KOREAN DEVELOPMENTS and THE INDIAN MIND

World-events are moving fast and it is necessary that India should achieve the right orientation to them so that she may add her weight to the work of ensuring a brighter and safer future. Korea is naturally the centre of attention and the various issues and attitudes are crystallizing in its context though not always remaining confined to it. The issues and attitudes have a pretty wide range—they are moral, political, cultural, economic, diplomatic. As for what one should expect, considering that two ideologies are pulling all the time at India who is trying to maintain neutrality (or, as a wit has said, "Nehru-rity") and who of all countries is most inclined to be reflected upon from here and over here, the effort was made by interested parties to whip up anti-Americanism by stigmatizing as bestial the reported remark of General MacArthur on coming across the corpses of a few Communist soldiers on the road from Inchon to Seoul: "This is a good sight for my old eye." The remark was further interpreted as pointing to a mentality that would go on indulging in atrocities. And actual atrocities were sought to be read in the news of large-scale bombing of North Korean cities and in the reports of South Korea such as by John Osborne, Chief Pacific Correspondent of Time and Life, who gave in his dispatch a graphic account of "acts and attitudes of the utmost savagery" and observed, "it is the ugly story of an ugly war.

General MacArthur and the Psychology of War

For the sake of clearing our minds of misconceptions and securing a balanced view, we may dwell a little on the psychology of war. War at no period of history can be a very dainty affair: our modern weapons have introduced a greater range of destruction, but if we imagine that Blenheim or Paunipit or even Marathon or Kurukshetra was not a brutal sight we were foolishly ignorant of the past and medical facilities today serve considerably to offset the carnage. Every war is ugly and makes an ugly story, the utmost savagery is inevitable at critical phases of all wars, and the Korean war seems to have no restriction except that General MacArthur on press reports of its conduct. Usually, despatches from the front line are severely cenured and only the enemy's ugliness is thrown into relief and while his casualties are mentioned with regret, they were due not to murderous shot and shell but to an overwhelming shower of roses. This kind of hypocrisy has been spurned by General MacArthur. He has refused to make truth the first casualty of war and the most vivid accounts of slaughter by the Americans as well as of the miseries and humiliation of Americans getting killed by the North Koreans during the first stage of crucial strategic retreat came from American pens. Such honesty is a rare virtue and should be admired: it is an index of exceptional civilization rather than of unprecedented savagery. To vain do we look for a similar frankness and openness on the part of the Communists who have practised brutality enough and yet seek to blackguard the G.L.'s.

As for the particular remark of MacArthur's, the General himself has contradicted the report. But as there will be prejudiced disbeliefes, the remark may be defended as really being nothing to be shocked at. The warrior nature, the habit of fighting and destroying—a not illegitimate relish so long as there is no desire of bloodshed for bloodshed's own sake and one is fighting for a cause greater than oneself. And all the less reprehensible is the relish when the fight has long been against heavy odds and at tremendous sacrifice and against as enemy who has committed unashamed aggression. If we remember how terribly handicapped the American army was through most of the Korean campaign, how platonic to have to be through piecemeal situation after situation and how MacArthur had to stand and watch young men go through heroic yet suicidal rearguard actions, and all because North Korea had shown not the least appreciation of what America had done to avoid war, it all becomes clear. North Korea marched in full force into the South in flagrant defiance of every civilized canon—if we remember all this and remember also that MacArthur has been over seven years at the post and physical strain on him must have been immense in the endeavour to turn ever-iniminent defeat into victory, we shall be in a position to take such a remark in the true light and find it not any expression of bestiality but an unconventional expression of the same keen irrepressible soldier man whose vision and vigour have taught Communist totalitarianism a lesson it will never forget.

Besides, there is a difference between the spirit in which one fights upon invaded territory on behalf of the victims and the spirit in which one carries the war into the enemy's camp. A supreme relentless fury goes with the former, as the Communist partisans who hold up their hands in pretended horror at MacArthur's vehemence should very well know from the history of Russia's defence against Hitler's attacks. Never has there been a hymn of hate arisen as when the Nazis were being fought outside Moscow and Leningrad and in the Ukraine. A massive ferocity was worked up and day after day it went on in cruel crescendo: the voice raised the highest was that of Georgy Zhukov's always ready cry: "Death to the invaders!" Yes, Ehrenberg who today is prating of North Korea's right to overrun the South and pouring out nauseating cant about American savagery. If the Americans had not matched the ruthlessness of the North Koreans with the unfailing frenzy of a desperate optimism, they would have been Dunkirked at Pusan long ago instead of being poised at the moment within almost cannonshot of the Manchurian border. To have fought as they did in spite of being seriously outnumbered and outgunned is commendable as well as natural. And, if in the course of their fighting, even the South Korean civilian population has had somewhat to suffer—though certainly less than at the hands of the enemy—the tragic urgency on concentrating first upon these medical facilities and on denying him supplies is simple excuse. Still less open to criticism is the mass bombing of North Korean industrial centres in modern war the front-line runs through the factories where targets are only some—otherwise they are out to get themselves out of danger. The outside are as liable to suffer now and again owing both to the occasional incineracy that goes with air attack and to the need of attacking all areas connected, however remotely, with actual industrial production. There is Korean-Americanism on occupied North Korean soil and should treat North Korean civilians as "liberated brothers."

In stating all this we do not wish to create almost superhuman prestige for MacArthur, as if there never could be the slightest idea of doing so in your criticism. But as he has been constantly maligning in certain sections, mostly Leftist, of our press and pilloried as a Fascist beast, a same recognition of not only his military genius but of also his moral caliber as a man of action is called for. And should go a good length towards dispelling anti-Americanism.

(Continued overleaf)
India’s Mistake About the 38th Parallel

At present, anti-Americanism is politically the greatest danger to which Asia is exposed. Not because it is not a peril; we merely warn the whole world not to lead us into crooked lanes from which we may never emerge. Not that we should be uncritical of the U.S.A.’s actions or policies, but what it could be an utmost caution of things correctly before we pass conscience or act hastily. An ill-considered move in the present situation will do immense harm and, even if not actually meant to be anti-American, it will provide the champions of North Korean Red with another stick to beat the foreign visitors. Facing the Red, we will push half-baked policies amongst us to the side of those champions. Our abstention from supporting the U.N. General Assembly’s vote for extending hostilities beyond the 38th Parallel is indeed an error of judgment fruitful of considerable harm. The attitude taken by the Communist quarters in the United States has been depicted as a picture of a woman. In this picture, America has been pictured as opposed to the sanction given to MacArthur to march on Pusan. In justice to India we must note that she is not against the crossing of the 38th Parallel as such. She believes in the right to it and here she differs totally from both Russia and China; just as she differed in the matter of branding North Korea the aggressor. She does not back up Vyshinsky’s proposal, as China has done, that the U.N. forces should be withdrawn from Korea. Nor does she hold, as Stalin and Mao do, that elections in Korea should not be under the U.N.’s auspices. She wants the U.N. Commission to stay in Korea and she has no objection to the America and other United Nations troops being present as long as North Korea does not cross the 38th Parallel. She did not want this himself, she believes in the right to do so, and all the rest she sees. Hence her abstention from supporting the U.N. forces on the 38th Parallel should be given an opportunity to cease hostilities and to offer co-operation to the U.N. in fulfillment of their objective of bringing into being as quickly as possible a united and independent Korea. She sees that the crossing of the 38th Parallel by Russian forces was fraught with grave dangers, as it might provoke China into joining the fray in order to stop the Americans from getting close to the Manchurian border.

India’s position is understandable, but it is a serious mistake. Her stress on a political appeal to North Korea instead of military measures across the frontier lacks sense of realism. The mere knocking out of Kim Il-sung’s South Korea, cannot wipe off the North from her head. If there had been any chance of a political rapprochement, he would have replied to MacArthur’s call to surrender in some such terms as follows: “We are as anxious as you to avoid further bloodshed. Instead of sliding into the mud of war, we seek to cease fire and help in establishing a unified Korea with the U.N.’s help.” There was no more indicative of political reconsideration by North Korea as an alternative to military surrender. Neither did Vyshinsky or any other Russian spokesman of North Korea’s mind offer the least suggestion to that effect. A whole fateful week passed with utter silence on the part of Kim Il-sung. In the meanwhile Russia proposed a cease-fire involving as its consequence the withdrawal of all American troops from Korea, and meant undoing the whole work of the U.N. Forces and exposing Korea again to Communist intrigue and violence. Red China extolled the fatuous as well as sinister proposal. It was clear, therefore, what the disposition of Russia was. Not the slightest evidence presented itself that the recognition that the attack on South Korea had been regrettable, the cooperative political turn for which India had hoped was found to have never been on record. North Korea’s main reliance was to be Russia’s and not the U.N. Forces so that a regrouping of her own strong might be better done and she banked on the chance that somehow the Americans would be restrained by international tension—especially between the U.S.A. and China—from crossing the 38th Parallel. The only utterance that in fact came from her was a broadcast by Kim Il-sung after the crossing had been done—a broadcast that called upon North Korean troops to continue the fight and that carried as its underpinning a reliance on Russia and China to frighten the U.S.A. The demand of surrender by MacArthur thus justified itself in the light of later events and the critical crossing has been proved to be necessary; both proceeded on a correct insight into the unpuissant, deviuous, dishonorable and still ambitious technology of the Korean Reds. India was short-sighted, trustful and optimistic. Her interpretation of the situation was entirely at fault.

