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

We have named our paper "Mother India" with a purpose. There is a tendency not. The spiritual light that is Mother India is wider than religiosity. It has room for a thousand different ways of worship, unassimilable as it is not limited to a narrow sectarianism it makes for a secular view of the State. But by "secular" we must not understand indifference to the instinct of divinity. To be secular can be for Indians nothing except being spiritually rather than narrowly religious. The instinct of divinity we must never lose hold on; without it we shall be false to our whole historical development and to the power that has made us great in the past. All the social and economic evils that have existed in the country we "swabhavhas", our real fundamental action. If we deny our "swabhavhas" we shall miss our goal.

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

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

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

THE BURNING QUESTION OF THE DAY

THE PLEBISCITE IN KASHMIR

A Searchlight on Fundamentals

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

DEMOCRACY AND THE PLEBISCITE-PRINCIPLE

Nobody seems to realise that in this case the very principle of plebiscite is utterly irrelevant. You will ask: "Is not the voice of the people echoed in a plebiscite and would not the turning of a deaf ear to it be most undemocratic?" The answer is not so simple as you might imagine. Let us be quite clear about the functioning of democracy. Democracy must function within the right context. There is something called the "determination" of a country based on an essential commonness of culture and singleness of spirit. This indivisibility is further strengthened by certain geographical features like, for instance, Great Britain being an island. Not only are England, Scotland and Wales knit close by a singlesness of spirit but also held together by a surround of seas. To cut off Scotland or Wales from England on the score that the majority there are Scots or Welsh and not English is to apply democracy within a doubly wrong context.

THE PLEBISCITE-PRINCIPLE AND NATIONHOOD

India is also a distinct geographical unit marked by mountains and rivers at the top and by seas on two sides. This unit includes what is Pakistan today. Within it there has been throughout a history common a common culture which assimilated all civilisations which came inside the geographical boundaries. The Muslims invaders were the most difficult to assimilate and there seem to be some survivals of the Muslim mind which perhaps can never be indissolubly grafted on to it. The recent conquests and clamours a potent force menacing was achieved of the finest and most important strains in it with the sympathy of a thousand moods that is the Indian spirit. Moreover, even the difficult Muslim mind recognised, till lately, the geographical individuality of India and never dreamt of cutting up the country into two parts. Owing to insufficient development of the political consciousness India was never a great political unity, except to some extent when under the stress of a common danger there was an attempt to bring all kingdoms under one presiding rajah or badshah. Now that the political consciousness has fully developed, there should have been a federal union of the various provinces as a political counterpart of the many-sided common cultural spirit; there should never have been partition.

A plebiscite in provinces within a federal union, to decide the constitution and form of local government, is legitimate once we accept the democratic formula. But a plebiscite to settle whether a province should form apart from the rest of the country is democracy gone astray and amalgamating something greater than itself: indivisible nationhood. Just because certain areas in the Punjab and Bengal had a Muslim majority by a small margin, there was no reason to grant them the right of breaking with the rest of India instead of the right of being an autonomous province within the whole. To believe that a plebiscite should determine the Kashmir issue is also a gross mistake in fundamentals.

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

Continued on page 4
TWO
MOTHER INDIA, 19, February 1949.

THE IMPORTANCE OF FEBRUARY 21
February 21 will be a day of moments that will be living with a light beyond the ordinary. For, on this date, we celebrate the birth of the great leader, Dr. B.R. Ambedkar. The birth of a man who was destined to enrich the political, social, and cultural fabric of the country. He was the man who fought for equality, justice, and human rights. His teachings and works continue to guide us even today.

The life of Dr. Ambedkar was marked by his relentless fight against inequality and discrimination. He was a leader who believed in the power of education and knowledge to bring about change. He was a man who was both a scholar and a politician, and his contributions to the field of law and society are unparalleled.

Dr. Ambedkar's legacy is not just limited to his political and legal work. He was also a great writer and a poet. His works continue to inspire and motivate people, and his teachings continue to guide us in our journey towards a more just and equitable society.

The importance of February 21 lies in the fact that it is a day to remember the life and work of Dr. B.R. Ambedkar. It is a day to honor his contributions to society and to continue his work towards a more just and equitable world.

The day is celebrated with various events, including speeches, seminars, and cultural programs. These events provide an opportunity to reflect on Dr. Ambedkar's teachings and to continue his work towards a more just and equitable world.

The day is also marked by the release of special stamps and coins in his honor. These items serve as a reminder of his contributions to society and his legacy.

In conclusion, February 21 is a day to remember Dr. B.R. Ambedkar and his contributions to society. It is a day to honor his work and to continue his legacy towards a more just and equitable world.

The Living Moment
Glimpses of Men and Events.

One of the most disturbing events that have taken place late of the fall of Chiang Kai-shek in China and the rise of Mao Tse-tung. Communism which once had only 50,000 adherents has now 140,000,000— a change of one-third of the Communist's membership. Was it right for scientists to find how treacherous the Chinese are? Did they know that nuclear fission was when they were aware that this energy would meet the needs of the world, especially in the economic and political leadership.

His work in India is a dream that has grown and Ambedkar is drawing in increasingly the attention of India and the world. More and more people are realizing that he was a power of house of rhythm that can change the face of society. But among some of our own ministers there is a hesitation in approaching him, due to a fear that to consult him would be to bind themselves utterly to acceptance of his advice. Since the thought of the very word is fraught with consequences of the most versatile nature to whom no sphere of life is foreign, the thought of some thousands of lips: "What is Sri Aurobindo doing?" More and more people are realizing that they are a power of house of house of rhythm that can change the face of society.

The Andhra University took an admirable step in the right direction when recently it awarded the Sir C. R. Reddy National Prize to Sri Aurobindo and asked him for a message. On pages 6, 7 and 8 of Mother India we are publishing (for the first time on this side of the country the full text of the message delivered by Sir C. R. Reddy in offering the prize and the message of Sri Aurobindo.)

The deadlock among the states over the type of weapon to be developed, among other vital matters, with the vexed problem of linguistic provinces.

The deadlock among the states over the type of weapon to be developed, among other vital matters, with the vexed problem of linguistic provinces.

DEADLIER ATOM BOMB
The United States Atomic Energy Commission announced a little more destructive power than the one responsible for the Hiroshima and Nagasaki has been perfected. The question now being asked is: What will be the final universe of such power? But before we finally answer that question another must: Must we wish that such power had never been found?

