MOTHER INDIA

Managing Editor:
K. R. PODDAR

FORTNIGHTLY REVIEW

Editor:
K. D. SETHNA

"Great is truth and it shall prevail"

ALTERNATE SATURDAYS | MARCH 5, 1949 | VOL. I. NO. 2 : FOUR ANNAS

WILL THERE BE AN INDIAN IMPERIALISM ?

Sir Percival Griffiths, addressing the East-India Association recently, complimented our country on having dealt most humanely with the question of minorities and also on having achieved a considerable degree of stability by integrating the various provinces. As the other side of the picture he characterised the economic state of the country as one of stagnation due to the Government's uncertain economic policy, the rather slow moving of the administration and the lack of sufficient anti-inflationary measures. In between the two sides which are more or less correctly presented by him, he raises an issue on which his opinion is debatable. Not that he is critical of India, but his very approval is based on a misconception. India, in the view of Sir Percival, is aspiring after the leadership of Asia and will soon develop a new kind of imperialism which in the end will prove to be good for the cause of civilisation in the East.

It is perfectly true that India wants to be the leader of the Asiatic countries. She is eminently fitted for the role because in all Asia hers is the most balanced and profound vision of values. If Japan a little while ago was the most powerful influence in the East, it was on account of her extraordinary technological and military growth rather than on the strength of the fine aesthetic cultural sense in her deeper consciousness behind the fret and fury of her ambitious imperialistic surface-life. Today, she is in an ambiguous condition: although the Tojo-mentality is not active any more, the deep self of her is not unrestrained play, partly because it was trodden too much underfoot by that mentality and partly because MacArthur's Americanism, admirable in its own way, is yet out of tune with the native genius of the country. Japan is neither physically nor psychologically in a position to lead Asia. China is too torn with civil strife to be at present anything except a most difficult problem. And, if in the near future she gets completely communised on the Soviet pattern, there will be a marked loss of that wide and calm and humble wisdom which in spite of all the banditry for which the country has been notorious pervaded the national consciousness. Even otherwise, China would be too sprawling and shapeless, too unintegrated to make her great patient soul manifest and active in the van of Asiatic life. India easily takes her place in the van both by being most luminously aware of her typically Eastern spiritual self and by having a fairly organised and modernised national existence.

But to be Asia's leader does not necessarily mean a development of imperialism. Now that we are free from foreign rule we are launched on a career that cannot help being glorious. We have ample resources, immense manpower, brilliant gifts, and we can easily stand on a high technological and military level. Yet technological and military supremacy can never be our end and goal if we are true to ourselves. Material might, for India, can only be a natural expression of spiritual might, an outflow from her depths on to the surface, an outflow which brings even to the surface the light and beauty of the depths. We who have won our freedom with no mere patriotic slogan but with the soul's cry of worship to the Godhead within us—VANDE MATARAM, "I bow to Thee, O Mother"—we can never find self-fulfilment in any imperialistic ambition.

Imperialism on our part may seem instrumental in carrying far and wide the benefits of our spiritual civilisation, but in the very act of being imperialistic we shall lose of that civilisation's significance a most important shade: .Swabhava, Swadharma, Swaraj—the being's own nature, own law, own rule. What India, in consonance with her broad synthetising multi-mooded spirituality, can rightly do is to kindle everywhere in Asia the flame of the soul's aspiration and make this flame find its own colour and form according to the type and characteristic of each nation. Not by imposing her culture by material might and establishing a sort of benevolent and educative imperialism but by intensely inspiring her neighbours with the splendid ideal that is hers and by awakening in their individualities a new and natural force of a broad synthetising multi-mooded spirituality, can India accomplish the mission of leadership that has come to her in Asia today.

And if she guards against imperialistic ambition, if she aspires only to tower above the peoples around her as the great Mother of Wisdom and Harmony she will be supreme not merely in Asia today but in the whole world tomorrow.

THE BURNING QUESTION OF THE DAY

CONFEDERATION OF SOUTH-EAST ASIA

The Cause of Civilisation Demands it

"It is most essential that the countries in South-East Asia should get together without delay, and discuss problems of common defence. We do not know the shape of things to come. It is therefore necessary for us to consider that defence is part of the general political co-operation." This statement made by Mr. S. W. R. D. Bandaranike, Minister of Ceylon, and leader of that country's delegation to the Asian Conference on Indonesia, has not received the attention it deserves.

VITAL NEED OF REGIONAL AGREEMENTS

The present condition of the world and the weakness of the UNO to enforce its decisions for lack of means have made such regional security agreements indispensable. The United States started the movement. The mutual defence agreement between the South American States, Canada and herself existed before the formation of the UNO and the latter's Charter was so framed as to give it formal recognition, and to declare that its continuance did not constitute an infringment of the basic principles of the Charter. The British Commonwealth of Nations, though not strictly a regional defence alliance, was similarly recognised. The Union of Soviet Socialist Republics do form in fact a regional defence organization of tremendous power. The three Scandinavian countries, Denmark, Norway and Sweden have reached an agreement to "defend their freedom, their independence, and their democracy against agression with all the means available to them." Then there is the union of the Western European powers; an Atlantic Pact is also in the making.

The Asian Conference held in New Delhi offered an excellent opportunity for forming an Asian grouping as well as sub-groups within it, but the delegates seemed to have misgivings that such a move would be regarded as an attempt to make an Asiatic bloc against western countries. The official text of the resolution made no reference to the formation of any bloc and the leaders of the conferring States expressed their determination to support and uphold in every way the prestige and purposes of the UNO. But the foreshowing of the employment of mutually-agreed-upon sanctions against the Dutch authorities in Indonesia in the event of the latter failing to concede complete sovereignity to the Indonesian Republicans indicates that a regional bloc has been created in fact if not yet in name. Such an emergence has not been viewed unfavourably in America and Britain as it is expected to serve as a bulwark of defence against the alarming advance of Communism.

INTERMEDIARY STEPS TO A WORLD-UNION

Indeed there is nothing wrong in regional groupings and sub-groupings. These would serve as intermediary steps and stages to a world-union. It would be easier to deal with such groups than with individual nations; and the defensive strength of such blocs would discourage any would-be agressor. Moreover, these groups would develop a higher group consciousness than the national and thus lead to a conscious unity of large masses of mankind. It is from this point of view that Mr. Bevin recently said to the Foreign Press Association that he had no quarrel with this new development in Asia which should be linked with the Western Union (the grouping of Britain, France, Belgium, Netherlands and Luxemberg) and European development. Referring to the latter he said, "I am quite convinced that we are creating what we call a European mentality instead of a French, British, Scandinavian and Benelux mentality. If Europe is to be saved, it has to be in the end one entity, it should be together. What I want is a practical organism in Europe in which we shall cease to be English and French, cease to be English and Italian, cease to be English and Belgian, but will be European, with an organism that can carry out European policy in the face of the new development in the world."

A SOUTH-EAST ASIAN BLOC AGAINST COMMUNISM

The statesmen of Asia also should proceed forthwith to form a practical organism in Asia which can carry out Asian policy in the face of the new development in the world, and the suggestion of the Ceylon Minister has not come a day too soon. It may take some time to form an Asian bloc, just as there are stupendous difficulties in turning the whole of Europe into one entity. But the formation of a group of the countries of South-East Asia offers no such difficulties and the need of such a union is urgent. Referring to the Asian countries as a whole Mr. Bandaranike said that collaboration among them would be possible in certain specific matters where they had common interests, and in case necessity arose they might set up machinery to consider such problems. But he urged that some steps as indicated by him should be taken to establish political collaboration among the South-East Asian countries on the basis of a common ideology and interests and in the context of present-day world events the sooner they did it the better. Ceylon, he promised, would participate in such a scheme.

The countries Mr. Bandaranike has mentioned form a natural defence unit and they possess almost all those common factors,—cultural ideological, geographical, and economic—which are required for a close political co-operation. He has invited the South-East Asian countries to clarify their position regarding their political ideology and if they found it was identical then

Continued on page 3

The LIVING MOMENT

Glimpses of Men and Events.

CULTURE THROUGH EDUCATION

To neglect Education is to jeopardise both liberty and democracy. And, as the contents of MOTHER INDIA's centre-pages featuring Sri Aurobindo's Message on Physical Education abundantly show, the body no less than the mind needs training if the interests of civic life are to be well-served. But, in the realm of mental education, one important fact is often obscured and it may be worth while to state it when conferences of Ministers of Education are taking place in India as well as abroad.

It is frequently said that culture should be brought to every one by means of education. What exactly is the meaning of this? If we mean that all can appreciate and enjoy through education the moral, aesthetic and philosophical values which we associate with the word culture, then we are hoping for roses to bloom on thistles. An American statistician published some time ago the results of his study of the pursuits, avocations and mode of life followed by undergraduates at Oxford—in three distinct periods: (a) Just before 1840, when Oxford was still an aristocratic preserve; (b) About 1900, when Oxford had been invaded and was largely populated by the middle classes; (c) In 1937, when nearly half, some 38 per cent, of undergraduates came from working-class homes. The author had mapped out the specifications of two different kinds of life—one the normal, the other the intellectual. As Professor C. E. M. Joad put it in commenting on these specifications, the normal life was that of the undergraduates who played games, got tight, ran after women, and did as much or as little work as necessary to get through his schools and stay at the University: the other was the life of the cultivated man, the intellectual who read hard, attended debating societies, discussed and exchanged ideas, went to concerts, concerned himself with art, philosophy, politics—availed himself, in short, to the full of the cultural opportunities that Oxford offers to intelligent young men.

The statistics showed that in all the three periods studied, there were always and invariably about ten normals to every one intellectual. Here was a fundamental division within mankind. Education cannot increase the percentage of mankind's intellectuals, no matter what class gets education, no matter if all the classes get educated! What it can do—and this hardly happens today in India especially—is to give every man the chance of showing whether he is an intellectual or not. Education should be so arranged that all who have in them the material for making a cultured man should be able to develop themselves irrespective of the bank balances of their parents. It should, of course, be also arranged in such a way that all these may get the utmost chance of acquiring a rich and many-sided culture. But beyond the social extension and curricular improvement of the cultural scope, education cannot help the cause of culture. It is impotent before the bare ten-percentage of the culturally developable part of mankind. To improve the essential nature of the human consciousness what is required is not education but evolution. And evolution must proceed not by merely readjusting outward circumstances or a judicious self-adapting to them, but by investigating whether a deeper and more luminous being than the one which is ours at present lives within us and, if such a divine being does live then bringing it out into full play, so that the basic equality of excellence which goes with the Divine wherever the Divine in-dwells may by that bringing-out enable every man to be a fit candidate for culture.

HOME-TRUTHS APROPOS THE DURBAN RIOTS

The Durban riots which have perturbed all who in our country dream of inter-racial unity and which may have equally perturbing sequels should bring many lessons home to us Indians.

No doubt, the Malan Government are responsible in a large measure for creating an atmosphere of acute race-tension and there were the unscrupulous *agents-provocateurs* who are inevitable wherever a policy of "divide and rule" is followed. Nothing would suit Dr. Malan better than splitting the coloured ranks and shifting the focus of attention from their common grievance against the Whites and producing the impression that they are dangerous elements who should be kept at arm's length from the white settlers by means of discriminative legislation. Yes, Dr. Malan and his nefarious crew can never be exonerated from guilt, but, on our side, we must not omit to do a bit of heart-searching.

We must realise the factors that on a slight pretext were likely to hurl the Zulus upon the Indians. Much more than the Indians the Zulus are the backward and oppressed class—and they constitute the majority in South Africa. Hence there are smouldering fires of resentment in the Zulu breast—and these fires can flare out against the Indian minority for several reasons. First, the Europeans have conquered the Zulus in battle, and warrior tribes always concede privileges to their conquerors; while the Indians have shown no such prowess and yet a section of them puts on airs which to the Zulus are all the more offensive, not only because the Indians too are coloured but also because they no less than the Europeans are foreigners. Secondly, the Indians for all their lack, in Zulu eyes, of natural superiority have got the better of the natives in commercial matters: the Zulus believe, with justification, that during and after the last war several Indians profiteered at their expense. Often the profiteering was due to rack-renting and other economic pressures exerted on the Indians themselves by the white landlords. But the Zulus cannot always see this and even this is not the sole cause of the commercialism practised by a number of our compatriots. There is definitely an objectionable mercenary mentality in a certain part of the Indian population. How else, for instance, can we explain the fact that, though Indians are kept out of hotels where the Whites live, the most luxurious and flourishing hotel for Europeans in Nairobi is Indian-owned? Thirdly, the Indians enjoy greater concessions from the Government than the Africans do. Thus, in East Africa, they are allowed rice-quotas which are denied to the Natives in spite of both African and Indian being equally attached to rice. The discrimination which Indians resent when it is a matter between them and the Whites is accepted pretty smugly by many of them when it works in their favour and against their less advanced coloured neighbours. And whatever privileges the Indians enjoy are regarded by the Zulus and other Natives as having been won by unfair means. The Zulus, as the Durban correspondent of *The New Statesman and Nation* recently reported, tend to feel about the Indians as the Nazis did about the Jews, the Indonesians about the Arabs and the Malays about the Chinese. And this feeling is constantly fed by the fact that the Zulus do most of their buying and selling through the Indians and so come to think that it is the Indians who are their chief exploiters.

