TWO IMPORTANT EVENTS

In the midst of the deplorable failure of both logic and vision among a host of democratic countries, in the matter of the Free China—in the midst of the terrible danger to which hurried recognition has exposed India and the rest of Asia—two events of substantial significance for the cause of civilisation have taken place. They may seem to be local in their bearings, but behind them are mighty issues of state and it is worth while indicating these issues and their backgrounds.

The events in question are concerned with Kashmir and Yugoslavia. The Kashmir issue, if we glance at its background, is pretty clear. For many years the popular party in this province has been the one headed by Sheikh Abdullah. It is that party which, during British rule, carried on a campaign both against the British and against the autocratic Maharaja. Congress supported it throughout, while the Muslim League took no hand here, as also it took no hand anywhere else, in helping the cause of the people. Sheik Abdullah was imprisoned, his Press was suppressed, his followers were driven into exile. But they continued to keep up the struggle and the fight went on. Congress' support was unswerving. The movement was supported not only by the Senate and the House, but by the Government in the form of funds. The media, too, gave it a good deal of support. The Government was not prepared to make any concessions.

When India came into being, Sheikh Abdullah was released from prison; his papers were re-issued; he was given an audience by the Prime Minister, Jawaharlal Nehru, and was allowed to return to his native land. He set up his government with the strength of the country behind him. But the very strength of the country became a weakness to him. The Indian Army, which was supposed to be his, was taken over by the Central Government. The Central Government, therefore, was not prepared to make any concessions. It was not prepared to make any concessions, and the result was that the movement continued to languish.

On the other hand, the Yugoslav situation was different. The country was under the menace of aggression. The Tito regime was faced with a dilemma. It could either accept the aggression or resist it. It chose the latter course. The result was that the country was saved from aggression. The Tito regime was thus able to maintain its independence, and the Yugoslav people were able to enjoy the benefits of freedom.

The two events are significant in that they show the way forward for the countries that are facing similar problems. They show that the path of resistance is the only way out. The sooner countries like India and Yugoslavia take this path, the better it will be for them.
We may be accused of prejudging the case, but insight into the nature of the party we have dealt with as well as past experience of its tactics makes us suspicious and in our view India would commit a mistake if she stopped being militarily vigilant under any conditions. She has to be ready for unpleasant emergencies. And it is in connection with this that the event about which we spoke at the beginning of this article acquires significance. The event is the Indo-Afghan Peace Treaty signed in New Delhi and its significance is multifaceted. In the first place, it explodes once again the myth fostered by Pakistan that India is a menace to Islam. A Muslim country, a neighbour of Pakistan herself, has declared deep friendship with India. In the second place, it makes sharp inroads into the previously heard truth that the Afghans will not permit their territory to be used as the several arrogant acts towards her of which she is guilty. Of course, all this is not said in so many words in the treaty. In fact, the operative articles in the treaty are so worded as to avoid all complexity of a diplomatic pact against a communist. What is insured is only the assurance of the bilateral relations existing between the peoples of the two countries and what is agreed upon by the two Governments is enhancement of the cultural ties and assistance in industrial and agricultural progress. But we must not forget that, when the treaty agrees not only to continue the existing trade agreements but also to establish more, it implies an ever-growing passage of Indo-Afghan trade through Pakistan which is the intervening territory. Any unwillingness on Pakistan's part would amount to this treaty as well as her recent peevish disqualification of Afghan lorries from carrying merchandise to India, is bound to strain relations between Afghanistan and Pakistan no less than between the latter and our own country. The treaty creates a large demand on our market or the all-round Pakistani collaboration. In the absence of military commitment there may be in the operative articles, the open concordat between the Indian Government and the Afghan on a pretty comprehensive scale is a very significant event in the prospects of a peaceful flare-up of Indo-Pak hostilities after the winter. In its own innocuously phrased way it constitutes a considerable triumph for India in her civilised endeavor to check the bellicose fever of narrow nationalism and communalism from blowing unpleasant breaths across the Pakistan borders or else to meet it squarely with armed force and make an end of it.

The second event of importance—that which is concerned with Yugoslavia—requires a brief backward glance for its proper assessment. "Titoism" is now part of the daily vocabulary of the press. But not always is it correctly understood. Often we hear that Marshal Tito is in the pocket of the Western powers. This is a non sequitur from the viewpoint of popular nationalism. The power is not held by the West but rather by the West and some Western powers. And it is questionable whether Tito would be friendly to the West, much more to believe that he is subservient to it. If Communism is a danger to mankind, Tito cannot be looked upon as completely. It is not in any case to be thought of in the pay of Western interests. Titoism has certain features somewhat different from those of the Stalinist brand. Although Yugoslavia is a Police State, it is not as totalitarian as Russia. Quite a number of people are in prison in "labor camps," but it is proportionally much smaller than in any other Marxist country. And, as Alexander Werth has said, a particularity about Yugoslavia is that a very large number of people who are sent to prison or to "labor camps" come back into circulation after six months or a year, that is, at the rate in which they are used up, as in Russia. They tend neither to stay there being no Siberia there, but partly it is due also to a less brutal temperament than the Stalinist. And here seems to be a much less frequent resort to immoral means of eliciting confessions. Most trials are not conducted behind closed doors as in Russia exists. But this does not count for balance sufficiently the thoroughly materialist interpretation of life, the complete devaluation of the individual, and the Police State principle.