Knowledge, it is said, must be put to good use or an abomination. We should not put up any reservations about the pursuit. Apropos this, not long ago, Lord Shaw once questioned whether we were allowed to set fire to our grandchild's parachute. It is true that flammability is possessed by elders only. It was in connection with the promotion of a chemical sometimes goes with medical discoveries that the new element thenceforth is not done away with. But the issue is not very plain. There is involved the question of life, the human body, and animals. We cannot quite mix them up, but, of course, torture is to be ruled out as much as possible even if animal life is to be sacrificed for the sake of gain in research interests to human health. In the pursuit of knowledge the means cannot to be totally ignored. The new element, however, bears no brutality to the utmost. What is in debate is the use to which knowledge might be put and the question is the essential content in the human science. We are right to consult the scientists for how to handle the new element, for nuclear fission when they were aware that this energy would meet the needs of the world, especially in the economic and political leadership.

But in questions evs as concrete a form is yet to general. We must think of the circumstances in which the original atom was made, the circumstances in which the new atom is. America was at war with Hitler and Tojo and both her numperate and her industrial might is the result of the nuclear energy. There was the necessity of the world, the danger of the world, of the world, the danger of the world, and the world.

As in the case of the recent nuclear fission was more than merely advisable in spite of the probability of its being harnessed to war use: the research was advisable in the world to be helpful in a pleasurable and the same time that was demanded by the very spirit of science. The world was demanded by the very spirit of science. The world was demanded by the very spirit of science.

And just as the original atom bomb is to be judged with reference to the technical world of the world, the world of the world. And just as the original atom bomb is to be judged with reference to the technical world of the world, the world of the world. And just as the original atom bomb is to be judged with reference to the technical world of the world, the world of the world. And just as the original atom bomb is to be judged with reference to the technical world of the world, the world of the world.

NEERA AA NANDA
Produced & Directed by PRITISH NAMGAR
For Booking, SUCCESS FILM EXCHANGE, 209, V. B. D. B. MARG, THANE 4
1. Q. Is it possible to predict future events? Is there such a thing as destiny?

A. What is evident is that in the course of events there is an element of the unpredictable, a detail as well as a large 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 the 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.

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

A. One cannot put great confidence in Chorcho's ideas and prophecies—some have been in his earlier prophecies that have failed to come to pass are stronger. So it is not possible to conclude from Chorcho's evidence that everything is pre-determined or that an unchangeable destiny governs everything and everyone.

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

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

4. Q. How is it that in some cases astrological predictions fulfil themselves accurately up to a certain age and then no more come true? In the case of prophecies also some come true to the letter, others do not—do they half fulfill or nothing at all?

A. Yes, that happens quite often, but it does not follow that the power of prediction is unreal or that the accurate predictions can be all explained by probability, chance or coincidence. The nature and number of those that cannot be so explained is too great. The variability of fulfillment may be explained by the fact that things are predictable in part only, or else they are determined by different factors or forces, different series of potentials and actuals. So long as one is in touch with one line one predicts accurately, otherwise one's power changes, one's prophecy goes off the rails. All the same, one may say, there must be, if things are predictable at all, some power or plane through which or on which all is foreseeable; if there is a divine Omnicomprehension and Omnipotence it must be so.

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

A. The astrologers themselves say that there are two forces, Duvas and Duvida (or destiny). The former can modify and even frustrate Fate. Even what is determined by Fate has to be worked out by human will. But it has to be remembered that in this play there is absolutely no rigidity discoverable. Personal will or endeavour is one of those forces. Napoleon when asked what he believed in fact declared that he was absolutely certain that "Because it is that I should work and plan", and in other words his plans and actions were part of Fate, contributed to the results Fate had in view.

6. Q. What is the explanation of Fate?

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

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

A. Certainly it can, because we are creating our Fate for the future even while undergoing old Fate. This power of free will that gives a meaning to our will and action and does not, as European critics wrongly believe, constitute a rigid and sterilising fatalism.

8. Q. Are we completely bound to undergo the results of our past Karma?

A. Cannot our present will modify or prevent the consequences of our past actions in the present?

A. It is impossible that our present will and action can annul or modify the past Karma; it is only certain strong effects called Utkat Karma that are non-modifiable. The achievement of spiritual consciousness, for example, can annul or give the power to annul past Karma; for then we enter into union with the cosmic or Transcendent Divine Will which has the power both to destroy the narrow fixed lines of Karma and make possible a more plastic freedom and widening. Neither Karma nor Astrology, therefore, point to a rigid and forever immutable Fate.

K. G.

MEANS AND ENDS

The Asian conference which was convened at New Delhi has produced reverberations far wider than those of the conference. The measure of the significance which world opinion attaches to the deliberations of the conference is under the gathering. To some of them Pandit Nehru drew attention with his clear and thoughtful address. He reaffirmed the ideal of Asian solidarity. "We are the framework of the United Nations but simultaneously emphasized that the concept of realism had been placed on it. The invitations to Australia and New Zealand testified to the wide sweep of this historic and unique gathering. "We represent", declared India's Prime Minister, "the civilisations of the East as well as the dynamic civilisation of the West."

Equally unexceptional were the other two principles which Pandit Nehru enunciated. The conference, he said, would submit positive proposals to the Security Council with a view to the restoration of peace in Indonesia and the early realisation of freedom by the Indonesian people. It would also support the proposal of the Security Council what action it should take if either of the parties to the dispute failed to act according to its recommendations. Obviously such proposals would be neither mandatory nor in so far as they signify a resolute effort to help in the restoration of peace with honour they should be welcomed by the United Nations. As for the report of the Prime Minister, affirmed does a regional gathering of this type run counter to the spirit or faith of the U. N. Charter. Indeed that document makes no provision for the furtherance of international peace and security. The Asian Conference can at least give two impressive precedents in the Western Union and the Pan-American organisation established at Bogota last year.

At Lake Success, as also in London, the Asian Conference has pro-

vided some interesting, and even lively repercussions. There has been much confusion within the Security Council but, like the League of Nations, its U. N. seems fatal to "touch nothing which does not adjoin it." The arguments for Dutch rule in Indonesia have delivered themselves of some of the verbal absurdities in the House of Lords. Lord Vansittart speaks for the East, indeed, is without significance. Communism has ceased to be a bogey and, as Asia has ceased to know only too well, by assuming the proportions of a major menace. Pandit Nehru in his speech referred to the "dying colonialism of a past age" which threatens to raise its head again and challenge progressive forces in Asia and the world. That is unfortunately true, but the basic basis for resurgent reaction comes not so paradoxically from

COMMUNIST. The threat of Red infiltration into Asia provides re-

sources for its major prop, as Nationalist and with the shadow of the hammer and sickle creeping over China and lowering over Burma, the portents cannot be ignored. The Asian Conference can give quietus to these doubts and fears. A positive gesture against Communist China is not just the right thing, but it is in the narrow fixed lines of Karma and make possible a more plastic freedom and widening. Neither Karma nor Astrology, therefore, point to a rigid and forever immutable Fate.

