SRI AURIBINDO AND THE KOREAN WAR

In the Bombay Weekly, “Blitz”, of August 26, Mr. Khwaja Ahmed Abbas who writes the regular feature called “Last Page” put before his readers “An Open Letter to Sri Aurobindo.” As the discussion turned on important world-problems and on the fundamentals of the Aurobindonian attitude to them, we sent a reply which appeared in “Blitz” of September 9. This reply was abbreviated in a few places. This did not impair the main line of argument, but some significant shades of the exposé were lost. We are reproducing the full text below.

Dear Khwaja Ahmed Abbas,
I am commenting on your “Open Letter to Sri Aurobindo” in Blitz of August 26, because I feel that in your attitude there is at bottom the sincere puzzlement of one who in his own way has admired Sri Aurobindo and cannot now reconcile with what he considers Sri Aurobindo’s greatness the statement got by P.T.I. from the Seer of Pondicherry on the Korean war. You are surprised that so great a thinker as Sri Aurobindo, so profound a thinker with a world-view based on a philosophy of integrating the spiritual with the material life and the demands of society with the claims of the individual, so detached and serene and contemplative a mind could declare the war in Korea to be Communism’s first move in its plan of world-conquest, stress the necessity of America’s taking drastic preventive action from the very outset, even at the risk of a world war, and ask Truman to turn thus the tables on Stalin so that the latter might be forced to yield position after position to him instead of nice verses.

Let me make a brief attempt to relieve your genuine pain and to show your resultant indignation to be misguided. But, first of all, let me point out that the word-saving Word which Tagore felt Sri Aurobindo possesses has not at all been, as you imagine, denied by Sri Aurobindo to the waiting world. Quite a series of books has been published under his name, the most recent among them being Divine Life (945 pages), The Synthesis of Yoga, The Human Cycle, and The Ideal of Human Unity. Three volumes of his letters on all conceivable subjects from Sichhichindamana and Supermind and Krishna’s Consciousness to Bernard Shaw and Indo-English Poetry and the Value of Physical Education are on the book-stalls. The Aurobindonian Word is there for all to hear and I do wish you would take the trouble to glance through at least The Human Cycle and The Ideal of Human Unity, which deal with the issues of man’s socio-political development and discuss all the fundamental problems of today. Believe me, there is nothing ivory-towerish about Sri Aurobindo, and his so-called retirement from the world is not an escape, however sublime, but a detachment from the common superficial modes of thinking and judging, a concentrated effort to establish for an all-round regenerative work in the world a new consciousness and a new life.

Fighter for Freedom and for Humanity’s Progress

Your idea that Sri Aurobindo has made hardly any pronouncement on contemporary situations in India is also incorrect. No doubt, he does not issue statement after statement: he speaks only when he feels that his inner call is on him to do so. But in the last few years there have been a few occasions when he has clearly given tone to his vision. During World War II he published a message to Cripps and urged India to accept Cripps’ Proposal at a working basis for at the same time a united front against Fascism and our own united freedom from British rule. On a backlook, it appears that if Congress had accepted Cripps a new world would have been created in this country and the post-war partition of our former dominion would have been avoided. Indeed, Sri Aurobindo had declared that terrible things would happen if we let surface considerations side-track us from seeing the need of the moment and the fruitful potentialities of what Cripps had shown. Later, when India had a fairly long message broadcast, in which he reviewed the whole situation, national and international, at that time and made a pronouncement about partition which is still worth remembering: “The partition of the country must go—it is to be hoped by a shackling of tension, by a progressive understanding of the need of peace and concord, by the constant necessity of common and concerted action, even of a instrument of union for that purpose. In this way unity may come about under whatever form—the exact form may have a pragmatic but not fundamental importance. But by whatever means, the division must and will go. For without it the destiny of India might be seriously impaired and even frustrated.” He also said: “Asia has arisen and large parts of it have been liberated or are at this moment being liberated; its other still subject parts are moving through whatever struggles towards freedom. Only a little has to be done and that will be done today or tomorrow. There India has her part to play and has begun to play it with an energy and ability which already indicate the measure of her possibilities and the place she can take in the council of the nations.”

Surely these are the utterances of a mind wide awake and surely there is no absence here of the fighter for freedom whose voice once filled the whole arena of Indian politics. Nobody who has carefully studied Sri Aurobindo’s writings or messages can charge him with any sympathy with Western imperialism or colonialism. And such a charge is quite unthinkable in the light even of his remark, in the same broadcast, about the circumstance of India’s Independence Day in his own day of birth: “As a mystic, I take this identification, not as a coincidence or fortuitous accident, but as a sanction and seal of the Divine Power which guides my steps on the work with which I began life. Indeed, almost all the world movements which I hoped to see fulfilled in my lifetime, though at that time they looked like impossible dreams, I can observe on this day either approaching fruition or initiated and on the way to their achievement.”

“The least we have to grant Sri Aurobindo is that, just as the "retirement" of a dynamic personality like him can never be escapist, so too whatever judgments he may permit to be published cannot be motivated by anything except a high spiritual vision and a profound passion for humanity’s progress. How could you forget this and bring yourself to write apropos of his message on Korea: ‘Pardon my saying so, but this is not the voice of a saint, not the voice of an oracle of God, not the voice of a seeker of divine Peace. This is not the voice of Buddha, not the voice of Christ, not the voice of Gandhi. This is not even the voice of Aurobindo. It is the voice of the State Department in Washington, it is the voice of Wall Street, it is the voice of Churchill and of the most rabid war-mongers of Europe and America.” I wish you had not stooped to this level of suspicion and calumny. The tone of impatience and the “Beware!” that comes into it on the heels of these unfortunate words are really unworthy of you who, in the first part of your letter, have proved yourself perfectly cognisant of Sri Aurobindo’s glorious career and extraordinary eminence as both man and thinker. Perhaps even this sensationalist accusation is not quite divorced from your genuine puzzlement, and only the journalist in you with his eye to rhetorical effect has tripped you into it. I believe that the cause of your puzzlement and indignation is not only any Aurobindonian animosity or Communist partnership but your obsession with the West’s fancy appreciation of the facts of Russia’s imperialist ambition which cannot even stand a fellow-Communist but non-Stalinist country like Yugoslavia, an ignorance of the basis of Sri Aurobindo’s condemnation of the Communist ideology.
SRI AURIBINDO AND THE KOREAN WAR

Continued from page 1

and practice and his support to the Western democracies despite all their shortcomings and weaknesses, and he did not try to avoid all contact with them. The best way of opening your eyes is perhaps to quote bits from a letter written by Sri Aurobindo to a disciple at the commencement of the last war and widely publicised at the time.

Spirituality and War

About the war unleashed by Hitler, he said: "It is not a fight between nations and governments but between two forces, the Divine and the Asuric... What we have to see is on which side men and nations put themselves... If they right side they at once have themselves inscribed of the Divine purpose in spite of all defects, errors, wrong movements and actions which are common to human nature and human condition... The victory of one side (the Allies) in Britain, France would keep the path open to the evolutionary forces; the victory of the other side would drag back humanity, degrade it horribly and might lead even, at the worst, to its eventual failure as a race, as others in the past evolution failed and perished... What we say is that the Allies have not done wrong things, but that they stand on the side of the evolutionary forces. I have not said that at random, but on what to me are clear grounds of fact. What you speak of is the dark side. All nations and governments have not understood that it has been that with which the world was at last—-at least all who had the strength and got the chance. I hope you are not expecting me to believe that there are or have been virtuous governments and unselfish and sinless peoples. But there is the other side also. You are condemning the faults and crimes on that side and the people in the past who have stared at, on the basis of modern ideals of international conduct; looked at like that all have black records. But who created these ideals or did more to create them—liberty, democracy, equality, international justice and the rest? Well, America, France, England—the present allied nations. They have all been imperialist and still bear the burden of their past, but they have also deliberately spread these ideals and spread too the industrial materialism and thepolitical system on the other side. They have contributed to these—-all of these-they have been a stage, even if a still imperfect stage, of the forward evolution. England has helped certain nations to be free without seeking any personal gain: she has also conceded independence to India and the Philippines. Is there a similar trend on the side of the Axis? One has to look at things on things on the sides and on a larger scale. Once again in it is not a question of working behind that I have to look at. I don't want to go blind among surface details. The future has to be safeguarded; only then the present tragedy can be done over and there can be a change of leadership, and the world can lead where we want. The Divine takes men as they are and uses men as His instruments even if they are not flawless in virtue, angelic, holy and pure. If they are of good will, if, to use the Biblical phrase, they are on the Lord's side, that is enough for the work to be done. Even if I knew that the Allies would misuse their victory or bungle the peace or partially spoil the opportunities open to the human world by that victory, I would still put my force behind them. At any rate things could not be one-hundred per cent bad as they would be under Hitler. The ways of the Lord will still be open—to keep them open is what matters. Let us stick to the real, the central fact, the need to remove the peril of black servitude and revived barbarism threatened Europe and the world, and leave for a later time all side-issues and minor issues or hypothetical problems that would cloud the one all-important tragic issue before us." It is with a vision and attitude similar to this, and not because of any political bias in America's favour or any prejudice against Russia's atheism, that Sri Aurobindo puts himself on the side of Truman against Stalin. He is not squeamish on the point of war. All depends on the nature of the wage. Of course, he would do all to prevent war, especially a world conflagration, by putting the aggressor and not at the cost of values without which peace would be worthless. Whether, in such a view, he has Buddha or Christ or Gandhi behind him is irrelevant. The view that is Sri Aurobindo, the view in which he has said himself that he is not an ordinary yogi and if you study his writings you will realise that, great as spirituality in the past has been, it has not done what Sri Aurobindo wants or it has perhaps not even attempted to make it a supreme ideal. His whole spirit is that of a yogi, a warrior of the world. Ultimately most people were for the Beyond while Sri Aurobindo strives to bring the Beyond down to earth-concreteness and make God manifest here and now in a new humanity and a new earth. World-affairs are closely connected with his Yoga and his ideal. Whether he makes public pronouncements or no, he does not stand aside from the world situation, and the present errors of the past spirituality, his aceticism and other-worldliness has come in varying degrees, for all the dynamism it may have shown in certain matters. You are mistaken in saying that the statement on Korea is not the voice even of Sri Aurobindo. It is the same voice that spoke out the wrong, whether it differs or not from Buddha's or Christ's or Gandhi's voice. I know that it is the voice of Sri Rama who did not hesitate to wage a long and bloody war on Ravana, and it is the voice of Sri Krishna who, when his efforts for peace had failed, urged Arjuna to fight in the Kuru war. You think, therefore, that the Pandavas to whose ranks be belonged were not all saints.

