

# MOTHER INDIA

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"GREAT IS TRUTH AND IT SHALL PREVAIL"

ALTERNATE SATURDAYS

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## WHAT WE STAND FOR

We are here to answer a grave need of the times. This country has gained independence, but it has not found its proper line of life. There is a welter of ideologies and our minds are divided. A host of parties has sprung up, each with a different aim. In the clash of parties the right destiny of India is forgotten.

We have named our paper "Mother India" with a purpose. There is a tendency among us to regard India as just a collection of human beings with certain common racial and cultural characteristics. But India is more than a collection of human beings. India is a living entity, a presiding genius, the one self of all these human beings and the one consciousness that is at work in them. You cannot make a nation with a mere aggregate of individuals. A nation is a single being.

It is this single being, the life of our life, that we have to serve. It is the one Mother of whom we are the myriad children. Until we realise this, we shall never achieve greatness. Our first requirement is to live for and look up to a presiding genius which animates us, which unites us, which alone has made our culture and civilisation persist through thousands of years and which alone can make us fulfil our destiny.

The sense of India the living Mother is what we are aiming to kindle everywhere in this country. But to kindle this sense is not to answer the whole need of the times. Every country has a presiding genius, whether openly acknowledged or not. But every country has predominant qualities, a typical nature, a central function. We must realise what exactly is the face and form of our presiding genius. What is Mother India?

Mother India is manifold. Art, philosophy, science, politics, industry—all these she has been known for through the ages. Yet brighter than her fame for these has been her fame for seeking the Godhead secret within earth's life. Her art, philosophy, science, politics and industry have been inspired directly or indirectly by this seeking. And unless we realise that Mother India is a spiritual light we shall either fumble in the dark or run after delusive gleams. We cannot fulfil our destiny without following the instinct of divinity in us.

Does this mean we must be religious zealots, fanatics of a creed? Certainly not. The spiritual light that is Mother India is wider than religiosity. It has room for a thousand different ways of worship. Inasmuch as it is not limited to a narrow sectarianism it makes for a secular view

of the State. But by "secular" we must not understand indifference to the instinct of divinity. To be secular can be for Indians nothing except being widely spiritual rather than narrowly religious. The instinct of divinity we must never lose hold on: without it we shall be false to our whole historical development and to the power that has made us great in the past and led to our survival while all other ancient civilisations have died. It shows us our "swabhava", our real fountainhead of action. If we deny our "swabhava" we shall miss our goal.

There is, of course, in every nation the instinct of divinity. It is, however, not the master-instinct and has not played so fundamental a part. That is why, more than any other nation, we Indians have to keep it burning if we are to fulfil ourselves and be to the entire world a source of illumination. Many things today work to dim this instinct. Perhaps the most dangerous of all things is the idea assiduously spread that it is unworldly and impoverishes earth-life. We have to admit that there has been a trend in India to look too much beyond the world and renounce earth-life. But it is not the only trend, and spirituality can be dynamic as so often spirituality has been in India. The full flowering, the full richness, of life on earth is what we aim at when we point to the instinct of divinity as the "swabhava" of the Indian nation.

Our paper, therefore, will not stand aloof from the march of events. It will be in the very thick of them and take its position in the arena of politics. But in the hubbub of political slogans we bring a standard that is non-political. Though we shall never stop touching politics as also we shall never stop touching all that constitutes man's many-faceted life, we are not a political party. And our standard of judgment, by being essentially non-political and above all parties, will conduce to an impartiality, a freedom, a wideness, a depth of vision.

We are on the side of neither capitalism nor communism nor any other political "ism". In every field of activity we shall criticise whatever militates against the instinct of divinity and blocks the work of the spiritual force that is Mother India. We shall give the utmost constructive help we can to whatever encourages this instinct and facilitates this work. The Godhead secret within man is the truth of man and most keenly the truth of the Indian nation, the truth that has to be lived out as much as possible. Not for any lesser ideal do we launch our paper and only this highest ideal we have in mind when we take as our motto the ancient cry: "Great is truth and it shall prevail".

## THE BURNING QUESTION OF THE DAY THE PLEBISCITE IN KASHMIR

### A Searchlight on Fundamentals

India has been profusely garlanded for her success in securing that a plebiscite be held in Kashmir on the issue of accession. The garlands are deserved, but they must not be given with an eye fixed only on the immediate and the obvious.

#### DEMOCRACY AND THE PLEBISCITE-PRINCIPLE

Nobody seems to realise that in this case the very principle of plebiscite is utterly irrelevant. You will ask: "Is not the voice of the people echoed in a plebiscite and would not the turning of a deaf ear to it be most undemocratic?" The answer is not so simple as you might imagine. Let us be quite clear about the functioning of democracy. Democracy must function within the right context. There is something called the indivisibility of a country based on an essential commonness of culture and singleness of spirit. This indivisibility is further strengthened by certain geographical features like, for instance, Great Britain being an island. Not only are England, Scotland and Wales

knit close by a singleness of spirit but also held together by a surround of seas. To cut off Scotland or Wales from England on the score that the majority there are Scots or Welsh and not English is to apply democracy within a doubly wrong context.

#### THE PLEBISCITE-PRINCIPLE AND NATIONHOOD

India is also a distinct geographical unit marked by mountains and rivers at the top and by seas on two sides. This unit includes what is Pakistan today. Within it there has been throughout history a common culture which assimilated all civilisations that came inside the geographical boundaries. The Muslim invaders were the most difficult to assimilate and there seem to be some characteristics of the Muslim mind which perhaps can never be Indianised, but prior to its recent confusions and clamours a potent harmonising was achieved of the finest and most important strains in it with the symphony of a thousand moods that is the Indian spirit.

Moreover, even the difficult Muslim mind recognised, till lately, the geographical individuality of India and never dreamt of cutting up the country into two parcels. Owing to insufficient development of the political consciousness India was never a genuine political unity, except to some extent when under the stress of a common danger there was an attempt to bring all kingdoms under one presiding rajah or badshah. Now that the political consciousness has fully developed, there should have been a federal union of the various provinces as a political counterpart of the many-sided common cultural spirit; there should never have been partition.

A plebiscite in provinces within a federal union, to decide the composition and form of local government, is legitimate once we accept the democratic formula. But a plebiscite to settle whether a province should be torn apart from the rest of the country is democracy gone astray and annulling something greater than itself: indivisible nationhood. Just because certain areas in the

Punjab and Bengal had a Muslim majority by a small margin, there was no reason to grant them the right of breaking with the rest of India instead of the right of being autonomous provinces within the whole. To believe that a plebiscite should determine the Kashmir issue is also a gross mistake in fundamentals.

We have been fooling ourselves with that blessed word "plebiscite". Why is not the U.S.A. divided up into Protestants and Catholics and Jews or else into English Americans and Italian Americans and German Americans? The U.N. Commission would be scandalised at such a question. But we are quite content to have allowed part of Bengal and of the Punjab to be hacked away and now we are willing to suffer another operation which if we are not very careful, might sever Kashmir from us or, at best, slice it into two. Instead of being ashamed we take pride and think we are being democratic and doing what must com-

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# The LIVING MOMENT

## Glimpses of Men and Events.

### THE IMPORTANCE OF FEBRUARY 21

February 21 will be a day of moments that will be living with a light beyond the ordinary. For, on this day comes one of the four durshans the public has of Sri Aurobindo during the year. The occasion is the birthday of the luminous personality who has worked side by side with Sri Aurobindo for the last thirty years and who to all seekers of spiritual transformation is known as the Mother. Hundreds will flock from over the entire country to the French-Indian town of Pondicherry, to stand before her and before the most towering figure in the contemporary world. Sri Aurobindo is to all appearances in seclusion; but the seclusion of a rishi and a yogi is more powerful than the massed movement of a whole mechanised army. It is the seclusion of a supreme height of vision from which the smallest stir lets loose on the lowlands of common existence a creative force gathering momentum every minute. And even the seclusion of a rishi and yogi like Sri Aurobindo who is no shunner of life is not a permanent fixture. It is adopted with a particular aim analogous to the aim of one who retires from normal calls and contacts in order to concentrate, in a research laboratory, on finding most quickly the cure for cancer! Any time Sri Aurobindo may emerge from his so-called retirement and once again be as a march of mighty waters—even more than in the old days of his political leadership.

His work in the Asram that has grown up around him is drawing increasingly the attention of India and the world. The question is on thousands of lips: "What is Sri Aurobindo doing?" More and more people are realising that he is a powerhouse of wisdom that can change the face of earth. But among some of our own ministers there is a hesitation in approaching him, due to a fear that to consult him would be to bind themselves utterly to acceptance of his advice. Since the advice would come from a genius of the most versatile nature to whom no sphere of activity has been unknown, such binding would indeed be salutary; but it certainly is neither demanded nor expected. The nation is free to discuss what the Master may have to say. It is really a pity that a misconception of this kind should prevent Pandit Nehru or Sardar Patel from the profound profit they would derive on every momentous occasion by entering into the mind of India's greatest living son.

The Andhra University took an admirable step in the right direction when recently it awarded the Sir C. Ramalinga Reddy National Prize to Sri Aurobindo and asked him for a message. On pages 6, 7 and 8 of *Mother India* we are publishing for the first time on this side of our country the full text of both the address by Vice-Chancellor C. R. Reddy in offering the prize and the message given by Sri Aurobindo, dealing, among other vital matters, with the vexed problem of linguistic provinces.

### DEADLIER ATOM BOMB

The United States Atomic Energy Commission announced a little while ago that an atom bomb deadlier than the one responsible for the horror of Hiroshima had been perfected. The question cannot help being asked: What will be the final upshot of such power? But before this question comes another: Must

we wish that such power had never been found?

Knowledge, it is said, must be pursued for its own sake and we should not put up any reservations about the pursuit. Apropos this, Bernard Shaw once queried: Are we allowed to set fire to our grandmothers to see what degree of inflammableness is possessed by elderly ladies? It was in connection with the torture of animals that often goes with medical discoveries that he brought in his *reductio ad absurdum*. But the issue is not very plain. There is involved the difference between human beings and animals. We cannot quite mix them up; but, of course, torture is to be ruled out as much as possible even if animal life is to be sacrificed on occasion in grave interests of human health. In the pursuit of knowledge the means cannot be totally ignored. The new atom bomb, however, involves no brutality of means: what is in debate here is the use to which knowledge might be put and the essential question in the concrete form becomes: Was it right for scientists to find how tremendous energy could be released by nuclear fission when they were aware that this energy would most probably be employed first for war-purposes?

But the question in even so concrete a form is yet too general. We must think of the circumstances under which the original atom bomb was made. America was at war with Hitler and Tojo and both her enemies were hot in search of nuclear energy. There was the danger that if they got hold of the master-formula they would enslave the civilised world. Not only was the right of self-defence involved but also the cause of democratic civilisation. It is clear, then, that the research in nuclear fission was more than merely advisable in spite of the probability of its being harnessed to war uses: the research was advisable basically in order to be helpful to America's war! The atom bomb was demanded by the very spirit of civilisation in whose name we are inclined to condemn it. Whether knowledge is to be welcomed, no matter what its dangers, is a question which must always be considered in definite historical contexts. And just as the original atom bomb is to be judged with reference to Hitler and Tojo, the new deadlier one is to be judged with reference to the international position today. Is civilisation once again threatened? If it is, no halt can be cried to the manufacture of ever more destructive weapons than any likely to be invented by those who threaten it.

