Our Prime Minister has declared that India would not join either the western bloc or the eastern, but keep neutral and avoid war. How far could this statement conform to the trend of India's true nature? Does it point to the path we should follow in consonance with the values we fundamentally stand for?

It is important to clarify the issues of neutrality and non-war. The world at present is as closely divided between those who support Stalinism and those who do not. Over against Stalinism there is no particular "ism" built round an individual. America is of course the biggest power outside Russia, but the anti-Stalinists cannot be labelled as "Tsarists" except by way of a highly significant pun which would distinguish between "True Man" and "False Man".

Stalin and "True Man"

Opposed to Stalinisms are various democracies, each with its own kind of constitution. America and England and France cannot be said to have exactly the same type of government. Nor can they be said to have the same sort of rational mind. The English and the French are profoundly different in psychological characteristics. And the Americans are psychologically a brand by themselves and perhaps none too agreeable to either the English or the French. But all of them are bound together by the fact that Stalinism puts the False Man against the True Man, an obstruction in the path of the deepest nature homo sapiens tends to evolve and manifest.

The key-importance of the creative individual in the evolutionary process, the presence of a secret Godhead who can inspire and enlighten the consciousness of the individual—these two beliefs or intuitions are the authentic stamp of homo sapiens. On the basis of these the performance is a product of his mental and physical positions. That is its radical character. The Communist sociology is an instrument of the False Man because it is imbued with a rigid negation of them and not because it is a campaign to fight the English or the French. Or all of them are bound together by the fact that Stalinism puts the False Man against the True Man, an obstruction in the path of the deepest nature homo sapiens tends to evolve and manifest.

In all-round Neutrality Meaningless

India, more than any other people, is the idealist of the True Man. The quest for the Infinite, the Eternal, the Divine has been intense in this country at the foot of the sky-piercing Himalayas. And the preciousness of the individual as the speckled, so to speak, of what is gloriously beyond the human has also been revealed so keenly as in this country where the disciplines of historical progress are the Avatars and where God is most passionately seen through the Gurus. Hence, if the foundational difference between the Stalinist bloc and the democratic is that between the False Man and the True, India could never be neutral. In cultural principle she is either for America or for France, England and France, and definitely anti-Russia. Let us not have the slightest confusion here. An all-round neutrality for India is meaningless and, if canvassed, a gross mistake.

However, India is not in sympathy with some of the formulations and methods of the western democracies. There is the imperialist habit. It is a habit from humanity's past and according to older standards it was no crime. India herself had imperialist tendencies and none of her ancient political codes inveigh against imperialism. But imperialism, if it is to have its own utility, is not a movement of the highest order and the modern mind is fast abjuring it. The progressive outgrowing of it in England and America is evident in the fact that both these countries have voluntarily relinquished vast areas that had long been under their sway. France too has conceded her Indian possessions the right of full freedom—either within the French Union or by merger with the rest of India. Still, at present imperialism cannot be considered quite dead, and the Dutch who are in the same bloc as America, England and France are cherishing it and their more enlightened allies are not discouraging them as much as they should. So India is not entirely at ease with the western bloc and hesitates to pledge herself to it. At the same time, she cannot shut her eyes to the aggressions of Soviet Russia. Since the war, while the western powers have given up huge masses of territory, Soviet Russia has increased her domination by immense strides outside her borders. India knows Russia to be even more imperialist than any western country. So, if she keeps away from the western bloc because of her disapproval of the imperialism surviving among its members, she cannot help keeping away more positively from the eastern bloc, for imperialism on Stalin's part is reviving vigorously the ambition of the Tsars.

India's unconforttablness vis-à-vis the capitalist economy of the foremost western democracy, America, is another factor prompting a neutral attitude in international politics. Yet neither is India blind to the dangers of isolationism. She is in fact only wary against imperialism and against obtaining in Russia. Apart from the alien philosophy behind Communism, the very technique and organisation of it is foreign as a whole to the Indian consciousness. And the brazen declaration of late by Communists everywhere in the world that they would sabotage the potential of the country in which they live if ever that country comes into conflict with Russia for what they very elastically term an unjust reason—this declaration has proved to India that no Indian can be simultaneously a Communist and a patriot. How, then, can she be equally neutral as between the two blocs? Neither the remnant of imperialism in the western democracies nor the strong capitalist strain in the U.S.A. who heads them can make our country politically neutral.

Pro-American Yet Ever Indian

This does not imply we should play into the hands of everything American. A certain section of America's business-world would like to make the Dollar the sun of Indian prosperity. India feels that the shine of the Dollar is not the light of life. And although she will co-operate with American business to the benefit of either party she will not sell herself to the Dollar-houses. Luckily, all America is not of these go-getters' mind. And, as Dr. Spiegelberg of Stanford University, California, who recently toured India, told us, the younger generation in the United States is less and less the type which was so gloriously commercial in the near past. So, while India will safeguard herself from the evolving gold of exploiters she will stretch her hand to all that is noble and fine in American civilization and do her utmost to infuse the spiritual Kahn that is left into the fumbling idealism of the younger generation of the United States. India and America have a great and promising field for co-operation: America can come to India's assistance with honest financial and technical resources and India can aid America to find the soul struggling within her. No such genuine
**The Living Moment**

**Glimpses of Men and Events**

**The Future of Indian Cinema**

There is a cartoon which shows Dr. B. R. Ambedkar in the Jaipur Congress: he is being carried on a stretcher because just before the opening day he was across the Dhar Commission's stugging report against linguistic provinces. But, strangely enough, the blow he then felt to what he had lost in his social status has been almost forgotten when he made a pronouncement recently on the problem. It may seem a far cry from the idea of linguistic provinces to this problem. But a closer scrutiny will reveal fundamental affinities. The formation of linguistic provinces was urged by those who had no fancy for mechanical and monotonous political unity of India, which overlooked the vital need for a cultural and political identity of the Indian people. They pleaded that this one-ness was no longer in jeopardy and that what was really in danger was the cultural many-sidedness which is as characteristic of Indian civilization as the subtle singleness of spirit pervading the country from the Vedas to the Vedanta. The formation of linguistic provinces is to some extent an attempt to restore the genius loci, the soul of a place, on which a distinguishable sub-culture depends. The soul of a place is, therefore, what Dr. Saratmarayana once held to be their destiny.

**French Cultural Strain**

The problem of French possessions in India is also a cultural problem. There is no question of France's keeping them politically under her rule, or a political barrier between them and the rest of India. The French Government has clearly announced that these possessions would enjoy the fullest autonomy even if they remained within the French Union, just as the rest of India does although it is within the British Commonwealth. Politically there is no small and manageable threat that Pondicherry and other places have the closest links possible with what is called Free India. Such links are not in the least discouraged by the French Union and they are likely to become considerable the moment there is autonomy. If, however, places like Pondicherry were to throw in their lot with Free India, the French Government can have no reason to object, for it is likely that Pondicherry would wholly merge in the latter but retain, in the midst of intimate cooperation, a certain distinct status. It is indeed reasonable to wish that Pondicherry does not become a part of Free India, for it is an important question for the preservation of Indian culture to prevent the linguistic and cultural elements of Pondicherry from being lost to Free India.