Stalinism, Democracy and the Afro-Asian Future

You may, of course, argue that Stalin is not proved to have had anything directly to do with North Korea's attack or that sufficient evidence is not there to demonstrate his ambition to conquer and enslave the world's mind as well as body. But I don't think any non-Communist student of international affairs in his heart that Stalinist Communism is the greatest danger today to civilisation, as all the greater danger than Nazi because a subtle strategy is employed to subvert civilised values by appealing to man's enthusiasm for equality and justice. But what equality and justice in the true sense can there be if the mind of man which is his real manhood is put in chains and all thought steam-rollered into conformity with the Communist Party line and there is not a vestige of political liberty? A basis Ahmed Abbe can expel the Indian Government or run down the capitalists in what he considers to be a heavy-handed State bolstered up by capitalism, or the editor of Blitz can dub Congress raj Fascist and at the same time criticise without fear the Prime Minister himself and call upon the people to be the cause of the present division, and yet it is possible in all the non-Communist democracies. But they are impossible in Stalin's Russia. And equally impossible would be the work there of a Buddha or Christ or even Gandhi, who would have preached in season and out against materialism and the domratic view of History, if not also against giving high-sounding names to the totalitarian tyranny of a small disciplined minority which in Russia substitutes the power of the organised capitalists in the countries where the Communist denial of individual freedom does not reign. Much more would the mission of a Sri Aurobindo be baulked of its luminous fulfillment if no force were pitted against the sweep of Communism over Korea and the battle for Light were lost in the victory of a non-interventionist and dilettante policy by the Anarchoists who took action as soon as the U.N. found North Korea the aggressor and as soon as North Korea refused to withdraw. If Sri Aurobindo—with a vision cleared of egoism and partiality, purified and enlightened by long practice of Yoga—sees here again a conflict essentially between the Divine and the Asuric, it is to his credit that he has boldly spoken out and lifted his voice against the tendency too often found amongst us to let past rancour slip away and to be misled into superficialities by the glib words of the Anarchoists. The intellect is not a prisoner in Sri Aurobindo's world and your letter will reach him, but the answer to it he has already given in a score of books. As regards himself, it is Sri Aurobindo's world who are in the right and changing the world is his ideal of an integrated humanity embodying a Consciousness more than human by means of his dynamic Yoga to bring about for earth.

What most she needs, what most exceeds her scope, A Mind unvisited by Illusion's gleam, A will expressive of soul's deity, A Strength not forced to stumble by its speed, A Joy that draws not sorrow for its skele.

Yours sincerely,

E. D. SETHNA

INDIA'S DELUSIONS ABOUT RED CHINA

Continued on page 3

The Russians raised Mao to his present position, and he can be there only with the support of the other two parties, who are all one in a different part of the world it becomes something different, but not less true. When China, if it is in the right and changing the world is the victory of communism, and may well be so, and in other Asian countries. But they are auxiliaries. The power of Russia is the basic sanction behind communism anywhere.
भारत माता


भूलदवर्म और कोरिन्यू युद्ध

(लिखित दशहरी साहित्यिक पत्रिका ‘भद्र सिंहदास’ के निदेशक के समाप्ति के लिये परिवर्तन किया गया है।)

भूलदवर्म और कोरिन्यू युद्ध की परिस्थितियों का दीर्घकालीन रूप जीवित रहा है। क्रांतिकारी लोगों के संगठनों में इस विषय पर अनेक समाचार होते हैं। यह बहुत भारत के लिए एक महत्वपूर्ण संस्कार है। इसके लिए कई कारण हैं।

भूलदवर्म और कोरिन्यू युद्ध का आयोजन नियमितता के लिए एक दृष्टिकोण था। इसमें भारत की गणनाओं की अनुप्रस्तुति की जा रही है। यह इसके लिए एक महत्वपूर्ण संस्कार है।

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हाँ, भूलदवर्म और कोरिन्यू युद्ध का आयोजन नियमितता के लिए एक दृष्टिकोण था। इसमें भारत की गणनाओं की अनुप्रस्तुति की जा रही है। यह इसके लिए एक महत्वपूर्ण संस्कार है।

अंतिम वक्ता का लिखित आदेश नहीं है। इसके लिए एक महत्वपूर्ण संस्कार है।

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समझने होते हैं। अतः भाषा के साथ भाषा के साथ भाषा का समझना भी अद्भुत होता है।

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युद्ध के बाद

उद्देश्य

वी अवधि

(समान)

युद्ध के बाद आपराधिक अभ्यासकों का लोकप्रियता

युद्ध के बाद आपराधिक अभ्यासकों का लोकप्रियता निवृत्त हुआ। ऐसा है कि वो अपने समय के साथ देशान्तरण कर रहे हैं। पहले में पहले, कि वो अपने समय के साथ देशान्तरण कर रहे हैं। पहले में पहले, कि लोकप्रियता का लोकप्रियता निवृत्त हुआ। ऐसा है कि लोकप्रियता का लोकप्रियता निवृत्त हुआ। ऐसा है कि लोकप्रियता का लोकप्रियता निवृत्त हुआ। ऐसा है कि लोकप्रियता का लोकप्रियता निवृत्त हुआ। ऐसा है कि लोकप्रियता का लोकप्रियता निवृत्त हुआ। ऐसा है कि लोकप्रियता का लोकप्रियता निवृत्त हुआ। ऐसा है कि लोकप्रियता का लोकप्रियता निवृत्त हुआ। ऐसा है कि लोकप्रियता का लोकप्रियता निवृत्त हुआ। ऐसा है कि लोकप्रियता का लोकप्रियता निवृत्त हुआ। ऐसा है कि लोकप्रियता का लोकप्रियता निवृत्त हुआ। ऐसा है कि लोकप्रियता का लोकप्रियता निवृत्त हुआ। ऐसा है कि लोकप्रियता का लोकप्रियता निवृत्त हुआ। ऐसा है कि लोकप्रियता का लोकप्रियता निवृत्त हुआ। ऐसा है कि लोकप्रियता का लोकप्रियता निवृत्त हुआ।
INDIA'S DELUSIONS ABOUT RED CHINA
IS AN ALLIANCE BETWEEN NEHRU AND McCARTHY POSSIBLE?

By M. N. ROY

This extremely clear-sighted article is reproduced under the title "Russia and Communism: East Asia" to bring about the admission of Red China into Government and all other democratic Governments.

Assuming that the spirit of co-operation and harmony can still be restored in UNIX, the question of Chinese representation on the Security Council, by itself, may be of some importance. But in the present situation of affairs in Korea, there is a need to see how a settlement of the question, as urged by India and Russia, would end the war in Korea, and prevent its spreading. One could understand why the two permanent members, they are linking it up with the conflict in Korea as a blackmail.

The implied suggestion is that, granted their demand, they might be prepared to make a compromise in Korea, but only on the condition of getting what they wanted, and if the bargain, at the cost of the Korean Commonwealth, is acceptable. In 1945, they threw the Chinese Communists overboard and concluded a far-reaching treaty with the Nationalists as the last effort to detain them from America. In 1946, the United States, under the Marshall Plan, restored them to their position of power. Today, the Chinese Communists are still the most powerful force in the world, and it is impossible that this power would disappear from the scene.

The only way to prevent the Chinese Communists from entering the Security Council is to separate them from their supporters in the United States and the United Kingdom. The Chinese Communists are the only force that can bring about a peaceful settlement of the conflict in Korea.

Mistaken Tribute


A Mistaken Tribute

The Communist region in China is still proving that it deserves all the credit accorded to it for its thoroughly peaceful elements. There is no evidence that it could dispute the latter part of the assertion. Any student of contemporary history knows that the Communist region does not capture power anywhere, in Asia as well as in Europe, without the fullest measure of collaboration from the local governments. The Chinese Red army was trained, armed, supplied and led by the Chinese Communists, and the democratic armies will be formed in China by the Chinese Communists.

During the war with Japan, the Chinese Communists did not become the spearhead of resistance to the invasion of Japan, but they seized a large quantity of arms. Yet, after the war, Chiang Kai-shek resumed the civil war and drove the Communists even from their strongest

Communist China differed from the European, because they were not only communist but also Slav. They have no sense of unity with Western Europe. By the way, China is large. It is far from Moscow. The Chinese are not Slavonic, but very Chinese. Arguments, however, cannot explain away facts. China has a many times larger common frontier with Russia than any other country, and the power of Russia is not confined to Mosca. The Magyars of Hungary are not Slavs; nor are the Romanians, nor Hungarians, nor Albanians, not to mention the Germans. And the Communists in Italy and France have left no doubt as to any doubt about their relation with Russia when they also called in power—with Russian help.

