A DAY TO REMEMBER

April 24 is one of the few occasions in the year on which thousands will flock to Pondicherry for the farewell of Sri Aurobindo and the Mother. It is indeed a day to remember, for it brings to a focus the keen interest taken by progressive minds today in the work of these two luminous personalities who have come together to kindle a fairer world from the deep heart of spiritual India.

The air of our country is thick with slogans and catchwords. Many of them are overwrought shibboleths and just as many are cries towards a cul-de-sac; but a few have a ring of life, stir the vision and move the forces of mind and body towards a fruitful future. Our country, however, has two voices—one which sends its queries over the surface of things, one which goes into the depths in search of a light greater than common day. Behind the courser or clash of political speeches, behind the shouting of the names of Jawaharlal Nehru and Sardar Patel and Jaya-vardhan Narayan, a secret voice keeps asking: "What is Sri Aurobindo doing? What is the answer to it that he sought when the great gathering takes place in French India on a day like April 24."

Sri Aurobindo's World-Work

Once in the burning forefront of nationalist activity, a leader of men and a master of constructive politics, now to all appearances living aloof from the world's noises, a quiet centre round which an Ashram of Yogis has grown up—what indeed is Sri Aurobindo doing? It is not possible that an inspiration as dynamic as his should stagnate, or lose itself in an unpractical haze. The very fact that his Ashram is not an abode of "novel-gazers" but a scene of varied enterprise, with architects, engineers, doctors, artists, educationalists, physicists and sports-teachers, none less than artists, poets, musicians and philosophers—this fact is enough to testify that the source from which such a complex fountain springs must be still a many-sided creative vitality.

The idea to be understood is the nature of this life-movement. It is an attempt to find a new centre of consciousness. But it is not bravely brutal enthusiasm straining to evolve a superman à la Nietzsche, a proud Titan in whom the assertive and separative ego is magnified beyond humanity. It is the deep urge of some Godhead in man to fulfill itself in a potent peace. Peace unbreakable by little passions and fitful fears and yet potent to be a passage for spiritual inspiration to sweep out into the world and create beauty and harmony—even as a background of silence is the most effective noises by which music can build up its exquisitely or sublime patterns.

We who are overshadowed today by the danger of a Third World War need not sit up and take account of Sri Aurobindo's message. For, unless the individual finds some such peace as visioned there, nations can never outgrow the war-mentality. Not only will war remain a menace but also the so-called peace that comes after each war will be a gilded illusion— as up to now in the world's history all Pax Romanae and Pax Britannicae have been. Sri Aurobindo, surveying the grandiose futility of all "isms" constructed by the mere intellect, declares that the power of a supreme Consciousness beyond man must be drawn into all of man's members. Yes, into his body as well as his inner personality, so that even his most outward activity may be illumined and matter itself flower into a new substance.

The innermost soul taking possession of the outermost world, the highest divinity suffusing the lowest layers of existence—an integral transformation of nature: this is the enormous behaviour of Sri Aurobindo, based on the strength of his discovery of a special dynamism of the Spirit, which he calls the Supermind and in which not only the ultimate Self of selfless service is found, but also perfect Nature capable of fulfilling the mental being in an all-comprehensive all-pervasive human being in a victorious and harmonious creation of true and absolute world-values, the body in a radiant health, a rapturous freedom from grossness, a spontaneous plasticity that meets all demands with masterful ease.

Sovereign Scope

Thus no problem facing mankind falls outside the sovereign scope of the Aurobindonian God-realization. We cannot circumscribe such a realization's possibilities and relevances. We cannot say that international politics belongs to Nehru, internal affairs to Sardar Patel, education to Abul Kalam Azad, social and physical welfare to this or that minister, and so on, as practice of the presence of God to live by Sri Aurobindo. Here is a universal insight and a thousand-handed capacity. Here is the enlightening idea, the effectuating energy for whatever concerns us as individuals, as a nation, or as a part of humanity. And here is all this not only in the manner of a versatile genius but in the immeasurable way of one who has caught the world's whole being at its primal divine source. That is the uniqueness of Sri Aurobindo, the Master of what he calls the Integral Yoga.

On many levels he stands as the world's helper and guide. At the sheer top he is the Guru of those who aspire to be transformed utterly into a divine manhood, a total reorientation of the being, which shall mark a decisive new step in evolution and establish on earth a nucleus of divine life. But those who do not feel the drive towards so radical a change can yet find in Sri Aurobindo the intimate help for answering more luminously and more fruitfully the challenge of a complex existence. Our country, passing today through difficulties and perplexities, can obtain from him the light that shall lead it to authentic greatness, for his the wisdom born of a direct union with a Truth-consciousness and a Truth-will pressing for manifestation in the strange interplay, the many-mooded life, of matter and life-force and mind.

Supreme Scientists of Spirituality

Our age is one in which the scientific intellect has come to the fore and dominates everything with its doubts and its cry for practical tests. "Heaven," we may be asked, "is such an abstruse knowledge, the life-force a mysterious phenomenon to be understood?" In the recently published Letters of Sri Aurobindo (Second Series), there is a passage with a personal reference which is very much to the point, accepting as it does the temper of science without its limitations. To a correspondent who mentioned Bertrand Russell's sceptical attitude towards Romain Rolland's beliefs, Sri Aurobindo writes: "I must remind you that I have been an intellectual myself and no stronger to doubt—both the Mother and myself have had one side of the mind as positive and as inconsistent on practical results and more so than any Russell can be. We could never have been contented with the shining ideas and phrases which a Rolland or another takes for the gold coin of Truth. We know well what is the difference between a subjective experience and a dynamic outward-going and realising Force. So, although we have faith (and whoever did anything great in the world without having faith in his mission or the Truth at work behind him?), we do not find ourselves on faith alone, but on a great ground of knowledge which we have been developing and testing all our lives. I think I can say that I have been testing day and night for years upon years more scrupulously than any scientist his theory or his method on the physical plane. That is why I am not alarmed by the aspect of the world around me or discerned by the often successful fury of the adverse Forces who increase in their rage as the Light comes nearer and nearer to the field of earth and Matter."

It is not as brilliant dreamers of the Divine that Sri Aurobindo and the Mother will confront the thousands making their pilgrimage to the Ashram April 24. They come as Supreme Scientists of spirituality—The Curies, as it were, of a radio-activity that brings not only a piercing knowledge from the profound heart of things but also the secret therapy for all the cancerous ills of earthly existence.
SHOULD INDIA SEVER THE BRITISH CONNECTION?

FIRST THINGS FIRST. That would be the ideal counsel for Pandit Nehru when he leaves for London to attend the Empire Premiers' Conference. The issue which he will have to discuss is perhaps the one most immediate and frightening that will bear upon his government. He must act with all the moral and emotional values on the side of the British connection, every vestige of disinterestedness, dispassion must be given primarily to the most significant strand of the complex skein of problems vaguely describable as the question: Should India sever the British connection?

Inducements for Thorough-going Split

The British connection was for a long time unhappy for India. Gandhi called it "satyam rupa" and Nehru has not minced his words about it. "Indian freedom and British imperialism are two incompatible and mutually exclusive notions..." the Indian president for India the imprisonment and the torture of innumerable patriots, unlawful detention and rotation of thousands, the horrible humiliation of the captive, the unending cruelty of the lathi charge, the unexampled Bhopal mass murder, the pitiless draining away of vast sums of money from public treasuries. No doubt, there were certain bright patches in the history of the redemption either political oppression or the economic exploitation. Between imperialism England and so long subject India there could be not much of a bond of sympathy. So the inducements would be significant. To declare India an independent republic and, from an England of such historical associations, cut away as from a foul incubus.