**Merger Should Be Organic**

Of course, all foreign possessions in India have sooner or later to come within the Indian Union. But even if a referendum does not give membership of the French Union and in favour of merger with us, we should be vandals if we insisted on French Indian towns becoming part of Free India without any fuss and tumult. It is more than likely that Pondicherry and other places have the closest links possible with what is called Free India. Such links are not in the least discouraged by the French Union and they are likely to become considerable the moment there is autonomy. If, however, places like Pondicherry were to throw in their lot with Free India, the French Government can have no reason to object, for it is likely that Pondicherry would wholly merge in the latter but re-tain, in the midst of intimate cooperation, a certain distinct status. It is indeed reasonable to wish that Pondicherry does not become a part of Free India, for it is an important question for the preservation of Indian culture to prevent the linguistic and cultural elements of Pondicherry from being lost to Free India.

**Co-operation is Possible**

If Pandit Nehru means by neutrality a perfect balance in our attitude towards the two blocs, he cannot have the heart of the country behind him. If he means that we are decided partners of neither bloc, we are bound to his country's heart. Also, if he means that we are not at all disposed to fan the fires anywhere of whatever war-mongering mentality is trying to submerge goodwill, India is certainly with his Prime Minister.

**India's Power of Peace**

If war by any chance does come, it would be folly for India to sit on the fence. For, the war will be such that if Russia triumphs the very essence of the Indian consciousness will be annulled and the age-old effort that has gone into the development of the Directive Principle is in vain. No matter how long for convenience' sake we stand outside the Armag- don, we might finally have to plunge into it with the name of Sri Krishna on our lips. But we must strain every muscle to avoid war's blighting up. Why? Not because there is anything pacific in India's character. We are a land of natural warriors and every Avatars has come with the sword in his hand. But India also believes that the sword is best in the Avatar's hand and that whenever we fight must fight for a righteous cause. We are no war-mongers for war's own cruel delight or for petty interests. Nor do we believe that war is the only remedy for the forces ranged against righteousness. And surely we are not so short-sighted as to overlook the extraordinary powers of evil that war brings into play. The atomic war would be quite unlike any other. It is an act of providence that the recent world conflict reached an end when the age of the atom was just beginning. Now that this age is well upon us, war will spell either the death of civilisation or a disastrous weakening of civilised forces even if they come out nominally on top or else a terrible see-saw between forces of good and those of evil on both sides. No sane person can wish for war if by any means short of selling us out we can avert it. Not every so-called sane person, however, realises the dire consequences of World War III. India with her insight into the depths of things will carry that realisation like a mighty torch lighted above the head of mankind.

**This Torch Must Radiate**

India and World War II

Continued from page 1

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This torch must radiate not only a keen common-sense which shows the undesirability of war in the atomic age. It must radiate also the spiritual vision of India's ancient sages. And when we say "spiritual vision" we do not mean a mind-constructed moral creed of absolute non-violence which is indiscriminately pacific. We mean the wisdom of the rishis which draws upon the secret recesses of the soul and brings forth the sense of the truth to be followed in each occasion, a truth not single-tracked but with many openings, every situation getting the genuine answer to its difficulty and no stereotyped solution according to this or that text. For, if in India can live more and more in the inward vastness of the consciousness we are engineers and lead the western world to feel the transforming blaze of it, we shall develop a stupendous strength which can wage a hundred wars but which will also yield itself to the task of its application to which, despite the atomic menace, a world at severe tension between two contradictory ideologies may fall. The consciousness of Sri Krishna is that of the individual form bringing to a creative focus, in a universe of separate beings, the uniting and all-inclusive consciousness which is infinite in things that are limited and who is eternal in things that are transient. Whatever stands opposed to this divinity will sooner or later dissolve and without even need of a violent collision into what is called war. In India resides the supreme possibility of establishing the only peace that is a power of permanence and perfection. To work out this possibility she must join to the energy of the soul the shakti of the Atman.
WHERE IS MOTHER INDIA?
DIVISION OF THE COUNTRY MUST GO

By K. R. Poddar

While we are busily grappling with the problem of fixing a National Anthem, and for the Yore, for the Vande Mataram, for the Mother India to which we bow in the vast stretches of the Punjab and Bengal whose praise we sing in "Jana Gana Mana," the eyes of Mother India look with head erect and chest forward to stand attention to the tunes of "Vande Mataram?" Is it the India with her human God and the paradise for Hindus? Or the India with Captain Mosulins, Kashmiri-tongued and rhythmically sanskritised, with the Almighty making out the playing of an ancient devotional song to the thought of her children's sufferings? No doubt, the voice of the Mother is a create one, and the state of the country, individually and collectively, must consider it.

Why Persist in a Past folly?

No doubt, division was acquiesced in as an unavoidable evil. But must it be perpetual? Is not the right of right-thinking, the act of detecting one's blunder, individual or collective, the duty of every living being? Indeed the exercise of this duty is the fundamental foundation of social and individual progress. Partitions brought in its wake prevented the tragedies it sought to avoid. The nightmare of the last eighteen months compel reconsideration of our attitude. Pakistan stands today as a gaunt monument to the failures of the jealousies, negative propaganda, nuisance value and fear, the failures of a helpless display of complacency towards misfortune. The way in which popular support was created for the partition movement could not be, in that instant of truth, the instance of what sectarian fanaticism could be expected to export. The manifestation of a vague propaganda of "Talac In Danger". Pandits were murdered, the name of a hatred born and hearts were stirred to draw blood out of the very Mother who created us. The dopes of "Pakistan"—the panacea for all the miseries of the Muslim—has already appeared. The eyes of Indian Muslims, and par
tially, that the Mother India is being disfigured of Mother India and be doing nothing? No, shall we—Hindu, Muslims, Parsees, Christians—all of us—sub- mit ourselves to these self-interest, self-motivated calls of Jihad? Where has the brotherly spirit of Benares, of "Bihar-Kash" days passed? Is it not high time that some of us opened our minds and said, "For humanity's sake, stop this nonsense. We have had enough of this cruel exploitation and beguiling. We do not see Mother India being shorn of her limbs by misguided people and sit passively. We of all religions in India pledge ourselves to restore to Her what is Hers—Oneness. If sincerity and determination could take people to oneness with God, it can certainly take them to oneness between themselves. If division could come, it could also go. The light which led us to freedom, the light which Sri Aurobindo saw half a century ago, he predicts that the nationalism could not die because it was a religion we had from God, will also lead us to Unity. More so, shall we sit idle congratulating our- selves on this microcosm of miserable grievance. I remember what my old Friend Sir Lisequt Foster told us one evening as we sat chatting at the C. C. I. Said to one another, the topic of the discussion was the spirit to French India where liberal ideas prevail and there is no anti- Indian sentiment.

Salazar is intellectually superior to dictators like Hitler or Mussol
i. But a dictactor he remains and the wind of liberalism which has blown away so many colonial tendencies is not likely to blow against India by encouraging and even aiding the Sinhalese separative movement. Portuguese India, on the whole, is hardly comparable in spirit to French India where liberal ideas prevail and there is no anti
dermal to the country's economic and political situation.

A Call to the Readers

"Mother India" pledges itself to work actively and incessantly for the onesness of India; with this in view it intends to bring congress, on a common platform, for controversy. We in our country will be ready to follow this way. Our all brothers who are ready to work for this ideal will find the columns of "Mother India" a channel to them to express themselves and to be requested by us to write down their ideas and programs for achieving this natural ideal of One India.

Let us keep on saying: "Division of India is misconceived and mis
guided. India's soul is one and indivisible. The division must go and will go."
New Frontiers

Atlantic Pacifies Horizon

In all the free nations who have joined the mighty alliance of defense through the rejection of the Concept of Mutual Security, the people of each and every country will try to protect their nation by any means. The United Nations will continue to stand as a bastion of freedom and democracy, and it is the responsibility of each country to contribute to the defense of freedom and democracy in its own region. The United Nations will continue to play a crucial role in maintaining peace and security in the world.