The value of Yugoslavia to the West and to the democratic world in general lies in certain elements which have got to be disentangled from her anti-Western Communist set-up. The first of these elements is her attempt to follow a passage written by Lenin fifty years ago. "We do not at all regard Marx's theory as something finished and infallible... He merely laid the foundations of the science of the Socialists and there are, doubtless, works further in all directions... this theory merely gives certain broad general indications which will be worked out in Britain differently from France, in France differently from Germany, and in Germany differently from Russia." Tito insists that the same applies in Yugoslavia as well, and that a pattern fixed by one country should not be imposed on another. His insistence introduces a colour of freedom which, however negligible when freedom is merely a variant of current Communist practice, is still welcome for its possibilities in the future and for the pressurised effect it affords the dogmas that Russian blood-red is the only genuine Communist hue and that all countries must be ruthlessly splashed with it. An element of greater significance is bound up with this insistence of Tito's that Russia is deviating from real Marxism when she holds the view that:

1. Decisions of the Russian Communist Party relating to other parties are infallible;
2. Only occupation by the Soviet army can bring about a new Socialist order;
3. It is impossible to build Socialism without the aid of the Soviet Union.

"If these ideas were acceptable," says Tito, "one would arrive inevitably at national oppression and economic exploitation to the profit of the occupier."

The words "economic exploitation" are important enough inasmuch as they put Russia in the very box in which she goes on putting the Americans and the British in treasonable argot after harsh usage. But the words "national oppression" constitute the keenness for an understanding of a significant element of value in Titoism. They lead to the hub and heart of the quarrel between Tito and Stalin. The quarrel is fundamentally between two nationalisms. There has been of late a very strong revival in defense of the utmost nationalism of the nation's war without and a sound nationalism, but good points in the revival and these may well insinuate into the Russian consciousness a sense of continuity with the past which may lessen the stark opposition the Communist regime has long presented to either the tradi- tions or the national sentiments of the Russian people. But in the absence of military commitment there may be in the operative articles, the open concordat between the Indian Government and the Afghan on a pretty comprehensive scale is a very significant event in the prospects of a peaceful flare-up of Indo-Pak hostilities after the winter. In its own innocuously phrased way it constitutes a considerable triumph for India in her civilised endeavor to check the bellicose fever of narrow nationalism and communalism from blowing unpleasant breaths across the Pakistan borders or else to meet it squarely with armed force and make an end of it.

Tito's nationalism in contrast to Stalin's is in itself a thing of considerable value. And its significance is increased because it marks the first serious breach in the united front Stalin has sought to create in Eastern Europe. Tito has shown remarkable resilience. The attempt to destroy his regime has failed. Nobody, everybody expected him to be "liquidated" in so time. But for 18 months he has held out, genuinely backed up by his own people who admire him for his anti-Nazi fight during the war and for having faced and withstood and withstood the régime in the Kremlin. Russia who in international councils professes intentions of peace has indulged in a varied effusion on the Moscow Radio which could hardly have struck Tito as very friendly: he has been called traitor, scoundrel, greedy up, chattering parrot, despot, avaricious sparrow, cosmopolitan, hypocrite, hangman, insolent dwarf and, to crown all, a curled and powdered bandit with a puffy old woman's face. Nor has Russia's animosity stopped with words: economic sanctions have been applied and infiltration tactics tried. Everything has failed, and now at last she has made preparations for a military show-down. The army has moved

Continued on page 5
University reform means to the average political mentality no more than a change in the medium of instruction. The Radhakrishnan Report {name of previous issue} has caused controversy among the politicians and evoked more contradictory views from our spectators. Besides, the question is so wrapped in sentiment that it is difficult to consider it in a proper perspective. Moreover, the controversy itself is not a fresh one — it is, otherwise, Headache, stomachache, heartache, surge in a crescendo when we begin talking about the place of the languages in our schools and colleges. We have been heard, by booby-traps and time-bombs, littered with the remains of a hundred Homicide battles, the atmosphere thick with fumes of controversy, the roar of the minotaur of fanaticism fearful and oppressive, the saving clue of salacious tenuity and seriously strained.

The present writer has already discussed the problem elsewhere,* and there is no need to cover the whole ground once again. There is general unanimity of opinion that every tongue shall reign supreme at the primary stage, and that the medium of instruction at the secondary stage, provision being made for the study of Hindi and Sanskrit. Both the Reddy Report and the Radhakrishnan Report have very rightly stressed the need to give a vital place to Sanskrit studies at the University level. Unless we are going to cut ourselves off from all our past and from the great languages that have been given birth to from the earliest dawn of Indian consciousness*, notes Dr. Reddy, the English-speaking can never make a liberal provision for study of Sanskrit, and, of course, by English we usually mean English that is spoken in or by the English. Otherwise they shall fare as the trees uprooted by the storm which has hit them and are unable to find a foothold elsewhere.

The Paramount Claims of English

Likewise, the paramount claims of English are everywhere acknowledged by both the Reports. Thus Dr. Reddy: "...it should be possible for everyone to work together and work and working knowledge of that highly developed language, is an effective study of instruction by English at the least amount of a language medium which is now taking shape in its new-found freedom and India, which is essentially the preserve of essentially sectarian peoples."

The Radhakrishnan Report states in a similar vein: "English is now taking shape as a second language in practically all European countries including the U.S.S.R., and that of the learned articles published in the world in a particular branch of science, 44% were in English, 15% in French, 11% in Russian, other languages coming far behind, and of course, Hindi—our "national" language—elect—figuring nowhere at all. Under the changing circumstances, the prospects of Hindi or the regional language displacing English as the medium of instruction at the university stage are not very bright.

English is to be displaced, only the regional language can occupy its place at the primary stage of instruction. If it must be, a beginning may be made at the middle level, and over five or ten years the change from the English medium to the regional languages can be gradually effected. The crux of the problem is the production of text-books in the regional languages, especially in the science subjects. It would be possible, if the Government makes it the business of the publishers and books in the absence of an authoritative Dictionary of Scientific Terminology valid for all the modern Indian Languages. The Federal government should take the initiative in the matter and appoint a commission by letter written in the Indian Dictionary, freely borrowing of international currency words or expressions only where absolutely unavoidable. As soon as work is completed, universities in India, with adequate government grants, would be able to prepare and bring out the necessary text-books in the regional languages. By and large, it is obvious that, in time, the field and relieve universities of this onerous responsibility. A number of leading universities, professional and technical courses, English would have to continue as the minimum requirement for a long time yet.

