says that since it is from the Ignorance that we have the Knowledge, we have to discover the secret nature and full extent of the Ignorance. In the following extract taken from The Life Divine, he discusses the problem: “If we look at the Ignorance as that by which we are eternally connected with the Absolute, which is the source of all being and becoming, we take the constant mobility and mutation of the cosmic becoming in Time and Space for the whole truth of existence—that is the first, the original ignorance. We are ignorant of our eternal becoming in Time; we take this little life in a small span of Time, in a petty field of Space for our beginning, our middle and our end, that is the fourth, the temporary ignorance. Even within this brief temporal becoming we are ignorant of our large and complex being, of that in us which is superconscious, subconscious, intrasubconscious, circumscissum of our surface becoming; we take that surface becoming with its small selection of overly materialised experiences for our whole existence—that is the fifth, the psychological ignorance. We are ignorant of the true constitution of our being; we take the mind or life or body or any two of these or all three for our true principle or the whole account of what we are, losing sight of that which constitutes them and determines by its occult presence and is meant to determine the surface of their operations. This is the sixth, the cosmic Ignorance. As a result of all these ignorances, we miss the true knowledge, government and enjoyment of our life in the world; we are ignorant in our thought, will, sensations, actions, return wrong or imperfect responses at every point to the questionings of the real world, wander in a maze of errors and desires, strivings and failures, pain and pleasure, sin and stabbing, follow a crooked road, grope blindly for the guiding light—that is the seventh, the practical ignorance.”

Our conception of the ignorance will necessarily determine our view of what it misses and ignores, a sevenfold self-revelation within our consciousness—it will mean the knowledge of the Absolute as the origin of all, the knowledge of the Self, of the Spirit, the Being and of the cosmos as the Self’s becoming, the becoming of the Being, a manifestation of the Spirit; the knowledge of the world as one with us in the consciousness of our true self, thus cancelling our division from it by the separative idea and life of ego, the knowledge of our psychic entity and its immortal persistence in Time beyond death and earth-existence; the knowledge of our greater and inner existence behind the surface; the knowledge of our mind, life and body in its true relation to the self within and the superconscious and spiritual being above them; the knowledge, finally, of the true harmony and true use of our thought, will and action and a change of all our nature into a conscious expression of the truth of the Spirit, the Self, the Divinity, the integral spiritual Reality.

“But this is not an intellectual knowledge which can be learned and completed in our present mould of consciousness; it must be an experience, a becoming, a change, an organic, a change of being. This brings in the evolutionary character of the Becoming. The spiritual evolution was necessitated to unfold our total ignorance is only a stage in our evolution. The integral knowledge, then, can only come by an evolution of our being and our nature, and that would seem to signify a slow process in Time such as has accompanied the other evolutionary transformations. But against that inference there is the fact that the evolution has now become conscious and its method and steps need not be altogether of the same character as when it was subconscious in its process. The integral knowledge, since it must result from a change of consciousness, can determine the cosmic processes in which our will and endeavour have a part, in which they can discover and apply their own steps and method; its growth in us can proceed by a conscious self-transformation. It is necessary then to see what is likely to be the principle of this new process of evolution and what are the movements of the integral knowledge that must necessarily emerge in H.-or, more properly, what is the nature of the consciousness that must be the base of the life divine and how that life may be expected to be formed or to form itself, to materialise, as one might say, in that consciousness.”

This statement makes quite clear the nature of man’s ignorance. Now its causes remain to be examined. First we shall see its psychological and metaphysical roots, its foundation in the Inconscient, will be discussed later when the relation of the great Becoming, of the Transcendent Reality to its cosmic manifestation is examined.

In the last essay the limitations of man’s knowledge—his self-knowledge, his world-knowledge, his God-knowledge, as well as the epistemological reasons for his narrow and defective becoming the acquiring it were pointed out; we can now proceed further and diagnose its psychological causes. In the beginning of The World Crisis and India this point was only briefly discussed; it will be necessary to work upon a more detailed discussion here.

We have seen that man uses mostly his instinct and his consciousness to attain knowledge; this is because he lives in his outer being. His consciousness is one-pointedly focused in his surface being, with the result that he is utterly unconscious of the other dimensions of his personality, other ranges of consciousness—not only the chaotic subconscious, the under-lying strata of the dark and indestructible Inconscient, but also the more luminous mental, vital and subtle-physical with the still deeper soul-ranges, and the wide and all-embracing cosmic as well as the gnostic supercosmic ranges, at the summit of which is the Supermind. These inner and higher regions are shut away from him behind the veil of his surface being; the controlling stress of his consciousness is in his outer personality; whatever contact is there between the inner and the outer but through the intercessors in the veil. Further, this ego-personality tries to shut itself away from the cosmic energies; it allows only so much as can be centralised around itself, and rejects the rest as not self. It establishes an indirect communication with the rest of the world—the not-self—through the senses, and the mind uses this sense-data for building its own conceptions and creates a system of knowledge. But this defence against the outside cosmic world and mental and material forces is inadequate, for all man’s beings are connected with Cosmic Nature and with other beings through a network of subtle energies—all have the source of their nature-personality in Cosmic Nature, Prakriti, which flows into and out of them. Each of these different beings is penetrated by currents of thought, will, emotion, and forces of all kinds from others as well as from Cosmic Nature.

