KASHMIR: INTERNATIONAL COCKPIT
THE VITAL WORLD-ISSUES AT STAKE

When President Truman and Prime Minister Attlee made an appeal to India and Pakistan to submit to arbitration on the Kashmir issue, what had appeared to many people a purely local affair, a merely Indo-Pak problem, stood out in its true colours as a question of international importance. To see precisely the pattern, so to speak, of this importance it is necessary to cast a look backward at the very creation of the two dominions that are now contending over Kashmir.

Pakistan and Kashmir from Britain’s Viewpoint

Pakistan, no doubt, was a child of Mr. Jinnah’s brain, but every child has a mother as well as a father. The two- nations theory on which Mr. Jinnah sought to build Pakistan was successfully encouraged by the British Government, first as a means of dividing and thereby weakening the country it desired to keep within its power, but afterwards as an instrument by which it could secure in South Asia a bastion against Soviet expansion. While Congress was foolishly sitting on the fence between Russia and the western democracies, even casting sympathetic glances towards the former, the Muslim League under Mr. Jinnah’s leadership cleverly produced the impression of being distinctly anti-Soviet on grounds of religion and also of gratitude to the British for open or secret support against Congress. The partition of India, therefore, seemed to ensure Britain of an excellent military base from which Russia’s aggressive designs in the Asian continent could be counteracted.

With China going Communist, Pakistan became doubly valuable for the western democracies, especially as India had not yet shed her somewhat pro-Soviet inclinations. Pakistan’s growth in value turned western eyes more anxiously upon Kashmir. For, in Kashmir there was a common border between Russia and South Asia, leading directly to the Indian sub-continent. Moreover, the region around this border was of great strategic significance for a sweep down either on India or Pakistan. Kashmir coveted Kashmir not only because she had the fear-complex in an acute form but also because, as Pandit Nehru has lately declared, certain parties in Pakistan have always been secretly war-minded and set up the slogan: “First Kashmir, then Pathala and then on to Delhi.” But it was not Pakistan alone that wanted Kashmir within her fold: Britain too did so, in the belief that world-safety called for the accession of this province to the Muslim Dominion.

Russia’s Relations with India and Pakistan

The partiality of Britain and also America for Pakistan in the Kashmir affair was a matter of considerable pain to India. But surely, at that time, India herself was half to blame for the western democracies’ attitude. Unable easily to give up her animosity against what she named Anglo-American imperialism, she had seen in the strength of the Red Army in Europe the only real reason why Britain had made friendly gestures to her: she suspected that if the Red Army were to be defeated in Europe, Britain and other “imperialist” countries would stretch again a greedy hand towards Asia. Consequently, India planned newer to come into conflict with Soviet interests. With such an outlook she was bound to drive the western democracies into Kashmir’s camp. She, however, counted on Russia to exert international pressure on her behalf. When she took the Kashmir dispute to the U.N.O., she expected that Russia would throw her whole weight against Pakistan. Russia did nothing of the sort. The Soviet press, on the outbreak of hostilities in Kashmir, had indicted Pakistan with brutal aggression against the people of Kashmir, but in the U.N.O.’s Security Council Russia refused to vote against Pakistan. She remained neutral. This was a terrible eye-opener for India and it precipitated the realisation that had been slowly growing—namely, that Russia had little in common with India’s cultural no less than political aspirations. A definite trend towards the western bloc took place in the mind of India’s government: she still desired not to be mixed up in European power-politics but she could not help understanding on what side her own cultural and political interests lay. As a result, Nehru opted to remain within the Commonwealth even while adhering his country’s independent republican status.

A little foresight should have told India that Russia would always have been too shrewed to come out openly against Pakistan. Firstly, she has a considerable Muslim population of her own in Tajikistan, Turkmenistan and her other Central Asian republics. Secondly, she was not at all too sure about India herself, dependent as India was in so many respects on Britain. Thirdly, she was not meeting with all the success she had hoped for in the issue of the Berlin-blockade, and would not therefore miss any chance offered by circumstances to feel for an opening in Asia. Fourthly, there was something in the Pakistan mentality that struck Russia as being opportunistic and easily exploitable, besides being not really in tune with the spirit of the West. Thus it was not unnatural for Russia to stand aloof from India’s protest in the U.N.O. and to wait and see whether any developments would bring the important north-western part of Kashmir within her sphere of influence. And when India chose to relinquish her link with the Commonwealth, Russia as good as made up her mind to take a hand against her as soon as the slightest opportunity came along. Not a slight but a huge opportunity presented itself when Pakistan and Afghanistan developed a controversy over the Durand Line. If Afghanistan’s claims were granted, Pakistan would be broken up beyond repair, for the former demanded the whole of the region between the Indus and the hills as her terra irredenta. Now Russia threatened to back up Afghanistan and supply her with arms. Pakistan, in mortal terror, changed her policy over-night: hence the projected visit of Liaquat Ali Khan to Moscow in November in response to Stalin’s invitation. Furthermore, Pakistan had been feeling rather slighted and neglected ever since the Commonwealth Conference where Nehru had been made much of, and Liaquat Ali Khan had to play a very small second fiddle. Soviet friendship would not only touch the western hafizys to be more attentive but also get Pakistan concrete military aid both from Russia and from Czechoslovakia which is a prominent armament-producing country and is totally under Stalin’s thumb. The buying of very expensive arms from Italy would be obviated and there would be a first-rate equipped army ready to face all emergencies. Pakistan has grabbed the hand of friendship stretched out by Stalin: she has, in a month, been announced that Pakistan will be prepared to change her ways of living and approximate as much as possible to the Russian ideology. All this must be veritable vox humana to Stalin. Not that makes a fiddle for Liaquat Ali Khan: he would take the first chance to eat up Pakistan, but at the moment it pays him to play at being cordial neighbours. At the least, Pakistan will refuse to lend a base in Gilgit to the Anglo-American powers; at the most he himself, with Pakistan’s friendsminded towards him, will hover near enough to Gilgit to send a shiver up the spine of both Truman