The most remarkable of all is that the Chinese Communists are not independent, that they are supported and equipped by Russia. The end of 1948, it reached the country, and it was the fact that America had spent less than 2,000 million dollars to build up an armament in the Soviet Union. In China, it was generally apprehended that any further advance of the Chinese Red army would be stopped, and that the armed intervention, as it happened, would be stopped to the Chinese Communists.

Nehru's foreign policy may have all the very best intentions in the world, but it is based on false premises. The belief that Communist China will be independent of Russia is entirely unfounded. Think that his diplomat will not encourage the Red China to be independent of the idea of the Chinese. She does not want to be independent, nor does she want to break down the Chinese. The offer of American recognition in the wake of Britain's, and the implied promise of all-out aid to resist Chinese Communist pressure, could not lure the Chinese Communists from their deliberately chosen path and loyalty.

There are no possible intentions to defeat the doctrine of Asian unity that would not appeal to the hard-boiled Communists.

Alliance Out of The Question

There is the least possibility of an alliance between Communist China and nationalist India. For the leadership of Asia, Nehru has a rival in Mao, who would be placed in the East and South-East Asia, right up to the land-frontiers of India, has already made the choice. The Chinese Communist Party of India is a good example of this position because he represents the entire might of Russia. There is no need for any new observation of the future behaviour of the Red rulers and the absence of interest in this country. The Communists are enemies wherever they are. They are well prepared to utilise everything and everybody, but finally, it will be their victory, they must rule. No honest person can ally himself with them, nor can they be regarded as his friends. They are useless, and we must be able to see that they are undermining the Union.

Lenin's Prophecy

Lenin once said that London and New York (as citadels of capitalist imperialism) would fall on the Yankee under the assault of communal. In other words, he believed that in the struggle for power, one country would assure the final victory of the proletarian world revolution. That perspective of the inevitable triumph of communism was precluded by the Marxist heritage of history, and Lenin was not a revisionist. On the contrary, he was the most dogmatic orthodox follower of the prophet. For him, the perspective of communism conquering the world in the near future was a threat to the more orthodox one. He did not believe that Asiatic nationalism would provide a powerful revolutionary force, Lenin believed in the doctrine of race or original solidarity. Because it contradicts their faith in class struggle.

Nehru's foreign policy may have all the very best intentions in the world, but it is based on false premises. The belief that Communist China will be independent of Russia is entirely unfounded. Think that his diplomat will not encourage the Red China to be independent of the idea of the Chinese. She does not want to be independent, nor does she want to break down the Chinese. The offer of American recognition in the wake of Britain's, and the implied promise of all-out aid to resist Chinese Communist pressure, could not lure the Chinese Communists from their deliberately chosen path and loyalty.

Nehru has absolutely nothing more to offer. The doctrine of Asian unity would not appeal to the hard-boiled Communists.
Poets, being as a rule more sensitive than others, are poignantly conscious of the thousand and one heart-aches that man is heir to and must put up with, but the mystic poets somehow alleviate pain into ecstasy and defeat into victory. Pain and evil apparently exist, but they are only the shadows on the path and not the flaming terminus. Felicity beckons to us from afar; my more: felicity is here, here all the time. The mystics have themselves shared this felicity and now must claim the news to us, it is too exciting! Thus Wordsworth affirms, quietly and serenely:

To every form and being is assigned
An active principle—however removed
From sense and observation, it subsists
In all things, in all natures; in the stars
Of azure heaven, the unending clouds,
In flower and tree, in every pebbly stone
That raises the brooks, the stony roots,
The moving waters, and the invisible air,
Whatever exists hath properties that spread
Beyond itself, communicative good.
A simple blessing, or with evil mixed;
Spirit that knows no insulated spot,
No charm, no solitude; from link to link
It permeates, the Soul of all the Worlds.

Thus Hopkins:

Glory be to God for dappled things
For skies of couplet-color as brooded over
For rose-moles all in step upon that sweat;—
He fathers-forth whose beauty is past change:
Praise him.

And thus another modern poet, Harold Munro:

Nothing is lost: all that is dreamt or done
Passes unaltered the eternal way,
Immerging in the everlasting One,
Who is the day, and who is the night.

Affirmations like the above occur not infrequently in English poetry from Anglo-Saxon times. Poets of all ages have tried to relate events to their first causes, to locate the underlying norm behind the unending flux. Such a view as follows may perhaps eight hundred years ago, re-calls our own Bhagavad Gita:

I am the wind that breathes upon the sea,
I am the wave of the ocean,
I am the remover of the billows,
I am the fire of the seven combat,
I am the salve upon the rocks...

I am the God who creates all in one place.

Richard Rolle of Hampole, the mediaeval mystic, is drunk with Christ and writes movingly of his visions and joying sounds. Robert Southwell, the Elizabethan Jesuit, writes memorably as in—

God present is at once in every place,
Yet God in every place is ever one;
So may there be by gifts of ghostly grace,
One man in many rooms, yet filling none,
Such angels may effects of bodies shew,
God angel's gifts on bodies meet and beasse.

From the conceit of the last lines it is a natural transition to the "metaphysical poets" of the seventeenth century. Donne is the prince among them, but alas he is often forbiddingly obscure. Yet, do not these lines acquire, for all that they are an elaborate conceit, the indisputable acccents of poetry?

Who can blot out the Cross, which the instrument
Of God, do'rd on me in the sacrament. ...
Swim, and at every stroke, thou art thy cruse; The mast and yard make one, where sails do totse; Look down, thou seest out Crosses in small things; Look up, thou seest birds rain'd on crossed wings; All the Globes frame, and spheres, is nothing else
But the meridians crossing parallelis. ... Elsewhere Donne is more direct: he would surrender everything to God:

As due by many titles I resign
Myself to thee, O God...

The other metaphysical poets are true to type; they are often obscure, but they scatter now and again beautiful lines that embody profound revelations that vibrate in our memory for ever. Thus Henry Vaughan:

I saw Eternity the other night
Like a great Ring of pure and endless light,
All calm, as it was bright,
And round beneath it, Time in hours, days, years
Driven by the spheres
Like vast shadow moved, in which the world
And all her train were hurled...

And this blissful recollection is Thomas Traherne's: How like an Angel came I down!

How bright are all things here!...
The Skies in their Magnificence,
The lovely liveliness of light.
Oh how divine, how soft, how sweet, how fair!

A Native Health and Innocence
Within my Bones did grow,
And while my God did all his Glories show
I felt a vigor in my Sense
That was all Spirit: I within did flow
With Seas of Life like Wine;
I nothing in the World did know
But 'twas Divine.

What Traherne has experienced is still Herbert's aspiration: Teach me, my God and King,
In all things True to see,
And what I do in anything
To do it for Thee.

The typical mystics tirelessly hanker after the one ultimate Truth beyond all truth, and thirst for the Beatitude that can quench all thirsts. There are here two assumptions—assumptions that are presently verified by experience. Firstly, the universe is a cosmos, not a chaos; and, secondly, this cosmos, this macrocosm, can be apprehended and held in blissful identity by the human soul, by the microcosm. These assumptions are born of faith and realized through experience, but they are beyond mere logic and debate. To aspire, to experience, to hymn the glory of the bliss of Brahman—these sum up the mystic poet's life-programme. The mystic ever aspires like Blake

To see a World in a grain of sand,
And Heavens in a wild flower.
Hold Infinity in the palm of your hand,
And Eternity in an hour.

Hungering for God, conscious of the Divine Presence, participating in His Purpose, the typical mystic reaffirms the Beauty and the Glory and the Identity of a hundred worlds, sees Him in Man and Nature, in Love and Wis-

dom and Perfection, but also in Pain, Suffering and Purgation. The paths that lead to the Sanctuary are many, yet the terminus is the same; from whatever direction we may approach it, after whatever trials we may reach it, all difference and division disappear in the splendour of the culminating experience. That is why the evidence from the mystics is so strikingly and shiningly uniform. As Dr. Inge points out, "Like the sublime subjects with which it deals, Mysticism seems to be independent of space and time.

The mystics all speak the same language; their testimony agrees in the most surprising manner... Mystics not only admit, they insist on the inadequacy of their descriptions; and yet we can recognize the same chart of experience, of alternate rapture and dereliction, the same recurrent images of blinding light and murky darkness, of growing detachment from all earthly interests, of simplification leading up to the ineffable experience of losing the separate self and becoming united with God himself!"

Professor Spurgeon tentatively groups mystics under "Love and Beauty Mystics" (Shelley, Rossetti, Browning, Putnam, Keats), "Nature Mystics" (Henry Vaughan, Wordsworth, Cowper), "Philosophical Mystics" (Donne, Traherne, Emily Bronte, Tennyson, Bridges), and "Devotional and Religious Mystics" (Richard Rolle, Julianas, Cranworth, Herbert, Blake, Hopkins, Francis Thompson), and adds: "All mystics are devotional and all are religious in the truest sense of the term". But, after all, in a phenomenon so inclusive and integral as mysticism, it is not really valid to analyse or classify. A mystic's utterance, however halting or lacking in intensity or finality of phrasing, is not generic and needs no critical misnomer for its location. Cowper, for instance, was no superlative poet, but the inspiration behind this affirmation is clear enough:

The Lord of all, himself through all diffused,
Sustains, and is the life of all that lives.
Nature is but a name for an effect,
Whose cause is God.

Likewise Donne sees the Cross everywhere, and Wordsworth reads the hand of God in all the nooks of multifaceted Nature: all sights and sounds, all gestures and vestiges, are to him like the workings of one mind, the features Of the same face, blushing upon one tree; Characters of the great Apocalypse,
The types and symbols of Eternity,
Of first, and last, and midst, and without end.

