1953 was the dreadful year predicted by the United States experts as the one in which Soviet Russia would have the atom bomb. 1949 has proved them wrong by full ten years. It is not surprising that the optimism with which those experts put off into the future the evil day. They may have learnt, from the swiftness with which America discovered the secret, that in such life-and-death matters the tempo of progress can be terrific. After a decade of Einstein’s declaring the manufacture of the atom bomb to be as good as impossible there were Hirochoma and Nagasaki. Now Stalin stands armed with the power that may make a Hirochoma of London and a Nagasaki of New York. The eastern democracies, the western democracies, and even the crosshairs of the atom bomb—this is the world which we read in letters of primary fire a Finis to civilisation.

Atomic Warfare and Russia’s Intentions

In view of this destructive equality what are the prospects of world peace? Dr. Otto Hahn, one of the chief brains in the atom bomb research, exclaimed: “Thank God Russia has found the secret! Now there will be all the more reason to outlaw atomic warfare and preserve peace.” It seems to us that, while efforts will be made to outlaw atomic warfare, agreement on the world’s problems will be much easier and, even if it were reached, it would not mean the establishment of peace on earth any more than the agreement to avoid the use of poison gas implied it. Really to outlaw atomic warfare there must be a body of international observers with access to all atomic plants in the world. Such access would involve the abolition of the Iron Curtain in industrial-cum-military matters. Will Russia allow it? The Iron Curtain in industrial-cum-military matters is part of a general black-out by which Stalin seeks to sever Russia from all contacts with the West. There are two motives behind the black-out. One was well expressed by Churchill when he said: “Russia fears the friendship of the West more than its hostility.” For, friendly intercourse will completely topple over the structure of despotic doctrines and partitions propounded by the ganda by which the mind of the Russian masses is kept untoucheh by the facts of democratic life in England, France and America. The other motive is rapid armament-production of various kinds with the utmost secrecy in order to prepare for aggression at the opportune time. A body of international observers would halt this motive. The chances, therefore, of atomic warfare being outlawed to the satisfaction of the western powers are indeed very remote.

Will there be, then, a blow-up in which nuclear fission will shatter our civilisation to smithereens? Most probably not. Russia even is not so mad as to take the risk of a world-destruction in which Stalinism will be as much a casualty as any other “ism”. But there is no doubt that if she somehow gets ahead of the U.S.A. in atomic weapons and if the odds are against her suffering equal destruction with her enemies she will not scruple to employ them. During the last war Hitler did not resort to poison gas because he knew how readily the Allies were to retaliate with equal if not greater deadliness. Besides, Hitler was a bit of a hysterical and his own experience of being gassed in the First World War gave him a greater fear of retaliation than of the consequences of using a bomb.

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he will march in line with Stalin's wishes. We must understand too that, to discover whether Russia wants peace or no, we must get behind opportunistic pacifism to the core of the Communist theory. We must distinguish this core from the tactics and the strategy of Communism. The tactics change all the time, they follow the movement of world-events; the strategy alters pretty often, it also adjusts itself to the need of the moment though with a certain prevailing trend. It is Stalin the strategist and much more Stalin than the Communist who holds against his peace and, in his good intentions, bluffs the world through his deputies the various interviews given to western newspaper and authors—Roy Howard, Elliott Roosevelt, Harold Stassen, Walter Duranty, King and others. But it has been pointed out that the Russian people have been left out in the cold. The policy has been to use: (a) Sputnik, as the cause; (b) to show America that even a man with his back to the wall can alight氢化 the atom bomb; (c) to use the Gorki house; and (d) to hold the views aired by him in these meetings they would be incorporated in the official publications of his writings which are used to indoctrinate the Russian people. These writings are collected under two titles, Problems of Leninism and The Foundations of the All-Union Communist Party. Eleven editions of the former have appeared, the last a printing of 4,000,000 copies in 1947. Between 1938 and 1946, 31,000,000 copies of the other work are said to have been printed. Not a single idea forming peaceful relations peeps out of the pages of these books. Not even the interview with Mr. King of Reuters as late as 1943 has made Stalin modify by one jot the war-mindfulness that he has been involved in this compendium of basic doctrine which are compulsory courses in every Soviet school. The glibness with which he talks about the atom bomb he has underlined again and again in: 'With this weapon I can destroy the existence of the Soviet Republic side by side with the imperialist states for a long time is unthinkable. In the end either one or the other will conquer. And, until that end comes, a series of the most terrible collisions between the Soviet Republic and the bourgeois states is inevitable.'

In the light of Stalin's central theory which stays unmodified by his tactics and strategy it is absurd to talk of his talks of peace seriously. The western democracies may parley with him, this war is not over yet, they must never go to sleep over essential Stalinism which would be robbed of all raison d'etre without ceaseless effort on its part for a violent world-revolution. If this revolution fails to come off, and ultimately Stalinism stands frustrated, the sole reason will be, on the surface, the armed readiness of the democracies to crush the Marxist challenge and, below the surface, the operation of subtle spiritual forces undreamed of by Marx.

The Two Blocs and India's Role

The democracies of the West are not only ahead in the atomic arms race and in general air power but also in a fairly strong position in several other economic and political fields. The present situation suggests that India posses jointly, as against the Soviet Union and its European satellites: (1) Nearly fifteen per cent more man-power; (2) More than three times as much capacity for producing steel; (3) Six times the annual production of coal; (4) Eight times as much oil; (5) Almost thirty-four times as much ocean-going merchant tonnage; (6) Nearly thirty times as much wheeled transport; (7) Enormous preponderance of naval force—732 active ships of the U. S. A. concentrated in the Atlantic.

The only disadvantage is in respect of armed forces: the Russian bloc has roughly twenty-five per cent more men under arms. And this advantage must now be considered enhanced by the openly announced "gang-up" of Mao Tse-tung's Red China with the Soviet union. The balance, too, of man-power and raw material is disturbed thereby and can be redressed only if the western democracies can count on the multitudes and resources of the two Asian blocs, Poland, the Middle East bloc, and China, and, secondly, by a political solution of the crisis that implies the existence of a three-power bloc independent of the western powers but ideologically linked to them and prepared to add its war-potential to theirs. India especially is of crucial importance, now that Pakistan is beginning to look upon the Crescent as merely the Russian Crescent, and the frontiers of Pakistan is the new Northern frontier of the United States. His clear and uncompromising vision of the Kashmir question is of enormous help at the present juncture of world-politics. He must put it to the fullest constructive use in the councils of the nations. But his influence in the West will depend essentially on his giving a vision to the West the whole world must get rid of two obstacles of his own—the lingering illusion he harbours about the real nature of Communism and the inadequate notion he entertains of what spiritual forces are.

The lingering illusion which cut apart Stalin from the machinations of the Communist party in India has been true, to a large extent, of the present Indian Government. The present Indian Government, though it is not so anti-democratic as sign every-where where to go and that a highly cultivated intellect like Sir Sarvapalli Radhakrishnan will bring back news of some saving grace. Increasingly Pandit Nehru must be looking to the Communist party in India carries out the secret mandate of Kremlin and in its violent, with- lently overthrowing, besides the present. Government, the principles of many-sided freedom and the ideals of inner per- fectness that are the glory of India. Its extra-territorial inspiration and allegiance are pretty patent, and the scattering charge-sheet lately published by the Home Ministry may be taken as at least a recognition of its true colours, a recognition which will be Nehru's own in full if, as expected, the charge-sheet is a prelude to an all-India ban on the Party. The other obstacle is somewhat hard to remove, being of finer stuff. It can be observed in yet a strong form in one of the most recent statements made by him. "The option before the world today," said he on October 2 in Old Delhi, "is to choose between the atom bomb and the Gorki house, between domesticity, love and co-operation." What he calls the Gandhian path is deemed by Nehru to sum up the spiritual forces that are India's. But surely there is a serious misconception in equating the Ric Veda, the Upanishads, the Gita and the Gorki house, to the same extent that we associate his support of Vaisnavism and Tantricism with the commandment of co-operation, love and unity among human beings. Rather, the essential message of India is that these things are not in themselves the summsum bonum and that they are not possible, either, as a counterbalance to the true spiritual forces from the foundation Gandhiji perceived of them in a Power more than human. Perhaps this is due to the very fact that Gandhiji was not a mystic proper but only a religious man and set too much store by self- control with the help of the merely mental will and the moral conscience, without the everastic affluents of the Saint's and the Seer's God-union. Whatever be the cause, the error is there and proceeds on the assumption that mankind, by taking thought, can practise unity, love and co-operation. One Gandhiji in the midst of millions may have a will strong enough and a conscience sufficiently compulsive to make him a friend to all; but even such general friendliness cannot escape the danger of moving according to certain all-too-human idées fixes and thereby producing what may very well be of strong results, love and unity and cooperation, but in such a way that mankind must strive to put itself in rapport with a divine consciousness and draw its guidance from those who have inwardly united with the Eternal and the Infinite. No doubt, the world in its present state must find it strongly hard to agree to such a rapport, but increasing numbers of educated men can be persuaded and an endeavour make to encourage man to persist after it until it grows his very flesh and blood. That is the only way to lead the world to its genuine goal, spread far and wide the essential message of India and create a vast field for the noble working of really spiritual forces in the tension between democracy and totalitarianism in this age of the atom bomb when peace is so vital to civilization.