Reunion

By B. C. SEN

Director, The Unity Party

An appeal to the Press, film producers and publishers of books, pamphlets, etc., to extend their close co-operation in implement- ing the proposals of the Informal Conference held in New Delhi in October last. The Conference was convened to consider the question of the future of the two Dominions. The Conference was attended by the representatives of both the Dominions and the representatives of the United Nations.

The letter relevant text is as follows:

"Any propaganda for the amalgamation of Pakistan and India or of portions thereof, including East Bengal in the one hand and West Bengal or Assam or Cochin-Cheruvil or Tripura on the other shall be dis- continued.

N.B. The word 'propaganda' shall be taken as including any organiza- tion, society, newspaper, political or social meeting, etc., for such purpose.

The Governments recognize that the wholehearted co-operation of the Press is essential for creating a proper atmosphere. In this connection, all Editors and Press Agents shall agree that every effort should be made, in consultation with the representa- tives of the two Governments, to ensure that no propaganda, whatsoever, be possible, to ensure that the Press is guided in its activities.

(a) indulges in propaganda against the other Dominions;
(b) publishes or reprints or circulates or distributes or in any manner whatsoever disseminates, any text or version of a text or issue, a statement, an article, a feature, a piece, an editorial, or any other publication, which is liable to be misconstrued as propaganda against the other Dominions, or which is liable to be misconstrued as propaganda against the two Dominions.

The Unity Party's Position

The Unity Party, representing the interest of the people of East Bengal which has taken up the amalgamation of Pakistan and India as its objective, has submitted to the Government of India a representation to the effect that the Unity Party has no objection to the amalgamation of the two Dominions. The Unity Party has also stated that it will support the Government in any measures taken for the amalgamation of the two Dominions.

Reunion A Political, Not Communal Question

The Government is putting a strong emphasis on Press propa- ganda as the root cause of communal tension. The real cause is the divided India masses of people who are divided on communal lines. Take the case of Hyderabad: the Muslims there feel that they are being discriminated against; in Bengal the Hindus have the same feeling. The Unity Party and progress under such conditions. Mr. Jinnah said: "We are starting with the fundamental principle that we are all citizens and equal citizens of one state. We should keep that in front of us as our ideal and you will find that in course of time the idea of being Hindu or Muslim will cease to be Mussulm. Not in the religious sense but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the political sense that is the peculiar feature of the individual but in the
IV. "ADAPTATION TO ENVIRONMENT" LEADS TO STAGNATION

In the last article in this series we saw that the political leader has no effective solution to offer for the problems of men; and that, himself not possessing adequate knowledge, he is in the position of his God, even if we grant that it is possible for him to create one, where is the assurance that by adapting himself to it man will fulfill the purpose for which he was born and justify the labour of the ages by evolving into a greater being than he is at present? Besides, different political leaders and social reformers have different conceptions of what a "perfect environment" should be; some pin their faith on one political ideology or some other, but as regards the end for which they strive to create such an environment they may all declare that it must be such that it gives all men an equal opportunity in life; and that it should provide for a system of socio-economic relationship in which all men can lead happy and harmonious lives, for that is the way peace and goodwill can reign upon earth in the place of struggle and strife. Such a view is based upon a number of misconceptions; we shall consider here only those which affect the present question—the question of "adaptation to environment".

A logical and a psychological misconception are fused into one when it is pointed out that if man is given the right kind of environment to live in, he will become happy, and peace and goodwill will reign upon earth. The error is the common one of mistaking the means for the cause, and it has in fact obscured the incorrect notion that the outer determines the inner. The influence of the environment on man is not the determining factor nor the directing force behind his intellectual, aesthetic, moral and spiritual development; on the contrary, it is the inner, the true determiner of man's behaviour. In the very first essay in this Series, it was clearly pointed out that the inner is the true determinant, the outer only its reflex and resultant, and that the outer affects the inner only in so far as it either supports or conflicts with the inner, the inner being influenced by it and reacting against it. It is this inner soul-consciousness that is the true determining cause of the outer. A suitable environment is a condition necessary for the harmonious development of a man; but it is most certainly not the determining factor of his evolution.

The Individual and the Collectivity

When we examine the basic assumptions on which political leaders proceed in creating a perfect environment, we are confronted with two more misconceptions. They assume that man is a rational animal whose goal of life is happiness, that the motive force behind all his actions is consciously or unconsciously the pursuit of happiness; or again, that he is by his very nature and economic unit in a vast body known as the collectivity to which he must subordinate himself and for which he must even prepare to lose his independence of existence, for which he is even sacrificing himself in the interests of the common good. This subordination is sometimes greater and sometimes lesser, depending upon the particular political ideology in which the leader believes. But whatever difference there may be between the means of the various leaders proposed to employ, there is an underlying faith in their social and economic ultimate, in a materialistic and utilitarian organization of life created by Reason and Science. These conceptions have a certain element of truth in them but a social structure created on the basis of such limited and rigid conceptions can never lead man to the fulfillment of his entire nature. The first shows a lack of insight into the motives and directing forces behind a man's actions; a seeking for happiness is certainly a strong motive force in life but it is not the only one; for example, he has his knowledge and power or tries to live up to a high ideal in spite of knowing that in such pursuits he may have to bear suffering and unhappiness. The second conception is based upon a wrong view of existence and living the life of the soul; he believes that because of the necessity of man to live he is in his true spiritual state an evolving soul who has the Transcendent Reality as his source—a soul who seeks divine perfection and spiritual fulness in life.

The ideal of collective life is to be realised on earth, but before such an ideal can be realised man has to know his own nature and the life of God himself. The One All-Existent who created man as a centre for the divine life within it, is the basis upon which false metaphysics for the individual man is, as we have seen, a nature organism and a social being, he is in his true spiritual state an evolving soul who has the Transcendent Reality as his source—a soul who seeks divine perfection and spiritual fulness in life.

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* According to Vedantic Philosophy, there are three Gunas—fundamental modes or qualities of Nature: Sattwa, the principle of equilibrium, light and harmony, Rajas, the principle of desire, action and passion, Tamas, the principle of inertia, obscurity and inactivity.
YOGA AND PHYSICAL EDUCATION
A COMMENT ON SRI AUROBINDO’S MESSAGE

It is really very pleasing to learn that a spiritual figure of Sri Aurobindo’s stature encourages sports, athletics and gymnastics in his Ashram at Pondicherry. Since his Integral Yoga takes within its wide compass the whole of life and all sides of human activity, and makes its goal the transformation of man from a rational animal into a gnostic being with a divinised mind and body, it is not surprising that he considers the right development of physical conditions of the body as a fulfillment of this ideal.

In his Message, however, he writes at length only on the importance of Physical Education in our national life because this aspect is of immediate importance, and only hints at its significance in his Yoga. He begins his Message by pointing out that though in their superficial aspects sports and athletics may seem to be only amusements which men take up either for entertainment, or as a means for preserving their health, they can be much more than that: for they provide an opportunity to the young to develop habits, capacities and qualities which are needed both in war and in peace. He writes, “But of a higher import than the foundation, however necessary, of health, strength and fitness of the body is the development of discipline and morale and sound and strong character towards which these activities can help. There are many sports which are of the utmost value towards this end because they help to form and even necessitate the qualities of courage, hardihood, energetic action and initiative or call for skill, steadiness of will or rapid decision and action, the perception of what is to be done in an emergency and dexterity in doing it. . . . More important still is the content of discipline, obedience, order, habit of teamwork, which certain games necessitate.”