To Shelley, again, is wounached the faith that the never-changing One forever triumphs over the ever-changing Many:
The One remains, the many change and pass;
Heaven's light forever shines, Earth's shadows fly;
Life, like a dome of many-coloured glass,
Stains the white radiance of Eternity.

Until Death tramples it to fragments...

Continued on page 6
SRI AUROBINDO, THE LEADER OF THE EVOLUTION

PART II OF "THE WORLD CRISIS AND INDIA" by "Synergeist"

SECTION III: THE NEW WORLD-VIEW

(a) SPIRITUAL METAPHYSICS

(b) KNOWLEDGE OF THE DIVINE REALITY

Continued from previous issue

THE PREUDESSES OF THE AVERAGE MIND

The epistemological as well as the psychological causes of man's restricted apprehension of reality, and as a necessary consequence the limitation of his subjective knowledge, were discussed in the previous Section on Knowledge will not be complete without the statement made by Sri Aurobindo in The Life Divine on the prejudices of the average mind which attempts to judge all phenomena by its own limited experience and discards all that falls outside it as illogical.

In the essay on the grades of mentality it was shown that in the average individual, the pure mind or the higher mind does not function. The average mind builds its conceptions upon the evidence of sense-perception and the surface experiences of the nervous-emotional being and the ideas it learns through education or absorbs from its sociocultural environment. It goes on moving in this restricted orbit of physical, verbal and practical experiences, and whatever intellectual experiences it gains are association and verification; research into the nature of man, the subconsciousness of the average individual is poised on the lowest sub-plane of his mentality—the physical-mental; he depends upon the physical brain, the physical sense-mind, and the physical sense organs for the knowledge of the world. Therefore it is not surprising that it associates the real with the sensibly perceptible and considers the supraphysical and the occult, the mystical and the spiritual to be illogical.

It does not understand that there can be different orders of reality, that one must transcend the limitations of the average mind in order to understand the higher mind. The particular order of reality seems convincing to the physical mind because it is directly obvious to the senses, while the subjective, and the supraphysical, the mystical, and the spiritual, it has only vague and indirect evidence. It is not surprised that one's subjective movements and experiences of mystical and spiritual realities belong to a domain of happenings as real and as apodictic as any which are obvious to the senses. "This is the limit beyond which we can go," says Sri Aurobindo, "and it is in him a habit of believing entirely only in the physical and of doubting or challenging all that does not come into accord with his own experience or his own scope of understanding or square with his own standard or sum of established knowledge.

This ego-centric attitude has in recent times been elevated into a valid standard of knowledge: it has been implicitly or explicitly held as an axiom that all truth must be referred to the judgment of the personal mind, reason and experience of every man or else it must be verified or at any rate verifiable by a common or universal experience. The mind and experience of the self are held in order to determine what is the truth.

But obviously this is a false standard of reality and of knowledge, since this means the sovereignty of the normal or average mind and its limited capacity and experience, the exclusion of things that are non-normal beyond the average intelligence. In its extreme, this claim of the individual to be the judge of everything is an egotistic illusion, a superstition of the physical mind, in the mass a gross and vulgar error. The truth behind it is that each man has to find for himself, know for himself according to his capacity, but his judgment must be valid only on condition that he is ready to learn and always to a larger knowledge. It is reasoned that to depart from the physical standard and the principle of personal or universal verification will lead to gross delusions and the admission of unverified truth and subjective phantasma into the realm of knowledge.

But error and delusion and the introduction of personality and one's own subjectivity into the realm of knowledge are always present, and the personal or objective standards and methods do not exclude them. The probability of error is no reason for refusing to attempt discovery, and subjective discovery must be pursued by a subjective method of enquiry, observation, verification; research into the supraphysical must evolve, accept and test an appropriate means and methods other than those by which one examines the constituents of physical objects and the processes of Energy in material Nature.

"To refuse to enquire upon any general ground preconceived and a priori is an obfuscation as prejudicial to the spirit of knowledge as the religious obscurantism which opposed in Europe the extension of scientific discovery. The greatest inner discoveries, the experience of self-being, the revelation of the inner reality of the liberated spirit, the direct effect of mind upon mind, the knowledge of things by consciousness in direct contact with other consciousness or with its objects, most spiritual experiences of any value, cannot be brought before the tribunal of the common mentality which has no experience of these things and takes itself its own absence or incapacity of experience as a proof of the invalidity of their non-existence. Physical truth of formulas, generalisations, discoveries founded upon physical observation can be so refuted, even where there a training of capacity is needed before one can truly understand and judge; it is not every untrained mind that can follow the mathematics of relativity or other difficult scientific truths or judge of the validity either of an experiment or of a revelation. All this, however, amounts to this, to be held as true, be capable of verification by a same or similar experience; so, in fact, all men can have a spiritual experience and can follow it, and verify it in their own lives, but only when they have acquired the capacity or can follow the inner movements by which the experience and verification are made possible. It is necessary to dwell for a moment on these obvious and elementary truths because the opposite ideas have been advanced as a recent and broad gullery of the human spirit and only recently receding—and have stood in the way of the development a vast domain of possible knowledge. It is of supreme importance for the human spirit to be free to sound the depths of inner or subliminal reality, of spiritual experience that is still unapproachable to the normal physical mind and its narrow domain of objective external solidities, for in that way alone can there come liberation from the ignorance in which spirituality dwells and a realisation of complete consciousness, a true and integral self-realisation and self-knowledge.

"An integral knowledge demands an exploration, an unveiling of all the possible domains of consciousness and experience. For there are subjective domains of being which lie beyond the obvious view, those to be fathomed and whatever is ascertainment must be admitted within the scope of the total reality. An inner range of spiritual experience is one very great domain of human consciousness; it has to be entered into up to its deepest depths and its intimate and all-powerful. The supraphysical is as real as the physical, to know it is part of a complete knowledge. The knowledge of the supraphysical has been associated with mysticism and occultism, and occultism has been banned as a superstition and a fantastic error. But this occult is a part of the world and the occult is no less than a research into supraphysical realities and an unveiling of the hidden laws of being and Nature, of all that is not obvious on the surface. It attempts to explore the secret laws of mind and mental energy, the secret laws of life and life-energy, the secret laws of the subconscious and its energies, all that Nature has not put into visible operations on the surface; it pursues also the application of these hidden truths and powers of Nature so as to extend the mastery of the human spirit and to ordain the ordinary operations of our physical existence. In the spiritual domain, which is occult to the surface mind in so far as it passes beyond normal and enters into supernormal experience, there is possible not only the discovery of the self and its laws but also the discovery of the uplifting, informing and guiding light of spiritual consciousness and the power of the spirit, the spiritual way of knowledge, the spiritual way of action. To know is to understand their being and forces and to come into the life of humanity is a necessary part of its evolution. Science itself is in its core an occultism; for it brings to light the formulas which Nature has hidden and it uses its knowledge to set free operations of her energies which she has hitherto hidden in her secret and ineffable depths. It is possible to explain the motions of power of a secret Mind or Consciousness of which its processes and steps of structure are the formulas. It is therefore no longer possible to take Matter as the sole reality. The material interpretation of existence was the result of an exclusive concentration; a summation of the objective real takes its stand on the sense of the basic reality of Matter but it is now evident that Matter is by no means fundamentally real; it is a structure of Energy; it is becoming even a little doubtful whether the acts of creation and destruction of this Energy itself are legitimate and whether the motions of power of a secret Mind or Consciousness of which its processes and steps of structure are the formulas. It is therefore no longer possible to take Matter as the sole reality. The material interpretation of existence was the result of an exclusive concentration; an understanding of the movements of Energy, and such an exclusive concentration has its utility and is therefore permissible; in recent times it has justified itself by its power to explain the innumerable and the inexpressible minutes of perception and experience. But a solution of the whole problem of existence is based on an exclusive one-sided knowledge; we must know not only what Matter is and what are its processes, but what mind and life are and what are their modes, and one must also have some insight into spirit and soul and all that is behind the material surface; only then can we think of a knowledge sufficiently integral for a solution of the problem."

This statement answers very effectively the sceptical observations of the anti-metaphysicals and the anti-spirituals who believe that their a priori disbelief, their capacity for doubting everything, is a sign

* Refer to issue of June 31, 1929. Continued on page 7
LYRA MYSTICA—Continued from page 4

Thompson’s resounding Ode, The Hound of Heaven, is among the summits of mystic poetry in English. It is a magnificent dramatization of the mystic truth, enunciated by Sri Aurobindo: “he who chooses the Infinite has been chosen by the Infinite”. The torrential rhythms and the force of the radiant imagery invest this drama of the soul’s fiercely salved salvation with an emotional intensity rarely surpassed in the whole range of English poetry. Patmore too, like Thompson, was a Catholic poet, while the American Whitman, is so possessed by the ideal of democracy that it is something of a religion to him, to be hymned ecstatically in very libres of considerable elaboration. The Irishman, George Russell (A.E.) and Yeats, on the other hand, were largely influenced by the philosophy of the Orient. Krishna is all we see and hear, says A.E., and adds: “And yet He is the life within the Ever-living lives”. The Irishman, George Russell (A.E.) and Yeats, on the other hand, were largely influenced by the philosophy of the Orient. Krishna is all we see and hear, says A.E., and adds: “And yet He is the life within the Ever-living lives”. The Irishman, George Russell (A.E.) and Yeats, on the other hand, were largely influenced by the philosophy of the Orient. Krishna is all we see and hear, says A.E., and adds: “And yet He is the life within the Ever-living lives”. The Irishman, George Russell (A.E.) and Yeats, on the other hand, were largely influenced by the philosophy of the Orient. Krishna is all we see and hear, says A.E., and adds: “And yet He is the life within the Ever-living lives”. The Irishman, George Russell (A.E.) and Yeats, on the other hand, were largely influenced by the philosophy of the Orient. Krishna is all we see and hear, says A.E., and adds: “And yet He is the life within the Ever-living lives”.