If we sincerely wish amicable relations to be established between Indian settlers in Africa and the Natives, we should remove all causes of provocation for which some of the former are responsible. As against the people who can be indicted for offending the Zulus, there are quite a large number who are innocent and desire full friendship between all coloured communities. These "men of goodwill" know how the white community goes all out to take every possible advantage of real or imagined grievances of the Zulus against the Indians. They know also that the Zulus have no genuine love for the Whites and would, if they were less ignorant and inflammable, make common cause with the Indians. But these well-wishing Indians would do wisely to remove the thorns which the Zulus, not always illegitimately, find in their side, because of certain money-grubbers from our country or else brown-skin-wallahs who look down upon the black skin. The Zulus suffer from a terrible frustration-complex. If we do not try our best to prevent this complex from being turned against us by our own folly and if we keep harping only on the undeniable malevolence of Malanites, we shall render poor service to the ideal of world-peace and world-harmony which is so dear to the deep heart of our nation.

JAIPRAKASH NARAYAN STRIKES OUT AT STRIKES

Nothing could be more welcome than the nation-wide realisation that what is behind the epidemic of strikes is not so much economic injustice within India as political poison from abroad. And the highlight of this realisation is the attack by Jaiprakash Narayan on the Communist Party.

Jaiprakash Narayan is the leader and spokesman of Indian Socialists. The Socialists and the Communists have long been allies in most matters. Their "panaceas" for the world's ills might differ in particulars, but the motive behind both was thought to be more or less identical. Enthusiasm for the worker's cause was taken to be the binding force between them. But now a sharp difference has come into sight. The Socialists have found that while they are nationalists and Nehru-ites the Communists care nothing for Nehru or even India and take their orders from Stalin.

It is to the credit of Jaiprakash that he has boldly stepped forward with an uncompromising declaration to the workers that under no circumstances should they employ the potent weapon of "Strike" at the instigation of Communists. He has warned them that the Communists aim simply at spreading blind discontent and unrest in our country so that the country's economy may be paralysed, traffic blocked, Government incapacitated and a tremendous confusion created everywhere, providing conditions for a political upheaval and a seizure of power by Stalin's stooges.

But it is not enough for Jaiprakash to give a warning. The time is ripe now for the Socialists to combine with Congress in setting right the workingman's vision. There is gross ignorance among the labourers. They hardly know what the Communist doctrine stands for. Not long ago the name of Gandhiji used to be flung about by the Communists as their party-cry. And the labourers were put under a sort of spell by this name. Little did they observe the utter incongruousness of joining together Gandhiji's ideal of Ram Raj and Stalin's objective of Materialism and Totalitarianism. Gandhiji was a simple-lifer and the poor man's champion and his conception of a reorganised society might have borne some resemblance to the Soviet programme of land-distribution, income-adjustment and local governance; but could Gandhiji ever have been an advocate of Stalin's terrorist tactics, absolute centralisation of power, unscrupulous secret police, anti-religious dogmatism, pitiless steam-rolling of the country's mind? And could he ever have favoured India's being a minion of Moscow? If we divest Communism of all Stalinist colour, it may be possible to describe Gandhiji as a sort of Communist in certain respects. But between such a radically recast Communism and the system to which the Communist Party in India and elsewhere is pledged there is an immense gulf.

The line of demarcation Jaiprakash has drawn so clearly between Indian Labour's true sympathisers and its Stalinist exploiters should burn deep into our country's consciousness. This may not be enough to ward off the spectre of Strike which threatens to hinder those two vital necessities—sufficient production and efficient distribution. Nor may it be enough to bring about genuine national harmony and an authentic flowering of India's inmost soul. For, the Socialist mind, despite its sincerity and patriotism, takes no stock of the human individual's key-significance for evolutionary ends. But this mind is not a slave to the materialist interpretation of history and it has various shades, some of which are not unassimilable by the Indian spirit. So, even if a good deal still remains for our country to realise, we shall have taken a very enlightened first step if Jaiprakash's stigmatisation of the wrong type of Strike throws into relief the scheme of treason and sabotage that is armed with the Hammer and Sickle.

IS PAKISTAN REALLY AGAINST KASHMIR'S PARTITION?

The Pakistan Government has declared against the partition of Kashmir. How are we to interpret the declaration? Are we to think that Pakistan feels partition to be a danger to herself? That would seem the logical conclusion. But in reading the mind of a customer like Pakistan, who has a background of insincerity, we must be intuitive rather than logical.

Pakistan knows that if she pronounces against partition India is likely to believe that partition will not be in Pakistan's interest. If India believes this, she naturally will slacken in her effort to get the whole of Kashmir. Of course, she will never contemplate Kashmir's going, lock, stock and barrel, to Pakistan, but she certainly will

Continued on page 3

LIGHTS ON LIFE-PROBLEMS

(2)

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: It is said that the motive power behind all the actions and endeavours of men is the search for happiness. Is this true?

A: That is an easily made psychological proposition which can exist only by ignoring facts. If you say that it is the Ananda behind the veil which makes one act, as a moving power, not as a "motive", that may be so, but that is a metaphysical, not a psychological generalisation. When a Communist faces torture in a Nazi concentration camp, he is not doing it for the sake of Ananda or happiness, but for something else which makes him indifferent to Ananda or happiness or else compels him to face the loss of these things and even their very reverse, however painful it may be.

2. Q: But evidently most people are after happiness and make it the aim of their life.

A: To say that all human beings are always wanting happiness untainted with sorrow is far too sweeping a generalisation. What can safely be admitted is that it is one very strong strain in human nature. But there are many men who are not after happiness and do not believe it is the true aim of life. And mark that it is the human physical consciousness only that seeks after happiness. The human vital tends rather to reject a happiness untainted by sorrow and to find it a monotonous boring condition. Even if it accepts it, after a time it kicks over the traces and goes to some new painful or risky adventure. The higher vital is ready to sacrifice happiness in order to satisfy its passions, search for power, ambition, fame or any other motive. If you say it is because of the happiness which power, fame etc. give, that again is not universally true. Power can give anything else, but not happiness; it is something in its very nature arduous and full of difficulty to get, to keep or to use—speaking of course of power in the ordinary sense. A man may know he can never have fame in this life, but yet work in the hope of posthumous fame or on the chance of it. He may know that the satisfaction of his passion will bring him everything rather than happiness—suffering, torture, destruction—yet he will follow his impulse. So also the mind as well as the larger vital is not bound by the pursuit of happiness. It can seek Truth rather or the victory of a cause. To reduce all into a single hard construction seems to be very poor psychology. Neither Nature nor the vast Spirit in things is so limited and one-tracked as that.

3. Q: Some say that even the wicked, the criminals etc. sin because they are trying to find the self's happiness in every sin they commit.

A: This is really a very summary and misleading criminal psychology. To say that a Paris crook or Apache steals, swindles, murders for the happiness of stealing swindling, murdering, is a little startling. He does it for quite other reasons; he does it as his *metier*, just as a doctor does his medical work. Can it always be said that the doctor does his work because of the happiness he finds in it?

4. Q: Why is it so difficult to overcome unhappiness and suffering?

A: It is because something in the human vital clings to suffering and almost needs it as part of the drama of life. The external consciousness—the physical mind and consciousness of man—hates its own suffering and if left to itself dislikes also to see others suffer. But if we go deep enough we will find that there is something in the vital which likes suffering and clings to it for the sake of drama. It is something below the surface, but it is strong, almost universal in human nature and difficult to eradicate unless one recognises it and gets inwardly away from it. The mind and physical of man do not like suffering, for if they did, it would not be suffering any longer, but this thing in the vital wants it in order to give a spice to life. It is the reason, for example, why constant depressions can go on returning and returning even though the mind longs to get rid of them, because this in the vital responds, goes on repeating the same movement like a gramophone as soon as it is got going and insists on turning the whole round of the oft-repeated record. It does not really depend on the reasons which the vital gives for starting off the round; these are often of the most trivial character and wholly insufficient to justify it. It is only by a strong will to detach oneself, not to justify, to reject, not to welcome that one can in the end get rid of this most troublesome and dangerous streak in human nature. In speaking therefore of the vital comedy, the vital drama, we are speaking from a psychological knowledge which does not end with the surface of things but looks at these hidden movements. It is impossible to deal with things effectively and radically if we confine ourselves to their surface view only.

K. G.

The Living Moment

Continued from page 2

change her attitude to partition. And that, we guess, is precisely what Pakistan wants.

Pakistan knows full well that she cannot get Kashmir in one lump but that she may get the most valuable portion of her which will suffice to constitute a powerful threat to India's safety. India, on the other hand, has hopes of a total accession by Kashmir to herself and is against any division because a parcelling of the province will leave to Pakistan the strategic north. How is Pakistan to change India's mind? The best course is to show extraordinary good will in general and at the same time make India feel that partition would be harmful to Pakistan. Everybody has heard how the dominion which till now had looked upon any special respect to Hindu leaders as a crime against Allah took the very unorthodox step of hanging Gandhiji's portrait side by side with Jinnah's at the recent inaugural session of the Muslim League in Karachi. But this step is hardly in line with the Pakistan Muslim League's electing, last week, as its President the confirmed anti-Hindu war-mongering fanatic, Chawdhury Khaliq-uz-Zaman. The *beau geste*, therefore, appears to be doubtful in intention and meant to play only a dextrous role in a plan to confuse India with regard to the issues at stake in the Kashmir plebiscite. Under the double delusion that Pakistan has changed in heart and is hence not to be feared but that she is averse to Kashmir's partition just because she still fears India, India is liable to trust Pakistan, lose sharp focus of the danger she sees in North Kashmir's going to the opposite side, and consent to partition.

Let us beware of falling into any such mistake. Kashmir's partition will provide Pakistan with all the military advantage she hankers for and give us merely the beauty and fertility of the southern valleys. We simply cannot afford to lose North Kashmir. If we relax even a little, the foreign pro-Pakistan elements which have been cunningly planted in the north will take away from us the important hill-regions. As explained in our last issue's article on the Kashmir plebiscite, we must never countenance partition and do our utmost to make effective the genuine voice of Kashmir which is for the wholesale accession of the province to India.

CONFEDERATION OF SOUTH-EAST ASIA

Continued from page 1

they should help each other to achieve the objectives visualised by the particular ideology, and should also help each other to defend it against the onslaughts of some other ideology, which completely differs from their own. By the other ideology Mr. Bandaranike obviously meant Soviet Communism which has become now a very real menace to the South-East Asian countries and calls for their immediate collaboration in a "practical organism". There is no question but that this ideology differs completely from ours; but there is as yet no clarity about our own ideal and that creates a serious difficulty.

Mr. Bandaranike has himself made an attempt to clarify this point. According to him, it is British rule that has given us a common political ideology and British parliamentarism should form the common political link between the S.E.A. countries; in economic organisation also he thinks that the democratic socialism as practised by the present British Government would be acceptable to all these countries. We venture to suggest that the bond of unity goes much deeper than the superficial unity that has been created by the foreign rule.

CEYLON AND INDIA KEY-PLACES

Asia has her own conception of democracy as well as social organisation and it is by following that that a true Asian unity can be formed, and the S.E.A. countries can give the lead in this direction. It was the Egyptian delegate to the Asian Conference who drew attention to spiritual values as the distinctive characteristic of the Asian conception. But the first thing necessary now is to save this part of the world from the enslaught of Communism and assure it freedom of thought and action; only then the true Asian ideal will have a chance to assert itself. And we agree with Mr. Bandaranike that immediate steps should be taken to form a S.E.A. confederation. As the suggestion has come from a Ceylon Minister, let that country take the lead in the matter and invite all the S.E.A. countries to a conference in Ceylon where the practical organism can be devised and created. The geographical position of Ceylon makes it a suitable place for becoming the Head Quarters of such a confederation: India can be the centre of the higher Asian bloc when it would be formed.