Continued overleaf
KASHMIR: INTERNATIONAL COCKPIT

Truman and Attlee have succumbed to the cold war waged by Russia and Pakistan to get the Kashmir peace dividend on the agenda. The Kashmir peace dividend has been the biggest gift Pakistan has ever given to itself by reopening the question whether there should be disbandment and disarmament of the "Azad" Kashmir bandits and by suggesting the partition of Kashmir so that the strategic north part may remain with Pakistan and the south part with India. Pakistan may be contemplated to ask for its rights, that is, the cultivators and the actual tillers of the soil that must produce more and it is they who have lost all initiative. They have to make a new lease of life because the standard of life is very low, they live mostly like animals with little hope of a decent future for their children. They faces even when they are actually in the fields even when they are actually working are the faces of the land that is diseased. The disease due to malaria alone in India has been estimated in terms of money to be near 100 crores of rupees every year. No propaganda and advice can bring any incentive to their work and livelihoods and hearts. The villagers have no faith in them, in the leaders of the movement for the common good, the only thing that can arouse any enthusiasm in them is faith in facts and quarrels and all these are signs of death and decay. Unless this despairing process is checked and that without delay, all appeals for growing more food and all planning on high levels will come to nothing. This is the state of a country where the idea of a proposed enterprise is coming from the people without the initiative and get connected with their vital interest. Then you have to wait for the psychological moment when you can get your objective. That is political agitation. It is a useful thing in the nation's life. But solid constructive work is quite different. In Russia what they did was that the workers began to visit the vil-

and Attlee, not to mention the naively Nehru who had the effrontery to keep India within the Commonwealth and who persists in preventing the Indian Communists from turning his country into a chaos.

The Mistake of Truman and Attlee

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Nehru's Vision and True World-Peace

If Truman and Attlee are genuinely desirous of saving the international situation in Kashmir, they should press the British government to follow the same policy that they did when Russia blocked Berlin. The least appeasement then would have resulted in a major defeat of the cause of true world-peace. At present it is not by giving to Russia and her friends and enemies peace dividend, that they can acquire. The only method is to make sure that the Soviet monster serves as a restraining force on the advance of the Godless and soulless darkness that is made visible by the Red Star. The recent disclosures of Mr. Stalin has the atom bomb should make no difference. On the contrary, now that Russia is almost evenly matched with the U.S.A., there is the more reason for excelling a policy of appeasement which may enhance her sense of power and encourage her ambition. If, against the cordial relations sought to be established between Stalin and Liaquat Ali Khan, there is a pitched battle between Nehru and the heads of the American and British Governments—if Truman and Attlee insist with Nehru on postponing the idea of Kashmir's partition and on holding a free plebiscite, it is that of the Kashmiris, the nerve center of the aggression of the "Azad" forces, Russia will know that her support to Pakistan will avail her nothing in securing a sphere of influence in the Gilgit-region and that any further egging on the situation in Kashmir, is the true cause of the present bizzard and the world will not be too long in realizing that test-case and history will happily repeat itself. We should be thankful that we have amongst a statesman like Nehru whose eyes are not blind to fundamentals and whose international standing is high enough to bring him back to sanity. Let us hope for an end to the provisional government of Pakistan and that the safety of the world appears to hinge. The mind and heart of every true Indian is with him in this crisis and we wish his coming visit to the U.S.A. unequalled success in taking the blinkers off the eyes of the American President.
AN IMPARTIAL ESTIMATE OF HIS GREATNESS

By "LIBRA"

October 2 is the day of Gandhi’s birth, an event that has had a large significance for India. But what exactly is the significance? The question is not very easy to answer, both because of Gandhi’s many-sidedness and because he is inspired by the spirit of discipline and self-sacrifice. But a correct answer is needed. The present article makes an attempt to get down to his fundamental character and the precise sense in which he was great.

In psycho-analytic practice there is a well-known method of testing our instinctive responses, phantasies, etc. The patient is asked to choose words to speak to us and we have to blunt out without a moment’s thought the words that rise up in our minds. Well, if we substitute the term “Swaraj”, the rebound in most cases will be the name “Gandhiji”.

You would say this is but natural. Yes, natural it is, since Gandhi stood in the forefront of the political scene here for the last three decades. And yet the response, the answer that Gandhi will have the right if there were the mention of a leader like Tilak who bent his whole energy towards the attainment of Swaraj, who was a Swarajist at last, that lead to foreign other life-passion than to free India from the British and who considered all other things as meaningless, or else no Swaraj was to be desired and the end of the road for the Swaraj vision was also that which led him to larger than India’s political freight, was no less clear and definite. He strove and sought and sought to represent, if Swaraj could be used under that idea, if it could attain itself to this “greater glory”, then alone was it worth having.

Not Swarajist but Humanist

Gandhiji was not first and last a patriot or a politician. He was above everything a moralist and a humanist. What was his chargesheet against the British who had conquered him? The moral or humane conduct, self-governance would still be the goal: it must be won for its own sake because it is an inalienable right of every race with the result that British imperialism was not essentially on the ground that England had not itself been instrumented.

If the British sovereignty had really been what it claimed to be, it would never have been a question of a struggle of modern democracy against British rule—it is questionable indeed whether the struggle of modern democracy against British rule was a question of a struggle against the British who had conquered him. He was at heart a champion of the down-trodden and the underprivileged, and his battle was against John Bull. He never sought his countrymen in the scorpion’s whip: he lashed them without fear, they strung themselves less to the cause of the whip, and with his countrymen he was not the whip but the whip’s scorpion. If he was eager to put India’s own, so-called, hand to the plough, he must have been for its own sake because it is an inalienable right of every race with the result that British imperialism was not essentially on the ground that England had not itself been instrumented.

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In view of this it becomes impossible to speak of Gandhi, as so many do, in the same breath with Buddha or Christ. Christ and Buddha had an intensely developed inner brotherhood; but they had something else, and that something was not merely a mental and emotional acceptance of the Eternal and the Infinite as a sort of personal companion and comforter, but a complete surrender. Neither of the two was born in an era in which the masses were mystics, men who had Yogi- can visions of existence and an impersonal aspect of Nirvana or in his personal aspect as Lord and Leader.

Our feeling, that Gandhi never had the mystical experience and the spiritual realisation, is borne out in full by a critical examination of various views of various ages have left on him what Gandhi himself said in his paper about his own life. It is not possible to say that he may have had such experiences, for he made it a point to hide nothing, to record things and register what he had experienced or did, and if any man’s life was transparent to the world’s eye, his own. From the evidence of himself, we get the life of Ghandi as described in his autobiography My Experiments with Truth and some other writings of his in the period when he was Ghandi by setting up as his autobiography ideal an account which lays open all the intimate details, and from laying open any mystical ideal of self-portraiture—leaves no shadow of the bluff and public opinion.

Our feeling is, that Gandhi did see, as from an inner voice does not constitute mystic.