Elsewhere A.E.’s faith achieves an even clearer articulation: “I saw the mystic vision flow And live in men and woods and streams, Until I could no longer know The stream of life from my own dreams.”

Many of Tagore’s Gitanjali pieces, not to mention others in the impos- ing Canon, are mystical outpourings pure and simple. The facility of the utterance need not blind us to the core of spirituality behind it all. Saro-

The spiritual vision of the God-lovers was clear enough to perceive that the causes of deviation and fall are within and not without, and that an inner conquest by detachment and equality and not an outer abstention and rigour cannot reach the inward roots of spiritual perfection. The Gita, a great synthesis of the living spiritual traditions of the past, doctrines in no uncertain terms the extreme forms of asceticism and brands them as a vio-
tion of the indwelling Divine Nature. “A man is not except in exceptional in-}
HER'S LIGHT
ICISM
HCHAND

Man is essentially a consciousness, a certain individual formation of consciousness with major and minor vibrations in it, and his complex nature nothing but the mechanism, a realising and actualizing medium of that consciousness. The greater the limpidity and lightness and wideness in the consciousness, the greater its freedom from the yoke of the uncreative, passive and spiritually fruitless method of self-incrimination, is, therefore, detachment of self-negation and sublimation, consciousness, and not self-repression. Asceticism may be helpful in some cases of stubborn attachment and impurities, but, then, it must be a secondary, testing asceticism, mild and patient in its dealing with these peccable parts of nature, which, have to be educated and enlightened and not coerced and crushed; for, the end of self-purification is not self-anihilation, but a harmonious self-perfection, a divine self-fullment.

"Certainly, it is easier to suppress than to organise, but a harmonious order is a realisation far superior to suppression." The Mother therefore, advocates the positive way of spiritual progress, the way of psychic aspiration and surrender, the "sunlit path", as Sri Aurobindo calls it, and not the negative way of asceticism and self-repression. If you are attached to certain persons or things, it is almost futile to think of running away from them; you will remain attached to them even in their physical absence, and will develop new attachments to other persons and other things. Even when you think you have got rid of all attachments, you have done nothing better than drive them underground and expose yourself to their surprise assaults. Besides, as the Mother says, "the attitude of the ascetic who says: 'I want nothing' and the attitude of the man of the world who says, 'I want this and that', are the same. The one may be as much attached to his renunciation as the other to his possession." The solution of the problem with which the ascetic vainly struggles, is an ascent of consciousness by aspiration, rejection and surrender. If the impurities of your nature seem to be obstinate, detach yourself from them, feel that they do not belong to your essential being which is ever pure, but are an excrescence, a discharge from the surrounding universe, and reject them quietly and sincerely. A quiet, sincere and uncompromising rejection is infinitely more powerful than a desperate wrestle and a perturbed pre-occupation with them. The Mother emphasises detachment, rejection and sublimation of consciousness, and not repression. Turn to the Divine, put your consuming love and resolve will, and most of your bonds will snap and drop of themselves; the few that will remain the Divine will cut asunder.

There is "the very universal superstition, prevalent all over the world, that asceticism and spirituality are one and the same thing. If you describe someone as a spiritual man or a spiritual woman, people at once think of one who does not eat or sits all day without moving, one who lives in a hut in great poverty, one who has given away all he had and keeps none for himself. This is the picture that immediately arises in the minds of ninety-nine people out of a hundred, when you speak of a spiritual man; the one idea of spirituality for them is poverty and abstinence from everything that is pleasant and comfortable. This is a mental construction which must be thrown down if you are to be free to see and follow the spiritual truth... This false conception has been broken down and disappear. Once it is gone, you find something that is much higher than your narrow ascetic rule, a complete openness that leaves the being free. If you are to give anything, you accept it, and if you are to give up the very same thing, you, with an equal willingness, leave it. Things come and you take them up; things go and you let them pass, with the same smile of equanimity in the taking or the leaving... The only true attitude for a Yogi is to be like a plastic, and ready for the same command, whatever it may be; nothing must be indispensable to him, nothing a burden. Often the first impulse of those who want to live the ascetic course is: 'I have to do all this for the way they have; but they all the same, unless they want it, they want to be rid of a burden, not because they want to surrender to the Divine. Men who possess wealth and are surrounded by the things that give them luxury and enjoyment turn to the Divine, and immediately their attitude is to run away from the things of their own life, as they escape from their bondage.' But it is a wrong movement; you must not think that the things you have belong to you—they belong to the Divine. If the Divine wants you to enjoy anything, enjoy it; but be ready too to give it up the very next moment with a smile."

These words transport us from the stale and stuffy atmosphere of traditional asceticism into the serene freedom and amplitude of the true spiritual consciousness. No longer do we take our stand upon the vital or mental will incurring and impairing the manhood and elascity of our nature, but upon the innate and inalienable sovereignty of our divine Self and the Grace of the Self of our Self for the purification and perfection of our natural instruments. We realise that each part of our nature, each fibre of its consciousness and of its operation and individual utility in the economy of the corporate organism, and has to be cleansed, fasted, illumined and transformed to serve the divine ends of our life, and not to be stirred and suppressed or mangled by the cruel excesses of a life-hating asceticism. We remember that One, the most harmonious spiritual personalities ever born, was no ascetic; nor was Krishna, the embodiment of the most versatile perfection realised in the past. Buddha too had such a wealth of cows as might make an American mast- daiserian giddy. Janaka, Ajañchātra, Kartūrvā—to name only a few—led a robust spiritual life in the midst of material opulence. Buddha had to pay heavily for his immoderate austerities and was forced to relinquish them in favour of a safer method of moderation: the golden mean. Sri Ramkrishna, after a pretty long spell of physical neglect and ascetic practices, had to pray to the Mother (Kali) to let him live a life of earful sweetness and not turn him into a dedicated ascetic. The Christ, we all know, was no ascetic but preached and lived withal a loving spirit common in his day among the followers of John the Baptist. In reply to the charge that his disciples were not fasting, but feasting and enjoying, he said, "Ce ne make the children of the bridegroom fast, while the bride- grooms is with them"! St. Paul, regarded as second only to the Christ in spiritual stature and transparent purity, exerted his powerful influence to check the spread of extreme asceticism and exhorted men to revert to the inner Christ and live from within outwards. All this proves that the greatest stalwarts of the Spirit have always been led by the calm light of knowledge in their dealing with their nature, and not stamped into panicastic devices which constitute asceticism in its immediate forms. As- ceticism is a symptom of spiritual anaemia and is likely to be the worst, a negative way which has to be complemented or replaced by the positive way of spiritual progress—a loving and active surrender of the whole being to the Will of the Divine.

The Mother's gospel of an unfettered life consecrated service, a life in God, equal in poverty and penury and in the deathless-knell of rigorous asceticism and initiates a new era of the radical purification and transmutation of the flesh for the manifestation of the Spirit.

SRI AURBINDO, THE LEADER OF THE EVOLUTION

Mr. Ama's talk of a voiceless supreme Delight,
Life that meets the Eternal with close breath,
An unswaid man dissowered in the Infinite,
I have one with unimaginable rest.
Rose of God-like bliss of rapture on Eternity's face,
Rose of Love, ruby depth of all being, fire-glory of Grace!
Arise from the heart of the yearning that soars in Nature's abyss:
Make earth the home of the Wonderful and life Beatitude's kiss...

The ways that lead to endless happiness
Based dream-wings, shrouded in a meditating out;
Disclosed stood up in a gold moment's blaze
White sun-streets in the pathless Infinity...
A million lotuses swaying on one stem,
Whose beauty is the life of the surrounding lotus.
Clime towards some far unseen epiphanies.

Some of Sri Aurobindo's disciple—K. D. Sethna, Arjiva (J. A. Chadwick), Dibip Kumar Roy, Nirodbaran, Nishikanto, Pandulal, Tehmi, Rowan, Dovet, setna's recent work, The Adenome, is a great work that appears to have caught the clue to the secret of the 'lyr mystica'. Sethna's recent work, The Adenome, is a great work that appears to have caught the clue to the secret of the 'lyr mystica'. Sethna's recent work, The Adenome, is a great work that appears to have caught the clue to the secret of the 'lyr mystica'.
THE MISUSINGS OF A DOCTOR
A COMMENT ON KENNETH WALKER
BY HANNABLE PEARSON

Readers of "Mother India" are already familiar with the name of Kenneth Walker as a contributor to the three special Numbers published to far. He is a man whose ideas are more thoroughly. One who has filtered down through his well-known "The personalities of modern progress and inner harmony. The ordinary man-in-the-street no longer believes in the idea of religion. The materialism of the last 100 years has left the world's ideas of life out blind belief and with a fixed attachment to the outer and superficial life. In this way he has developed an inherent fear of the inner and higher realities. Because science has given modern man a certain measure of control over the forces of Nature—this is a binding to them to his senses. Until recently, he has not been able to break completely thinking that the more development of science is the more development of man. But the observer is a new age. He believes (or rather, he feels) that everything that science would surely carry him along a chronic-plated highroad to the advanced stage in Nature, and that the advancement of man would inevitably come about through the intellectual development of man and by a greater control over Na- ture.