This dwelling on the surface of his being by shutting himself away from his inner higher ranges and from Cosmic Nature is the cause of the limitations in his knowledge. But as man is an evolving creature, this cannot be the permanent state of his being and consciousness. In a larger and more luminous vision, it can be seen that this constructed ego is only an intellectual device employed by Cosmic Nature to create stable yet pliable individual formations in a world of universal flux, in order to create eventually a suitable instrumental nature-personality for the soul-being, the true individual who is a direct emanation of the Transcendent Divine. This soul-being gradually gets greater power over his outer natural instruments, which are its means of self-expression till finally he becomes their master. In Vedantic terminology it can be stated that at first prakriti is enmeshed in the workings of prakriti, but as he learns gradually to extricate himself, he becomes the Prakriti and aloof; and finally the lord and giver of the sanction to its movements.

Nature’s justification for creating an ego was stated in the essay "Stages for Existence" in The World Crisis and India. It was pointed out that during the early evolutionary period man needed the existence of his separate existence in order to affirm himself—that he had to distinguish himself from the rest as a separate “I”, a physical-vital-mental personality with a distinct consciousness of its own instrumental nature-personality for the true individual being. So long as this condition existed, he was submerged in the mass-consciousness he could not look upon himself as self—a distinct separate entity, and the rest as not-self; so it was neces-
IN THE MOTHER'S LIGHT
THE SUB-CONSCIOUS AND THE INCONSCIENT

By RISHABHCHAND

The Inconscient is the origin of the evolutionary creation. It is an apparent negation of the superconscient, an infinite abyss of absolute darkness in which the transcendent omnipresent Reality gets involved for playing at self-loss and self-finding, for the delight of a plunge and a subsequent emergent expression in the evolution into multiple forms and a manifold self-expression. The engulphing darkness of the Inconscient turns the eternal effulgent substance of Reality into Matter, the dense and obscure prinal substratum. In this fathomless night of existence or apparent non-existence, there is no existence to be seen, no light, only a blind mimicry of stupendous systems of worlds and suns and moons and star-clusters and planets, as if in a dumb creative sleep. Out of this trance-invoked invitation of the Spirit in Matter evolved Life, making the earth smile with a splendour of verdant beauty and splendour, with a serenity which emerges consciousness, first, as faint shadowy sense-temperaments, then as sensations, then as instincts, impulses, volitions, feelings and later as a sort of rudimentary reason, which constitute the variegated marvels of the human creation. Last emerges man out of the animal, with a far more evolved set of organs and faculties, a more extended and sensitive gamut of psychological functioning and a gradually conscious mind equipped with a developed reason in the old Adam often talked. But however free and self-directing man's will may be, however wide and limpid his waking consciousness, the roots of his life and nature lie still embedded in the swamps of the Inconscient. The inertia, the insensibility, the ignorance, the dual tendency of atomic aggregation and disaggregation, attraction and repulsion, play such a dominant role in his life and nature that he can be called only a super-animal or a sub-man, rather than a full-fledged man. His conservatism, his unwillingness and inability to change, his forgetfulness of his divine origin and essence, his easy subjectivity to doubts and dull fatigues, to disease and death are all a trailing heritage from inconscient Matter. Besides, there are in Matter the seed-impressions of all the past cycles of creation, the brute instincts, the primal junk, the falsehood, the ugliness, the ingratitude and the perversity, which surge up to eclipse the soul of man and prolong the reign of Ignorance in his nature.

The Sub-conscient is above the Inconscient and just below our surface physical consciousness that lies before the threshold called. It is, to quote Sri Aurobindo, "the extreme border of our inner existence, the threshold of the Inconscient; it is a degree of our being in which the Inconscient struggles into a half-consciousness; the surface physical consciousness also, when it sinks into sleep or waking lucidity and progresses towards the Inconscient, retires into the intermediate Sub-conscious. Or, from another viewpoint, this nether part of us may be described as the antechamber of the Inconscient through which its formations rise into our waking or our subliminal being. By the Sub-conscious, the most pernicious of elements, which in its first origin here an output from the Inconscient, relapses towards the originating inconscient, it enters into this sub-conscious element, antechamber or substratum, and there it finds the impressions of its past or persistent habits of mind and existence and has left its mark within and in our sub-conscious part and have there a power of recurrence. In its effect on our waking self this recurrence often takes the form of a reassertion of old habits, impulses dogmatically pressed in the elements of the nature, or it comes up as some other not so easily recognizable impressions but disguised as the result of these suppressed or rejected but not erased impulses or elements."

The Sub-conscious is the builder of most of our dreams, the source of our mechanical, repetitive habits and idiosyncrasies and the seed-bed of most of the obstinate ailments, physical or mental, to which we are too prone. It is the repository of all our life-impressions which it throws up pell-mell from time to time, either in dreams or in the waking state, to cloud or confuse our consciousness and disturb our poise and balance. The animal propensities, the passions and cravings of the lower nature when renounced or rejected by the waking self, sink into the Sub-conscious and hide their time for a vindictive eruption. That is why, in spite of our best efforts of continuing our consciousness by means of sunrise and knock down many a Vishvamitra from a hard-won eminence of poise and purity. Only when the mind is erased, as Sri Aurobindo puts it, expunged and utterly expelled from the nature, dissipates for ever.

It is clear from the above description that the roots of our being, especially in the Sub-conscient and the Inconscient, which we have emerged by evolution, and under the illumine and transform them, our nature cannot become free and pure, even if we are conscious of the free and pure. We may attain to the freedom of the soul or the Self, but not to the level of the free and pure, even when we are less bound to nature by broadcasting three modes, so long as we live on earth: our peace and purity, knowledge and bliss will always be menaced or darkened by the waves from the Sub-conscious and the Inconscient. An integral purification and transformation of the whole being is the only means of establishing an integral union of the Divine in life, and for this a radical purification and conversion of the Sub-conscious and the Inconscient is an indispensable condition. If we have understood it, we shall be able to understand why Mother speaks again and again of these nether regions, their exploration and conquest; why she has divined into their murky depths, touched with her fingers "the horror of the inconscient," invoked from there a present of the Divine and come out to announce to humanity: "A new light shall break upon the earth, a new world shall be born."