He concludes his message by saying, “This would be a sufficient reason for the attention given to them in our Ashram, though there are others which may be considered here with their influence on the character and the necessity of the qualities they create or stimulate for our national life. The action which possesses them in the highest degree is likely to be the strongest for victory, success and greatness, but also for the contribution it can make towards bringing about of unity and a more harmonious world order towards which we look as our hope for humanity’s future.”

The Awakening of the Body Consciousness

Though he does not mention these other reasons in his message, he yet makes a remark which will give a clue to them to those who are familiar with his writings. He says, “One development of the utmost value is the awakening of the essential and instinctive body consciousness which can see and do what is necessary without any indication from mental thought and which is equivalent in the body to swift insight in the mind and spontaneous and rapid decision in the will.”

According to Sri Aurobindo’s teaching, Consciousness is neither an epiphenomenon nor a bundle of conditioned reflexes, but a reality and generis—a reality that is inherent in existence. In one of his letters to his disciples he writes that it has two aspects, awareness and force—“Consciousness as a not only power of awareness of self and things, it is in has also a dynamic and creative energy.” This means that it is not only Chit but Chit-Shakti—Consciousness-Force. In our life it formulates itself triply as a mental consciousness and force, a vital consciousness and force, and a physical consciousness and force. Usually when people speak of consciousness, they mean it by mental consciousness; they identify it with the mind, but actually there are other ranges of consciousness also. In his “The Life Divine”, Sri Aurobindo explains this—“Mind identifies itself to a certain extent with the movements proper to physical life and body and annexes them to its mentality, so that all consciousness seems to us to be mental. But if we draw back from the self consciousness in these parts of us, we can discover that life and body—even the most physical parts of life, have a consciousness of their own . . . .” Then in one of his letters he touches the same subject again—“The body, for instance, has its own consciousness and acts from it, even without any normal will of our own or even against that will, and our surface mind knows very little about this body consciousness, feels it only in an imperfect way, sees only its results and has the greatest difficulty in finding out their causes. It is part of the Yoga to become aware of this separate consciousness of the body, to see and feel its movements and the forces that act upon it from inside or outside and to learn how to control and direct it even in its most hidden and (to us) sub-conscient processes.”

In the Ashram the disciples of Sri Aurobindo are instructed to become “consciousness” in all the parts of their being which man has only called upon to develop a direct awareness by which we can realize that the different parts of their personality have a separate consciousness of their own. On the field of sports they have to become conscious in the physical part of their being, the most material part of which is the body, so that they can properly understand its functioning and control it.

Ordinarily, whilst playing games the participants are prevailed upon to observe the rules scrupulously and to play fairly and “sporitually”; but in the Ashram, where the object of Physical Education is not to produce adherence only, but to make it an aid in the integral development of men, more enforcing of rules cannot be sufficient. So the disciple, through spiritual growth, is taught to develop such a psychological attitude that he plays fairly and acts generously not because he is forced to do so, but because he finds it perfectly natural.

In the Message Sri Aurobindo makes quite clear what he means by the right attitude, “. . . . good humour and tolerance and consideration for all, a right attitude and friendliness to competitors and rivals, self-control and scrupulous observance of the laws of the game, fair play and avoidance of the use of foul means, an equal acceptance of victory or defeat without bad humour, resentment or ill-will towards successful competitors, loyal acceptance of the decisions of the appointed judge, umpire or referee . . . .”

Sports give an excellent opportunity for cultivating the deep potentialities of the body, and qualities of mind and character which a highly evolved being can ill-afford not to possess. The ancients believed that only in a healthy body can a healthy mind grow and function; so Sri Aurobindo’s Yoga carries this conception further and declares that as the body is the outermost garment, so the inner garment of the body can be complete which does not subordinate the fullest development of the body-consciousness.

“ANURUDDHA”.

THE WORLD CRISIS AND INDIA
IV. “Adaptation to Environment” Leads to Stagnation

Continued from page 5

Actually it took the psychological turn when he first ceased to be preoccupied with his bodily needs and his mind became open to religious, philosophical, ethical and aesthetic ideas, and especially when it turned back upon itself and gazed inwards in an attempt to find the deeper truths of existence. Adaptation can no longer serve as a mechanism of evolution; new mechanisms have to be found. But the very term “mechanism” suggests a certain automatism, it does not suggest liberty and freedom of choice which always go together with spiritual evolution; only through conscious effort deliberately undertaken can man’s evolution proceed further; he can no longer evolve automatically. So what is required is not knowledge of mechanisms but the detailed working of a system of spiritual discipline which will guide the individual to evolve beyond the narrow human status. Man is particularly interested especially in the developing Spirit, no system of Yoga can be complete which does not advocate the fullest development of the body-consciousness.

Next Issue: Struggle for Existence.
LIGHTS ON LIFE-PROBLEMS

ONE OF OUR chief aims will be to provide authentic guidance in regard to the many perplexing questions with which the common man is faced in his daily life. This cannot be better done than by merely studying the wise and inspiring words of Sri Aurobindo, for they are the light of his writings, because Sri Aurobindo's writings will regularly appear in these columns.

Q. 1: Schopenhauer, the noted German philosopher, considers love to be an illusion, a form of madness. Why do you think this is so? Is it really so?
A: It is perfectly true, not only of love as Schopenhauer means it, but of all human activities and movements of Nature. All movements are, in the main, movements of Nature's cosmic forces, they are movements of universal Nature. The individual receives something of them, a wave or pressure of some cosmic force, and is driven by it; he thinks it is his own, generated in himself separately, but it is not so; it is of a general movement which works just in the same way in others. Sex, for instance, is a movement of general Nature seeking expression. The sex-impulse is the expression of a man vital or physically "in love," as it is called, with a woman is simply repeating and satisfying the world-movement of sex; if it had not been that woman, it would have been another; he is an instrument in Nature's machinery, it is not an independent movement. So it is with anger and the other passions of the soul.

Q. 2: What purpose does the Cosmic Force work out through the action of the universal sex-energy in the individual?
A: The universal sex-energy is a stimulation of our fundamental physical energy for purposes of procreation and the sex-energy is a stimulation of the mind-energy of life. In the economy of the material creation in the Ignorance the action of the animal sex-energy is thus a device for a particular purpose. It is a great power as an element of its physical basis, one meant for procreation and the process necessary for it, the other for feeding the general energies of the body, mind and vital—and also the spiritual essential-energy is thus the support in the body of all the spiritual, mental, vital and physical forces of the nature. Its misuse, therefore, turns to disorder and disintegration and the energies and powers of life.

Q. 3: Why has the sex-impulse so powerful a grip over human nature? Why is it difficult to get free of its hold even when its indulgence brings a reaction of disgust?
A: It is because the sex-impulse is the greatest force on the vital plane. The thrill which accompanies it is a very gross distortion and distortion of the divine Anahata, the pleasure attached to it is the lure by which Nature makes the vital consent to this otherwise unpleasant process. There are a quite a number of persons who experience a need of disgust after the sexual act and repudiate from the partner in it because of the disgust, but they return to it when the disgust is worn off for the sake of the lure.