"The still small voice" in the form of the Voice within is not a common possession: it becomes very rare even in some people, but there is no undeniably spiritualism implied in it, and it is practically nothing but honest. A voice of conscience can arrive from various recesses of our being and can be just as often the voice of some desire, a voice of the Divine, and merely it is the voice of the Divine. In any case, such a voice has been heard in Ghandi’s life Ghandi knew this phenomenon when he suddenly woke him up in the middle of the night and whispered to him clear and repeated directions about a fast of twenty-one days in connection with certain social and political issues always addressed to the mass of the people and he wrote about it in Harivansh a few days later on (December 1, 1929), and ended with the words: "That kind of experience has never in my life happened before or after that date. It is my experience has been compared to the experiences of most of the Saints. Even if it could be so compared, one such experience would not give a man the authentic knowledge of the saints. But it is possible to have an experience like Gandhi’s carries by itself no guarantee of a mandate from on high. Any direct percolate occult phenomenon is not necessarily goal of human life. If a worker regularly satisfies the needs of the body without regarding the teaching of the Gita in his life, he will win the spontaneous recognition of his being. Such a man will be of the help in the freedom of the work which he wants to accomplish.

We shall mention here, by way of illustration, some of the village work which young men who identified themselves with the service of the country and the people can take up. If you are a student of Science, a B.Sc. or even an I.Sc. you can take some lands in the village, and practice the science of soil or soil improvement. If you want to do that to set an example to all men, you can take up a part of the land and get the help of the State and the government aid them with any help the benefit of science can be taken to any extent, and the farmer carry on agricultural work with the help and co-operation of village experts. In course of time he can have a small laboratory of his own for soil analysis, test composition and prepare compost and so forth. When the villagers will see that you can cure diseases of plants, select the proper variety of crops and cultivate soil by proper manuring, they will begin to take your advice when you can do anything with them.

Another work is to go to the villages as health workers, athlete without any medical doctor and there is no prospect at all that the Government will provide a medical doctor for any time in a measurable time. So the people must be taught to go to a long- time to be a full-fledged doctor, but you can be a good companion in a short time and you can start a charitable dispensary in a village, arrange for formal classes of science nearby, so that he may attend the dispensary for one hour, say, two hours a week. Following this method medical aid can be brought to all villages within a short time. And it is not necessary to have any medical training.

What Kind of Organizations are Needed?

But behind these workers there must be some organizations that will recruit the men, train them and provide facilities for their training and for the help they need. And they must carry on their strenuous work. And such work must not be mixed up with political activity, and it must not be any which the Congress has not been able to do. The Congress has a certain goal, a worthy goal, we do not mean that the socialists or the communists have done anything better; they all go to the villagers not to improve the lot of the villagers but to exploit them and achieve party ends. The Prime Minister’s frequent call to every individual for co-operation of the government in giving food can be effectively answered only if there is a positive organisation of the people to take up constructive work for the good of constructive work and not for any ulterior political motive. It is a long list of what is to be done in the villages that is the drudgery, what is necessary is to infuse a new spirit in the hearts of the villagers; when they are educated and made to carry on programmes of construction themselves they will do what is needed and possibilities. A new light dawned but the message has to be brought to the villages. The same effort is still necessary, there can be no doubt that message has to be brought to the villages. The same effort is still necessary, there can be no doubt that message has to be brought to the villages. The same effort is still necessary, there can be no doubt that message has to be brought to the villages. The same effort is still necessary, there can be no doubt that message has to be brought to the villages. The same effort is still necessary, there can be no doubt that message has to be brought to the villages. The same effort is still necessary, there can be no doubt that message has to be brought to the villages.
"TURN and face the danger!" Thou hast said to me, "Why dost thou wish to turn thy look away or fly far from action, away from the fight, into a profound contemplation of Truth? It is its integral manifestation that has to be realised, it is its victory over all the obstacles of blind ignorance and obscure hostility. Look straight at the danger and it will vanish before the Power."

O Lord, I have understood the weakness of this most external nature which is always ready to surrender to Matter and to escape, as a compensation, into a supreme intellectual and spiritual independence. But Thou expectest from us action, and action does not allow of such an attitude. It is not enough to triumph in the inner worlds, we must triumph even in the most material worlds. We must not run away from the difficulty or the obstacle because we have the power to do so by taking shelter in the consciousness where there are no longer any obstacles. We must look the danger straight in the face, with a faith to Thy Omnipotence and Thy Omnipotence will triumph.

Give me integrally the heart of a fighter, O Lord, and Thy victory is sure.

"To conquer at any cost" must be the present motto. Not because we are attached to the work and its results, not because we are in need of such an action, not because we are incapable of escaping from all contingencies.

But because such is Thy command to us. But because the time has come for Thy triumph upon earth. But because Thou wilttest an integral victory.

And in an infinite love for the world... let us fight!

September 5, 1914.

THE MOTHER
Prayers and Meditations.

* * *
WITH favour I salute Thee, O divine Mother, and with deep feeling I identify myself with Thee. United with our divine Mother, I turn towards Thee, O Lord, and I salute Thee in a mute adoration; in an ardent aspiration I identify myself with Thee.

Then all becomes a marvellous Silence, Being is absorbed in Non-Being, all is suspended, held still and immutable.

How to express the inexpressible?

September 13, 1914.

THE MOTHER
Prayers and Meditations.

* * *
Into a wonderful bodiless realm he came,
The home of a passion without name or voice,
A depth he felt answering to every height,
A nook was found that could embrace all worlds,
A point that was the conscious knot of space,
An hour eternal in the heart of Time.
The silent soul of all the world was there:
A Being lived, a Presence and a Power,
A single Person who was himself and all
And cherished Nature's sweet and dangerous thorns
Transfigured into beams divine and pure.
One who could love without return for love,
Meeting and turning to the best the worst,
It healed the bitter cruelties of earth
Transforming all experience to delight;
Inervencing in the sorrowful paths of birth
It rocked the cradle of the cosmic Child
And stilled all weeping with its hands of joy;

It led things evil towards their secret good,
It turned racked falsehood into happy truth;
Its power was to reveal divinity.
Infinite, coeval with the mind of God,
It bore within itself a seed, a flame,
A seed from which the Eternal is new-born,
A flame that cancels death in mortal things.
All grew to all kindred and self and near,
The intimacy of God was everywhere,
No veil was felt, no brute barrier inert,
Distance could not divide, Time could not change.
A fire of passion burned in spirit-depths,
A constant touch of sweetness linked all hearts,
The thrill of one adoration's single bliss
In a leaf ether of undying love.
An inner happiness abode in all,
A sense of universal harmonies,
A measureless secure eternity
Of truth and beauty and good and joy made one.
There was the welling core of finite life;
A formless spirit became the soul of form.