Many a young man came to Vivekananda and took his seat in the room where he was preaching on spiritual matters to a spell-bound audience. When the discourse was over and the crowd thinned, the young man approached the Swami and asked him with an evident earnestness, "I want to become master of all in spirit. Every time I feel that his large penetrating eyes upon him, took his measure at a glance and queried, "Can you tell lies?" "No, Sir," was the bewildered reply. "Go and try to tell lies," counselled the intrepid preacher of Vedanta and, when the young man was gone, turned towards his friends and disciples and said, "Can you teach virtue to a wall? That young man is like a wall, a mass of inertia, tame and he has perforce to pass through a stormy period of desires and passions, get many a staggering jolt and knock before he is fit for native or religious life."

This tames, of which the young man was a living embodiment, is a legacy of the Inconscient. It is more or less in all men, confined not only to the physical plane but also their minds and hearts and para-
lysing the springs of their life. Referring to this immovable and distorting matter, the Mother says, "The only thing which must be feared and shunned is the inertia of inconscientific, of blind and heavy ignorance. That is the root of all ignorance, and ignorance is the root of all sin."

The transformation of inconscient into luminous consciousnes is, therefore, a major business of a dynamic spirituality in the present world. And how is it to be effected? The Mother's experience discovers the secret presence of the divine Force in the inconscient depths of Matter as the powerful ‘Healer’, setting in motion, stirring and churning the immaterial elements, so that there may be a transformation and, in the end, they may be awakened to consciousness and to the full light of knowledge."

It is the supreme Love of the Divine, His redeeming and transfiguring Grace that informs the Force which heals. But man has to collaborate with this Force, enter into these obscure stretches of his being with a conscious will and establish there the Light and Law of the Divine. It is perhaps the most difficult work and discipline ever undertaken by spiritual seekers of the multitude of phenomena with which we are put into contact. "Quite a portion of our sensibility is not perhaps the smallest, plays the role of a cinematographic apparatus without our knowledge and, indeed, to our detriment." Throughout the day, in our waking state, all our coarse-perceptions, thoughts, images, dreams, day-dreams, feelings, emotions, sensations, all the actions and reactions that take place in us, are recorded by the Sub-conscious in a sort of cryptic script which are jumbled up in a form fantastic patterns and thrown up in our dreams and even in the waking state, and remains very difficult to trace many of the mental and physical illnesses to this obscure action of the Sub-conscious. Much of the strange and stubborn symptoms of psychoses can be safely attributed to this pathologic, and in the present case, to the psycho-

The Sub-conscious is the nursery where our animal-human traits and proclivities have developed. Heaven is our eternal father and the divine qualities the stuff Contoured on page 8.
To Shankargauda, the Departed Friend

1

Sing fullthroated, if you must. A land united, one in trust, Build, a builder if you are. Meditate upon the Star That brings all life within its aim,— The myriad-shaped but single flame, If meditation is your goal. Or if the rosary draws the soul, Tell your beads so this lewd age May turn into a golden page And in the book of Life reveal. Sanction divine, the secret seal.

2

O brother! This the vow you vowed. And at the Mother's feet you bowed: Life is the true crown of living And she the infinite fountain giving Enduring light. Upon this beam Of light you built your towering dream. Quintessence in the Mother's hand, A flute in the master's: we understand. You are now a flame, a tune, Invisible, inscrutable. We commune With you beyond the eye or ear: And still you are dear. And still you are near.

3

The winds of passion blow dark-deep. Lightnings of sense instantly leap. Chaos dances her wanton dance. Life seems a gamble, light a chance. The heart but echoes the untamed mood Of hate and its invertebrate brood. Mindkand is turned to a bamboo-grove Swayed by a Mumbo-Jumbo above.

4

You thought it meet to be a flute Fingered by the Master astute Who played his seven tones on stops That yielded endless nectar-drops Of Music. Resonant to his will, Articulate till you had your fill. The Mother, wishing a new birth, Blessed you with marjoram. All mirth And gentleness, you treasured it Deeming the gesture as holy writ And lovingly on pilgrimage You went, O darling of the Sage!

5

Where now the radiance of your smile, Your innocence that for a while Made earth waver? In the tender back Of trees where the inconscient dark Recedes before the advancing light, Secure, a million souls alight In the fold divine. O friend, you are there, A ghost of light, a breath of air.

V. K. GOKAK.

SRI AURIBINDO, THE LEADER OF THE EVOLUTION

Continued from page 6

sary for him to dissociate himself from the subconscious of the mass and become aware that just as he has a separate body, so also he has a separate life and mind apart from the group-life and group-mind. The mass-consciousness is not an organised and definitely formulated consciousness that can fully express itself; it acts gropingly with a vague and mute subconscious impulse; only in and through the individual does it get crystallised and find expression. Therefore it is the function of the ego to centralise and individualise a formation of Universal Mental, Vital, Material Nature for the purpose of establishing and stabilising individual forms. It does not possess a fundamental reality, but is only a mask of the soul-being in its utility it can only ease when the true spiritual being behind it emerges.