Then there is the inequality of status for Indians in those of the Commonwealth. Australia pursues a "white" policy. South Africa is not only negatively anti-Indian but positively hostile and persists in language and action and calling them coolies. What self-respect, it is asked, can India derive of a status of subservience to the racism of Dr. Malan, a racism which Great Britain is powerless to check. The white minority of Africa cannot compel a dominion, to give Indian settler, white or brown, how can we allow ourselves to remain within the Commonwealth, even the nation's instinct is there in him its own stain of "white" superiority over the longer labelling itself as British?

There are also more subtle reasons suggesting a thorough-going split. The Indian civilization has many points of serious difference from that of the Commonwealth. The temperamental differences in our racial root. Our rationalistic hedonistic utilitarian one, with spiritual values serving as a sort of a background. Otherwise there have been keenly idealistic so much in Europe. But they are representative of the general trend of the European mind. Religion and spiritualism, nominal and institutional forms, are rare visitations in the Indian being, not as in the East, intensified states of the very texture of the prevailing conceptions. It is not through the West a confusion of moral with spiritual values, the mixing of a narrow with a universal view of the consequences of our self-will, of our very thought for oneself. Pandit Nehru would not know all this very clearly, but the nation's instinct is there in him too and he feels, no matter how vague it be, that India has something special by way of idealism to give an erring world and that this something can be best developed by keeping some vital link with the Commonwealth. One is the recent change that has come over the British mentality. Imperialism is a dying creed in Great Britain. The Government today is less liberal, less socialistic and despises the Churchills, the magnates of the Zoroastrianism of the word "British" and leaving just the term "Commonwealth", to be applied just to the island of what it means. A factor is the most practical, and it has several shades. Pakistan is likely to remain within the Commonwealth; so too is Ceylon. If India gets out of it, Pakistan and Ceylon may enjoy certain advantages in relation to her, both economically and militarily. Again, Indians staying outside their country may be treated as free citizens and have citizenship rights.

Out of these factors the third is not really serious. The Irish people succeeded in repealing the Foreign Relations Act, the last link with the British Crown. They do not worry whether the loss of citizenship rights or trade rights. Those rights are factual business relationships and have nothing intrinsically to do with the Foreign Relations Act. They can be secured by treaty or else by the UNO declaring human rights. Military advantage, too, can be obtained by a new arrangement. As for the second factor the democratic affinity, the truth is that the western democratic model has to a considerable extent misguided India. While strengthening most helpfully the idea of liberty and equality, it has led India to impose on herself a Parlia- mentary Government which, by its purely numerical representation of the people and its over-centralization of power, is untrue to the ancient Indian soul with its various autono- mous units functioning federally within a larger national whole with a symbolic centre. The very factor, however, is genuine: imperialism, though not dead, is dying and it is a poor vision of world affairs which would let itself be passively obtained by the past. A great act of self-alienation has been Britain's, by which under the Commonwealth she made unprofitable her history by voluntarily shedding nearly all her hard-won possessions. And as a remarkable act in the cause of civilization has been her super-heroic, her single-handed, against the monstrous might of Hitler launching the Luft- waffe, the logo of her frontiers of Western Europe. To associate with such a country is indeed an honour; for, with all its faults and its remnant clientization and its revisionist and rodeoed inward eye, it has proved itself to be in rhythm with the twin ideal of the common citizen and the free leader. If Nehru favours association he cannot reject association, feeling the words be once uttered. It is better for Britain he faces than General Dyer's. His glorious gesture of decolonisation has post have obliterated a multitude of sins.

Foremost Concern of Civilised World

Nor is it the near past alone that renders the association desirable. Hitler is only a grim ghost now, but Stalin is very much of a reality and is bent on blinding the way to the Light of lights. Against him are ranged the U.S.A., the S.A. and the whole Commonwealth in which Britain is principal leader. Even more sincerely opposed than either Britain or the U.S.A. to the Godless and soul-crushing system holding forth to the unsaturated soul of core of economic equality is India with her ancient ideals of freedom and justice, even if she preserves a technical neutrality in order to be best able to defend her world-wide power, it would be fidelity to that genius if we ceased to be a dominion. But to say, also, so many short-sighted or passions who are still thinking in terms of a rigidly imperialistic Britain, for utter severance of all connection. Our current situation is not to listen to no overture made by the Attlee Government whereby the statesman of the future, now a unionist, may be made compatible with organ- istic co-operation with an anti-Communist Britain. If such a course fails to take account of which the proposed Commonwealth is of the civilised world: the stemming of the dark tide of Stalinist Commu- nism. To stay away from the Commonwealth altogether because racial nationalities like Dr. Malan lurk in it and cannot be totally curbed, is, again, to magnify an issue which is dwarf-ized by those federated with the menace of the formidable Eastern bloc; Britain earnestly wants Freedom to India and to be in sympathy with her aspiration to check Russian totalitarianism. Britain would do her utmost to guard India, even if she ceases to be the dominion, the virtual advantages of remaining one. And the British have long since that the servile Party ousted Mr. Attlee anything would change in this res- pect. Our present Prime Minister, a non-spokesman, has expressed himself in almost the same terms as Mr. Attlee. So, India, goes on pursuing this to its enders' good and well and with her Scottish independence, the role at present and of the world- situation go on all to cut itself into fragments. Some leaders were ever offered her for making the best of two worlds and would have a democra- tist status and the Commonwealth connection. She would commit a precious error if she failed to put first things first.

MYSTIC MOUNTAINS

The Alps soar to norage pinnacles of light, Intensities of light, an upward rush of separate sanctities And worship of the mountain. And worship of the mountain.

But O the thought-bewildering wall of white Outrunning the extremity of human gaze, Vanishing to the right, fading to the hazy.

And lifting a universe of dreaming ice, A vast virginity with no gap in God To let the world's familiar face yearn through All life plucked from its level lotteries To one dense danger of divinity A sheer leap everywhere of soul made rock Of rupture unperturbable by time -

The Himalaya's immensity. No thin melodic themes drawn to high hush Which yet weights never the ineffable on earth's ear Nor wipes off the eye with infinite blank Here all-instrumental harmony Sweeps to a multitudinous peace beyond - Both ear and heart are to the same blind, Stunned by an adamantine depth of height, Until new senses have been revealed A vision of the fairest truth above A round, below, a hearing of heaven's heart Behind earth's corpse of vanity.

Too often have we adored the Alpine mood, Submitted to the cleavage between croats, Followed by a voice of uncounted power Or wisdom rising to a silver summit. The uttermost of each hangs still ungraced Life is a breakless cry, or the whole Self towering up in massive mystic sleep How shall we wear the crown of the endless sky? . . .

O wanderer soul, discover, Perfection's pilgrim, touch with devout hope The Foot of the one transcendent Himalaya

K. D. SETHINA
Our Prime Minister, Jawaharlal Nehru, is to be congratulated on his clear and definite approach to India's foreign policy in his address a few weeks ago to the Indian Council of World Affairs. India's role of neutrality, said Mrs. Vijayalakshmi Pandit, was being misunderstood. After this statement of the Prime Minister, we hope all such misunderstanding will be removed.

Here are his own words: "India is an ancient country. Neverthe- less, in the presence of foreign policy, she is a young country. Therefore, foreign policy is gradually developing and there is no reason why we should rush in and define and limit it all over the place. Our general policy has been to try and cultivate friendly relations with all countries. Of course, if circumstances compel us, it cannot be helped. But it is far better for us to try to our utmost to keep clear of these hot-house backgrounds. India is going to be, and is bound to be, a country that resists in world affairs. Not, I hope, in military causes, but in many other causes which are more important, more effective in the end. As a matter of fact, any attempt on our part, and when I say our, for the moment, I meant the Government of the day here, to go too far in any direction would create difficulties in our own country. While remaining quite friendly and cordial, the absence of the Middle-Bloc, we are in a far better position to cast our weight at the right moment in favour of peace. This is not a middle-of-the-road policy or edgy but a positive constructive policy deliberately aiming at something and deliberately trying to avoid hostility to any country as far as possible. A certain realisation is now beginning to operate among us that we really mean what we say."