All there was soul or made of sheer soul-stuff:
A sky of soul covered a deep soul-ground.
All here was known by a spiritual sense:
Thought was not there but a knowledge near and one
Seized on all things by a coved identity,
A sympathy of self with other selves,
The touch of consciousness on consciousness
And being's look on being with inmost gaze
And heart laid bare to heart without walls of speech
And the unanimity of seeing minds
In myriad forms luminous with the one God.
Life was not there, but an impassioned force,
Finer than fineness, deeper than the deeps
Felt as a subtle and spiritual power,
A quivering out from soul to answering soul,
A mystic movement, a close influence,
A free and happy and intense approach
Of being to being with no screen or check,
Without which life and love could never have been.
Body was not there, for bodies were needed not,
The soul itself was its own deathless form
And met at once the touch of other souls
Close, blissful, concrete, wonderfully true.
As when one walks in sleep through luminous dreams
And, conscious, knows the truth their figures mean,
There where reality was its own dream,
He knew things by their soul and not their shape:
As those who have lived long made one in love
Need not one sign for heart's reply to heart,
He met and communed without bar of speech
With beings unveiled by a material frame
There was a strange spiritual scenary,
A loveliness of lakes and streams and hills,
A flow, a fixity in a soul-space,
And plains and valleys, stretches of soul-joy,
And gardens that were flower-tracts of the spirit,
Its meditations of tinged reverie.
Air was the breath of a pure infinite.
A fragrance wandered in a coloured haze
As if the scent and hue of all sweet flowers
Had mingled to copy heaven's atmosphere.
Appealing to the soul and not the eye
Beauty lived there at home in her own house,
There all was beautiful by its own right
And needed not the splendour of a robe.
All objects were like bodies of the Gods,
A spirit symbol environing a soul,
For world and self were one reality.

SRI AUROBINDO
Savitri, Book II, Canto XIV.
SRI AURIBINDO, THE LEADER OF THE EVOLUTION

A SHORT BIOGRAPHY

SRI AURIBINDO began his Yoga in 1904. Even before this he had already some spiritual experiences and that before he knew anything about Yoga or even what Yoga was. For example, a vast calm descended upon him at the moment when he stepped first on Indian soil after his long absence, in fact with his first step on the Apollo Bunder in Bombay. This calm surrounded him and remained for long months afterwards. There was also a realisation of the vast Infinite while walking on the ridge of the Takhti-Sulaman in Kashmir, the living presence of Kali in a shrine on the banks of the Narmada, the vision of the Godhead surging up within when in danger of an enrage accident in Baroda in the first year of his stay etc. But these were inner experiences coming of themselves and with a suddenness unexpected, not the result of a saddhana or Yoga by himself without a Guru, getting the rule from a friend, a disciple of Brahmananda of Ganga Mutt; it was confined at first to assiduous practice of Pranayam (at one time for six or more hours a day). There was no conflict or wavering between Yoga and politics; when he started Yoga, he carried on without any idea of opposition between them. He wanted however to find a Guru. He met a Yogi Sanayati, one of the heads, in the course of his search, but did not accept him as Guru, but was convinced by him in a belief in Yoga when he saw him cure Barin in almost a moment of a violent and clinging hill fever by merely cutting through a glassy of water crosswise with a knife while he repeated a silent mantra. Barin drank and was cured. Sri Auribindo also met Brahmananda and was greatly impressed by him, but he had no helper or Guru in Yoga till he met Lele in Baroda and that was only for a short time. Meditating only for three days with Lele, he followed his instructions for silencing the mind and freeing it from the constant process of association to enter into an absorption of the mind and indeed of the whole consciousness and that silence had suddenly the enduring realisation of the indefinable Brahman, Tat, in which the whole universe seemed to be unreal and only that existed. This silence he kept for several months and it remained always within him; for when activity returned, it proceeded on the surface and within him all was calm. But at the time there was not the slightest activity of any kind even on the surface; there was only a still motionless perception spiritual and mental in its character. But this was not what Lele wanted, for he wanted the silence only in order that the inner voice of the heart might be heard without any thought interference; so he did his best to get him out of this Avadha condition. A meeting was to be held in Bombay to hear Auribindo and Lele. Lele asked Lele how he wanted him to speak when not even the shadow of a passing thought could arise in him. Lele told him to make namskar before delivering a speech to the audience and wait and speak would come to him from another source than the mind. Sri Auribindo followed his advice, for it should be noted however that Sri Auribindo was not at any time in trance and something saw all that happened and spoke and acted according to need without the necessity of any conceptual thought or personal volition. Ever since all the mental activities, speech, writing, thought, will and other kindred activities have so come to him from the same source above the brain-mind; he had entered into the spiritual mind and what he afterwards called the overconsciousness. This was his first major and fundamental Yoga realisation and experience and the three beginning and foundation of his Yoga.

Sri Auribindo himself once wrote in a letter about his practice of Yoga: "I began my Yoga in 1904 without a Guru; in 1908 I received important help from a Maharati Yogi and discovered the foundations of my sadhana; but from that time till the Mother came to India I received no spiritual help from anyone else. My sadhana before and afterwards was not founded upon books but upon personal experiences that crowded on me from within. But in the jail I had the Gita and the Upanishads, with me, practised the yoga of the Gita and meditated with the help of the Upanishads, these were the only books from which I found guidance; the Veda which I first began to read long afterwards in Pondicherry rather confirmed what experiences I already had than was any guide to my sadhana. I sometimes turned to the Gita for light when there was a question or a difficulty and usually received help or an answer from it. It is a fact that I was hearing constantly the voice of the Gita as I rested in my jail in my solitary meditation and felt his presence. The voice spoke only on a special and limited but very important field of spiritual experience and it ceased as soon as it had finished saying all that it had to say on that subject."

Before coming to Pondicherry Sri Auribindo had already realised in full two of the four great realisations on which his Yoga and his spiritual philosophy are founded. The first he had gained while meditating with the Maharashtrian Yogi, Vahunu Bhaskar Lele, at Baroda in January 1908; being the realisation of the silence and timeless Brahman gained after a complete and abiding stillness of the whole consciousness and attended at first by the overwhelming feeling and perception of the total unreality of the world, though this feeling disappeared after his second conception that was that of the cosmic consciousness and of the Divine as all beings and all that is, which happened in the Alipore Jail. To the other two realisations, that of the supreme Reality with the static and dynamic Brahman as its two aspects and that of the higher planes of consciousness leading up to the Supermind, he was already on his way in his meditations in the Alipore Jail. Moreover, he had accepted from Lele as the principle of his sadhana to rely wholly on the Divine and his guidance alone both for his sadhana and his outward actions.