Q. 4: Is it a common belief that sex-desire is stronger in men than in women? What is the truth in this belief?
A: There is no universal rule. Women can be as sexual as men or more. But there are numbers of women who dislike sex and there are very few men. One Sukhdev in a million but many Dumas and Pallas Alberns. The virgin is really a feminine conception: men are repelled by the idea of eternal virginity. Many women would remain without any walking of the sexual instinct perhaps by any man. But there is another element to the picture. Women are perhaps less physically sexual than man on the whole, but what about vital sexuality, the instinct of possessing and being possessed, etc?

Q. 5: What is the distinction between physical love and vital love?
A: The two things are not the same. It is possible for the vital to desire a woman for various vital reasons without love—in order to satisfy the instinct of domination or possession, in order to deny to the vital forces of a woman so as to feed one's own vital, for the exchange of vital forces, to satisfy vanity, the hunter's instinct of chase, etc., etc. This is not love, but the woman also has her vital motives. This is often called love, but it is only vital desire, a kind of lust. If, however, the emotions of the heart are awakened, then it becomes vital love—touched with anything or any affined life of these vital motives, strong, but still vital love.

Q. 6: Is love a reality function of the heart; so can there be such a thing as mental love?
A: Why not? The mind is the seat of thought and perception, the heart is the seat of love, the vital of desire—but how does that prevent the existence of mental love? As the mind can be invaded by the emotions of the heart, so the heart too can be dominated by the mind and moved by mental forces. Thus there can be a mental love.

Q. 7: Most of the modern psychologists hold the view that love of a man and woman cannot exist without sexual desire and some even maintain that love is nothing but sex. Can there not be an ardent relation of love without sex, all other kinds of love are not?
A: It is an ignorant psychology that reduces everything to the sex-motive and the sex-impulse. Though the sex-desire does usually enter in the intimate love between men and women, yet it cannot be said that it is invariably so. As far as there are a number of women who can love with the mind, the psychic, the vital (heart), but they shirk from the body and even when that goes, the physical act remains abhorrent to them. They may yield under pressure, but it does not reconcile them to the act which always seems to them animal and degrading. Love of a strong mental and vital character can exist along with a disinterestment or positive dislike for the physical act and its accompaniments. No doubt if the man presumes, the woman is likely to yield, but it is not the same thing, against her feelings and their deepest instincts. Women know this, these men seem to find it hard to believe, but it is perfectly true.

Q. 8: The modern psychologists consider sex to be a natural human instinct, an inevitable necessity like food and sleep and an absence of this desire would be regarded by them as an abnormal tendency.
A: Abnormal is a word which you can stick on anything that is quite cheap or ordinary. In that way sex is abnormal, so is spirituality, so is the attempt to live by high ideals. The tendency to physical baseness in women is not abnormal, it is fairly common and includes a very high feminine type.

MOTHER INDIA, APRIL 2, 1949

Seven.

"GRAND ETAG", FCNDICHEFFY

Oh that I could sing in words
The subtle beauty of the lake
Mirroring the lofty heavens
With here and there a star awake.

Mute I wonder as in trance,
Mine eyes intoxicated
By the dreamy breathless silence veiling
Nature when sundown is nigh.

The hills, majestic, lonely, watch
The marvellous play of mystic hues
Upon the soft translucent face
Of waters kissed by evening dew.

The slender palms on the cool edge
Rustle and gleam and bend and sigh
At the thought of losing the image fair
Of the trailing shades in the pale-leaf sky.

For the sun is at his journey's end—
In various light departs the day
The colours rise like mighty vapours
Over the horizon far away.

An ancient temple stands aloft
In silhouette 'gainst the bright immense
Mountains to-day—sky-like
Of the lake's dim magnificence.

And out of such South Indian beauty,
If one lets the spirit hear,
Music deep comes like a deluge
Drowning the heart of mortal fear.

MINNIE N. CANTENEWALLA
NEW TRENDS IN WESTERN THOUGHT
THE PSYCHOLOGY OF IRRELIGION
B. BERNARD PHILLIPS
The Hibbert Journal

The genetic fallacy is one of the clearest illustrations of how bad history is not fixed and unchangeable, but continues in various ways to influence itself into modern thought. The infiltration of the evolutionary point of view into the science of man has marred and obstructed the whole fabric of a belief or an institution is a measure of its inherent truth or validity.

DANGERS OF "PSYCHOLOGI-
SING" RELIGION

Disputed reiterations of psychologisms, the assumption is wise indeed, but we must remember that what is "psychologized" is thereby cognitively discredited and its consequences of this mode of thought are particularly detrimental to the spiritual (in the broader sense) activities of human life, for in their absence there is nothing to sustain or oppose it in its inexorable progress. The notion is exceedingly difficult to establish, and the data not open to any neutral observer but only to one or a special subjective qualifications. Those who are diametrically opposed to any strenuous effort requisite for a profound comprehension of a religion or its act are usually tempted to acquiesce in a developmental account of these fields. And whereas for the former there is no need of the opposition to suffer no loss of its glitter for having been exposed, since its fruits are tangible, he would be inclined to regard the latter as an account of the mystical experience as definitive of its truth. Hence, we must never underrate its validity. With respect to the things of the spirit, there is no room for reply. The evidence is to be explained by appealing to the psychological theory of religion offers a particularly instructive example of the genetic fallacy and in so doing throws the limitations and dangers of a psychological approach to human culture. In the eighteenth and nineteenth centuries it was primarily the theories that materialist philosophers drew their support, and idealist philosophers against the Christian teachings that the threat posed by the views of the one, or the other, to the physical sciences. In the twentieth century there has appeared a less clearly defined but no less grave a more insidious type of materialism emerging from the social sciences. It is the more difficult to detect and effect since one that has been thrown off our guard by the assurance which the physicists themselves have recently given us that the days of the billion-year universe are past. The result is that the area under discussion is the despiritualizing tendencies of the scientific approach to human nature.

The closing years of the nineteenth century and the opening years of the twentieth century mark the time when a critical re-

One might try to justify the ne-
lack of religion by psychology on the grounds that religion is the posterior phenomenon, whereas the psycho-logical character of the socially dominant attitude of atheism. Even Hume who is thoroughly saturated with the psycho-logical spirit reveals in the opening of his Natural History of Religion with a comment which shows that in his clearer moments he too was not un-awares of the fundamental distinction that Kant clearly, and insist so strongly. He says: "As every enquiry, which regards religion is of the utmost im-portance, there are two questions in particular, which claim my attention, to wit, that concerning its foundation in reason, and that concerning its origin in human nature.

The distinction between questiones fact and questiones juris has been mixed up in part of the writing in the new field of the psychology of religion, and psychology is re- garded by many as a master science which is definitely in a position to expound the inner nature of the religious experience. Thus we find in Freud and his associates not purely the psychoanalytic illusion, but the further assumption that psychology may legitimately be considered the science of religion. According to Freud, must be described as a neurotic mani- festation and not in the full sense of a religious act, that is a form of Abrahamic religion. It is a form of Abrahamic religion. It is a form which represents the working of the religious instinct in man rather than of the reality principle. It is the turning away from reality to a realm of fantasy, with the result that the religious principle and the admission of superhuman influence has been found.

WHY NOT A PSYCHOLOGY OF IRRELIGION?

There should have been developed a branch of knowledge, academically respectable, called the psychology of religion, but at the same time there has not been developed a correlated science of the psychology of irreligion. This is a circumstance which ought to occasion reflection. It would be inadvisable to go beyond the phenomenon of human life and, as such, deserving of careful study by any religious or irreligious, and the same by religious and irreligious, who are the whole range of human be-


part of the psychologist? I think that a further examination of the matter may throw a revealing light on the nature and presuppositions of the belief in the existence of supernatural beings or the essence of a belief or an institution is a measure of its inherent truth or validity.