Her fear that Mao might intervene on strategic grounds if the G.I’s entrance into Korea was based on a winning formula and her effective intervention by Mao would inevitably spell world war, for America would immediately challenge it and all the West would ally itself with her, while Russia by treaty obligations would be compelled to join in the cause to be in harmony with the command of the Red Empire. From China’s viewpoint, the scheme that North Korea got occupied by U.N. Forces is natural, since the industrial reconstruction process in Manchuria is a sort of “pilot process” for a China-wide development which is not based on the facts of the Yalu River generating plant situated just inside the Korean territory adjoining the Manchurian border. But Mao could very well argue that if he remained at peace with Truman the oil-Korea region could have been occupied by the Yalu River generating plant. If the agreement he has with the present North Korean set-up by which he gets electric power in return for food from Manchuria. Rather the chance of the agreement getting nullified was greater if he did anticipate war and who, it is plain now, is no mood to stand any Communist attempt at bullying. Not the slightest doubt could lurk in Mao’s mind, after Truman’s handling of the Korean crisis and his decision about Formosa, that America was ready even to risk a world war rather than let Communism expand anywhere by force of arms. To nip the poisonous flower of Communist America’s expansionism in the bud was a much easier task than to pluck it down once and for all. Stalin, must really have rubbed his eyes when he found western democracy far from decedent—so far indeed that it could muster up courage to oppose overwhelming initial odds and fight back from a most precarious foot- hold. But like his master in power, Stalin knew that naked aggression will not pay. And what has been a special revelation is that, besides having the guts to face the dreadful hazards of war, the Americans are taking the scales and the brains to outmanoeuvre the enemy, America can fight successfully even without the atom bomb—the master weapon in which she has at least a five-to-one superiority over Russia! Up to the time of Kim Il-sung’s leap Mao may have had a faintling hope that the Chinese might yet be flung into the sea from Pusan without any Chinese help. But after the reconquest of Seoul there is no question of Chinese help being superfluous; it is very much needed then, and it would be a grave mistake to assume that a few days before publication that “the Chinese People will not stand aside should the imperialists wantonly invade the territory of its neighbour”智能家居, a 1,500-word statement, has been transmitted by the Chinese Ministry, fuming against the United States and scattering vague warnings. The U.N. Forces have not been impressed at all and they have continued prosecuting their just mission. Pandit Nehru himself is right in his protest! He is in the right after his conference twelve days after the U.N.’s march across the 38th Parallel he has said that the danger of a world war has diminished. India’s abstention from voting in favour of General Assembly’s resolution is therefore shown to be an unfortunate blunder.

Unfortunately, the blunder has given both China and Russia a handle for slurring over or else garbling India’s real position with regard to North Korea’s aggression and as a whole, in the course of exploiting the mere fact that the most significant Asian country has not come out in support of America. Our External Affairs Ministry has briefly commented on the wrong interpretation by China, and Nehru in his press statement reiterated that there should be no reservations on the issue. The most significant country of Asia would go a long way towards marring world peace if she stood side by side with the most significant country in the West in the whole question of Korea. It would also remove the anomaly of which the Communists make considerable play—namely, that, though 47 countries voted in favour of the resolution of the 38th Parallel, the Asian countries abstained, the abstention of a country like India which numbers over 300 millions makes the supporting votes represent less than half of the total membership of the national members of the delegations in both houses of the U.N. Of course, international opinion cannot be judged according to this method of computing a majority. Kuomintang China stood at one time for 475,000,000 people: should its vote have had greater value than Soviet Russia’s or the United States? It is true that Nehru in his press statement did not approve of this, and that he would not appreciate this truth, and the trick of trilling out numbers seems to have taken a lot of Indians, not to mention other Asians.

The Illusion About Mao and the Error of “Asian Sentiment”

The prime duty of a country like India which has a unique spiritual tradition is neither to fall under an emotional anxiety to avoid a world war nor to hold the scales between rival ideologies but simply to grasp what lies at the root of the trouble between Truman and Russia. Here there is truth in the adage that to avoid the conflict, Mao, like other factors at the expense of spiritual, stifle the adventure of man’s multi-sided intellect, absolve the law to centralised State policy, institute forced labour and commit armed aggression at the expense of peaceful resolution. If, in the end, even this conflict is to be risked rather than that peace to spread. As matters stand, even a world conflict is more likely to be avoided at present than by practising conciliatory amiableness. The two obstacles to India’s playing the role for which she is eminently fitted are her soft spot for Red China and her preoccupation not with the bogey of “Western帝国ism” and not even the situation of the galaxy’s large Red China. It believes that Mao is not eating out of Stalin’s hand and it is Parliament, in the Russian manner. Well, in certain things he may be following a policy of his own and refraining from casting his country’s economy in

(Continued on page 4)
MOTHER INDIA puts its leaders for their consideration the opinions expressed by several political parties whenever there is an attempt to make some approach to the true Indian genius or spirit. These opinions are not necessarily its own. In fact, MOTHER INDIA, as stressed in its editorial manifesto of February 19, 1940, reposes no political party, although it may be in agreement with certain views held by one party or another.

Of all the leaders in the Congress, Sardar Patel seems to have the clearest realization of the financial interdependence of the country. On all accounts, the economic situation is now the gravest crisis the country has faced. The North Korea attack on the South as a holy war against aggression is not surprising, the jealousy of the Have-nots against the Haves, and they are gradually following these tactics to create chaos and anarchy everywhere so that the power of the masses will be reduced to capacity of offering any effective defence against Soviet aggression. In India the Communists, by creating the ignominious masses and impulsive young men by all sorts of clever devices, have started a movement in the Mahabharata called Subhas in the use of Netaji to attract young men, saying that Netaji stood for a greater falsehood than this, Subhas was against all sorts of exploitation and oppression and was eager to remove the grinding poverty of the Indian masses as soon as possible. For this he advocated planned economy, but he never supported godless communism or Socialism. He envisaged a trade union democracy, an idealistic principle, following the preachings of India's immediate relief of the condition of the masses he advocated reasonable Socialism. This is the one of the errors. That was the substance of the playing card, which was delivered at a convenient time, to say that he was not and he clearly delineated the political, economic and spiritual goal of India.

The All-Indian Student's Organisation has authorized its working committee to draft a complete political philosophy to be named "Subhasian". That organisation, in a recent conference held at Auroville, Bengal, has called upon all the progressive forces to specially the students of the country to unite and fight this capitalist regime to establish a classless socialist order as envisaged by Subhas. It is easy to see that the idea of this, and under the aegis of the Congress is a sound principle to some extent, but in actuality it is far from being the case. You certainly have the right to put down till that must be done by charity but by lawful means.

All this is plain common sense, but it is strange that even educated and thoughtful political leaders among us have not this sense and are striving for nationalisation as the panacea for all. There is no party in India, (except the newly formed Unity party), which does not advocate nationalisation since the Communists are cleverly exploiting this confusion in the Indian mind. If socialism is a blind Nehruism, Nehruism is a curse, so the stronghold of capital.

* Even the Hindu Mahasabha does that.
KOREAN DFVELOPMENTS and the INDIAN MIND

rigidly Russian mould. The passage of time shows more and more that the initial differences are diminishing. And even if they remained, and a Communist with a somewhat non-collectivist agrarian outlook dominates, we cannot ignore the fact that many signs—Mayo's statement not least—suggest that this will be embedded fast in the Russian bloc and therefore a menace to us in terms of radicalism and totalitarianism is much less than it was. It is just that he would lose the power to extend his influence. No secret has been made by him of all this. So it matters not a jot whether technically his revolution is Menchevick or Bolshevick. It is his Allies in the East and Stalin's Allies in the West who are absolutely clear to every Indian from his cynical and mendacious attitude to the Korean war. We should never forget that whatever we do for Red China we do for Russia and for the furtherance of Stalinism. Only if we shrink back from the demonstration of the Russian troubles in the Far East arise because she is being boycotted and that her presence would mean a peaceful democratic solution in Korea she are sorely felled. It will only add to the abolition already being caused by Russian influence. She will neither care nor dare to establish genuine democracy in Korea. She will go all out to make Korea more of Russia's ally as she herself is.