To be continued

SOVIET RUSSIA, THE KOREAN WAR AND WORLD-PEACE

Continued from page 2

logical to demand their disarmament at the very least to prevent their using the one weapon with regard to which they enjoy superiority. On the other hand, it is equally logical to exempt the U.S.S.R. from all such control in this field as that country is defined as capable of waging only just wars, "of liberation". All this is, of course, behind the peculiar Soviet attitude towards the Republic of Korea in which, as we all know, the Northern Koreans are engaged, in the opinion of the Soviet Government, in a desperate struggle against the aggressive forces "imperialism." "Imperialism"—that is perhaps the best catch word of all with which to describe peace-loving peoples all over the world including many no doubt in the Soviet Union itself. But what exactly is imperialism? If it means the period of the expansion of Europe on the basis of new ideas formulated about the time of the Renaissance which came to a head in the Industrial Revolution of the late eighteenth and early nineteenth century, that at least is comprehensible. Most periods of expansion of any power or group of powers—and with reference to what Dr. Thiang said on this subject last time I would like to point out that on many occasions such expansion came from Asia and had Europe as its object—most such periods of expansion, I say, were based on new ideas and new techniques. It was not just a case of evil intention or lust for conquest so much as the possession of some "know-how" which other nations did not have and could not get for a considerable period. But one would have thought that almost anybody could now see that the period of European expansion is over, the last physical manifestation of it being, perhaps, the bursting out of the Germans under Hitler which incidentally the Western powers, now described as imperialist, did quite as much as the Russians to resist. Any government, indeed, which is not about 40 years behind the times and thus cut off from modern thought and developments could presumably see that, for instance, those nations of Asia who were placed in an equal position by their lack of necessary techniques have now largely acquired them and that the old system which was

Continued on page 11
Self-realisation, says Sri Aurobindo, is the sense—secret or overt—of individual and of social development. What is the precise meaning of that? The whole race is as yet a far cry from its imagination, to us the largest living unit is the nation. But even the nation is too complex a thing to be grasped thoroughly and ready. It is easier for us to begin with the individual and proceed to the larger unit. What we see in the man is an aggregate of things, not only to be valued in its general principle to the Collective Man. Besides, the development of the free individual is the first condition for the growth of the perfect society.

It is, in a word, a mental being possessed of a living body. But this is only his mind which is guided by his mind but, this very behind every thought and every act of his, there is his real being—what he secretly is and is obscurely groping or trying overtly or self-consciously to become. The race, as a whole, knows nothing of this. The ordinary man is unconscious of it. What we see, therefore, calls the economic complex being. His body is a complex affair, his thoughts and emotions are even more complex. His former selves, inconscient matter, subconscious vegetable, the unthinking lower animal, each has left his legacy to him. His proclivities to inertia, his readiness to vegetate and cling to what is of his ignorant brutality, his subjection to passions, all this constitutes his heritage and makes self-exercising so terribly difficult for him. Yet man, a persistant enough with an intellect, must exceed himself if he is to move towards perfection.

But apart from the sub-human stages of evolution, even as the homo sapiens, man has passed through a phase of life that has left its mark on him. The state of the man that we identify him as is completely with his body and bodily life. Let us hope, in the light of civilization and culture, it is passing away for good. “To take the body and physical life as the one thing important, to judge manhood by the physical strength, the economic awareness, the weakness and infertility . . . This is the mentality of the barbarian.” O’ course it is possible, even now, for any individual or group to revert temporarily to this type. But the man belonging to the state of civilization is pre-eminently a mental animal. His outlook on life is definitely spiritual, ethical, and psychic. He is conscious of the fact that general education is considered necessary, even essential, in our present-day life shows what importance we attach to mental development. It does not mean, however, we neglect physical culture. On the contrary, we develop the body scientifically in order to provide a reliable foundation for our round development.

The ancients (Greek and Roman) were by no means followers of a top-sided culture. They developed their bodies as assiduously as their minds. Why then could they not hold out against the onslaught of barbarian? Sri Aurobindo indicates two reasons. The first one is that there was grave inequality within the State; a large mass of the people were poor and barbarous, man no longer a creature of noble or thoughtful or moral or religious, but the successful.” Sri Aurobindo has written more on the subject in the chapter on “Civilization and Culture” (The Human Cycle). This barbarian must be eliminated to ensure the safety of the race. If allowed to persist for too long, Life would burst and perish of its own organs.

Sri Aurobindo sums up thus the course of man’s past evolution: the atom and the elements organise brute matter, the plant develops the living being, the animal prepares and bring to a certain kind of mechanical organisation the crude material of Mind, but the last work of all, the mental leadership and control of all these things, self-knowledge and self-control, that has been reserved for man. “So far, it is familiar ground. But it should be in order for us to enable Man to do all this better,” Nature compels him to repeat stages of his inner evolution, to recreate himself with a greater power, with a larger aim, so that he may make a fresh start on a wider curve of progress and fulfillment. In this march onward, man has to bear all the responsibility and self-control. He has to turn his mind not only on itself, but also on Life and Matter, and at the same time, he has to grow upward, exceeding himself into something spiritual and divine.

Culture is pursuit of a mental life for itself, but mental life must be understood in a very wide sense; for mind embraces a very wide range of faculties from the physical mind of the lowest animal to the supermind of the god-man through various intermediate stages like the intelligent, the illumined and the intuitive. The mind has its action peculiar to each of these minds. It acts on the one hand, ethical, aesthetic and so forth. The very complexity of the mental faculty has led to many misunderstandings, oppositions and struggles that have bewildered man throughout his long career and bewildered him still. He is ever swinging between one exclusive ideal and a comprehensive ideal.

