THE NATIONAL ANTHEM OF INDIA

Out of all the fatalities with which modern India is infested, the most egregious is the long-drawn-out discussion on the choice of a national anthem. The two songs that have been pitted against each other are really like two worlds apart and it is supreme lack of insight to set them up as equal candidates for election poising a most perplexing problem. Once we understand, first, the prerequisites of the ideal national anthem and, secondly, the living associations and potencies of Bankim Chandra’s Vande Mataram on the one hand and Tagore’s Jana Gana Mana on the other, there cannot remain the slightest doubt that nothing except Vande Mataram can be the creative cry and the sustaining call on the lips of resurgent India.

We are often told that the prime consideration is that a national anthem should be suitable for collective singing, that it should have an orchestra. But these are, for all their importance, purely technical points. And we betide the nation which appoints a committee of technicians to decide its anthem! Orchestral skill has certainly to be brought into play and a popular song which ultimately fails to find its way to collective singing will never get accepted. But such a song exists only in the imagination: the very fact that a song has been popular implies that it has possibilities of collective and orchestral treatment. The right kind of treatment may not be easy to come by; yet to say that there is a fundamental defect in the popular song, rendering the right kind impossible, is to indulge in extreme partisanship for a rival ditty and in gross underestimation of a country’s musical talent: already we have more than one excellent notation of Vande Mataram, to balance the one which Lord Keynes has been condemned. In the controversy about a national anthem, the prime consideration, where a popular song is concerned, can never be a technical one. We have to go down to its significance and its emotion, we have to look at its history and its impact on the nation.

What would be the ideal national anthem? Most people would think immediately of the stirring language and music of La Marseillaise. If we look at the history of this song and its impact on the times, it will be seen to fulfill every demand we can stipulate: it appeared at the right psychological moment, expressed the precise mood of revolutionary France wanting to be a republic, and on its magnificent flood an entire country swept to liberation from century-old bondage. It is also intensely inspired—every word rings authentic and carries the high passion that filled both philosopher and commoner, the passion for man’s new and unstructured growth. We cannot hope for a fierier strain packed more creatively with a whole nation’s yearning for liberty, equality and fraternity. But, though from a political and social angle it is the example par excellence of what a national anthem should be, it leaves certain wider and deeper needs unsatisfied.

The Reality of National Being

The ideal national anthem must not only express the political and social man or even the complete self of thinking and feeling individuals composing a people, but also bring home to us the reality of national being. What is a nation? Of course, a nation must have certain common cultural features in all its geographical distributions and linguistic differentiations. These common features require for their complete crystallization, so to speak, a well-defined territory, a distinguishable physical shape of the land in which they have emerged. Certain collective confrontations of momentous and perilous issues turn all the more concrete the common and widely prevalent traits of cultural consciousness held within marked boundaries of mountain and river and ocean. But if we stop with these definitions and begin the search of a song with not too much adroitness, we have applied them to an aggregate of individuals we shall be committing a folly to which the modern mind is excessively prone—the folly of regarding the diversity of existence as real and concrete and the underlying unity as merely ideative and abstract. But a nation can never be an aggregate of individuals any more than a country is just a large piece of land. When we speak of India we are alive to the presence and power of a single being whose outermost shell is the territorial expanses indicated on our maps and whose more subtle and plastic body is the collection of elements being lived in that expanse and shared and expressing certain cultural characteristics. But our too intellectual turn leads us to dismiss this awareness as a figurative mode of feeling: we declare that we are only practicing patriotic personification and that there is no such entity beyond the individuals inhabiting the land. But this is a patent self-deception. No patriot has ever fought and died for anything except a vast, moving and mighty supra-individual personality—a hidden Goddess, a gigantic Beloved, a great Mother. Especially as a great Mother this personality inspires him, for a country is felt as either fatherland or motherland, and the latter aspect, the most intimately alive and commanding. Not in the cold dissecting rational mind but in the heart with its mysteries and profundities, its intuitions and the breathing of a superhuman and the divine, that the essence of patriotism, as of every other individual-transcending passion, lies. A patriot who does not stir to the call of the great Mother that is his country and that is the unifying force of the millions inhabiting it is an impotent imposter. Or else if one feels the tremendous Presence and yet intellectually denies it one is effective for various ends but the schism within him will always impair his effectivity and his very triumphs will be unrounded and carry a proli