It is curious that people should fail to realise this. The reason seems to be not only a lack of proper insight but also an irrationality of mind. A prime factor was given to that by Nehru in his inaugural address to the Pacific Relations Conference in Lucknow: "Asian sentiment." According to our Prime Minister, there runs through all the diversities of culture, language and the like, this region of Asia a bond which is not by any means so superficially appreciate and which is responsible for the continent-wide suspicion of their aims. "Asian sentiment," in his eyes, is a worthy thing and makes for freedom. He urges the West to respect and admire all ideas of colonial exploitation, for it is principally an anti-colonial feeling, a desire to shake off the yoke which the West has long held on Asia and to allow Nationalism to come into its own. No doubt, Nehru has the cause of liberty at heart, just as he has the cause of the good of the world. His is a picture of Western expansionism as Asia's Enemy Number One as well as for stressing Asian sentiment. Asia is now a house dangerously divided against itself. There is no longer a single drive towards colonial exploitation, which could be called National sentiment. Whatever seems to linger of the colonial West is of two kinds—one is of rational-minded, the other is inspired by Bolshevism's hatred for Western democracy and is rushing straight into the West's trap. In both cases lastly, freedom in Asia is to be measured immediately behind the lines. Not to perceive that the West is today increasingly a colonial or imperialist force and increasingly a bulwark against Stalinist expansionism is to vitiate the true spirit of Asia. In Malayasia and Indo-China the British and the French are, for all their faults, a necessary aid to genuine Nationalism and, because of their ability to oppose the henchmen of Russia masquerading as Libereters, the only safeguard of a nationalist future. In China Stalin has a henchmen: authentic Axis; no matter how many henchmen, and if it permit the mere fact that China is geographically and ethnologically Asian to obscure for us the surrender of the Asian spirit by her leaders and to excite us against America who has not yet to recognize Mao's Stalin-propagated regime we shall be ourselves the masters of our own power impossible.

There is no basic unity between present-day India and contemporary China. While we certainly must decry whatever colour-supremacy the West may still flaunt, while we cannot cease telling the West to carry further whatever progressive elements are at work in its economic policy, we must never think in terms of Asian sentiment being caused by Russian influence. Too much glib talk is going on today about the cultural connection between China and India. We speak of historic bonds of culture being renewed between the two countries. But so we at all understand what cultural connection signifies? There have to be common factors—intellectual, political, aesthetic, ethical, spiritual. The philosophy of Materialism, the principle that denies the individual's right to independent thought and action, the theory of totally proletarian state, the theory of independent marginalization, the tool of State policy, the dogma that all Godward aspiration is only a delusive opiate—have these things anything in common with our best traditions, our finest living ideals? As long as Buddhism, Taoism, Confucianism or even Jainism, which is a belief in the truth that is Chintaa, have cultural affinities with her. Just our disapproval of the corruption into which Chiang's government latterly fell and our fancy for certain agrarian readjustments by Mao who serves as a sop—more or less temporary—to a grumbling peasantry cannot provide any foundation for real cultural unity. They can only perpetuate the influence and pull us towards the Stalinist camp, especially since our own international stance is not quite clearly defined and China's is firmly fixed in the Russian bloc. Indulgence, therefore, in Asian sentiment is in this context not only irrelevant but implying a further foreign influence. It also induces the false impression of an Asia dissociable from the rest of the world, particularly from the Western world which in the near past was disposed to be imperialist. "Hands off Asia" is the cry naturally heard from China against any of its perversely self-styled "獨立 gestures. China—"Asia for the Asians"—is inconsistent with that support. They can only help to present Asia to Stalinism on a platter. It may have been possible to entertain doubt on this point by Dr. Philip J. Sue's article in the New York Times. The dawn of absolute certainty. America withdrew from South Korea in the middle of last year; what was the result? Communism showed its true colours, and Stalin and Mao were violently on the march in the case of Kim Il-sung's不怕. But he concluded by pointing out the argument that Russia and China are not proved to have directly participated in or given incitement to the North-Korean aggression. Is there not sufficient evidence of their guilt in the whole past history of the Korean problem? Dr. Philip J. Sue's authoritative factual account which was printed in the last issue of Mother India reveals Russia as deliberately breaking up Korea in two, obstructing democratic settlement and preparing for aggression. The finding of Russian weapons dated 1939 shows the totalitarian system of hostility. The discovery that the hard core of its army consisted of Koreans who had been integral part of Red China's seasoned troops and who had been sent to their own country to share in the brutality against the South. This is all part of the process of infiltration and incitement—short of actual presence of Russian and Chinese divisions. Then there is the unrepentant condonation by both Stalin and Mao of Kim Il-sung's attack. No dispassionate observer of international politics can doubt that the two arch-Communists in the Korean flare-up, Communism the world over—except for Yugoslavia who is Stalin's bête-noire—is one single force, Russia-centred, and its intentions have now been disclosed to be militantly anti-capitalist.

If India admits that Russia has given the whole Korea over to Communist at any rate to its interests. She must add that Stalinism will swallow up Asia the moment the West stops confronting it with "situations of strength." Not that a large number of people in Viet-Nam and Malaya, like those in Korea, are not in the move to share in theCommunist triumph. Both the two countries are not lucky like India has been able to keep native Communism in check—native Communism, by the way, which has been proved to be in touch with Stalin and Mao and hence to be the enemy of what the Government of Nehru which checks it stands for. Nobody wants foreign footholds in Asia, but they cannot everywhere be removed in a hurry—indeed in Malaya and Indo-China and even Japan they should not for some time to come, now that the chief concern of Britain, France and America is not to have imperialist possessions, not even to isolate the Kremlin and its satellites in ruthlessly supressing all lines of thought except one's own, but to combat Communism's violent expansionist designs and to ensure free democratic development. It is not only in India that there are those who fancy that the government of the country would improve if either one or the other of these retire, so as to lead to a more authentic India...Some of us who have pulled together these 35 years, survive, and we intend to see this through to the end of our active life."

But why must? It is only to keep Nehru in power and not certainly to serve the country in the best possible way. Sardar Patel has another qualm of conscience. Gandhiji nominated Nehru as his successor, and this long-standing and influential Indian leader has said in candid interviews with us that he wanted the Congress to pass the next generation as a proper government. It would be a crime against God to remove him from the leadership of India. But we cannot, Nehru has received a greater crime against God for a declared servant of the country to go knowingly against the true interests of the country—especially after being aware that Gandhi had conferred himself to be capable of Himalayan blunders. From this he concludes that Sardar Patel will be well-advised not to make any further compromises with his cousin Patel. He would have more reason to believe that a stronger and more determined front for truth and act according to its dictates even though it entailed an irreparable break with Nehru relations. Only in this way will he be able to serve his country best.
भारत माता में एक बड़ी भावना है कि देश का सही समय की तूफानी जीवन एवं स्वास्थ्य के लिए इनसे कितनी व्यय मद्दत होती है। भारत माता का काम व्यक्ति को व्यक्ति के लिए ही है। भारत माता के लिए कितनी अनुभु भावना बनी है। भारत माता के लिए कितनी अनुभु भावना बनी है। भारत माता के लिए कितनी अनुभु भावना बनी है।

तिलं तिलं पाले विकु रूपे के जेता

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अंतः ग्रहण है जो बाराही भारत का मानस का विकास का सीधे श्रेष्ठ रूप है।

भारत की राजनीति की प्रश्नों का निर्धारण,

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पुनजम्मू भी आर्यादर

यह दोहे की सुनते एक बहन है। वह दोहे को ही होती है और उसकी शायरी के भी प्रमुख भाग के रूप में समीक्षित होती है। यह मेरे हृदय की वेदना नहीं है और उसकी रचना के रूप में समीक्षित होती है। वह दोहे का समाप्ति का भी ही होता है और इसका मुख्य भाग के रूप में समीक्षित होता है। यह मेरे हृदय की रचना नहीं है और उसका मुख्य भाग के रूप में समीक्षित होता है। यह मेरे हृदय की रचना नहीं है और उसका मुख्य भाग के रूप में समीक्षित होता है।

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गुलामशाहज़ादा का उत्सव चाहता था कि उसकी गुलामशाहज़ादा का उत्सव चाहता था कि उसकी गुलामशाहज़ादा का उत्सव चाहता था कि उसकी गुलामशाहज़ादा का उत्सव चाहता था कि उसकी गुलामशाहज़ादा का उत्सव चाहता था कि उसकी गुलामशाहज़ादा का उत्सव चाहता था कि उसकी गुलामशाहज़ादा का उत्सव चाहता था कि उसकी गुलामशाहज़ादा का उत्सव चाहता था कि उसकी गुलामशाहज़ादा का उत्सव चाहता था कि उसकी गुलामशाहज़ादा का उत्सव चाहता था।

चर्चा का विषय नहीं है कि मेरे हृदय की रचना नहीं है और उसका मुख्य भाग के रूप में समीक्षित होता है। यह मेरे हृदय की रचना नहीं है और उसका मुख्य भाग के रूप में समीक्षित होता है। यह मेरे हृदय की रचना नहीं है और उसका मुख्य भाग के रूप में समीक्षित होता है। यह मेरे हृदय की रचना नहीं है और उसका मुख्य भाग के रूप में समीक्षित होता है।
MOTHER INDIA'S SUPPLEMENT

श्रेष्ठ, यही है उनका राज़ कि जब कहाँ तो आई लोगों के लिए मान्य है।

एक भीतर के माँग के लिए श्रद्धा, शिक्षा या तलाश में का पता नहीं है।

एक अन्य जटिल वर्णन है, हाँ, कहीं कहीं और हाँ, निफ्फ़ा में वह तालाब में का पता नहीं है।