Let us now return to the problem: What will be the final upshot of having in human hands a supremely destructive power? America, on the whole, may represent today the cause of democratic civilisation. But she is not wisdom incarnate and the hands in which she holds the new weapon are still those of very fallible humanity. The deadlier atom bomb is something by which the scientifically efficient yet spiritually half-enlightened brain of the race may blow its entire bodily existence on earth to nothingness. Will it do so? There goes with all growth of physical power a challenge to man's inner self and the immenser the power the intenser the challenge. The latest atom bomb is the acme of physical power: hence it drives home to us with scorching appositeness the necessity to surpass the superficial brilliance of the mere mind and to evolve the hidden God which all our idealisms and heroisms have so far hinted. Never before has it

been rendered so imperative that the human should become the divine. More undeniably than any religious propaganda atomic energy pushes our attention beyond every patch-up meliorism towards a radical supermanhood of soul in which the nations of the world may discover a spontaneous fraternity by being conscious of a single universal Spirit. Nothing short of that supermanhood can ensure the use of atomic energy for peaceful purposes and not for those of war. Out of the atom's nucleus has broken forth the loudest and most convincingly the admonition: "There can be no peace on earth without the Peace that passeth understanding."

### THE FALL OF CHIANG KAI-SHEK

One of the most disturbing events that have taken place of late is the fall of Chiang Kai-shek in China and the rise of Mao Tse-tung. Communism which once had only 50,000 adherents has now 140,000,000—more than one-third of the country. Chiang's armies are broken beyond repair and there seems no way of stemming the Communist deluge. In several quarters Chiang's plight is looked upon as well-deserved: there was, people say, too much autocracy, too much the Secret Police, too much corruption and profiteering under him. That China was in a pretty deplorable state cannot be denied, but the victory of the Communists brings also a host of evils—wholesale liquidation of all who do not toe their ideological line, dispossessing of land-owners by main force, reckless looting of whoever does not belong to the so-called proletariat. And as for the Secret Police, no Communism with its one-party cry and class-struggle motto can ever flourish without a vigilant and ruthless Ogpu. In what manner has suffering China benefited by Chiang's defeat? No doubt, the peasantry will get more material goods for some time and there will be the semblance of institutions established for its welfare, but there will also be a rigid grip on the mind of China and political democracy will be utterly dead and, basically, as in Russia herself, the ruling power will be the technologists, the "managers", rather than the common people.

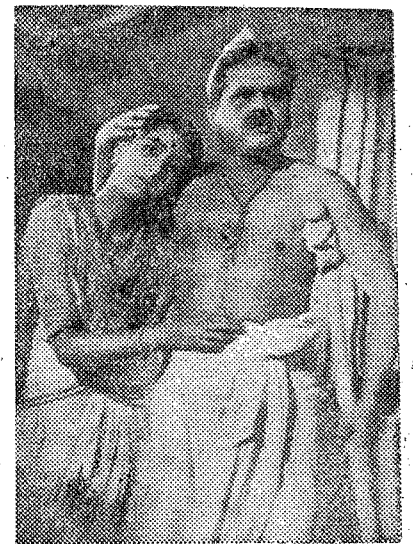
To the world at large the Chinese Communists represent a danger which can scarcely be exaggerated. For, they are an instrument in the hands of Stalin. Stalin has received a severe check in Europe and his only means of expanding his influence is in Asia. In fact, China is really the corner-stone of his strategy for world-domination. She will be a most potent centre from which the spread of communism in the rest of Asia will be directed and energised. This will take a long time, for China's economy is at present in chaos and the natural tendency of her native leaders will be to rehabilitate their own house before attempting to break up other people's houses. But sooner or later she will be a problem indeed to Asia and particularly to India who envisages a vast renaissance of the true Asian spirit. India is not capitalist in her outlook: though her economy has been for the last two centuries capitalist in external form, she is not in love with that form and is trying to evolve a more equitable system. But communist too she can never be. Not only is the communist system contrary to the just balance her philosophy demands between the individual and the group: it goes also

against the grain of her non-materialist vision.

Chiang Kai-shek, for all his defects, is a believer in the individual's right to freedom of mind and growth from within outwards. His despotism was not genuinely expressive of him, it was brought on by constantly increasing intrigues against him. In the early days he allowed full freedom: all he asked for was sympathy with the democratic cause. He trusted the Communists because they too spoke of democracy. He did not realise that theirs was mere lip-service to him and his ideal and that they were slowly digging his own grave. When he found himself duped he decided on war to the knife and set up a strict regime which soon became autocratic by feeding constantly on suspicion and fear. Reactionary and commercial cliques took advantage of this regime, until it stank. But let us not forget that if Chiang had proved victorious there would have been opportunity again for a rebuilding of China nearer to the heart's desire of a man whom, according to that most reliable of observers, Robert Payne, not even his enemies can accuse of being personally in love with power and whom our own Nehru has admired as a character of rare integrity and mellow scholarly Confucian wisdom. With his downfall the dream of a completely united Asia fulfilling her deepest nature receives a setback which only with extreme difficulty will be overcome.

Two factors alone hold out some hope at present. First, the embracing of the Communist doctrine by the masses of China may be the result of having a common enemy in the Kuomintang Government and once this Government is gone that doctrine may weaken and China gradually develop a non-Russian political philosophy. Second, the economic disequilibrium of the country may necessitate foreign aid beyond the power of Russia to give, and thus enable America to come in with her ample resources and also her non-atheist outlook on fundamentals.

### ARTISTIC DREAM IN PICTURIZATION.



### NEERA AUR NANDA

Produced & Directed by  
R. S. JUNNARKAR

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# LIGHTS ON LIFE-PROBLEMS

One of our chief aims will be to provide authentic guidance in regard to the many perplexing questions with which the common man is faced in his daily life. This cannot be better done than by considering these questions in the light of Sri Aurobindo's writings, because Sri Aurobindo is not merely a Master of Yoga in possession of the Eternal Spiritual Truths, but also a Guide

and Helper of mankind in the many trying situations that arise in the course of its day-to-day existence. To bring home the light of this guidance and to make it directly applicable to the concrete problems of life, a series of questions of common interest along with precise answers based on Sri Aurobindo's writings will regularly appear in these columns.

1. Q. Is it possible to predict future events? Is there such a thing as destiny?

A. What is evident is that in the course of events there is an element of the predictable, predictable accurately in detail as well as in large points. But it is not true that all is predictable or that destiny is the sole governing factor of existence. Neither is it true that there is a complete free will. The popular view of the matter that all is destiny or else all is free will is quite summary and inconclusive.

2. Q. How is it that so many of Cheiro's prophecies have come true?

A. One cannot put great confidence in Cheiro's ideas and prophecies—some have come true but most have gone wrong; in fact the number of his prophecies that have failed to come off is rather staggering. So it is not possible to conclude from Cheiro's evidence that everything is pre-determined or that an unchangeable destiny governs everything and everyone.

3. Q. It is a known fact that a large number of astrological predictions have come true. Does this not prove that the stars rule our destiny?

A. If we take all astrological predictions together we have to admit that quite a mass of them have come true. But it does not follow that the stars rule our destiny. The stars merely record a destiny that has been already formed. They are a hieroglyph, not a force;—or if their action constitutes a force it is a transmitting energy, not an originating power. Someone is there who has determined or something is there which is Fate, let us say, the stars are only indications.

4. Q. How is it that in some cases astrological predictions fulfil themselves accurately upto a certain age and then no more come true? In the case of prophecies also some come true to the letter, others do not—they half fulfil or miss fire entirely.

A. Yes, that happens quite often, but it does not follow that the power of prediction is unreal or that the accurate predictions can be all explained by probability, chance or coincidence. The nature and number of these that cannot be so explained is too great. The variability of fulfilment may be explained by the fact that things are predictable in part only, or else they are determined by different factors or lines of power, different series of potentials and actuals. So long as one is in touch with one line one predicts accurately, otherwise not—or if the lines of power change, one's prophecy also goes off the rails. All the same, one may say, there must be, if

things are predictable at all, some power or plane through which or on which all is foreseeable; if there is a divine Omniscience and Omnipotence it must be so.

5. Q. Is human will entirely helpless before Fate or destiny?

A. The astrologers themselves say that there are two forces, Daiva and Purushakara, Fate and individual energy, and individual energy can modify and even frustrate Fate. Even what is determined by Fate has to be worked out, actually is worked out by a play of forces and in this play there is no absolutely rigidity discoverable. Personal will or endeavour is one of those forces. Napoleon when asked why he believed in Fate yet was always planning and acting, answered "Because it is fated that I should work and plan", in other words his planning and acting were part of Fate, contributed to the results Fate had in view.

6. Q. What is the explanation of Fate?

A. The Indian explanation of Fate is Karma. We ourselves are our Fate through our actions but the Fate created by us binds us, for what we have sown we must reap in this life or another.

7. Q. Whatever may have been our past actions, cannot our present will determine to some extent the course of future happenings?

A. Certainly it can, because we are creating our Fate for the future even while undergoing old Fate from the past in the present. That gives a meaning to our will and action and does not, as European critics wrongly believe, constitute a rigid and sterilising fatalism.

8. Q. Are we completely bound to undergo the results of our past Karma? Cannot our present will modify or prevent the consequences of our past actions in the present?

A. It is not impossible that our present will and action can annul or modify the past Karma; it is only certain strong effects called Utkat Karma that are non-modifiable. The achievement of spiritual consciousness, for example, can annul or give the power to annul past Karma; for then we enter into union with the cosmic or Transcendent Divine Will which has the power to annul what it created, break the narrow fixed lines of Karma and make possible a more plastic freedom and wideness. Neither Karma nor Astrology, therefore, point to a rigid and forever immutable Fate.

K. G.

## EDITORIALS FROM EVERYWHERE

### MEANS AND ENDS

That the Asian conference which was inaugurated at New Delhi has produced reverberations far wider than were originally anticipated is a measure of the significance which world opinion attaches to the deeper, basic issues underlying the gathering. To some of them Pandit Nehru drew attention in his eloquent and thoughtful address. He reaffirmed the ideal of Asian solidarity within the framework of the United Nations but simultaneously emphasised that the concept of racialism had no place in it. The invitations to Australia and New Zealand testified to the wide sweep of this historic and unique gathering. "We represent", declared India's Prime Minister, "the ancient civilisations of the East as well as the dynamic civilisation of the West."

Equally unexceptionable were the other two principles which Pandit Nehru enunciated. The conference, he said, would submit positive proposals to the Security Council with a view to the restoration of peace in Indonesia and the early realisation of freedom by the Indonesian people. It would also suggest to the Security Council what action it should take if either party to the dispute failed to act according to its recommendations. Obviously such proposals are in no sense meant to be mandatory but in so far as they signify a resolute effort to help in

the restoration of peace with honour they should be welcomed by the United Nations. Nor, as India's Prime Minister affirmed, does a regional gathering of this type run counter to the spirit or letter of the U. N. Charter. Indeed that document recognises regional arrangements for the furtherance of international peace and security. The Asian Conference can cite at least two impressive precedents in the Western Union and the Pan-American organisation established at Bogota last year.