Apart from the urgent question of common defence, there is the question of citizenship which requires immediate settlement in a manner which will be satisfactory to all. Indians demiciled in the other S.E.A. countries do not want to lose their Indian nationality; but unless they do that they would not be given citizenship rights in the land of their adoption. Dual citizenship is the only solution of this problem. If a confederation is formed, a Ceylonese domiciled in India will be a citizen both of India and Ceylon: an inhabitant of any part of S.E.A. will be regarded as a citizen in any other part. Such common citizenship would be the most unifying outer expression of the inner solidarity.— "CHANAKYA".

EDITORIALS FROM EVERYWHERE

SRI AUROBINDO'S SUPPORT TO LINGUISTIC PROVINCES

Support has come to the linguistic provinces from an unexpected quarter. Sri Aurobindo does not naturally concern himself with controversial questions. For the time he has made a departure. But it is not as a controversialist that he has taken the field. A seer that he is, he has become gravely apprehensive of the disastrous consequences that would follow if India, now politically free, loses her spiritual heritage.

India has at last got the chance to develop her creative energy. It is not India as a whole, an artificially unified India of which he thinks. Unity in diversity is India's cultural and spiritual heritage. The British administrators did not care for the particular genius of the people which aimed at a political and cultural unity while maintaining the natural strength of each unit. They wanted administrative convenience and did not mind linguistic and cultural homogeneity of the groups they were uniting or dividing as they thought proper to carry out their own particular policies or whims. Is free India going to perpetuate those artificial administrative divisions?

Sri Aurobindo has reminded the Congress of the pledge it has repeatedly given to the people for forty years. He does not dismiss the considerations that have influenced the commission appointed by the President of the Constituent Assembly to negative the idea of linguistic provinces. He understands the desire "to follow the line of least resistance and proceed on the basis of the artificial British-made provinces, at least for the time"; but he fears that "this provisional arrangement now threatens to become permanent." A new and powerful school of thought has risen which believes in a "rigorous unification as 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." There are certain advantages in this conception. It may make India militarily one of the strongest nations of the world practising power-politics. But, in Sri Aurobindo's view, "in this apparently magnificent progression India will forfeit her Swadharma and lose her soul."

We may add, the peace-maker's role that India's leaders have conceived for her will be an empty dream. The footsteps of the monster of power-politics are already being heard. And from far-off Pondicherry the Philosopher of India has heard it. He, therefore, warns us before it is too late. He does not permit himself to be carried away by emotions or by theories but draws upon the rich historical experience of this ancient land. He says: "The ancient diversities of the country carried in them great advantages as well as 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."

Linguistic provinces will give an impetus to the creative energy. But are they not likely to endanger the unity of India? Sri Aurobindo does not think so. "There is no possibility any longer" he says. "that this diversity will endanger or diminish the unity of India". The Linguistic Provinces Commission was too much obsessed by this fear. Practical politicians though they are, they did not give due weight to certain practical considerations to which attention has been invited by India's seer-philosopher. He points out that the vast spaces which kept the people of India 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. "Above all", he says, "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 sub-nations than by satisfying their legitimate aspirations."

If we have reproduced the views of Sri Aurobindo at some length it is because he sees more of the game than those who are in it. The report of the Linguistic Provinces Commission is cautious to the extent of being reactionary. The masses of the people, who are now expected to take more interest in what their representatives in the legislature do or say, would be unable to follow what goes on in a multilingual legislature if they are not familiar either with Hindi or English. Those who are in favour of the imposition of Hindi, as the sole national language, will do well to ponder Sri Aurobindo's view that not only is the conception impracticable, but it is doubtful if it is really desirable for India. Three eminent men, the Congress President, the Prime Minister and Deputy Prime Minister of India, will be considering the whole question de novo. We believe they will find much food for thought in Sri Aurobindo's views.

—Amrita Bazar Patrika (Calcutta).

AN UNWISE SPEECH

Mr. Rajagopalachari's speech to the Indian merchants of Bombay, who drew the attention of the Governor-General to the difficulties that confronted them was not very hope-inspiring. Mr. Rajagopalachari said that the malady of the drop in production was not so much due to the fact that individual Ministers of the Government of India made a plethora of contradictory speeches. The main cause, he observed, was the drop in moral values which had come about after the war. It may be admitted that there has been a drop in moral values which affects production. But that is no reason why Ministers should make contradictory statements. Two wrongs do not make one right.

For instance, we should like to draw Mr. Rajagopalachari's attention to Mr. Jagjiwan Ram's speeches. The Labour Minister delivered in October last a speech at Dibrugarh in which he denounced industrialists in terms which even Socialists might envy. When the speech was resented in industrial circles, Mr. Jagjiwan Ram contradicted the statements attributed to him. He wrote from New Delhi, "It is essential that labour and capital should co-operate with each other so that national production is stepped up for the benefit of the common man. This was the theme of all my speeches during my Assam tour. No capitalist or industrialist should, therefore, be perturbed by any incorrect version appearing in the press." But after a few days Mr. Jagjiwan Ram delivered another speech which was hostile to industrialists. He said, 'I will not keen silent till capitalism is liquidated.' Such pronouncements which discourage industrial enterprise cannot step up production.

Mr. Rajagopalachari defended the Ministers. He said, "If at all they speak out of turn now and again, you should remember that for a long period of time, during which we waged our struggle for freedom, they have been accustomed to speaking on every occasion. Habit is strong and it takes time to break it. Moreover, none of us feels so happy as when he speaks..... You should not attach undue importance to what they say." Coming from the Governor-General such a statement is amazing—we had almost said stupid. Consider the implications of what Mr. Rajagopalachari said. The police has been accustomed to oppress the people and extort money from them. These practices should, forsooth, be allowed to continue. As habits die hard, we should not attach undue importance to the need of the purification of the administration. We Indians think in terms of eternity. What difference does it make whether the old evil practices which have prevailed for a long time are eliminated 20 years or 200 years hence? These are the implications of the Governor-General's defence of the Ministers. If no importance attaches to what the Ministere say, who guides the Government's policy? Are the Ministers nincompoops? If the opinions of the Ministers do not matter, then those whose opinions matter should realise that periodical threats of the liquidation of industrialists will do Indian economy incalculable harm. Production will not increase, the living standards of the common people will remain low, and Communists will exploit the situation.

"I want you", said Mr. Rajagopalachari, "to be hopeful of the future of the country. Do not say that our country is in a bad state. If you persist in saying that the country is in bad shape, you would be lowering your stock, for the country's misfortune is the misfortune of the business community." The assumption that industrialists are not hopeful of the future of the country is wrong. The fact that they boldly faced the industrial needs of India and built an imposing industrial structure in spite of the apathy of the alien bureaucracy which ruled over this country is proof of their inclination to take bright views. But it is one thing to be hopeful, and quite a different thing to ignore the realities of the situation.

One of the realities is that certain obstacles are hampering the progress of industry. For instance, the industrial policy of the Government, and the attitude of labour need to be revised. Mr. Rajagopalachari said, 'If you want to increase production, do not worry about what the Ministers say about their industrial policy. Concentrate on making the worker feel joy in his work". It is certainly necessary that employers should give the workers a fair deal. But the fact that even workers employed in industries worked by the Rajaji Government who should be presumed to be good employers do not "feel joy in their work", shows that there is something rotten in the trade union organisation. The Government should purify it. The Governor-General's advice to industrialists not to worry about the Government's policy shows that he does not realise how much the state's policy affects industry. An unwise policy can lay low the prosperity of industry and deaden incentive.

—The Leader, (Allahabad).

ART AND SOCIETY

Some of the pictures at the Art Gallery of the Swadeshi and Industrial Exhibition at Madras offer the hope that the period of stagnation is over and that the painter and sculptor are coming into their own. The arts cannot flourish if the public shows indifference and if there are not patrons who will pay for the product.

Both our one-sided system of education and our increasing commercialism have discouraged the artist, except the type who made his pictures or statues photographic and coldly representational. One has only to look at the portraits of worthies that hang in public halls and clubs and the statues and monuments that litter the streets, to see how impoverished and utilitarian is the aesthetic outlook of public patronage. Few people realise that portraits and busts that are reproduced photographically have more to do with engineering than with art.

The Hon. Mr. P. V. Rajammannar, referring to this failure of patronage in an article in the Souvenir published by the Exhibition, suggests that in the future every public building should have decorative panels, murals of historical events or portraits of leaders and that every local body should set apart money for the acquisition of works of art. He feels that sculpture, which is costly, can never depend on private patronage. The proposal sounds good until we remember the pictures already hanging in our public buildings. The experience of Western Sculptors like Epstein shows that public bodies rarely go in for original or contemporary sculpture. The artists in this country lack the help of the middlemen who perform important functions in the West, viz., the art critic and the art dealer.

The critic is usually a person who combines knowledge of art with some personal competence and who evaluates contemporary painting in the papers and magazines so that the public may understand what the painter is driving at. The art dealer who has to be a man with both discrimination and money, buys the work of the artist and then resells them to wealthy patrons. He creates a situation in which a rich man who can scarcely distinguish a Manet from a Matisse, will nevertheless buy a picture which the dealer hints will double the money value in twelve months. Unfortunately, the Indian artist has so far had no one either to evaluate his work intelligently or to take charge of its sale. He must depend on occasional exhibitions and hope to catch somebody's eye. The result is that some of the best artists in India are still painting only for their own satisfaction and are unknown to the world at large. It is to be hoped that there will soon be a change for the better.

Another interesting remark made by the Chief Justice was that he was glad that our painters are not making weak and decadent pictures of Hindu deities but are drawing on daily life for their subjects. It is, of course, important that the life of village and town should be portrayed by the brush of the artist. But it would be a pity if the Indian who has a rich heritage of sacred subjects should neglect the study of iconography and compel the average man to purchase cheap and vulgar prints to hang in his house. For centuries, Western artists portrayed religious subjects and are still doing so, and the Indian artist who is close to his religious sources should not be forbidden to try his hand. The diversity of the ancient sculpture that we possess should encourage even the unconventional artist to re-interpret episodes and legends that everyone knows and understand

—The Hindu (Madras).

WORLD CONTACTS

Pandit Jawaharlal Nehru patiently explained to an Ahmedabad audience why so much of his time has to be devoted to international affairs.

It is a sad commentary that such an explanation should have been necessary. Now that it has been made, every Indian would do well to remember it, to realise that close and frequent contact with other countries is essential. World affairs are moving with terrific swiftness and anyone of these moves may vitally affect India's interests, even her very safety. It is obviously the Government's duty to keep themselves as closely as possible in touch with the changing scene so that they can take appropriate action at the opportune time. Indeed, it is certain that yet more of the Prime Minister's working hours

Continued on page 12

THE WORLD CRISIS AND INDIA

BY "Synergist"

II. INDIA: THE TORCH-BEARER OF THE NEW WORLD ORDER

In the first article in this Series we pointed out that though the causes of the present world crisis overtly seem to be political and economic, they are in their true significance psychological, and that the strife and struggle in man's social life is an outward projection of the conflict and disharmony in his own being. This disharmony we attributed to an unbalanced growth of his nature—to the ego-centric poise of his consciousness which separates his surface being from its inner soul-ranges. The sundering of his personality leads to a limitation of awareness and of force, the direct consequences of which are ignorance, insensibility and lack of psychological integration, ultimately resulting in disharmony and conflict.

Also, as the stress of the consciousness in his ego increases, his individuality becomes more and more pronounced, till he ceases to feel his oneness with the rest of the world; this makes him self-centred and impels him to struggle against it, and causes him to be self-assertive and aggressive.

Then we saw that it is the imperfection in his being, which arises out of this flaw in his consciousness, that he transmits to whatever he creates, whether it be his religion and philosophy, or his social and political institutions. The innner determines the outer, for the culture of a people reflects the type of consciousness that creates it. In his present stage of evolution man possesses a particular kind of consciousness—a mentally, vitally, physically developed but spiritually unenlightened consciousness—and creates a culture which is its direct reflection; if he were to evolve further and possess a wider and more luminous consciousness he would be sure to create a greater culture. So we declared that only through a growth of consciousness can man eradicate the imperfection in his being, and that only a widening and heightening of his consciousness can give him greater knowledge and mastery over the external world.

MORAL DEVELOPMENT AND SPIRITUAL GROWTH

Before we proceed further, it is necessary to point out that these facts have not been clearly understood by the majority of men. Even those who believe that the inner determines the outer are under a misapprehension. They have some vague idea that it has something to do with developing virtues, practising philanthropy, believing in non-violence and supporting a "back-to-nature" philosophy of life. What they have in mind is moral development of a type, and not spiritual growth. The terms moral and spiritual are often indiscriminately interchanged as if they meant the same thing. It is not understood that they belong to two different categories. Even at the risk of digressing we shall have to examine the difference between them. Moral development is attained by bridling the desires and urges of the lower animal nature and keeping them under control by the pressure of the will. When a person does this successfully and thereby avoids offending the standards of conduct set up by his fellow-citizens in order to preserve social equilibrium, he is said to be a moral man.