But a radical change has now appeared in man's absolute faith in and reliance on scientific advance- ment. 3 is beginning to seek for wider and more certain avenues of knowledge that are not scientific. The scientist himself has become lost in a fog, largely created by the new obscuring power of science. It is true that a given the investigator a more personalised (or rather mentalised) potentiality. But the mere existence of words, the observer has entered into a new and conscious part of the field of science and observation. It is the appearance of the observer—In- terest in new areas of knowledge—Mind—which has produced the present fogginets (technically known as "interfleximism") in modern science, and this new picture separates it greatly from the world of our ordi- nary outlook. But though the two viewpoints are wholly dissimilar and apparently opposed to each other, it is clear that both pictures represent different aspects of the same Reality. But what indeed can we say of this Reality—objectively—when the constructions of rational minds are mixed with the actual nature of the thing-in-itself? Men are beginning to realise that although science is the source of utilizable knowledge, it cannot give a complete picture of the world.

That science is strictly limited is now abundantly clear. A greater problem is that science is not de- voted to showing by what avenues science can be extended. Kenneth Wal- ker covers in his book a wide and acute manner a large amount of scientific researches and gives us excellent remarks to make on not only the development of modern physics but also the shortcomings of Darwin- ism and Freudism, and he turns a keen scrutinising eye on the evi-

It is one of the most disconcerting features of these unbalanced times that man has lost or forsaken his old faith? beliefs, many of which are essential for its progress and inner harmony. The ordinary man-in-the-street no longer believes in the idea of religion. The materialism of the last 100 years has left the world's ideas of life out blind belief and with a fixed attachment to the outer and superficial life. In this way he has developed an inherent fear of the inner and higher realities. Because science has given modern man a certain measure of control over the forces of Nature—this is a binding to them to his senses. Until recently, he has not been able to break completely thinking that the more development of science is the more development of man. But the observer is a new age. He believes (or rather, he feels) that everything that science would surely carry him along a chronic-plated highroad to the advanced stage in Nature, and that the advancement of man would inevitably come about through the intellectual development of man and by a greater control over Na-

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MOTHER INDIA, SEPTEMBER 30, 1950

SRI AUROBINDO AND MAN’S SOCIO-POLITICAL DEVELOPMENT

By C. C. DUTT

Continued from previous issue

The rational man is distinguished from all other animals by his search for a rule of his life, for the principle underlying his self-preservation and self-development. It means that he knows himself to be his master. “He can initiate an intelligent evolution which he himself shall determine or at least be in it a conscious instrument.” He knows that he can by his effort transcend the present limits of his faculties. Of course, like everything in this world, man’s self-development is also a part of Nature’s evolution. At a certain stage in that evolution there becomes apparent the soul in things. In man this soul turns its conscious mind and sets out to seek the hidden Law of Nature’s work in him.

This turning of the consciousness upon itself,—which man represents to have been the great crisis in the terrestrial evolution of the soul in Nature. There have been other crises before, and there is the great crisis ahead in the awakening of the supernormal. But at present the manomaya purusha is at work in order to arrive at some intelligent ordering of man’s life in view of the supreme crisis in front of him. The rational intellect is not man’s only mental knowledge. He has many others, instinct being an important one amongst them. But the intellect alone can detach itself from the work, can watch it, study it, alter and improve it. It can look through the outward appearance and see the truth concealed behind.

Reason was installed as the sovereign power in human affairs when man cast away all blind conventions of the former age. Since then Religion has been only its serious rival; but it has had ultimately to give way. Some lesser forces like imagination, passion, emotion, the ethical and the aesthetic, have also had the sway of rationality but they too have been as unsuccessful as Religion. Still it is felt vaguely that a deity more powerful than Dame Reason has appeared in the field.

Reason’s highest power is disinterested seeking after knowledge—knowledge for its own sake. It may be utilised for a particular end afterwards, but if right from the start we have this utilisation in view, then we certainly limit our gain and distort the truth by casting it in a particular mould. We know that the ordinary man uses his reason to serve some utility. But even the thinking man limits his reason to the working out of something preferred or desired; he ignores or denies all that is not useful to him. But just as some people are subject to the tyranny of preconceived ideas and preferences, so there are others who are subject to the tyranny of ideas and ideas—political, religious, emotional, ethical and economic. Under the influence of the past, the various private lives of life, but all human lives, have, generally speaking, failed in the end. It is because there has been at their root only a confused or partial application of reason. Reason has no light of its own, it has to grope its way along. Still its achievements are of the first importance. It is the field of philosophy that Aristotle to Newton, Darwin and Einstein. Man may well be proud of his performances in this line, but on looking more closely, we find that vast depths of Truth lie unexplored below the surface, in which lie the real springs and the mysterious powers of existence. Will the intellect unaided ever discover them? Its limitations are obvious. It has no self-ignition that would enable man to visualise, as a whole, the Truth of all truths. It is obliged to divide and subdivide knowledge, to classify more and more abstractly and to build up systems only to discard them again and again.

We, of course, keep our reasoning faculties as an aid in everyday life—restricting its work to observing and criticising things. Or, we use it to allow it to withdraw from the world and devote itself to higher action entirely. But this higher action would, then, amount to dwelling in a world of their own and would be powerless of guiding man in the field of life. Sri Aurobindo says that thinkers and poets and artists when they abstract themselves in this fashion find themselves entirely at sea when they seek to grapple with practical life. The two chapters in The Life-Cycle, entitled “The Office and Limitations of the Reason” and “Reason and Religion” elaborate points that have been indicated already in the chapter just reviewed.

The Spirit that secretly dominates all higher aims of man’s development is the sovereign master of his being. As long as this appears under the intellect it appears to guide him. But directing man in his earthly functions is not its only work; it also teaches him to look within himself and discern high from low. From pure insipre, it guides man in his pursuit of Good, Beauty and Truth, and teaches him to exceed himself. The intellect has, we know, an outward and downward look on our overt common life; but it has also “an inward and upward eye and a more luminous functioning by which it accepts divinations from the hidden eternities.” Unfortunately in transmitting these subtle intuitions it gives them an intellectual form. The result is that ideas, that come from an exalted plane where knowledge and force are one, can act down below only by division and analysis and fail to bring about harmony. In every sphere of life and action the intellect presents before us a number of differing principles and proceeds by compromise, conflict, or combination, leading to nothing stable or harmonious. Yet, says Sri Aurobindo, through it all the strength and wealth of our existence is merely accumulation and we get no nearer to our awakening into the greater consciousness.

The very nature of man’s intelligence is such that his progress from ignorance to knowledge has to be piecemeal, slow and wavering, he has to continue continually some new harmony between the various elements of his being. He is now a purist and now a hedonist—now a free-trader and now a protectionist, now for autocracy and now for democracy. He is throwing out a constant variety of types under the stress of the Spirit of the intellect working with an efficient secretary—but through it all “an accumulating stock of self-experience.”

Intelligence has a double function—one is pursuit of truth for the sake of Truth, knowledge for the sake of Knowledge, without any further desire of the other is “coloured according to its will to govern life by the truth discovered.” There is no pitfall in the first path, it is only when the practice or application to life comes that human intelligence stumbles or takes a false step. It is not difficult to understand, why, in concerning itself with action, the intellect becomes partial and makes itself the servant of something other than the pure truth. Even if it remains impartial, the truths or ideas discovered by it fall under the control of forces other than itself.

The fact is that man’s intellect is an imperfect light, an unreliable guide. It can be employed and has always been employed to justify any idea, any theory of life, any system of society or government; Reason’s jugglery in philosophy, religion, politics, aesthetics, ethics and economics is a matter of common renown. The truth is hidden from the rationalist first because he is always convinced that his reasoning is correct, and secondly because the other side is incorrect—secondly because he is convinced that whatever failing there may be in man’s intelligence today, collective reason will be able to redress once a day and a way of life has been found. Sri Aurobindo discusses both these articles of faith. We shall be content with quoting a few characteristic lines: “Its limit is reached, its function is finished when it can say to man, There is a Soul, a Self, a God in the world and in man, who works concealed and all is his concealing and gradual self-unfolding. His minister I have been, slowly to unveil your eyes . . . until there is only my luminous veil between you and him. Remove that and make the soul of man one in fact and nature with this Divine.”

To be continued in the next issue.

THE MUSINGS OF A DOCTOR—Continued from page 8

with an army of assistants to help in their curative work. It goes without saying that the principal directors of the hospital, those “called” to this special branch. For they would be those men and women who have received their gift of healing—possessing and reflecting something of the divine presence as an inalienable part of their own being. It is not apparent than it is at present when this advice is issued to be sincerely adhered to, that discouraged men are entirely suppressed. A larger group of medical workers would be those concerned with the prevention of disease, and with the discovery of all its latest and subtle causes. They would be the pioneers, the first to discover a real disease-curing knowledge of medicine. This would be the most productive branch of the medical profession, being closely allied to that of the scientist engaging in pure research. But it would only be work confined to the laboratory, for these medical scientists would be working on the first hand to provide living conditions of the people,—their dietary, daily routine and occupation. There would be also the hygienic conditions.