सोने के बाहर का बस्ता है जो नव लोगों की भी शानदार है।

क्योंकि, उसने भी यह बारत नहीं देखा कि उसने जो लोगों से उसे कौन सी राह दे सकता है, गर्म हो रहा है।

यह श्रद्धा के साक्षराधार के नाम पर कहीं नहीं है।

यह अच्छी तरह से यह बारत नहीं देखा कि कहीं हर नहीं है।

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उसने भी यह बारत नहीं देखा कि हर नहीं है।
हमारे युग
—आरोह—आरोह—

माहौल का नया नया प्रकाश प्रकट करता है। इस समय से हम यह स्वीकार कर सकते हैं कि हमें नये दृष्टिकोण से देखना है। क्योंकि हमारा मानविक युग मनोरंजन के सामने का नया दृष्टिकोण है। इससे हम यह स्वीकार कर सकते हैं कि हमें नये दृष्टिकोण से देखना है। क्योंकि हमारा मानविक युग मनोरंजन के सामने का नये दृष्टिकोण है। इससे हम यह स्वीकार कर सकते हैं कि हमें नये दृष्टिकोण से देखना है। क्योंकि हमारा मानविक युग मनोरंजन के सामने का नये दृष्टिकोण है। इससे हम यह स्वीकार कर सकते हैं कि हमें नये दृष्टिकोण से देखना है। क्योंकि हमारा मानविक युग मनोरंजन के सामने का नये दृष्टिकोण है।
SRI AUROBINDO, THE LEADER OF THE EVOLUTION

PART II OF "THE WORLD CRISIS AND INDIA"

By "Synergist"

SECTION III: THE NEW WORLD-VIEW

(a) THE SPIRITUAL METAPHYSIC

(b) KNOWLEDGE OF THE DIVINE REALITY

(Continued from previous issue)

SUPERNORMAL, PARANORMAL AND INFRANORMAL RANGES OF CONSCIOUSNESS

The necessity of making a distinction between the regions of consciousness that exist behind the veil of the surface consciousness was made very clear in the last essay; then extracts were given from Sri Aurobindo's writings describing the nature of the subliminal ranges of consciousness and the powers of the inner being of man with reference to his outer nature, his natural environment—the world-forces around him—and the people among whom he lives, especially its power to enter into direct contact of consciousness with the consciousness of others and with objects, to act by a direct mental vision and a direct feeling, and its capacity to apprehend things through a subtle sense of vision, hearing, touch, smell and taste. This implies that an entry into the subliminal ranges would make it possible to acquire a direct knowledge not only of the impersonal world-forces—mind-forces, life-forces, subtle-material forces—that act on man, but also of the forces that are interchanged between persons in their daily life—mental and emotional forces. All these have their play behind the threshold of the surface consciousness, their true action and significance can only be understood by apprehending them in the subliminal.

Then it was pointed out that contacting the inner being is the first step towards self-knowledge, and that it is through an inner self-finding that the cosmic self-finding becomes entirely possible. The subliminal is defined as the cosmic self's own abode. The capacity to arrive at an effective inclusion and penetration, a dynamised intimate vision and feeling and other powers of cognition and action proper to this larger nature.

"In the subliminal, therefore, even enlarged into the cosmic consciousness, we get not only the complete and original knowledge. To go farther and see what the knowledge by identity is in its purity and in what way and to what extent it originates, admits or uses the other knowledge, we have to go beyond the inner mind and life and sub-penetrative to the being of the subliminal, to enter the universe of the being, and become one with the Cosmic Self and Nature. It can put on a cosmic consciousness and have the revelation of the Cosmic Spirit, and feel itself inhabiting the whole Universe, or it may feel itself open to the working of the Universal Energy. Not only a unity or identification with the Universe but also the experience of holding it within its own being may become possible to it. The individual here loses his ego-centric individuality and realises his cosmic status; he cannot be said to have realised the entire truth of his being till he has realised this universality."

The extracts are given here from The Life Divine in continuation of the argument presented in the last essay: "The cosmic consciousness of things is founded upon knowledge by identity; for the universal spirit knows itself as the Self of all, knows all as itself and in itself, knows all nature as part of its own nature. It contains all that it contains and knows by its identity and by a containing nearness; for there is the same union of an identity and an exceeding, and, while from the point of view of the identification there is a oneness and complete knowledge, so from the point of view of the exceeding there is an inclusion and a penetration, an enveloping of cognition of each thing and all things, a penetrating sense and vision of each thing and all things. For the cosmic Self inhabits each and all, but is more than this; there is therefore in its self-view and world-view a separative power which prevents the cosmic consciousness from being imprisoned in the objects and beings in which it dwells; it dwells within them as an all-pervading spirit and power; whatever individualisation takes place is a process of this, not an end in itself, but is it is all-including on the Cosmic Being. It becomes each thing without ceasing from its own larger all-containing existence. Here then is a large universal identity containing smaller identities; for whatever separate cognition exists in or enters into the cosmic consciousness must stand on this double identity and does not contradict it..."

"This is on the side of consciousness; on the side of action, of the cosmic energies, it is seen that they move in waves, waves, currents constantly by constituting and reconstituting beings and actions, movements and happenings, entering into them, passing through them, forming themselves in them, throwing themselves out from them other beings and objects. Each natural individual is a receptacle of these cosmic forces and a dynamism for their propagation; there passes from each to each a constant stream of mental and vital energies, and these run too in cosmic waves and currents no less than the forces of physical Nature. All this action is veiled from our surface self-knowledge by the inner being, though only through a direct contact; when the being enter into the cosmic consciousness, it is still more widely, inclusively, intimately aware of this play of cosmic forces. But although the knowledge is then more complete, the dynamisation of this knowledge can only be partial; for while a fundamental or static unification with the cosmic self is possible, the active dynamic unification with cosmic Nature must be incomplete. On the level of mind and life, even with the loss of the sense of a separate self-existence, the energies must be in their very nature a selection through individualisation; the action is that of the cosmic Energy, but the individual formation of it in the living dynamo remains the method of its working. For the very use of the cosmic Energy is the selection."

(Continued on page 8)
Dreams are an index to the mystery of life. "Movies" from the unknown caves and hinterlands of our being, they fill each of us in turn with announcing, if we have ears to hear, that there are more things in life than meet the human eye, and realities and realities that elude the grasp of the rational mind. Though many of their patterns appear to us rather chaotic or fantastic, there are some which are manifest marvels of symmetry and beauty. They have inspired many an exquisite artistic creation and exercised the thought and speculation of many a poet and philosopher and pneumo-anthropologist. There are some of them which, whether simple or symbolic, possess a prophetic character and reveal something of the future.

Modern psychology has been labouring with astonishing energy and perseverance to unravel this mystery of dreams in its own fragmentary, empirical way. Freud's analysis of dreams, though warped by certain unfortunate obsessions and prejudices, has yet uncovered some of the sinks and sowers of human nature and exposed to the light of day the festering seed-beds of many of the neuroses and abnormalities which afflict mankind. But it has not advanced in its direction of the gleaming founts and crystal streams which feed and foster the Great Head in man and inspire the talents and the Sterling qualities of his nature. Freud pre-occupied himself with diseased and deranged human systems and built the imposing structure of his theories on the basis of the results his investigation of these systems yielded him: but the majority of mankind being neither hysterics nor neurotics, Freud's generalisations fail to apply to them, and stand convicted of a dogmatic narrowness and falsifying over-emphasis. Jung's researches on the same line have gone further afield, and his happy discovery of what he calls "Mandala" dreams is a remarkable contribution to understanding analysis. According to him, it is the very centre of the human personality that reveals itself in "Mandala" dreams—the centre of light and peace and harmony which is as far removed from the "I and of Freudian psychology as the stars are from the slime of the earth.

But still it is only the fringe of the subject that has been touched—important, immeasurable fields of the dreamland lie yet unexplored. Considering the fact, as the Mother points out, that "a third of our existence is passed in sleep" and that "whether we are conscious of it or not, we are always dreaming," it is essential and imperative that we should acquire a more or less accurate and active knowledge of dreams. "A coherent knowledge of sleep life, though difficult to achieve or to keep established, is possible."[1]

What are dreams? Can they be classified? Can bad dreams be avoided, combated or changed? Are there dreams which we should cultivate as "precious auxiliaries for our work on ourselves and around us"? Can we be conscious in sleep and study and control our dreams? How to achieve this consciousness? These are the points we shall endeavour to touch upon in this short article.

Dreams are a transcript of the activities of the suprasensible parts of our being in the state of sleep. "What happens in sleep is that our conscious consciousness withdraws from the field of its waking experiences; it is supposed to be resting, suspended or in abeyance; but that is a superficial view of the matter. What is in abeyance is the waking activities, what is at rest is the surface mind and the normal conscious action of the bodily part of us; but the inner consciousness is not suspended, it enters into new inner activities, only a part of which, a part happening or recorded in something of us that is near to the surface, we remember. There is maintained in sleep, near the surface, an obscure subconscienit element which is a receptacle or passage for our dream experiences and itself also a dream builder."[2] When we sleep, our surface mind, which is mostly busy with the sense objects and the reactions produced by their impacts on us, falls into abeyance and our consciousness recedes into the recondite ranges of our? or universal being and acts there or acts upon or comes into contact with the activities of those regions. These covert happenings are recorded or transcribed in its own dimlyinsisting or distorting way, plainly or in strange figures, images or symbols, by a part of our sub-conscious nature, which is close to the waking surface. In other dreams, which are of a totally different order, the transcript is not the proximate sub-conscious layer, but the subliminal, a much more faithful and efficient agent.