As he evolves he seeks the highest Truth and the highest Good, and tries to live according to an ideal which he sets up before himself on the basis of his intuitions of these. Such a man is called an ethical man.

But spiritual growth is greater than both moral and ethical development. When a man awakens to the inner reality of his being, and through a conversion is born into a new consciousness, a more luminous consciousness than he possesses even at his most idealistic, a consciousness in which he attains union with the Ultimate Source of all existence, he is said to be a spiritual man. Then by making the power of this higher consciousness act on his lower nature he is gradually transformed. Like the moral man he does not have any need to thrust back the desires of his lower nature into his subconscious, for by the action of the force of his higher consciousness he ejects them out of his being. He transcends his lower nature. When he acts in the world he acts by the light and knowledge of this higher consciousness. This is spiritual growth. The mechanism by which moral development is attained is volitional control, the process by which spiritual growth is attained is a conversion of consciousness. It is only by attaining such an ego-transcending poise of consciousness that man can gain greater knowledge and power and solve his problems by moulding his individual and social life by the light and power of the Spirit.

THE LIGHT AND THE GUIDE OF MANKIND

That being the case, we feel that India with her great spiritual traditions and her rich store of psychological knowledge, is eminently suited to help man grow spiritually, and thereby play the leading part in solving the present crisis. The West has no effective solution to give to the world. European Vitalism and Hedonism have failed. Positivism and its natural offspring Humanism and Utilitarianism have not succeeded either; as a matter of fact they have to a large extent contributed to the decline of European civilisation. It has been remarked that ". . . . . civilisation is not even skin-deep; it does not go deeper than the clothes". This remark is no doubt a little severe but it succeeds in pointing out the superficial nature of modern Western Civilisation which only attempts a social adjustment of the outer being of man and ignores the growth of his inner spiritual nature.

But there is no need to despair of man and his institutions; only a certain type of culture has failed—a rationalistic-vitalistic-utilitarian culture, a culture that is a reflection of man's consciousness in a particular stage of his evolution. He has yet to grow in consciousness; and as he grows he will gain wider knowledge and attain greater mastery over his environment, and his institutions will become more perfect.

Where an utilitarian culture has failed, a spiritual culture need not fail, and that is why India can come to the succour of an ailing humanity with her spiritual and psychological knowledge. It may be mentioned here that in India spiritual growth and psychological integration generally go hand in hand, for her spiritual disciplines are psychological, or conversely, the aim of her psychological disciplines, is to enable man to reach his highest self through a widening and heightening of his consciousness. This knowledge has remained hidden from the majority of men because the spiritually enlightened have chosen to reveal it only to their disciples and not to all men through fear of its being abused. Further, though the ancient spiritual literature of India has revealed this knowledge, it has not been understood by men because it has been given in the symbolic language of spiritual intuition and not in that of the rational intellect; this language of an ancient culture seems almost undecipherable to a modern with his intellectual and pragmatic turn of mind. Unless one has himself spiritual illumination, it is almost impossible to understand the psychological and spiritual truths the symbols are meant to convey; instead they may be construed to be myths created round a polytheistic religious system.

The time has now come for India to reveal to the world this knowledge, for without it humanity cannot take the next step in its evolution. This is the reason why we declare that India must become the light and the guide of mankind, the torch-bearer of the New World Order.

THE FUTURE OF INDIA

But before she can do so, she must find herself. She has arisen out of the torpor in which she had been sunk for a long time, but as yet she has not found herself. She must first find the true law of her being, her swadharma, and live it in her life. Great has been her past, but a greater future awaits her if she follows her swadharma by making the Spirit the foundation of her culture and the ruling principle of her life. Only thus can she fulfil her destiny. But, if lured by the mirage created by foreign political and economic ideologies which consider man to be only an eating, drinking and procreating mentalised animal, and not an aspiring soul seeking self-expression and spiritual fulfilment, she tries to ape other countries, then she will turn her back upon her destiny. But this can never be, for India has always been the land of the Spirit, through all her trials she has stood fast by the Spirit, and it is this Spirit arising in her once again that has made her awakening possible. This Spirit in her has not still found its true freedom; it is entrenched in a fossilised crust of old forms which need to be broken up and recreated in the true image of the rising Spirit within. In its ascent it has to fight against the influence of decadent foreign cultures based upon a science that is fifty years old. Some of these influences are no doubt desirable and worth assimilating, others undesirable and only fit to be rejected. But greater than these obstructions to its liberation are those two great opposite barriers to human progress, ignorant superstition on the one hand and rationalistic prejudice on the other Through all these difficulties it has to rise; but rise it will, for the ascent has already begun and will soon find its consummation in a blaze of enlightenment and liberation for the whole nation.

When we say that India must stand fast by the Spirit, we do not mean that we should all become ascetics and withdraw into mountain retreats and hermitages. There has been such a tendency in India, but that has not been the only tendency. Spirituality can be static and life-negating or it can be dynamic and life-affirming. A philosophy based on the former kind advocates a withdrawal from life into the heights and vastnesses of the Spirit; whilst one based on the latter kind advocates the same as a first step only; it then declares that the Light and Power of the Spirit must be brought to bear upon life and transmute it. It is this type of philosophy that is required today, one that accepts life, yet not as it is, but on a radically new basis—a spiritual basis; one that creates the whole superstructure of life on the foundation of the Spirit—to use a Biblical phrase "Like the man who built his house upon a rock". The people of India have to build up a nation that is physically and vitally pure, strong and virile, and mentally and spiritually enlightened. The Indians of the future must neither be ascetic forest-dwellers living apart from the world nor go-getting utilitarians, but veritably a race of spiritual supermen who can master nature with the power of the Spirit and reunite Life and Spirit in the divine consummation of both in the world.

To show in what way India can find herself, be the spiritual guide of humanity, and thus fulfil her destiny will be the purpose of this Series.

Next Issue: THE LIMITATIONS OF POLITICAL LEADERS.

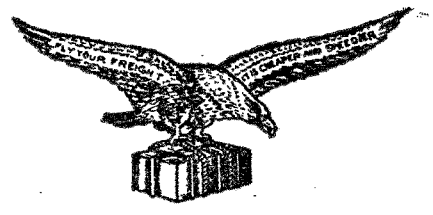
TO FLY ROUND THE WORLD

CONTACT: INTERNATIONAL CARRIERS LTD.,

Phone 34787: -32 RAMPART ROW FORT BOMBAY-

BOOKING AGENTS FOR

Air India, Air India International, Trans-World Airlines, Indian Overseas Airlines, Deccan Airways, Air Services of India, Orient Airways, Ambica Airlines, Air Ceylon.



SRI AUROBIN ON PHYSICA

NATIONAL VA

The Ashram of Sri Aurobindo in Pondicherry, French India, has published the first of a series of quarterlies whose object is to cover activities of Physical Education in the Ashram during each quarter. It is a very enlightening periodical and we quote from it the extremely significant Message given by Sri Aurobindo. This Message, with its stress on the right development of the body as a concomitant of the soul's growth, reveals how little does Sri Aurobindo neglect earthly needs and how wide-open are his eyes to the calls of national and international life upon the physical powers of the "pilgrim of eternity" that is man.

I TAKE the opportunity of the publication of this issue of the Ashram's "Bulletin of Physical Education" to give my blessings to the Journal and the Association—J.S.A.S.A. *(Jeunesse Sportive de l'Ashram de Sri Aurobindo)*. In doing so I would like to dwell for a while on the deeper *raison d'être* of such Associations and especially the need and utility for the nation of a widespread organisation of them and such sports or physical exercises as are practised here.

THE NATION'S NEED OF PHYSICAL FITNESS

In their more superficial aspect they appear merely as games and amusements which people take up for entertainment or as a field for the outlet of the body's energy and natural instinct of activity or for a means of the development and maintenance of the health and strength of the body; but they are or can be much more than that: they are also fields for the development of habits, capacities and qualities which are greatly needed and of the utmost service to a people in war or in peace, and in its political and social activities, in most indeed of the provinces of a combined human endeavour. It is to this which we may call the national aspect of the subject that I would wish to give especial prominence.

In our own time these sports, games and athletics have assumed a place and command a general interest such as was seen only in earlier times in countries like Greece, Greece where all sides of human activity were equally developed and the gymnasium, chariot-racing and other sports and athletics had the same importance on the physical side as on the mental side the Arts and poetry and the drama, and were especially stimulated and attended to by the civic authorities of the City State. It was Greece that made an institution of the Olympiad and the recent re-establishment of the Olympiad as an international institution is a significant sign of the revival of the ancient spirit. This kind of interest has spread to a certain extent to our own country and India has begun to take a place in international contests such as the Olympiad. The newly founded State in liberated India is also beginning to be interested in developing all sides of the life of the nation and is likely to take an active part and a habit of direction in fields which were formerly left to private initiative. It is taking up, for instance, the question of the foundation and preservation of health and physical fitness in the nation and in the spreading of a general recognition of its importance. It is in this connection that the encouragement of sports and associations for athletics and all activities of this kind would be an incalculable assistance. A generalisation of the habit of taking part in such exercises in childhood and youth and early manhood would help greatly towards the creation of a physically fit and energetic people.

THE HIGHER IMPORT OF PHYSICAL TRAINING

But of a higher import than the foundation, however necessary, of health, strength and fitness of the body is the development of discipline and morale and sound and strong character towards which these activities can help. There are many sports which are of the utmost value towards this end, because they help to form and even necessitate the qualities of courage, hardihood energetic action and initiative or call for skill, steadiness of will or rapid decision and action, the perception of what is to be done in an emergency and dexterity in doing it. One development of the utmost value is the awakening of the essential and instinctive body consciousness which can see and do what is necessary without any indication from mental thought and which is equivalent in the body to swift insight in the mind and spontaneous and rapid decision in the will. One may add the formation of a capacity for harmonious and right movements of the body, especially in a combined action, economic of physical effort and discouraging waste of energy, which result from such exercises as marches or drill and which displace the loose and straggling, the

PHYSICAL EDUCATION IN

We quote below from Sri A terly a brief sketch of Physical of this Education and its organi ching upon the underlying ideas plans. The present programme try would do well to study this the inspiration of the Ashra th

The Scheme of Physical Education followed here is to provide facilities and to give as much opportunity as possible for all members of the Ashram, and particularly for the children, to train and develop themselves physically in an organised and disciplined way, under correct guidance and in the right method. It is entirely voluntary, but it should be noted that all the children of the Ashram are in it together with a large number of adults.

For the purpose of organisation those who have joined this scheme are divided into the following groups:

A1.— Children up to 6 years of age. This group is under the leadership of two older girls.

A.2.— Children from 6 to 10 years of age. This group is also under the leadership of two older girls.

B.— Children from 10 to 14 years. This group is under the leadership of 4 girls and 2 boys chosen from the group itself.

C.— Boys from 14 to 18 years—under the leadership of 5 boys chosen from the group.

D.— Men above 18 years—under various leaders from the group.

E.— Women and girls above 14 years—under 12 leaders from the group.

This classification is only temporary in respect of groups C, D and E where there is a differentiation according to sex. Later on, the groups will be mixed and the classification will be only according to age and capacity. This, however, comes in the future plan.

The whole Scheme is run by the group leaders. These group leaders are chosen from the groups (except in groups A1, A2) for their capacity of leadership and organisation and the possibility of their becoming instructors. For this purpose most of the group leaders are under intensive training to make them into suitable instructors.

The method of instruction varies a little with each group, in accordance with the underlying idea and the aim of the work for each group, as is explained below:

Group A1. This group of the smallest children is under the supervision of two girl leaders from an older group. The aim of instruction here is simply to encourage a happy, cheerful and independent movement and to wake up their curiosity and thereby bring the wish to learn and the ability to use their limbs.