In fact, sometime or other English would have to give place to the local languages in the regional universities of India. In the context of the most modern trends in education. Be that as it may—pending the development of objective examinations, the prospects of the more practical recommendations of the Radhakrishnan Report are nil. Even if implemented, will help to "reinforce much that is defective in the present examination system." The recommendations in regard to compartmental examinations—both subject- and time-wise—may be worthy of adoption. But, after all, it is the men who administer a system that matters, and unless they are fully alive to their duties and responsibilities, it will be difficult to solve, with the system as such will be of much avail.

The Important Human Material

The basic aims of university education, the place of general education and religious education in the universities, the nature and duration of the degree course, the differentiation between the pass courses and the honour schools, the interdependence of teaching and research in the universities, the language question and the problem of examinations—all these major topics have been glanced at and our conclusions, however, the report is a tentative one, which has been briefly set forth. But more than principles and policies, and curricula and examinations, it is the human material—students, teachers, administrators—who will finally determine our future of that kind that is to come in India. How are we going to relate India to all those women who are likely to benefit by a university education are not effectually put out by their present punishments. The difficulty, here as elsewhere, is not with the so-called examination *sysys* difficult to see our way clearly. There have been scandals; there have been irregularities and malpractices, and there have been grave errors in decision of the cases. How are we going to ensure that the first class talent is that is likely to achieve distinction in teaching and research is not diverted to others who lack of reasonable prospects? And how are we going to ensure that eminent merit is that is likely to bring to the task of university administration both academic integrity and a high degree of efficiency does not shirk the glare of competition in the examinations or election or appointment? These are delicate questions to ask, and very difficult to answer, but it is very long as the right answers elude us, and so long as, having found the weight of responsibility to implement them, all talk of reforms will be the death of reform; and all our publicized efforts will be for nothing.

The friction between students and teachers, and teachers and administrations, would cease to be a matter of public discussion, but not unfitness for other jobs the teachers and the false coin, must essays, and integrity, experience and efficiency and information and electioneering strategy are the determining factor in the choice of a Vice-Chancellor or a Registrar. The ‘word university’, as used here, is properly defined as a body of teachers and scholars the number of which makes it worthwhile. This was the ideal of the scholars of old, and this ought to be the ideal of the future, and even an administrator ought to be a teacher in disguise—or without disguise. The word university is hallowed by our immortal tradition, and we all have heard the latest of the annals and reminiscences, hungering and wishful thinking, but the result of our protests and complicated disciplinary codes. But, then,—how shall we bell the cat?

Admissions

The problem of admissions is a two-way problem: to keep out the unfit and to welcome the fit. It must not be said of admissions to our universities—except is not a good one out of circulation. The Radhakrishnan Report envisages three measures that will ensure that the fit do enter, and scholarships to ensure that the fit are not prevented from entering the universities. Both a scholarship examination and a selection examination to be applied after the results of the examinations are known, are provided for, but it is not sure that it will be of any cover and retain the right talent.

The Report also points out that the awards—except the token awards to indicate merit alone—"should not be of the value of Rs. 16 or Rs. 29, says Mr. S. V. Murthy, property owner "which is an annual bill of Rs. 1,68,75,000. The free places will normally go to members of backward communities and the children of war veterans or men who have made a special contribution to national service. This means that only 12,500 scholarships out of a possible total of 25,000, or 3 of 100 places—say 5%—will be available to brilliants and perhaps to compensate those not the proverbial drop in the ocean that is worse than useless. They are bound to be restricted, packed and precise, which may be read in this connection,—I refer to The Times Higher Education Supplement, University Awards, lately published by H. M. Stationery Office. London. ‘Our task, as we see it, write the
authors of the Report, "is to outline a system of awards which shall make it possible for able students, from the poorest strata of society, to pursue a university education to enter the land unburdened by financial inh"...Continued from page 3

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MOTHER INDIA, JANUARY 21, 1950

FINANCE

Lastly, Finance. 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VISION and REALISATION

Living and accurate expression of mystical and spiritual experience is rare. To convey the realities of this experience, in all their many-sidedness, and to show what the immense riches of yogic evolution are, this series will present extracts from the writings of Sri Aurobindo and the Mother.

THOUGHT THE PARACLETIC

As some bright archangel in vision flies
Plunged in dream-caught spirit immemorials,
Past the long green crests of the seas of life,
Past the orange skies of the mystic mind
Flew my thought self-lost in the vasts of God.
Sleepless wide great glimmering wings of wind
Bore the gold-red seeking of feet that trod
Space and Time's mute vanishing ends.
The face
Lustred, pale-blue-lined of the hippocrieff.
Eremite, sole, during the bournless ways.
Over world-barre summits of timeless being
Glumened; the deep twilights of the world-abyss
Failed below.
Sun-realms of sapient seeing.
Crimson-white mooned oceans of pauseless bliss
Draw its vague heart-yearning with voices sweet.
Hungering, large-souled to surprise the unconnected
Secrets white-fire-veiled of the last Beyond,
Crossing power-swapt silences rapture-stunned,
Climbing high far ethers eternal-ennuied,
Thought the great-winged wanderer paracle
Disappeared slow-singing a flame-word rune.
Self was left, lone, limitless, nude, immense.