A COMMENT—Continued from page 2.

"attained only through altruism and the sharing of all worldly possessions." We are afraid this is too humanist to be Aurobindonian or even traditionally mystical. Altruism is certainly part: of spiritual practice and the welfare of the world man kind and the world are taken into account yoga can solve the crisis with which we are faced today. Sri Aurobindo's Yoga is essentially qualified to solve this crisis. But it is not fundamentally humanist; the central motive and direct the consciousness to the Divine and go beyond even the altruistic motive and discover for altruism a more-than-human foundation. True spirituality is attained through much more than moral practice, and therefore the phrase "the art of living" is formed of the term "living" itself adequately convey either the mighty means of Yoga or the super state of the Aurobindonian realisation. We are sure Professor Poucher is aware of this, as other portions of his article indicate. But his closing plea lends somewhat to the hope we will forgive us for these remarks. He must not take them to be undervaluing the fineness of thought and feeling present in his appreci- The Editor.
A CALL TO SUPERMANHOOD
AN INTERPRETATION OF SRI AUROBINDO

PROFESSOR A. FOUCHER
Membre De L’institut

We have pleasure in being the first to publish in India this article received through courtesy of UNESCO, Paris. A disciple of Sri Aurobindo has a timely and important interest in the teachings of this great man, and his article will be of wide interest and is a welcome sign that Europe is beginning seriously to apprise itself of the work of one of the great teachers of our time. Professor Foucher's article takes as its starting-point the recent publication: SRI AUROBINDO, INDIAN POET, PHILOSOPHER AND MYSTIC by G. H. Langley (David Marseve Ltd., London, for the Royal India and Pakistan Society).

India has given to humanity a succession of great thinkers whose works rank amongst the important philosophical writings of the world. The clear and interesting study which Professor G. H. Langley has devoted to Sri Aurobindo, shows that this Indian writer, who possesses a strong originality, is a worthy heir to the great thinkers of his country. A Bengali by birth, Sri Aurobindo was educated in England, and has also been trained in the synthesis of Indian wisdom and modern knowledge that has given him a world-wide repute. He was born and educated in Europe, and when he returned to India he found that the Indian mind was ripe for the new teaching that was to come.

Sri Aurobindo is an existentialist in the sense that he accepts as an indispensable truth of the world whose origins are beyond the reach of our comprehension but to which we belong whether we like it or not. He is moreover an evolutionist, in the sense that the universe can be conceived as a system of contradictory forces, the resulting synthesis of which is always a new and higher synthesis. This fundamental principle forms the basis of his historical and philosophical views, which would form a "resultant". Fundamentally, he is an optimist, for he believes that evolution is a progressive process.

Superman Through "Knowledge by Identity"

How does he conceive this new being? In the simplest and most accessible terms, the spontaneous development of the human being is the ultimate expression of the individuality of the human being, a process which is the result of the spontaneous development of the individual. The process is not a linear one, but rather a process of development, a process which is characterized by the fact that it is not linear, but rather a process of evolution.

A COMMENT ON PROFESSOR A. FOUCHER’S ARTICLE

Professor Foucher’s essay is both sensitive and eloquent. If there were a word stronger than beautiful, a word which captured more than a word, it would be what he means by "progress". It is a word which describes the way in which the human being is evolving towards a higher, more spiritual state.

The Superman is the dynamic divinity that does much more than purify, elevate and finally lead to the unitive life, the life of essential union with the Eternal Spirit. It possesses the Truth of things not just in the sense of the Real or as an ideal, but as the Perfect which is never found in the world's formations, but in the sense of the Real and the Perfect of which all the formations of the world are evolving terms and which works ever to make these formations change into the stuff of their own supercounterparts or archetypal forms and Perfections. There can be a divisional mind, a divisional vitality, a divided body, manifesting and figuring forth in full the human, power, bliss and immortality of the Creative Godhead, the Gnosis from which all things have come.

The second point is Professor Foucher's statement: "Salvation can be continued on page 2."
SRI AURIBINDO, THE LEADER OF THE EVOLUTION

PART II OF "THE WORLD CRISIS AND INDIA" BY "SYNERGIST"

SECTION II: THE SPIRITUAL VIEW OF EXISTENCE
(a) SRI AURIBINDO'S IDEAL

In the preceding essays we examined briefly the salient ideas of Sri Aurobindo's spiritual metaphysics and the nature of his yogic work in the world. We saw that this work, which is a spiritual action carried on behind the veil of life's surface activities, is intimately connected with the evolution of the human mind, because it is through his own spiritual development that he makes the emergence of the next evolutionary principle, the Supermind, possible. His spiritual work makes it imperative for him to become a bridge that spans the heights and depths of Being. The immense depths—because there lie the roots of all human limitations and difficulties, because it is this dark, obscure and intangible—nether regions of human consciousness which keep man securely tied to his lower nature and prevent him from transcending his humanity and growing into a divine perfection, that have to be opened to the Light and Power of the Divine; the Supernal heights—because only the sovereign power of the highest spiritual dynamism can remove the impediments that stand in the way of the complete manifestation of the Divine in man. It is by conquering the resistance of the recalcitrant Insconcious and illuminating it.

Now we shall examine in detail the world-view of Sri Aurobindo and the spiritual metaphysics upon which it takes its stand; but before we do so we shall see that, even when he has said what he has said, and productive parts the East and the West have to play in the future if the world is to attain a lasting unity—a unity not created through fear of self-destruction, on the political level, but a harmoniously integrated unity created through the divine interpretation of all that are comas of the One Divine Being and are here on earth to work out His Will and co-operate with the purpose of existence.

In the following essay Sri Aurobindo briefly explains the nature of the psychological tendencies of the East and the West, and advances a synthesis of their respective ideals. He states that the West has enriched Matter as the fundamental Reality whereas the East has laid the highest emphasis on the Spirit, but that the new world-view will reconstitute the rhythm of the two poles and the divergence between them will be healed. He concludes his recent Message to America by saying: "The ascent of the human soul to the supreme Spirit is that soul's highest aim and necessity, for that is the supreme reality; but there can be too the descending of the Spirit and its powers into the world and that would justify the existence of the material world also, giving a meaning, a divine purpose to the creation and solve its riddle. East and West could be reconciled in the pursuit of the highest and largest ideal, Spirit embraces Matter and Matter finds its own true reality and the hidden Reality in all things in the Spirit."

But it must be clearly understood that by the reconciliation of Matter and Spirit Sri Aurobindo does not mean that Spirit should be brought in to replace Matter. As the author of the East-West, he is thoroughly materialistic in his tendency to help the modern man to control and advance a synthesis of his own particular ideas. He states that the West has enriched Matter as the fundamental Reality whereas the East has laid the highest emphasis on the Spirit, but that the new world-view will reconstitute the rhythm of the two poles and the divergence between them will be healed. He concludes his recent Message to America by saying: "The ascent of the human soul to the supreme Spirit is that soul's highest aim and necessity, for that is the supreme reality; but there can be too the descending of the Spirit and its powers into the world and that would justify the existence of the material world also, giving a meaning, a divine purpose to the creation and solve its riddle. East and West could be reconciled in the pursuit of the highest and largest ideal, Spirit embraces Matter and Matter finds its own true reality and the hidden Reality in all things in the Spirit."

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As Sri Aurobindo admits the reality of this mental, vital, material world and tries to make the power of the Spirit bear upon it, he does not discard human values; he recognizes their central truth and perceives them to be imperfect expressions, refracted ects in terrestrial creation, of the divine archetypes. Hence he makes one of his basic assumptions to transcend these values into their divine equivalents. He accepts life, but not in its present chaotic state with all its ignorant gropings and stumpings, and its distortions and perversion of truth, but endeavors to cleanse it of its dross and transmute it by the highest and most powerful force of the Spirit, the Supermental force, so that it can manifest the Divine Truth without distorting it. That is the reason why he insists on the new birth of humanity into the Spirit, for without being born anew into the spiritual consciousness and learning to live in union with the Divine Being, the creation of a new order of existence upon earth will not be possible for men.