At Lake Success, as also in London, the Asian Conference has provoked some interesting, and even lively repercussions. There has been much confabulation within the Security Council but, like the ill-fated League of Nations, the U.N. seems fated "to touch nothing which it does not adjourn". Tory apologists for Dutch rule in Indonesia have delivered themselves of some vitriolic broadsides in the House of Lords. Lord Vansittart's speech, though strident, is not without significance. Communism has ceased to be a bogey and, as Asia has reason to know only too well, is fast assuming the proportions of a major menace. Pandit Nehru in his speech referred to the "dying colonialism of a past age" which threatens to raise its head again and challenge progressive forces in Asia and the world. That is unfortunately true, but it is equally true that the main stimulus for resurgent reaction comes not so paradoxically from

Communism. The threat of Red infiltration into Asia provides reaction with its major ammunition, and with the shadow of the hammer and sickle creeping over China and lowering over Burma, Malaya and Indo-China, the portents cannot be ignored. The Asian Conference can give quietus to these doubts and fears. A positive gesture against Communism from New Delhi would mobilise positive support within the United Nations for the Indonesian cause. It would help lay the ghost of colonialism on the one hand and silence the mischievous sprites of reaction on the other.

Pandit Nehru called on the conference to adhere to the right means "with the conviction that the right means will inevitably lead to the right ends." The Asian Conference, judged by the spirit which guides it, may justifiably claim to represent the right means. Its immediate ends are just but in the larger perspective it is equally important that the same clarity and faith govern its long-term objectives.—(*The Times of India*, Bombay).

### EXPANSION OF EDUCATION

... One of the achievements of British Government in India is the fact that few countries in the world are more backward educationally than India... The Government appointed committee after committee to inquire into the problems of education... But actually no tangible benefits accrued from the reports of

inquiry committees. The truth is that the bureaucratic Government was not sincerely interested in the progress of education in India. The British ruling classes regarded India as a plantation and education of the masses as a disruptive force. Hence the present appalling illiteracy. The present rulers of India believe in democracy. But democracy and an uneducated electorate do not go well together. The keen interest the present Government of India and provincial Governments take in the expansion of education augurs well for the future of democracy.

Maulana Abul Kalam Azad said at the meeting of the Central Advisory Board of Education, "The first and foremost task of the national Government is the provision of universal free and compulsory basic education for all." While this statement of the Government's policy is to be welcomed, attention may as well be drawn to the fact that in England the Government made provision for universal free and compulsory elementary education as long ago as the close of the last century. India is, therefore, half a century behind England in respect of education. In these circumstances it is of the utmost importance that the ideal of universal education should be achieved as early as possible and not in some distant future. According to the Kher Committee's report universal compulsory education can be introduced within a period of 16 years. It is to be hoped

Continued on page 10

# THE GLORY AND FOLLY

## of

# SUBASH BOSE

By "LIBRA"

The large number of enthusiastic tributes to Subash Bose, which filled newspaper columns on January 23, the day of his birth, shows how strong is still his grip on the Indian mind. It is principally in his role of Netaji, the leader of the I.N.A., that he makes the largest appeal. The great defence of his officers by the stalwarts of the Congress when the British Government impeached them for treason appeared to set the seal of approval on his intention and activity. And the adoption by free India of his slogan "Jai Hind" added further colour to his figure in the country's imagination. Yet, let us not forget that when the I.N.A. was battling in Burma against the British, Pandit Nehru declared that if Netaji invaded India with Japanese help he would fight him every inch of the ground. Surely, a just and balanced view of Subash Bose as Netaji is very essential.

### THE MAGNIFICENT I. N. A.

When World War II broke out and Subash saw on the one hand the British unwilling to part with power in India and on the other the Congress too constitutional to wrest power from them, he felt the need to enlist for his country's liberation the aid of Britain's enemies. He escaped from India, contacted the Axis and finally joined forces with Tokyo, setting up from there the Azad Hind Government and fashioning the famous Indian National Army—his masterpiece of organisation and his grandest weapon for smashing the physical might on which the British Empire had been erected in our country.

There is no Indian whose heart does not swell with pride at the thought of the magnificent gamble the I.N.A. stood for.

And the pride is all the more because Subash never bent his knee to the lords of Nippon. He took Japanese aid without subscribing to Japan's principles and without kowtowing to her in the least: Japan recognised the fiery independence of Subash and respected him and helped him build up his army as an ally on equal footing. Nor is this spirit the sole thing that, besides the dash of the whole enterprise, makes the Indian heart glow. There is something else which is perhaps yet more precious: the wonderful unity created by Subash out of a mixture of elements. The Sikh, the Pathan, the Mahratta, the Gurkha, the Punjabi—he welded them together, stripping them of their racial and religious differences, forging out of Hindu and Muslim a single Indian consciousness. When India herself was sadly cut up by those differences, here was a large body of Indians knocking at her gates to bring her not only freedom from the British but also freedom from her own disunity.

### A PAGE FROM THE BOOK OF DARKNESS

Yes, the I. N. A. is golden nationalist history, Subash's most striking monument as patriot and fighter. But at the same time it is a page from the book of a terrible darkness, the most scathing indictment of Subash's mind. For, it actually strove to demolish the British yoke in India by overlooking in the world at large the ambitions of a tyranny compared to which British Imperialism was a blessing in disguise. Subash committed the error of thinking that there could be a safe island of free India, an island of illumined culture, in the midst of a huge ocean of Fascism. He had the folly to imagine that if Britain went down in the

struggle with Japan and her Fascist allies, the victors would let India follow her ideals. He failed to see that British Imperialism was a human evil, a vestige of all humanity's past imperialistic character, an evil which new times and new thoughts would tend to remove, while the gospel of Hitler and his imitators was a blast from the Pit, a diabolic invasion of the earth-consciousness, a Satanic New Order that would put its heel for ages if not for ever on the aspiring heart of man.

### IMPERIALISM AND HITLERISM

The ideals that were India's beacons—political liberty and democracy—were caught by her from the very country that held her in its net of empire; the essential self of England was compacted of those ideals, no matter how much they might be transgressed in her colonies; sooner or later they would triumph. Their transgression must surely be combated, but never at the cost of strengthening Hitlerism. For, Hitler knew nothing of political liberty or democracy, he was drunk with the monstrous myth of Nordic superiority, he was out to turn the whole world his slave, and he especially condemned the coloured races. If England and France or England and America had been at war with each other, the I.N.A. would have been an unstained glory; both France and America, for all their faults, are progressive at the core, and to work for England's defeat would have been no blow at the very foundations of civilisation. To aid Japan who was in league with Hitler and be aided by her was to fight ultimately for India's absolute slavery in mind as well as body at the hands of men in whom the Titan and the Demon had replaced the evolving God.

### THE FUTURE'S SUMMING-UP

Luckily for India and the world England won; luckily the I. N. A. proved no prop to Japan; luckily Subash Bose fell short of his goal. His was the most perilous blunder perpetrated by any Indian of such outstanding gifts and sterling patriotism. No doubt, the blunder was inspired by a lofty dream; but it can be excused only because the devilry into whose hands Subash had played has been smashed—at least in the guise in which it was wooed by him. Safe now from the blind jaws of the Tripartite Powers, we can admire the fiery devotion to India that wrought the I. N. A., the swift and proud and tameless spirit and mighty organising will of the one man who brought it into being, the stirring example of unity it set us. But this cannot cover up what lay behind that militant nationalism—a lack of insight into the sources of civilisation: India's politics were put above humanity's danger. A grossly misguided, grievously mistaken idealist—a dynamic freedom-lover, flung off his true course by complex currents that made him forget where his deepest loyalty should have been directed: that will be the future's moral and spiritual as distinguished from patriotic or military summing-up of Subash Bose in his role of Netaji.

If we bear this in mind, we shall not in the days ahead lose the right perspective when we inveigh against the remnants of western imperialism still lingering in the Asia of which free India is now the leader: we shall always be on guard against the greater peril which too is still present though Hitler is dust—the peril of Totalitarianism.

## THE PLEBISCITE IN KASHMIR

Continued from Page One

mend itself in the eyes of the world. Our whole outlook has become unbalanced. No true democrat ever dreams of sacrificing nationhood or of weakening his country both economically and militarily by throwing away chunks of it. The area constituting Pakistan was not a foreign country unjustly annexed: it was an organic member of the geographical body of Mother India. And Kashmir is as much an organic member. There is nothing intrinsically honourable or genuinely democratic in submitting her fate to the mercy of a plebiscite.

### THE ALTERNATIVES BEFORE US

What then is the right course? Theoretically, a decision by arms in our favour would be perfectly justified. The terrain in which our jawans have fought is a difficult one and progress would always be slow; but in the long run victory would surely be ours. Yes, in the long run—which means a good deal of expense in life and money. Is there no alternative? The sole alternative to a costly decision by arms is a political decision by the Kashmiris themselves to throw in their lot with India. It so happens by great luck that the balance of Kashmiri opinion is favourable to us. Although we can justifiably set aside the plebiscite-principle, it is no ton the present occasion necessary to do so. Shaikh Abdullah has a huge following in the regions that are not un-

der Sirdar Ibrahim's so-called Azad forces, and if we may judge from the expression of intense gratitude by those districts which we have freed from our enemies three-fourths of Kashmir held by the rebels is also anxious to join India. A plebiscite will certainly bring Kashmir into our fold. But here too we must be firm on a few fundamentals. It must be repeated that if we are not very careful we shall either lose Kashmir or get nothing more than her partition. Against both possibilities we must set our faces like flint.

### THE STAND OF THE INDIAN GOVERNMENT

Most creditably the Indian Government has taken a strong stand. Pandit Nehru and Sardar Patel seem to be fully aware that there should be no repetition of the political aberrancy which a year and a half ago mutilated the body of Mother India. They are too straightforward in statesmanship to go back upon the ruling by which they submitted, though with severe heart-burning, to this mutilation: unless attacked, they are not likely to harbour aggressive ambitions as regards the Pakistan which they conceded. But when the very ruling accepted by them is actually promising to integrate Kashmir with India they will never countenance any conditions which may rob them of its present advantage. Whatever the past mistake, they appear

to feel that, within the terms of policy which are now operative, they should not yield an inch where the solidarity of post-Pakistan India is concerned. This is admirable and, while we refuse to blink the enormity of the past mistake and to grant the plebiscite-principle any basic relevance to Kashmir, we must also give the utmost support to our Government's refusal to let the plebiscite be so arranged as to hamstring the definite pro-India movement of the majority in Kashmir.

### THE SINGLE AND STRAIGHT ISSUE

Pandit Nehru and Sardar Patel have clearly declared that the plebiscite should be on the single and straight issue of joining either Pakistan or India. In such a plebiscite the pro-India bent of Kashmir's majority will prevail. If any complications are introduced, India will withdraw her case from the cognizance of the UNO and retain Kashmir by her own means and even, if necessary, by a fight to the finish. If further military action can be avoided, she will certainly avoid it; but not the least interference with the wish of the Kashmiri people as a whole will be brooked. The interference will be at its maximum if the Azad forces are allowed to remain in arms in the places they now occupy. They will turn the plebiscite into a farce. Dr. Lozano's Commission sees eye to eye with India on this point, though Pakistan has put

on the Commission's somewhat unemphatic statements an interpretation to the contrary. The Azad forces must be disarmed. There can be no compromise about the matter. Pandit Nehru and Sardar Patel will resist compromise to the bitter end, and all India should steadfastly back them up.