The very distinction between civilization and barbarism is anomalous. Even a rude people like the Basuto or the Red Indian have their own civilised community, a social code, ideas of right and wrong, a good many virtues which are very rare in civilised society and so-called civilised people have very many savage qualities. We use the word “civilised” about ourselves more or less in the same spirit that people formerly used in the opposite direction opprobrious epithets like pagan, heathen, Kaffir, Mischief, about people they looked down upon. The word “barbarian” itself means a man who speaks an unintelligible language. But still when we say “civilization” we mean something fairly definite. A civilized man has generally an active mind, his mental pursuits are fairly developed, the regulation of the life by the mind is a normal one. The word “culture,” however, implies something more than mere mental life; the cultured man is more developed, he has raised himself higher. We have mentioned already the vital or economic barbarian. He was well known as the Philistine in the Nineteenth century. He was rich, he lived luxuriously, he tried to control society and, even, the state; he posed as a patron of literature and the arts in his crue state. His life and conscience were marked either by wealth or by vice. Sri Aurobindo has a lot to say about him. “His ethical bent is a habit of the sense-mind.” “He is not mentally active, but mentally reactive,—a very different matter.” This Philistine no longer reigns in the world, but in his place has arisen a new plant,—the so-called man. We can describe him as follows. He is trying to be mentally active . . . he lives in a maelstrom of new ideas and new movements . . . he can understand or misunderstand them . . . and even, if he can not and does not die for them . . . he can catch at new ideas and hurl them about in a rather confused fashion. Science brings her discoveries to his door and equips him with machinery, politics is subervient to him. He was the force that made the movements of Lenin and Hitler so rapidly successful.

Such is the sensational man whom new methods of education and new principles of society have to transform. It will take time, but the “eye of faith” can see that a great change has begun.

Culture, then, is neither the physical life of the primitive barbarian, nor the vital and economic life of, say, the modern Philistine. European life of the nineteenth century was certainly civilised, but not cultured and refined like the life of ancient Athens or Italy of the Renaissance or the olden times. Even pursuit of wealth, abundant manufacture, progress of science, works of the intellect, do not form a culture if these things are devoted to the service of commercialism and vital success. Likewise, a mentalised sensational life of conventional conduct, average with the ideal of culture, a society based on these principles and prejudices is not consistent with the ideal of culture, a society—a prince, in Sri Aurobindo’s words, which the human soul has to break, man dwells therein in an inferior uninspired and unexacting mental status. It is not enough to open a civilized or two in the wall to get a little fresh air, a fragrance of true art and beauty, a glimpse of the higher ideals. Man must break out of the prison-cell and live in the open air and light.

But even on the higher mental plane, there may well come a clash between culture and conduct—between, roughly speaking, pursuit of the aesthetic aim and pursuit of the ethical. This clash has occurred in the past and is not unknown today. The aesthetic man is impatient of the ethical, he calls the puritan crude and uncultured. The old cavalier phrase “caring hypocrite” is indicative of this mentality. On the other hand, in the eyes of the ethical man, the worshipper of beauty is a mere hedonist, an immoral seeker after pleasure. But in our pursuit of a higher life we must transcend both these ideals and live at a state of mind where the two find a reconciliation. The ideal of Realism and Spontaneity is the only ideal that ancient man pursued. Athens, we know, concentrated on thought and beauty and the delight of living, and imparted her view of life to many other States. From the other side, the Spartan and the Athenian, have contributed to the growth of man. As a whole, he who has either collapsed leaving no residue, like Sparta, or they have broken Rome into an egoistic and orgiastic license. As we have said before, culture—culture,—“Tigers and forces of Indian thought—must combine their potencies in a higher principle provided for us or our faculty of reason. Just at the present point of evolution, reason, using the intelligent will, is man’s sovereign faculty. In the next issue.
NEW TRENDS IN WESTERN "SUPER-CIVILISATION"  

BY ROBIN MOWAT

This troubled age is unique in some respects, but not so unique that it is without history. We have modern industry and modern techniques; but we are facing the same problems that we have faced mankind throughout the ages.

In coping with these problems, man gradually evolved a system of defense that we now call a "community". This system is based on the idea that a local community united against the perils and maladies which have caused their decline and even extinction. Students of evolution believe that our own line has passed the point of full maturity and that an era of decline has set in.

This view was convincingly expressed by One Spengler in his monumental "Decline of the West". He demonstrated that all known communities have entered the same path of decline—ending in some cases with sudden and violent collapse. In World War I, he forecast the coming of the Dictators or "Cesares" as a symptom that the world was in the last phase of its life and was entering on the period of decline, the "bell regime" in the marked phase of its decline. When, shortly, Mussolini and then Hitler appeared, he was proved right by many to be correct (though Spengler himself later modified his views about "Cesare" in his later works, one hopes with good reason!)

Since the time of Spengler, notably Professor A. J. Toynbee, have criticised parts of Spengler's theory. Yet there are others. Spengler's pessimism is an affront to minds nourished on conceptions of the evolution of society as a sure and steady progress. The sun has long been dominant in the West; in viewing history as a succession of civilizations, each following the same cycle of growth, zenith, decline and fall, he leaves no room for any further development beyond civilization, which is, for him, the final stage of collapse.

We can assume that Spengler was right in his statement of the symptomatic period of decline.

The Present and the Past

We may have hope or faith that this fate will not overtake us. But to have reasonable grounds for believing that this time the part of the story will be different, we need to have the assurance that there are different factors operating in the case of our civilization, which have not operated before—or at least have not operated effectively. To discover what factors which underlie the events of our civilization are operating in the light of their past is the task of the historian.

The obvious fact that history as having no relevance to our own age is a mistake, due to over-emphasis of the unique character of our civilization. These features are two-fold. First those that result from the integrations of the past 200 years: power-driven machines, today, of course, extreme rapidity in communications, and in the spreading of ideas; secondly the extension of western civilisation over the entire globe, so that it has come to dominate or destroy other civilizations—by contrast with its development on a local to a defined area of the earth's surface in the past.