SRI AUROBINDO
Collected Poems & Plays Vol. II

TWO IMPORTANT EVENTS—Continued from page 2

to the frontier. Bases for launching guided missiles will be completed this month in the Torro mountains of Hungary. Hungarian paratroopers have been trained. The Soviet General, Marshal Konstantin Rokossovsky has been appointed Polish Minister of war. And Bulgaria, it is reported, will soon receive her own Rokossovsky. A co-ordinated aggression has been planned and only the signal from Kremlin remains to be given.

For the situation is pregnant with world-wide consequences. For, if Tito falls, Eastern Europe will be only a second Stalin. And Tito is not only stands for certain valuable aspects of nationalism, but also serves as the first nail in the coffin of Stalin. Stalin's intolerance of him renders suspect all the newly-fashioned peace talks of Vyshinsky and rallies opinion against him among even those who might otherwise remain benegongued with Marxist manifestos: intra-party debates have already begun in the Communist ranks in France and Italy. Marxism itself, with its dogmas that wars are due to Capitalism and that Communist countries can never be at each other's throat, is getting somewhat self-repudiating. In Eastern Europe and nearest to Stalin's seat of power the greatest danger is developing. For, Titoism with its appeal to the nationalist impulse is spreading its infection: the recent purge of Spanish anti-Francoism is symptomatic of Tito germ. The geographical situation of Yugoslavia is either telling in the direction of anti-Stalinism or bringing more security to her neighbours. Albania, almost entirely surrounded by Yugoslav territory and dependent on Yugoslav economic aid, will be forced to side with Tito if the latter is not a member of the Tito's inner circle. Greece, Italy, and Austria are affected in several ways. In Greece the rebels have been cut off from Russian help because Yugoslavia is the intervening territory. In Austria there is a Russian satellite. Stalin stands no longer at the gates of Trieste and all along the Adriatic. Russian domination is unable to spread beyond the left bank of the Danube. From every point of view Tito is a phenomenon the West should try to prolong if Stalin's bank be broken without actual war. To support him is as important as it was to keep up the Berlin air-lift.

At the same time Russia is bound to feel that at any cost Tito must be strung to his knees. Military attack is the only method left now to her, and without least hesitation she will invade Yugoslavia if she finds the slightest trace of weakness in the West's support to her adversary. But if the support comes, will there not be World War III—a most undesirable upheaval? It is often asked whether Britain and America should embark upon the desperate gamble of an atomic war against Russia because of Yugoslavia. The only answer is a counter-query: Would not a let-down of Yugoslavia stage merely another "Munich" and would not another "Munich" mean a shooting up of Russian stock and further ambitious steps by her, making World War III absolutely inevitable? The sole sensible policy is to declare readiness to stand behind Yugoslavia at all costs. This will make Stalin sit up and take notice. This will stay his hand from going out to smash Tito, and in view of all this, the World will be saved. Of course, the U.S.A. will not take the initiative in supplying material and military assistance, but if Yugoslavia requests it, the assistance will come unstintedly. As Yugoslavia is sure to ask for all she can get, the words amount to an unambiguous warning to the Soviet Union that no nonsense will be tolerated. And they are a proof to the whole world that Mr. Truman has genuinely at heart the cause of civilisation in so far at least as that cause lies in the stemming of the red ruin that is ready to break upon the world from Moscow. With the eruption of Mao Tse-tung in China the anti-civilisation forces have been immensely augmented. Thanks to Anorios they will yet be countered. America has stood almost alone in her repudiation of Mao's mailed-fist claim for recognition. And, with her guarantee of help to little Yugoslavia, she has once again emerged as the radiant antagonist of Stalinist imperialism and totalitarianism. She can only see facts for what they are in the Kashmir-issue and be not strangely under the illusion that a partitigging of that province will make for peace and security in the Asian theatre she will remove the one flaw in her international outlook. But even with the flaw she remains in the global context admirable for the far reach of her sight and the deep strength of her will.
SRI AUROBINDO, THE LEADER OF THE EVOLUTION

PART II OF "THE WORLD CRISIS AND INDIA"

BY "Synergist"

SECTION III: THE NEW WORLD-VIEW

II. SRI AUROBINDO'S VISION OF THE FUTURE OF THE HUMAN RACE

In the last essay we saw the scheme of the Aurobindonian World-View, the salient ideas of which were discussed in The World Crisis and India. In the following essays Sri Aurobindo's philosophy will be presented in a more systematic form with a view to help men in recoiling and reshaping their existence upon earth in the light of a truth greater than the material, and to aid them in realizing the ideal of the life divine. Only a sincere attempt to realize such an ideal by the peoples of the world can lead to a real solution of the crisis of our times.

Before we begin with the metaphysic, we shall turn to a more general philosophy of life. Sri Aurobindo's philosophy of life is based on the spiritual evolution of man, a process which he saw as beginning with the present crisis, and the limitations of the various solutions that offer themselves. He also speaks of the goal of human evolution—the transformation of man as he is today into a cosmic being and the gradual supersession of the individual by the universal. This transformation is not a mere union of the individual with the whole, but the transformation of the individual into a Power of cosmic being, an all-self or world-spirit. Humanity is a formation or manifestation of the Reality in the universe, and there is a truth and self of humanity, a human spirit, a destiny of human life. The community is a formation of the Reality, a manifestation of the spirit of man, and there is a truth, a self, a power of the collective being. The individual is a formation of the Reality, and there is a truth of the individual, an individual self, soul or spirit that expresses itself through the individual mind, life and body and can express itself too in something that goes beyond mind, life and body, something even that goes beyond humanity. For humanity is not the whole of the Reality or its best possible self-formation or self-expression; the Reality has assumed before a self-created human form and self-creation and can assume after him or in him a superhuman formation and self-creation. The individual as spirit or being is not confined within his humanity, he has been less than human, he can become more than human. The universe finds itself through him even as he finds himself in the universe, but he is capable of becoming more than the universe, since he can surpass it and enter into something in himself and in it and beyond it that is absolute. He is not confined within the community; although his mind and life are, in a way, part of the communal mind and life, there is something in him that can go beyond them. The community exists by the individual, for its mind and life and body are constituted by the mind and life and body of its composing individuals; if that be abolished or disregarded, its own existence would be abolished or disregarded, though some spirit or power of it might form again in other individuals; but the individual is not a mere form of the collective existence. He is the individual and individual man existed an infra-human formation and self-creation and can assume after him or in him a superhuman formation and self-creation.