A united front must also be presented against any suggestion of partitioning Kashmir. Weak hearts will argue: "Why prolong a dispute? Why not let India and Pakistan keep those portions in which they already are in power?" But to these appeasers we must say: "No true Kashmiri can forgive Pakistan for aiding and abetting the savage Afridis who have made a hell of the most beautiful and happy province in our sub-continent. The majority in Kashmir has always been behind Shaikh Abdullah, he has always been the people's leader, and those who have co-operated with the Pakistan-helped frontier-tribes are a small horde of adventurers. Just because these adventurers can terrorise the regions in which they have joined hands with the invaders, Kashmir must not be balked of her desire to join the Indian Union. Partition would be the acme of injustice and unwisdom."

The course adopted by the Government deserves whole-hearted endorsement by the Indian public. It is to be sincerely hoped that nothing will induce our leaders to deviate from their correct position.

# THE WORLD CRISIS AND INDIA

BY  
"Synergist"

## I. THE TRUE SIGNIFICANCE OF THE CRISIS

Today, no thinking man will deny that the world is passing through a serious crisis. All that we have built up through the ages is in danger of collapsing; not only does our civilisation stand on the brink of destruction, but our very existence is in peril.

Various theories have been advanced to explain the reasons why humanity has come to this impasse, but very few of them show any psychological insight into the true causes. The general tendency is to state that the root causes are only economic and political in their nature—that had there been a more equitable system of social organisation in each country, and had a spirit of compromise guided nations in their political relations, this crisis would have been averted. Those who support such a view hold that even now it is not too late; that all that is required is a greater social equilibrium in our national life and better political adjustment in our international relationships. The philosophy of life behind this kind of belief is that the external conditions amidst which a man lives entirely determine his mental, moral and spiritual growth, and mould his inner consciousness. They believe that if given better environmental conditions than he has at present he will be socially adjusted, psychologically integrated and perfectly happy and prosperous. In short, they contend that the outer determines the inner. But they are unable to show why social organisations sworn to be almost perfect by their creators always crumble before their bewildered eyes; they cannot explain why it is not possible for men to devise perfect institutions and create Utopias, or why, in spite of their exhortations, a spirit of compromise does not prevail amongst nations in their political relations.

This inability to understand the factors that govern men's lives and determine their relations with one another is, as we shall see later, due to taking a wrong view of life—a view based upon a false metaphysic and a superficial psychology. It is not the outer that determines the inner but the inner the outer.

### THE IMPERFECTION IN MAN'S NATURE

Why is it that man's social institutions are imperfect and collapse so often? Is it not because man imparts his own imperfection to all that he touches? Does not imperfection lie at the very root of all human endeavour? The malady is basically in man himself, and secondarily in his institutions in which he only projects it. It is this malady that must be treated if his social institutions have to stand firm and if the ideal of a harmonious social life is to be realised; the remedy must start with man himself, not with his institutions.

Now what is exactly the nature of this imperfection and what is its cause? Man wants to act, but has no light by which he can act truly; he wants to master the external world but cannot, because he does not possess adequate knowledge and power. When he gazes within himself he finds that there is no harmony in his being—he is at war with himself. He often feels that there is something radically wrong somewhere but cannot understand what it is.

This imperfection in his nature is due to a limitation of awareness in him, which again is the result of an unbalanced psychological growth. His consciousness is so one-pointedly focussed in his outer, mental, vital, physical being that he calls "I", his ego, that he is oblivious of the inner luminous ranges of his personality, an expansion and growth into which can alone give him greater awareness, knowledge and mastery over the external world. This exaggerated outward stress in his consciousness limits his awareness, so that he has an imperfect knowledge both of himself and the outer world. Being separated from the inner ranges of his being, he is incapable of controlling the forces which he would otherwise be able to control, the forces whose impact he has to bear.

This limitation of awareness and of force, the result of a stifled consciousness, is the root cause of man's imperfect nature, the direct consequences of which are ignorance, insensibility and lack of psychological integration ending in disharmony and conflict. It is this conflict within himself that he projects in his outer social life.

Also, as the stress of the consciousness in the ego increases, his individuality becomes more and more pronounced, till he ceases to feel his oneness with other beings; his consciousness becomes so centralised in his ego, that he feels himself detached from the rest of the world. This feeling of being something quite apart from the rest of the world makes him self-centred and impels him to struggle against it; this naturally leads to self-assertiveness or rather, "ego-assertiveness". This intensely ego-centric poise of his consciousness which separates his being from its inner soul-ranges, is the reason why today man has become so aggressive, heartless and callous, and preys upon his own kind and at the slightest pretext is prepared to hurt or kill his neighbour. These are the two main flaws in

man's nature which make him tinge with imperfection whatever he creates.

### THE INNER DETERMINES THE OUTER

We have stated that it is not the outer that determines the inner, but the inner the outer; this thesis requires to be examined in greater detail. Man is aware of his own existence and of that of the external world around him. He perceives this world through the medium of his senses, and these sense-impressions are carried to his mind which interprets them. His act of knowing is conditioned by the nature of his senses and by the particular constitution of the mind behind which uses them as its instruments; his knowledge of the external world, therefore, refers to his consciousness and is by no means absolute. Over and above this indirect way of knowing, he is capable of attaining knowledge directly through inspiration, intuition and revelation; such knowledge, too, refers to his consciousness.

Now, when he attempts, on the basis of his knowledge, to understand and interpret the nature of the external world, his relation to it, and the relation of both to the Ultimate Source of all that exists, he creates philosophy and religion; and when he tries to establish a just system of relations with his fellow-beings, he creates sociology and politics. The unique character of this philosophy, religion, sociology and politics is determined by the kind of consciousness that creates them. In his present stage of evolution he possesses a particular type of consciousness, a mentally, vitally, physically developed but spiritually unenlightened ego-centric consciousness, and creates a culture which is its direct reflection; if he were to evolve further into a higher type of being and possess a wider and more luminous consciousness he would be sure to create a greater culture.

Some social psychologists will definitely object to such a thesis on the ground that we are utterly ignoring the influence of the outer on the inner—the influence of the environment on the psychological development of man. It is certainly not our intention to do so. It must be clearly understood that when we stress the importance of the inner and say that it determines the outer we do not mean to imply that the outer has no influence upon the inner. The outer affects the inner in this sense that either through sympathy or conflict it helps to bring out the potentialities of the inner by making it react in a particular way. It serves as testing material for the development of the inner and aids it first to grow and then to formulate itself outwardly in life. The inner is the true determinant, the outer its reflex and resultant.

We admit that the environment in which a man lives cannot be considered as something entirely apart from him; man is not a separate entity existing by himself and for himself, having no relation to other beings and to the stream of life that passes by him; he is both a nature organism and a social being. His mind, life and body belong to universal nature and are to a certain extent influenced and moulded by it; also, these carry in them a hereditary physiological and psychological content. This is his natural environment. Besides being an organism of universal nature he is also a social being—he is born amidst people with a particular kind of culture; this is his social environment, what Herbert Spencer calls "the super-organic environment" made up of his religion, customs, rites, language and such other aspects of his outer life.

But man is not only a nature organism and a social being, a product of his natural and super-organic environment; in his true spiritual status he is an evolving soul having the Transcendent Reality as his source—a soul who seeks divine perfection and spiritual fulfilment, and who uses mind, life and body—his nature parts—as his instruments of growth and self-expression. He is a soul who creates and moulds his environment even whilst he is himself being influenced by it and reacts against it. It is this inner soul-consciousness that is the true determining factor of the outer. No doubt the super-organic environment does influence the growth of man, but it is itself man-created and, as we have seen, reflects the nature of his consciousness.

### CAUSES: PSYCHOLOGICAL, NOT POLITICO-ECONOMIC

Once it is granted that the inner determines the outer, that man's culture is a reflection of his consciousness, and that the imperfection in it, which is the result of an unbalanced psychological growth, is projected in his outer life, it is not very difficult to understand that though the causes of the present world crisis overtly seem to be political and economic, they are in their true significance psychological. Therefore a diagnosis which attributes the present ills of mankind only to economic and social maladjustment is a false diagnosis, a diagnosis based upon a very superficial reading of facts. So what is really needed today is not a social, political and economic revolution in man's collective life but a psychological revolution in his individual life which will lead to his spiritual growth.

NEXT ISSUE: India, the Torch-Bearer of the new World Order.

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# SRI AUROBINDO AWARDED BY THE ANDHRA

## VICE-CHANCELLOR C. R. REDDY'S GLOWING TRIBUTE

MR. CHANCELLOR, our object in founding the National Prize was to bring about association between the members of the University and the inspiring personalities of contemporary India—they that make history and will live in history as permanent lights that lead us through the encircling gloom. If that was our object, we have reached the summit of realisation today by the kindly acceptance of this offering of ours by Sri Aurobindo. We are not awarding; we are making an offering. If it is due to the eminent merit in Humanities of Sri Aurobindo that we are paying him this tribute, his acceptance of it is the climax of the good fortune of the Andhra University and its blessing.

### AMONGST THE SAVIOURS OF HUMANITY

In all humility of devotion, I hail Sri Aurobindo as the sole sufficing genius of the age. He is more than the hero of a nation. He is amongst the Saviours of humanity, who belong to all ages and all nations, the Sanatanas, who leaven our existence with their eternal presence, whether we are aware of it or not.

The Rishi tradition is the most glorious and priceless feature of Hindu culture. Its origin is lost in mystic antiquity, but its flow has never ceased. It will continue its sublime course till it mingles itself with eternity. We had Rishis in the Vedic era. And then a succession of Seers, of whom Gautama Siddhartha, the fairest flower and fulfilment of humanity, towers to the highest heaven, and the Sages of the Upanishads, Mahavira, Nanak, Ramdas, the inspirer of Shivaji, and in our own times, Dayananda Saraswati, Ramakrishna Paramahansa, Ramana Maharshi, and he to whom we are today presenting our National Prize, Sri Aurobindo.

A great Frenchman has hailed Sri Aurobindo as the last of our Rishis. Really he is the most recent, for in this world of death and sorrow, Rishis are an undying race of bliss. And they pulsate every now and again with far-flashing revelations like those wonderful stars which astronomers call the Light-houses of the Celestial Regions.

Sri Aurobindo excels in the range and compass of his genius. He is a poet, dramatist, philosopher, critic, interpreter and commentator of the Vedas, the Gita, and all the transcendent lore and legend of India, and he is something higher than these, the Saint who has realised his oneness with the Universal Spirit, and has fathomed the depths and brought up treasures of transcendent value and brilliance. But these many aspects of Sri Aurobindo possess an organic unity of thought, impulse and purpose. They all reflect in their several phases the light of eternity that is in him.

I am not going to narrate the life of Sri Aurobindo, as chronologically lived. Our Professor, Mr. K. R. Srinivasa Iyengar's splendid biography of Sri Aurobindo is there for all to read. A book written in a style of superlative charm and power, and one which could without exaggeration be regarded as a masterpiece in English literature. Perhaps I may recall by way of pardonable vanity and the petty desire to shine in Sri Aurobindo's reflected light, that we are both Cambridge men, he very much my senior, and that I succeeded him as the Vice-Principal of the Baroda College. I had the honour of knowing him, though scantily, in his Purva-Ashrama. We had a number of friends in common. Mr. A. B. Clark, the Principal of the Baroda College, remarked to me, "So you met Aurobindo Ghose. Did you notice his eyes? There is mystic fire and light in them. They penetrate into the beyond." And he added, "If Joan of Arc heard heavenly voices, Aurobindo probably sees heavenly visions." Clark was a materialist of materialists. I have never been able to understand how that worldly but delightful person could have glimpsed the truth, then latent, about Aurobindo. But then does not the lightning's blinding flash, which lasts but a moment, leap forth from the dark black bosom of the cloud? The Alipore Jail, where he was consigned to solitude and meditation for a year, marks a turning-point in Sri Aurobindo's career. The British Government had bound his body and liberated his soul. They did not mean it; but the best things that we do are, not infrequently, done unwittingly, spontaneously. Body enslaved, soul set free, that was the paradox of his incarceration. It was there that his first mystic experiences and direct perception of the Eternal Truths, which according to our Sphota theory are ever present, floating as it were in the space that envelops the Universe, occurred. Beginning to realise himself he retired to Pondicherry in 1910. Can a Rishi ever retire? He may retire in body; very often the retirement of the body is the prelude to the soul ascending the heights of heaven and ranging over the entire globe. His physical being is in Pondicherry; but his influence, can we set limits to it in space or in time? His Ashram, one of the beacon-lights of the world, attracts the devout and the serious-minded without distinction of race and country. Judged by temporal standards he is seventy-six years old, but really time cannot touch him, nor earth and its impurities. His soul is like a star and dwells apart.