One might try to justify the neglect of religion by psychology on the grounds that religion is the posterior phenomenon, whereas the psychological character of the socially dominant attitude of atheism is the more normative, is the mere absence of religion, is a necessary condition and hence that the development of a psychology of religion no more calls for the development of a corresponding psychology of atheism than does the exis-
tence of a parallel psychology of the absence of art. But such an argument is theoretically very limited and naive understanding of the phenomena of atheism. For atheism is not merely a lack of belief in God; it is the belief that God does not exist. But religion and irreligion involve interpretations of the ultimate nature of things, and such interpretations are equally valid for both. Each represents a deterministic standpoint according to which a human life may be organized. Considered as a form of behavior, behaviorism displays numer-
ous features which make it a form of behaviorism and in which the attention of a dispassionate science will be given necessary to make it the theme of several of its works.

IS RELIGION NEUROTIC AND

Athaism Normal?

Again, one might attempt to de-

The Freudian account is a highly promising one, and it seems a plausible substitute operates as one motive in human behavior. But as the final interpretation of the essence of reli-

The psychoanalytic dogmatism about "reality"

The second and more basic objec-
tion is that the concept of religion to the sphere of the abnormal is that it rests on the dogma that religion is a pathological standpoint which psychoanalysis as such is in a position to establish. Freud's conception of reality—the reality which he accuses religion of creating—is in itself a reality. If reality is what the psychoanalyst believes, then once reality is established it is indeed guilty of a flight from reality. And if reality is what the rel-
inagination is the domain of the psychoanalyst. Religion has always regarded itself as the source of an effort to attain to reality. On this ground, one may psychoanalysis properly impugn this claim? Whence does it derive a criterion of reality in the light of which it is enabled. It is no doubt that an individual who ignored the reality of a stone wall and made repeated efforts to walk through it would be judged abnormal. But the general agree-

Religion is not to be declared unreal on the ground that every-

(To be continued)
BOOKS IN THE BALANCE

LOVER, POET, MYSTIC


There are few figures in fiction so finely complex, so deeply rich, as the one at the centre of this novel which has interested Piers Trennial, Lord Sparkenbroke, lover and poet and mystic—one discovers in him with diamond concreteness something which is not of every true less innocent who is yet enamoured in the crude flares that corrupt boldly desire.

Bodily desire is not itself a "sin"; it can be a force of self-liberation like the force which towards women is one of three dominant monistic poetry and the passion which is its force. The connection between them all is simply this: neither is developed by and on itself. Nothing is an infinite space, a vast all-enveloping annihilation of the petty attention of ego and the commonplace world.

THROUGH POETRY TO PEACE

The fundamental experience of poetry is that the perfect word and the penetrating vision can create an unverse anew, or at least some great silence and some vast void. The sense of evocative power of the art is poetry; there is suddenly a dissolution of the ordinary world—a gigantic, a resounding voice within that blank the revelation of flaws beauty comes, of some terrapin, and the invisible rhythm. Perhaps it may be truer to put it this way the other way round: it is a marvelous and vision gradually unfold themselves by slowly becoming the common world, and filling with their parable beauty the silence and the void, the deceptions, by that destruction. In any case, the limiting day-to-day world is blotted out, the tension of the liberation into a largeness, into a wholeness, descending on the poet so that his appointed mopping of routine existence and as a result comes a fullness, a sense of the course caught for brief whales and then to grow by growth of the consciousness than by any identification with it, but its healing the liberating effect is also sufficient to justify one's valuing of very highly one's poetic experience.

THE DIVINE DEATH

Sparkenbroke puts the poetic in the same category as what he calls death. For death to him is no extinction: it is a final breaking out of the container of the restricted ego and the imperfect world. In a tense manner which he is supposed to have written, the idea is crystallised:

Lost night I flew into the tree of death:

Sudden an outer wind did me:

And I, from feathered poppet:

Wragt in my element, am bird again.

The poem is the human soul forced to enjoy the gilded misery of a pri-

son, but only in one way: the gate itself is of the spacious winds of eternity carry it into the world of trees which is part the illuminating of the human soul. The tree symbolises death, the lifting up of life to the freedom of the sweet frissonation: a tree goes deep under the clay like a dead body but it gets thus rooted only to rise above all clay, an inhabitant of air. Death, of course, is apparently a final end of the earth, is really a soaring upward, it is part of the immortal, where the presence of the life is intangible and breathing once more the clear unshackled mind and resumes its true nature.

But we must understand that the death of life does not encompass the complete failure of pulse and drop of lifeless limbs. The very fact that he considers the height of poetry to be analogous to death gives us a clue to his attitude. Death is not only the expression of time: it occurs even while one is living, though its ceaselessness arrives only when physical dissolution leaves the soul entirely free to plunge into the Unknown. For Sparkenbroke a connotation similar to what it has for innumerable other poet, a life of spiritual ecstasy the hour of the final affirmative liberation, the mahanamath of utter escape from the body.

THE CONTACT OF THE IDEA

As for the pursuit of woman, it seems at the first blush inconsistent with the ground of his life. No woman and I am afraid Sparkenbroke does not make it anywhere quite clear how exactly his art of love shines in his imagination. In the girl Marly he discovers a beauty which appears to absolute and renew him, as he himself puts it: it is a beauty which strips him of bondage and sets him free; that is to say, it mason even his body feels elevated—and it feels so because the love he has for her is not the love of time, the body is not the ingredient; he has been a field and trial of the pure physical desire-boosting of the body. He has found it and, thinking that some person at last would make all the difference in the world, he had drifted from trial to trial until his name had become a byword for libertinage.

And surely a libertine he was, but not that alone: he was a liber-
tine because he had failed to be what he was aspiring towards, he was not shameless libertinage he was seeking, but, since he could not find the Ideal through the first woman he had lain with, he went from one to another and so through a whole series of fruitless adventures.

The ergy of lust, the frenzied exhuming of limbs—this was not sufficient to open the doors of self upon visions of wonder, this could not be the fulfillment of a Sparkenbroke's hunger. Never did he feel himself a stranger to the world, a man with a cunning contact of the Ideal. He knoe hither in his heart that he had been unhallowed with ord of human beings and not fused his heart, but he and his mind was not the result.

When, however, he awakes to the contact of the least after death he says, till now he had but heard the verse of human form and now alone he has touched embodied poetry. Continued on page 12

STORIES SUBTLY SIGNIFICANT

THE EUROPEANS. By John Pudney. (The Bodley Head, London), 5s. 6d.

The short story appears to provide an adequate vehicle for the expression of those subtle complexities with which modern consciousness." This entity, somewhat brittle and sensitive, that lacks that impassioned serenity of spirit, which sustains mood and effort over a long period of time and gives validity and continuity to emotion; so that success comes more readily to the writers of the day in this genre than in any other sphere of literary art. Miss O'Flaherty's 'Order that one in order to write short stories is apparently to feel something des- perately and to say it in the least number of words' seems pertinent when applied to the most representative contemporary writers.

TWILIGHT STATES

"The Europeans" (which is a collection of fourteen stories written against the background of Europe in the immediate aftermath of World War II) explores states of consciousness rhythm to the inner life, twilight states bordering on the margin of reality and linked with an impersonal and abstract emotion, which is a blend of an ironic con- descent to the forces of Destiny and an uncannily sympathetic faith in the human race. This effect is heightened by the lovely and sensitive writing, and from the first story to the last one is heightened to an almost puissant acquiescence in its prevailing mood. The spell begins to work almost from the opening paragraphs of the opening tale which centres round an experience, for the benefit of humanity, in which the scientist is massed for life.