So it is clear that when Sri Aurobindo says that Spirit and life must embrace each other, he does not advocate the acceptance of the ordinary life as the necessary realization of the Divine mind and ideals, but the reconstruction of the whole of human life with the Spirit becoming its creative, formative and governing power.

The secret Thought behind works out one of its phases by the pressure of the plastic movement of the Dalai Lama. He has been an important figure in the world, and he has made great strides in the development of his own spirit. The Dalai Lama is a great figure in the world, and he has made great strides in the development of his own spirit.

There is no greater error than to suppose, as the "practical" man is wont to do, that thought is only a fine flower and ornament of life and that political, economic and personal interests are the important and effective motors of human action. We recognize that this is a world of life and action and developling organisms; but the life that seeks to guide itself only by vital and material forces is a slow, dark and blundering growth. It is an attempt to approximate man to the method of vegetable and animal existence. The earth is a world of Life and Matter, but man is not a vegetable or an animal, he is a spiritual and a thinking being who is set here to shape and use the animal world for higher purposes, by higher motives, with a more divine instrumentation.

Therefore by his very nature he serves the working of a Thought within himself and in his environment to his own advantage of his surface self. The practical man who ignores or despises the deeper life of the idea is, yet serving that which he ignores or despises. Charlemagne hewing a chaotic Europe into shape with his sword was preparing the reign of the feudal and guild system of blind interpretation and action in which great though obscure period of humanity has meant for the thought and spiritual development of mankind. But it is when the Thought emerges and guides life that man grows towards his full humanity, strives forward on his path and begins to accomplish the development of Nature in his destiny or at least to collaborate as a conscious mind and spirit with that which controls and directs it. The progress of humanity has therefore been a constant revolution with the development of the idea, for both the day and the night have helped to foster that which is evolving. The potential of the mind has not been the same for all parts of the globe. In the historic ages of the present cycle of civilisation the movement has been almost entirely centered in the twin continents of Asia and Europe. And there it has been often said that when Asia was moving through the light, Europe was perishing through one of her epochs of obscurity and on the other hand the nights of Asia's repose or stagnation have corresponded with the days of Europe's mental vigour and vital activity.

But the fundamental difference has been that Asia has served pre-dominantly (not exclusively) as a field for man's spiritual experience and progress, Europe has been rather a workshop for his mental and vital work. In the East, man has been more and more converted into a storehouse of spiritual energy sometimes active and reaching forward to new development, sometimes conservative and quiescent. Three or four times in history a stream of this energy has shaped the life of man. It is clear that at the time of the renaissance the spiritual substance of the allus and used it rather as an impulse to fresh intellectual and material activity and progress. The first attempt was the filtering of Egyptian, Chaldean and Indian wisdom through the thought of the Greek philosophers from Pythagoras to Plato and the Neo-Platonists; the result was the brilliantly intellectual and unspiritual civilization of Greece and Rome. But it prepared the way for the second attempt when Buddhism and Vaishnavism, filtered through the Sentić temperament, entered Europe, in the form of Christianity. Christianity came within an ace of spiritualising and even of absorbing the mind of Europe; it was baffled by its own theological deformation in the minds of the Greek fathers of the Church and by the sudden flooding of Europe with a German heresy when its temperament in its merits no less than in its defects was the very anti-type both of the Christian spirit and the Greco-Roman intellect.

The Islamic invasion of Spain and the southern coast of the Mediterranean—curious as the sole notable example of Asian culture using the European methods of material and political irrigation as opposed to a peaceful invasion by ideas—may be regarded as a third attempt. The result of its meeting with Graecised Christianity was the reawakening of the Latin and Catholic Europe and the obscure beginnings of modern thought and science.

The fourth and last attempt which is as yet only in its slow initial stage is the quiet entry of Eastern and chiefly of Indian thought into Europe first through the veil of Germany; then—by the influence of its subtle influence in reawakening the Celtic, Slavonic and Slavonic idealism, nationalism, religion, and the direct and open penetration of Buddhism, Theosophy, Vedanta, Buddhism as well as other Oriental influences in both Europe and America. Continued on page 5.
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On the other hand, there have been two reactions of Europe upon Asia; first the invasion of Alexander with his aggressive Hellenism which for a time held the Asian nations in thrall; and secondly, the modern onslaught of commercial, political, scientific Europe upon the moral, artistic and spiritual cultures of the East.

These forces of mutual interpenetration are, first, that the two attacks have synchronised and, secondly, that they have encountered in each case the extreme exaggeration of their opposites. Intellectual and materialistic Europe found India, the Asia of Asia, the heart of the world's spiritual life, in the last throes of an extensive experiment, the thought of a whole nation centred for centuries upon the pure spiritual existence to the exclusion of all real progress in the practical and mental life of the race. The entering stream of Eastern thought found in Europe the heterogeneous, materialistic, mechanical, rationalisation of the modern religion as an emotional delusion, philosophy, the pure essence of the mind, as a barren thought-waving, and devoted to the whole intellectual faculty of man to a study of the laws of material Nature and of man's body.

This idea, too, is too large and political existence and to build thereon a superior civilisation.

That stupendous effort is over; it has not yet frankly declared its bankruptcy, but it is bankrupt. It is sinking in a catasstrophe as gigantic as unnatural as the attempt which gave birth to it. On the other hand, the exaggerated spirituality of the Indian effort has also registered a bankr uptcy; we have seen how high individuals can rise by it, but we have also seen how low a race can fall which in its eagerness to seek after the separated, individual, unconscious, unconscious, unconscious ignorance of life, identity of life, and identity of the race. Both the European and the Indian attempts were admirable, the Indian by its absolute spiritual sincerity, the European by its severe intellectual honesty and arduous for the truth; both have accomplished miracles; but in the end God and Nature have been too strong for the triumph of the human spirit and for the Titanic of the human intellect.

The salvation of the human race lies in a more sane and integral development of the possibilities of mankind in the Indian and in the East. This means that the East has already been brought in the recognition of the spiritual aim of human existence, otherwise she will be crushed by the weight of her own unillumined knowledge and soulless organisation. The safety of Asia lies in the recognition of the material mould and the mental contours of the human soul, which has to be worked out, otherwise she will sink deeper into the slough of despond, of a mental and physical incompetence to deal with the facts of life and the shocks of a rapidly changing movement. It is not any exchange of forms that the race needs, but an interchange of regenerating impulses and a happy fusion and harmonising.

The Syncretisation of the Eastern and Western Ideals

The synchronism and mutual interpenetration of the two great currents of human effort at such a crisis in the history of the race is full of hope for the future of humanity, but full also of possible dangers. The hope is the emergence of a new and better human life founded on a greater knowledge, a pursuist of the new faculties and possibilities opening out before us and a new view of the past of the individual, of the society, the race which have to have. Mankind has been drawn together by the developments of material science and for good or evil its external future is henceforth one; its different parts no longer develop separately and in isolation at the same time the possibility that by the development and practice of the science and the life of the soul it may be made one in reality and by an internal union.

The idea by which the enlightenment of Europe has been governed is the discovery of the Truth and Law that constitutes existence and governs the process of the world, the attempt to develop the life and potentialities of man, his ideals, institutions, organizations by the knowledge of that Law and Truth and the confidence that along this line lies the road of human progress and perfection.

The idea is absolutely just and we accept it entirely; but its application has been erroneous. For the Law and Truth that has to be discovered is not that of the material world—but this is required, nor even of the mental and physical—but this is indispensable, but the Law and Truth of the Spirit on which all the rest depends. For it is the power of the Self of things that expresses itself in their forms and processes.

The idea of the West is a true message, "Only by finding himself can man be saved," and "what shall it profit a man though he gain the world, if he lose his own soul." The West has heard the message and is seeking out the law and truth of the soul and the evidences of an inner ego and growth than that by the help of mechanism and her exaggerated intellectual she may fog herself in an external and false psychoysis, as we see arising in England and America, the homes of the mechanical genius, or in intellectual, unsupplanted and the poor belief of the Atheists, such as the spirit of critical and metaphysical Germany.

The idea by which the illumination of Asia has been governed is the firm knowledge, that truth of the Spirit is the sole real truth, the belief that the ultimate approach to the real is by reason and the study of the Spirit and that its laws must be known and practised with that aim paramount, and the attempt to form the external life of man and the institutions of society into a suitable mould for the great endeavour. This is absolutely just and we accept it entirely. But in its application, and in India most, it has deviated into a divorce between the Spirit and its instruments and a disparagement and narrowing of the mental and external life of the race. For it is only on the widest and richest ground of this instrument, and a and most absolute attainment of the spirit can be secured. This knowledge the ancients of the East possessed and practised; it has been denied in knoledge and lost in practice by their descendants.