### UNISON OF LITERATURE, METAPHYSICS AND SADHANA OF REALISATION

In Sri Aurobindo, literature, metaphysics, and the Sadhana of realisation, are a spiral ascending from Earth to Heaven in mutual support and

unison. In the superb summary of Mr. K. R. Srinivasa Iyengar, "the Seer has fronted reality; the Poet has hymned his 'Gloried Fields of trance', the Philosopher has sought to interpret the vision in terms of reason; the Yogi has formulated a method, a multiform technique, for achieving the desired change in consciousness; the sociologist has thrown out significant hints in regard to the organization of tomorrow's world; and the creative critic has sensed the rhythms of the 'future poetry' and described how the 'new' poet will ride on the wings of an elemental spirituality and articulate the ineluctable rhythms of the Spirit."

As a poet Sri Aurobindo ranks high. In that most difficult of all forms of prosody, the Blank Verse, which under inartistic hands has a fatal tendency to become prose, he has a place all his own, which is among the highest. "Urvastie", and "Love and Death", and "Savitri", a legend and a symbol, are in charm and beauty without a parallel in English Literature. "Ahana" and "Dawn over Ilion" are masterpieces in Hexameter, a classical metre difficult to transplant in modern soils. "Savitri" is rising and growing, and has not yet reached the full flush of her grace and beauty, and when it does, it will have given a new colouring, a new life and attraction to the immortal legend of the Mahabharata.

In many of his works of criticism, interpretations of the Veda and the Gita, he has combined vast research with the intuition of a poet, the reflection of a philosopher and the vision of a Rishi. He has a sentence that will serve to inspire the United Nations Organization and give it spiritual ground and hope—"Evolution moves through diversity from a simple to a complex oneness. Unity the race moves towards, and must one day realise." It is a fine phrase "complex oneness" and a far-reaching ray of hope and comfort though today we are all overwhelmed by the complexity and do not seem to be nearing oneness except under the devastating might of the Atom Bomb.

Sri Aurobindo's faith in the sure but slow evolution of human unity in harmonious diversity is too robust to be dwarfed or defeated by hard, stubborn facts. Rather it is a faith that is out to conquer fact and remould it nearer to the heart's desire. He is of the race of prophets who see the present as but a transitory moment that should not be allowed to overcome the optimism of man.

### PROPHET OF THE LIFE DIVINE

It is not as a man of letters or of philosophy, that Sri Aurobindo reaches his unique eminence; but it is as a Yogi who has caught the light and reflects it in blissful abundance. He is the Prophet of the Life Divine. To him it is an experience and not mere idea. This experience could be shared by others. The nature of his spiritual quest, which led to his great conquest, he thus described in a letter to C. R. Das who defended him in the Alipore trial—"I see more and more manifestly that man cannot get out of the futile cycle the race is always treading, until he has raised himself to a new foundation. How could our present instruments, intellect, life, mind, body, be made true and perfect channels for this great transformation? This was the problem I have been trying to work out in my own experience and I have now a sure basis, a wide knowledge, and some mastery of the secret."

He presents his gospel in a book that is a landmark in the history of human thought and aspiration, "The Life Divine", which Sir Francis Younghusband has acclaimed as the "greatest book published in my generation". Pythagoras spoke of the Music of the Heavens. Here is the Music of Humanity, no longer still sad, ascending to Heaven. Sri Aurobindo believes that we shall evolve into a higher stage of being; and this evolution will enable us to overcome the limitations and miseries of our present existence and lead us to a world whose course is equable and pure—a life of harmony and bliss. This process of evolution is actual. It is operating steadily here and now, and will not stop short of fulfilling itself. In due course, Man will attain the New Life, in which pains and sorrows will have no existence and death no sting.

Sri Aurobindo relieves our despair by the certainty of this advent. In the world of death, he, the Immortal, gives us the assurance of Immortality. The world has need of Thee, Sri Aurobindo, and that is why Thou art with us still.

Mr. Chancellor, I now request you, on behalf of the Andhra University, to be so good as to make the offering of this National Prize, with which it is my unmerited good fortune to have my name linked, *in absentia* to Sri Aurobindo. I doubt, though, if the term, *in absentia*, is properly applicable. For though Sri Aurobindo leads a life of rigorous seclusion, rarely seeing people or being seen by people, yet thousands of devotees in all parts of the world feel him as a real presence. He is not of the earth and does not mix with the earth, but heaven envelops us all. So, Mr. Chancellor, honour the University, and if you don't think it impertinent of me to say so, honour yourself by awarding the Sir Cattamanchi Ramalinga Reddy National Prize to Sri Aurobindo.

# THE NATIONAL PRIZE UNIVERSITY

## SRI AUROBINDO'S ILLUMINATING MESSAGE

YOU have asked me for a message and anything I write, since it is to the Andhra University that I am addressing my message, if it can be called by that name, should be pertinent to your University, its function, its character and the work it has to do. But it is difficult for me at this juncture when momentous decisions are being taken which are likely to determine not only the form and pattern of this country's Government and administration but the pattern of its destiny, the build and make-up of the nation's character, its position in the world with regard to other nations, its choice of what itself shall be, not to turn my eyes in that direction. There is one problem facing the country which concerns us nearly and to this I shall now turn and deal with it, however inadequately,—the demand for the reconstruction of the artificial British-made Presidencies and Provinces into natural divisions forming a new system, new and yet founded on the principle of diversity in unity attempted by ancient India.

### THE PATTERN OF INDIAN CULTURE

India, shut into a separate existence by the Himalayas and the ocean, has always been the home of a peculiar people with characteristics of its own recognisably distinct from all others, with its own distinct civilisation, way of life, way of the spirit, a separate culture, arts, building of society. It has absorbed all that has entered into it, put upon all the Indian stamp, welded the most diverse elements into its fundamental unity. But it has also been throughout a congeries of diverse peoples, lands, kingdoms and, in earlier times, republics also, diverse races, sub-nations with a marked character of their own, developing different brands or forms of civilisation and culture, many schools of art and architecture which yet succeeded in fitting into the general Indian type of civilisation and culture. India's history throughout has been marked by a tendency, a constant effort to unite all this diversity of elements into a single political whole under a central imperial rule so that India might be politically as well as culturally one. Even after a rift had been created by the irruption of the Mohammedan peoples with their very different religion and social structure, there continued a constant effort of political unification and there was a tendency towards a mingling of cultures and their mutual influence on each other; even some heroic attempts were made to discover or create a common religion built out of these two apparently irreconcilable faiths and here too there were mutual influences.

But throughout India's history the political unity was never entirely attained and for this there were several causes,—first, vastness of space and insufficiency of communications preventing the drawing close of all these different peoples; secondly, the method used which was the military domination by one people or one imperial dynasty over the rest of the country which led to a succession of empires, none of them permanent; lastly, the absence of any will to crush out of existence all these different kingdoms and fuse together these different peoples and force them into a single substance and a single shape. Then came the British Empire in India which recast the whole country into artificial provinces made for its own convenience, disregarding the principle of division into regional peoples but not abolishing that division. For there had grown up out of the original elements a natural system of subnations with different languages, literatures and other traditions of their own, the four Dravidian peoples, Bengal, Maharashtra, Gujarat, Punjab, Sind, Assam, Orissa, Nepal, the Hindi-speaking peoples of the North, Rajputana and Bihar. British rule with its provincial administration did not unite these peoples but it did impose upon them the habit of a common type of administration, a closer intercommunication through the English language and by the education it gave there was created a more diffused and more militant form of patriotism, the desire for liberation and the need of unity in the struggle to achieve that liberation. A sufficient fighting unity was brought about to win freedom, but freedom obtained did not carry with it a complete union of the country. On the contrary, India was deliberately split on the basis of the two-nation theory into Pakistan and Hindustan with the deadly consequences which we know.

### THE PROBLEM OF ARTIFICIAL BRITISH-MADE PROVINCES

In taking over the administration from Britain we had inevitably to follow the line of least resistance and proceed on the basis of the artificial British-made provinces, at least for the time; this provisional arrangement now threatens to become permanent, at least in the main and some see an advantage in this permanence. For they think it will help the unification of the country and save us from the necessity of preserving regional subnations which in the past kept a country from an entire and thoroughgoing unification and uniformity. In a rigorous unification they see the only true union, a single nation with a standardised and uniform administration, language, literature, culture, art, education,—all carried on through the agency of one national tongue. How far such a conception can be carried out in the future one cannot forecast, but at present it is obviously impracticable, and it is doubtful if it is for India truly desirable. The ancient diversities of the country carried in them great advantages as well drawbacks. By these differences the country was made the home of many living and pulsating centres of life, art, culture, a richly and brilliantly coloured diversity in unity; all was not drawn up into a few provincial capitals or an imperial metropolis, other towns and regions remaining subordinated and indistinctive or even culturally asleep; the whole nation lived with a full life in its many parts and this increased enormously the creative energy of the whole. There is no possibility any

longer that this diversity will endanger or diminish the unity of India. Those vast spaces which kept her people from closeness and a full interplay have been abolished in their separating effect by the march of Science and the swiftness of the means of communication. The idea of federation and a complete machinery for its perfect working have been discovered and will be at full work. Above all, the spirit of patriotic unity has been too firmly established in the people to be easily effaced or diminished, and it would be more endangered by refusing to allow the natural play of life of the subnations than by satisfying their legitimate aspirations. The Congress itself in the days before liberation came had pledged itself to the formation of linguistic provinces, and to follow it out, if not immediately, yet as early as may conveniently be, might well be considered the wisest course. India's national life will then be founded on her natural strengths and the principle of unity in diversity which has always been normal to her and its fulfilment the fundamental course of her being and its very nature, the Many in the One, would place her on the sure foundation of her Swabhava and Swadharna.

This development might well be regarded as the inevitable trend of her future. For the Dravidian regional peoples are demanding their separate right to a self-governing existence; Maharashtra expects a similar concession and this would mean a similar development in Gujarat and then the British-made Presidencies of Madras and Bombay would have disappeared. The old Bengal Presidency had already been split up and Orissa, Bihar and Assam are now self-governing regional peoples. A merger of the Hindi-speaking part of the Central Provinces and the U. P. would complete the process. An annulment of the partition of India might modify but would not materially alter this result of the general tendency. A union of States and regional peoples would again be the form of a united India.