Dreams can be roughly classified under two heads:—(1) sub-conscious dreams and (2) subliminal dreams. Sub-conscious dreams can again be sub-divided into two groups: the first category is made up of the random impressions, fancies, impulses which sink down from the most superficial parts of our nature and have neither any coherence or significance. They are a strange motley, a baffling triumph of inconsequential incongruity. "These dreams are always almost determined by purely physical circumstances, the state of health, digestion, position on the bed etc., and occur like a fugitive phantasmatagoria in states of drowsiness or half sleep. "With a bit of self-observation and some precaution, one can easily avoid this class of dreams, as useless as they are fatiguing, by removing their physical causes."[3]

The second category comprises dreams taking place on the deeper levels of the sub-conscious. They are of many kinds. Some reflect the confusion of our thoughts and ideas or the splash and sway of our surface emotions. Some reveal our raging or repressed desires, our passions, tendencies, tastes and dominant or despised impulses, our complex and tangled associations. Because the controlling and coercive will of the waking mind is suspended in sleep, these seething or suppressed elements rush up, as if in revenge, and try to possess our nature. The common experience of a quiet and peaceful day followed by a dismal night of disappointing dreams, foul or ugly, can be safely attributed to the upsurge of the simmering scum from the nether lands. Saints being surprised by ravenous desires, self-satisfied honesty outraged by heinous acts of fraud and perfidy, long records of love and friendship blackened by incredible betrayals, are occurrences in sleep, not at all infrequent, which substantiate some of the discoveries of modern psychology. No man can call himself pure until he has sweated and trembled and lighted up those obscure caverns of his sub-conscious being. His ethical or pietistic purity is but a veneered or pretentious impurity. It is only in such sub-conscious dreams that he will discover his real nature,—not certainly the essential, spiritual nature into which he has to grow, but the actual, dynamic nature which dominates and dictates most of his characteristic life-movements. "You will easily understand," says the Mother, "that, rather than let them (the dark hidden elements of your nature) thus remain unknown, it is better to draw them out boldly and courageously into the light of day and oblige them definitively to leave us." Most of such dreams are, therefore, indicators of our real psychological state, and it is only when all our dreams mirror a pure and peaceful nature, unhindered by desires and unperverted by habits and mean self-interests, that we can be sure of having achieved some substantial purity, and not before that.

The subliminal dreams are a class apart. But before we try to observe something of their nature and function, let us turn to the subliminal itself and have a cursory view of its vast terrain. "Our subliminal self is not like our surface, physical being; an outcome of the energy of the Inconscient, it is a meeting place of the consciousness that emerges from below by evolution and the consciousness that has descended from above for re-evolution. There is in it an inner mind, an inner vital being of ourselves, an inner or sub-bihysical being larger than our outer being and nature. This inner existence is the concealed origin of almost all in our surface self that is not a construction of the first inconscient world-energy or a natural development functioning of our surface consciousness or a reaction of it to impacts from the outside universal Nature,—and even in this construction, these functions, these reactions the subliminal takes part and exerts influence on them a considerable influence. There is here a consciousness which has a power of direct contact with the universal, unlike the mostly indirect contacts which our surface being maintains with the universe through the sense-mind and the senses. There are here inner senses, a subliminal sight, touch, hearing and these sub-senses of the inner being's direct consciousness of things as its informants: the subliminal is not dependent on its senses for its knowledge, they only give a form to its direct experience of objects. The subliminal has the right of entry into the mental and vital and sub-bihysical planes of the universal consciousness, it is not confined to the material plane and the physical world; it possesses means of communication with the worlds of being which the descent towards evolution created in its passage and with all corresponding planes or worlds, that these have been or can be served to realize the purpose of the re-scent from Inconscience to Superconscience. Our waking state is unaware of its connection with the subliminal being, although it receives from it—but without any knowledge of the place of origin, the inspirations, intuitions, ideas, will-suggestions, sense-suggestions..."[3]

"3 Words of Long Ago" by The Mother.

1 and 2 "The Life Divine" by Sri Aurobindo.

3 Words of Long Ago" by The Mother.
tions, urges to action that rise from below or from behind our limited surface existence…The subliminal…is the seer of inner things and of supraphysical experiences; the surface sub-consciousness is only a transcriber.”

When the subliminal becomes active in our dream consciousness, “there is sometimes an activity of our subliminal intelligence,—dream becomes a means by which many otherwise seemingly trivially figured, problems are solved which our waking consciousness could not solve, warnings, premonitions, indications of the future, veridical dreams replace the normal subconscious incoherence. There can come also a structure of symbol images, some of a mental character, some of a vital nature: the former are precise in their figures, clear in their significance; the latter are often complex and baffling to our waking consciousness, but, if we can seize the clue, they reveal their own sense and peculiar system of coherence. Finally, there can come to us the records of happenings seen or experienced by us on other planes of our own being or of universal being into which we enter: these have sometimes, like the symbolic dreams, a strong bearing on our inner and outer lives. Other others, reveal elements of our or their mental being and life-being or disclose influences on them of which our waking self is totally ignorant; but sometimes they have no such bearing and are purely records of other organised systems of consciousness independent of our physical existence.”

In sleep sometimes we seem to reach a state which seems to be dreamless. The fact of the matter is that our consciousness sinks so deep into the subconsciousness it becomes so far allied in the subliminal that the recording apparatus loses all touch with it and in our surface consciousness there is the impression of a dreamless sleep, an unfilled void. But the dreams take place all the same and the deeper layers of our consciousness participate in them. But it is possible, as the Mother says, “to have complete sleep, without dreams; but to plunge our mind into a repose analogous to that of our physical body, it is necessary to attain a perfect mastery over the mental being which is not an easy thing.” This state of repose can hardly be called sleep, “for it is extremely conscious.” In that condition you may remain for a few minutes, but these few minutes give you more rest and refreshment than hours of ordinary sleep.”

It is also possible that in what we call a dreamless sleep, we fall into the torpid depths of incoherence. It is an experience which is “almost death—a taste of death,” and we return from it weighed down with a heavy dullness and fatigue.

The interpretation of dreams is a rather difficult business. There are numerous possibilities of error involved in it. First of all, the transcription of a dream may leave much to be desired—it may be vague or blurred or incomplete or even distorted; it may be in peculiar images or symbols. These symbols and images do not obtain universal currency, but convey different things in different cases; they have an unconscious individuality which baffles all rules and systems and belies all sweeping generalisations. In fact, “generalisations made from certain interpretations which might have been quite correct for the one who applied them to his own case, give rise only to vulgar and foolish superstition.” The cerebral rendering of the activities of the night is at times so much distorted that a form is given to phenomena which is the exact opposite of the reality. We are, therefore, counselled to take “great intellectual precautions in the interpretation of dreams, and above all to exhaust all possible subjective explanations before attributing to them the value of an objective reality.”

What should we do with our sleep and dreams? Should we let them have their own way? That will certainly preclude all possibility of self-mastery. “None knows himself well who does not know his free activities of the night, and no man can call himself his own master if he is not perfectly conscious and master of the multifarious actions which he performs during his physical sleep.” The vast fields of sleep have, therefore, to be carefully cultivated, for they are capable of yielding a golden harvest, as well as the fields of our waking activities. What we have to do, first of all, is to be conscious in sleep. This consciousness is not to be brought down from somewhere or transferred from the waking state—it is only to be extended into the depths. The surface active consciousness, which is all we command in our normal state, is a petty, limited portion of our total consciousness. Below it and behind and above it are infinite ranges with incalculable possibilities and powers which have to be annexed to our waking consciousness, if we want to be integrally conscious. This extension of our consciousness and its free functioning in our sleep can be effected by a steady exercise of concentration, which is the one universal key to all conquests and achievements. “The practice of concentration should bear at the same time on the special faculty of memory as well as on participation of the consciousness in the activities during the sleeping state.” An unrelaxed practice continued from night to night will help extend the frontiers of our consciousness and make us conscious of our nights and their activities as much as we are conscious of our days. This concentration will not only make it possible for us to watch and study all our dreams, but also control them and change their course and character, if we seem to oppose or retard our spiritual progress. It will even enable us to participate in the activities of the remote levels of our own or of the universal being and retain an unclouded memory of them in the waking state, independently of the cerebral transcription. Elimination or conversion of unhelpful and undesirable dreams and a conscious fostering of those which help our progress will be a natural corollary to this conquest of the fields of sleep.