The message to the West brings to the East a true message. Man also is God and it is through his developing manhood that he approaches the godhead; Life also is the Divine, its progressive expansion is the self-expression of the Brahman, and to deny life is to diminish the Godhead within us. Is this the way to bring the East from the West translated into the language of the higher truth the East already possesses; and it is an ancient knowledge. The East also is awaiting to the message. The danger is that Asia may accept it in the European form, forget for a time her own law and nature that aim has time and either copy blindly the West or make a disastrous amalgamation of that which she has in its most inferior forms and the crudenesses which are invading her.

The Problem of Thought Today

The problem of thought therefore is to find the right idea and the right way of harmony; to restore the ancient and eternal spiritual truth of the Self so that it shall re-embrace, permeate, dominate, transfigure the mental and physical life; to develop the most profound and vital methods of psychological self-discipline and self-development so that the mental and psychical life of man may express the spiritual life through the utmost possible expansion of its own richness, power and complexity; and to seek for the means and motives by which his external life, his society and his institutions may remould themselves progressively in the truth of the spirit and develop towards the utmost possible harmony of individual freedom and social unity.

This is our ideal and our search. Throughout the world there are plank movements inspired from the same depth, but there is no room for an effort of thought which shall frankly acknowledge the problem in its integral complexity and not be restrained in the flexibility of its search by its attachment to any cult, creed or extant system of philosophy. The great effort involved in unsetlement and in the fundamental Law of its self-expression in the universe—the work of metapsychological philosophy and religious thought; the sounding and harmonising of the psychological methods of discipline by which man purifies and perfects himself, the work of psychology, not as it is understood in Europe, but the deeper practical psychology called in India Yoga and the application of our ideas to the problems of man's social and collective life.

Philosophy and religious thought based on spiritual experience must be the beginning and not the end and no man can dominate the world behind appearances and processes to the truth of things. The attempt to get rid of their supremacy must always be vain. Man will always think and generalize and try to penetrate behind the apparent fact, for that is the creative force of his awakened consciousness; man will always turn his generalisations into a religion, even though it be only a religion of positivism or of material Law. Philosophy is the intellectual search for the fundamental truth of things, religion is the attempt to make the truth dynamic in the soul of man. They are essential to each other; a religion that is not the expression of philosophic truth, degenerates into superstition and obscurantism, and a philosophy which does not dynamise itself with the religious spirit is a barren light, for it cannot get itself practised. But neither of these get their supreme value unless raised into the spirit and cast into life.

What shall be our ideal? Unity for the human race by an inner oneness and not only by an external association of interests; the resurgence of and out of the merely animal life and material existence to a vital and aesthetic into the glories of the spiritual existence; the pouring of the power of the spirit into the physical mould and mental instrument so that man may develop his manhood into that true supermanhood which shall exceed our present state as much as this exceeds the animal state from which science tells us that we have issued. These three are one; for man's unity and man's self-transcendence can only come by living in the Spirit.

Our endeavour shall be to prepare the path and to accomplish the beginning of a great and high change which we believe to be and aim at making the future of the race and the future of India. Our idea is the needlessness of humanity into the Spirit; our life as a spiritual inspired effort to create a body of action for the great new birth and creation.

A spiritual idea has always been the characteristic idea and aspiration of India. But the progress of science and the progress of materialism has created a new orientation and another form of ideal. The old forms and methods are no longer sufficient for the purpose of the Time-Spirit. India can no longer fulfill herself on lines that are too narrow for the great steps she has to take in the future. She has been turned world-weary and burdened with the sense of the illusion and miserable inutility of all God's mighty creation. Our ideal is not the spirituality that withholds from life but the conquest of life by the power of the Spirit. It is to accpet the theories and the methods of manifestation of the Divine, but also to transform humanity by a greater effort of manifestation that has yet been accomplished, one in which the veil between man and God shall be removed, the Divine manhood of which we are capable shall be reached and our life shall be cast into the power of the Spirit. It is to make of all our action a sacrifice to the Master of our action and an expression of the great Self in man and of all life a yoga.
A DIVINE life in a divine body is the formula of the ideal that we envisage. But what will be the divine body? What will be the nature of this body, its structure, the principle of its activity, the perfection that distinguishes it from the limited and imperfect physical body which we are now bound? What will be the conditions and operations of its life still physical in its base upon the earth by which it can be known as divine?

If it is to be the product of an evolution, and it is so that we envisage it, an evolution out of our human imperfection and ignorance into a greater truth of spirit and nature, by what process or stages can it grow into manifestation or rapidly arrive? The process of the evolution upon which each has been slow and tardy - how much time and patient labor must intervene if there is to be a transformation, a progressive or sudden change?

The Principle and Range of Physical Transformation

It is indeed as a result of our evolution that we arrive at the possibility of this transformation. As Nature has evoked beyond Matter and manifests fullness, beyond Life and manifested perfection, so it must evolve beyond Mind, so it must evolve beyond Mind and manifest a consciousness and power of our existence free from the imperfection and limitation of our mental existence, a supramental or truth-consciousness and able to develop the power and perfection of the spirit.

Here a slow and tardy change need no longer be the law or manner of our evolution; it will be only so to a greater or less extent so long as a mental ignorance clings and hampers our ascent; but once we have grown into the truth-consciousness its power of spiritual truth of being will be utilized. For it is the truth we shall enjoy that is our proof of life and will be the mind and life and body. Light and bliss and beauty and a perfection of the spontaneous right action of all the being are there as native powers of the supramental truth-consciousness and these will in their very nature transform the body and life even before it becomes the realization of the truth-conscious spirit. The obscurations of earth will not prevail against the supramental truth-consciousness, for even into the earth it can bring enough of the omniscient light and omnipotent force of the spirit to conquer it and open up to the life and light and power new and whatever does open must to that extent undergo the change. That will be the principle of transformation.

It might be that a psychological change, a mastery of the nature by the soul, a transformation of the mind into a principle of the life-force into power and purity would be the first approach, the first attempt to solve the problem, to escape beyond the merely human formulas and establish something that could be called a divine life upon earth, a first step beyond the spiritually untransformed, the casual circumstances of the earth-nature. But this could not be the complete and radical change needed; it would not be the total transformation, the fullness of a divine life in a divine body. There would be a body still human and indeed animal in its origin and fundamental character and this would impose its own inevitable limitations on the higher parts of the embodied being. As limitation by ignorance and error is the fundamental defect of an untransformed mind, as limitation by the imperfect impulses and strivings and wants of desire are the defects of an untransformed lifeforce, so also imperfection of the potencies, the physical action, an imperfection, a limitation in the response of its half-consciousness to the demands made upon it and the grossness and slowness of the original animality which is the untransformed or an imperfectly transformed body. These could not but hamper and even pull down towards themselves the action of the higher parts of the nature. A transformation of the body must be the condition of a total transformation of the nature.

It might be also that the transformation might take place by stages; there are powers of the nature still belonging to the mental region which are yet potentialities of a growing gnosis lifted beyond our human mentality and purifying and purifying of the light and power of the Divine and ascen through those planes, a descent of them into the mental being might seem to be the natural evolutionary course. But in practice it might be found that these intermediate levels would not be sufficient for the total transformation since being themselves illuminated potentialities of mental being not yet supramental in the full sense of the word, they could bring down to the mind only a partial divinity or raise the mind towards but not effectuate its elevation into the complete supramentality of the truth-consciousness in complete contentment with a secondarily illuminated and uplifted human nature. But this would be itself a sufficiently radical change and initial transformation of earth-life; for the way would be open to all who have the will to rise, the supramental illumination of the truth-consciousness would touch the earth-life and influence even its untransformed mass and a hope would be there and a promise eventually available to all which now only the few can share in or realise.

In any case these would be beginning only and could not constitute the fullness of the divine upon earth; it would be a new orientation of the earthly life but not the consummation of its change. For that there must be the sovereign reign of a supramental truth-consciousness to which all other forms of life would be subordinated and depend upon it as the master principle and supreme power to which they could look up as the goal, profit by its influences, be moved and uprased by something of its illumination and penetrating force. Especially, as the human body had to come into existence with its modification of the previous animal forms of Brahmakrishna, so a body must be modified with new powers, activities or degrees of a divine action expressive of a truth-conscious being as a part to a supramental consciousness and manifesting a cosmic spirit. While the capacity for taking up and sublimating all the activities of the earth-life capable of being spiritualised must be there, a transcendence of the original animality and the actions inerrantly taint and uncleanly distorted out of the self-same transforming of them, some spiritualising or psychising of the consciousness and motives animating them and the shedding of whatever could not be so transformed, even a change of what might be called its instrumental structure, its functioning and organisation, a complete and higher spiritualisation of the earth, rather than the organisation of a new consciousness, a new life and a new nature. How far can such physical transformation be carried, what are the limits within which it must remain to be consistent with life upon earth and without carrying that life beyond the earthly sphere or pushing it towards the supraterrrestrial existence? The supramental consciousness is not a fixed quantity but a power which passes to higher and higher levels of possibility until it reaches supreme consummations of spiritual existence fulfilling suprememly as supreme fulfills the ranges of spiritual consciousness that are pushing towards it from the human or mental level. In this progression the body also may reach a more perfect form and a higher range of its expressive powers, become a more and more perfect vessel of divinity.