Our nature is complex and we have to find a key to some perfect unity and fullness of its complexity. Its first evolutionary basis is the material life: Nature began with that and man also has to begin with it; he has first to live and defend his existence. But if he stops there, there can be no perfection for man, he remains in his materiality and individuality. He must advance beyond material life. He must advance to the spiritual, to the life divine, which is the true life of man, which is in the divine essence, which is the life of the whole, of the universe, of the world. The individual life is the life of the community, of the universe, of the world, it is the life of the whole, it is the life of the universe.

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For this ideal, this conscious stress on the material and economic life was in fact a civilised reverie to the first state of man, his early barbaric state and its preoccupation with life and matter, a spiritual retrogression with the resources of the mind of a developing human and a fully evolved materialism.

Science at its disposal. As an element in the total complexity of human life this stress on a perfected economic and material existence has its place in the whole: as a sole or predominant stress it is absurd and inadequate. The worst danger is the resurgence of the old vital and material primitive barbarian in a civilised form; the means Science has put at our disposal eliminates the peril of the subversion and destruction of the stability by strengthening and securing the existence of the barbarian in ourselves, in civilised man, that is the peril, and this we see all around us. For that is bound to come if there is no high and strenuous moral and moral ideal controlling and uplifting the vital and physical man in the concentration and by spiritualizing man into a new self into his inner being. Even if this relapse is escaped, there is another danger,—for a cessation of the evolutionary urge, a crystallisation into a stable comfortable mechanised social living without ideal or outlook is another possible outcome. Reason by itself cannot long maintain the race in its progress; it can do so only if it is a mediator between the life and body and something higher and greater within him; for it is the inner spiritual necessity, the push from what is that yet unrealised within him that maintains him, once he has attained to mind, the evolutionary stress, the spiritual strain. That recognised, he must either relapse and begin all over again or disappear like other forms of life before him as an evolutionary failure and a temptation in the evolutionary process.

At the best he will remain arrested in some kind of mediocrity, typal perfection, like other animal kinds, while Nature pursues her way beyond him to a greater creation.

At present mankind is undergoing an evolutionary crisis in which is concealed a choice of its destiny; for a stage has been reached in which the human mind has achieved in certain directions as enormous development which has led to the construction of an unmeaning Life-Soul, Atomism, and that again needs the unveiling of the supporting Soul and spiritual Self within to maintain it.

A rational and scientific formula of the vitalistic and materialistic human being and his life, a search for a perfected economic society and the democratic cultus of the average man are all that the modern mind presents to us in this crisis as a light for its solution. Whatever the truth supporting any of these views, this is clearly not enough to meet the need of a humanity which is missioned to evolve beyond itself, or at any rate, if it is to live, must evolve far beyond anything that it at present is. A life-institut in the race and in the average man himself has felt the inadequacy and has been driving towards a reversal of values or a discovery of new values and a transfer of life to a new foundation. This has taken the form of an attempt to find a simple and ready-made basis of unity, mutuality, harmony for the community, to enforce it by a suppression of the competitive clash of egos and knowledge which it has evolved, a scale too large for its reason and will to handle, into a prolonged confusion and perilous crisis and darkness of violent shifting insecurity. Even if this turns out to be a passing phase or appearance of a temporary accommodation it is found which is not only enabling mankind to proceed less catastrophically on its uncertain journey, this can only be a respite. For the problem is fundamental and in putting it evolutionary Nature in man is confronting herself with a critical choice which must one day be solved if the future of the human species is not to be left even to survive. The evolutionary nexus is pushing towards a development of the cosmic Force in terrestrial life which needs a larger mental and vital being to support it, a wider mind, a greater wider mutualism which is necessary for the support and unveiling of the supporting Soul and spiritual Self within to maintain it.

The New World View—Continued from page 7

A life of unity, mutuality and harmony born of a deeper and wider truth of our being is the only truth of life that can successfully replace the imperfect mental constructions of the past which were a compromise of ego and interests grouped or dovetailed into each other to form a society, a consolidation by common general life-forms a unification by need and the struggle of struggle. It is a change and such a change and such a rehashing of life for which humanity is blindly tending to seek, now more and more with a sense that its very existence depends upon finding the way. The evolution of mind working upon life has developed an order of man and society which is realising itself in the man which is being laid on and is mankind too great for the present littleness of the human personality and its petty mind and small life-institutes, because it cannot operate the needed change, because it is using this new apparatus and organisation to support towards a reversal of values or a discovery of new values and a transfer of life to a new foundation. This has taken the form of an attempt to find a simple and ready-made basis of unity, mutuality, harmony for the community, to enforce it by a suppression of the competitive clash of egos and knowledge which it has evolved, a scale too large for its reason and will to handle, into a prolonged confusion and perilous crisis and darkness of violent shifting insecurity. Even if this turns out to be a passing phase or appearance of a temporary accommodation it is found which is not only enabling mankind to proceed less catastrophically on its uncertain journey, this can only be a respite. For the problem is fundamental and in puting it evolutionary Nature in man is confronting herself with a critical choice which must one day be solved if the future of the human species is not to be left even to survive. The evolutionary nexus is pushing towards a development of the cosmic Force in terrestrial life which needs a larger mental and vital being to support it, a wider mind, a greater wider mutualism which is necessary for the support and unveiling of the supporting Soul and spiritual Self within to maintain it.