### THE ANDHRA UNIVERSITY AND TRUE EDUCATION

In this new regime your University will find its function and fulfilment. Its origin has been different from that of other Indian Universities; they were established by the initiative of a foreign Government as a means of introducing their own civilisation into India, situated in the capital towns of the Presidencies and formed as teaching and examining bodies with purely academic aims: Benares and Aligarh had a different origin but were all-India institutions serving the two chief religious communities of the country. Andhra University has been created by a patriotic Andhra initiative, situated not in a Presidency capital but in an Andhra town and serving consciously the life of a regional people. The home of a robust and virile and energetic race, great by the part it had played in the past in the political life of India, great by its achievements in art, architecture, sculpture, music, Andhra looks back upon imperial memories, a place in the succession of empires and imperial dynasties which reigned over a large part of the country; it looks back on the more recent memory of the glories of the last Hindu Empire of Vijayanagar,—a magnificent record for any people. Your University can take its high position as a centre of light and learning, knowledge and culture which can train the youth of Andhra to be worthy of their forefathers: the great past should lead to a future as great or even greater. Not only Science but Art, not only book-knowledge and information but growth in culture and character are parts of a true education; to help the individual to develop his capacities, to help in the forming of thinkers and creators and men of vision and action of the future, this is a part of its work. Moreover, the life of the regional people must not be shut up in itself; its youths have also to contact the life of the other similar peoples of India interacting with them in industry and commerce and the other practical fields of life but also in the things of the mind and spirit. Also, they have to learn not only to be citizens of Andhra but to be citizens of India; the life of the nation is their life. An elite has to be formed which has an adequate understanding of all great national affairs or problems and be able to represent Andhra in the councils of the nation and in every activity and undertaking of national interest calling for the support and participation of her peoples. There is still a wider field in which India will need the services of men of ability and character from all parts of the country, the international field. For she stands already as a considerable international figure and this will grow as time goes on into vast proportions; she is likely in time to take her place as one of the preponderant States whose voices will be strongest and their lead and their action determinative of the world's future. For all this she needs men whose training as well as their talent, genius and force of character is of the first order. In all these fields your University can be of supreme service and do a work of immeasurable importance.

### THE POST-WAR WORLD AND INDIA'S DESTINY

In this hour, in the second year of its liberation the nation has to awaken to many more very considerable problems, to vast possibilities opening before her but also to dangers and difficulties that may, if not wisely dealt with, become formidable. There is a disordered world-situation left by the war, full of risks and sufferings and shortages and threatening another catastrophe which can only be solved by the united effort of the peoples and can only be truly met by an effort at world-union such as was conceived at San Francisco but has not till now been very successful in the practice; still the effort has to be continued and new devices found which will make easier the difficult transition from the perilous divisions of the past and present to a harmonious world-order; for otherwise there can be no escape from continuous calamity and collapse. There are deeper

Continued on page 8

# NEW TRENDS IN WESTERN THOUGHT

## THE CHANGE OF MIND IN EUROPEAN LITERATURE

By

CHAD WALSH

*New York Times Book Review*

In the Nineteen Twenties Remarque and Hemingway debunked war; Sinclair Lewis debunked M.D.'s, ministers and almost everyone; H. L. Mencken consigned religion to the hookworm belt; all the writers who mattered joined forces in debunking Mrs. Grundy and Queen Victoria. With the outbreak of the Depression and the arrival of the Nineteen Thirties, the high seriousness of social consciousness prevailed. Hemingway heard a bell tolling and discovered that "No man is an island, intire of it selfe". Steinbeck wrote the "Uncle Tom's Cabin" of the Okies. Art went into politics and campaigned for a brave new world.

### THE ANTI-RELIGIOUS MOOD PAST

The one thing the Nineteen Twenties and Nineteen Thirties had in common was their lack of sympathy for Queen Victoria—especially her religion. It is true that during both decades there was a profuse output of devotional manuals and pious novels, but they were not composed by the Sinclair Lewises, Hemingways and Steinbecks. Nor were they read by the sophisticated. The Nineteen Twenties ridiculed religion; the Nineteen Thirties did not bother to ridicule.

Many conflicting tendencies are rampant in the Nineteen Forties. Ruthless realism and debunking are far from dead; the school of social consciousness still has vitality. But the truly startling development to one who remembers the earlier eras is the rise of religion to a position of intellectual respectability. First-class authors are writing about it. Their books are being read by *avant-garde* connoisseurs of literature as well as the general public.

### RELIGIOUS BEST SELLERS

C. S. Lewis, one of the most eminent medieval and Chaucerian scholars in England has written a dozen books directly or indirectly defending rock-bottom orthodoxy. His combination of audacity and literary charm has made him a cult hero in many graduate schools and faculty circles. Somervell's abridgement of Toynbee's *A Study of History* remains on the best-seller list (along with Toynbee's more recent *Civilization on Trial*) though even a capsule from Toynbee is by no means as easy to read as C. S. Lewis. Toynbee presents a systematic Christian philosophy of history, ranged squarely against the pessimistic predetermination of Spengler.

Two other recent books presenting religious faith in persuasive, modern terms have been Lecomte du Nouy's *Human Destiny*—an excursion into natural theology, with the findings of science used to prove the probability of God; and Joshua Liebman's treatise on the relation between psychology and religion, *Peace of Mind*. Both became best sellers.

### MYSTICISM BOTH EASTERN AND WESTERN

In the field of fiction, Evelyn Waugh's novels have progressed from the delightful slapstick of *Decline and Fall* to the haunting depth of *Brideshead Revisited*—a story in which Roman Catholicism

shapes the lives of all the characters, but written with so sure a touch that it never slips into didacticism. Somerset Maugham's *The Razor's Edge* faithfully mirrors the current interest in Oriental mysticism. The religious and spiritual interests of that remarkable novelist Graham Greene are an important part of his just published *The Heart of the Matter*. Other religious best sellers of recent years (though not of equality) have been Franz Werfel's *The Song of Bernadette*, Lloyd Douglas' *The Robe*, Bruce Marshall's *The World, the Flesh and Father Smith* and Sholem Asch's *The Apostle*.

Finally, Thomas Sugrue's spiritual autobiography, *Stranger on the Earth*, has achieved critical acclaim if not the accolade of the best-seller list. A complex, strangely beautiful book, its chances of publication ten years ago would have been slight.

Meanwhile there have been the conversions and reconversions. Aldous Huxley, after mordantly ripping society to shreds in such novels as *Antic Hay* presented the ideal of the well-balanced so-called "Hellenic" man in a number of essays, then did a complete about-face in his novel, *Eyeless in Gaza*. He now looks to the yogic orient for salvation. His last two novels, *After Many a Summer* and *Time Must Have a Stop*, are fictionized recruiting tracts for mysticism.

T. S. Eliot, poet of *The Wasteland*, announced as long ago as 1927 that he had been converted to Anglo-Catholicism, but the critics forgave him until his *Four Quartets* in 1943 made it evident that his conversion had permeated his poetry as well as his essays. W. H. Auden, who started out to synthesize Marxism and Freudianism in the Nineteen Thirties, returned to the Anglican Church and proceeded to write his unmistakably Christian nativity play, *For the Time Being*.

### TWO VIEWS OF THE NEW TREND

To one school of commentators all this represents a "failure of nerve". The pace of events has grown so fast that writers are retreating to the wisdom of the Orient or the arms of Mother Church.

Mankind is incurably divided into what C. S. Lewis calls the "naturalists" and "supernaturalists". The former believe that the material universe is all there is. All thoughts and emotions are by-products of its processes. The latter insist that there is something outside of the world of matter, and this something is what gives significance to everything else. Call it the Oversoul or God, it cannot be examined in the laboratory and it refuses to fit into a mechanistic pattern.

The "supernaturalist" welcomes the new literary trend; the "naturalist" deplores it. But both take it seriously and wonder what it portends.

### BLOW TO MATERIALISTIC SCIENCE

It seems clear that the real religion of Europe and America for over a century now has been Science and Progress. Science was not valued greatly for its own sake, but because

it created techniques that speeded up Progress. Progress was the steady, unbroken march toward Utopia. Utopia would consist of three square meals a day, a maximum of comforts, and a minimum of onerous labour. Utopia, in fact, was the imaginary heaven created by the yearnings of a materialistic civilisation.

The optimistic faith in inevitable progress is much less strong today than at the turn of the century. World War I dealt it a heavy blow, World War II a still more brutal one. The rise of totalitarianism suggested that human nature was not as good as had been thought, nor progress as inevitable.

During several decades the hopes of many for Utopia were pinned on Soviet Russia, which seemed to be creating the earthly paradise by main force. However, Arthur Koestler's *Darkness at Noon* and *The Yogi and the Commissar*, Victor Kravchenko's *I Chose Freedom* and a host of other books by men who know Russia at first-hand, have greatly dampened the early enthusiasm of fellow-travellers. The Berlin-Moscow pact also helped.

The significance of science has in its turn come in for radical reevaluation. To the Victorians it was the good genie that would banish drudgery, create luxuries for everyone, and increase longevity. Since Hiroshima science has become a symbol of terror. In itself it is morally neutral, but in the hands of men it offers the means of ending humanity's problems by ending humanity.

### ANCIENT QUESTIONS RETURN

All of these twentieth-century developments have resulted in a profound disillusionment. Utopia fades into the indefinite future. With its postponement the ancient questions have returned. The intellectual and the man in the street both face what men have always faced; the loneli-

ness of clinging precariously to an impersonal planet, the uncertainty of what the next year will bring, the uncertainty of death. The gleaming vision of the terrestrial paradise is no longer able to obscure those questions.

Religion has traditionally claimed that it can provide the answers—that it can explain man's peculiar status in the animal world, and give lasting significance to his life. Now that inevitable progress is no longer inevitable, it becomes psychologically possible for disillusioned secularists to examine the claims of religion.

During the second half of the nineteenth century it required a powerful act of the will for a thoughtful person to accept a religious viewpoint. The whole tenor of science, at least as it was popularly understood, was anti-religious. The discoveries of the astronomers and physicists made the universe seem an overgrown machine. This century has seen a gradual but far-reaching revolution in science, especially physics. "Probabilities" and "statistical averages" are replacing iron-bound "natural laws". The universe, as viewed from the laboratory, is becoming increasingly mysterious. There is room for anything in it—even God.

### A NEW ERA BEGINS

Writers in general may not be able to predict whether there will be a World War III, but they are abnormally sensitive to subtle changes in the unspoken assumptions that govern people's thoughts and attitudes. The writers of today are beginning to express what the average man may well take for granted fifty or a hundred years from now.

The authors dealing with religious themes do not provide a blue-print of the new period of history waiting to be born. What the literature of today does clearly suggest is simply that the present, ultra-materialistic era is drawing to a close.

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NEXT ISSUE: Modern Art, a Revolt and a Revelation.