"The order of mankind will never be the same because of No. 7. The general. For one thing, the body, the body is not the important thing; he has been a field and trial of the mere physical desire-boosting of the body. He has found it and, thinking that some person at last would make all the difference in the world, he had drifted from trial to trial until his name had become a byword for libertinage.

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When, however, he awakes to the contact of the least after death he says, till now he had but heard the verse of human form and now alone he has touched embodied poetry. Continued on page 12

of this discovery as well as of sub-
sequent events reflects a heightened sense of the dramatic. With the skill of the artist working in mini-
ature, detail is abashed to relevant detail, stroke to impulse stroke till the picture is complete:

"His mind had made the jour-
ney (to his village) so often before he had passed his body. He had come out of some great pit, the deep horrible bondage of the mind and the body. Nobody knew how far he had come or by what instinct and chance, what struggle and persever-
ance, he had found his way. As he had passed through cities taking cold jobs to keep himself, his wits sharpened. As he had passed through cultivated and fertile valley, he had learnt for himself good food, sometimes as he was doing his work. Such men, as he had long learnt to take all that came, shouted orders of love in whispers, quaff in a tin or the smooth city drinks which sent a flash through the body and raised the hair about justice, bullets fired low, the dullness of opportunity. But like a star seen from the depth of the pit was very, cool, half-remembered. Under the lash, or mug in bed, or crouching over an opium-stained writter, that star was tempered with his few thoughts...."

"Judgement", "The Flint", "The Hero" depict incidents which will form the pieces of his wider continent, while Mr. Pudney's relentless irony finds expression in "A Side Country", "Stay Just As You Are", and "Well, What Do You Want?". Most of the stories concern them-

self with character and personality rather than incident, the possibilities of the "surprise-ending" being exploited successfully in "The White" as in other stories in the collection. Such is the power and brilliance of Mr. Pudney's writing that one cannot stop owing allegiance to him while reading the book. One's life seems reduced to an automatic activity, for Mr. Pudney succeeds in making the whole of his own mind and one can but live and breathe as his command. Here is modern writing at a strangely and nobly significant level.

HILLA C. VAKEL.

Easter, 1949.
EXTENSIONS!
The strongest line of defense can mean nothing if behind it lies any fear-roused public opinion. They are still aware of the fate of the Soviet satellite, in France and in Italy, Communist leaders have announced their fiercest creed of “their country, right or wrong”, but apart from the men who long to be put into power by a Red Army “catching an opportunity” to Paris or Rome the majority, if freed from want or the fear of it, can be brought to see the Russian legend for the sham it is. Military co-operation must not obscure the need of far greater economic co-operation than has so far been seen. And then again, the extension of the Pact will have to be considered. At the beginning it will cover only the area north of the Tripole of Greece, leaving out many areas on which the Kremlin may elect pressure in coming months. Whether the new instrument is to be one of peace or of offensive war depends entirely on Russia. Nations in other parts will have to consider carefully any new developments of the Kremlin’s policy, deciding for themselves if their interests might not be served better by new regional arrangements supplementary to the North Atlantic Alliance.

If Russia persists in securing the Western Powers of preparing an aggressive war and intensifies her programme of provocation, the warning will be plain. Among the nations that desire peace this historic part should give rise not only to sober satisfaction but to a determination to do, and to do quickly.

in a spirit of realism, anything and everything that may help in freeing the world from the threat of war and setting itself firmly on the paths that lead to a lasting co-operation under the umbrella of the United Nations.

—The Times of India (Bombay).

Outrageous!
While responsible leaders in India and Pakistan realize that, placed as their countries are in the world today, the best interests of both lie in promoting the utmost mutual friendship and understanding, their task is not made easy by the activities of some, who wish to keep their hold on the people or the machinery of Government by indulging in cheap heroes.

Noteworthy among them is Khan Abdul Qayoom Khan, Premier of the North-West Frontier Province of Pakistan. On the eve of partition of the country, he abandoned his life-long association with the Congress Party and was rewarded with Premiership of the province. With the zeal of a new convert, he led the movement for organizing the tribal invasion of Kashmir. When the plot went awry, he whipped up enthusiasm for a Jehad against the infidels. Again rebuffed, he felt apprehensive that his popularity was on the wane and at a desperate resort is now using shock tactics to sustain it. Finding, on the eve of the budget session of the Provincial Legislative Assembly, that several members of his group were about to cross the floor and that the elders did not exactly think him to be the genius they had told him was, he hit upon the Historian device of unearthing a "hetinous plot" to murder him and to "checkmate the efforts of Pakistan to bring Kashmir within Pakistan." Whatever publicity value this announcement may have had outside the province, it does not seem to have prevented the defection of the legislators who had planned to leave the Ministerial fold.

We would not have noticed the Frontier Premier’s action had it not been for the fact that he has violated both the letter and the spirit of the recent Inter-Dominion Agreement. Only this week the Inter-Dominion Information Consultative Committee met at Karachi and made an earnest effort to bring about further improvement in the tone of the Press. It is also wisely suggested that an appeal be made to pubilc men to avoid breaches of the agreement in their speeches and statements. The Frontier Premier more than any one else needs the admonition.

But Khan Abdul Qayoom Khan’s crimes are aggravated by the fact that he has indulged in utter falsehood by stating that the Red Shirts in the United States have been continually passing information to the Indian Union and Sheila Abdullah to checkmate the efforts of Pakistan to bring Kashmir within Pakistan, that they had told him was, that they had also plotted to murder the Frontier Premier “with a view to creating confusion behind the Kashmir front” and that the “plotting were being financed by India and were in correspondence with a certain Pandit Sahib.” A spokesman of the Government of India has characterized these allegations as “absolutely devoid of foundation” and has revealed that his Government have asked their High Commissioner in Pakistan to lodge their protest with that Government. While there is natural sympathy among Congressmen for the fate of their former comrades in the Frontier, especially the Khan Brothers, this country and its leaders have no connection with the present activities of the Red Shirts who are free agents. We suggest to Karachi that the Frontier Premier be officially informed that the anti-Indian jehad has been called off, and that Buddhism friendship between the two Dominions is the new objective. While we do not wish to exaggerate the importance of the Front war outbreak, there is no gainsaying the fact that such false statements and grave accusations cause a considerable setback to the movement for better understanding.

—The Leader (Allahabad).

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A MEERA CHITRA

"THE BETROTHAL"

SOSNS

BY

HIMMATI

BY

MISS VIBHAVARE, B.A. ~ MISS SANJEEVANI, B.A.

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ANSWERS TO QUESTIONS ON EYE-PROBLEMS

Q. 1: Is fine print harmful or helpful to eyesight?

A. An ordinary doctor will tell you that reading fine print is bad for the eyes and it causes short-sight and other eye discomforts. If you ask why, there is no satisfactory answer. Everyone knows that the Chinese and Japanese use very large print and suffer most from short-sight (myopia) and I think there is more reason in the world that has so much myopia. Children and adults who read big print in the books or perora who do not know reading often suffer from short-sight. There is more than just one’s mind.

Recently a patient visited our Eye Institute, Delhi, and complained of great eye-strain. The use of glasses, instead of removing the strain, had aggravated it the moment he used them. He had several pairs of spectacles with him which the eye specialists gave to him to read with, which was neither possible nor practical for him. His eyesight was fairly good. While he was just glancing through the book, Eye Troubles in Old Age, in the visitors’ room, the following sentence came into his attention:

“FINE PRINT IS A BENEFIT TO THE EYE.
LARGE PRINT IS A MENCACE.”