K. G.

EXPANSION OF EDUCATION

One of the achievements of British Government was the recognition of the fact that few countries in the world were more backward educationally than India. The Government ap-

pointed committee after committee to investigate into the problem of edu-

cation. But actually no tangible benefits accrued from the reports of

inquiry committees. The truth is that the bureaucratic Government was not prepared to introduce radical policies in the progress of education in India. The British ruling classes regarded India as a province and all plans and policies were seen as a neutering or as a disruptive force. Hence the present appeal for illiteracy. The present rulers of India believe in democracy. But democracy and an educated electorate do not go well together. The keen interest the pre-

sent Government of India and pro-

vincial Governments take in the ex-

pansion of education augurs well for the future of democracy.

Maulana Abul Kalam Azad said at the meeting of the Central Advi-

sory Board of Education, "The first and foremost task of the national Government is the development of univer-

sral free and compulsory basic education for all." While this state-
mant is the goal of the Government is the fact that the budget, may as well be drawn to the fact that in England the Government made provision for universal free and compulsory elementary education as long ago as the close of the last centu-

ry. India is, therefore, half a cen-
tury behind in this respect of education. In these circumstances it is of the utmost importance that the ideal of universal education should be achieved as early as possible and not in some distant future. According to the Kher Committee's report universal education for as long as it is hoped.
The large number of nationalist tribes to Subash Bose, which filled newsmen who saw him the day of his birth, shows how strong is still his grip on the Indian mind. It is principally in the South and in the central part of the I.N.A, that he makes the largest appeal. This appeal is so strong that even the stately Congress of the British Government impressed them for troopers appeared to set the seal of approval on his intension and activity. And the adoption by free India of his slogan “Jai hind” added further colour to his figure in the country’s imagination. Yet, let us not forget that when the I.R.A. was battling in Burma against the British, Pandit Nehru declared that if Netaji invaded India with troops he would fight him every inch of the ground. Surely, a just and balanced view of Subash Bose at Netaji is very essential.

THE MAGNIFICENT I. N. A.

When World War II broke out and Subash saw on the one hand the British unwilling to put in new powers and on the other the Congress too constitutionalist to wring powers from them, he felt the time had come for the liberation of his country, and finally joined forces with Moscow, setting up from there the Azad Hind Govt. and fascinating the Indian National Army—his masterpiece of organization. The British were smashing the political might on which the British Empire had been erected in one bundle.

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

And the pride is all the more because Subash never bent his knee to the lordly Moguls. He has never subscribed to any principles and without bowing to her in the least! Subash respected and helped the British in their army as an ally on equal footing. Nor is this the spirit alone that, besides the dash of the whole thing, has caused the British to tremble.

There is something else which is perhaps yet more precious: the wonderful unity created by Subash out of a mixture of elements. This is the attitude of the Sikhs, the Pathans, the Mohrata, the Guzira, the Punjabis—dealing with them, stripping them of their racial and religious differences, forging out of them a single Indian consciousness. When India herself was sorely cut up by these differences, here was a large body of Indians looking at her gates to bring her not only free from the British but also freedom from her own divisions.

A PAGE FROM THE BOOK OF DARKNESS

Yes, the I. N. A. is a golden nationalistic history, Subash’s most striking monument. But it is at the same time it is a page from the book of a terrible darkness—almost the most touching incident of Subash’s mind. For, it actually strove to demolish the British yoke in India by overlooking in the world at large the ambitions of a tyranny component to it in Britain for perpetuating a blinding in darkness. Subash permitted the error of thinking that there could be a sufficient, makes the Indian heart glow illuminated culture, in the midst of a huge ocean of Fascism. He had the fully to imagine that if Britain went down in the struggle with Japan and her Fascist allies, the victors would let India follow its own path.

He failed it Japanese because the I. N. A. Imperialsism was a human evil, a vestige of all humanity’s past imperialistic class—something which, not only was a threat to Japan and Hitler and other Fascists, but a real danger, a real threat to be blamed from the Fi, a diabolical invention of the earth-consumers, a Satanic New World Order. This was not the end but the beginning of the end for this new order of the Wan Dynasty. It was all for ever on the aspiring heart of man.

IMPERIALISM AND HITLERISM

The ideals that were India’s beacon—political liberty and democracy—were cast away from her from the very day she held her in her net; the essential part of England was composed of those ideals, no matter how much they might be transgressed in her colonies; sooner or later they would rise, once their transgression must surely be combated, but resist at the cost of strengthening Hitlerism. For, Hitler knew nothing about which he and his followers had a diehard faith in the spirit of nationalism—a lack of insight into the sources of imperialist democracy, and his followers put above humanity’s danger. A gerrymander, glibly mistaken ideas of political liberty or democracy, he was drunk with the myth that there was a vast and mountainous myth of ‘Nations’. To him, with his supreme seniority, was out to turn the whole world’s slave, and he especially condemned the coloured races. If England and France or England and America had been at war with each other, the I. N. A. would have been an undoubted garrison; both France and America, for all their faults, are progressive at the core, and因而 for England’s defeat would have been no less a victory for the foundations of civilization. To aid Japan who was in her peril with Hitler and be aided by her was to fight. But it was only for the sake of America, and not because it was so much in America as well as body at the hands of men in which the Titian and the Demon had replaced the evolving God.

THE PLEBISCITE IN KASHMIR

Continued from Page One

What then is the right course? To politically, a decision by arms in our favour would be perfectly justified. The terrain in which our jaws have fought is a difficult one and progress would always be slow; but in the long run victory would surely be ours. Yes, in the long run—which means a good deal of expense in life and money. Is there no alternative? The sole alternative to a costly decision by arms is a political solution a complete majority for a plebiscitary principle, that the balance of Kashmiri opinion is favourable to us. Although we can never say that the plebiscite-principle, it is not too much that is praiseworthy, is necessary to do. Shaukh Abdullah has a huge weight of the regions that are not un

sided Sirdar Ibrahim’s so-called Azad forces, and if we may judge from the expression of intense gratitude of the majority of people who were freed from our enemies three-fourths of Kashmir’s majority is affected, but the spirit is also anxious to join India. A plebiscite will certainly bring Kashmir’s majority to the natural conclusion. But it must be firm on a few fundamentals. It must be repeated that if we are not very careful we shall either lose Kashmir or get nothing more than her partition. Against both possibilites we must set our faces like flint.