The Body's Development and Destiny

This destiny of the body has rarely in the past been envisaged or even for the body here upon earth; such forms would rather be imagined or visualised as the privilege of celestial beings and not possible as the physical residence of a soul still bound to terrestrial nature. The Vaishnavas have spoken of a spiritualised conscious body, chittamaya deha; there has been the conception of a radiant or luminous body, which might be the Vedic gandhiya deha. A light has been seen by some radiating from the bodies of highly developed spiritual persons, even extending to the omission of an enveloping aura and there has been recorded an initial phenomenon of this kind in the life of so great a spiritual personality as in occasional, the body of the ascetic of the physical frame. More ordinarily in the spiritual tradition the body has been regarded as an obstacle, incapable of spiritualisation or transmutation and a heavy weight holding the soul to earthly nature and preventing its ascent etc. However, the spiritualising body, the body of the individual being in the Supreme. But while this conception of the role of the body in our destiny is suitable enough for a sadhana that sees earth only as a field of the ignorance and earth-life as a preparation for leaving without the inducible importance of spiritualisation for spiritual liberation, it is insufficient for a sadhana which conceives of a divine life upon earth and liberation of earth-nature itself as part of a total purpose of the embodiment of the spirit here. If a total
O'S MESSAGE: NE BODY

Education, published by Sri Aurobindo's Ashram, is full of the eye and a substantial part of it is also a feast to the mind, for the reader. Among the written contributions there are the Mother's message 'The Divine Body' in relation to the central problem of Science—

transformation of the being is our aim, a transformation of the body must be an indispensable part of it; without that no full divine life on earth is possible.

The past evolution of the body and especially its animal nature and animal history which seems to stand in the way of this consummation. The body, as we have seen, is an offspring and creation of the Inconscient, itself innocent or only half-conscious; it begins a curve of unconscious or unconscious Man. Development life and spirit in a manner that becomes a living growth, developed mind and from the subconsciousness of the plant and the initial rudimentary mind or unconscious intelligence of the animal developed the intellectual mind and more complete intelligence. Human and now serves as the physical base, the container and instrument of all the means of our total spiritual endeavour. Its animal character and its gross limitations stand indeed as an obstacle to our spiritual perfection; but the fact that it has developed a soul and is capable of serving as a means may indicate that it is capable of further development and may become a shrine and expression of the spirit, reveal a secret spirituality of Matter, become entirely and not only half-conscious, reach a certain oneness with the spirit. This much it is capable of, so far as at least it must transcend its original earth-nature, if it is to be the complete instrument of the divine life and no longer an obstacle.

The Problem of Sex and Food

Still the inconveniences of the animal body and its animal nature and impulses and the limitations of the human body at its best are there in the beginning and persist always so long as there is not the full and fundamental liberation and its inconscience or half conscience and its binding of the soul and mind and life-force to Matter, to materiality of all kinds, to the call of the unregenerated earth-nature are there and constantly oppose the call of the spirit and circumscribe the climb to higher things. To the physical being it brings a bondage to the material interest, to the material intellect and materialization of all kinds, to the bodily mechanism and its needs and obligations, to the imperative need of food and the preoccupation with the means of getting it and storing it as one of the besetting interests of life, to the sense of life, the body's bodily desire. The life-force in man also is tied down to these small things; it has to limit the scope of its larger ambitions and longings, its drive to rise beyond the pull of earth and follow the heave the intuitions of its psychic parts, the heart's ideal and the soul's yearnings. On the mind the body imposes the boundary of the physical being and the physical life and the sense of the sole complete reality of physical things with the rest as a sort of brilliant fire-works of the imagination, of lights and glories that can only have their full play in heavens beyond, on higher planes of existence, but not here; it afflicts the idea and aspiration with the burden of doubt, the evidence of the subtle senses and the intuition with uncertainty and the vast field of superphysical consciousness and experience with the imputation of unrelatability and clamps down to its earth roots the growth of the spirit from its original limiting humanity into the supramental truth and the divine nature. These obstacles can be overcome, the denials and resistance of the body surmounted, its transformation possible. Even the inconscient and animal part of us can be illumined and made capable of manifesting the god-nature even as our mental humanity can be made to manifest the super humanity of the supramental truth-consciousness and the divinity of what is now superconscious to us and the total transformation made a reality here. But for this to be possible, the obligations and compulsions of its animality must cease to be obligatory and a purification of its materiality effected by which that very materiality can be turned into a material solidity of the manifestation. Nothing essential must be left out in the materiality of the earth-change; Matter itself can be turned into a means of revelation of the spiritual reality, the Divine.

The difficulty is dual, psychological and corporeal: the first is the effect of the unregenerated animality upon us and the total transformation made a reality. Nothing essential must be left out in the materiality of the earth-change; Matter itself can be turned into a means of revelation of the spiritual reality, the Divine.

The second is the outcome of the corporeal structure and organic instrumentation imposing its restrictions on the dynamism of the higher divine nature. The first of these two difficulties is easier to deal with and conquer; for here the will can intervene and impose on the body the power of the higher nature. Certain of these impulses and instincts of the body have been found especially hard to curb by the spiritual aspirant and worker in the higher life, to be an ascetic rejection of the body. Sex and sexuality and all that springs from sex and testifies to its existence had to be banned and discarded from the spiritual life, and this, though difficult, is not at all impossible and can be made a spiritual condition of a higher life, a life of unavailing natural and unescapable in all ascetic practice and the satisfaction of this condition, though not easy at first to fulfil, becomes after a time quite feasible; the overcoming of the sex-instinct and impulse is indeed binding on all who would aspire to a spiritual and higher life.

The other difficulty is the problem of the gross physical indulgence of the sex-impulse, which could not be excluded from a divine life upon earth; it is there in life, plays a large part and has to be dealt with, cannot be simply ignored, abandoned or held down or put away out of sight. In the first place, it is in one of its aspects a cosmic and even a divine principle: it takes the spiritual form of the Iskcon and the Shakti and without it there could be no world-creation or manifestation of the world-principle of Purusha and Prakriti which are both necessary for the creation, necessary too in their association and inter-change for the play of its psychological working and in their manifestation as soul and Nature fundamental to the whole process of the Lila. In the divine life itself at least an incarnation of itself has its satisfaction and its enjoyment and it has to be seen in what way and to what extent these can be admitted into the new and larger life. All gross animal indulgence of sex desire and impulse would have to be eliminated; it could only continue seeing those who are not ready for the higher life or not yet ready for a complete spiritual living. In all who aspired to it but could not yet take it up in its fullness sex will have to be refined, submit to the spiritual or psychic impulse and a control by the higher mind and the higher vital and shed all its lighter, frivolous or degraded forms and feel itself in the purity of the ideal. Love would remain, all forms of the pure truth of love in higher and higher steps till it realised its highest nature, widened into universal love, merged into the love of the Divine. The love of man and woman would also understand that everything that all that can feel a touch of the ideal and the spiritual must follow the way of ascent till it reaches the divine Reality. The body and its activities must be accepted as part of the divine life and pass under this law, but, as in the other evolutionary transitions, what cannot accept the law of the divine life cannot be accepted and must fall away from the ascending nature.

Another difficulty that the transformation of the body has to face is its dependence upon food and here too are involved the gross physical instincts, impulses, desires that are associated with this difficult factor, the essential cravings of the palate, the greed of food and animal gluttony of the belly, the coarsening of the mind when it grevels in the animal world, the animal lust of sense, always a bodily desire. The life-force in man also is tied down to these small things; it has to limit the scope of its larger ambitions and longings, its drive to rise beyond the pull of earth and follow the heaver intuitions of its psychic parts, the heart's ideal and the soul's yearnings. On the mind the body imposes the boundary of the physical being and the physical life and the sense of the sole complete reality of physical things with the rest as a sort of brilliant fire-works of the imagination, of lights and glories that can only have their full play in heavens beyond, on higher planes of existence, but not here; it afflicts the idea and aspiration with the burden of doubt, the evidence of the subtle senses and the intuition with uncertainty and the vast field of superphysical consciousness and experience with the imputation of unrelatability and clamps down to its earth roots the growth of the spirit from its original limiting humanity into the supramental truth and the divine nature. These obstacles can be overcome, the denials and resistance of the body surmounted, its transformation possible. Even the inconscient and animal part of us can be illumined and made capable of manifesting the god-nature even as our mental humanity can be made to manifest the super humanity of the supramental truth-consciousness and the divinity of what is now superconscious to us and the total transformation made a reality here. But for this to be possible, the obligations and compulsions of its animality must cease to be obligatory and a purification of its materiality effected by which that very materiality can be turned into a material solidity of the manifestation. Nothing essential must be left out in the materiality of the earth-change; Matter itself can be turned into a means of revelation of the spiritual reality, the Divine.