In conjunction with this supposed re-organisation of the medical profession, there would need to be a wider system of education, to counteract the present widespread ignorance among people regarding the simple care and preventive measures for the body. People could then be taught the simple and straightforward procedure of being able to identify and deal with disabilities and ailments. And even when medical treatment was felt to be necessary they would be in a position to cooperate with the doctor’s work, rather than be helpless in his hands. Members of the profession would have the opportunity of taking part in teaching and also the wealth of experience of health matters. In fact the whole stress would be shifted from disease to a healthy condition and education. Thus a teaching section of the medical profession may arise for instructing young and old alike on the wise and helpful medical science and knowledge. The whole question of medical treatment, therapy, and the mind-body relationship would be excluded from this scheme not because it is not important to health but because it is not properly understood yet. Further though speculative on the possibility of the human body and mind becoming popular in medical circles, this branch of therapy has still not reached that foundation firm enough nor the correct directive. And in fact, even the contemporary thought is only to go so far into what abnormal and morbid state the whole human physical psychology has
Many attempts have been made so far by mathematicians as well as by philosophers and mystics to understand what the infinite is and what its relation is to the finite. One such attempt in our own times is that of the mathematician Cantor. In his book, *Theoretische Begründung der transfiniten Mengenlehre*, he discusses many questions of immense importance in psychology, in metaphysics and in mysticism on the one hand and in the several sciences on the other. The fundamental and difficult question is which, according to the author, all the other questions depend, that is, of the infinite and the finite. This problem seems to be like a "thread" on which mathematicians and mystics have wound and delved. As a backdrop, the author has presented a new approach to this age-old problem that has confronted mankind in every corner of the world, they are well worth our perusal, for it is an interesting and a thought-provoking exposition that he has made. He will not only find some chapters devoted to the infinite magnitudes, namely God, the mathematical infinite, and the universe; but he will also find almost every other idea elaborated on to be intimately interwoven with those infinite magnitudes.

He further writes, "For many years, I have been puzzled by the fact that the decisive role those magnitudes are apt to play in the entity of a human being had been entirely or partly neglected by many philosophers. Even Kant, who places mathematics on the highest rung of the ladder of the sciences, deals with the infinite as though it were nothing but a handicap that prevents the mind from dealing exclusively with the world of the finite. But he also concedes that there is no way for the human mind to get rid of infinity, and that is why he includes this in connection of an antimony. It should be stressed that it is not necessary for one to try to explore the infinite scientifically. It seems to me that this fact, as well as the frequent question of the common man as to whether the world will have an end, is not beyond the adequate comprehension of at least the equal importance of the infinite and the finite.

"It is the writer's hope that in this way the human being will find himself not only participating in the world of earthly restrictions but also enjoying the privileges of that realm which is free from all boundaries of space and time."

The Idea of Infinity

Here, then, is the central theme of the book, viz., the question of the infinite and the finite. According to the author, the infinite is not accessible through every intellectual analysis, and the finite is the fundamental assumption on which the whole book rests. The idea of infinity, according to him, is not given to us by our sense experiences, for from the moment of our birth to our last sight our senses deliver to our mind only limited quantities and therefore there is no way in which the infinite could enter us after birth. No measurable quantity or extension can bring us one centimetre closer to infinity. It makes no difference, in reference to infinity as a "goal", whether we measure one mile or 100,000 miles, nor is an imagined millimetre more distant from infinity than an imagined 1000 millimetres. The idea of infinity must be within our person congenitally, because it could not have been experienced first through our senses. In another place the author says that he finds a peculiar psychic person and that the knowledge of the infinite is a congenital knowledge. Christians have a unique tradition to define infinity by saying that a part contains as many items as a whole or that it consists of "subclasses" each of which is itself infinite. One could now ask is that what we call "measurable" quantity or extension. But this, according to Froschel, cannot be a definition of infinity for it demands completion, in the sense of establishing the degree in which the infinite so oversteps and this degree itself would evidently be infinite. Thus, no definition of infinity is possible. The knowledge, however, of both the infinite and the finite puts us in a very peculiar position, for the acquisition and the maintenance of our knowledge of the finite is bound to certain categories which are entirely different from that of the infinite, and the sum of our knowledge of the finite is and always will be limited; thus we are confronted with an "antimony". This, in brief, is the thesis of the first chapter.

The Infinite in Mathematics, Philosophy and Theology

In the second chapter, he deals with the infinite in mathematics and philosophy wherein he says that Bertrand Russell calls the mathematical infinite a whole containing parts that have as many terms or items as the whole. But, the author says, the word "part" is used in an entirely different meaning, in the case of which if either we make a step forward or taken away from a magnitude changes the latter. The use of the word "subclass" in place of "part" in referring to infinity does not improve the situation. The former knowledge is dealing with parts with parts which are only called differently, viz., subclasses. The moment we start dealing with the subclass, we have left the domain of the infinite, he says. The understanding of everything definite depends on the knowledge of infinity. Therefore, instead of a kind of "background category"—upon which other categories of the mind are based.

Yet it is not only a "background category" but also a positive knowledge, viz., the knowledge of something that exists beyond every measurable "execution and quantity. The knowledge of infinity is as fundamental a part of the human personality as are thoughts in terms of measurable quantities and extensions. This is not only a logical but a personal truth. One need only "look into oneself" and ask what would happen if you attempt to contain your psychic personality. Our very thought, our whole knowledge of the measurable concepts of the world would simply disappear, because there would be no background from which measurable parts could be understood. Just as to an open sky, the clouds must have the sky as their background, or just as to understand 'motion' we must have 'rest' as its background, even to understand anything finite we must have 'infinite' as the background. Thus infinite is the opposite of 'finite'. By the word 'tokens' is meant anything that is observed by the normal processes of the mind in the nature of a question. Nothing matter how old the human race will grow, no matter in which way and to what extent its thinking will mature, the knowledge of limited quantities and extensions will always be possible only because there is within us a fundamental knowledge of the opposite of the finite. If we think 'this chair has a measurable height' and if we disengage the mind from 'the chair', there remains the pure meaning of 'measurable' which is nothing but the opposite of 'inmeasurable'—that is 'infinite'. Therefore measurable, which is "finite", is which is 'infinite' because the "infinite" is presupposed. There is no way from the finite to the infinite. One may be convinced that the finite world and all its parts are measurable, but there is not, and will not be, a continuation from studying the finite world by means of perceptions and categories to any kind of systematic studying of the infinite.

From the mathematical and philosophical infinite, the author turns to the theological infinite. In his view, God is an eternal, infinite, omnipotent, omniscient, all-good God. He is a Being that infinitely oversteps every good property experienced by our everyday life. Can the assumption of completeness have been derived from our sensual experiences, perhaps by progressing from our experience of limited might, goodness, etc. towards the infinite might, goodness, etc.? But this assumption of completeness could never have been so developed because of the impossibility of reaching the infinite step by step from the finite. This proves that the knowledge of the existence of a completely infinite being cannot be acquired through experience within the world of finite properties; that is to say that such knowledge must be congenital. Just as the physical "background" is not on the level of "background category" but something more, viz., a positive knowledge on which the knowledge of part is based, so also God as infinite good, infinite wisdom etc., is not simply a "background category". Goodness extended infinitely in space would be only a limited goodness and not one that infinitely oversteps every goodness experienced by man. A limited wisdom conceived as ubiquitous in the universe still is a limited wisdom and not omniscience.

The Shortcomings in Froschel's Conception

This, in brief, is the author's conception of the threefold infinite. On many points it agrees with the attitude of mystics and we should give full credit to the author for having arrived at these conclusions by his ratiocinative method. But there are some points in the above exposition of the idea of the infinity which cannot be accepted in the form in which they stand. The author maintains that our imaginations have been made to define infinity by saying that a part contains as many items as a whole or that it consists of "subclasses" each of which is itself infinite. One could now ask is that what we call "measurable" quantity or extension. But this, according to Froschel, cannot be a definition of infinity for it demands completion, in the sense of establishing the degree in which the infinite so oversteps and this degree itself would evidently be infinite. Thus, no definition of infinity is possible. The knowledge, however, of both the infinite and the finite puts us in a very peculiar position, for the acquisition and the maintenance of our knowledge of the finite is bound to certain categories which are entirely different from that of the infinite, and the sum of our knowledge of the finite is and always will be limited; thus we are confronted with an "antimony". This, in brief, is the thesis of the first chapter.

1 In the author's terminology, expression-repose means conscious and non-expression-repose means unconscious (pp. 52-54).
lights on life-problems

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saint or the devotee before the presence of the worshipped deity. This is the character of the task the Indian sculptor set before his efforts and he succeeded in that and not by the absence of something else, some quality or some intention foreign to his mind and contrary to his design, that we have to judge of his achievement and his labour.

Q. 5: What is the place of Indian sculpture amongst the sculptures of the world?

A. "Each manner of art has its own ideals, traditions, agreed conventions; for the ideas and forms of the creative spirit are many, though there is one ultimate basis. The perspective, the psychic vision of the Chinese and Japanese painters are not the same as those of European artists; but who can ignore the beauty and the wonder of their work?... The essence of the question lies in the rendering of the truth and beauty seen by the spirit. Indian sculpture, Indian art in general follows its own ideal and traditions and these are unique in their character and quality. It is the expression great as a whole through many centuries and ages of creation, supreme at its best, whether in Akshayakhand in the first heroic age or in the magnificent statues of the cave-cathedrals and Pallava, and other southern temples or the noble, accomplished or gracious imaginations of Bengal, Nepal and Java through the after centuries or in the singular skill and delicacy of the bronze work of the southern religions, a self-expression of the spirit and ideals of a great nation and a great culture which stands apart in the cast of its mind and qualities among the races of the earth." - K.G.

the musings of a doctor

continued from page 9

sunk during its close alliance with medicine over the last centuries. At present it is far more important that the much larger field of spiritual nourishment be opened up, so that the soul-force itself may become the direct instrument and controlling factor in being. Psychological science can then be built up as an aid and adjunct to the spiritual light, instead of mostly obscuring it as it does at present the way of the later's advent into life.