THE STAND OF THE INDIAN GOVERNMENT

Most creditably the Indian Government has taken a strong stand. Pandit Nehru and Sardar Patel seem to be fully aware that there should be no compromise or political aberrancy which a year and a half ago mutilated the body of Mother India. They are too weighty forward in statelessness to go back upon the ruling by which they conformed, though with severe heart-burning to this mutilation: unless with the enthusiasm of the most enthusiastic aspirants as regards the Indian people which they conformed. But when the very thing accepted by them is actually proving against them, their answer is: “We shall not conquer them.” India they will never countenance any conditions which may rob then of its present advantage. What ever the past mistake, they appear to think that, within the terms of policy which are now operative, they should not yield an inch where anything is concerned. This is admirable and, by refusing to their demands, we have the enormity of the past mistake and to grant the plebiscite-principle any sacrifices to India. But it must also give the utmost support to our Government’s refusal to let the plebiscite be so arranged as to hang the definite pro-India move ment of the majority in Kashmir.

THE SINGLE AND STRAIGHT ISSUE

Pandit Nehru and Sardar Patel are clearly declaring the plebiscite should be on the single and straight issue of joining either Pakistan or India. In such a plebiscite the pro-India bent of Kashmir’s majority will prevail. If any complications are introduced, India will withdraw her case from the cognizance of the UNO and voting of poli tical by her own means and even, by the way, by a fight to the finish. If further military action can be avoided, she will certainly avoid it, but Kashmir’s case interferes not the well will of the Kashmir people as a whole will be brooked. The interfer ence will be at its worst if the Azad forces are allowed to remain in arms in the places they now occu py. They will turn the plebiscite into a farce. Dr. Lashkar’s Commis sion says to see eye to eye with India on this point, though Pakistan has put on the Commission’s somewhat unemphatic statements an interpretation to the contrary. The Azad forces must be made to know that there can be no compromise about the matter. Pandit Nehru and Sardar Patel will resist compromise to the bitter end, and all India should steadfastly back the pro-India movement.

A united front must also be prepared against any question of par titionin Kashmir. Weak hearts will argue: “Why prolong a dispute? Why not let the latter three portions of which they already are in power?” But to these appeasers we must say: No true Kashmiri can forgive Pakistan for aiding and abetting the one man ze ros who have made a hell of the most beautiful and happy province in our whole region. The majority in Kashmir has always been behind the sources of civilization. It has always been the people’s leader, and those who have co-operated with the frontal-strike-adventure-nation that is only half as small of adventures. Just because these adventurers can conquer the regions in which they have joined hands with the invaders, it is by no means their desire to join the Indian Union. Partition would be the scene of innumerable sacrifices.

The course adopted by the Government of Pakistan is in accordance by the Indian public. It is to be sincerely hoped that nothing will induce our leaders to deviate from their correct position.
Today, no thinking man will deny that the world is passing through a serious crisis. All that we have built up through the ages is in danger of collapsing. It does not only destroy our civilization on the brink of destruction, but our very existence is in peril.

Various theories have been advanced to explain the reasons why human nature, which has been so beneficial to our civilization, is now being overshadowed by psychological insight into the true causes. The general tendency is to state that the root causes are only economic and political in nature—that humanity, without a concrete system of social organization in our country, and had a spirit of compromise guided nations in their political relations. Now, this crisis would have been averted. Those who support such a view hold the notion it is not too late; that all that is required is a greater social equilibrium in our national life and better political adjustments among our international relations. The philosophy of life behind this kind of belief is that the external conditions amidst which a man lives entirely determine his mental, moral and spiritual growth, and moulds his inner consciousness. They believe that if given better environmental conditions than he has at present he will be socially adjusted, psychologically stable and an unalienated psychological growth. He feels that the outer determines the inner. But they are unable to show why social organizations sworn to be almost perfect by their creators always fail—why today the world is bewildered and trembling with fear for tomorrow. They cannot explain why it is not possible for men to devise perfect institutions and create Utopias, or why their gradual improvements and enfranchisements in spirit of compromise does not prevail amongst nations in their political relations.

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

THE IMPERFECTION IN MAN’S NATURE

Why is it that man’s social institutions are imperfect and collapse so often? Is it not because man imparts his own imperfection to all that he touches? Does not imperfection lie at the very root of all human endeavor? Has man not come to this conclusion in his hurried or half-calculated experiments, in his institutions in which he has only projects it. It is this malady that must be treated if his social institutions to stand firm and if the ideal of a harmonious life for all is to be realized. The solution of the problem of harmony and the creation of a peaceful and prosperous society of the future is going to be found not in external but in internal, not in political but in human institutions.

This imperfection in man’s nature is due to a limitation of awareness in himself. We are not aware of his own limitations and our psychological growth. His consciousness is so one-sidedly focused in his outer, mental, vital, physical being that he calls “I,” his ego, that he is oblivious of the inner always cramping below his conscious line. He cannot explain why he has failed to realize greater awareness, knowledge and mastery over the external forces he encounters. His consciousness limits his awareness so that he has an imperfect knowledge both of himself and the outer world. Being separated from the inner range of his being, he is incapable of controlling the forces which he would otherwise be able to control, the forces whose impact he has to bear.

This limitation of awareness and of force, the result of a stifled consciousness, is the basic cause of man’s inner nature, the direct consequence of which are ignorance, insensitivity and lack of psychological integration existing in disharmony and conflict. It is this conflict within himself that he projects in his outer social life.

Thus, as the stress of the consciousness in the ego increases, his individuality becomes more and more pronounced, till he ceases to feel his oneness with other beings; his consciousness becomes so centralised in his ego, that he feels himself detached from the rest of the world. Feeling of being something quite apart from the rest of the world makes him self-centered, and impels him to struggle against it; this naturally leads to self-assertiveness, or rather, "bewildered eyes". This intensely ego-centric poise of his consciousness which separates his being from its inner soul-ranges, and which is progressive, aggressive, heartless and callous, and proys upon his own kind and at the slightest provocation is prepared to hurt or kill his neighbour. These are the two main flaws in man’s nature which make him tinge with imperfection whatever he creates.

THE OUTER DETERMINES THE INNER

We have stated that it is not the outer that determines the inner, but the inner the outer; this thesis requires to be examined in greater detail. Man is aware of his own existence and of that of the external world around him. He perceives this world through the medium of his senses, and these sense-impressions are carried to his mind which interprets them. His act of knowing is conditioned by the nature of the sensory impressions and by the particular constitution of the mind behind which uses them as its instruments; his knowledge of the external world, therefore, refers to his consciousness. There is no means absolutely by any of knowing, he is capable of attaining knowledge directly through inspiration, intuition and revelation; such knowledge, too, refers to his consciousness. Now, when he attempts, on the basis of his knowledge, to understand and interpret the nature of the external world, his relation to it, and the relations of both to the Ultimate Source of all existence, he creates philosophy and religion; and when he tries to establish a just system of relations super-man fellow-creatures, he creates society and politics. The unique character of this philosophy, religion, sociology and politics is determined by the kind of consciousness that creates them. In his present stage of evolution he possesses a partly type of consciousness—a spiritually, physically developed but spiritually unenlightened ego-centric consciousness, and creates a culture which is its direct reflection; if he were to evolve further into a higher type of being and possess a wider and more luminous consciousness he would be sure to create a greater culture.