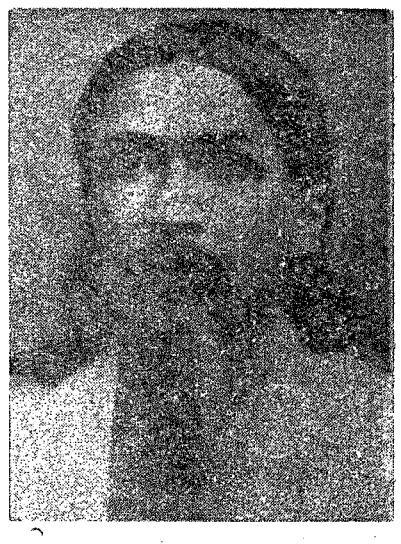
Group A2. The children in this group still belong to the infant class, though they are a little older. They are under the supervision of girl group leaders older than themselves. In this group there is a continuation of the work of the earlier group but in greater detail. It is also sought to instil some discipline and a sense of organisation and team-work. There is here some practical teaching and work for preparing the body by encouraging a dominant sense of cheerfulness all through the class.

Group B. From here onwards the group leaders are chosen from

From the point of view of a spiritual life, it is not what consciousness you put into it. Remember always the Divine

When all your actions are consecrated to the Divine, th are inferior; all will have an equal importance—the value gi

)O'S MESSAGE
EDUCATION
ND
UE OF SPORTS



inharmonious or disorderly or wasteful movements common to the untrained individual body. Another invaluable result of these activities is the growth of what has been called the sporting spirit. That includes good humour and tolerance and consideration for all, a right attitude and friendliness to competitors and rivals, self-control and scrupulous observance of the laws of the game, fair play and avoidance of the use of foul means, an equal acceptance of victory or defeat without bad humour, resentment or ill-will towards successful competitors, loyal acceptance of the decisions of the appointed judge, umpire or referee. These qualities have their value for life in general and not only for sport, but the help that sport can give to their development is direct and invaluable. If they could be made more common not only in the life of the individual but in the national life and in the international where at the present day the opposite tendencies have become too rampant, existence in this troubled world of ours would be smoother and might open to a greater chance of concord and amity of which it stands very much in need.

More important still is the custom of discipline, obedience, order, habit of team-work, which certain games necessitate. For, without them success is uncertain or impossible. Innumerable are the activities in life, especially in national life, in which leadership and obedience to leadership in combined action are necessary for success, victory in combat or fulfilment of a purpose. The role of the leader, the captain, the power and skill of his leadership, his ability to command, the confidence and ready obedience of his followers is of the utmost importance in all kinds of combined action or enterprise; but few can develop these things without having learnt themselves to obey and to act as one mind or as one body with others.

TOWARDS NATIONAL GREATNESS AND INTERNATIONAL HARMONY

This strictness of training, this habit of discipline and obedience is not inconsistent with individual freedom; it is often the necessary condition for its right use, just as order is not inconsistent with liberty but rather the condition for the right use of liberty and even for its preservation and survival. In all kinds of concerted action this rule is indispensable: orchestration becomes necessary and there could be no success for an orchestra in which individual musicians played according to their own fancy and refused to follow the indications of the conductor. In spiritual things also the same rule holds; a sadhak who disregarded the guidance of the Guru and preferred the untrained inspirations of the novice could hardly escape the stumbles or even the disasters which so often lie thick around the path to spiritual realisation.

I need not enumerate the other benefits which can be drawn from the training that sport can give or dwell on their use in the national life; what I have said is sufficient. At any rate, in schools like ours and in universities sports have now a recognised and indispensable place; for even a highest and completest education of the mind is not enough without the education of the body. Where the qualities I have enumerated are absent or insufficiently present, a strong individual will or a national will may build them up, but the aid given by sports to their development is direct and in no way negligible. This would be a sufficient reason for the attention given to them in our Ashram, though there are others which I need not mention here. I am concerned here with their importance and the necssity of the qualities they create or stimulate for our national life. The nation which possesses them in the highest degree is likely to be the stongest for victory, success and greatness, but also for the contribution it can make towards the bringing about of unity and a more harmonious world order towards which we look as our hope for humanity's future.

RI AUROBINDO'S ASHRAM

lo Ashram's new sports quar-ion in the Ashram, of the scheme and of the method followed, tou-is and briefly discussing its future ication is also given. Our coun-e which has been evolved under tive spiritual head and guide, er.

the group itself. The aim of the work in the group is a further development of that of the previous one and in addition to create a sense of responsibility and leadership. There is, further, the attempt to awaken a more daring spirit by giving the children more difficult types of physical exercise and thereby preparing them for higher physical activities.

Group C. The work of the previous group is very much enlarged upon here and the members are given a wide range of physical activities such as games, sports and exercises. They are made acquainted with all of them and given a sufficient training in all aspects of physical education, so that they can fully appreciate and be quite familiar with all types of physical activity and, at the same time, each one can later freely and pertinently choose those activities which are most congenial to the nature of each individual.

Groups D and **E.** Here they begin to perfect what they have learnt in the previous groups and they concentrate on those activities which they have chosen in order to become masters in their specialities.

These are the different ideas which underlie the aim of the work in each group, but through all the groups, from the smallest to the biigest, it is sought to encourage a fearless sincerity and frankness, abolishing all crooked dissimulation.

FUTURE PLANS

The present Scheme is sufficiently plastic to permit any amount of expansion in the future. This will largely depend on the facilities which will be available, particularly space which is, even now, hardly sufficient for the number of participants.

There is provision already made for the construction of a large and modern swimming pool; but there is need for larger playing fields for such games as cricket, football and hockey, and also for a better equipped gymnasium.

As regards the training of individuals, it is expected that this will improve considerably when the present group leaders are fully trained as instructors.

In connection with the grouping, it has already been explained that the aim for the future is to do away with grouping according to sex and to have it instead according to age and aboility only. It has been found that given sufficient training, there is no essential difference in what a woman or man can do and it is only a long tradition and a collective suggestion that is responsible for the fact that that at present women are normally physically inferior to men. Once this false idea has been completely uprooted, and with equal treatment of both sexes from an early age, there will be no difference in their average performance.

Generally speaking, however, there are no cut and dried plans for the future. As has been the case in all the growth of the Ashram, things will be allowed to develop naturally and freely without subjecting them to any preconceived plan. The guidance is always there and at each stage in the growth of the movement what is best for its fullest development will be known and acted upon accordingly.

---

that matters most, but the way in which it is done and the you do will be an expresion of the Divine Presence.
ll be no longer activities that are superior and activities that :m by the consecration.

THE MOTHER

NEW TRENDS IN WESTERN THOUGHT

MODERN ART: A REVOLT AND A REVELATION

By
ERIC NEWTON
"New York Times"

"Modern" Art is about forty years old—old enough to take its place in the long sequence of styles that has never ceased to evolve since paleolithic man first painted Boars and Bisons in the Cave of Altamira; old enough to have established a respectable personality of its own; above all—and this is the main purpose of this article—old enough to be defined and, with a definition in mind, compared with its predecessors rather than regarded as an exhibitionist protest against them; seen, in fact, as a legitimate successor to, and not as an enemy of, past regimes. Moscow has turned it out of doors and forbidden it to return; Boston has given it a latchkey. For my part, I propose to examine it.

FOUR QUESTIONS TO BE ANSWERED

An examination of modern art must pose specific questions and attempt to answer them specifically.

Question 1: What is Art? Question 2: What is "Modern" Art (or, in view of Boston's pronouncement, should I ask what was modern art? Or, alternatively, what is contemporary art?) Question 3: Is the discrepancy between the two real or only apparent? Is it a difference of degree or of kind? Question 4: If it is a difference of kind, could one justifiably call it a better or a worse kind?

These are certainly not new questions. Nor do I flatter myself that my answers to them will finally settle the controversy. But, as I remember once writing at the head of a chapter on the Italian Renaissance, "The Story has been told a thousand times and who am I that I should shrink from telling it once again"? So here goes.

EMOTIONAL EXPERIENCE AND VISUAL TRUTH

"What is art?" Art is the expression of human experience in terms of a medium. The examination of it therefore falls under two headings: the nature of the experience and the skill with which the medium is handled. Now there is no kind of human experience from disgust to ecstasy, from boredom to enthusiasm, from despair to hope, that has not found its expression in the art of the past. But during the 600 years between the birth of Giotto and the death of Cézanne, it has been expressed in terms of visual experience.

The artist was certainly communicating an emotion, but it was an emotion engendered by his eye. In short, he was solving the problem: "What do things look like?" A complicated problem, capable of a million solutions. Botticelli solved it in terms of shape, Michelangelo in terms of structure, Titian in terms of colour, Rembrandt in terms of light, Monet in terms of movement and vibrating light-colour. But for all these million solutions there was one ultimate test: "Does his picture reveal to me a new aspect of the truth about the 'visible' world? If so, his art is valid; if not, it is invalid." And even with borderline cases like El Greco or Blake the test still holds good.

But it does not hold good for all art. The art of the Middle Ages will not survive such a test. Still less the art of primitive Africa. An African mask may be derived from a human face, but it sheds no important light on the human face. It merely uses it as a vehicle for the expression of an abstract emotion—terror or supplication or whatever contact the African wished to establish with his gods.

IS MODERN ART INSINCERE?

"What is modern art?" If any answer to the first question is correct, then it must apply equally to modern art. Art is the expression of experience . Modern art is the expression of modern experience. And if modern experience has taken a new twist, then that newness will inevitably find its reflection in the art of today.

If I do not like the result there can be only two reasons. Either I do not believe that it is an expression of genuine experience, which brands it as insincere—the unforgivable sin in art as in life. Or I accept it as genuine but regard it as puzzling or undesirable according to whether I am baffled by it or detest it.

Now I hold that art in the past, though it has had its ups and downs, its periods of alternating magnificence and sterility, has never been consistently insincere. And I can see no reason to believe that it was reserved for the twentieth century to practise mass insincerity. The strain of indulging in a practical joke of such dimensions over a period of forty years would be too much for the artist, even if it paid him, either in dollars or prestige, to do so. I therefore reject, in principle, the insincerity theory.

But there is a variant of the insincerity theory that is worth considering. It is alleged that the first generation of "moderns" were utterly sincere, but that their successors have turned the style into a formula and are thoughtlessly using Picassoisms and Braqueisms and Matisseisms without real understanding or conviction. That is possible. It has happened occasionally in the past. Vasari used Michelangeloisms and used them unintelligently. But in general, what art historians call "influence" is a perfectly normal phenomenon. Without it there would be no such thing as period style. I am not much worried by the imitation theory. Mr. Jones imitates Picasso? Very well. Luini imitated Leonardo, bless him, I like his stuff just the same.

THE NATURE OF MODERN EXPERIENCE

Now comes the crux of the argument. If this undeniably interesting pictorial style, which established itself in the first quarter of the twentieth century and shows no sign of disappearing in its second quarter, is the genuine expression of a new phase of human experience, how are we to describe the nature of that experience? For the 600 years prior to 1900 it was reasonable to ask: "Does the picture reveal new truths about the visual world? Today the question is no longer relevant. The validity of Picasso or Leger or their followers no longer depends on an emphatic "Yes". What then is the relevant question?

Forgive me, please, if I indulge in a little concentrated art history. Just before the turn of the century, three revolutionaries laid the foundations of the new style. Cézanne revolted against the Impressionist obsession with the "temporary", the snapshot vision of Degas, the attempt of Monet to seize on the shifting light, the rippling water, the scurrying clouds. Everything in Cézanne is permanent, monumental, independent of the momentary effect. Cézanne was the analyst, not the observer.

Seurat revolted against the idea that a picture was a slice of life. He turned it into an organised esthetic whole, an engineering job, compounded of curves and verticals and horizontals and diagonals, each of which had their emotional value—diagonals for movement, horizontals for repose, verticals for energy. Seurat was the theorist, not the observer.

Van Gogh revolted against the idea that a picture was a mirror held up to nature. He turned it into an emotional explosion in which the handling of paint counted for more than the theme. He was the emotionalist, not the observer.

Here were three approaches each of which certainly had its precedent in the art of the past, but none of which had ever been pushed to its logical conclusion. To do that was the task of the early twentieth century. Cézanne's analysis led inevitably to cubism, Seurat's emotionalism to the extreme forms of expressionism, in which the picture is almost always more closely related to the artist's state of mind than to the appearance of nature. The reader will not have failed to note that these three approaches, though quite different from each other, agree in "rebelling against visual truth". Realism, for the first time since Giotto, was obsolete.

DEATH-BLOW TO PICTORIAL REALISM

It is worth noting in parenthesis that the invention of photography, which began by stimulating the impressionists to further efforts towards realism, in the end dealt pictorial realism its death-blow. Why waste time competing with a machine? Why hold mirrors to nature? Mirrors cannot penetrate the surface.

Almost every manifestation of modern art can be traced to one of my three sources. And in most of it, the three elements are combined in various proportions. In fact, after the extremist experiments that started about 1910 had run their course, a kind of up-to-date eclecticism set in that is typical of the art of today. But perhaps the most important discovery of the modern artist is that the new visual idiom he has evolved is extraordinarily useful for expressing what—for want of a more accurate term—must be called unconscious states of mind.