These unique features have had, as their main result, an enormous spreading of history across the globe. Cinema and press provide means for widespread spreading of the mentality of nations with which we come into contact. Events which formerly took years or months to unfold, now take merely weeks or days.

Similarly, the invention of some new machines—such as the internal combustion engine or motor car, can rapidly change the habits of whole populations. So fast is the collapse, that we can expect civilization to be in the entire mankind's entire mode of life during the coming half-century.

Secondly, mankind's capacities for self-destruction have been enormously enhanced. Formerly, a war was, if not through tank or bombs, then through disease, that now is played by a single bomb. Not only through heavy bombing can cities be wiped from the map, but atomic bombs (so the United States will tell the world) can cause annihilation, render their sites uninhabitable.

With such weapons our civilization has become threatened: we can: jump into a straight run without going through the usual phases of decline, marked by the end of our "tonic militarist" empire.

But since our civilization has become more or less mobile, then not only affect ourselves; it would affect the whole of mankind. If fifty years ago a war broke out in Europe, the world was isolated and the world was balanced by the discovery of a new technique of production which could not merely ensure their survival, but promised the development of culture and the art of living at levels previously unimaginable.

But the transition to civilization has been accomplished without those fundamental changes, which were as much inner, affecting the personality of the people concerned, as external, affecting their outward habits of life. Regular cultivation of the land of the same kind of land encouraged settlement in a mode of living that was different from the wandering life of small groups as hunters or fishermen.

Further, the area of the Nile Valley, bounded by deserts, presented a small region by comparison with the wide spaces over which men had freely been able to roam. Now, brought together in a small restricted area, they were obliged to discover a new way of living to suit that changing circumstance.

Their world, like ours, had shrunk; their living-space was closed and their civilization was, in village settlements, the earliest form of the Nile Valley, the basis of the future world order of civilization. Village settlement led to trade, trade led to the growth of cities; with these came the arts of writing, computing, building and ultimately the elements of science.

The outcome was the evolution of a society of men, striking different from his "primitive" form. A new civilization was due to the development and implementation of the domestication of animals, and agriculture.

This has resulted in new invention made possible a revolution in man's way of living by providing the material basis for a new type of social life. These inventions probably took place at intervals of many thousands of years.

That of agriculture was the last great discovery of primitive man, which laid the basis of the new type of society which we call civilization.

Against the vast time-span of human history the 6,000 years or so of the coming of civilization seems to us seen too short a period for a corresponding revolution of man's way of life to be new. But the revolution is no longer one of another revolution is on the horizon when coming to be heard by the technological discoveries of our era, which parallel earlier epochal discoveries such as those of speech and agriculture.

For our mechanical inventions promise a threat to both the entire existence through their potential use as weapons of destruction. On the other hand they make possible an age of abundance and a richness of living which has never been available previously to mankind as a whole.

Beyond Civilization

The prolonged crisis and ideological ferment of the era since the coming of civilization may point to us being in an age of transition to a type of society beyond civilization: a type of society which we (as Spengler) will call "totalitarian" for lack of a better word.

We are in response to a threat that exists and the demand that that of Egypt—indeed a threat of threatened revolution—but due to the drying up of the sources of life in the primitives. The fear of the game of supply in what until then had been their happy hunting-ground. The crisis of the Conservatism, the "stable and healthy" to the well-watered valley of the Nile, whose regular cycle of flooding provided ideal conditions for the cultivation of cereals. The suddenness of their existence was naturally balanced by the discovery of a new technique of production which could not merely ensure their survival, but promised the development of culture and the art of living at levels previously unimaginable.

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But—with always with care to preserve the major intact. But our civilization is not to decline or collapse. If it is to assert the threat to its survival must face by being avoided, the threat must be caused because a minority of mankind—maybe as tiny a minority composed of those who escape into the Nile Valley—decides that it is not they who wish to accept the change unilaterally forced upon them by the rest of the world. Such a minority could use the policy of total war and the kind of disposal in order to lay the basis of a new way of life, and therefore of a new type of society; a type of society as different from civilisation as civilization is from primitive tribes.

Research into pre-history and anthropology has revealed the all-important role of part played in this epoch-making change, "Religion, like the womb from which all forms of human civilization," writes the well-known anthropologist, Edward B. Tylor, "is the most diverse practices, both those that make possible the development of the arts (law, morals, fine arts) and those serving the material life (the na- tural, other, social and political, "re- forces), are directly or indirectly connected with religion. Religion both inspired the pioneer movement, the new way of life, and was the warp and woof of the embryonic civilisation itself."

It follows that in examining the problems of today's transition to a new order, it is not enough to focus on the technical aspects of political revolutionisation of our age. For the history the manifestations of spiritual forces must have a special significance. A religious idea underlay the earliest civilization, that of Sumer: it has nurtured all subsequent civilisations notably our own, and has been a non-per- minant part in moulding the world order of the future. We are faced today with three possibilities:

(1) A renewed outbreak of international war, or, in more technical language, "dark age".

(2) A "super-civilisation".

(3) A transition to an entirely new type of society: that of "super-civilisation".

In assessing the possibilities for the future, particularly for the emergence in a new order, we must bear in mind the analogies to the past. It is true that just as the first civilization sprang from a tiny growing-point on the banks of the Nile, so too the political revolutionisations of our times will be based on the new order world may spring from a similar tiny embryo: an embryo both the universities in which solve as they were in miniature, and a similar scale facing the society on a larger scale. Thus the world assumes world-wide proportions. But the spread of knowledge and moral and spiritual forces will play an all-important part in this development. For example, the science and art of modem the writer for an "era of revolutions in all directions (New World News)".  