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The Divine Body — Continued from page 7

Conceivably, one might rediscover and re-establish at the summit of the evolution of life the phenomenon we see at its base, the power to draw from all around it the means of sustenance and self-renewal. Or else the evolution of the body's potential for growth and development from above rather than draw them up or pull them in from the environment around, all about it and below it. But until something like this is achieved or perceived, we have to go back to food and the established material forces of Nature.

In fact we do, however unconsciously, draw constantly upon the universal energy, the force in Matter to replenish our material existence and establish the potential for the body: we do it by way of the invisible processes of interchange constantly kept up by Nature and by special means devised by her; breathing is one of these, sleep also and rest. But as her basic means for maintaining and renewing the gross physical and mental beings and in a sense a return to the taking of in outside matter in the shape of food, its digestion, assimilation of what is assimilable and elimination of what cannot or ought not to be assimilated, this by itself is sufficient for mere maintenance, but for assuring health and strength in the body so maintained it has added the impulsion towards physical exercise and play of many kinds, ways for the expenditure and renewal of energy, the choice or the necessity of manifold action and labour. In the new life, in its beginnings at least, it would not be necessary or advisable to make any call upon an extraneous and inarticulate rejection of the need of food or the established natural method for the maintenance of the still imperfectly transformed body. If or when these things to be transcended must come as a result of the awakened will of Matter to some extent of effacing itself, then the creative transmutations of Time or a descent from the transcendence. Meanwhile the drawing in of the universal energy by a conscious action of the higher powers of the being from around or from within is the only way to use a principle and a potentiality or an invasion or descent from the Transcendence itself may well become an occasional, a frequent or a constant phenomenon and even reduce the part played by food and its need to an incipience no longer preoccupying, a necessity minor and less less imperative. Meanwhile food and the ordinary process of Nature can be accepted although its use has to be liberated from attachment and desire and the grosser undiscriminating appetites and clutches at the pleasures of the flesh which is the way which the higher life is to be sustained and the grosser may have to be eliminated and new processes found or new instrumentalities emerge. So long as it is accepted a refined pleasure in it may be permitted and even a desire amends of taste take the place of the physical and relish and the human selection by likings and dillikings which is our present imperfect response to what is offered to us by Nature. It must be remembered that for the divine life on earth earth and Matter have not to be and cannot be rejected but have only to be sublimated and to reveal in themselves the possibilities of the spirit, serve the spirit's highest uses and be transformed into instruments of a greater living.

The divine life must always be actuated by the push towards perfection; a perfection of life is the highest and an essential part of the body's delight in things and the body's joy of life are not excluded from it; they too have to be made perfect. A large totality is the very nature of this new and growing way of existence, a fullness of the possible, a passionate unfolding into a thing into a force of spiritual power and joy, of the body transformed into an instrument of a divine action, divine knowledge, divine bliss. All can be taken into its scope that is capable of transforming itself, all that can be an instrument, a vessel, an opportunity for the expression of this totality of the self-manifesting Spirit.

Physical Propagation and Occult Creation

There is one problem raised by sex for those who would reject it in its whole the obligations imposed by the animality of the body and put forward by it as an insistent opposition in the way of the aspirant to a higher life; it is the necessity of the prolongation of the race for which the sex activity is the only means already provided by Nature for living beings and inevitably imposed upon the race. It is not indeed necessary for the body's delight in things and the body's joy of life are not excluded even if we take it up this problem or even for a group who do not seek after it for themselves alone but desire a wide acceptance of it by mankind as at least an ideal. There will always be the multitude who will not and there will always be meanders them and are not made it is in its practice and to these can be left the care for the prolongation of the race. The number of those who lead the divine life can be maintained and increased as the ideal extends itself, by the voluntary adhesion of those who are ready for it. Any opposition else would be no resort to the body's delight in things and the body's joy of life are not excluded and in itself a hindrance to this purpose of the body.

But there may be circumstances in which from another standpoint, a voluntary creation of bodies for souls that seek to express themselves in the materiality of the divine life on earth might be found to be desirable. Then the necessity of a physical recreation for this purpose could only be avoided if new means of a supraphysical kind were evolved and made available. A development of the sphere of the occult and the use of concealed powers of action or creation not known or possessed by the common mind of the race. Occultism means rightly the use of the higher powers of our nature, soul, mind, life-force and the faculties of the subtle physical consciousness to bring about results on their own or on the material plane by some pressure of their own secret transmutation and not depending upon the mind and life and body or in objects and events in the world of Matter. A discovery or an extension of these little known or yet undeveloped new powers now envisaged by some well-known thinkers as a next step to be taken by mankind in its immediate evolution is the kind of creation spoken of has not been included among these developments, but it could well be considered as one of the new possibilities. Even physical science is trying to find physical means for passing beyond the ordinary instruments or procedure of Nature to make use of the renewal of the physical life-force in human or animal beings; but the resort to occult means and the intervention of subtle physical processes, the making of Nature itself to be a grand way which could avoid the limitations, degradations, incompleteness and insufficiency of the means and results solely available to the law of material force. In India there has always been from the earliest times a widely spread belief in the possibility and reality of the use of these powers by men with an advanced knowledge of these secret things or with a developed spiritual knowledge and experience and dynamic force and even, in the Tantras, an organised system of their method and practice. The intervention of the Yogi in bringing about a superhumanised being is generally believed in and often appealed to and the bestowal on the child so obtained of a spiritual attainment or destiny by his will or his blessing is sometimes asked for and such a result is recorded not only in the tradition of the past but the present as a need of the necessity of a resort to the normal means of propagation and the gross method of physical Nature. A purely occult method, a resort to superphysical processes acting by superphysical means for a physical result is to be avoided as much as possible but the sex impulse and its animal process could not be transcended otherwise. If there is any reality in the phenomenon of materialisation and dematerialisation claimed to be possible by occultists and evidenced by many who have seen and experienced it, methods for doing so may be out of the range of possibility. For in the theory of the occultists and in the gradation of the ranks and planes of our being which Yoga-knowledge outlines for us there is not only a subtle physical force but a subtle spiritual life which is an extension of the same principles and the same necessity of a resort to the normal means of propagation and the gross method in this subtle physical substance and precipitate the forms thus made into our grosser materiality is feasible. It should be possible and it is believed to be possible for an object formed in this subtle physical substance to make a transit from its solitude into the state of gross Matter directly by the intervention of an occult force and process whether with or even without the assistance or intervention of some gross material procedure. A soul wishing to enter into a body or form for itself a body and take part in a divine life upon earth might be assisted so or even provided with such a form by this method of direct transformation without passing through birth by the sex process or undergoing any degradation or any of the heavy limitations in the growth from the divine to the gross or in our present way of existence. It might then assume at once the structure and greater powers and functions of the truly divine material body which must one day emerge in a progressive evolution to a totally transformed existence and form for itself a body of divine material nature.

The Form, Structure and Instrumentation of the Divine Body

But what would be the internal or external form and structure and what the instrumentation of this divine body? The material history of the development of the animal and human body has left it bound up in a minute, constructed and elaborated system of organs and a precious order of their functioning which can easily become a disorder, open to a general or local disorganisation, dependent on an easily disturbed nervous system and conditioned by a brain whose vibrations are supposed to be mechanical and automatic and not under our conscious control. According to the materialist all this is a functioning of Matter alone whose fundamental reality is chemical. We have to suppose that the body is constructed by the agency of chemical elements building up atoms and molecules and cells and these again are the agents and only conductors at the basis of a complicated physical structure and instrumentation which is the sole mechanical cause of all our actions, thoughts, feelings, the soul a fiction and mind and life only a by-product and mechanical reaction and that body which is worked out and automatically driven with a fitment of conscious- ness in it by the forces inherent in inorganic Matter. If that were the truth it is obvious that any divinisation or divine transformation of the body would be impossible but an illusion and mechanical reaction, and one less and impossible chimera. But even if we suppose a soul, a conscious will at work in this body it could not arrive at a divine transformation if there were no radical change in the bodily instrument itself and in the orga- nism and its potentialities, for on these two the divinisation and stopped in its work by the physical organism's unalterable limitations and held up by the unmodified or imperfectly modified original animal in us. The possibility of the disorders, derangements, maladies native to these two, the insufficiency of this materialism and the constant vigilance or perpetual control obligatory on the corporeal instrument's spiritual inhabitant and master. This could not be called a truly
The Divine Body—Continued from page 8.

divine body; for in a divine body an inherent freedom from all these things shall be natural and perpetual; this freedom would be a normal and native truth of its being and therefore inevitable and unalterable. A radical transformation, in fact, may be, of the structure and satura-
tion of the two mechanical and material impulse and driving forces of the body system would be imperative. What agency could we find which could make the means of this all-important liberation and change? Some-
time or other there must be one who has to be divinizing the soul and perhaps the necessity of the physical transformation and its consequences.