I am not thinking of the Surrealists who merely take the dream world as their lawful prey and express it in terms of uncompromising Victorian, *trompe-l'oeil* realism; I am thinking of Klee and Chagall and Picasso, who, with a minimum of reference to the visual world, produced a vital, convincing and highly organised account of a state of mind.

In 1946, in Picasso's studio, I was shown a series of stylized paintings of Notre Dame and the bridges leading to the City, in thunderous blacks and grays. Suddenly there appeared a painting of the same theme in primrose yellow and heliotrope. I looked a little surprised. Picasso said gravely, "The lilacs were in flower." I can imagine the same remark, in German, written in Paul Klee's precise handwriting, acting as a title for one of his more charmingly fantastic water-colours.

EYES TURNED INWARD

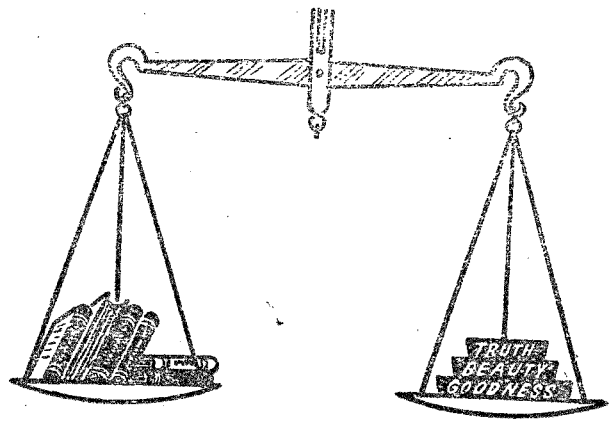
I seem to have answered Questions 2 and 3. The difference between what one might call Renaissance art and modern art is certainly a difference in kind. The artist has turned his eyes inward. And the introvert is bound to be a little more baffling than the extrovert. His language is a private language or it must be so in its early stages.

That brings me to my last question. Is it a better or a worse kind? Odious words and an odious question. I refuse to think of art in terms of good and bad; but it is important to think of it in terms of skilful and unskilful. At the end of the nineteenth century, after 600 years of exploration of the world of the eye, artists had achieved an extraordinary technical ability. Today, after forty years of exploring the world of the mind, they are still primitives. As a painter, Picasso is a baby compared with Rembrandt: as an artist, he is his equal.

But forty years is nothing. If Picasso is the Giotto of the twentieth century, then, however great his genius, he will be superseded as surely as Giotto was superseded by Masaccio and Mazaccio by Michelangelo. It is not a question of genius, which is rare and often eccentric, but of control of the language of paint, in which every Tom, Dick and Harry, in any age, can contribute. Tradition is built up slowly over decades, by trial and error, and as I see it, the modern tradition is in its infancy. If Picasso is our Giotto, the new Massaccio is not due for a decade or two, and the grand climax of modernism will occur about a century hence. I, for one, am content, I would rather live in an age of experimental primitivism than in a period of decadence or even maturity.

NEXT ISSUE
THE VERDICT OF SCIENCE
ON
TELEPATHY

BOOKS in the BALANCE



HOW IS HUMAN UNITY POSSIBLE?

An American's Extraordinary Cultural Study

"RICHER BY ASIA" by Edmond Taylor

(Secker and Warburg, London) 16s.

The book is an extraordinary cultural study, remarkable for the acuteness of its judgments, even more for the originality of its standpoint and approach. The author seems to have keenly appreciated that human affairs in their last analysis are the workings of the inner experience of man, normal and abnormal. He is, therefore, not subject to the illusion of measuring progress or judging a cultural situation by their conventional or supposed objective results. The results and manifestations are to him the clues for assessing the form of experience, which motivates and determines them.

STARTLING DISCOVERIES IN CULTURAL LIFE

This approach has led him to make many startling discoveries in the cultural life of the West as well of the East. For instance, he identifies the conflict of ideologies in the West as being mostly a conflict of institutional delusions. He also sees that imperialism is really race pride and oppression of others, that the Western appeal for "one world" is in fact a demand for bourgeoisie-democracy domination, and so on. In the East, in spite of the "technological backwardness" and poverty, squalor and disease, he sees what he calls a "pantheist mood", a concrete feeling of oneness with all universe. He soon overcomes the bewilderment caused by the social and political life of the East, in particular of India, and realises the essential cultural attitude which considers contradictions as reconcilable. He understands why Indians while carrying on a fight among themselves or with the British could yet hold negotiations, as though war and peace were not opposites.

VIRTUALLY YOGIC STANDPOINT

The psychological standpoint in humanistic studies has now come to be widely recognised. However, his is no general lukewarm sort of psychological standpoint. It recognises the larger determining power of the subconscious motivations and is, therefore, properly speaking, psychiatric, without being pedantically Freudian.

But it exceeds even that. The standpoint is virtually yogic, because the approach is from beginning to end that of self-understanding, self-discovery and self-growth. It is a standpoint which transcends the distinctions of subjectivity and objectivity, private and public, theoretical and practical. At its best, it tends to become distinctly spiritual and mystical. Through such self-development, the author maintains, we generate within ourselves a power and an influence, which is "transformed but never lost" and thus a "mystic conviction" grows in him that there is "an imperative mission to preserve, by transmitting, the influences of our human world until they are ripened for whatever unimaginable cosmic conversions may take place in the fullness of planetary time".

QUEST FOR "ONE WORLD"

Edmond Taylor, the author of the book, came to India in 1943 as an officer of the American contingent of the South East Asia Command, which was under Admiral Mountbatten, and his own responsibility was "to reduce Inter-Allied frictions which had already assumed serious proportions in that area". Later on, he became the Commanding Officer of all activities of the Office of the Strategic Services in India and S. E. Asia. His official work was thus psychological, that of achieving the maximum harmony between the British and the Americans and that of assessing psychological situations arising in the conduct and progress of the war in the Asian theatre.

This by itself involved for him a proper understanding of the people of the territories concerned. But he had also an independent interest in understanding Asia and during the two years that he was here he intensely sought to know the oriental cultures and, thanks to his sincerity, humility and sympathy, he eminently succeeded in understanding the East and in particular India. It is most remarkable how he was able to transcend the habits and formations of the occidental mind and feel one with new situations of experience.

Undoubtedly he had approached Asia with a keen desire to see how "one world" could be made a realizable dream. And, it appears, his occidental prepossessions of progress, technology, organization and the rest were not too strong. He was thus mentally in a happy situation to recognise and appreciate the strong elements of oriental life by "cultural opposition", as he says, and achieve a clear sense within, himself how "one world" and "human unity" could become a reality.

The book, which is truly a record of "adventures in self-understanding" develops its theme through twenty-nine chapters divided into six Parts. The first Part is "Prelude to Discovery" wherein he affirms his quest for world government. But he did not approach the subject in the political way. It is rather the "psychological and cultural aspects of the problem as they concern the individual", which interested him most. He personnally sought "a felt unity of human experience" in all his Asian contacts. His method consisted in "the principle of finding a strayed horse by thinking where you would go if you were a horse, and then going there". We can call it the method of sympathetic identification in trying to know and understand an object.

But the author, at times, seems to possess a concrete appreciation of the process of telepathic knowledge or spiritual intuition. In Algiers in 1943, he "discovered" the assassination of Admiral Darlan more than a week before it took place, and felt so confident of his discovery that he informed his superiors! And in explanation of it he says, "I was neither in the confidence of the assassins nor did I read their minds, but I was in close personal contact with them and the assassin in my own mind recognized in the furtive steeliness which came into their eyes and their voices the tensing for a kill." In this Part he also confesses "the absence of Asia" in the outlook of the Westerners and seeks to develop "The Art of Awareness".

PSYCHIATRIC ANALYSIS OF DELUSIONS

The second Part is "The Pathology of Imperialism." Here he attempts an "analysis of 'the sahib's mind'", which he contacted first in India, and discovers the tragic limitations of the colonial ideology, which never permitted a real meeting between the East and the West. He was shocked by the "individual sahib's morale" and his "spiritual vitamin deficiency". But he soon outgrew "the sahib-sickness", which had then infected the land, and awoke to the "rediscovery of humanity in its oriental aspects". His chapter "The School of Delusion" in this Part is most important as here he develops his main psychological thesis to explain why world government and human unity are so difficult of realisation. He affirms that delusion or obsession by an exclusive sort of belief is the mental condition which separates one nation from another and makes rapproachement and understanding difficult. Further, delusions can be of two kinds: private and personal, institutional and public. The latter are worse, because "we tend to assume that everything which is public must be real". Here he gives a true psychiatric analysis of the delusion of grandeur and the delusion of persecution, the Paranoid and the Schizoid states of mind, the workings of suspicion, fear, brutality and the resulting "dictatorship of the ego" and "the soul-fascism" within us. He pursues this study and disengages and identifies some of the delusions of the Western mind, amongst which the chief is "the virus of Race"; he thus personally gets into a better form to approach the Asian life and culture.

DISCOVERY OF INDIAN VALUES

The next Three Parts unroll the author's discovery of the Indian values of social relations, politics, truth, religion, Karma, reincarnation, the new personality and human unity, and it can be said that he has, on the whole, arrived at a true appraisal of these values. He can, undoubtedly, claim a rich growth for himself and a real contribution to the East-West understanding and an ultimate enrichment of general human culture. Here he rightly discovers that the Indian attitude towards conflict rests upon a view of truth, which is all-comprehending and infinite-faceted. Therefore the Indians "can remain friends despite their differences." He observes, in this connection, that "the Indian delusions are neither tempered nor reinforced by our master delusion of rightness." Surely the delusions of exclusive rightness must make the gulf between two contending parties unbridgeable.

The contradictions and the anomalies of Indian politics during the years 1944 and 1945 soon became clear in his mind. He saw their relations with the British policy and the circumstances of Indian life. What fascinated him most was the new form of Indian personality, which was appearing. Here he saw the activism of the West and the quietism of the East realised in one. Says he, "the unmeetable twain have met precisely at the point of widest divergence." This personality-value is of supreme importance to him from the point of view of human unity.

His approach to Religion was particularly happy as he was able to set aside the bias of a credal religion and "concentrate attention upon the simplest Hindu and Buddhist forms of religious experience."

ERROR OF "NOTHING-BUT-ISM"

The last Part of the book is "Back to Man". Here he returns to his theme of world government and human unity, takes stock of his mental adventures and tries to reap the harvest of his experiences. In two chapters, "The Problem of Personality" and "The Philosophy of Integration", he offers his best thoughts on the subject.

We have thus tried to follow a little the experience of this cultural adventurer. We would now wish to understand more fully his fundamental hypothesis, that delusions—primarily of the institutional kind—are the causes of conflict and division in mankind. A delusion is a belief which does not correspond to reality and is characteristic of the psycho-pathological state of Paranoia. Like an individual, nations too develop, and even cultivate through modern leadership and propaganda, a delusion of persecution and of grandeur and the resultant feelings of suspicion, fear, rightful claim and unfair frustration and all that. A conflict then becomes an inevitable consequence.

The explanation is understandable and convincing. But if we try to go a little deeper we are sure to ask ourselves, "what is exactly the nature of the mind, which so easily lends itself to the pathological and exclusive sort of beliefs we call delusions and what is exactly the character of reality, which is capable of correcting them?" These questions have not been raised by the author, but to us they seem inescapable.

The author's reading is correct that Western culture essentially involves a philosophy of "Nothing-but-ism", of absolutely right and mutually exclusive thought-systems, while, on the other hand, "the perception of wholeness is the most joyous of all experiences to the Hindu mind" and further that the Eastern religions differ from the Western "not only in belief but in their attitudes toward belief." In this connection we would also mention a most extraordinary experience the author underwent when he found himself faced with what appeared to be contradictions of Indian life. He writes: "I noticed a strange thing, the more I was willing to let my view remain confused, the less blurred my feelings became; the more contradictions I admitted in my ideas, the fewer con-

Continued on page 12

ELIOT'S *Four Quartets*

THE STERN AND MAGNIFICENT POETRY WHICH WON THE NOBEL PRIZE

By PROF. K. R. SRINIVASA IYENGAR

The award of the Nobel Prize to T. S. Eliot almost synchronised with his sixtieth birthday—indeed a happy synchronisation. The Nobel award is no doubt made in general recognition of a distinguished literary career, but often it is also in especial and pointed recognition of a recent work—the GITANJALI of Tagore, the MAGIC MOUNTAIN of Thomas Mann, the FOUR QUARTETS of Eliot.