MOTHER INDIA, SEPTEMBER 14, 1950
GUIDANCE FOR THE YOUNG IDEA

The education of children is now part and parcel of the activity of Sri Aurobindo's Ashram. The education is both mental and physical and its aim is not only to develop the child's powers but also to give them form and function in the light of the happy idealism that the soul's outflowering brings with it. In the hope that the various educational institutions of our country may take a cue from the way of thinking by which the young in the Ashram are guided we reproduce some maxims that are in the process of being lived out there.

What A Child Should Always Remember

The necessity of an absolute sincerity.
The certitude of Truth's final victory.
The possibility of constant progress with the will to achieve.

THE IDEAL CHILD is good-tempered He does not become angry when things seem to go against him or decisions are not in his favour.

is game Whatever he does he does it to the best of his capacity and keeps on doing in the face of almost certain failure. He always thinks straight and acts straight.

is truthful He never fears to say the truth whatever may be the consequences.

is patient He does not get disheartened if he has to wait a long time to see the result of his efforts.

is enduring He faces the inevitable difficulties and sufferings without grumbling.

is persevering He never slackens his effort however long it has to last.

is poised He keeps equanimity in success as well as in failure.

is courageous He always goes on fighting for the final victory though he may meet with many defeats.

is cheerful He knows how to smile and keep a happy heart in all circumstances.

is modest He does not become conceited over his success, neither does he feel himself superior to his comrades.

is generous He appreciates the merits of others and is always ready to help another to succeed.

is fair and obedient He observes the discipline and is always honest.

Code of Sportsmanship


Keep a sound soul, a clean mind, and a healthy body. Play the game.

A GOOD SPORTSMAN is courteous
ON THE FIELD he does not jeer at errors; he does not cheer at the opponent's defeat; he treats them as guests, not enemies.

IN SCHOOL he is considerate to the authorities, the fellow students, and the teachers.

IN LIFE he is respectful to others; he treats them as he would be treated.

is modest ON THE FIELD he works for the good of the team rather than for individual honour; he will even sacrifice his own prestige for his team; he is a gracious winner.

IN SCHOOL he does not become conceited over his success, neither does he feel himself superior to his comrades.

is generous ON THE FIELD he applauds a good play of his opponents.

IN SCHOOL he appreciates another's merit.

IN LIFE he does not ridicule the man who is "down" but encourages him. He is not afraid to voice his opinions straightforwardly and clearly.

is game ON THE FIELD he plays hard; he fights though he may be already defeated; he accepts adverse decisions; he is a good loser.

IN SCHOOL he does his work, he keeps on working in the face of almost certain failure. He has the vim to think straight, the pluck to set straight.

IN LIFE he does his part however hard it may be; he accepts reverses with a smile and tries again.

is obedient ON THE FIELD he observes the rules of the games.

IN SCHOOL he observes all the regulations.

IN LIFE he respects the rules which help to promote harmony.

is fair ON THE FIELD he competes in a clean, hard-fought but friendly way; he helps an injured opponent.

IN SCHOOL he does not waste his time nor that of the teachers. He is always honest.

IN LIFE he sees impartially both sides of a question.

(Partly taken from "Introduction to Physical Education" published by A. S. Barnes and Company.)

SOVIET RUSSIA, THE KOREAN WAR AND WORLD PEACE——Continued from page 8

The truth is there is no world peace, except in the sense. The developments of 1950, the Korean War and the United Nations Conference on the Prevention of War are in themselves a step towards world peace, but they are not the final solution of the problem. The real world peace is to be found in the establishment of international law and the enforcement of international agreements.

real power which is trying to clamp down a despotism on the world is a threat to peace.

Real Reasons of Deadlock

And so, Mr. President, I must express my views on the reasons why our current efforts have not been successful. Peace talks have been held but they have not been successful. The reasons for this are: First, there is no real will on the part of the United Nations to enforce the peace agreements. Second, there is a lack of understanding among the parties to the conflict. Third, there is a lack of resources to carry out the peace agreements. Fourth, there is a lack of a clear and consistent policy on the part of the United Nations.

In conclusion, I would like to say that we must continue to work for a just and lasting peace. We must support the United Nations in its efforts to maintain peace in the world. We must work towards the establishment of a world order based on justice and humanity.
Q. 1: The European critics object to the overloading of details in Indian architecture on the ground that it leaves no unfilled spaces to provide the necessary relief to the eye. Is there any truth in this objection?

A: "The objection that the crowding detail allows no calm, gives no relief or space to the eye, … is urged from a different experience. This has no validity for the Indian experience. For this unity on which all is upborne, carries itself in the infinite space and calm of the spiritual realisation, and there is no need for other unfilled spaces or tracts of calm of a lesser more superficial kind. The eye is here only a way of access to the soul, it is to that that there is the appeal, and the soul living in this realisation or dwelling under the influence of this aesthetic impression needs any relief, it is not from the incidence of life and form, but from the immense increase in the vastness of infinity and tranquil silence, and this can only be given by its opposite, by an abundance of form and detail and life".

Q. 2: Some European critics feel oppressed by the massive and often stupendous constructions of Dravidian architecture in South India and find in them a complete lack of grace and beauty. Is this impression quite valid?

A: "As for the objection in regard to Dravidian architecture to its massiveness and its Titanic construction, the precise spiritual effect intended could not be given otherwise; for the infinite, the cosmic seen as a whole in its vast manifestation is Titanic, is mighty in material and power. It is other and quite different things also, but none of these are absent from Indian construction. The great temples of the north have often a singleness in their power, a luminous lightness relieving their mass and strength, a rich delicacy of beauty in their ornate fullness. It is not indeed the Greek lightness, clarity or naked nobleness, it is not exclusive, but comes in a fine blending of opposites which is in the very spirit of the Indian religious, philosophical and aesthetic mind. Nor are these things absent from many Dravidian buildings, though in certain styles they are boldly sacrificed or only put into minor incidents, but in either case suppressed so that the fullness of solemn and grandiose effect may have a complete, an undiminished expression."