Kenneth Walker is far from being unaware of the field of spiritual power. He devotes a fair amount of space in the science of going beyond the mere discursive mind. Potatal in the Yoga Sutras has been severely appreciated by him and there is perceptive treatment of the subtle and even occult facts of consciousness in connection with the body and its organs. (Here it may be mentioned as a point of interest to readers of Mother India that in this context there is a passage in a book of Sri Aurobindo's quoted from one of the early issues.) A fuller vision of the riches of direct knowledge made available by the various Indian disciplines (Patanjali's Raja Yoga is not either the only one or the most important) would have given us a more authoritative book, a more definite guidance in certain profound problems; but the author is undoubtedly a rare species of doctor—a recognition of scientific practitioners with a rare sensibility of landscape. To endeavor to put expert technical skill at the service of intuitive understanding and of a fine detached yet never long-faced wisdom but not be an exceptionally admirable occupation.

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LIGHTS ON LIFE-PROBLEMS

One of our chief aims will be to provide authentic guidance in regard to the many important questions which arise in the minds of thoughtful persons all over the world. This cannot be done by ignoring Sri Aurobindo’s questions in these articles. Sri Aurobindo is not only a Master of Yoga in possession of the Eternal Spiritual Truths, but also a Guide and Helper of mankind in various spheres of life and thought. To bring home the light of this guidance and to direct it clearly to the problems that present themselves to the preserving of our culture, its essence, and its interpretation. A series of questions of common interest along with precise answers directly taken from Sri Aurobindo’s writings will regularly appear in these columns.

Q. 1: Why did the art of sculpture flourish so greatly in ancient times in countries like Egypt, Greece and India while in mediæval and modern Europe it failed to maintain its art of painting that rich and abundant work was produced?

A. “The difference arises from the different kind of mentality required by the two arts. The material is which we work makes its own specific demands. It is difficult to imagine a grotto or statue made of cotton wool. The sculptor’s vision must be fixed on imaginative things that are firm and enduring. One cannot trifles with ease in this sterner material, one cannot even for long or with safety indulge in the mere grace and beauty enchanting but unreliable. The aesthetic self-indulgence which the colour permits and even invites, the attraction of the mobile play of light to which line of brush, pen or pencil gives latitude, are here forbidden or, if to some extent achieved, only within a line of restraint and with great perilous and soon fatal. Here grand or profound motives are called for, more or less penetrating spiritual vision or some sense of things eternal to base the creation. The sculptural art is static, self-contained, necessarily firm, noble or severe and demands an aesthetic spirit capable of these qualities. A certain mobility of life and mastering of grace of line can is upon this basis, if it entirely replaces the original and the Mahabharata, and Ramayana in temporality, the spirit of the statue has come into the statue and we may be sure of an approaching decadence. Hellenic sculpture following this line passed from the greatness of Phidias through the soft self-indulgence of Praxiteles to its decline. A later Europe has not escaped the too great a part of sculpture, in spite of some great work by individuals, an Angelo or a Rodin, because it played externally with stone and bronze, took them as a medium or the representation of life and could not find a sufficient basis of profound vision or spiritual motive. In Egypt and in India, on the contrary, sculpture preserved its power of successful creation through several great ages. The earliest recently discovered of sculptural work to the fifth century B.C., and is already fully evinced with an evident history of consummate previous creation behind it, and the latest work of some high value comes down to within a few centuries from our own time. An assured but accomplished aura of sculptural creation is a rare and significant fact in the life of a people.”

Q. 2: What is the cause of this greatness and continuity of Indian sculpture?

A. “This greatness and continuity of Indian sculpture is due to the close connection between the religious and philosophical and the aesthetic mind of the people. Its survival into times not far from its own natural conditions, as Raskin has pointed out in a different connection, and the art of making in stone or bronze calls for a cast of mind which the ancestors had and the modern save not or have had only in rare individuals, an artistic mind not so rapidly mobile and self-indulgent, not too much mastered by its own personality and emotion and the touches that excite and pass, but founded rather on some great intellectual thought and ability and Ramayana in temporality, fixed in its imagination on things that are firm and enduring. One cannot trifles with ease in this sterner material, one cannot even for long or with safety indulge in the mere grace and beauty enchanting but unreliable. The aesthetic self-indulgence which the colour permits and even invites, the attraction of the mobile play of light to which line of brush, pen or pencil gives latitude, are here forbidden or, if to some extent achieved, only within a line of restraint and with great perilous and soon fatal. Here grand or profound motives are called for, more or less penetrating spiritual vision or some sense of things eternal to base the creation. The sculptural art is static, self-contained, necessarily firm, noble or severe and demands an aesthetic spirit capable of these qualities. A certain mobility of life and mastering of grace of line can is upon this basis, if it entirely replaces the original and the Mahabharata, and Ramayana in temporality, the spirit of the statue has come into the statue and we may be sure of an approaching decadence. Hellenic sculpture following this line passed from the greatness of Phidias through the soft self-indulgence of Praxiteles to its decline. A later Europe has not escaped the too great a part of sculpture, in spite of some great work by individuals, an Angelo or a Rodin, because it played externally with stone and bronze, took them as a medium or the representation of life and could not find a sufficient basis of profound vision or spiritual motive. In Egypt and in India, on the contrary, sculpture preserved its power of successful creation through several great ages. The earliest recently discovered of sculptural work to the fifth century B.C., and is already fully evinced with an evident history of consummate previous creation behind it, and the latest work of some high value comes down to within a few centuries from our own time. An assured but accomplished aura of sculptural creation is a rare and significant fact in the life of a people.”

Q. 4: How is this difference of aesthetic conception reflected in the figures of Gods and human beings created by the Greek and the Indian sculptors?

A. “The Olympian gods of Phidias are magnified and uplifted human beings moved from a too human limitation by a certain divine inspiration or universalised quality, divine type, grace; in other work we see heroes, athletes, feminine incarnations of beauty, calm and restrained embodiments of idea, action or emotion in the idealised beauty of the human figure. The gods of Indian sculpture are cosmic beings, embodiments of some great spiritual power, spiritual idea and action, innmost psychic significance, the human form a vehicle of this soul-meaning, our outward means of self-expression; everything in the figure, every opportunity it gives the face, the hands, the posture of the limbs, the poise and turn of the body, every accessory, has to be made instinct with the inner meaning, help it to emerge, carry out the rhythm of the total suggestion, and on the other hand everything is suppressed which would defeat this end, especially all that would mean an insistence on the merely vital or physical, outward or obvious suggestions of the human figure. Not the ideal physical or emotional beauty, but the utmost spiritual beauty or significance of which the human form is capable, is the aim of this kind of creation. The divine self in us is its human reflection, the face of the soul is its idea and its secret. And therefore in front of this art it is not enough to look at it and respond with the aesthetic eye and the imagination, but we must look also into the form for what it carries and even through and behind it to pursue the profound suggestion at its own infinite. The religious or hieratic side of Indian sculpture is intimately connected with the spiritual experiences of Indian meditation and adoration, . . . soul realisation its method of creation and soul realisation must be the way of the heart and soul of the artist and his creation. And over all the art something of this intention broods and persists and is suggested even where it does not dominate the mind of the sculptor. And therefore as in the religious concept, we have to bring a different approach to this mind to this work, a different capacity of vision and response, we have to go deeper into ourselves to see than in the more outwardly imaginative art of Europe.”

Q. 3: What is the essential difference between the greatness of the Greek and the Indian sculptures?

The earlier and more archaic Greek style had indeed something in it which looks like a reminiscent touch of a first creative origin from Egypt and the Orient, but there is a creative conception which determined the Greek aesthetic and his dominating the later mind of Europe, the will to combine some kind of expression of an inner truth with an idealising imitation of external Nature. The brilliance, best condition and subjective perfection, was accomplished, was a very great and perfect thing, but it is idle to maintain that that is the sole possible method or the one permanent and natural law of artistic creation. Its highest greatness submitted only so long—and it was not for very long—as a certain satisfying balance was struck and constantly maintained between a fine, but not very subtle, opulent or profound spiritual suggestion and an outward physical grandeur and nobility and grace. A later work achieved a brief miracle of vital suggestion and sensuous physical grace with a certain power of expressing the spirit of beauty in the mould of the senses; but this once done, there was no more to see or create. For the curator turpitude is the sad result of this. The desire of the heart to return to spiritual vision through a fiction of exaggerated realism which is really a pressure upon the form of things to yield the secret of the spirit in life and matter, was not open to the classic temperance and intelligence and it is surely time for us to see, as is now by many admitted, that an acknowledgment of the greatness of Greek art in its own province ought not to prevent the plain perception of the spiritual reared and narrow bounds of that province. What Greek sculpture expressed was fine, gracious and noble, but what it did not express and could not by the limitations of its canop hope to attempt, was considerable, was immense in possibility, was that spiritual depth an extension of the human mind means to the human spirit in the self-experience. And just this is the greatness of Indian sculpture that it expresses in stone and bronze what the Greek aesthetic mind could not conceive or express and embodies it with a profound understanding of the spirit’s call for a greater part of sculpture, in spite of some great work by individuals, an Angelo or a Rodin, because it played externally with stone and bronze, took them as a medium or the representation of life and could not find a sufficient basis of profound vision or spiritual motive. In Egypt and in India, on the contrary, sculpture preserved its power of successful creation through several great ages. The earliest recently discovered of sculptural work to the fifth century B.C., and is already fully evinced with an evident history of consummate previous creation behind it, and the latest work of some high value comes down to within a few centuries from our own time. An assured but accomplished aura of sculptural creation is a rare and significant fact in the life of a people.”

Continued on page 11.