Sri Auribindo gathering the essential elements of spiritual experience that are gained by the path of divine communion and spiritual realisation followed till now in India, he passed on in his Pondicherry life in search of a more complete experience uniting and harmonising the two ends of existence, Spirit and Matter; it is only by the descent of this Supermind that the perfection dreamed of by all that is highest in humanity can come. It is possible by opening to a greater divine consciousness to rise to this power of light and bliss, discover one's true self, remain in constant union with the Divine and bring down the superreal Force for the transformation of mind and life and body. To realise this possibility has been the dynamic aim of Sri Auribindo's Yoga.

During all his stay at Pondicherry from 1919 to the present moment he has remained more and more exclusively devoted to his spiritual work and his sadhana. In 1914 after four years of preparatory work, he was asked by the meeting, speeches and discussions to advertise the publication of a philosophical monthly, the Arja. Most of his more important works, those published since in book form, the Isä Upanishad, the Essays on the Gita, The Life Divine and the Synthesis of Yoga (only the first part of the last title has since been published) appeared serially in the Arja. These works embodied much of the inner knowledge that had come to him in his practice of Yoga. Others were concerned with the spirit and significance of Indian civilization and culture, the true meaning of the Vedas, the progress of human society, the culture and evolution of poetry, the possibility of the unification of the human race. At this time also he began to publish his poems, both those written in England and in France with the name of an Ashram. Members of his Ashram are not Sannyasins, they do not wear the ochre garb or practice complete asceticism but are sadhaks of a life based on spiritual realisation, the ideal being the attainment of the life divine here on this earth and in the earthly existence.

*From Sri Auribindo and His Ashram—with grateful acknowledgement to Arja Publishing House, Calcutta 12.
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 concentrating on the growing body of writings, because the light of Sri Aurobindo is merely a Master of Yoga in possession of the Eternal Spiritual Truths, but also a Guide and Helper of mankind in the manifold situations that arise. He has become the home of 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.

Q. 1: Though the truth of the individual soul has to be admitted in considering rebirth, is it not necessary to guard against the ancient tendency of over-emphasizing its importance?

A: The old idea of rebirth erred by an excessive individualism. Too self-concentrated, it treated one’s rebirth and karma as too much one’s own single affair, a sharply separate movement in the whole, leaned too much on one’s own concern with one’s self and, even while it admitted universal relations and a unity with the whole, yet taught the human being to see in life principally a condition and means of life spiritual benefit and separate salvation. That came from the view of the universe as a movement which proceeds out of something beyond, something from which each being enters into life and returns out of it to its source, and the absorbing idea of that return as the one thing that at all matters. Our being in the world, so treated, came in the end to be regarded as an episode and in sum and essence an unhappy and discreditable episode in the changeless eternity of the Spirit. But this was too summary a view of the will and the ways of the Spirit is existence. Certain it is that while we are here our rebirth or karma, even while it runs on its own lines, is intimately one with the same lines in the universal existence. But my self-knowledge and self-finding too do not abolish my oneness with other life and other beings. An intimate universality is part of the glory of spiritual perfection. This idea of universality, of oneness not only with God or the eternal Self in me, but with all humanity and other beings, is growing here to be the most prominent strain in our minds and it has to be taken more largely into account in any future idea or computation of the significance of rebirth and karma. It was admitted in old times; the Buddhist law of consequences, a recognition of its importance, but it has to be given a still more pervading power in the general significance.

Q. 2: It is a common belief that according to the law of karma a man’s actions in his present life determine his future happenings of his next life. If the sum of past action was good, the life in the next birth is successful, prosperous and happy; if bad, the next life is unsuccessful, unhappy, full of suffering and misfortune. Is there any truth in this belief?

A: These are very summary popular notions and offer no foothold to the philosophic reason and no answer to a search for the true significance of life. A vast world-system which exists only as a school of sin and virtue and consists of a system of rewards and whippings, does not make any appeal to our intelligence. The soul or spirit within us, if it is divine, immortal or celestial, cannot be sent here solely to be put to school for this kind of crude and primitive moral education; if it enters into the Ignorance, it must be because there is some larger principle or possibility of its being that has to be worked out through the Ignorance. If, on the other hand, it is a being from the Infinite plunged for some cosmic purpose into the obscurity of Matter and growing to self-knowledge within it, its life here and the significance of that life must be something more than that of an infant coddled and whipsed into virtuous ways; it must be a growth out of an assumed ignorance towards its own full spiritual nature with a final passage into an immortal consciousness, knowledge, strength, beauty, divine purity and power, and for such a spiritual growth this law of Karma is all too puerile. Even if the soul is something cut off from the universal soul of Sri Aurobindo’s world, it has to learn from Nature and grow into immortality, it must be by a larger law of growth and not by some divine code of primitive and barbaric justice. This idea of Karma is a construction of the smaller part of the human vital mind conspired with its petty goals of life and its desires and joys and sorrows and erecting their puny standards into the law and aim of the cosmos. These notions cannot be acceptable to the thinking mind; they have too evidently the stamp of a construction fashioned by our human ignorance.

Q. 3: Is the soul then not governed by this Karnic law which is supposed to reward it for its virtues in past lives and inflict suffering for its sins? Are not the results of a man’s actions in his past lives visited on him in his present life?

A: It is not conceivable that the spirit within is as automaton in the hands of Karma, a slave in this life of its past actions; the truth must be less rigid and more plastic. If a certain amount of results of past Karma is formulated in the present life, it must be with the consent of the psychic being which presides over the new formation of its earth-experience and assents not merely to an outward compulsory process, but to a secret Will and Guidance. That secret Will is not mechanical, but spiritual; the guidance comes from an Intelligence which may use mechanical processes but is not their subject. Self-expression and experience are what the soul seeks by its birth into the body; whatever is necessary for the self-expression and experience of this life, whether it intervenes as an automatic outcome of past lives or as a free selection of results and a continuance or as a new development, whatever is a means of creation of the future, that will be formulated: for the principle is not the working out of a mechanism of Law, but the development of the Ignorance which sees the righteous man, whatever purely mechanical or created by ourselves, a chain of our own manufacture, is only one factor of existence; Being and its consciousness and its will are a still more important factor. In Indian astrology which considers all life circumstances to be determined or indicated in the graph of the stars, there is still provision made for the energy and force of the being which can change or cancel part or much of what is written or even all but the most imperious and powerful bindings of Karma. This is a reasonable account of the balance: but there is also to be added to the computation the fact that destiny is not simple but complex; the destiny which binds our physical being, binds its so long or in so far as a greater law does not intervene. Action belongs to the physical part of us, it is the physical outcome of our being; but behind our surface is a freer life power, a freer mind power which has another energy and can create another destiny and bring it in to modify the primary plan, and when the soul and self emerges, when we become consciously spiritual beings, that change can cancel or wholly remodel the graph of our physical fate. Karma, then,—or at least any mechanical law of Karma,—cannot be accepted as the sole determinant of circumstances and the whole machinery of rebirth and of our future evolution.