MOTHER INDIA, OCTOBER 15, 1948

This might be found in the system of Chakras revealed by Tantric knowledge and accepted in the systems of Yoga, conscious centres and sources of all the interior forces of activity and the deep revelations of the soul and are being complexed and arranged in an ascending series from the lowest physical to the highest mind centre and spiritual centre called the thousand-petalled lotus where ascending Nature, the Serpent Power of the Tantrics, meets the Brahman and is liberated into the Divine Being. These centres are closed or half closed within us and to have been opened before their full potentiality can be manifested in our physical nature: but once they are opened and completely active, no limit can easily be set to the development of their powers and transformation to be possible.

But what would be the result of the emergence of these forces and their liberated and diviner action on the body itself, what their dynamic connection with it and their transforming operation on the still existing anatomical and mechanical forces and meet with the partial powers or the difference between the new physical and the soul? We must make the highest mind centre and the spiritual centres and the thousand-petalled lotus where ascending Nature, the Serpent Power of the Tantrics, meets the Brahman and is liberated into the Divine Being. These centres are closed or half closed within us and to have been opened before their full potentiality can be manifested in our physical nature: but once they are opened and completely active, no limit can easily be set to the development of their powers and transformation to be possible.

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But what would be the result of the emergence of these forces and their liberating and diviner action on the body itself, what their dynamic connection with it and their transforming operation on the still existing anatomical and mechanical forces and meet with the partial powers or the difference between the new physical and the soul? We must make the highest mind centre and the spiritual centres and the thousand-petalled lotus where ascending Nature, the Serpent Power of the Tantrics, meets the Brahman and is liberated into the Divine Being. These centres are closed or half closed within us and to have been opened before their full potentiality can be manifested in our physical nature: but once they are opened and completely active, no limit can easily be set to the development of their powers and transformation to be possible.
 years ago I read a panegyric by Arnold Bennett upon this novel of the future in which the hero appears with the name of G. E. D'Annunzio. Since that time I have gone through the book itself, I am inclined to doubt Bennett's judgment. D'Annunzio the poet has tried to be in a word, an artist, a creator, but I am afraid he has not been able to make the transition from the concrete to the poetic. There is no denying that D'Annunzio has the originality of mind, but his imagination is not vivid enough to make it great poetry literature. I find him more a rhetorician than a poet. There is a basic want of piercing felicitous vision and a want of power over the dreams over that lack he has brought an artificial vehemence, a forced intensity.

The true favor poetica does not show itself except under the reserves of an age. It has a deep reserve in the midst of every its diithymas: one feels that the Word simply has to be itself and its revela- tion is secured, there is no need to usher it with stage-effect and a flourish of trumpets. In poetry whatever is said has a point and a power, both in its poetic power and in its without the crystallized keenness which forms poetry. The creative idea and the creative vision is present and instead we have the oara- torical effect, the histrionic gesture. The true poet does not work in these ways because it deals with lights and shadows and realities which are of considerable value; only, the treatment of them is not equal to their intrinsic worth.

A Many-Coloured Shriek.

D'Annunzio seems almost through to keep up a high pitch of imagina- tion and excitement and succeeds in giving the reader a sense of the future. There comes one to one in all supreme visions and the book has a perfect balance of vision and word, of thought and tone. No disproportion is there, resulting in mere sound-fury or fatality. Poetry has been described as a fine excess, but it is an excess that goes beyond the ordinary pitch of feeling and excitement but is itself a birth of the richness and magic, yet the strange new light half as if from an atmos- pheric disturbance, yet as from a natural... it carries an authentic specificity and it is a profound tone, and again seems to shake and focus and to shatter and tone. As though somehow the poet would be writing the shatter and tone. As though somehow the poet would be writing the

The Divine Body—Continued from page 9

...serve its purpose but imperfect, will have to be retained but developed and perfected; whatever is no longer of use for new arts or is a disability must be thrown aside. The necessary forms and instrumentations of Matter must be in the form of a word in the world of Matter as a whole, but their materiality must be refined, uplifted, ennobled, illumined, since Matter and the world of Matter have increasingly to manifest the indwelling Spirit.

...Type, the divine body, must continue the already developed evolutionary form; there must be a continuation from the type Nature has all along been developing, a continuity from the human to the divine body, no breaking away to something unrecognisable but a high sequel to what has been developed and in particular to the form of the part and the form of the parts and instruments that have been sufficiently evolved to serve the divine life; these have to survive in their form, though they must be still further perfected, their limitations of range and use removed, their liability to break down and in that time the new fish and... freedom in the imagination and of action, and the car of the present limits. New powers have to be acquired by the body which our present humanity could not have been able to even dream of or could only imagine. Much that can now only be known, worked out or created by the use of invented tools and machinery might be achieved by the new body in its own power or by the inhabitant spirit through its own direct spiritual force. The body itself might acquire new senses and new capacities of communication with other bodies, new processes of acquiring knowledge, a new aesthetic, new potentials of manipulation of itself and objects. It might not be impossible for it to develop a new social consciousness and a new kind of culture, a new kind of art. And the body could become an instrument immeasurably superior to the one we can imagine as possible. There could be an evolution from a first to a second state, with the new forms of mind and new mental processes of the second. The inner world of human experience, the inner world of human experience, the spiritual, the material, the transcendental, the aesthetic, the physical, the moral, the social.

...MOTHER INDIA, OCTOBER 15, 1949

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App for Paticulars.
LIGHTS ON LIFE-PROBLEMS

Q. 1. Since the vital-ethicist interpretation of the law of Karma whether applied to the present life or extended to future births is only a reflection of the lower ethical trend of humanity, there should be a higher working of the law of Karma corresponding to our higher ethical aspirations. What is the essential difference between these higher ethical aspirations and the lower trend of life?

A. The higher ethical mind no longer follows good for a reward now on earth or in another existence, but for the sake of good, and no longer shuns evil for fear of punishment on earth, later on in this life or else in another life or in hell, but because to follow evil is a degradation and affliction of its being and a fall from its innate and imperative endeavour. This is to it a necessity of its moral nature, a truly categorical imperative, a call that may never be dually or suppressed or excluded by the claim of its other parts and their needs, but to the ethical mind is binding and absolute. The virtue that demands a reward for acting well and needs a penalty to keep it walking in the straight way, is no real part, no true law of the ethical being, but rather a mixed creation, a rule of his practical reason that seeks always after utility and holds that to be right which is helpful and expedient, a rule that looks first not at the moral law but at the mechanical accomplishment of a regulated outward conduct and to secure it bribes and terrifies the vital being into acquiescence and reluctant subordination of its own instincts and natural natures. The virtue so created is an expedience, a prudent limitation of egoism, a commercial substitute for the true thing; or, at best, it is a habit of the mind and not a truth of the soul and in the mind a fabrication, mixed of and inferior stuff, a conventional virtue, insecure, destructible by the wear and tear of life, easily confused with other expediences or purchasable or conquerable by them,—it is not a high and clear upbuilding, and enduring and inwardly living self-creation of the soul.

Q. 2. Is conventional morality a part of the higher ethical trend of humanity or a result of its lower and limited expression? Does it not help the progress of humanity by exercising a stabilising influence over the unruly elements in our nature?

A. 2. Whatever its practical utility or service as a step of the transition, the mental habit of confusion and vitalistic compromise it fosters and the more questionable confusions and compromises that habit favours, have made conventional morality a part of the forces that hold the human life from progressing to a true ethical order. If humanity has made any lasting and true advance, it has been not through the virtue created by reward and punishment or any of the conventional sanctification of the ego, but from the resistance of the higher mind on the lower, an insistence on right for its own sake, on imperative moral values, on an absolute law and truth of ethical being and ethical conduct that must be obeyed whatever the recalcitrances of the lower mind, whatever the pains of the vital problem, whatever the external result, the inferior issue.

Q. 3. But is not this higher ideal ethical tendency which discards all other standards and considerations and exclusively follows virtue for its own sake itself an exaggerated and extremist tendency making for rigidity and narrowness and often retarding and even opposing the progressive movement of life and soul?