He was absolutely surprised. For a long time he had been afraid of reading small type and he had always preferred to read large type.

After a careful examination we told him to read fine print, as close to the eyes as comfortably possible, several times a day, and that it was his real remedy. Our advice was a shock to him at first but as he had heard much about the efficacy of our novel methods some weeks later he submitted himself completely to the instructions. When he began to read the booklet of fine print, he felt a sensation of discomfort at first but after a little encouragement and after a month of palmimg exercise it became quite comfortable for him to read the fine print at various distances, from 12 inches to 6 inches.

By palmimg is meant to close the eyes and cover them with the palms of the hands, reading any pressure on the eyeballs. In this way the outer light is shut off and one sees a black field before the eyes because the retina of the eye is sensitive to light which is shut off by the palms. But when the mind and eyes are under strain one does not see black but a greenish or violet color is faint. To see perfect black like that of printer’s ink is an indication of relaxation of the eyes and mind.

Q. 2: I am myopic and a voracious reader. My main trouble is headache, pain in the eyeballs and ever increasing “number” in glasses. What do you advise?

A. Most of the myopic patients can very well read and write without glasses. It is the distant sight which is defective and not the near sight. It is a mistake to use the glasses in near work. So it is better to avoid glasses in reading. Hold the book at a distance from where it is seen best. The distance is immaterial.

Every morning face the sun with the eyes closed for about five minutes, preferably after the application of Resolvent 250 which is available from our Eye Institute, Delhi. After facing the sun, wash the eyes with cold water and practise palmimg for about five minutes. (See your Answer to Q. 1 for what is meant by palmimg). After palmimg, read photographic type reduction with gentle blinking. Practise palmimg three or four times a day. For detailed instructions study Prevention and Cure of Myopia Without Glasses.

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but there could be only

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Books in the Balance

SPARKENBROKE

Continued from page 9, col. 2

SEX & THE TRANSCENDENTAL RAPTURE

The act of love with her, he imagines, would dissolve his petty ego and give him the measureless peace that comes from the disappearance of the imperfect and fragmentary hours that make up normal life. She would be the tree of delight whose soul would fly and feel a bird again, a daimon of eternal blue. But somehow the physical act is never consummated: they come to the verge of desire, then turn, the taking the plunge. The hand of circumstance is not the only factor to be considered in understanding why the plunge is never taken: a finer force stays them, as if the bodily union were not the centre of love's fulfillment. Perhaps there was some deep intuition at work behind the plot of the story, an intuition that sex cannot properly be the transcendental rapture that was drawing Sparkenbrooke through the burning lakes and seas of his life. Indian wisdom has from the beginning wanted mystery and the delusions of sex, not just against its most external manifestation but even against the very wishings of inner desire. Sparkenbrooke, of course, has no notion of this wisdom and so he follows the blind alley, with the one saving grace that while loving Mary he abandons instinctively from the extremity of actual cult.

We do not quite regret the blind alley; for that futile search is closely connected with all the other motifs in the book—and the result is unformidable. It is one of the many workingsof a poet's mind, a story beautiful with a profound confusion of character and written in a style which, whether passionate or delicate, displays a freshness and felicity. A book that will live because it helps us die in the Sparkenbrooke sense!

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MOTHER INDIA, APRIL 2, 1949

why 'solitary'? Adam and Eve were no more solitary out of Eden than they had been in it. Therefore read:

They hand in hand with social steps their way Through Eden took, with Heav'nly comfort cheered.

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The Owl's Banquet

BY "MINERVA"

The Arabic word Ajaz — if Richardson’s Persian and Arabic Dictionary is to be believed — means 'a king—a king—a kingdom—an army—a battle—a governor of a province or city—a common name familiar—intimate—homely—sort—heaven—the universe—the world—the earth—the sun—the parhelion, halo, or red circle surrounding the sun—a heap of sand—a road, path or way—the temple of Minerva, a Christian church—a monastery—the apotheosis—a ship—a well—a hot water—hell—calamity or misfortune—contrariety —vanity—hunger—hungry—a fever—health—the right hand-war—a tent or a shield—a kind of dart—the point of a sword—a quiver—a bow—a quiver—a standard or的颜色—a drum—a feather—a dish or plate—a kettle or pot—a bottle—a flask—a glove—a glove—a grass—anything supporting a pot or holding fire—an impression made by burning—a pen—leaf—sheet of paper—woman's shift or garment—a dish of food made of sea herds—butter—boiled, purled and salted—wine—a species of perfume—mask—silver—weight of four drachmas—delay—a slow horse—a horse—a cow—be with—it—be with—it—a sheep—sheep—a hare—a hare—a dog—poison—venom—utter—utter—venom—rape—rape—a palm-tree—a species of plant called summak—an ill female—a woman—infirm—unable to support life aged (woman).

* * *

Writing on the debased character of the modern journalist, George Orwell makes two interesting points. First, the cliché'd wordiness, the lifeless rigmarole of it all. Take that noble passage from the Bible: "I returned and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to the man of understanding, nor yet favour to man of skill; but time and chance happeneth to all." A modern journalist would write: "Objective expression of contemporary phenomena compels the conclusion that success or failure in competitive activity exhibits a converse ratio to innate capacity, but that a considerable element of luck and of the unpredictable must invariably be taken into account."

Then there is the dishonesty brought into expression by political motives, especially in newspapers run by totalitarian states. Defenceless villagers are bombed from the air, the inhabitants are driven out into the countryside, the cattle are machine-penned, the huts are set on fire with incendiary bullets, and in the language of modern politics we call it "pacification." Millions of peasants are robbed of their farms and sent trailing along the roads without food, and it is called "transfer of population" or "rectification of frontiers." People are imprisoned for years without trial or shot in the back of the neck or sent to die of scurvy in Arctic lumber camps, and it is called "elimination of undesirable elements of the population." So many of our popular phrases are misquotations. It is a point of interest whether the misquotation is an instinctive improvement on the original.

"Cool as a cucumber" is from "Cucumber" in Beaumont and Fletcher's Cupid's Revenge. "Pure as the driven snow" is from "Whiter than the driven snow" in Shakespeare's The Schoolmistress. "Tomorrow to fresh fields and pastures new" is from Milton's "To morrow to fresh woods and pastures new" in Lycidas.

"Boys will be boys" is from "Young fellow and young fellow" in Isaac Bickerstaff's De in Village. "The he who hesitates is lost" is from "The Woman who deliberates is lost" in Addison's Cato. "Everything comes to him who waits" is from "Everything comes if a man only waits" in D'Urfey's Turms. "Possession is nine points in the law" is from "Possession is eleven points in the law" in Cibber's Woman's Wit. 

Bentley, the Master of Trinity, in his edition of Milton's Paradise Lost, takes the poet to task several times and introduces his deus ex machina. "No light but rather darkness visible. Served only to discover sights of woe, he remarks—"if the darkness was visible, how could 'sights of woe' be visible through it?"

No light but rather a transfigurative gloom.

The other line: As from the centre throve to the utmost pinnacles, there strikes Bentley as being too ambitious; so he puts it: "Experience which to express all measure fail."

The concluding lines of the great epic,

They hand in hand with wandering steps and slow
Through Eden took their solitary way

provoked the comment: "Erratic steps? Very improper. They were being guided by Providence. And