Another solution that is attempted reposes still on the materialistic reason and a unified organisation of the economic life of society; the forcing of the problem of interests, of a forced compression and imposed unanimity of mind and life and a mechanical organisation of the communal existence. A unanimity of this kind can only be maintained by a compression of the spirit, by bringing about either the efficient stability of a termite civilisation or a drying up of the springs of life and a swift or slow decadence. It is through the growth of consciousness that the collective soul and its life can become universal itself and extend to all plays of organic life and so bring about this growth of consciousness: for mind and life are the soul’s only instrument until a higher instrumentation develops; they must not be inhibited in their action or rendered rigid, unlastic and unprogressive. The only solution by the general mutualism of the human life and cannot be healthy removed by the suppression of the individual; the true cure can only be achieved by his progression to a greater consciousness in which he is fulfilled and perfected.

Continued on page 8
Among the fashionable prejudices of to-day is the one against Yoga. It is regarded by many as a pretentious pseudo-philosophy, with no claim to be considered a science. Part of the prejudice is due to ignorance and mental inertia, but a part is due to the fantastic claims of some of its votaries with regard to Yoga a mystery of which there can be neither explanation, nor description, a mystery to which access can be had only through the grace of the Gurus. But the modern conception of Yoga as a means of attaining to the authentic tradition of Indian philosophy and religion which calls Yoga a Shashtra, a Science or systematic knowledge, something that can be taught and learned, something which though ineluctable in its highest results can yet be described in general terms and justified to reason.

This shashtra is based on a body of carefully tested experience, repeated, verified and sifted from error, knowledge which can be verified by anyone who equips himself with the task.

By Yoga I mean here not the school of philosophy so named, one of the schools of the great Indian philosophy, but the mental and spiritual discipline called Yoga. It denotes not only the discipline called ashtanga yoga but all methods by which the self is unified or becomes self-collected and is united to the supreme Self. Now this practice claims to be a Shashtra, based upon systematic knowledge of the mind and the spirit and methods which at least can be temptuously brushed aside by men who are interested in the formality of trial and condemnation, of examination and rejection.

The True Scientific Approach

It is needless to point out that science is only complete and systematic knowledge. It is not limited to any particular subject or type of subjects nor restricted in method to any particular technique. For scientific method only consists in careful observation, cautious inference from the observed facts and careful test of the verification. This method has been successfully applied in recent times to the investigation of facts like telepathy, which orthodox science refused to take note of. There is no a priori reason why the same spirit of enquiry and the same method of investigation should not be applied to researches of the mind just as are applied and have been applied to the mind, if there are any such. Such an investigation could at least disprove the claim of Yoga as incredible and absurd, to forbid it to start reality to what we know at present, or to equate knowledge with what we can believe or observe against the very spirit of science and it is a superstition more dangerous than the so-called superstitions of religion. For in the name of science it is a method of the suppression of progress of science. If the belief in yoga is a superstitious, the corrective methods are only to be relied on by a competent person or adepts. Therefore, in requiring that the precaution of yoga must go through the preliminary discipline the shashtra only re-affirms the universal concept of adikara or competence. This reference is not unprompted by the spirit but psychological and moral and hence it is hard and exacting, "sharpe as the razor's edge", but it is the only other way of securing competence for "sa sewek pandita". It is only those who have earned the right of entry into Yoga through the mastery of this discipline that are competent to pronounce an opinion on the worldliness of Yoga, and not those who are out of it or indifferent or through an initial lack of faith shrink from the rigours of this discipline. Can it be said that the pronouncements of scientists or of the men on the truth of Yoga come out of enquiry and not out of ignorance or prejudice? And what weight can they have against the continuous tradition of carefully verified experiences and experience? All that I ask is that the claims of Yoga should not be rejected out of hand as something fantastic and absurd, but that it should be investigated in exactly the same way in which any other hypothesis is verified. What is wanted for this is not an ab initio acceptance of any test of fact or opinion, but only a verified fact, but only such a working faith as is needed for any sustained enquiry, and for which no test is possible, which will not rule out any possibility.

Research on Eight Lines

It is unfortunate that the spirit of research so manifestly the keynote should not have been turned so far on this subject, which is pregnant with vast possibilities. The splitting of the atom, which absorbs the energies of hundreds of thousands of scientists can only open the reservoirs of material power and this power can be used with or to, or to destroy the world. But the opening of the soul to the infinite resources of the spirit will release a power which will be from its present smallness and suffer and transform it into an image of the Divine. To be continued in the next issue.

A kind of research in Yoga on modern lines was attempted some time ago by the Yoga Institute at Lenawati under the direction of Swami Kriyanayananda, but the investigation was limited more or less to the scientific side of the psychological practices of Hatha Yoga and was not applied to any spiritual yoga, which is still considered to be something ineluctably mystic. Spiritual experience is no doubt uniquely personal and will lend itself to the scientific method of analysis and analytic description, but the fact that all the seers of the Vedas and Saktas refer to certain psychological truths, and with which we may be in touch, with which we can come in touch even in this realm certain broad paths may be indicated with recognisable steps and stages. But the exploration is conducted by an instrument which is an instrument of the soul, an instrument under the direction and guidance of a Master—one who has crossed over to the other side of the world. It is also possible it may be possible to build up such a body of verified experience as can be called a science. It may be permitted to add that the Yoga Asram at Pondicherry which is conducted under Sri Aurobindo may be considered to be such a research institute and one who has crossed over to the other side of the world. Every Yoga sadhaka, though seeking a personal (or supra-personal) end, it can, united with the Divine or supreme Self is at the same time a scientist in the unexplored vastnesses of the spirit and may well be called a scientist in a sense in which the use of means of self-knowledge and mind and no disagreement between science and religion.
The most important power in India for almost a century after the death of Aurangzeb was that of the Maratha confederacy. But the Marathas were not the only people to throw off the yoke of Delhi. There were many others, at least three, who were by no means insignificant as a power source. Its whole history and present Marathi role are not well understood by the commoner. These latter were both Hindu and Muslim—and their courage and patriotism rank them with heroic soldiers of another age. The Maratha rule of history a hero is a hero whether he fights for an empire or for a petty fortress. The life of a Maratha becomes dominant importance in India's history when it leads to the establishment of a new dynasty. In the land. It is from this point of view that we have to study the career of the Marathas on the basis of their achievements. Rano and Rao and others raised the edifice of Maratha supremacy. For we must not lose sight of the fact that this great king was as much a soldier as a statesman, as much an idealist as a practical