Q. 3: Many Europeans feel a sense of monstrous terror and gloom in the mighty constructions of Indian architecture. What is the reason for this?

A: "Even a sympathetic mind like Professor Geddes is impressed by some sense of a monstrous effect of terror and gloom in these mighty buildings. Such expressions are astonishing to an Indian mind because terror and gloom are conspicuously absent from the feeling aroused in it by its religion, art or literature. In the religion they are rarely awakened and only in order to be immediately healed and, even when they come, are always sustained by the sense of a supporting and helping presence, an eternal greatness and calm or love or Delight behind; the very goddess of destruction is at the same time the compassionate and loving Mother; the austere Maheswara, Rudra, is also Shiva, the auspicious, Auroshika, the refuge of men. The Indian thinking and religious mind looks with calm, without shrinking or repulsion, with an understanding born of its age-long effort at identity and oneness, at all that meets it in the stupendous spectacle of the cosmos. And even its asceticism, its turning from the world, which not in terror or gloom, but in a sense of vanity and fatigue, or of something higher, truer, happier than life, soon passes beyond any element of pessimistic sadness into the rapture of the eternal peace and bliss. Indian secular poetry and drama is throughout rich, vital and joyous and there is more tragedy, terror, sorrow and gloom packed into any few pages of European work than we can find in the whole mass of Indian literature. It does not seem to me that Indian art is at all different in this respect from the religion and literature. The western literary instinct is there thrusting in its own habitual reactions upon things in the indigenous conception in which they have no proper place. Mark the curious discrepancy of the dance of Durga or Destruction, whereas, as anybody ought to be able to see who looks upon the Nataraja, it expresses on the contrary the rapture of the cosmic dance with the protruberances behind of the unmoved eternal and infinite bliss. So too the figure of Kali which is so hideous to European eyes is, as we know, the Mother of the universe accepting this fierce aspect of destruction in order to play the Asuras, the powers of evil in man and the world. There are other strands in this feeling in the western mind which seem to spring from a dislike of anything uplifted far beyond the human measure and others again in which we see the desire for the fear, gloom and aversion with which the sunny terrestrial Hellenic mind commonly met the idea of the beyond, the limitless, the untypically human reaction has no place in Indian mentality. And as for the strangeness or formidable aspect of certain Western figures or the conception of demons or Rakshasas, it must be remembered that the Indian aesthetic mind deals not only with the earth but with psychic planes in which these exist and range freely among them without being overpowered because they carry with them the stamp of a large confidence in the strength and the omnipresence of the Self or the Divine."

Q. 4: In the exquisite and magical beauty of the Indo-Moslem architecture of Northern India, a sense of beauty has been found of an unbridled sensuous luxury and effeminate decadence. Is there any validity in this view?

A: "Is it true that there is nothing but a sensuous outward grace and beauty and luxury in these Indo-Moslem buildings? It is not; it is not at all true of the characteristic greater work. The Taj is not merely a sensuous reminiscence of an imperial amour or a fairy enchantment born from the moon’s luminous quakes, but the eternal dream of a love that survives the death. The great mosques embody often a religious aspiration lifted to a noble austerity which supports and is not lessened by the subordinated ornament and grace. The tombs reach beyond death to the beauty and joy of Paradise. The buildings of Fatehpur-Sikri are not moments to effeminate luxurious decadence,—an absurd description for the moment or the time of Akbar,—but give form to a nobility, power and beauty which lay hold but do not wallow on the earth. There is not here indeed the vast spiritual and cosmic power and spirit of the earlier Indian mind, but it is still a real Indian mind which in these delicate creations absorbs the West Asian influence, and lays stress on the sensuous as before in the poetry of Kalidas, but uplifts it to a certain immaterial charm, rises often from the earth without quite leaving it into the magical beauty of the middle world and in the religious mood touches with a distant hand the skirts of the Divine. The all-pervading spiritual obsession is not there, but other elements of life not ignored by Indian culture and gaining on it since the classical times are here brought out under a new influence and are still penetrated with some radiating glow of a superior lustre."

Q. 5: There has been a tendency among the Western critics to attribute a foreign origin to whatever survives of the ancient Indian art. Numerous attempts have been made by the Ajanta painters to the Greeks, Persians or Chinese and it is even maintained that the Kangara paintings are of European inspiration and were painted for the English market. So also the sculptures of Gandharan are said to be of Greek origin and the Tilmahal the work of an Italian architect. Is there any truth in the contention?

A: "The plain fact is that whatever outside influences there may or may not have been in India as elsewhere, even the earliest work shows a characteristic Indian mentality and touch; and as for Gandharan art, it has the air of an inefficient attempt to absorb a Hellenistic mind to absorb this spirit rather than an effort of India to imitate Greece. And in any case the great characteristic work could no more have been a product of a foreign mind or of its influence than the sculptures of Phidias can be attributed to an Assyrian, Egyptian or Chinese origin. A psychological insensibility to the spiritual significance of Indian work is probably at the root of these errors and, so long as that submarine erudite knowledge will be no protection against gross misunderstandings."

K. G.

Note: The attitude and regard of the cultivated European mind on Indian and Eastern art has immensely changed since this was written and there has been a great progress towards sympathy and understanding and even developments due to an oriental influence. There is indeed some survival of old prejudices but this is no longer the characteristic standpoint of the aesthetic mind of Europe towards the creative achievement of India or of Asia.

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