The Neutral Attitude

Certainly it is wise not to rush into definitions and limitations; there is no immediate threat from the other blocs. What things depend on the need of the moment and statesmanship consists in plasticity and that moment. India's decision not to make any military commitments, such as would follow from her being at once any of the rival power blocs, is quite sound. We are not sure whether in this way she can avert a third world war, but she will at least preserve her cherished peace within her borders as long as it is humanly possible, and that itself is a great thing. And that does not mean isolation. India will always be ready to bring help where help is needed and justified: but other aids may be more effective than military, though India will not hesitate to take up arms if she gets the divine call. In the meantime, India should try to continue friendly relations with all.

But that does not mean that India can be indifferent to the evils that have raised their ugly heads in the world today. In his address, the Prime Minister referred to the evils of imperialism and racialism; they arise, no doubt, evils, but they are evidently dying, and we cannot agree with the Prime Minister that at present they constitute a positive threat to world peace, unless we regard the Communist drive all over the world as a new type of imperialism worse than any that has gone before. We must wonder why the Prime Minister in his otherwise excellent address did not utter a single word against this imminent and great danger to world peace. Does he fear that a call against communism may give offence to Russia and also alienate many Indians from the Government?

Insufficient Realisation of Communist Menace

Indeed Pandit Nehru has repeatedly said that he has no quarrel with the ideaology of communism, and his worthy Deputy, the Sardar, has been in full sympathy with this idea. They condemn the violence committed by the Communists but not their ideaology. But can such distinction be really drawn? Whichever one of the original meaning of the word "communism" now by communism everyone understands the so-called scientific socialism of Marx and Engels and more specially the form given to it by Soviet Russia. Marx adopted the 19th century idea of struggle for existence, a quite imperfect account of evolution in the biolgical world, and applied it to the class struggle here. Thus it was that such a common feature of western politics. He concluded that the capitalist class must be liquidated by violence and for that purpose the government of the world it would not be difficult to have it accepted if only India herself comes up to the mark. India need not be hostile to Russia at all, but she can put friendly pressure on her to lift the iron curtain and also to cease to create fifth columns in other countries. Pandit Nehru rightly shows anxiety about the fate of the Indonesians as well as of the Indians in South Africa. But why is he silent about the million of human beings that are now rotting in numerous concentration camps here in his own country? If India is to play a great role which is her destiny, she must rise to great heights and this is the time for it.

Apart from the violence and hatred that have become an integral part of communism, totalitarianism denying all freedom to the individual and making him a bolt or screw in a huge state machine is definite danger to human progress, and from this point of view the democratic countries led by America are on the right side. Socialism-comm-Communism asserts that you have freedom to the individual he will exploit others and there will be no inequality and injustice, but the remedy is not to deprive the individual of his freedom but to give him the freedom for his fullest development but to raise him to a higher level of comrade from where his relations with others will be based on love and not on egoistic exploitation. That is the ideological solution which India offers to the world and she has developed a technique for this purpose. A psychological discipline by which man can be raised to such a higher level of communism from this point of view the democratic countries should be so organised as to give the individual freedom, and not to deny him. This is not possible under totalitarian or communist conditions.

To remove all confusion which is naturally arising regarding India's economic recovery, India should definitely declare her economic policy; what the India Government, has realised by experience should be made the basis of such a policy. Socialism, which is nothing more than nationalisation, should not be accepted as an end in itself. Also, private enterprise should not be eliminated but given a chance to develop in the country. In this way India will give a wholesome lead to the world and also solve her many internal difficulties.

TRIPLE TRANSGULTATION

Sweet Love, now all is over with me; The myriad worlds within my heart Are dead in Thy infinity; And now Thou only art.
The souls of things, untrammelled, free, Break through earth's dam, the body's wall, Mingle and merge within Thy sea, And Thou, O love, art all.
But, through Thy Silence and Thy Peace, Descends a voice from planes above, Vibrates and runs upon the seas, And all is Thou, O love.

REMEMBRANCE

The wind keeps knocking at my door With cool and mystic words untouch'd by the sun, When the cattle trudge sleepily to the mountain pastures Through a misty memory of Brindavan.
The wind is full of soft whisperings— My window is tapped by the blue hand of dawn. In my ears is the dull hoof-crunch of the village cattle Followed ever by a radiant boy from centuries gone.
The wind calls in a thousand voices, Each breath remembers an ancient music note: The vague trees tire with uncontaminable fervour, To the wandering echo of a deathless flute.

TEHMI

MINNIE N. CANTENWALLA
RECENT AMERICAN INTEREST IN INDIAN PHILOSOPHY

THE EAST-WEST PROBLEM YESTERDAY AND TODAY

by Dr. FREDERIC SPIEGELBERG, Ph.D. (Tübingen), S.T.M.B. (Hamburg)

Professor, Department of Asiatic Studies, Stanford University, California; Co-Editor of "The Bible of the World", Author of "The Religious Experience of Platonism", "The Religion of No-Religion", etc.

EXCLUSIVE TO "MOTHER INDIA"

We are faced all the time by the East-West problem. It is one of the most important, and the acuteness and urgency of the problem has been brought home to us by the theories of Sircar's. No solution has yet come forth, but it is possible to give a clearer definition of the problem. And this definition is mainly psychological and therein lies its supreme interest because psychological analysis brings us a closer understanding of ourselves.

Psychological Laws of Generalisation and Projection

We must confront our own pre-judgments before we can draw the East and the West nearer to each other. Psychological research helps us to get over our assest. We must understand two chief psychological laws of generalisation and projection and the law of projection. When we generalise, we are inclined to speak of ourselves and then forget the distinction to other people. We are "the centre of the universe" and "the play"; we are the chosen and they are the common lot, our own town is the centre of the universe and other towns are nothing compared to it and are foreign to us. We use all sorts of lines of demarcation: even a railway track suffices to divide two things, or we drive slowly in the human soul to make such divisions and label theirs as good and bad, right and wrong. Naturally, therefore, we tend to speak of us Westerners and Easterners in terms of us versus them and to set the categories in opposition and give them favourably or unfavourably coloured.

By the psychological law of projection we throw out of ourselves and upon others all those qualities we do not have or do not wish to have. The East-West classification brings this law into very lively play, in fact in all manner. Qualities the Westerners do not possess they attribute to the East, whether real or not. There seems to be a marked tendency for the Westerner to cast all the blame on the Easterner, the latter has no justification for the Westerner's charge.

The qualities, that are sought to be shoved on to the East vary with occasions and individuals: there is no such thing as a uniformity of projection. Throughout, it is the selfsame impulse to please oneself of the mind of undetermined attributes by using the other man as a waste-paper basket for them.

This habit of negation and projection has prevented the Westerners from having a true and useful picture of the East and this is the habit of projection. Here there is no negative attitude towards oneself, one is not content to be thankful for what one has, but one accuses oneself of ignorance and impotence in all walks of life and leisurely does to do the world's work. Such masochism is a strong thread in the religious consciousness of the East. Dr. Rudolf Otto elaborated on its presence in his famous book, The Idea of the Holy. He explained that what he called the pronoia, the cosmic love, is what before which we feel infinitely dwarfed and take and overcome entirely different from us. What is utterly incomprehensible for us, the absolutely other to the frail and mortal human—this is, according to Dr. Otto, the genuine prescription of the Divine, the Numinous, which, when it works on not too high a level of mentality, easily runs into a delusion that all which seems very different from us is wonderful. The very delusion has not the slightest density of the entirely different, it is imagined as something as if we were before it and we feel that we are poor sinners and that beyond the world is something incomprehensible and truths realised. The very different which figures in the projection is an extrasensate article. The West is usually pictured as if India is a glaring example. Any serious effort to be in tune and a towering turban is taken to be a source of supreme suavity. There is a lot that is beloved by those who search for a reality of ideas but cannot find their own too well-known surroundings. This is a mistake as the philosophy and psychology teaches us to understand the misinformation there, and thereby to come to a more accurate comprehension of the East-West problem.