But before one is conscious of one’s nights, what should one do to recover the dreams that have almost faded from one’s memory? And unless they are recovered, how can they be analysed and studied? The discipline of concentration which opens to us the realms of sleep will help this recovery. We have to concentrate on the indistinct scraps and fading vestiges of the dreams and follow them up remorselessly till the whole dreams come boiling and flooding into our memory. And the psycho-analytic attempt by free association is something—though not quite—like this. A regular and intelligent practice of concentration in this direction will facilitate the recovery of dreams and even enable us to track them to their "obscure retreat" in the sub-conscious "where the forgotten phenomena of sleep take refuge".

It may be feared that if we begin to concentrate on the activities of the night, our sleep will be disturbed and we shall lose the rest and relaxation our physical system so much needs. But the fear is unfounded. What disturbs our sleep and spoils our rest is the sub-conscious. It is the chaotic, squabbed and unshapely sub-conscious dreams that disturb and depress and fatigue us. An intensive purification of the lower nature in the light of our experiences in sleep as well as in the waking hours of the day will culminate in a thorough catharsis of the sub-conscious—sustained personal effort to bring progressively replaced by the Force of the Divine alone can accomplish this difficult work—and the sub-conscious dreams will then give place to subliminal dreams, which are restful, helpful and revealing. “If our night granted us the acquisition of new knowledge, the solution of an absorbing problem, the establishment of contact in our inner being with some centre of life or of light, or even the accomplishment of some useful work, we should always get up with a feeling of vour and well-being.”

If we desire a complete purification of our nature and a freedom from the thrall of our primitive appetites and ungainly instincts, let us analyse and study our dreams, and expose their roots to the transforming light and force of the Mother. Every man, if he is keen and steady, “can study his own dreams, unravel them and find out their meaning. The daily habit of going with interest over the various dreams of the night, thus transforming their vestiges little by little into precise memories, as well as that of noting them down on waking, are very helpful from this point of view.” We have to remain conscious all through the night even as we are conscious during the day—a full, unabridged state of consciousness is the one condition of perfect self-mastery. It is unconsciousness that harbours beings and forces which imperil our spiritual progress and keep us chained to ignorance and suffering.

But the most effective means of cultivating the fields of sleep, as, indeed, of achieving any abiding perfection in life, is a complete, confident and dynamic surrender to the Grace of the Divine. Here, everywhere, it is always the Grace that finally conquers and triumphs, our personal effort, sincerely and persistently made, prepares our being for its right reception and unpinned action in us.”

4 and 5 “The Life Divine” by Sri Aurobindo.
6, 7, and 10 “Words of the Mother”.
8 and 9 “Words of Long Ago”.
11 and 12 “Words of Long Ago.”
SRI AUROBINDO, THE LEADER OF THE EVOLUTION

Continued from page 5

own eternal nature, a subordinate and simultaneous awareness by inclusion in and indwelling. The Being, the Self-existent sees all existences in its own consciousness, it knows them all and knows them as being of its being, consciousness of its consciousness, power of its power, bliss of its bliss; it is at the same time necessarily, the Self in them and knows all in them by its pervadingly indwelling selflessness; but still all this awareness exists intrinsically, self-evidently, automatically, without the need of any act, regard or operation of knowledge; for knowledge here is not an act, but a state pure, perpetual and inherent. At the base of all spiritual knowledge is this consciousness of identity and by identity, which knows or is simply aware of all as itself. Translated into our way of consciousness this becomes the triple knowledge thus formulated in the Upanishad, “He who sees all existence in the Self,” “He who sees the Self in all existence,” “He in whom the Self has become all existences,”—inclusion, indwelling and identity: but in the fundamental consciousness this seeing is a spiritual self-sense, a seeing that is not that of being, not a separate regard or a regard upon self turning that self into object.”

“We might say then that there are three elements in the totality of our being: there is the subliminal and the subconscious which appears to us if it were inconsistent comprising the material basis and a good part of our life and body; there is the subliminal, which comprises the inner being, taken in its entirety of inner mind, inner life, inner physical with the soul or psyche entity supporting them; there is this waking consciousness which the subliminal and the subconscious throw up on the surface, a wave of their secret surge. But even this is not an adequate account of what we are; for there is not only something deep within behind our normal self-awareness, but something also high above it: that too is ourselves, other than our surface mental personality, but not outside our true self; that too is a country of our spirit. For the subliminal proper is no more than the inner being on the level of the Knowledge-ignorance of tumultuous, powerful and extended indeed beyond the poor conception of our waking mind but still not the supreme or the whole sense of our being, but its ultimate mystery. We become aware, in a certain experience, of a range of being superconscious to all these three, aware of something, a supreme highest Reality sustaining and exceeding them all, which humanity speaks of vaguely as Spirit, God, the Over-soul: from these superconscious ranges we have emotions and in our highest being we direct towards them and to that supreme Spirit. There is then in our total range of existence a superconsciouness as well as a subconsciousness and inconsciounness, overarching and perhaps enveloping our subliminal and our waking selves, but unknown to us, seemingly unattainable and incomprehensible. But with the extension of our knowledge we discover what this spirit or oversoul is: it is ultimately our own highest deepest most Self, it is apparent on its summits or by reflection in ourselves as Sachchidanda creating us and the world by the power of His divine Knowledge-Will, spiritual, supermental, truth-conscious, infinite. That is the real Being, Lord and Creator, who, as the Cosmic Self veiled in Mind and Life and Matter, has descended into that which we call the Inconscient and constitutes and directs its subconcious existence by his supermental will and knowledge, has ascended out of the Inconscient and dwells in the inner being constituting and directing its subliminal existence by the same will and knowledge, has cast up out of the subliminal our surface existence and dwells secretly in it overseeing with the same supreme light and mastery its stumbling and groping movements. If the subliminal and subconscious were compared to a sea which throws up the waves of our surface mental existence, the superconsciousness may be compared to an eater which constitutes, contains, overflows, inhabits and determines the movements of the sea and its waves. It is there in this higher ether, that we are inherently and incomparably conscious of our being, of our self and the superconscious, not as here below by a reflection in silent mind or by acquisition of the knowledge of a hidden Being within us; it is through it, through that ether of superconsciousness, that we can pass to a supreme status, knowledge, experience. Of this superconscious existence through which we can arrive at the highest status of our real, our supreme Self, we are normally even more ignorant than of the rest of our being; yet it is into the knowledge of it that our being emerging out of the involution in inconsciouness is struggling to evolve. This limitation to our surface existence, this inconsciouness of our highest as of our lowest self, is our first, our capital ignorance.”
TWO INTERVIEWS WITH SRI AUROBINDO
COMPILED BY AGARAM RANGIAR

Of these two interesting interviews the first is that which a set of students from Madras, including the compiler who is now a journalist in Mysore, had with Sri Aurobindo in the summer of 1921 at Pondicherry. The second the compiler had in 1922 when he wanted guidance on the goal of life.

I

Sri Aurobindo: "Supposing the British had not committed these two wrongs—had not made any breach of faith in the death of the Khilafat nor enacted the Punjab tragedy—would you then have agreed to the retention of the old Congress creeds?"
Answer: "No, Sir. Even then not.
Sri Aurobindo: "Why not?"
Answer: "We do not want to have anything to do with the British Empire. Whether they do any good or evil to us we do not want to have connection with the British Empire."
Sri Aurobindo: "Then why do you say that the Punjab atrocities and Khilafat wrongs are the cause for the change of the Congress Creed?"
The boys blinked at their bad logic, but felt agreeably surprised at being led to the correct understanding of the situation. Then came the third question: "What is your opinion about the charka, Sir?"
Sri Aurobindo: "Why not tell me what you think?"
A student (again advancing the oft-quoted arguments): "Sixty years of our poor country's wealth are being drained away every year into British coffers for the clothes purchased from her. Charka gives employment to our idle folk and livelihood to the poor people."
Sri Aurobindo: "Yes, very good."

* * *

Then came the most inquisitive of all questions.
Question: "You have come and sat in this seclusion. When will you come out, Sir?"
Sri Aurobindo: "Who wants me now? I am not the Aurobindo Ghosh of 1908. The Aurobindo Ghosh of 1908 is dead. I am a different Aurobindo Ghosh. (After a pause) I will come when Mother orders me. (Again after a pause) I will come after Swaraj is established."

At this the curiosity of the students was aroused and they interrogated: "Well, Sir, is it for the attainment of Swaraj that all our leaders and patriots are struggling. You were also in the forefront of the movement. Your services and guidance are most needed for achieving the country's freedom but you say that you will come after Swaraj?"
Sri Aurobindo: "No, my dear boys, Swaraj is not the end of everything. It is just the beginning. A good lot remains to be done after the attainment of Swaraj. I will come after Swaraj is established."

* * *

"Sir, what is your opinion about the Non-Brahmin movement?"
Sri Aurobindo: "I am myself a Non-Brahmin. I have been here since several years. I do not understand what its meaning is."
The boys felt very much enlightened at the talk they had had and after bowing their heads in reverence took leave of the Great Sage.

II

After my visit to Pondicherry in 1921 with a set of students, I had an intense desire to go and visit Sri Aurobindo in 1922. Accordingly I wrote to the Secretary of the Ashram appealing to him to secure an interview. By this time Sri Aurobindo had commenced entering on further stages of self-imposed seclusion. Interviews were being restricted and access to him was also being limited. But through the courtesy of a fellow-student by name Halappa, who was very intimate with the Ashram, I had another opportunity of visiting Sri Aurobindo. I was asked to go there on a particular day about a month hence.