A. 3. This kind of high absolutism in spirt and mood mentioned is appalling to the flesh and the ego, for it admits of no comfortable indulgence and compromise, no abating reserves or conditions, no profitable compact between the egoistic life and virtue. It is offensive too to the practical reason, for it ignores the complexity of the world and of human nature and seems to savour of an extremism and exclusive exaggeration as dangerous to life as it is exalted in ideal purpose. Fiel justice must coalesce, yet justice and right be done though the means be foul. It is a matter of note that only the ideal mind can accept with equanimity or the ideal life tolerate in practice. And even to the larger ideal mind this absoluteness becomes untrustworthy if it is an obedience not to the higher law of the soul, but to an outward moral law, a code of conduct. For then in place of a lifting enthusiasm we have the rigidity of the Pharisee, a puritan fieriness or narrowness or the life-killing tyranny of a single insufficient side of the nature. This is not yet that higher ethical movement, but a struggle towards it, an attempt to rise above the transitional law and the vitalistic compromise. And it brings with it an artificiality, a tenacity, a coercion, often a repellent austerity which, disregarding as it does sanity and large wisdom and the simple naturalness of the true ethical mind and the flexibilities of life, tyrannising over but not transforming it, is not the higher perfection of our nature.

Q. 4. What is then the real value and tendency in the progressive perfection of our soul and nature? How can this tendency achieve its true fulfillment?

A. 4. There is here the feeling out after a great return to the output of moral energy, an attempt well worth making, if the aim can indeed so be accomplished, to build up by the insistence on a rigid obedience to a law of moral action that which is yet non-existent or imperfectly existent in us but which alone can make the law of our conduct a thing true and living—an ethical being with an insensibly ethical nature. Nor rule imposed on him from outside, whether in the name of a supposed mechanical or impersonal law or of God or prophet, can be, as such, true, or right or binding on man: it becomes that only when it answers to some demand and some evolution of his inner being. And when that inner being is revealed, evolved, at each moment naturally active, simply and spontaneously imperative, then we get the true, the inner and intuitive Law, the flow of self-growth of the soul and at the mechanical assurance of a regulated outward conduct and to secure it bribes and terrifies the vital being into acquiescence and reluctant subordination of its own instincts and natural natures. The virtue so created is an expedience, a prudent limitation of egoism, a commercial substitute for the true thing; or, at best, it is a habit of the mind and not a truth of the soul and in the mind a fabrication, mixed of and inferior stuff, a conventional virtue, insecure, destructible by the wear and tear of life, easily confused with other expediences or purchasable or conquerable by them,—it is not a high and clear upbuilding, and enduring and inwardly living self-creation of the soul.

Q. 5. What is the nature and significance of the higher Law of Karma corresponding to this higher ethical trend of human nature?

A. 5. It is here that we get the clue to the higher Law of Karma, of the output and returns of energy, and see it immediately and directly to be what all law of Karma, really and ultimately, if at first covertly, is for man, a law of his spiritual evolution. The true return to the act of virtue, to the ethically right output of his energy—his reward, if you will, and the sole recompence on which he has a right to insist,—is its return upon him in a growth in the moral strength of his soul, an upbuilding of his ethical being, a flowering of the soul of right, justice, love, compassion, purity, truth, strength, courage, self-giving that he seeks to be. The true return to the act of evil, to the ethically wrong output of energy—his punishment, if you will, and the sole penalty he has any need or right to fear,—is its return upon him in a retardation of the growth, a demolition of the upbuilding, an obscuration, tarnishing, impoverishing of the soul, of the pure, strong and luminous being that he is striving to be. An inner happiness he may gain by it, act, the calm, peace, satisfaction of the soul fulfilled in right, or an inner calamity, the suffering, disturbance, unease and malady of its descent or failure, but he can demand from God or moral Law no other. The ethical soul—not the counterfeit but the real, accepts the pains and sufferings and difficulties and fierce intimations of life, not as a punishment for its sins, but as an opportunity and trial, an opportunity for its growth, a trial of its built or native strength, a proving of its yield and success not as a coveted reward of virtue, but as an opportunity also and an even greater more difficult trial. What to this high seeker of Right can mean the vital law of Karma or what can it do to him that he is striving to be? The ethical-vitalistic explanation of the world and its meaning and measures has for such a soul, for man at this height of his evolution no significance. He has travelled beyond the jurisdiction of the Powers of Evil, and the head of the pillar over which he has been lifted is the dulle grey white belt that is their empire.

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K. G.

BOOKS in the BALANCE—Continued from page 10.

his "powerful rhyme" and its ability to outlist monuments of brass and marble. Sometimes a simple religious artist and the gaudy actor-co-exist: but we must never mix them up and even when we cherish the former we must realize how the latter fails him and diminishes him.

"LIBRA"
DIVALI: ITS SIGNIFICANCE
BY M. PANDIT

Few proofs of the essential oneness and solidarity of this vast country are more convincing than the institution of her Festivals. No doubt Bharatavarsha is brimmed with recorded historic traditions, criss-crossed with a large number of kingdoms and sub-kingdoms, peoples with many stocks and races. Everywhere there has been its own way of life, social outlook and practice, and tended to pride itself on its own ways and kith and kin of others. In a well-known episode of the Mahabharata,3 and for a cause, pours ridicule and contempt upon the customs of the Madra people in a manner that indicates a very pronounced, and rather, sense of rivalry among the different peoples of the land. Yet on the other hand, when the local variations stood like a sentinel the one Master-Tradition that has sustained the identity and moulded it into a living whole has continued to this day to hold it together. That is the undefinable Bhaktism, the spiritual, and in a larger sense, the cultural tradition of the Tamil, from Kanyakumari to Kashmir. In it is the same conception of Man’s Quest, the same high-roads along which the waves of the sun’s surge and expressions of the life-force and thought, individual and communal, that grip our attention.

India is a land of vast dimensions. Intersected with gigantic rivers and small streams, impeded by forests and endless plains, this country was never served, till recently, with powerful and noble cities. And yet find that the Drvaja of Kshatramadha recites the famous prayer to the Lord Sun, Gayatri, in precisely the same intonation, the same manner of presentation, in which another does on the banks of the Ganges in Assam, or the banks of the Godavari in Andhra. One manna of the thousands that have been handed down from mouth to mouth, has been able to furnish a new momentum in its pristine form. We do not know if there are many paralleled instances of this unique phenomenon, dating from a dateless past. We cite this as just illustrative of the sameness of a Tradition which is so spectcularly brought to the eye by our cyclic festival.

A Web of Many Strands

An important feature of the Divali, is a picturesque web into the making of which so many strands have gone—Tradition, a relic; a ward or a reminiment that adorn the entire fabric of society, cherished and preserved by all alike, men and women, old and young, in all the quarters of the land, north and south, east and west. There may be variations in details, differences in the social value, but these are observed in the celebrations in the different parts of the country. For example, in Maharashtra the Divali is merely a religious festival with no procession or public celebration. On the other hand, in Bengal the South, in the southern districts, the procession and the meeting of brothers and sisters is a prominent feature of the celebration of the fresh crop-year. But in the south of Maharashtra in the Western Ghats, the Divali is more looked upon as the parting of the seasons and the coming of the sunny weather. In Bengal it is different still. But these details are really insignificant. The Event which this occasion is, all over, understood to be the festival is one, and one alone. Divali means communication, the Row of Lights, is the joyous celebration of the death of the god of Hell, Naraka. It is the hands of Lord Krishna: the Goddess has eliminated, at long last, the Bhruj, the champion of darkness, the confirmation that afflicted Earth is washed away and the myriad lights are put on to signalise His victory when the world was still in infancy for our dear children.

The significance of this celebration is of course, to be traced to our mythology. But a myth, it he said, is no vain product. It has also described the myth as a story with a meaning attached to it other than what is signified by the feature of it, be it on end to add, it becomes extraordinary and is unique to circumstances. And if we proceed to narrate here the story of Naraka, the universal Prakriti, as the attention of the reader to the deeper significance of the festival, usually lost sight of in the socialities that have crowded round it.

No doubt this is the earliest mention of this story to be found in the Mahabharata (Shakaparvas), its southern recension. But it is also to be found with slight variations, in the Bhagavata. Briefly told this is the episode:

Bhima, son of the Vrishni, was installer of his hundred thousand of the thousands that have been handed down from mouth to mouth, to a new manna of the thousands that have been handed down from mouth to mouth, to a new momentum in its pristine form. We do not know if there are many paralleled instances of this unique phenomenon, dating from a dateless past. We cite this as just illustrative of the sameness of a Tradition which is so spectcularly brought to the eye by our cyclic festival.

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Natural Light and Natural Darkness

From the earliest times, 3000 B.C. the sage Agastya has been worshiped by light and fire. Fire symbolizes the mother earth, the life, light, and energy. The Lord Shiva, the god of fire, the god of destruction, the god of energy, is the god of light, the god of darkness as well.

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