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## SRI AUROBINDO'S ILLUMINATING MESSAGE

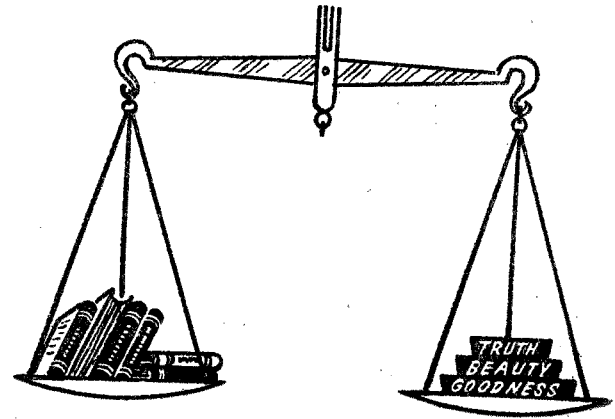
(Continued from page 7.)

an immense military strength, practising power-politics with a high degree of success, guarding and extending zealously her gains and her interests, dominating even a large part of the world, but in this apparently magnificent progression forfeiting its Swadharma, losing its soul. Then ancient India and her spirit might disappear altogether and we would have only one more nation like the others and that would be a real gain neither to the world nor to us. There is a question whether she may prosper more harmlessly in the outward life yet lose altogether her richly massed and firmly held spiritual experience and knowledge. It would be a tragic irony of fate if India were to throw away her "spiritual heritage at the very moment when in the rest of the world there is more and more a turning towards her for spiritual help and a saving Light. This must not and will surely not happen; but it cannot be said that the danger is not there. There are indeed other numerous and difficult problems that face this country or will very soon face it. No doubt we will win through, but we must not disguise from ourselves the fact that after these long years of subjection and its cramping and impairing effects a great inner as well as outer liberation and change, a vast inner and outer progress is needed if we are to fulfil India's true destiny.



# BOOKS in the BALANCE

The books that will be reviewed here are not only those recently published. Those published some time ago but still deserving special attention will also be "in the balance".



## TOWARDS THE MILLENNIUM

**EDUCATION FOR A NEW WORLD**, by Maria Montessori, M.D., D.Litt. (Arundale Montessori Training Centre, Adyar, Madras), Rs. 4/8.

Madame Montessori is a household word in child-education. Her latest book which is a sort of "concentrated extract" of her forty years' study of child-behaviour cannot but deserve attention.

### "THE ABSORBENT MIND"

It is concerned with the child at the pre-school age—that is, up to the sixth year of his life. The author has come to recognise two distinct stages in the growth of the child. From birth to the end of the third year is, in her eyes, the most effective period for education. The child has at this stage what she calls the "absorbent mind", which essentially works sub-consciously and effects a complete transformation in him. Education, she says, "is not a question of development but of creation out of nothing, "for, according to her, "the individual seems to start from a zero". The absorbent mind is compared to "a photographic plate, automatically recording impressions in the minutest details". Thus the child during the first three years is supposed to take up sub-consciously the infinite impressions of the environment and form faculties which are consciously availed of later on—that is, from the third to the sixth year—for the acquisition of language and the growth of character generally.

These first six years are, to our author, decisive in forming the individual's personality. And education is for her "a natural process spontaneously carried out" by the child. It does not consist of "listening to words but of experience upon the environment". The teacher has simply to afford to the child the prepared environment necessary for cultural growth, but otherwise stand back. By doing so he can hope to see "the rising of the New Man who will not be the victim of events but will have clarity of vision to direct and shape the future of human society."

### "SPONTANEOUS DISCIPLINE"

It is undoubtedly an inspiring prospect. And one cannot help admiring several points in the system. The concept of "spontaneous discipline" is brilliant. Madame Montessori puts it paradoxically: "to obtain discipline, give freedom"—simply let the child have the occupations that interest him. And the system seeks to characterise the evolving interest of the child from stage to stage and plan the educa-

tional means for its growth and satisfaction. Madame Montessori is at her best in the treatment and employment of the activity urge of the child and she does not cut the child in two by the usual pedagogical logic which distinguishes sharply between mental and physical activities, saying that for mental work we must sit still in the class and for physical work the mental part is not wanted.

### TRUE GROWTH

The new system, however, while being in many respects a reform movement, retains certain biases of the old. It regards the subconscious as being essentially concerned with the storing and discrimination of impressions. The sense organs are the first things to be cultivated. This is sensationist psychology. And the aim of the system is to produce what is called the intellectual man. The sensationist psychology forgets that growth is really not additive from without but differentiative from within. Contemporary psychology has—through Jung, for example—felt obliged to recognise the existence of a "centre" in human personality. From this centre the rest of the personality develops, by a sort of specialisation of faculties, just as the embryo develops by cellular division of a unity and by a specialisation of the cells thus produced. Again, the "centre" is marked by a quality of "wholeness" which is so absent from all intellectualistic activity. The intellect sets up sharp contrasts and conflicts of opposed ideologies. If we are to attain a harmonious truth, we must live in a sense for wholeness.

Madame Montessori's book, coming as it does with the blessings of the Theosophical Society, may be expected to go beyond the ideal of the cultivated intellect. But, though it speaks of "the discovery of the soul of the child" it does not illuminatingly bring out the fact of the deep psychic entity, the spark of the Divine, which the mystical experience of the East has recognised as the supreme principle in human personality. The Montessori System can accomplish much and its founder has great sympathetic understanding of the child; but, short of the evocative touch on the true soul-spark which is a store-house of hidden characteristics and marked possibilities and not a mere "absorbent mind" starting with almost zero, how can any system of child-education direct us towards the millennium and satisfactorily evolve the New Man who will be no "victim of events"?

### "INDRAMAL".

## RESEARCH IN REVELATION

**THE ORIGINAL GITA**, by Rudolf Otto (George Allen and Unwin), 15s.

Dr. Turner has ably translated and edited a book of research that has both shrewdness and gusto. Its famous author, Dr. Rudolf Otto, enters keenly into the atmosphere of ancient India. No doubt, it is an atmosphere charged, like the modern world, with battle-cries, but what absorbs Dr. Otto is the spiritual word that went forth on the field of Kurukshetra and out of the circumstances of carnage evoked for future times the revelation that is known as the Bhagavad Gita.

### PROFOUND IMAGINATIVE SENSE

He makes a patient and intimate study of this great Hindu scripture in order to disentangle from later accretions what he considers its basic form. How much of it—he asks from various viewpoints of scholarship—belongs to the Mahabharata epic and what in it is poetically relevant to the situation arising when Arjuna throws down his weapons in dejection, refusing to fight against his own kinsmen and companions drawn up in the enemy's ranks? Dr. Otto displays a profound imaginative sense of the situation: that is why one feels that his reconstruction of the "original Gita" is well worth considering.

### THREE MAIN POINTS

He claims that the analysis on which he founds his reconstruction is confirmed by certain declarations made by Arjuna in which that warrior acknowledges what Krishna has revealed to him. There are three main points in it and Dr. Otto's italics indicate them: "Thou hast proclaimed the supreme secret of the true Self. Through this Thy Word my bewilderment is gone. As it is appointed to beings to exist and to pass away Thou hast taught me. And likewise has Thou taught me Thy imperishable Majesty." According to Dr. Otto these three truths and none else are accepted by Arjuna from Krishna: there are no generalised Sankhya, Yoga or Bhakti doctrines nor any others. Whatever helps directly to enforce these truths is held to belong to the Gita, all the rest to be later interpolation. The result is a body of

poetic utterance, simple and consistent, complete in itself, built round its climax, the description of the Theophany, the disclosure of Krishna as the cosmic Time-spirit, the Universal Destroyer—a piece of spiritual epic which Dr. Otto regards as the grandest composition in the whole range of literature.

### WHAT IS THE TRUE CRITERION?

The attempt at simplification is surely creditable. Yet one is inclined to believe that another criterion than that of mere relevance to a situation is admissible. There are verses scattered throughout the Gita which have the same marvellous poetic and spiritual feeling as those included in Dr. Otto's text. Moreover, they are highly relevant to the personal figure of Krishna the incarnate Godhead. They bear the signature of the same mind and cannot be easily excluded; but if they come in, numberless other verses have to be accepted because they lead up to or complete their sense.

Where then are we to stop? In almost all the chapters of the Gita they are to be found; and if they demand a legitimate place all the chapters must stand. And when they are taken together we observe not a haphazard mass of conflicting doctrines but a slowly unfolding synthesis of the disciplines of Karma, Jnana, and Bhakti—Work, Knowledge and Devotion—a synthesis that culminates in a supremely satisfying message from the philosophical as well as practical standpoint, as shown by the greatest Indian commentator on the Gita, Sri Aurobindo.

It does not seem possible to break up the ancient Hymn: whether all of it be directly relevant to a particular situation or no, it appears to have been assembled by a single unifying genius. What Dr. Otto holds to be the original form is rather a dramatic nucleus than the basic primitive text. At any rate, it is a more profitable and poetic discovery than the lopsided fragments to which the enthusiasts of different schools of thought have reduced a comprehensive and glorious scripture that is truly a mirror of India's multi-mooded yet single-pointed soul.

A. K.

## DEEP FOOTPRINTS

Deep footprints upon my heart  
On whose impressionable clay  
You chose to walk but once  
That unforgettable far-off day.

At times my heart is full,  
At times it painfully yearns—  
But in each precious hollow imprint  
An eternal candle burns.

Guarded by shut inward eyes,  
Each light is a thrill of Your  
Name—  
A reward for my long calling,  
For I was waiting, and You came.

Minnie N. Canteenwalla

# EDITORIALS FROM EVERYWHERE

Continued from page 3

that implementation of the Kher Committee's report will be expedited and that financial stringency or other difficulties will not be allowed to hamper progress.

Maulana Abul Kalam Azad emphasized the importance of adult education. He said, "We want not mere literacy but mental development of the adults so that they can take an intelligent interest in the affairs of their country and the world." Maulana is right. One of the most important features of the draft constitution of India is the provision for adult franchise. An ignorant electorate will be a menace to democracy. But while the Government's efforts to promote adult education are to be appreciated, there is a danger which should be guarded against. Under dictatorship partisan propaganda masquerades as adult education. Maulana Abul Kalam Azad should remember that the Government's duty is that those under their care become independent thinkers and not mere four-anna members of the Congress.

Babu Sampurnanand's speech at the meeting of the Board was an agreeable surprise. The Education Minister has a raspy tongue. He has alienated primary school teachers whose co-operation and goodwill are essential to the expansion of education. The tone of his present speech was conciliatory. He said, "Unless the prices come down, the teacher must be paid more." The teachers deserve sympathy. In America in the 18th century teachers were indentured servants. They had to spend part of their time at manual labour. We have to say with regret that in the year 1949 the plight of primary school teachers in the United Provinces is not better than that of the indentured servants referred to above. The 18th century teacher was bound by his indenture; the primary school teacher in U.P. is

bound by low wages. The present deplorable state of affairs needs to be rectified at once. Schoolmasters are called nation-builders. We do not believe that an indentured servant can build a nation. Babu Sampurnanand's speech encourages the hope that he will revise his attitude towards the teachers.—(The Leader, Allahabad.)

### JOINT RESPONSIBILITY

To the militant advocates of nationalisation as well as of rugged individualism, who pose the issue as one of a mutually exclusive choice between the state capitalism and private initiative, Pandit Jawaharlal Nehru now, as before, offers, on behalf of the Government of India, a golden mean. Rejecting the demand for a sudden and revolutionary change in the economic make-up of the country, the Prime Minister has informed the Central Advisory Council of Industries that he and his Government are in favour of "continuity, and change on the basis of continuity". That New Delhi is not ideology-ridden will be welcomed by those industrialists who are suspicious of a doctrinaire approach to economic problems. Government's assurance that they will adhere to the principle of the inevitability of gradualness should encourage capital and industry to go ahead with their plans for expansion.