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

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

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

CAUSES: PSYCHOLOGICAL, NOT POLITICO-ECONOMIC

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

NEXT ISSUE: India, the Torch-Bearer of the new World Order.
MR. CHANCELLOR, our object in founding the National Prize was to bring about association between the members of the University and the intellectual class of the country. As the result, we have Sri Aurobindo that we are paying him this tribute, his acceptance of it is the climax of the good fortune of the Andhra University and its blessing.

AMONGST THE SAVIOURS OF HUMANITY

In all humility of devotion, I hail Sri Aurobindo as the sole sufficing genius of the age. He is more than the hero of a nation. He is amongst the 36 savours of humanity, he do act, not all ages of all nations, the Sanatanas, who leave our existence with their eternal presence, whether we are aware of it or not.

The Rishi tradition is the most glorious and priceless feature of Hindu essence. Reality lies not far from this world of birth and sorrow, Reality is an undying race of bliss. And they pulsate every now and again with far-flashing revelations like those wonderful stars which astronomers call the right-hand stars of the celestial region.

Sri Aurobindo excels in the range and compass of his genius. He is a poet, dramatist, philosopher, critic, interpreter of all by Sri Aurobindo, the Vedas, the Gita, and all the transcendent lore and legend of India, and he is the poetic of a higher order. He has resolved his consciousness with the Universal Spirit, and has fashioned the depths and brought up treasures of transcendent value and brilliance. But these many aspects of Sri Aurobindo possess an organic unity of thought, impulse and purpose. They all reflect in their several phases the light of eternity that is in

I am not going to mention the life of Sri Aurobindo, as chronologically lived. Our Professor Mr. C. R. Reddy has written a beautiful biography of Sri Aurobindo, and I refer you to it for the complete story. But a quick perusal of Sri Aurobindo’s career, the British Government had bound his body and liberated his soul. They did not mean it. The true story of Sri Aurobindo, as a poet, as a man, as a philosopher, as a writer, as a thinker, is a story without a beginning, and without a conclusion, without a purpose, spontaneous, body enshrouded, soul set free, that was the paradox of his incarnation. It was not the first mystic experiences and direct perception of the eternal truth, which according to our Sphota theory are ever present, floating as it were in the space that envelopes the Universe, occurring. He was to reclaim himself to Pondicherry in 1910. Can a Rishi ever retire? He can. He may retire, very often the retirement of the body is the prelude to the soul ascending the heights of heaven and raising to the entire globe. His physical being is in Pondicherry; but his influence, can we set limits to it in space or in time? His Adharma, his value for the world, achieves the deviant and the serious, mindless without distinction of race and creed. Judged by external and permanent standards he is seventy-six years old, but really time cannot touch him, nor earth and its insignities. His soul is like a star and dwells apart.

UNION OF LITERATURE, METAPHYSICS AND SADHANA OF REALISATION

In Sri Aurobindo, literature, metaphysics, and the Sadhana of realisation, are a spiral ascending from Earth to Heaven in mutual support and union. In the superb summary of Mr. K. R. Srinivasan Iyengar, “the Seer has frontal reality; the Poet has hymned his ‘Glories Fields of truth’; the Philosopher has sought to interpret the vision in terms of reason; the Diviner has formulated a method, a multiflorus technique, for achieving the desired change in consciousness; the sociologist has thrown out significant hints in regard to the organisation of tomorrow’s world; and the creative critic has sensed the rhythms of the ‘future poetry’ and articulated the ineluctable rhythms of the Spirit.”

As a poet Sri Aurobindo ranks high. In that most difficult of all forms, the Blank Verse, which under inappropriate or fatal tendency to become prose, he has a place all his own, which is among the highest. “Invisible”, “Love and Death”, and “Savitri”, a legend and a symbol, are in charm and beauty without a parallel in Indian literature. “Ahama” and “Dawn over Illam” are masterpieces in Hexameter, a classical metre, difficult to transplant in modern prose but is richly rendering, and has not yet reached the full flush of her grace and beauty, and then it does, it will have given a new colouring, a new life and attraction to the immortal legend of the Mahabharata.

In many of his works of criticism, interpretations of the Vedas and the Gita, he has combined vast research with the invention of a poet, the reflection of a philosopher and the vision of a Rishi. He has a sentence that will serve to inspire the United Nations Organization and give it spiritual ground and hope—“Evolution moves through diversity from a complex to an oneness. Unify the race moves towards, and must one day realize.” It is a fine phrase which is out to conquer fact and remodel it nearer to the beauty of divinity. He is the race of prophets who see the present as but a transitory moment that should not be allowed to overcome the optimism of man.

PROPHET OF THE LIFE DIVINE

It is not as a man of letters or of philosophy, that Sri Aurobindo reaches his unique eminence; it is as a Yogi who enlightened the light and reflects it in blissful abundance. He is the Prophet of the Life Divine. To him, the life is an idea, the idea is an expression, the expression is an idea. This experience could be shared by others. The nature of his spiritual quest, which is a constant conquest, he has described in a letter to C. R. Das who defended him in the Calcutta trial—“I see more clearly than my senior, and that I succeeded him as the Vice-Principal of the Baroda College. I have not shown him, though scintillating, in his Parshurama. We had a number of friends in common. Mr. A. B. Clark, the Principal of the Baroda College, remarked to me, ‘So you met Aurobindo Ghose. Did you notice his eyes? There is mystic fire and light in them. They penetrate into the beyond.’ And he added, ‘If Joan of Arc heard heavenly voices, Aurobindo probably sees heavenly visions.” Clark was a materialist of materialists. He may never have been able to understand how that worldly but delightful person could have glimpsed the truth, then latent, about Aurobindo. But then does not the lightning’s flashing flash, which lasts but a moment, leap forth from the dark black bosom of the earth? The Aigporte Jail, where he was consigned to solitude and meditation for a year, marks a turning-point in Sri Aurobindo’s career. The British Government had bound his body and liberated his soul. They did not mean it. The true story of Sri Aurobindo, as a poet, as a man, as a philosopher, as a writer, as a thinker, is a story without a beginning, and without a conclusion, without a purpose, spontaneous. Body enshrouded, soul set free, that was the paradox of his incarnation. It was not the first mystic experiences and direct perception of the eternal truth, which according to our Sphota theory are ever present, floating as it were in the space that envelopes the Universe, occurring. He was to reclaim himself to Pondicherry in 1910. Can a Rishi ever retire? He can. He may retire, very often the retirement of the body is the prelude to the soul ascending the heights of heaven and raising to the entire globe. His physical being is in Pondicherry; but his influence, can we set limits to it in space or in time? His Adharma, his value for the world, achieves the deviant and the serious, mindless without distinction of race and creed. Judged by external and permanent standards he is seventy-six years old, but really time cannot touch him, nor earth and its insignities. His soul is like a star and dwells apart.