Q. 4: What is the explanation of the sudden strokes of luck or fortune which are quite frequent phenomena in life? The popular belief is that they are rewards for the forgotten good actions of the past life. Similarly, apparently inexplicable strokes of bad fortune are taken to be the results of sins committed in the past life. Is there some truth in this belief?

A: There is indeed in our life a very large element of what we call luck or fortune, which bolsters our effort of result or gives the prize without effort; or to an inferior energy: the secret cause of these cuprises of Destiny—causing Fortuna, the roots of Fortune may be manifold,—must be no doubt partly sought for in our hidden past; but it is difficult to accept the simple solution that good luck is a return for a forgotten virtuous action in a past life and bad luck a return for a sin of omission in an earlier one. But what we have to consider here is that it is difficult to believe that this paragon of virtue was in the last life a sinned and is paying, even after his exemplary conversion by a new birth, for sins he then committed; nor if the wicked triumphs can we easily suppose that it was in his last life a saint who has suddenly taken a wrong turn but continues to receive a cash return for his previous virtue. A total change of this kind between life and life is possible though not likely to be frequent, but to saddle the new opposite personality with the rewards or punishments of the old looks like a
purposelcss and purely mechanical procedure. This and many other difficulties arise, and the too simple logic of the corrwlation is not so strong as it claims to be; the idea of retribution of the result of good and evil actions as a basis for the theory, for it puts forward a superficial and shallow self-righteous feeling and standard as the sense of the cosmic Law and is based on an unsound reasoning; there must be some other and stronger foundation for the law of Karma.

Q. 5: Is there no truth then in this theory of Karma which looks for vital-balance as the law of Nature and imposes it as the sole meaning of the universal Law of Karma?

A: A partial truth of fact, not of fundamental or general principle, may be admitted for this doctrine; for although the lines of the action of energy are distinct and independent, they can act together and upon each other, though not by any rigidly fixed law of correspondence. It is possible that in the total method of the returns of Nature there intervenes a strand of connection or rather of interaction between vitalphysical and ideal and ethical good and ill, between correspondence and meeting-point between divergent duties not amounting to an inseparable coherence. Our own varying energies, desires, movements are mixed together in their working and can bring about a mixed result: our vital part does demand sensual and external rewards for virtues, for knowledge, for every intellectual, aesthetic, moral or physical effort; it believes firmly in punishment for sin and even for ignorance. This may well either create or else reply to a corresponding cosmic action, as Nature takes the lead and attempts to suit her movements to our need or our demands on her. If we accept the action of invisible Forces upon us, there may be a number of Forces in Life-Nature that belong to the same plane of Consciousness-for Force is part of our being, Forces that move according to the same plan or the same power-motive as our lower vital nature. It can be often observed that when a self-destructive vital egoism goes on trampling on its way without restraint or scurgle all that opposes its will or desire, it raises a mass of reactions against itself, reactions of hatred, antagonism, unease in men who may have their result now or hereafter, and still more formidable adverse reactions in universal Nature. It is as if the patience of Nature, her willingness to be used were exhausted, the very forces that the ego of the strong vital man seized and bent to its purpose rebel and turn against him; those he had trampled on rise up and receive power for his downfall: the insolent vital force of Man strikes against the throne of Necessity and is dashed to pieces or the lame foot of Punishment reaches at least the successful offender. This reaction to his energies may come upon him in another life and not at once, it may be a burden of consequence he takes up in his return to the field of those Forces which may happen on a small as well as a large scale, to the small vital being and his small errors as well as in these larger instances. For the principle will be the same: the mental being or in us seeking for success by a misuse of force which Nature admits but reaches in the end against it, receives the adverse return in the guise of defeat and suffering and failure. But the promotion of this minor line of causes and results to the status of an irreversible Absolute Law or the whole cosmos rule of action of a supreme Being is not valid; they belong to a middle region between the immortals or supreme Truth of things and the impartiality of material Nature.

Q. 6: What is then the essential meaning and purpose of the complex working of the law of Karma? What is its fundamental significance for our spiritual evolution on earth?

A: The reactions of Nature are not in essence meant as reward or punishment; that is not their fundamental value, which is rather an inherent value of natural relations and, in so far as it affects the spiritual evolution, a value of the lessons of experience in the soul's cosmic training. If we touch fire, it burns, but there is no principle of punishment in this relation of cause and effect, it is a lesson of relation and a lesson of experience; so in all Nature's dealings with us there is a relation of things and there is a corresponding lesson of experience. The action of the cosmic Energy is complex and the same Forces may act in different ways according to circumstances, to the need of the being, to the intention of the Cosmic Power in its action; our life is affected not only by its own energies but by the energies of others and by universal Forces, and all this vast interplay cannot be determined in its results solely by the one factor of an all-governing moral law and its exclusive attention to the merits and demerits, the sins and virtues of individual human beings. Nor can good fortune and evil for-
NEW TRENDS IN WESTERN THOUGHT

T. S. ELIOT ANSWERS QUESTIONS

BY Ranjee Sahani

John O' London's Weekly

Are not the supreme virtues in poetry, first, beauty of sound, and, secondly, lucidity—that is, the clarity of the poet's thought to the reader?

"I agree about the first part; but I think that beauty of sound can be isolated, and the swiftness of thought does not convey all the poet's intention; it is the swift communication of a vision or, rather, state of the soul."

Is broadcasting a good medium for poetry and are you satisfied with the way in which your poetry and plays are "put on the air"?

"I don't think I have heard enough of other people's readings of my poetry to be able to judge their efforts; but broadcasting has proved an excellent medium for my plays; it suits my verse plays. Something is brought out that is not made manifest on the stage."

"Where the play is capable of stimulating the imagination of the reader, it can be in some respects better on the air: the eye is not distracted by the scenery or the characters."

Why is it your instinct to chant or recite in monologues? In lines like "footsteps echoing in the memory. Along the passage we did not take", do you consciously introduce a discordant note in order to resolve it in the last line "into the rose garden."