The Time-Sense in East and West

Today this problem is dealt with in a much soberer way than in the past. There is no longer a prejudice given to that malicious deception which served once as an outlet for the metaphysical and mystical. But even today there is a profusion of books on India, she is the symbol of everything that is novel and many propagandists of India are at work and not by all means the blowhard and charlatans who used to be so prevalent. Such propagandists as here we have been seen for what it is: the psychological and how we have studied the things or find the right way to express it, and thereby come to a more accurate comprehension of the East-West problem.

The East lives in an indefinite continuum of the dateless, the West is constricted by a beginning and end. This difference lies the fundamental difference of the East that it looks forward to life from the West's. In more simple terms we may bring the East-West problem down to the time-sense, the question of whether the Easterners and Westerners regard time as moving or not. Time, as Kant has shown, is a category of the human mind, it is one of the modes or frames into which our consciousness is put. Our nature puts reality during the act of apprehension. According as one consciousness varies from another, the perception varies. Time for example a bee and the fly cannot be the same as that for the elephant. It is a fact that in the East people vary in a very different feeling from time in Europe and America. The East feels time as a circle, the West as a line running from future to present, from past to present. The line is like a river with smooth banks, where fishes of opportunities swim in and we cast nets in it to catch them. If the fishes are not caught, they seem to us to be lost for ever. Hence the blind men get not of having what we should have, the idea of sin and the consequences of wrong doing are the idea of millions and millions of people and the true picture of this is hidden. If we do not approach these are connected with the past, we approach the past and we have two if we live in time.

The Indian picture of time as a circle implies that time comes back to the point from which it starts and that if you do not finish now, you can finish later. There is no morbid hurry or pangs of deviating irrevocability. No opportunity is foreclosed to our recreation. Of course, it is a more primitive view, it is good. And when there is a sense of return, it is exceedingly natural that the idea of life would be a belief of this kind. The time-sense is indigenous to the Eastern mind, and this sense of life is organic to the Eastern time-picture. It would be of no use to try to fit the Western mind and its conception of life into the Eastern mind and India without altering the time-perspective and the time-psychology of these countries.

Academic America Ignorant of Indian Philosophy

As a result of a more enlightened consideration of the East-West problem a large amount of interest has grown amongst present-day Americans in Indian philosophy. Not, however, have they made the sad statement that this interest is not reflected in American programmes. The idea that Eastern philosophy was to fit into the mind of India and China without altering the American philosophy and the time-psychology of these countries.

American Ignorance of Indian Philosophy

American ignorance of Indian philosophy is at the root of the American interest in Indian philosophy. It is a fact that it is not reflected in American programmes. The idea that Eastern philosophy was to fit into the mind of India and China without altering the American philosophy and the time-psychology of these countries.

The Strange Idealism of the Younger Generation

In America, if you want to find a strand of Indian philosophy you must look not at the universities, but at the community centers. I have dealt with thousands of College students and my observations are based on an acquaintance with nearly 20 years. The metaphysics of India is still a mystery to the American younger generation. The younger generation is quite opposed to the older in matters of preference. They must not judge America by its elderly intellectuals but from the tenor of the times. They are often
In the last essay in this Series it was pointed out that “adaptation to environment" can no longer serve as an adequate mechanism of evolution; there remains a need for the other and more fundamental "strategy for existence", for whilst the first leads to stagnation, the second leads to quicken and monstrous growth.

Though like adaptation 'struggle for existence' has been a useful mechanism of evolution, also like it, it is not the instrumentum for the creation of a new type. It must, however, be admitted that even after the emergence of man it had its utility, when he had to affirm his individuality against the collectivity, but now that he has sufficiently affirmed himself, it is no longer needed, for it is incapable of serving as an aid for his further evolution. This requires a little clarification.

When we speak of man and his evolution we do not refer to the great rational animal who, after developing anatomically and physiologically to the utmost, starts inventing tools and machines as extensions of his limbs and senses. This is only a growth of his outer nature in a particular direction, not a harmonious development of his entire being. When we speak of evolution we mean by it a growth of consciousness—we refer to the developing capacity in him to detach himself more and more from the physical, vital and mental parts of his being, and to the growing power in him of living in a deeper spiritual consciousness. The history of evolution is the history of the growth of consciousness, from its first emergence out of the necessity of matter into plants, then into animals and finally into man as he is today; now its full flowering has to take place in a new type—a spirit-being.

The fully developed man and organized society is the material; the life principle emerges, it vitalizes and animates matter and a material-vital organized existence is created—a world of living physical beings, first the plants and later the animals; when the thing has grown sufficiently it materializes the existing vitalized matter and a material-vital-mental organized existence is created—a world of thinking and living physical beings. Now with the emergence of the Spiritual principle the reorientation of arrested existence should become possible, as also the creation of new and non-human individuals—spiritualized and divinized beings.

The Individual and the Collective Consciousness

During the early evolutionary period when the transition from the savage to the rational animal had to take place, man had to become aware of his separate existence in order to affirm himself—he had to learn to distinguish himself from the rest as a separate "I", a physical-vital-mental ego. So long as his consciousness was enmeshed in the mass-consciousness he could not look upon himself as "self" and the rest as "non-self", so it was necessary for him to detach himself from the unconsciousness of his life and become aware that just as he has a separate body, so also he has a separate life and mind apart from the group-life and group-mind. The mass-consciousness of organized and domesticated existence is that which can fully express itself, it acts gropingly with a vague and mute sub-conscious impulse; it is only in the individual that it gets focussed and finds expression. That is why it is necessary for the individual to stand apart from the mass and to affirm his own fundamental individuality. This can be said to be the true function of the ego—to centralise and individualise a formation of Universal Mental, Vital and Material Nature for the purpose of establishing individuality in a flux of Universality. This centralization takes place around a nucleus, a soul—the divine element in man, the immortal in the mortal. That is why we stated that outwardly man is a nature organism, in his inner reality he is a soul-being.

Now when he tries to assert himself, it brings him into conflict with other beings who also are like him trying to assert themselves; this makes him aggressive, for he has to struggle against them in order to subjugate them. The ego perhaps had its greatest utility when during a certain period in his evolutionary growth, man had to affirm himself as a vital being. This part in man is infra-ethical, it is not concerned with acting according to the dictates of truth and justice, but with self-affirmation, possession and satisfaction of desires. If it is giving free play to any of its kinetic or concupiscive propensities the mind intervenes with its ideas of truth and justice, or if the soul makes its presence felt by giving it its own fundamental truth feeling and truth perception, the vital thrusts lack the soul guidance and tries to care for the allegiance of the mind and makes it justify and sanction its demands.

With such natural tendencies in his being, it is not surprising that the struggle for existence in this period is really struggles between inorganic types; this is the evolutionary significance of the ego. The psychological repercussions of ego-centricism have already been examined. We saw in the very first essay that the more an individual asserts himself, the more pronounced become his ego. The more egoistic a man becomes, the more intense and one-pointed becomes the stress of his consciousness in the outer personality; as this increases, he becomes more and more aware of his separateness from the rest of the world, which makes him utterly self-centred, self-assertive and aggressive, with the result that he does not feel the least compunction in hurting or destroying his neighbour for his own gain.

This shows that the ego has served as a means for the evolution of the individual, and one of the channels through which it has worked out its aggressive tendencies is the mechanism of "struggle for existence". So it can be said that even after the coming of man this mechanism has been used, but there is no evidence to show that it will be of use for the emergence of a new type of being.