In order to appraise Shivaji’s work, it is necessary to have a fair idea of the past history of the Deccan as also of the climate of the times during which he was born and brought up. About the time when Mahmud of Ghazni was leading his Mongol hordes into northern India, there flourished in the vast expanse south of the Ganges and west of the Cholas. This Chola empire broke up in the course of time but did not altogether disappear from the face of the earth. A part of it remained in India in the form of a new dynasty, the Eastern Cholas. This state, in the course of time, lost its importance and disappeared. The Eastern Cholas were succeeded by the Western Cholas, who were, in turn, succeeded by the Western Chalukyas. The Chalukyas were succeeded by the Rashtrakutas, who in turn were succeeded by the Western Chalukyas. The Western Chalukyas were succeeded by the Cholas of the South, who were succeeded by the Cholas of the East. The Cholas of the East were succeeded by the Pandyas, who were succeeded by the Nayaks, who were succeeded by the Marathas. The Marathas were succeeded by the Muslims. The Muslims were succeeded by the Sikhs. The Sikhs were succeeded by the British. The British were succeeded by the Nehru-Gandhi dynasty. The Nehru-Gandhi dynasty was succeeded by the Congress party. The Congress party was succeeded by the National Congress Party (NCP). The National Congress Party was succeeded by the Bharatiya Janata Party (BJP). The BJP was succeeded by the Indian National Congress (INC). The INC was succeeded by the Bharatiya Janata Party (BJP). The BJP was succeeded by the Indian National Congress (INC). The INC was succeeded by the Bharatiya Janata Party (BJP). The BJP was succeeded by the Indian National Congress (INC). The INC was succeeded by the Bharatiya Janata Party (BJP). The BJP was succeeded by the Indian National Congress (INC). The INC was succeeded by the Bharatiya Janata Party (BJP). 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This is a fresh blossom added to the Nosegay of Sri Nolini Kanta's essays. The issues which deal with are not only instructive but highly illuminating and derive their invalidness from the fact that they are based on talks with the Mother. What with the two—the habitus, dignity, balance and style of the author who is far and away the ablest exponent of Sri Aurobindo’s Yoga and philosophy, the book constitutes a distinct contribution to the philosophical and mystical literature of the day.

Tracing the origin of the Cosmic Ignorance, the author says, "The divine wisdom was veiled... essentially, naturally and essentially one and unique, has inhered in it four cardinal attributes—principles of its modulations, models of its move-along of Alp”h’s bodyguards, is a way of appearing as four aspects and personalities. They are Light, Force, Delight and Knowledge. Based on the spontaneous movement of free choice, indispensable to the creation of this universe, and these fundamental attributes become the Soma, the Soul, the Spirit and the Light. "Light became obscuration or non-conscience, Delight became pain and suffering because compassion, Knowledge became Ignorance... In other words, Spirit became forgetting.

In the essay on “Physician Heal Thyself,” the author sums up his argument in favor of inter-confront: "The measure of the success within will be the measure of the success without."

In "The Body Natural" one reads for the first time in letters of gold: present a slave of the mind and the vital; it is hardly given the freedom to develop in a speech at Poona that if Shri Shyam had succeeded in establishing an Indian empire, Hindus and Muslims would have lived in peace and friendship and in the enjoyment of certain rights. No need need be cited. The bright figure of the great Marathas deserves to be given a place in the pages of history as the ideal of a brave king and a true chivalrous gentleman.

Shivaji’s Significance in History

Shivaji was undoubtedly the first statesman in medieval and modern India who had a practical grasp of the Nation-State idea, though perhaps his nation was not so much Indian as Maratha. The point becomes clear when we compare the Swarajya, national kingdom, with the other two almost contemporaneous States in the Deccan—Mysore and Hyderabad, of the Nizam-ud-Daula. These latter were remarkably well-organized and powerful kingdoms, but it can never be said that the rulers thereof represented any of the Hindu subjects but of the Muslims and the Muslims were themselves as well as the fabric of his kshatriya castemen but of his Mavli and Pathan soldiers and his Rajput soldiers as well. His position was not certain not the case either in Mysore or Hyderabad.

In a larger perspective... Continued from page 9

peals our admiration, takes our minds back into the far ages, reminds us of his Western contemporaries on the one hand, and on the other, puts him in the wake of a Janaka, a Ramakrishna, an Atmanand, a mantle seems to have fallen upon him as a spiritual descendant of theirs. Shivaji has been called a ‘grand rebel’. That is an inadequate term. It Required a lot of pains and struggle to call a mighty revolutionary force. For, he did much more than a rebel do. He revolutionized the whole tone and tenor of the life of the people. Shivaji’s ideology vindicated the unique vitality of his country’s culture, reaffirmed its supremacy and pointed to the day when we would again burst forth in all its wealth and splendour replacing all poverty of the spirit and making the dawn of a truly new age.