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

Sri Aurobindo rediscovers our despair by the certainty of this advent. In the world of death, be, the Immortal, gives us the assurance of immortality with us still.

Mr. Chancellor, I now request you, on behalf of the Andhra University, to be so good as to make the offering of this National Prize, with my unmerited good fortune to have my named linked, in absentea to Sri Aurobindo. I doubt, though, if the term, an abstruse, is properly applicable. For though Sri Aurobindo leads a life of rigorous asceticism, rarely seeing people or being seen by people, yet thousands of devotees in the present society, all parts of the world feel him as a living presence. We cannot mix with the earth, but heaven envelops us all. So, Mr. Chancellor, honour the University, and if you don’t think it important of me to say so, honour yourself by awarding the Sir C. R. Reddy Foundation Prize to Sri Aurobindo.
YOU have asked me a message and anything I write, since it is to the Andhra University, should be pertinent to your University, its function, its character and the work it has to do. But it is difficult for me at this juncture when the future of our collective and individual destinies is at a critical point to determine not only the form and pattern of this country’s Government and administration but the pattern of its destiny, the build up and make-up of the nation’s character, its position in the world with regard to other nations, its choice of what it shall be, not to turn my eyes in that direction. The freedom of the country is in the hands of us all and to us all it shall now turn and deal with it, however inadequately,—the demand for the reconstruction of the artificial British-made Presidencies and Provinces into natural divisions forming a new system, new and yet founded on the principle of diversity in unity attempted by ancient India.

THE PATTERN OF INDIAN CULTURE
India, shut into a separate existence by the Himalayas and the oceans, has always been the home of a peculiar people with characteristics of its own recognizably distinct from all others, with its own distinct civilization, way of life, ideas, systems of thought, an artistic culture, arts, building of society. It had always been shut into itself, put upon all the Indian stamp, welded the most diverse elements into its fundamental unity. But it has also been a composite entity, receiving from the outside in earlier times, republics also, diverse races, sub-nations with a marked character of their own, developing different brands or forms of civilization and culture, many areas in art and architecture which are yet unexplored in fitting into the general Indian type of civilization and culture. India’s history throughout has been marked by a tendency, a constant effort to unite all this diversity of elements into a single political whole under a central imperial rule so that India might be politically as well as culturally a unity and the rifts which had been created by the invaders, the Mohammedan peoples with their very different religion and social structure, therefore, by the dictatorial rule of all the different masters of the past and the natural tendency towards a mingling of cultures and their mutual influence on each other; even some heroic attempts were made to discover or create a bond of statehood between the different races which are extremely interrelated and similar here too there were mutual influences.

But throughout India’s history the political unity was never entirely attaining the spiritual unity, even then, the vestiges of its existence, the vestiges of its economy and influence continue to be felt. The larger part of the population of India thus, living in a country which by the nature of its existence, the character of its peoples, by the nature of its existence, all these are different kingdoms and fuse together these different peoples and force them into a single substance and a single shape. Then came the British Empire in India, the very first thing which it did was to destroy the unity of the country, which led to a succession of empires, none of them permanent; lastly, the British Empire introduced the division of the country into different provinces and the division of India, the country which had been so unified in the past, in the present, into India and Pakistan and other parts, no longer recognizably distinct from all others, with its own distinct civilization, way of life, ideas, systems of thought, an artistic culture, arts, building of society. It had always been shut into itself, put upon all the Indian stamp, welded the most diverse elements into its fundamental unity. But it has also been a composite entity, receiving from the outside in earlier times, republics also, diverse races, sub-nations with a marked character of their own, developing different brands or forms of civilization and culture, many areas in art and architecture which are yet unexplored in fitting into the general Indian type of civilization and culture. India’s history throughout has been marked by a tendency, a constant effort to unite all this diversity of elements into a single political whole under a central imperial rule so that India might be politically as well as culturally a unity and the rifts which had been created by the invaders, the Mohammedan peoples with their very different religion and social structure, therefore, by the dictatorial rule of all the different masters of the past and the natural tendency towards a mingling of cultures and their mutual influence on each other; even some heroic attempts were made to discover or create a bond of statehood between the different races which are extremely interrelated and similar here too there were mutual influences.

Andhra University and True Education
In this new regime your University will find its function and fulfillment. Its origin has been different from that of other Indian Universities; they were established by the British Empire. Andhra University has been created by a patriotic, self-sacrificing initiative, situated not in a Presidency but in an Andhra town and serving consciously the life of a regional people. The home of a robust and virile and energetic race, giving birth to a past and a present in the political life of India, great by its achievements in art, architecture, literature, music, Andhra University is a living testimony, a place in the succession of empires and imperial dynasties which rendered a large part of the country; it looks back on the more recent memory of the last Hindu Empire of Vijayanagar which was a living witness for any people. Your University can take its high position as a centre of light and learning, knowledge and culture which can train the youth of Andhra to be worthy of their forefathers and in a different but all-India institutions serving the two chief religious communities of the country. Andhra University has been created by a patriotic and self-sacrificing initiative, situated not in a Presidency but in an Andhra town and serving consciously the life of a regional people.

The Problem of Artificial British-Made Provinces
In taking over the administration from Britain we had inevitably to follow the line of least resistance and proceeded on the basis of the artificial British-made provinces, at least for the time; this provisional arrangement now threatens to become permanent, at least in the main and some see an advantage in this permanence. For the time being, at least, it will help the Andhra University to secure a place in the central universities of the country. On the contrary, India was deliberately split on the basis of the two-nation theory into Pakistan and Hindustan with the deadly consequences which we know.

THE POST-WAR WORLD AND INDIA’S DESTINY
In this hour, in the second yez of its liberation the nation has to armed to many many unforeseeable problems, to vast possibilities opening before her but also to dangers and difficulties that may, if not wisely dealt with, become formidable. There is a disordered world-situation left by the war, full of not truly developed into the future, and it will help the Andhra University to secure a place in the central universities of the country. On the contrary, India was deliberately split on the basis of the two-nation theory into Pakistan and Hindustan with the deadly consequences which we know.