Ego-centricism and Theo-centricism

Man has now sufficiently affirmed himself, his individuality has been established in the terrestrial and the inner spiritual aspect. The next step is to encourage his exaggerated growth but to realise his universality and transcendence, that is, he must become aware that though he is an individual he is also part of the Universal Consciousness with which he can identify himself, and that he has as its ultimate source the One Transcendent Reality. All this he can only realise through spiritual growth, by releasing the centralized stress of his consciousness in the ego and finding a new centre of action in himself—a spiritual-vital-mental ego. The spiritualized ego-centric individuality, now he has to become aware of his theo-centric individuality by realising that he is not the centre of the Universe with the rest of creation moving around him and the Supreme Being outside of him, but that the Supreme Being is the centre of the Universe and exists and that he is a part of Him, that he is "an eternal portion of the Divine".

If he has to attain such a pose of consciousness it means that a great transition has to take place in him, a transition for which "struggle for existence" cannot possibly serve as a means; for other means bar it to be found; as we suggested in the essay on "Adaptation", what is needed for man’s further evolution is not a knowledge of new mechanisms, but the detailed working of a system of spiritual discipline. The type that will carry evolution further will not be the ego-centred type, but one that expands through struggle, but the type who can subliminate his lower nature, purify his entire being and grow into the Spirit. The ultimate survival will be no doubt of the fittest, but of the spiritually fittest—of those who are fit to turn into beings far greater than the earthly, and to which the type consciousness of their narrow ego-centric consciousness, and through a growth into a spiritual consciousness. The weeding out process of the non-evolutionary types, or rather “the sifting of the individuals” to use the phrase of Haldane and Huxley, will be carried on no longer by “Natural Selection”, but by personal endeavour—by the effort of the will in consciously and deliberately choosing to evolve further; the individual who refuses to make this effort and either prefers to stagnate, or closely guards his ego-centric individuality will brand himself as the non-evolutionary type. Once man’s evolution takes this spiritual turn it is on its way to the creation of a new type—a completely spiritualised and divinized being who will be as different from the rational man as the latter is from the former. The former will be constantly identified with and permeated by the Divine Consciousness. But this total divination of the being can only be effected by reaching the highest Truth Consciousness of the Divine Reality and making its power work on all the parts of the being in order to transform them.

If man today persists in being the victim of a decadent evolutionary mechanism whose utility no longer exists and which consequently should be abandoned, his growth will only become more and more one-sided—the outer natural being will expand and the inner spiritual being will atrophy. The logical outcome of such an unbalanced growth will only be this—that he will either become a neurotic maniac, or a masterful but intensely ego-centric, utterly ruthless and almost Bolshevikical spiritual-man who will violently clash against others like him, and will ultimately perish like the other aberrant freaks and monsters of an earlier period.

The only thing left for him to do is to follow the spiritual urge at him and consciously strive to ascend the ladder of the Divine Reality. He has the advantage that he has already ascended from the level of the savage to that of the rational man, but now he has to evolve from the rational animal into the Truth-reeler and God-lover and finally into a transfigured and divinized being—one who constantly lives in rapport with spiritual union and in its Reality.

To expect a change in human life without a change in man first, to hope to create a perfect society without first striving to find ways and means of perfecting the individuals in that society, is a highly unrealistic attitude which can only lead to frustration and disillusionment.

Conflict Between Collectivities

We have so far examined the mechanism of "struggle for existence" within the normal growth of the thing and this struggle is utterly necessary; actually it has another aspect also. It becomes a living reality when there is a conflict between two or more types of collectivities, one type representing the evolving branch which will lead man to his divine fulfillment, or at least close to it, and the other type representing the stagnant growth, the non-evolutionary branch. This fact has been brought up here because we have in recent years been witnessing to such struggles.

The first struggle of evolving humanity was against the highly aggressive...
LIGHTS ON LIFE-PROBLEMS

One of our chief aims will be to provide authentic guidance in regard to the many perplexing questions with which the common man is faced in his daily life. This cannot be better done than by considering these questions in the light of Sri Aurobindo’s writings, because Sri Aurobindo is not merely a Master of Yoga in possession of the Eternal Spiritual Truth, but also a Guide and Helper of mankind in the many trying situations that arise in the course of its day-to-day existence. To bring home the light of this guidance, and make it directly applicable to the life and to make it immediately available to the life, it is necessary to refrain from questions of common interest along with precise answers based on Sri Aurobindo’s writings which will regularly appear in these columns.

Q. 1: Balzac, the famous French novelist, was of the opinion that indulgence in sex greatly hampers the type of mental activity. According to him, "The man of genius is frigid. When he tries to lead both lives, the intellectual life and the love-life, the man of genius dies, as Raphael died and Lord Byron". So also Havelock Ellis, recognized as the world’s greatest authority on sex, maintains that to increase artistic and mental capacity and efficiency it is necessary to restrain sexual activity. "The brain and the sexual organs" he says "are yet the great rivals in using up bodily energy, and there is an antagonism between extreme brain vigour and extreme sexual vigour, even although they may sometimes both appear at different periods in the same body." We find this evidenced in the case of some great masters of art like Beethoven and Mozart, in whose life sexual indulgence played a much smaller part than in the life of the average man. This would seem to imply that it is necessary to conserve sexual energy for the energization and intensification of higher intellectual and aesthetic faculties. How far is this view justifiable?

A. That is correct—the sex-energy can be controlled and diverted from the sex-purpose and used for aesthetic and artistic or other creation and productiveness or preserved for heightening of the intellectual or other energies. Entirely controlled it can be turned into a force of spiritual energy also. This was well-known in ancient India and was described as the conversion of retas into ojas by Brahmacaryas. Retas, the sex-fluid, consists of two elements, one meant for sex-purpose, the other as a basis of general energy, and if thee-sex-action is not indulged and the sex-fluid is prevented from being spent away it turns into ojas. The whole theory of Brahmacaryas is based upon that by the Yogeśas. The European scientists generally pooh-pooh the idea, but now they are beginning to discover the same fact for themselves.

Q. 2: What is the process by which retas is transformed into ojas?

A. The fundamental physical unit is the retas, in which tejas, the heat and light and electricity in a man, is involved and hidden. All energy is thus latent in the retas. This energy may be either expended physically or conserved. All passion, lust, desire wastes the energy by pouring it, either in the gross form or a sublimated subtle form, out of the body. On the other hand, all self-control conserves the energy. It deepens the most period of conservation brings with it increase. But the needs of the physical body are limited and the excess of energy must create a surplus which has to turn itself to some use other than the physical. According to the ancient theory retas is the life of the body and all of light and heat and electricity is contained in, word of, tejas. The excess of the retas turns first into heat or tapsas which stimulates the whole system, and it is for this reason that all forms of self-control and austerity are called tapsas or tapasgah, because they generate the heat or stimuli which is a source of powerful action and success; secondly, it turns to tejas proper, light, the energy which is at the source of all knowledge; thirdly, it turns to ojas or electricity, which is at the basis of all forceful action whether intellectual or physical. In the vishuddhi again is involved the ojas, or pranaasakti, the primal energy which proceeds from ether. The retas refining from jaba to tapas, tejas and ojas is from tejas to ojas, fills the system with physical strength, energy and brain-power and in its last form of ojas rises to the brain and informs it with that primal energy which is the most refined form of matter: and nearest to spirit. It is ojas that creates a spiritual force or energy, by which a man attains to spiritual knowledge, spiritual love and faith, spiritual strength. It follows that the more we can by Brahmacaryas increase the store of tapas, tejas, ojas and ojas, the more we shall fill ourselves with utter energy for the works of the body, heart, mind and spirit.

Q. 3: Many eminent psychologists, doctors and thinkers believe that complete sexual abstinence is dangerous and may lead to serious nervous trouble and even mental derangement. They maintain that the new form of energy produced from the sublimation of sexual energy may be harmful and may lead to pervertitudes and morbidities. Rané Guynon, for example, points out: "When the libido is repressed, when its impetus is crushed back, it is forced to find an outlet by some other route…. But this compensation is not necessarily useful, superior and worthy of admiration. It is just as well to be harmful and destructive". How far is this true?