That Shivaji’s life-long work did not succeed in establishing an empire is due more to external circumstances than to any defect in his mind or personal character. History shows that the few decades in Maratha life after Shivaji’s death weakened the government, one behind the veil on the scheme of an all-India empire which was under the leadership of Bal Rau the Great. That the Peshwa also in this period, in giving peace and unity is also due to circumstances beyond their control. The problem of the realisation of India’s destiny so ordained that the future should, before its realisation, pass through a period of sorrowful humiliation and chastened action— to conquer the mind and heart of humanity and become the leader of the evolution into a higher, a divine perfection.

The Yogic and the Devotional aspects of the soul’s ‘odyssey’ is briefly but graphically described in the last essay. What happens to the soul of a man when he dies? To what worlds does it go? What is its destination after the long-dreaded death-passage? Where does it rest? Why is the memory of the past blotted out? Has the soul a higher memory of its own? What are the dangers to which it is exposed as soon as it leaves the protection of the body? How does it prepare for the next birth? What are the occasions, time and condition for a particular birth? Does a soul come down alone or sometimes in company? Is it a emanation of a group soul, derived from a particular aspect or personality of the Divine...? These are some of the most momentous and interesting questions which have been satisfactorily answered in the concluding portion of the book. We very strongly recommend this book to those who have a sincere aspiration for a better than a normal life, for one which has a profound and genuine curiosity to know the truth and purpose of their terrestrial existence.
THE FOLLY OF RECOGNISING RED CHINA

MOTHER INDIA, FORTNIGHTLY REVIEW, makes out a case of vital significance to civilisation

8 As.

This booklet dovetails, with appropriate revisions and additions, the text of three editorials published at short intervals: October 29, 1949—December 10, 1949—January 7, 1950.
TIBET AND CHINA
By SAMIR KANTA GUPTA

Separated, though not absolutely, from India by the snow-capped mountain ranges of the Himalayas, Tibet has almost a natural protection on its exposed flanks and the formidable natural barriers of the frontier. In this respect, the snowfields ward off even the boldest of dare-devil adventurers. Thus situated, more or less in isolation, Tibet was enjoying her even tenor of life. While modern gigantic political upheavals were taking place in, or fast sweeping over, other parts of Asia.

But this was only a "passing phase" of things. The idea of doing business, of visiting from the sacred path walked upon by the wise ancients is repelled. Communism, they believe, is a strange unwelcoming guest in Tibet. Thus Tibet is not sought out by a herd of thirsty for physical force. This and cruel and ruthless terror of the Chinese man, an enormous proportion when behind Mao Tse-tung looms the powerful authority of Khrushchev. This is no vain imagination. In the first week of December last year Dr. T. F. Tuang, the representative of the Nationalist China, made a very substantial statement in the General Assembly with regard to Russia's active complicity in the so-called civil strife, her giving every possible material help to the advancing army of Mao Tse-tung. The Chinese Red leaders have also made no secret of his allegiance to Stalin. After some sweeping victory in the region of the eastern province, he took the earliest opportunity of sending a message to Moscow to her political independence. For the sake of her national rights and sanctity of existing government, she was trying to defend herself from the aggression of her northern neighbour. It was a period of preparation for the expeditious forces sent out from the western province of British India. True, Tibet has not established her embassies in such countries as France, America or like, but for a considerable time in the past she has been keeping in touch with Great Britain and India through her own Trade Representatives.

Historical Independence

Mao's claim that Tibet has always been under the suzerainty of China is historically dubious. Chinese civilization and culture have profoundly influenced her but she has never submitted to her political independence. For the sake of her national rights and sanctity of existing government, she was trying to defend herself from the aggression of her northern neighbour. It was a period of preparation for the expeditious forces sent out from the western province of British India. True, Tibet has not established her embassies in such countries as France, America or like, but for a considerable time in the past she has been keeping in touch with Great Britain and India through her own Trade Representatives.

Besides, Tibet is a distinct cultural unit, a sort of general: the teaching of Buddha, the ideal of love and faith, the principle of law and order, and the座a and defended herself from the aggression of her northern neighbour. It was a period of preparation for the expeditious forces sent out from the western province of British India. True, Tibet has not established her embassies in such countries as France, America or like, but for a considerable time in the past she has been keeping in touch with Great Britain and India through her own Trade Representatives.

Obviously, Mao Tse-tung has no regard for history. His only logic is the logic of brute force. Tibet he must annex to Red China and the doctrine of Communism he must forcefully impose upon her, whether she wants it or not. As expected, Tibet refuses to embrace this new gospel. True to the traditional spirit of the East she is too strongly charged with the living breath of Tibetanism. The idea of forsaking the values of the Buddhist way of life and the Tibetan belief in the living beings in the "sang" the end justifies the means. Just imagine what would have happened if Churchill had done shimas to opposing Britain, and General Montgomery had given a lecture on "Tolstoy and Non-violence" to Rommel at El Alamein!

JESTING PILATE

"What is 'truth'? said jesting Pilate, and would not stay for an answer."wrote Bacon, to which Carlyle replied, "Jesting Pilate had not the smallest chance to ascertain what this 'truth' was. He could not have known it, had a god shown it to him. Thick serene, opacity, thicker than impenetrability, veiled those smiling eyes of Pilate; the inner retina of his eyes was gone paralytic, dead. He looked at Truth; and discerned her not more where she stood."

These lines flashed across my mind when I read the article on Sri Aurobindo and his Ashram by some American newspaperman named Vincent Sheean, in one of our leading weeklies, Thought. It is obvious that Carlyle was not describing the spiritual insensibility of any individual, but that of a type.

BEHIND THE JOURNALISTS' CLUB

First of all, dear author, what is the best way to produce an article that will sell at once?" asked Second Journalist. "Very easy. All you have to do is to produce one of a big personality and throw mud at him. You will always be sure of selling it."