I was in Pondicherry on the appointed day and reached the Ashram premises by the appointed hour. I went there with all piety and sutority as while going to a temple. I was summoned to the open terrace upstairs where Sri Aurobindo had already taken his seat. Soon after entry I was commanded to take the chair which was kept by. Unlike in the previous year, I observed the figure of Sri Aurobindo to have increased perceptibly in bulk as well as in activity. There was a spring-like action noticed in his arm, even in the command he gave me to take the seat.

The following conversation then ensued—
Sri Aurobindo: "What is it you want?"
Answer: "Well, Sir, I have come to you to seek your blessings and guidance.
Sri Aurobindo: "What is your ideal in life?"
Answer: "The ideal of human life is service of humanity."
Sri Aurobindo: "Service of humanity? I am not a servant of humanity. I am a servant of God."

"Well, Sir, all scriptures, all teachers and everyone have been telling us that service of humanity is the highest objective in life, that service of humanity is service of God."
Sri Aurobindo: "Yes. No doubt, service of humanity is a laudable objective; but humanity is not God. Humanity is a fleeting thing. The humanity that we see today will not be existing some years later. But God is eternal. I am not a servant of humanity. I am a servant of God."
I felt very much enlightened at this contrast between God and humanity made out so clearly and in such a simple manner. And I have cherished this feeling of enlightenment ever since.
Sri Aurobindo enquired: "Well, what are you doing in pursuit of your objective?"
Answer: "Meditation, Prayer, Japa, Ramnam, Geeta-reading, etc.
Sri Aurobindo: "It is very good. You may continue in your own way."

Then he added: "Mina is a different method. It is very difficult also. Many people have wrecked their lives in pursuit of it. But still it is to be persisted in."
The conversation ended at this abruptly and I left the place with a feeling of suspended animation.
It was given to me to have Darshan of the Great Sage again only this year (1950) after an interval of nearly 28 years, but this time only to be content with mute homage in a moment's glance.
SRI AURIBINDO and MAN’S SOCIO-POLITICAL DEVELOPMENT

By C. C. DUTT

Continued from the issue of September 30

We shall now go over the next three chapters of The Human Cycle—
they are called “Religion and Religion,” “The Supra-rational Beauty,” and “The Supra-rational Good.”

Reason, we have seen, is an insufficient guide for humanity, in its
great endeavour. What that endeavour has been summarised in the
late Sir Aurobindo’s phrase quoted at the end of the previous instal-
ment of this series: “make the soul of man one in fact and spirit
with this Divine”. Man is an animal like innumerable other
animals in so far as his primary preoccupation is to seek for food and
seek out a shelter. But in addition to this primary animal activity he
uses his thinking mind for the better ordering of his individual and
group life. The result of this better ordering of life is visible all round
us. We have discovered the laws of motion and culture already and know about his achieve-
ments in the intellectual field—in philosophy, science, art, politics and
so many other directions. We shall have to go over his realisation of
Truth, Beauty and Good in some detail here. But let us put down again
the main theme of man’s endeavour to arrive at a harmony of his
inner and outer perfection and ultimately to discover the divine truth
behind earthly existence, to know the divine Person within us and then
to shape our life in that image. In the three chapters under consideration
Sri Aurobindo discusses how far man’s reason can aid him in his
search for Truth, Beauty and Good. It is obvious that the intellect cannot
make man to realise what is beyond its reach. It is only the supreme
guide who can help him in this search.

If the aim of human endeavour is what we have just stated, then
neither the Greek ideal of a harmonious culture governed by the intellect
nor the modern ideal of an efficient culture and an economic
civilisation controlled by the collective reason of man can be the highest goal of social
development. Both these ideals are based on human reason. But the
advances of a subjective age bring us to “the greater ideal of a
deepest conscious self-luminous, self-possessing, self-mastering soul in a
pure and perfect mind and body.” Thus a very ancient religious and
spiritual ideal opens up before us. Now, if the Spirit is our true
guide, then there is more a range of being with its own superior powers by
which the Spirit achieves self-affirmation. The aim of this fulfillment
is an integral unfolding of the divine good. Otherwise he is in danger of
slipping back into the TYPICAL Stage of society with its four-fold order—the
spiritual Brähmā, the religious Kshatriya, the economic Vaishya and the
pious Shudra, each standing for a divine quality—and the whole society
an entire image of the Godhead. Society can be divided in other ways,
but an ideal human society can never be based on the typal principle.
The type is never the whole man, it is merely the feature prominent in
his nature. Even according to the Indian theory, typal division does
not belong to the age of Truth or Satya; nor does it pertain to Kaliyug’s
times of iron age when the Spirit is slipping down into instinctive life—it belongs to the
two intervening ages, Treta and Dwapar, when he maintains the principle of
self-affirmation and fulfillment, suppressing some elements to perfect others.
There is thus the instinctive infra-rational at one end, and the spiritual supra-rational at the other, with the life of
tellectualism in between.

These three powers of being are at play with varying prominence in
all our activities. Reason, on the one hand, takes up and enlightens
the life of the instinct, and, on the other, looks up towards the life of the spirit.
It looks up, but is unable to grasp that life. Its limitations become very
apparent when it has to face religious thought. It does not even under-
stand the language in which religion expresses itself. When, therefore,
it seeks to interpret religious sentiment the usual result is gross distor-
tions. The intellect adopts one of two attitudes when it confronts religious
thought. Either it looks down on the whole thing as superstitious non-
sense and barbarous survival, or it seeks gently to explain religion away,
admits its value as a moralising force as far as the ignorant masses are
concerned, or pretends that strange clairvoyance, that rational religious
movement, and so on, are not the spiritual individual’s own, but the first attitude Sri Aurobindo says that it has played an important part
in the history of human thought, but its intolerant negations are an arrogant falsity. Its mistake is like that of a foreigner who thinks everything
in an alien land absurd and inferior because these things are not his own or
do not conform to his standard. This kind of presumptuous foreigner also judges the civilization of a country by the dress and superficial manners of its people. Our reason in following this kind of method with regard to the spiritual life in human society truth or justice.

But its more moderate attitude towards religion has had no greater suc-
cess. All attempts at setting up impossible things like “scientific religion”
and “naturalism” as the substitute for the metaphysical have failed miserably. The whole
idea of a religion stripped of all its outer trappings is the search for God. Its aim is
to realise the Divine and to lead a divine life on earth. This is clearly
outside the domain of reason. There are, however, parts of Yogic discipline
which is based on reason, and that is something. The reason may appear to be
in the scope of rationalism. But even these are outside the realm of
mental logic. The knowledge of God is not dependent on rational judg-
ment but on revelation, intuition and inspiration. The love of God is an
infinite feeling that does not know any rational limitations. The part that
the intellect has to play in the religious field is secondary: that is, to
explain as best it can to man’s intelligence in the language of the intellect
the very nature of the Spirit. This work has got to be done and is being done,
but it is always unanswerable and unanswerable. The reason must
be able to say honestly, “I have said what I could say. If your mind
accepts, you can now seek real knowledge by other means that are outside my
own proper sphere.”

There is no lack of arguing in books on Theology, but that is their
weakest part. Intelligence can only classify experiences and give them form.
Another thing reason can do with great advantage. There is in religion
also that mere dross, coming from instincts, impulses and crude emo-
tions. It consists of impurity, ignorance, superstition and many doubtful
elements. Burning these out would be legitimate work for the intellect. But
this also is not our supreme task. Until we get on a plane higher than
the rational we cannot realize the truth of the Spirit. Again and
again when true religion has got choked by the ill-weather of blind
convention, the intellect has come to its rescue. But man’s intellect is a
very perishing faculty. Its zeal is so great and its insight is so defective, that
in removing the weeds it pulls out a great deal of good gravel. This is
why the rational reform has seldom done religion any good. On the
contrary it has often brought in a new set of superstitions in place of the
old. Reason, it is true, can clean up, but it does not understand the
cause of this, rational reform has seldom done religion any good. On the
contrary it has often brought in a new set of superstitions in place of the
old. This is perfectly clear in man’s search for Beauty and his search for
God. His aesthetic feeling finds its most intense expression in creative arts such as poetry, painting, sculpture etc., but if we take Beauty in its widest sense it is the object of man’s
searching in all his pursuits. In fact, the aim of the perfect being is to make
the whole of life beautiful. The aim of the artist or appreciation of beauty cer-
tainly did not begin with the dawn of the intellect. The animal world
by its instinct created such beautiful things as have not been equalled by man.
The cave-men with a reason only half-developed have left behind
such splendid specimens of drawing and carving as astonish us today.
But we should know the limitations of reason. Sri Aurobindo says,
“Where the greatest and most powerful creation of beauty is accomplished
by the gross appreciation and enjoyment rising to the highest pitch, the rational
is always surpassed and left behind.” If we really realize the difference
between talent and genius we shall easily see that genius which creates
is always supra-rational in its nature, while talent which is always
ruled by the intelligence. It is only the genius alone which can appraise or express
the truth of Beauty, and genius does not appear in any age or any coun-
try in showa. So when we hear or speak of an artistic age we mean an
age in which artistic talent guided by the intellect has reached a high level.
But the work of appreciation and enjoyment is one of the most
important parts, but even then it is not supreme, because it can analyse and appreciate only the outward aspect of a poem or painting or sculpture, it has not a deep enough
insight to look below the surface for the truth of beauty. Both creator and
appreciator has to discover in form or colour or sound the expression of the
eternal beauty of the supreme Beautiful, otherwise aesthetic seeking will
degenerate into a soul-less mechanical occupation.