It is a fact that sex suppressed in outward action but indulged in other ways may lead to disorders of the system and brain troubles. That is the root of the medical theory which discourses sexual abstinence. But these things happen only when there is either secret indulgence of a perverse kind replacing the normal sexual activity or else an indulgence of it in a kind of subliminal way by imagination or by an invisible vital interchange of an occult kind; harm never occurs when there is a true effort at mastery and abstinence. It is now held by many medical men in Europe that sexual abstinence, if it is genuine, is benefical.

Q. 4: The Freudian system of psycho-analysis has attributed a large number of physical and mental disorders to suppressed sexual desire. To what extent are the assertions of this system true?

The psycho-analysis of Freud takes up a certain part, the darkest, the most repulsive part of the subconscious, the lower vital subconscious layer, isolates some of its most morbid phenomena and attributes to it and them an action out of all proportion to its true role in the nature. Modern psychology is an infant science, a one-sixth, infinitesimal part of it. As in all infant sciences, the universal habit of the human mind—to take a partial or local truth, generalise it unduly and try to explain a whole field of Nature in its narrow terms—runs riot here. Moreover, the exaggeration of the importance of suppressed sexual complexes is a danger of the situation and it can have a nasty influence and tend to make the mind and vital move and not less fundamentally impure than before.

K.G.

THE WORLD CRISIS AND INDIA

V. "Struggle For Existence"

Continued from page 5 and paranoiae over-growth known as the "Nazi", and at the present time it is struggling against an even more dangerous type—the ruthless "Communist". The Evangelising type tries to master his lower animal nature and sublimate it, he believes in the free expression of the mind in its search for truth, and in the flowering of the divinity in man. The Communist brands himself as an aberration by struggle, but exactly the opposite. He is pre-occupied with satisfying the needs of the body only, because he believes in a purely economic and material way of life. He does not recognize man’s spiritual nature, but states that to believe in God or in a spiritual ideal is bourgeois decadence. He deifies the masses, regards the one Party—the Comm Plus his Party—commits the most violent and treacherous crimes.

When confronted with such aberrations, even the spiritually enlightened have to struggle for existence. We have seen that the individual can become more evolved through struggle, but all stable conditions but those established in the world struggle for survival will be a reality even for the spiritually evolved, for the aberrant types will always threaten the existence of humanity till they are mastered or eliminated.

Next Issue: Consciousness and Culture

THE PUZZLE

O thou, whose bounty of blue still Leans down to answer our calls That our strands of sapless ego May harry to thy Love’s waterfalls! When these will redeem our pauper Soul-druthas with their tenderness, O why do we meet with our atheist Denial their savour Grace? Who sees thee become a dreamer; Who hears—is changed to a bell; Who name thee the beacon; Who touches—an oracle. We would fain be blind to repel still Thy feudan Incarnation For a joy that is stranger than madness: Acclaiming the void of Negation!

DILIP KUMAR ROY
NEW TRENDS IN WESTERN THOUGHT
THE PSYCHOLOGY OF IRRELIGION

By BERNARD PHILLIPS
The Hibbert Journal

[Concluded from previous issue]

The crucial philosophical question which needs to be asked not only in connection with the notion of a psychology of religion but more generally with regard to the whole concept of a science of psychology is this: Can such a science possibly exist, and if so, what is the nature of the enterprise which has proceeded with naïve indifference to its presuppositions and limitations.

The Scientific Method and Human Affairs
We are constantly being exhorted by the protagonists of the scientific method to human nature to suppress their efforts in a manner which suggests that the success of the undertaking is guaranteed by mere decision to employ scientific techniques, and that little is known of the deeper philosophical implications of the scientific method and the extent to which the subject-matter is inherently amenable to the treatment proposed. Such a question is hardly ever raised.

There are, I submit, at least three characteristics of the scientific method which make it difficult or perhaps even impossible to treat human nature as purely or rigorously as a science, and this applies with particular force to the whole issue of the nature of human nature over the last century is an enterprise which has proceeded with naïve indifference to its presuppositions and limitations.

The concept of the "abnormal" in modern psychology represents an instance of the widespread misunderstanding of the distinction between normative and pathological concepts. The ordinary person would be outraged if a man were defined as pathological because he was not thinking straight. The term "pathological" is of course used none too clearly, and it is an artificial distinction which has been created in order to separate the normal from the pathological.

1 The concept of the "abnormal" in modern psychology represents an instance of the widespread misunderstanding of the distinction between normative and pathological concepts. The ordinary person would be outraged if a man were defined as pathological because he was not thinking straight. The term "pathological" is of course used none too clearly, and it is an artificial distinction which has been created in order to separate the normal from the pathological.

The Causal Approach Limited
In addition to the objections to the idea of a science of human nature which have been described, the concept of character, as it is currently understood, provides us with certain various items of interest to the psychologist, and there can be no psychopathologists or educationalists. Continued on page 9
QUEST FOR THE INMOST TRUTH

RIFTS IN THE VEIL
By Baron Erik Palmstierna
(Andrew Dukers Ltd., London, 5th.)

A small book; but by no means an insignificant one. For within the short compass of less than a hundred pages the author succeeds in giving us a fairly full and straightforward account of his own inner experience—his quest for that which is behind the veil of the surface consciousness.

Though it is written in the condensed note-book style of brief speculations and quotations, it is more of a living experience of the inner life than a detailed metaphysical exploration. In this respect it offers a cleaner and more direct expression, and a clearer insight into the modern western approach to spirituality as a whole. But what is likely to be more significant to the Indian reader is that it indicates to a large extent the essential nature of the minds of the contemporary West to the spiritual forces that are today a living presence in the world.

The Inner Realm of Soul

The keynote of the book is also the keynote of the age; the sole reliance on self-experience as the criterion of truth. This is the rejection of the blind following of dogma, authority, and all the old religious and rational modes of life, as well as of the well-trodden tracks of scholastic thought, are the dominant characteristics of the age. Though there is the obvious danger in this trampled cross-country trek, of losing the higher direction of man's development, it is a relief to discover that the past has already been thus swept aside—nevertheless it opens up a clearer way to the original

The cognitive aspect of religion and the nature and types of religious evidence are subject which demand extended treatment, and I do not propose to go into these matters in this paper. The facts remain, however, that the truth or falsity of any act of religious faith, whether religious or scientific, is a matter upon which psychology as a causal analysis is not competent to sit in judgement. Theology as a discipline is as autonomous as the study of psychology and the discipline. The psychologist who believes that his methods enable him to decide such questions is no more entitled to rely merely on his own vague under-standing of the limits of his field. But apart from this obvious reply what is especially to be rejected is the claim that atheism, in contradistinction to religion, is a purely rationalised motivated philosophy of life. It is this assumption unwittingly subscribed to by many, which creates the impression that religion alone deserves psychological analysis. And it is important to lay bare the extralogical roots of atheism, not because atheism is thereby decriminalised as a system of thought, but merely to make it clear that in this respect it is on par with religion. Atheism is not solely the result of a purely rational cogitation upon the nature of things; its motives are as mixed as those of religion and of psychological complex, and, like religion, its roots too have both cognitive and non-cognitive dimensions. Irreligious is generally far from being the simple assertion that there is no God; it is more often the wish that there should be no God, Their forms are as various in human individuality, and its psychological consequences have been explored most intimately by Dostoevski with great subtlety. The desire of the

NEW TRENDS IN WESTERN THOUGHT
THE PSYCHOLOGY OF IRRELIGION

the latter consists of essentially rational activities.

Is Atheism Wholly an Affair of Reason?