The Problem of Artificial British-Made Provinces
In taking over the administration from Britain we had inevitably to follow the line of least resistance and proceeded on the basis of the artificial British-made provinces, at least for the time; this provisional arrangement now threatens to become permanent, at least in the main and some see an advantage in this permanence. For the time being, at least, it will help the Andhra University to secure a place in the central universities of the country. On the contrary, India was deliberately split on the basis of the two-nation theory into Pakistan and Hindustan with the deadly consequences which we know.
NEW TRENDS IN WESTERN THOUGHT
THE CHANGE OF MIND IN EUROPEAN LITERATURE

by CHAD WALSH
New York Times Book Review

In the Nineteen Twenties Remarque and Hemingway debuted with S. Lewis. In the Nineteen Thirties had in common was their lack of sympathy for Queen Victoria—especially her religion. It is true that during both decades there was a profuse output of devotional manuals and pious novels, but the majority were written by the Southern Leinsew, Hemingway, Steinbeck. Nor were they the only ones. But the Nineteen Twenties ridiculed religion, and the Nineteen Thirties did not bother to ridicule.

Many conflicting tendencies are rampant in the Nineteen Forties. Religion is at the bottom. The death of Dr. Spurgeon is far from dead; the school of social consciousness still has vitality. But the specific influence of the Nineteen Twenties, one who remembers the earlier era is the rise of religion to a position of intellectual respectability. First-class authors are writing about it. Their books are being read by avant-garde connoisseurs of literature as well as the general public.

RELIGIOUS BEST SELLERS

C. S. Lewis, one of the most emi-
ted medieval scholars in the Anglican Church in England, has written a dozen books directly or indirectly dealing with the subject. His combination of austerity and literary charm has made him a cult hero in many graduate schools and faculty circles. Somervell's abridg-
ment of Tooybee's A Study of His-
tory remains on the best-seller list (along with Toynbee's more recent Civilization on Trial) though even a capsule from Toynbee is by no means as easy to read as C. S. Lewis. Toynbee presents a syste-
matic Christian philosophy of history, ranged squarely against the pessimistic determinism of Spencer.

Two other recent books present-
ing religious faith in persuasive, modern terms have been Lecomte du Nouy's The Vates and H. G. Lovett's The Race and Conscience. The vates the ancient remote seers of the Phoebic race, have been translated into twenty-six languages, and the book has been translated into thirty-five languages. The former book is a study of the origin and development of the vates, and the latter is a study of the Book of Revelation. The vates were the ancient seers of the Phoebic race, and the book has been translated into thirty-five languages.
BOOKS in the BALANCE

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

TOWARDS THE MILLENNIUM

EDUCATION FOR A NEW WORLD, by Maria Montessori; MONTESORI TRAINING CENTRE, Adyar, Madras, Rs. 4/8.

Madame Montessori is a household word in child-education. Her latest book with which we are able to extract of her forty years' study of child-behaviour cannot but deserve attention.

"THE ABSENT MIND"

It is concerned with the child at the pre-school age—that is, up to the sixth year of his life. The author has come to recognise two definite stages: in the growth of the child. From birth to the end of the third year is, in her eyes, the period of the sense for education. The child has at this stage what she calls the "absent mind", which consciously works, and affects a complete transformation in him. Education, she believes, is the development of the stage of creation out of nothing. "For, according to her, "the individual seems to start from a zero". The absent mind is compared to "a photographic plate, automatically recording impressions in the mostest details". Thus the child during the first three years is supposed to take up sub-consciously the infinite impressions of the environment and form faculties which are consciously acquired later on—that is, from the third to the sixth year—for the acquisition of language and the growth of character generally.

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

"SPONTANEOUS DISCIPLINE"

It is undoubtedly an inspiring prospect. And one cannot help admiring this of a teaching system. The concept of "spontaneous discipline" is brilliant. Madame Montessori puts it paradoxically: "To obtain discipline, give freedom"—simply let the child have occupied that interests him. And the system seeks to characterize the evolving interest of the child from stage to stage and plan the education means for its growth and satisfaction. Madame Montessori is at her best in the treatment and employment of the activity urge of the child and she does not cut the child in two by the usual pedagogical logic which distinguishes sharply between mental and physical activities, saying that for mental work we need a certain physical work, the mental part is not wanted.

TRUE GROWTH

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

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

RESEARCH IN REVELATION

THE ORIGINAL GITA, by Rudolf Otto (George Allen and Unwin). 12s.

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

PROFOUND IMAGINATIVE SENSE

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

THREE MAIN POINTS

He claims that the analysis on which he founds his reconstruction is confirmed by certain declarations made by Arjuna in which that warrior acknowledges what Krishna has revealed to him. There are three main points in it and Dr. Otto's italics indicate them: Thou hast proclaimed the supreme secret of the true Self. Through this Word my bewildermens is gone. As it is appointed to beings to exist and to pass away Thou hast taught me. And likewise has Thou taught me Thy imperishable Majesty. According to Dr. Otto these three truths and none else are accepted by Arjuna from Krishna: there are no transcendental Sankhya, Yoga or Bhakti doctrines nor any others. Whatever helps directly to enforce these truths is held to belong to the Gita, all the rest to be later interpolation. The result is a body of poetic utterance, simple and consistent, complete, built round its climax, the description of the Theos. Then we have Krishna the cosmological revelator, the Universal Destroyer—a piece of spiritual epic which Dr. Otto regards as the grandest composition in the whole range of literature.

WHAT IS THE TRUE CRITERION?

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

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

It does not seem possible to break up the ancient Hymn: whether all of it is directly relevant to a particular paragraph or not, it appears to have been assembled by a single unifying genius. What Dr. Otto holds to be the original form is rather a dramatic nucleus than the basic primitive text. At any rate, it is a more profitable and poetic discovery than the lumped fragments to which the enthusiasts of different schools of thought have reduced a comprehensive and glorious scripture that is truly a mirror of India's multi-mooded yet single-pointed soul.

A. K.

DEEP FOOTPRINTS

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

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

Minas N. Canteaues
EDITORIALS FROM EVERYWHERE

Continued from page 3 that implementation of the Kher Committee’s report will be expeditious and that financial stringency or other difficulties will not be allowed to hamper progress.

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

Bapu Sansaranadhan’s speech at the meeting of the Board was an agreeable surprise. The Education Minister has a raggy tongue. He has alienated primary school teachers whose co-operation and good wishes are essential to the expansion of education. The tone of his present speech was conciliatory. He said, “Unless the prices come down, the teacher must be paid more.” The teachers diztrict sympathy. In America in th 18th century, teachers were indentured servants. They had to spend part of their time at manual labour. We have to see with regret that in the year 1949 the plight of primary school teachers in the United Provinces is not much better than the indentured servants referred to above. The 19th century teacher was bound by his indenture; the primary school teacher in U.P. is bound by low wages. The present deplorable state of affairs needs to be rectified at once. Schoolmasters are called national hand. We do not believe that an indentured servant can build a nation. Bapu Sansaranadhan’s speech encourages the hope that he will revise his attitude towards the teachers. (The Leader, Allahabad.)