ETERNITY THROUGH TIME

Although first issued in handy book form only in 1944, three of the four sections that together make the sequence had appeared earlier during the war—*East Coker* in 1940, *The Dry Salvages* in 1941, *Little Gidding* not long after—"each section", in Mr. John Lehmann's words, "as exciting to many of us as news of a great victory". *Burnt Norton*, the first of the quartets, had been indited earlier still, perhaps in 1935 when the spectre of a second world war had already been lifting its head in the dim far horizon. With writers like E. M. Forster and T. S. Eliot, silence is as significant as fresh creation, and the silences between *Burnt Norton* and *East Coker*, *The Dry Salvages* and *Little Gidding*, are rather in the nature of commentaries on the poems themselves. Their composition spread over seven or eight years, the four quartets are nevertheless held together by a maturity in verbal artistry and metrical organization, a natural and almost inevitable progression in mood and thought, a recurrent suggestion of the fusion of meaning and movement, of time and eternity.

The first poem, *Burnt Norton*, begins with an exploration of the possibility of the apprehension of eternity through time, and concludes with the words:

> Sudden in a shaft of sunlight
> Even while the dust moves
> There rises the hidden laughter
> Of children in the foliage
> *Quick now, here, now, always—*
> Ridiculous the waste sad time
> Stretching before and after.

And in the final section of *Little Gidding*, the last of the four poems, the wheel as it were comes full circle—"the end is where we started from"—and the concluding words of the poem, while catching up the final accents of *Burnt Norton*, endow them with new light and life:

> *Quick now, here, now, always—*
> A condition of complete simplicity
> (Costing not less than everything)
> And all shall be well and
> All manner of thing shall be well
> When the tongues of flame are in-folded
> Into the crowded knot of fire
> And the fire and the rose are one.

QUINTESSENTIAL ELIOT

The *Four Quartets*, then, is a single work, and what above all gives it its fierce unconventional unity is Mr. Eliot's self-lacerating and uncompromising sincerity, his acute and agonized awareness of the present human predicament, his self-absorbed and self-conscious "prayer of the intellect". Rightly therefore wrote Mr. Francis Scarfe in 1944: ". . . . in the sequence of poems *Burnt Norton, East Coker, The Dry Salvages* and *Little Gidding*, he has achieved a victory over language, a perfection of total form, and a depth of reflection and vision, beside which such early poems as the Sweeney poems . . . . appear almost insignificant. Mr. Eliot is now in his maturity as a poet, and his work has that male beauty which comes of strength, balance, and the sweetness of a serious man's inner thought".

The *Four Quartets* is not only Eliot in his latest phase, it is quintessential Eliot. Even a casual reader of the sequence is struck by its newness, its urgency, its death-pale sincerity, its hard and ruthless beauty. Mr. Eliot now needs no medium like Prufrock or the faded Lady or the incredible Sweeney to put across his vague vistas of feeling and his sly hypnotic suggestions. Neither does he need the scaffolding of a formal drama or pageant to give visible shape and sense of life to the seething unseen currents and eddies of his thought. Mr. Eliot the cunning artificer of poetic techniques has forged leagues ahead of his now remote undergraduate days at Harvard—he has shed many of the mere angularities of the *Prufrock* and *Waste Land* and *Coriolan* periods—he has fairly tamed the twin demons of pedantic allusiveness and wilful obscurity—and he has at last broken through and cast away the shell of forbidding reserve and learned to speak to us with his still small voice, in simple human accents, trembling in their earnestness, forceful and irresistible in spite of their want of apparent or immediate clarity.

Prufrock and Tiresias and Sweeney and the rest of the dim impossible figures from "death's dream kingdom" were indeed so many ways of executing the same thing, each a disturbing half-success for the unique occasion and a mere peevish memory afterwards like last year's tepid harvest in the context of this year's famine and the bleak prospects of the near future. We thus find Eliot confessing in *East Coker:*

> So here I am, in the middle way, having had twenty years—
> Twenty years largely wasted, the years of *l'entre deux guerres*—
> Trying to learn to use words, and every attempt
> Is a wholly new start, and a different kind of failure
> Because one has only learnt to get the better of words
> For the thing one no longer has to say, or the way in which
> One is no longer disposed to say it. And so each venture
> Is a new beginning, a raid on the inarticulate . . . . .

At any rate, Mr. Eliot has not run to seed, he has not ceased to hanker after the perfect phrase, the nectarean myth, the archetypal pattern.

POTENT INCANTATORY SYMBOLS

The titles of these new poems in the Four Quartets sequence sound strangely familiar, yet are they more than the names of out-of-the-way places—they are potent incantatory symbols mingling with other symbols "in an intricate dance of deeply satisfying beauty" (Lehmann). East Coker is the place in Somerset from where Eliot's ancestors migrated to Massachusetts about three hundred years ago. The Dry Salvages, Mr. Eliot explains, "is a small group of rocks, with a beacon, off the N. E. Coast of Cape Ann, Massachusetts". Little Gidding is the place which Richard Crashaw, the seventeenth-century "metaphysical" poet, frequently visited to participate in the nightly vigils practised there. The titles, then, are place-names with peculiar associations, but Eliot has with a true poet's largeness linked by an invisible chain of symbols the local and the personal with the general and the universal.

It is also fairly obvious that these poems are the recordation of particular reactions to the pressure of enveloping circumstance at four definite points in the ceaseless time-flow—1935, 1940, 1941, 1942. On the other hand, Eliot has managed with the poet's prerogative of puissance and freedom to fuse the infinitesimal present—the ever living ever dying present—with the timeless, the forever changeless, the eternal, the infinite. Thus the poems, while being localized in space and imprisoned in time, are also endowed with the attributes of sovereignty in space and time, and are occasionally even permitted to soar beyond space and time into the transcendental heavens. Again, it is clearly enough obvious that in these poems Eliot has made poetical use of the Christian ideas of the Annunciation, the Incarnation, the redemptive agony of Christ, and the orthodox celebration of the Eucharist, as also Krishna's key exhortations to Arjuna on the field of Kurukshetra:

> The dripping blood our only drink,
> The bloody flesh our only food:
> In spite of which we like to think
> That we are sound, substantial flesh and blood—
> Again, in spite of that, we call this Friday good—
> Here between the hither and the further shore
> While time is withdrawn, consider the future
> And the past with an equal mind.
> At the moment which is not of action or inaction
> You can receive this: "on whatever sphere of being
> The mind of a man may be intent
> At the time of death"—that is the one action
> (And the time of death is every moment)
> Which shall fructify in the lives of others:
> And do not think of the fruit of action.
> Fare forward . . . . .

ON THE GRANITE OF HUMILITY

It would be, however, a gross misreading of *Four Quartets* to describe it as an up-to-date poetical footnote to the *New Testament* or the *Bhagavad Gita*. Place-names, the pressure of current politics, the desperate edge of the human predicament, the stinging memory of all the dead yesterdays, the dim-lit terror-haunted outlook for Homo Sapiens, the tenuous consolations of conventional religion, the rock-refuges of Faith, all are poetically seized in severe austere moments of imaginative compenetration, and the poems in the sequence fuse and create anew both the situation and the reaction, the terrible unescapable challenge and the timid inadequate response.

Eliot gives us something more than a tentative roll of adjustments and acceptances, something more secure than a cosy arbour of refuge from the oppressive present, something more valuable than an easy ersatz faith to seize and cling to—and indeed it is not certain that he has found such an arbour or such an ersatz article for himself. Eliot would rather have us batter our way through to our own arbour, and he would have us structure our faith with our own hands, but securely grounded on the granite of humility:

> The only wisdom we can hope to acquire
> Is the wisdom of humility: humility is endless . . . . .
> These are only hints and guesses,
> Hints followed by guesses; and the rest
> Is prayer, observance, discipline, thought and action . . . . .

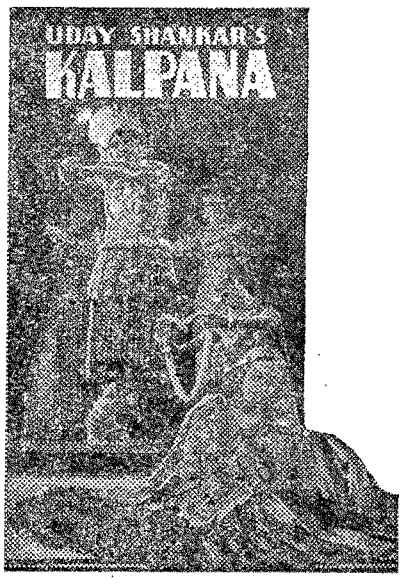
"A LIFE-TIME'S DEATH IN LOVE"

As Miss Kathleen Raine aptly points out, Eliot, like St. John the Baptist, "is the last of the prophets of the old order. He is not given to perceive that which will be born—and which, it may well be, he has already baptised with the genius of his own stern and magnificent poetry". Eliot is almost in the intolerable situation of an Ivan Karamazov who would rather "return the ticket" than accept a Harmony seemingly built on Pain; and so Eliot too, even as he ponders the Apocalypse, cannot bring himself to forget the threatened imminent crash of most human values, and therefore, he cannot—he will not—presume the knowledge that he has not experienced. Ivan the supersensitive man must exceed himself and become another Alyosha before he can really resolve the dichotomies and infer the harmony:

> Men's curiosity searches past and future
> And clings to that dimension. But to apprehend
> The point of intersection of the timeless
> With time, is an occupation for the saint—
> No occupation either, but something given
> And taken, in a lifetime's death in love,
> Ardour and selflessness and self-surrender.

To reduce the obstreperous human will to a cipher, to purge the soul of its egregious infatuation for ghosts and shadows, to tune the entire human instrument into a hymn of sacrificial love, this, this alone is the steep knife-edge path that takes the neophyte to God.

A Sparkling Jewel
IN
THE CREST OF INDIAN MOTION PICTURES



Booking:—
Western India Theatres Ltd.
BOMBAY.

ANSWERS TO QUESTIONS ON EYE-TROUBLES

BY DR. R. S. AGARWAL

Q. What is the cause of short-sight or myopia?

A. It is a general belief that myopia is caused by the excessive use of the eyes for near work, which strains the eyes. The reason for this belief is that since the coats of the eye are softer in youth than in later years, children are unable to withstand increased tension in the eye, produced by near work. Owing to the increased tension the eyeball elongates and myopia is produced.

According to this contention, the lens of the eye becoms more convex. Hence the ciliary muscle of the eye is under excessive strain. Myopia cannot develop in adults because the coats of the eye are quite strong. Persons who do not use their eyes for near work do not suffer from myopia.

The following facts are worth considering:

1. The excessive use of the eye for near work first increases the convexity of the lens and then elongates the eye-ball. Therefore the change should be present in the shape of the lens when myopia is present, but according to the supposed belief the eye-ball elongates and not the lens in myopia.

2. When there is excessive strain on the eyes constantly, the child should feel the symptoms of strain, which are absent in most of the cases who develop myopia.

3. Myopia frequently develops in adults and is observed in peasants who do not use their eyes for near work.

The eminent ophthalmologist Everbuch writes: "It is not yet determined how near work changes the longitudinal structure of the eye."

In fact, myopia or shortsight or elongation of the eye-ball is caused by efforts to see distant objects and not by strain of near work. Place an eye-testing chart at a distance of twenty-feet. Note your vision and mark the blackness of the letters. Now make an effort to see the top and bottom of the big letters at a time: you will observe that your distant vision is not so clear.

Then take a specimen of very fine type and read it, placing it as near the eyes as possible. Then look at the letters in the distant chart with gentle blinking: is not your vision clearer than it was before?

Hence, teach your eyes how to focus correctly at a distance without effort. Practice of "central fixation" as devised by Dr. Bates on the Snellen Eye Test Chart or simply reading it daily at a distance of 10 to 20 feet is an effective prevention for myopia. The details of the methods for preventing and curing myopia may be studied from my books **Mind and Vision** and **Prevention and Cure of Myopia without Glasses.**

Eye-glasses neither prevent nor cure myopia. If they can be used as an aid along with central fixation exercises, increase of myopia will be overcome. Myopia is so common now because no attempt is made to overcome the effort to see distant objects and glasses are prescribed to each and everyone. In most families, eye-glasses act as an infection. Children want to imitate their parents and others who use glasses.

* * *

2. Q. Is the cinema harmful to the eyes?

A. Cinematograph pictures are commonly supposed to be very injurious to the eyes, and it is a fact that they often cause much discomfort and the lowering of vision. They can, however, be made a means of improving the sight. When they hurt the eyes, it is because the subject strains to see them. If this tendency to strain can be overcome, the vision is always improved, and if the practice of viewing pictures is continued long enough, many eye troubles are relieved.