"A great deal of the melodic arrangement is intuitive. As for chanting verse, for me the incidental element is very important. So far as possible, the reader should not dramatize. It is the words that matter, not the feeling about them. When I read poetry myself I put myself in a kind of trance and move in the rhythm of the piece in question."

Why is religion inexpressable from your thought?

"Why has an elephant four legs?"

Religion is the most important element in life and it is in the light of religion that one understands anything.

Will poetry ever be popular? If so, how does it depend upon the audience we get—that is, the kind of society we have. I don't think it is the poet's business to worry about a select audience or a wide public. He must say what he is moved to say. That is all that should concern him.

What do you think of the idea of a National Theatre?

"I haven't devoted very much attention to the project; I have an open mind."

"Of new plays, what is it about, when is it to be produced, and are you satisfied with it?"

"I am not satisfied with it because it is not yet finished. It is a verse play about modern life—similar to The Family Reunion, but somewhat more realistic. It has been announced for production at Edinburgh at the festival time."

You are appreciated in England, France, America and India. Is it for the same reasons?

"Of poetry is good then there will be, so to speak, an element of identity in the various likings for it, but no two persons may like it for quite the same reasons. The same elements will be liked for different reasons. Similarly, different nationalities probably see different things in the same poem."

Which poets of the younger generation seem to you the most gifted or promising?

"That is the sort of question I never answer. I am a publisher and do not like making vindictive distinctions. All I can say is that I think the poets brought out by my firm make as good a list as anybody."

Among the philosophers you put Jacques Maritain very high. Why?

"He has filled an important role in our generation by uniting philosophy and theology and also by lashing the circle of readers who regard Christian philosophy as silly."

You have said that there are no standards in criticism. Have you ever heard in your own experience your own satisfaction? If so, what are they?

"I don't know what I have said in the past on the subject. Anyway, a man's opinions change. What I seem to have accomplished in criticism is to have altered emphasis and revived interest in certain areas."

I have read your last book on Tradition with immense interest and pleasure. It contains extremely valuable material, but parts of it are obscure. Why? And then, if I may venture to ask, why do you use so many caesuras, sub-clauses and parentheses?

"The reason for the syntactical complications is a passion for avoiding overstatement and overemphasis. As for the obscurity, it is difficult for me to say how far I am satisfied with my own thought. That there is an extreme form of criticism—ideas I no longer believe in."

"Murder in the Cathedral is certainly the better written so far; better technically; but that is due to the nature of the story and the characters. I have a play in this style where I am inventing and where I am sticking to the facts."

The audience feels at ease. Family Reunion is not so well constructed, but it shows a development of verse technique that has possibilities on the stage.

Do you think art is being commercialized?

"I don't understand the question. Not put in the right way. Good poetic art has not been commercialized; good music has not been commercialized; and good sense and good humour have not been commercialized."

The influence of America on England, is it, according to you, good or bad?

"Both."

"Do you know of any cultures beside the Western?"

"Not very much, except that of India. Of course, every person of education knows a little about Chinese culture, which is a very great one."

What do you think of the achievements of India?

"India has already given something of the highest value to the world."

"What?"

"That without spiritual knowledge man is an incomplete being."

Which Indian books and writers have impressed you most?

"The Upanishads and the Bhagavad-Gita.

By this time Eliot had taken four cups of tea; and he did not say no when I offered him a fifth one. When he had finished drinking quietly, I watched him silently. Somehow he reminded me of the eagle I once saw at Barnes; where his head, as he lay, his eyes fixed on the sun and its great wings beating up against a cage too small to hold him."

JOYCE CHADWICK

Presence

1

Peace of a sudden. You are here, Holding the horses, Charioteer. They went three ways, Their whispering manes in my face. They step at your will, And I am the car they roll Into the Sun's light (Purset gold, stringing-white) Through the disc of it, and still on— Still on Past the lies To the peace Of all, entered, occupied, known.

2

You having the reins, I travel through All seen things to a that-shaped You; All seen things—clovers, a scarlet fly— Nodding towards me a God-shaped I.
Ten

BOOKS in the BALANCE

ENGLAND'S FINEST NATURE-WRITER

THE JEFFERIES COMPANION. Edited by Samuel J. Looker. Published in London by John M. Watkins. 12th. 6d.

Another edition of this famous book is now made possible by perpetual publishing conditions. Since its publication in 1937 there has been a steady demand for it throughout the English-speaking world, and this is not likely to diminish. As the work of one who was born an Englishman but who has found his spiritual home and enlightenment in India, it is almost unique.

In some ways it is, of course, quite unique; there has been, from the West, popular exposition of spiritual dynamism at the level attained by this book which has both its lucidity and authenticity. For the perception of such spiritual Light it is a jewel; it is in his own vein and atmosphere of mind, and he is being spoken to by his own blood brother. Not a brother who has come to him with such simple faith as with his low surrounder—no, or who has deliberately put off his natural one—but one who brings the spiritual treasure of India to the English heart without losing the natural one.

The book is, of course, a "must" for the English Follower of the Gita; there is no substitute. To those who have escaped from the kingdom of the Gita based on direct knowledge of reality, and of the Path that leads to the Gita and to the Gita, Sir Krishna Prem says in his Introduction, "This being so, it is natural that he should make his commentary a manual for daily life, a practical, working treatise, which has nothing to do with oriental dialectics, or wranglings among the pundits."

The deep thought and spiritual humanity:

"The point of view from which this book is written is that of the Sanskrit text-book of Yoga, a guide to the treading of the Path. By Yoga is not meant any of the everyday called by that name... but just the spiritual which man unites with himself with infinite Being. It is the inner Path of all those separate men..."

A "MUST FOR THE GITA-FOLLOWER"


A new edition of this famous book is now made possible by perpetual publishing conditions. While it is not for the ordinary reader; it is for the hard-working mystic who has at least some degree of sincerity, even if not much illumination to start with. If he wishes to take this book as his guide he will come by more Light than he might have thought possible.

As to how many spiritual leaders are there in the world at this time who can be spoken to like this? And when once he has written books, is it not the duty of the man who has to write them to make sure that the book is clearly understandable way for the West, this is most important for the West.

The new edition is, apparently, little changed from the earlier one; the Light evidently shines brightly enough in 1937 to illuminate the scene as well as then. One interesting addition is the dedication, where Sri Krishna Prem now sets out the name of his Guru to whom all those who have found great help from Sri Krishna Prem's writings should turn. There is no name or address, but only the Guru to whom he dedicates his work.