We realise now that our search for Truth and our search for Beauty
are not two different things and that the highest Truth is the same prin-
ciple as the highest Beauty. We shall see presently that these two prin-
ciples, again, are the same as the highest Good. In fact, all active being is a search for the hidden Divinity who is Sakti, Shiva, Shambhur.

This factor comes easily home to us in Religion and in Art, because in these
two quests, away from the persistent clamour of material demands, free
from the world necessities of the moment, we have learnt to Look for the
Real behind the apparent, the Eternal behind the temporal. Hence the im-
ense value of Religion and Music and Poetry and Painting to man.
In our practical life, however, we do not so readily discern the universal
and its significance, because the intellect is what is characteristic in us in our
today’s utilites of our daily existence. But all life, as Sri Aurobindo says, “is
only a lavish and manifold opportunity given us to discover, realise, ex-
press the Divine.” This true truth of our worldly life is most apparent
in our daily ethical life. Man’s ethical life is the expression of his
ethical life in masses of apparently logical talk—the Master calls them
“more conventions of logic and vamped up synthesis.” Luckily, this futile
effort has failed for good, otherwise it may appear to be a
system of utilitarian ethics, which has now been fully discouraged.

There have been other attempts too, like the hedonist and the sociological sys-
tems, which the ethical being has shaken off successfully. We know now

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LIGHTS ON LIFE-PROBLEMS
(Continued from page 12)

of both and united in their satisfied consonant expression of the inner significances of things and life. There is less of the austerity of tapasya in his way of working, a less severely restrained expression of eternal things and of the fundamental truths behind the forms of things, but there is in compensation a moved wealth of psychic or warmth of vital suggestion, a lavish delight of the beauty of the play of the eternal in the moments of time and there the artist arranges it for us and makes moments of the life of the soul reflected in form of man or creature or incident or scene or Nature full of a permanent and opulent significance to our spiritual vision. The art of the painter justifies visually to the spirit the search of the sense for delight by making it its own search for the pure intensities of meaning of the universal beauty it has revealed or hidden in creation; the indulgence of the eye's desire in perfection of form and colour becomes an enlightenment of the inner being through the power of a certain spiritually aesthetic Ananda."

Q. 5. Is it not a fact that the Moghul school of painting introduces a foreign element in the native spirit and tradition of Indian painting? It has been doubted whether the Moghul paintings have anything to do with the tradition of the indigenous Indian art and "are not rather an exotic importation from Persia. Almost all oriental art is akin in this respect that the psychic enters into and for the most part lays its subtler law on the physical vision and the psychic line and significance give the characteristic turn, are the secret of the decorative skill, direct the higher art to its principal motive. But there is a difference between the Persian psychicity which is redolent of the magic of the middle worlds and the Indian which is only a means of transmission of the spiritual vision. And obviously the Indo-Persian style is of the former kind and not indigenous to India. But the Moghul school is not an exotic; there is rather a blending of two mentalities: on the one side there is leading to some kind of externals which is not the same thing as western naturalism, a secular spirit and certain prominent elements that are more strongly illustrative than interpretative, but the central thing is still the domination of a transforming touch which shows that there as in the architecture the Indian mind has taken hold of another invading mentality and made it a help to a more outward-going self-expression that comes in as a new side strain in the spiritual continuity of achievement which began in prehistoric times and ended only with the general decline of Indian culture."

K.G.

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Sri Aurobindo Circle, 22, Rampant Row, Fort, Bombay, 1.
Sri Aurobindo Niketon, Connaught Circus, P. B. 85, New Delhi.
Q. 1: It has been maintained by some critics that, unlike the arts of architecture and sculpture, the art of painting in ancient and later India flourished only at intervals and had no continuous tradition. Is this view tenable?

A. "This is a hasty view that does not outline a more careful research and consideration of the available evidence. It appears, on the contrary, that Indian culture was able to arrive at a well-developed and an understanding aesthetic use of colour and line from very early times and, allowing for the successive fluctuations, periods of decline and fresh outbursts of originality and vigour, which the collective human mind undergoes in all countries, used this form of self-expression very persistently through the long centuries of its growth and greatness. And especially it is apparent now that there was a persistent tradition, a fundamental spirit and turn of the aesthetic mind that one finds in all the moods of Indian art. Whether it be the oldest rock-cut temples of Madhya Pradesh or the latest Rajput art to the earliest surviving work still preserved at its highest summit of achievement in the rock-cut retreats of Ajanta.

The materials of the art of painting are unfortunately not more perishable than the materials of the art of sculpture. But the ancient artists, almost as early as the Chalcolithic period, had discovered the secret of dyeing, and a few remains of paintings left in the caves of Ajanta, containing almost all the essential hues of the rainbow, have been found to be as vivid as when first painted. The walls of the caves at Ajanta were thus illuminated with the golden, crimson, rose, violet, blue, and green of the 5th and 6th centuries, preserving the secret of the art of painting and painting remains in two rock-cut chambers at Ajanta. These remnants represent the work of some six or seven centuries, but they leave gaps, and nothing now remains of any paintings earlier than the 1st century B.C.

Q. 2: Are the surviving ancient paintings the work of Buddhist painters, or is it maintained that they are the work of Buddhist painters?

A. "The paintings that remain to us from ancient times are the work of Indian painters, not of Buddhist painters, the art itself in India was of Buddhist origin. The Buddhist tradition ascribes a remote antiquity to all the arts in India, but it is a conclusion increasingly pointed to by a constant accumulation of evidence. In all the third century before the Christian era we find the theory of the art well founded from previous times, the six essential elements of the art, and the art had been in existence for about five centuries."

Q. 3: Some critics observe that the pre-Buddhist Hindu painting of ancient India was purely secular in motive and inspiration, a portrayal of life in the spirit of the Hindu epics and dramas. Is this view tenable?

A. "It is true that while the surviving work of Buddhist artists is mainly religious in subject or at least lends on common scenes of life to Buddhist story and to the art of the Hindu temple, the art of the later Rajput period, the art of the 16th century, is purely secular in motive and inspiration, a portrayal of life in the spirit of the Hindu epics and dramas."

Q. 4: How does Indian painting differ from Indian sculpture in its essential spirit and aim?

A. "The spirit and motive of Indian painting are in their centre of conception and shaping force of sight identical with the inspiring vision of Indian sculpture. All Indian art is a throwing out of a certain profuse self-expression formed by a mingling within to find out the secret significance of form and appearance, a discovery of the subject in one's deeper self, the giving of soul-form to that vision and a reminding of the material and natural shape to express the psychic truth of it with the power to direct it to the forms of the soul. The greatest possible concentrated rhythmic unity of significance in all the parts of an indivisible artistic whole. Take whatever master-piece of Indian painting and we shall find these conditions aimed at and brought together in a later school of art execution. The only difference from the other arts comes from the turn natural and inevitable to its own kind of aesthetic, from the moved and tenderly dwelling on what one might call the mobility of the soul rather than on its static eternities, on the casting out of self into grace and movement of psychic and vital (subject always to the reserve and restraint necessary to all art) rather than on the holding back of life in the stabilities of the self and its eternal qualities and principles, guns and tattva. This distinction is of the very essence of the difference between the work given to the sculptor and the painter, a difference imposed on them by the natural scope, turn, possibility of their instrument and medium. The sculptor must express always in static form; the idea of the spirit is cut out for him in mass and line, significant in the stability of its existence, and he can lighten the weight of this existence but not get rid of it or away from it; for him eternity seizes hold of time in its shapes and arrests it in the monumental spirit of stone or bronze. The painter on the contrary lavishes his soul in colour and there is a liquidity in the movement of grace, a careful and a very well-defined rules and traditions are laid down which were developed into an elaborated science of technique and traditional rule in the later Shilpastrastas. The frequent references in the ancient literature also are to the subtle use of the medium, the sun and stars, the earth and water, the winds, the trees, the clouds, the moon and stars. The painter in the words of the poet of the poetry of Gita, the painter in the classical treatises of Kaliyutsara, the painter in the classical treatises of Gita, in the way he uses which imposes on him a more mobile and emotional way of self-expression. The more he gives us of the colour and changing form and emotion of the life of the soul, the more his work glows with beauty, more characteristic it has been impregnated without a widespread practice and appreciation of the art by both men and women of the classes, and these allusions and incidents evidencing a move of decline in the plastic arts and beauty of colors. But beauty both to the decorative sense and to the aesthetic emotion occur not only in the later poetry of Kaliyutsara, the classical treatises but in the popular early popular..."