And now how does it stand with the psychology of religion? Is it a legitimate field, and if it is, may the psychologist devote his attention to it and properly ignore the phenomena of irreligion? The psychologist who confines himself to the analysis of the scope of psychology, and who admits that psychology is not germane to the rational activities of man, might still endeavour to defend the simplicity out of religion from the psychological consideration on the grounds that religion is a wholly non-cognitive activity with no foundation in human reason. In this area of human life, he might hold genetic explanations are perfectly in order, for here there is nothing of rational nature. And while there is need for a psychology of religion to explain—plainly to explain away—the phenomena of the religious life, there is no call for a psychology of atheism since atheism is an affair of reason.
MOTHER INDIA, APRIL 16, 1949

"INDIAN AFFAIRS" (Monthly Journal of the Indian National Congress) *

See what it gives you.—Running comments on current events
Full coverage of Indian and world news
News about our countryside from all parts of the world
Features articles on social, economic, political and cultural matters
Excerpts from foreign periodicals relating to India
Reviews of Books and Magazines, etc., etc.

And all this for eight annas.
Annual subscription Rs. 6.
Foreign 12 sh. = .4 dollars.

Write for advertisement rates to:
The Manager, "INDIAN AFFAIRS"
7 Janitor Mansoor Road, New Delhi.

Published by the Foreign Department of the Indian National Congress.

ARTISTIC DREAM IN FILM
PITURIZATION which everyone must see

WEERA AIR NANDA

Produced & Directed by R. JUNNARKAR

For Bookings—
SUCCESS FILM EXCHANGE
292, V. Patel Road, BOMBAY 4.

Ten

THE PSYCHOLOGY OF IRELIGION
Continued from page 9
irreligious fanaticism, materialism and missionary zeal need to be classified and their sources brought to light. There are plenty of "cases" for the psychologist to ponder. Here is one who is moved by such a grudge. "I believe," he said, "that I find it necessary to pay Him the supreme insult of being the object of my bitterest hate. Here is one who has divorced a middle-aged wife in order to take a younger mate in order to mollify another hism of gullet with a blistering atheism. Here is one brought up in the atmosphere of orthodoxy whose revolt against God is of a piece with his revolt against all other strict parents. Here is a college professor of philosophy who reveals to a few trusted disciples the embarrassing proof of the non-existence of God. Here is a young college student eager to taste forbidden fruits, who stirs his scruples with the anes- thetics of alcohol. Here is a couple, stemming from different religious backgrounds, whose mar- riage has met with violent parental opposition, that now both are vehemently anti-religious. In the face of these examples, and innumerable others like them, what becomes of the claim that atheism is a purely rational phenomenon?

The answer, I submit, is a field whose credentials it suspects, and a legitimate doubt may be raised both in regard to its pretensions to knowledge and as respects the purity of its motives. The general limitations of an objective science of human nature are nowhere more evident than in the religious life where the approach yields only the most external of conclusions. The exclusive concern which psychology has shown for the objective is further underlined by the fact that the facts of irrational can in no wise be justified, and must be under- standing as a rationalization of the naturalistic bias of modern psychology. To the extent that it hopes to discredit the religious experience by means of psychological analysis, the psycho- logy is not only an objective science, it is at the same time a compromise stimulated by other than purely intellectual motives, and re- veals itself as a willful suppression of the understanding of the nature and limits of the field of psychology. It is not within the province of psychology as such to discredit any communication of religious experience; psychology to do the work of logic must always involve the genetic fal- lacy. If theology is a field to which a psychological analysis, so, too, is atheism; if, on the other hand, the truth or falsity of atheism be settled on other grounds, so likewise must the case for religion. Psychology is thus a sword of a double edge which it dangerous to misuse; genuine religion has little to fear from the psychology of religion.

The structure of the "soviet bloc" in Eastern Europe was no hallucination, but based on a vague conception of common interests. To those who regarded the Atlantic Pact as an unnecessarily pro- vocative creation of defensive instinct the fact should be recalled that the Soviet "coup" reached a stage of organized military preparations long before the establishment of Atlantic Pact or Western Union began to take practical shape. The treaties of both alliances were aimed at keeping a watchful eye against the return of German aggression—which would be bad for peace, but the basis for a camp of allies bandied together against the world outside the Iron Curtain. At the alliance we have come to believe that there was set loose a flood of propa- ganda accusing the Western Powers of preparing for aggression against the new democracies. So savage were the personal attacks on Western statesmen so cunning in the manner in which the fear of war was propagated behind the Iron Curtain that perhaps the most remarkable feature of post-war international affairs was the reluctance with which the West grouped its way finally to the Atlantic Pact. The Marshall Plan was an important and significant sign-post to the new Russia's policies and sanctions in Western Europe to provide the opportunity for the isolation of Western democracies to prepare for the worst.

EASTERN BASICS

The corenic manner in which Moscow announced its recent ruthlessness of personnel vested it with a popular dramatic quality of its own. Unrestricted espionage was attempted to read into M. Vyshinsky's elevation to Foreign Minister and the accompanying shift of personnel in the vital part of Russia's executive and administrative machinery some clue to Moscow's new plans or intentions in the face of the West's determined stand. It would be dangerous to assume with the evidence before the world, that since the end of the war that the basic aims of Soviet policy are subject to any change. The methods can vary but the objectives never. It is a question of less or more pressure. Russia has reduced her satellite States to a degree of political rigidity which must satisfy the most fanatical in the Kremlin. The word "development" differs from country to country but in all the main characteristics of the country are discernible—the ruthless suppression of political opposition; the pushing aside of the Church; and the large-scale collection of values which pervert for education in the "new democracies." Recognizing, the integration is proceeding under the control of the Council of Economic Assistance, though there is yet no evidence that this is a general trade with the West. All in all the picture is—Moscow's effectiveness seems to have reached an apex. In Europe Marching along at a tempo dictated by Stalin towards the goal of "Socialism." Only two miniculations have occurred that would have otherwise been a perfect picture: the defection of Marshal Tito in Yugoslavia and the failure of Russian policy in Germany. Yugoslavia has set an example which some at least of Moscow's disciples might feel disposed to emulate. Moreover, the economic and military phe- nomenon of Eastern Europe cannot be com- plete without Yugoslav co-operation. In Germany the Russians are faced with a problem similar to that to which, with different reasons, the Western democracies are plagued in their search for a church to press forward with the formation of a separate Government. In the Russian zone the efforts of the Western powers to get the whole people to dig into the front lines are being steadily felt, resulting in widespread unemployment and a diminishing support for the barely discerned "counter-fascist movement."

However grand is the picture and scope, the Atlantic Pact takes its place in the series of measures and counter- measures which started with Russia's first move of the "cold war." Already Moscow must realize that the show he attempted preaching and that Russia cannot for long bank on the continued toleration and good- will of the democratic world.

Times of India (Bombay).
ANSWERS TO QUESTIONS ON EYE-TRoubles

BY DR. R. S. AGARWAL

Question: Will you tell me in some detail what is meant by sun-treatment for the eyes?

Answer: The sun is a wonderful help in relieving all sorts of discomforts of the eyes, and is the god of the eyes according to the Hindu shastra. The benefit of the sun-rays can be experienced within a few minutes by most of the eye patients suffering from defective vision or inflammation; by facing the sun in a proper manner the eyes become bright, shining, healthy and attractive. The vitality of the eye is greatly increased.

The health of the eye is based on light as the health of the lungs is based on air. The eye is the creation of light. Living beings, which usually live underground like earthworms, have no organ of vision, even animals with whose possess eyes lose their vision if they are confined for a sufficiently long time in darkness. Fishes living in dark caves become blind; miners generally suffer from defective eyesight and other inflammatory eye troubles. In the houses where the light is poor many children acquire a dislike for sunlight. Some of them keep their eyes covered with their hands, or bury their faces in a pillow and do all they possibly can to avoid the exposure of their eyes to ordinary light. Putting these children in a dark room is a blunder. All such children are quickly benefited by exposing the eyes, closed, to direct sunlight for a few minutes every day.