The book is a typical Watkins product—beautifully bound and printed, and excellent value at 12th. 6d.

A. L. CRAMPTON

Chalk

bourn has analysed White's characteristics and most of them are his own also. "They seem very simple, just as a boy might snatch a boll of hay and throw it in the horse." This impression is due to the simple, pleasing and natural prose style in which he gives spontaneous expression to his observations and thoughts on the common and ordinary things around him. The men and women he has pictured are, in spite of all their attraction, such as you may meet on your walks. The Harriers, the Foxhounds, the Cock, the Rig, and Felicity are delightful and pleasing persons. There was no great deal of humanity in the make-up of Jefferys which enabled him to translate so well the paintings of the farmers, labourers and engineers of the place. The vigour, the joy and passion in the account and the impressions are most remarkable. Thus it is a varied and fully representative picture of the English-speaking world and country that the works of Jefferys and the book are a great deal. The per selections the work of Jefferys will show him to be in many respects the outstanding "nature writer" of England.
Our becoming independent of England should never lead to anything but a clucking away of the English language. English is Pandit Nehru’s medium of fullest and finest expression. It is the vehicle of Sri Aurobindo’s greatest inspiration. And so many of us in a sort of second mother-tongue. But let us accept the English language in a giving, loving way, take cognizance instead of its true spirit, but not be slaves to pedantry. “Do not think of the pedagogues themselves, if they happen to be in tune with that true spirit, are sometimes refuted out of their own mouths, as in that laying down of the law by one grammarians: “Prepositions should never be used to end sentences with.”

A recent editorial in the Times of India carried the sentence: “On second thoughts, Government has amended the order, and, according to the familiar official formula—too often an alibi for doing nothing—the matter is being examined in all its aspects.” It is surprising that none of our popular pundits have heard a word of that word “alibi.” It is here used instead of “exquisite.” If any purist’s eye sees it, there will be quite a furor. We shall be told that to mean “exquisite” and say “alibi” is inexcusable and ungrammatical, and that the Times of India can claim as its defending counsel no less a writer than J. B. Priestley. Here is what he wrote in The New Statesman and Nation of June 29:

“I am rather tired of being told that ‘alibi’ does not mean ‘exquisite’. In this use of words, I belong to Americanism from which English should be kept free. But the Times of India can claim as its defending counsel no less a writer than J. B. Priestley. Here is what he wrote in The New Statesman and Nation of June 29:

“JEWEL CReATIONS

CHIMANLAL MANCHAND & CO.
NEW QUEENS ROAD, BOMBAY.”

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LEADERSHIP

By NORMAN C. DOWSETT

"He is a born leader," we often hear people say. But are leaders born? If we look at the attributes which are the outstanding characteristics of a leader, it will be seen that whatever the personality may be, these attributes are acquired, which tends rather to the fact that leaders are made, not born.

The basic principle of leadership is respect, as it is also the crown of leadership. The word "respect" is a paradox. Yet it is not so difficult to understand when we see from whence the respect comes. In the first place the leader-to-be strives to be a good follower; he works or plays seriously and obeys orders conscientiously. He becomes therefore proficient in skill, acquires the right habit of concentrated attention and applies this to the action. Proficiency in itself demands respect, but when exercised in group activity it also creates a sense of co-operation which is the essence of good team-work.

A leader spends most of his time, not so much in leading but in being a good team-mate and is usually elected to leadership by demonstrating his superiority as a team-mate. He will never be a good leader, are so, because they are never really efficient followers, and are therefore not outstanding in their group or team.

Christ said: "Whosoever will be chief among you, let him be your servant." This is the only way in which he can wash the feet of his disciples.

A leader must always have the sense of service in mind. The ego in man wants to be served, not to serve, that is why one feels instinctive and immediate respect for one who is ready to serve without thought of reward, and this feeling of respect does nothing to promote co-operation as any other could do. It is the very heart and core of good leadership, and once established it endures the vicissitudes of change in action and time.

Then one hears, "yes, but, most leaders have a personality." Let us analyze the word personality, what is it really? - A rather timid boy at school, who was not good at anything very much, except that he could bowl a very tricky "leg break" at cricket, once bowled with such success that he became captain of the team. On the cricket field that boy bad personality, fully confident in his own ability; talk to him about cricket and he was an animated enthusiast. Then personality - what do we say? - is mostly confidence plus enthusiasm which expresses itself in action.

Enthusiasm and love for the work or play in hand is certainly infection, it spreads to those around and makes itself felt in an urge to do likewise, and adds a fillip to the structure of co-operation.

We cannot all be good at everything but we could all be good at co-operating, and co-operation in any one direction can bring about the confidence needed to get a co-operation which will play an important role in the co-ordination or team-work of the group. The vital will always do something more than what is merely done by one in the true spirit of co-operation.

A good leader being first efficient himself will recognize the efficiency in another; he will therefore usually choose his officers well. He is, in his way, a master of experience, and will therefore be sympathetic towards those with less experience than himself. He will know when to listen with patience, when to move others to action, when to be firm and when to be lenient, and he will know the art of encouragement. Finally he will know how to lead by example. All animals are copyists, and the average man is no exception to the rule, he will learn far quicker and better by copying than by verbal instruction.

Again, a good leader would never ask his followers to do anything he could not do himself. The greatest leaders in history have all had the example rather than by instruction. If one might ask others to walk of life to a higher state, then one must perfect oneself. The world will be quick to judge a man's words by the life he lives.

Most educational systems today insist on certain academic subjects being learned, whether the student wants them or not. Why then should they not place as much importance on teaching the students, through group activities, the habits and principles of leadership, viz. team-work—co-operation—control and discipline, rather than leave these to the student's own choice?

There seems to be a dearth of leaders in all countries today, except perhaps in Soviet Russia, where group activities are organized on a vast scale. One might almost say that the whole structure of life in the U.S.S.R., both social and economic, is organized on strict "group activity" lines. God forbid that we should be governed by Marxist materialism and that our lives should be so regimented! But we can easily see that the system of "group activity" has its points in creating leaders.

If the Russian youth does not learn leadership at school he will soon learn something of it in his social or economic life.

The democratic governments would do well to consider this question more seriously with regard to training future leaders. It should be a question for serious discussion between governments and educational ruling bodies. It is in our schools and universities that the seeds of leadership must be sown. Can our present leaders of government and education lie the responsibility for the future.

UNITED ASIA

PEACE NUMBER

AUGUST 1949

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UNITED ASIA PUBLICATIONS LIMITED,
21 Noble Chambers, BOMBAY 1 (INDIA).

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

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