JOINT RESPONSIBILITY

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

Responsible industrialists are aware that mixed economy has come to stay. To-day, in most countries, some basic industries are owned and conducted by the State, some others are left to private initiative, while still others function as private enterprise but are regulated and supervised by the State. In mixed economy, a wide sphere of activity is left for exploitation by private industrialists; the pace of nationalisation depends upon the State’s financial and administrative resources, the availability of technical personnel, and upon the requirements of political democracy. New Delhi is conscious of its limitations, and the Minister for Industries and Supplies has emphasized reassuringly that Government have no intention of nationalising existing undertakings for a period of ten years.

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

While Government, labour and industry blame one another for the prevailing economic climate, the inflation-stricken consumer continues to suffer from scarcity and rising prices of the immediate necessities of life. It is an accepted fact that production is the only lasting cure for inflation. And, it is obvious that the country’s industrial and agricultural output cannot be raised, it is necessary to active and close cooperation among the various agents of production. Government are performing their duties; it is time for labour and industry to realise their responsibilities. An economically weak country cannot attain political stability; and, the sooner this is appreciated by labour and industry, the better for them as well as the country.—(The National Standard, Bombay.)

A Sparkling Jewel IN THE CREST OF INDIAN MOTION PICTURES

UDAY SHANKAR’S KALPANA

Starring—UDAY SHANKAR The Great Dancer of International Reputation and a band of Classical Dancers.

Booking—Western India Theatres Ltd.

BOMBAY.

RATES OF SUBSCRIPTION:

RUPEES SIX FOR TWELVE MONTHS.

RUPEES THREE & ANNAS FOUR FOR SIX MONTHS,

SINGLE COPY ANNAS FOUR

INTERNATIONAL LIGHT WEIGHT STEELS ANNOUNCE

INTERNATIONAL LIGHT WEIGHT STEELS,

22, Rampart Row, Fort, BOMBAY.

Ask for Particulars—Tel: 22319

50% SAVING

INTERNATIONAL LIGHT WEIGHT STEELS,®
EYE-TROUBLES CAN BE CURED WITHOUT GLASSES

BY DR. R. S. AGARWAL

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

FAILURE OF THE USUAL METHODS

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

THE REMARKABLE DISCOVERY OF DR. H. BATES

The remarkable discovery of Dr. W. H. Bates of America that strain is the real cause of most eye diseases and relaxation or relief of the strain is the real treatment of them has given to the medical profession a new hope. The curative value of Dr. Bates’s system of treating eye diseases has already proved to be very great. Throughout the earth there are men, women and children today who think of him with gratitude because of pain relieved and sight restored.

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

WONDERFUL CURES

When I studied Dr. Bates’s system of treating imperfect eyesight I was very much impressed by it. I myself had been using glasses for nine years and was able to cure myself in a month’s time! I tried the new methods of Dr. Bates by myself. I was born in his left eye: he got cured in one and half months. I felt very much interested in this system and was feeling that some secret hand was constantly guiding and helping me. Later on, a boy who had been blinded in the right eye since birth was cured in two hours. A careful study of the methods revealed many new things, but the history of all that I have to say about it is not possible. This is AN ALL-EMBRACING METHOD OF PRACTICAL TREATMENT.

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

EFFICIENCY OF RELAXATION METHODS

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

OFFER TO READERS OF "MOTHER INDIA"

The value of the practical working of all the methods at Dr. Agarwal’s Eye Institute, Delhi, has now become widely known and we receive many patients who have been declared incurable. A report of some among such cases appears now and then in the medical journals. Practical training is imparted to deserving medical students. The readers of Mother India may seek in their questions, if any, and the same will be replied through Mother India. If the questions happen to be of a personal nature, I shall be glad to answer them by post.

FREE EXPERT ADVICE ON EYE-TROUBLES

Dr. R. S. Agarwal, author of the article on this page, is well-known for his successful application, in thousands of cases, of Dr. Bates’s method of treatment without glasses. He has offered his expert service to the readers of Mother India. All you have to do is to write to Mother India, S. 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 initial or else any pen-name you choose.

MOTHER INDIA COUPON

For Free EXPERT ADVICE

On EYE TROUBLES

A scene from "CHANDRALEKHA".
ALDOUS HUXLEY
WISHES ‘MOTHER INDIA’ SUCCESS
I wish you all success in your venture. You will, of course, be a voice crying in the wilderness. But if a few individuals pay attention, something will have been accomplished.

ALDOUS HUXLEY.

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

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

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

ERIK PALMSTIERNIA.

For Household Medicines
K. B. Rele Sons and Company has made name. Experience of last sixty years has proved that the Medicines are the Best and the Cheapest.

V. K. RELE
PROPRIETOR K. B. RELE SONS & CO.
Vibhavadi Parel Road, BOMBAY 4.

Kohinoor is always in the News
In this month Rajasahib of Aundh paid a visit to Kohinoor Trading Co. at Mangalwadi, Girgaum and paid high Tributes to the Proprietors D. D. Devarakshar J. P. and Brother for their farsightedness and enterprising Swadeshi Spirit in colour and other business.

What do they sell?
PAINTS, OILS, VARNISHES, FIRE CLAY, DISINFECTANTS and what not!

On the list of RAILWAYS, FACTORIES, MILLS, MARINES, P. W. D. etc.

Tel: 31456

The Owl’s Banquet
Leigh Hunt, condemning the use of Latin derivatives and enjoying the employment of the Saxon ele-

ment along with in one brief pas-

sage no less than thirty-five words of Latin extraction—or about one-
half of the whole passage! Harries, carrying the Saxon mania to its limit, suggested for “adjectives” markwords of suchness, while degrees of comparison were to be known as “pitchmarks.” Himself, and he deeply tells us that “pitchmarks offmark sundry things by their sundry mancinesses,” “Carnivorous” was to become “flesh-eating,” “butler” to change to “cat-eater,” “electricity” to “fire-guis,” “criti-
cism” to “demonstratious,” “phil- o- gion” to “a refesh of three thoughts-puttinings.”

In the biography of Hon. Justice Onoukool Mookerjee by his nephew, Mohendra Nath Mookerjee, we are told, in all seriousness, of that worthy gentleman’s effort, “to restore happiness and sunshine to those sweet and well-beloved faces in which he had not seen the soft and fascinating beauty of a simmer for many a grime-wawered year.” Further on we are informed: “when a Latin derivation was eingot-

Rivoli, Bombay