While seeing the films, sit comfortably, keeping the chin at right angle and blink frequently. The common mistake is to stare at the picture and stop blinking.

* * *

3. Q. Is working or reading under an electric light bad for the eyes?

A. It is not harmful to read in the electric light if there is no dazzling light on the paper. The light just sufficient to read is quite harmless. Direct fall of light on the paper may be avoided so that the glare reflected from the paper may not cause strain in the eyes. This can be done by arranging ceiling light, or a cover on the lamp or by tilting the lamp.

4. Q. Can the vision be improved after the lens has been removed for cataract?

A. Yes.

5. Q. I have normal sight, but after reading for a while my eyes feel strained; would you still consider I have a normal sight?

A. If your eyes feel strained you are not reading with a normal vision. While reading, probably your eyes try to read many words at a time or you are in a hurry to finish the whole page. Get a specimen of photographic type reduction and read it daily. You will find your trouble relieved as if by magic.

* * *

6. Q. Why is my vision worse on a rainy or cloudy day than in clear daylight?

A. Because you strain to see on a dark day.

* * *

7. Q. Is gazing on green grass or at the blue sky beneficial to the eyes?

A. Yes, because there is nothing to stare at.

* * *

8. Q. Is the use of rose water drops or honey beneficial to the eyes?

A. Yes, in most of the cases.

* * *

9. Q. What precautions should I take at the time of the medical test of my eyes?

A. Remember these points:

(a) Cover one eye with the palm of the hand and not with the fingers. The fingers cause pressure on the eyeball, and consequently the sight becomes defective. You will be unable to read the smaller letters with eyes previously covered thus.

(b) Keep the chin a little raised, and the upper lids lowered without screwing the eyes.

(c) Blink gently each time you try to read.

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. Batas'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.

This Coupon must accompany each inquiry.

MOTHER INDIA

COUPON

For Free

EXPERT ADVICE

On

EYE TROUBLES

Madhukar Pictures'

BAZAR

SHYAM, GOPE, MANGLA, YAKUB & NIGAR

Producer: M. R. NAVALKAR Director: K. AMARNATH

NEXT FRIDAY

KISMET - KAMAL - EXCELSIOR

Corner, Prabhadevi. Ad. Bkg. 10 to 12, 4 to 6. Ad. Bkg. 9-30 to 1, 2 to 7.

DAILY 4, 6-45, 9-30 DAILY 3-30, 6-30, 9-30

PLOTS FOR SALE

IN DAHANUKAR COLONY

Near Poona on Road to

Military Academy

Price Rs. 3,200 to Rs. 4,000.

Including Development Charges

Apply:—M. Y. DATAR

DAYA NIVAS

POONA-4.

"Synthesis of Yoga"

BEING THE FIRST TWELVE CHAPTERS OF THE "SYNTHESIS OF YOGA" WHICH APPEARED IN THE "ARYA". REVISED AND ENLARGED.

Price Rs. 7/8 By SRI AUROBINDO.

Please write to:—

SRI AUROBINDO LIBRARY

369, ESPLANADE - - MADRAS-1

(SOUTH INDIA)

CLASSIFIED ADVT.

Deccan Furnitures Ltd.
Messrs. Satpurkar & Sons
For Best & Durable Furniture
Chandwadkar Street, Nasik.

K. B. Rele Sons & Co.
Ringworm ointment specialist
Vithalbhai Patel Rd., Bombay 4.

Hari Mahadev Vaidya
(Ratnagirikar)
Jewellers & Gold & Silversmith
Kohinoor Cinema Building Dadar.

GET YOUR OWN COPY
OF
MOTHER INDIA

BY CUTTING OUT AND SENDING THIS FORM WITH YOUR REMITTANCE.

PLEASE ENROL ME:

Name.....

Address.....

in

Block .....

Letters

As a Subscriber to

MOTHER INDIA

for.....Months.

RATES OF SUBSCRIPTION:

RUPEES SIX FOR TWELVE MONTHS.

★

RUPEES THREE & ANNAS FOUR FOR SIX MONTHS.

MOTHER INDIA

FORTNIGHTLY REVIEW

Gives you ample food for thought
For a whole month
GET YOUR COPY
at the nearest Stall
Or
from 32, Rampart Row, Fort, BOMBAY.

SINGLE COPY FOUR ANNAS

The Owl's Banquet

BY "MINERVA"

Gabriel D'Annunzio, the greatest Italian poet of our day, on his first visit to the celebrated actress Sarah Bernhardt, stopped suddenly a few paces from her and exclaimed as if inspired: "Beautiful! Magnificent! D'Annunzian!" After this he said: "Good day, Madame."

Oscar Wilde, when introduced to Comtesse de Noailles who was well-known for her ugliness, was told by her: "Monsieur, I have the reputation of being the ugliest woman in France." Wilde made a most courtly bow and declared in a fervent voice: "No, Madame—in the whole world!"

One of the few instances in which Bernard Shaw was "hoist by his own petard" came when he appealed to Mrs. Shaw for support of his contention that male judgment was superior to female judgment. "Of course," Mrs. Shaw replied, "after all, you married me and I you."

A lady who was rabidly anti-Churchill was heard remarking, at a party at which Winston was present, that if she were his wife she would gladly give him poison. Churchill smiled and remarked: "If I were your husband, Madam, I should gladly drink it."

Shelley once took Jane Williams and her two babies in his boat far out into the deep water and then he fell into a long and melancholy reverie, out of which he roused himself to say to her: "Now let us together solve the great mystery." Terror gave Jane Williams wit to remind him quietly that Mary (his wife) would be waiting for them on shore; whereupon he sighed heavily, and took up his paddle again for the unwelcome return journey.

Bernardin de Saint-Pierre found opportunities for religious exaltation on every possible occasion. He is said to have made the remark: "I stand rapt before the Almighty Wisdom which made fleas black so that they might the more easily be caught."

Flaubert the great French stylist was in agonies because he was unable to avoid the double "de" in the phrase: "une couronne de fleurs d'orangiers." His scrupulousness in language-construction was like that of the sculptor who meticulously modelled every hair in the head of a statue designed to crown a column a hundred feet high, where only the birds could see them.

Aldous Huxley recalls a long and violent argument D. H. Lawrence and he had on evolution, in the reality of which Lawrence always passionately disbelieved. "But look at the evidence, Lawrence," Huxley insisted, "look at the evidence." Lawrence answered: "But I don't care about evidence. Evidence means nothing to me. I don't feel it *here*"—and he pressed his two hands on his solar plexus.

Maeterlinck, after his visit to England, declared: "I love the boxing. I have boxed with Kid McCoy." And Kid McCoy in turn said: "I had the pleasure of boxing with a poet some time ago. His name is Maeterlinck. He's a good boxer and a mighty good sport. You know I didn't think much of poetry until recently."

Mallarmé once asked to be given the notes which had been taken during one of his discourses. "I want them," he said, "in order to put a little obscurity into them." Anatole France, on the other hand, enumerated the three crowning qualities of great literature: "First of all, clarity; then again, clarity; and, finally, clarity." But perhaps Havelock Ellis struck upon the true secret when he gave his advice to writers: "Be clear. Be clear. Be not too clear." The same thought is expressed paradoxically by the poet when he says: "They see not the clearliest who see all things clear."

Printer's devil has never done so much havoc as in a recent scientific treatise, where the sentence "Filtration is sometimes assisted by the use of albumen" came out as: "Flirtation is sometimes arrested by the use of aldermen."

EDITORIALS FROM EVERYWHERE

WORLD CONTACTS

Continued from page 4

will have to be spent on international affairs. His ideal of a classless society within India lies in the dim future and, while progress is being made towards it, detailed attention must be given to those world factors which would substitute chaos and sufferings for orderly advance.

Communist successes and the upsurge of not always complementary national movements have realeased new forces in Asia. The days of European colonialism have gone or are going. A contest for leadership lies between the sober elements, led by India, and dangerously volatile Communist-dominated organisations. To succeed, it is vital for India's Government to study closely what is happening beyond our borders. The Communist menace at home is drawing its impetus from abroad. The Government must hold this danger in check, must keep contact with stable established Governments everywhere, as they direct India to her rightful place as leader of all Asia.

Now is a particularly delicate moment in world affairs. Russo-American differences are acute: The communist victory in China lies behind talk of a possible American withdrawal from Japan in the event of war with Russia. America is pledged to support the democracies in Europe and, undoubtedly, is anxious to bolster democratic Governments in Asia. It would be to India's advantage to examine minutely the implications of the changed situation and to take the lead in furthering conversations between interested Governments. Preparedness and mutual aid are only sensible, and any regional arrangements would, naturally, be within the framework of the United Nations.

—*The National Standard (Bombay).*

BOOKS IN THE BALANCE: "Richer by Asia"

Continued from Page 9

traditions (I had) in my sentiments."

THE LOGICAL AND THE SPIRITUAL

Now if we consider the above positions and study them long enough to get at complete clarity we discover that they virtually involve two planes of experience: one governed by the logical Law of Contradiction, the intellectual; and the other, a comprehensive kind to which contradictions themselves are complementaries, the spiritual. We would wish our seeker-author to achieve this further differentiation in addition to the so many he has had the privilege to acquire. The real responsibility of our modern cultural crises, global wars and upheavals, will then appear to rest on the intellectual premises of our Western culture, which, because of the law of contradiction, naturally offer the right ground for our exclusive sort of delusions to strike root and thrive. But delusions, which are beliefs unsupported by reality, and the normal beliefs supported by reality, both when they become too insistent and are not backed by a larger perception of wholeness, in which the contradictories themselves become reconciled, will equally tend to create division and conflict. Thus delusions themselves are not ultimately responsible for thwarting our dream of human unity. It is our failure to appreciate the plane of experience, which our author seems to be contacting when he says, "the more contradictions I admitted in my ideas, the fewer contradictions (I had) in my sentiments." Mind and the mentally apprehended reality are both the cause of division, and the spirit and the spiritually apprehended reality are what make for unity.

Here we feel drawn to say a few confirmatory words from Sri Aurobindo whose unque personal development through Western intellectualism and Eastern yoga and spirituality has given him a vision of true unity and global reconciliation. Says he, "Our nature, our consciousness is that of beings ignorant of each other, separated from each other, rooted in a divided ego, who must strive to establish some kind of relation between their embodied ignorances; for the urge to union and forces making for union are there in Nature. Individual and group harmonies of a comparative and qualified completeness are created, a social cohesion is accomplished; but in the mass the relations formed are constantly marred by imperfect sympathy, imperfect understanding, gross misunderstandings, strife, discord, unhappiness. It cannot be otherwise so long as there is no true union of consciousness founded upon a nature of self-knowledge, inner mutual knowledge, inner realisation of unity, concord of our inner forces of being and inner forces of life."

INDIVIDUAL GROWTH THE MASTER-KEY

We are sure the yogic path of self-understanding, self-discovery and self-growth, which our author has adopted, will lead him to the true goal of spiritual unity of mankind, provided he is prepared to walk the full length of the path.

His approach is perfectly correct. He is right when he says, "We must begin by treating ourselves so as to correct the disorders or deficiencies which our culture has produced in us." He calls upon the West to recognise its "delusion of rightness" involved in its "doctrine of national sovereignty", in its "myth of progress which takes little or no account of the social context of progress", in its tendency to think in terms of "such rigid categories that relationships of things escape them." Above all, the West must recognise that "there is probably no culture which does not surpass all others in some useful field": it must cease to preach "globalism with the bias of a cultural particularism".

Yet the true beginning, our author knows full well, has to be made in and by the individuals who are convinced of human unity and who seek to realise a felt unity of experience within themselves. He has learned to appreciate that "any victory over delusion in a single mind is a blow struck at the accumulation of group delusions." "The enemy", he remarks, "is within each one of us" and "every personal unification is an act of public unity, indeed, the very perception of wholeness is an act of wholeness, both public and private." This process of personal unification carried on long enough will inevitably lead to the "felt unity of human experience", the true spiritual unity, in the individuals, who then will be the rightful leaders of human unity and a world government.

INDRA SEN

ARTISTIC DREAM
IN
PICTURIZATION.

NEERA AUR NANDA

Produced & Directed by
R. S. JUNNARKAR
For Booking:—
SUCCESS FILM EXCHANGE
292, V. Patel Rd., BOMBAY 4.

Printed by K. R. Poddar at the Popular Press (Bombay) Ltd., 35, Tardeo Road, Bombay 7 and published by him from 32, Rampart Row, Fort, Bombay.