Responsible industrialists are aware that mixed economy has come to stay. To-day, in most countries, some basic industries are owned and conducted by the State, some others are left to private initiative, while still others function as private enterprise but are regulated and supervised by the State. In mixed economy, a wide sphere of activity is left for exploitation by private industrialists; the pace of nationalisation depends upon the State's financial and administrative resources,

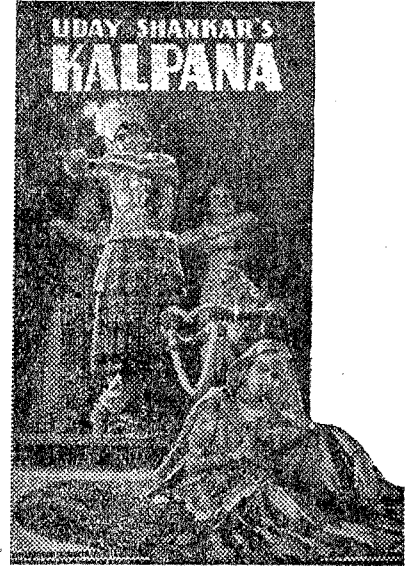
the availability of technical personnel, and upon the requirements of political democracy. New Delhi is conscious of its limitations, and the Minister for Industries and Supplies has emphatically reassured industry that Government have no intention of nationalising existing undertakings for a period of ten years.

Mixed economy implies that private enterprise should be provided with the favourable conditions required to enable it to discharge its responsibilities in the sector which it enjoys. And the criticism has been made that Government's economic policy, enunciated in April last, offers no incentives for private initiative; that Government are anxious to push forward schemes for public undertakings, but are unwilling to help and assist the private sector of the economy. Concessions recently granted by Government to industry, such as Income-tax relief, liberal depreciation allowances and supplies of the urgently needed raw materials at reasonable prices, take the edge off this criticism. On wider issues, however, Government's industrial policy is liable to the objection that it does not clearly demarcate the respective spheres of public economic activity.

While Government, labour and industry blame one another for the prevailing economic climate, the inflation-stricken consumer continues to suffer from scarcity and rising prices of the immediate necessities of life. It is an accepted fact that production is the only lasting cure for inflation. And, it is obvious that the country's industrial and agricultural output cannot be raised without active and close co-operation among the various agents of production. Government are performing their duties; it is time for labour and industry to realise their responsibilities. An economically weak country cannot attain political sta-

bility; and, the sooner this is appreciated by labour and industry, the better for them as well as the country.—(The National Standard, Bombay.)

## A Sparkling Jewel IN THE CREST OF INDIAN MOTION PICTURES



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# EYE-TROUBLES CAN BE CURED WITHOUT GLASSES

BY DR. R. S. AGARWAL

It is said that everyone nearing the fortieth year suffers from defective eyesight due to old age and glasses are the only palliative. This belief seems to be long standing. The eye is one of the sense organs like the ear, nose etc. It does its function of seeing as other organs do of hearing and smelling etc. When other sense organs do not become defective in old age except in a few cases, why should the eye? Here is a clear indication that there is some other cause at work, and treatment for that cause is the right treatment.

## FAILURE OF THE USUAL METHODS

In the treatment of the eye diseases the methods which are in use by the medical profession in general are of little value. They neither prevent nor cure the disease. When the patient complains of defective eyesight, glasses are given to him. The more he takes the help of glasses the more does his sight deteriorate, and higher powers of glasses have to be prescribed. Some of the cases become so bad that they are given up as incurable. When there are symptoms of cataract and glaucoma, patients are advised an operation. Cataract patients have to wait and sometimes they have to wait for their whole life till the cataract is matured and Glaucoma cases are seldom benefited by operation. Diseases of the retina, choroid and the optic nerve are rarely cured by the usual treatment. At first most of the time and money are wasted in finding out the cause of diseases. Usually the cause is not found out and experimental treatment is given. Most of these cases are declared hopeless sooner or later. Patients who have no organic defect in the eye but suffer from defective eyesight are treated in various ineffective ways. In short, the present system of treating diseases of the eye and its discomforts are very unsatisfactory.

## THE REMARKABLE DISCOVERY OF DR. BATES

The remarkable discovery of Dr. W. H. Bates of America that strain is the real cause of most eye diseases and relaxation or relief of the strain is the real treatment of them has given to the medical profession something like an "Elixir". The curative value of Dr. Bates's system of treating eye diseases has already proved to be very great. Throughout the earth there are men, women and children today who think of him

with gratitude because of pain relieved and sight restored.

During my practice nature guided me to find out the value of all the methods. In the early days I prescribed glasses to all my patients and performed operations as others do. I studied the medicinal side from Ayurvedic books also and gained experience in the use of Ayurvedic medicines. Sushruta is the first ophthalmologist who wrote a book on eye diseases. I found that there was truth in the Ayurvedic methods but they were not sufficient for the cure of all eye diseases.

## WONDERFUL CURES

When I studied Dr. Bates's system of treating imperfect eyesight I was very much impressed by it. I myself had been using glasses for nine years and was able to cure myself in a month's time! I tried the new methods on a boy blind since birth in his left eye: he got cured in one and a half months. I felt very much interested in this system and was feeling that some secret hand was constantly guiding and helping me. Later on, a boy who had been blind in the right eye since birth was cured in two hours. A careful study of the methods revealed many new things, but the history of all that is too long to be discussed here.

## AN ALL-EMBRACING METHOD OF PRACTICAL TREATMENT

I evolved a system of practical treatment based on all the old systems as well as the methods of Dr. Bates. I find that all methods of treatment, medicines, glasses, operations, relaxations, etc. have their value; but one has to be discriminate and discover what will be helpful in a particular case. Relaxation treatment as prescribed by Dr. Bates is unavoidable and indispensable in all cases. Even if it is necessary to perform an operation or to prescribe glasses or medicine, it is very helpful to prescribe the methods of relaxation along with them. Without giving relaxation no constructive work can be done and the condition of the patient will become worse.

## EFFICIENCY OF RELAXATION METHODS

The efficiency of Dr. Bates's relaxation methods is so great that one can successfully treat cases of eye troubles without making the diagnosis even. At times I was unable in some cases to diagnose the disease, but I found myself quite successful in treating such cases by intelligently following the relaxation

methods. The reason is that whenever a patient complains of pain, headache, defective vision, etc. it indicates mental and eye strain. Treatment which can relieve this strain will surely prove useful, at times miraculous. Some time back an elderly lady gave a history of constant pain and fatigue in the eyes, inability to sleep, presence of redness and swelling in the eyes in the mornings. Every doctor who examined her admitted that he did not know what was wrong. Blindness was expected by some doctors in the course of a few years. I told the lady that I did not know what was wrong with her eyes but that I believed she could be cured even without any diagnosis being made or without discovering the cause of her troubles. I said to the lady "Look at the large letter of the Snellen Test Card and note its blackness. Then cover your eyes with the palms of your hands, shutting out all the light, and remember the blackness of the letter until you see everything black". She started to do as suggested and after a few minutes she told me she saw everything perfectly black and felt her eye trouble greatly relieved. In a few days, by frequent palming and swinging she got complete relief from all the discomforts she suffered. The details of all the relaxation methods have been fully explained in my book *Mind and Vision*.

## OFFER TO READERS OF "MOTHER INDIA"

The value of the practical working of all of the methods at Dr. Agarwal's Eye Institute, Delhi, has now become widely known and we receive many patients who have been

declared incurable. A report of some among such cases appears now and then in the medical journals. Practical training is imparted to deserving medical students.

The readers of *Mother India* may send in their questions, if any, and the same will be replied through *Mother India*. If the questions happen to be of a personal nature, I shall be glad to answer them by post.

## FREE EXPERT ADVICE ON EYE-TROUBLES

Dr. R. S. Agarwal, author of the article on this page, is well-known for his successful application, in thousands of cases, of Dr. Bates's method of treatment without glasses. He has offered his expert service to the readers of *Mother India*.

All you have to do is to write to *Mother India*, 32 Rampart Row, Fort, Bombay, with the Free Expert Advice Coupon enclosed. State your eye-trouble in full detail, with history of previous treatment. In strict rotation Dr. Agarwal's replies will be printed in our columns. Full name and address must be given in your initials or else any pen-name you choose.

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A scene from "CHANDRALEKHA".

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# ALDOUS HUXLEY

WISHES 'MOTHER INDIA' SUCCESS

I wish you all success in your venture. You will, of course, be a voice crying in the wilderness. But if a few individuals pay attention, something will have been accomplished.

ALDOUS HUXLEY.

California, U.S.A., January 29, 1949.

## BARON PALMSTIERNA, PRESIDENT OF WORLD-CONGRESS OF FAITHS, SENDS A MESSAGE TO "MOTHER INDIA"

We have repeatedly noticed during the present era of nationalism that nations, which have arrived at independence and full sovereignty, easily neglect their precious spiritual possessions and succumb to the immediate demands of the hour and obvious material interests. The great inheritance of metaphysical and moral values which give the surest guarantee for freedom of spirit becomes overshadowed, when the allurements of might and materialism comes within sight. But could it be possible that the India of Gandhi should set another example of the kind? Among those who have learnt much from the Vedanta, many feel a certain anxiety that it might happen, in spite of the strong spiritual instinct of the nation.

Much watchfulness and tenacious efforts will be required to keep the spiritual light burning and to use the new opportunities for an unfolding and growth of the element of truth which has become yours.

May your "Mother India" become a torch that courageously upholds the ideal and makes your great nation collectively conscious of and devoted to the greatest of all tasks: to make the light of Divinity, which lives in us, shine through the darkness of earth and illumine all mankind.

ERIK PALMSTIERNA.

London, January 27th, 1949.

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## The Owl's Banquet

Sir W. Macgregor, Superintendent of British New Guinea, has informed a wondering world that in the language of the Dungarwab tribe the number ten is expressed by the crisp little word: "Ambutondaambutondanabodand."

What must their word for a hundred be? But luckily they do not carry their arithmetical calculations much beyond the number ten.

These are days of Socialism. It is proposed to change the King's English into the President's English. A humourist relates that according to the Report of the Philological Sub-Committee of the National Soviet or Natphilsobcom, the language must be purified if the land is to be made safe for the dictatorship of the proletariat. The first test—can it be altered to suit revolutionary theory?—has resulted in a crop of interesting new variations of old metaphorical clichés: "a cat may look at a commar," "dead, alas! as Rosa Luxemburg"—"a baron of beef" becomes "a workers' delegate of beef", a "sirloin" becomes a "comrade loin", "enthroned in people's hearts" becomes "seated at a round table in people's hearts," and "a ten-per-cent royalty" becomes a "ten-per-cent presidency."

Leigh Hunt, condemning the use of Latin derivatives and enjoining the employment of the Saxon element alone, uses in one brief passage no less than thirty-five words of Latin extraction—or about one-half of the whole passage! Barnes, carrying the Saxon mania to its limit, suggested for "adjectives" "markwords of suchness", while degrees of comparison were to be known as "pitchmarks", and he gravely tells us that "pitchmarks offmark sundry things by their sundry suchnesses." "Carnivorous" was to become "flesh-catsome", "butler" to change to "cellar-thane", "electricity" to "fire-ghost", "criticism" to "deemsterhood", "syllogism" to "a redeship of three thoughtputtings."

In the biography of Hon. Justice Oonookul Mookerjee by his nephew, Mohendronath Mookerjee, we are told, in all seriousness, of that worthy gentleman's effort "to restore happiness and sunshine to those sweet and well-beloved faces in which he had not seen the soft and fascinating beams of a simper for many a grimvisaged year." Further on we are informed: "when a boy he was filamentous, but gradually in the course of time he became plump as a partridge."



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