Although sunlight is very useful to the eyes, still the medical profession and the lay public remain in fear of strong lights. Extraordinary precautions are taken in houses and outside by means of umbrellas, hats, dark glasses, eyeshades and bandages. If actually a some disease is present, it is an uncommon thing for patients to be kept for weeks, months and years in dark rooms, or with bandages over their eyes.

About this universal fear Dr. J. Herbert Parsons of the Royal Ophthalmic Hospital of London, addressing a meeting, said that eye specialists, if they were honest with themselves "must confess to a lamentable ignorance of the conditions which render bright light deleterious to the eye". It cannot be denied of course, that brilliant sources of light sometimes produce unpleasant temporary symptoms; but as regards permanent impairment of vision, it is due to staring at the sun, especially when the sun is hot, and most of the patients can improve considerably by relaxation methods.

Anyone who doubts the efficacy of the sun-rays, may just devote to the following experiment a few minutes.

Take a book and note the clearness of the letters. Now face the sun with eyes closed for about five minutes if the sun is hot, and for about a minute or two with open eyes if there is the morning sun which is not hot. In the open-eye sun-treatment one should frequently open and close the eyes. To obtain better results apply KOLKOVENT 200 to the eyes with a glass rod just before the sun-treatment. Wash the eyes with cold water after facing the sun and come into the shade. Then close the eyes and cover them with the palms of the hands, avoiding any pressure on the eyeballs, for two or three minutes. This is to shut off the light and bring relaxation. Now look at the book and observe that the letters have become clearer and darker than before, there is clearness in other objects too; the eyes feel a sense of health and vigour. If you feel strain or discomfort in reading, have a copy of reading test type or a specimen of fine print or photographic type reduction and see the difference. Read this fine type daily after facing the morning sun and you will soon cure all your complaints. Of course, for serious defects an expert's advice is necessary.

Sun Treatment for Young Children: Hold the child in such a way that the rays of the sun fall on the eyes, and move the child continuously in slow short easy curves, instead of throwing the child rapidly, irregularly and intermittently from side to side. The treatment may be given for about five minutes. This is very useful in trachoma, conjunctivitis and such other troubles.

GREED, REVENGE & LUST MADE THEM PARTNERS IN LOOTING THEIR OWN COUNTRY AND PEOPLE

3rd HOUSE-FULL WEEK
NEW WEST END

DAILY: 3, 6-15, & 9-30 p.m. Sunday & Holidays 11-45 a.m.
Advance Booking: 10 to 12 : 4 to 6 p.m.

MOTHER INDIA
COUPON
For: Free
EXPERT ADVICE
On
EYE TROUBLES
THE WAY OF INDIA'S GREATNESS
The Removal of Partition and a Religion of Humanity's Spiritual Oneness

By SAMIR KANTA GUPTA

Freedom has been won. But where is that country-wide joy and enthusiasm and the dynamic urge for a great concerted action that are necessary to build India? Is she to be the envy of the world and an ideal before all mankind? On the contrary, a feeling of bewilderment and anxiety among the masses. The people of India have not responded as they should have to the advent of their liberation. Indeed they have failed to fully appreciate, what precious treasure possession comes to them. That is at least how some politicians are thinking today of men and things.

Why the Country-wide inertia?

This, we feel, is a challenge to the capacity of the brave people of India, a challenge which demands support in fact of past history. It is they, the rank and file of the nation, who again and again rose at the call of freedom to serve the great Mother, notwithstanding the heavy imperial might against them. It is they who, no less than their leaders, have been responsible for the overthrow of the foreign yoke. If that be the truth, what then has happened in the meantime? Is India now so gloomy and prostrated? The problem, if it is there at all, is a serious one and requires careful study.

It cannot be denied that the enthronement of partition, India witnessed during her freedom movement is a great step forward aimed at achieving the goal of freedom in a more comprehensive and imaginative excitement which easily spurs men to action is no more. Now the time has come to act with sober judgment and calm consideration and to work for the all-round economic growth and the sumptuous of peace. Surely this is a difficult century—indeed, the common man century of India. But we must have the expectation to do much. But it may be one of the causes of the country-wide inertia. There are others also.

Partition the Origin of Most Allmenes

India's partition has been the origin of most of its ailments. For it must be remembered that it does not only mean the breaking of territorial boundaries or shifting the frontier: that is the politician's reading. It is a tragedy that it is physically cruel and material. It is a fact that the Indian body since the main trunk. India is, in spite of whatever the whole host of materialist pragmatists might say to the contrary, a single collective unit having a will for its own. It is a fact that they are fighting for. And if the Indian is to be made a part of the world, we must work for them with adequate measures.

True Conditions for Greatness

To begin with, the partition of India must go on and with that all its accompaniments. India must have one central government and one central legislature. Such a solidarity is necessary to India's healthy body; the very fact of the existence of her national unity is an inherent force. The government of the boundaries will automatically enliven her with a new vigour. For, in fact, there are no forces than that which waft for the least favourable conditions for her work. They are the forces of the conscious nationalism who drive all, guide all, and lead all. The force of individuals, nation or yet larger human collectivities, to a great purpose, is only a scheme of divine fulfillment. And we believe that India's one unity provides an appropriate condition for a great consummating action to take place.

That the division is an anomaly and carries something inherently wrong in it is too palpable a fact to be ignored. The cry is already there that India is being divided and corrupted through, communication between the two and indifference to a joint economic policy. Well, if all these are achieved, though there appears to be little in front of us. But the question is: what else do we want? Thus, it will go a considerable way towards the partition of India's unity. But our ideal, let us declare, is somewhat different, still greater. No Indian political unity is essential to India. But that mechanical unity is not all. The Roman Empire was a marvellous achievement with a closely-knit political and administrative unity of its own. This truth was echoed in the membrae saying, "All roads lead to Rome." But that mighty empire could not survive the ravages of time. Nor could the British Empire—which we received till the other day the sun never set—deriving its ultimate authority from Number 10, Downing Street, save itself from falling into disintegration. National or international unity, therefore, is not the only thing that goes to teach us, must have a psychological base in order to be permanent. It is the religion of the essential oneness of humanity that can provide us for this fundamental basis.

Religion of Essential Oneness

Religion of Humanity

One can ask now, what is this religion and how are we to achieve it? Is it not the domination of one creed or religious belief or dogma over another. The religion that we advocate can only be a living reality, if each man realises the soul within, the existence of the Divine in all and all in the Divine. The individual men or individuals are but multiple images of the essential unity. This spiritual consciousness is the innate genius of India; it is this consciousness that forms the backbone of her true culture that has lived through the ages. Given such a broad base and high and solid foundation India's unity will be real, lasting and meaningful, deriving infinite energy from the secret Godhead that informs everything, every being, every individual and every collectivity on this earth. This is the boon India teaches to the world. In its application are to be found true harmony and real brotherhood among men and men. Its political unity is essential to India. It is to be found the unbreakable peace amongst the various nations. India, the harbinger of this great dawn, looks forward, even though thick clouds cast a temporary gloom on her path, with courage and confidence. For she has seen her God—All-causeing, all-sustaining and alod.

The Owl's Banquet

BY *MINERVA*

There are people who deny the existence of God, accept us abstractions. "What is a god?" Lord Hugh Cecil asked once contemptuously in the House of Commons on Irish questions. "A nation," replied Tim Healy, "is something for which men will die.

About shallow men who take up the responsibility of the government, Bishop Berkeley has an apt saying: "He who hath not meditated on God, the human mind and the summum bonum, may make a thriving earthworm but a sorry statesman.

We must not mix up the two quite different things—the announcement of great aims and the spirit in which they are pursued. Take the usual missionary work in the name of Christ. It fails because, as someone has pointedly remarked, "if St. Paul, before starting on one of his missionary journeys, had first required St. James, and a Committee to sign a contract, he would have ranted to him five hundred a year, paid quarterly, and had provided himself with a commodious bungalow, a punkah, a pony carriage, a piano and a wife, he would not have changed the history of the world."