THe VITAL VALUE OF NATIONALISM

The ideal national anthem, therefore, brings out in full the reality of the single Being whose multiple expression is the myriads living in a country. And, mind you, it is the national Being and not just the Spirit of Man or the universal Spirit that is to be present in it. Nationalism has nothing to do with this particularity. We may argue against the power of Nationalism, we may say that modern progressive thought minimizes Nationalism in the hope of achieving a world-unity. But the very fact that we are talking of a national anthem implies the importance of the national Being. And the implication is perfectly justified. In point of fact, this Being is so far the only supra-individual entity that has concretely emerged in human consciousness. The sense of the Supreme Divine may be very strong in individuals, it may even be an effective force in certain human collectivities or nations, but not every collectivity or nation possesses it, whereas the sense of a Britannia, a belt France, a Cathleen ni Houlihan, a Bharat Mata is most vivid. Millions have lived and died for the national Being. Even avowed atheists are instinctively awake to it. Even the Russian Communists have a feeling of “Hofy Russia,” and if there will be a split in World Communism it will come, as it threatens in the case of Yugoslavia versus Russia, by way of an intense awareness of the distinct character of a national collectivity. Furthermore, not only is the national Being an already realized if not always intellectually acknowledged entity, but also it is a valuable, an essential part of the scheme of human evolution. Neither the consciousness of the one Spirit of Man in all countries nor that of the universal Spirit should annul the consciousness of nationhood. The wonderful world around us and above us and within us is never a featureless and colourless entity: it is one in-many, a unity-in-diversity, and we should err as much by stressing the single and the uniform as by concentrating exclusively on the multifold and the various. Life is not a round circle, it is a rope laid up by being looked at from different standpoints; it is made richer, more capable of self-expression, more free and fiery, provided the inner unity is not forgotten or erased. Just as the uniqueness of the individual must never be regimented out of exist-

Continued overleaf
The National Anthem of India—Continued from page 1.

once but carefully woven into a social symphony, so too the uniqueness of the national anthem must be cherished without setting it at odds with the rest of mankind. Every large human aggregate has its distinct qualities of culture that are precious and that could never emerge if the aggregate did not stand out in its own rights. Nationalism is vital to the full development of the national anthem only because it brings, however subtly and refinedly, to the forefront the typical national Being of a country: even if all divinity be hymned, there must be in the face and figure, spirit something clearly and distinctly national.

The Typical Genius of an Nation

When we say "national", we mean merely a vague image of the colour and shape of the country's culture. Aggressiveness and fanaticism are, of course, to be avoided, though not at all the martial mood which keeps the sword ready and the soul keen-edged to combat any attempt at physical conquest or psychological enslavement. The powerful suggestion that is desirable cannot wholly come without this mood of manly self-sacrifice, this ardent defensive attitude. But such an attitude itself is not sufficient to give the needed force of national individuality. What must be articulated is the typical genius of a nation. Thus, England's genius is a practical dynamic expansive instinct, with a background of vague poetic idealism. France's genius is an ordering brilliant clarity of intellect allied with a warm and often tempestuous enthusiasm for personal honor. India's genius is that which derives from an irreducible intuition of the Godhead that is the All and even more than the All, a creatively emanating and manifesting Consciousness and Delight, and in the second place a richness of varied, complex, admirable, and astonishingly fertile existence which we commonly call certain stability and self-balance by being rooted in a spontaneous organic energy. Something quintessential of this genius must pervade any anthem that aims at being ideally national in India. And here a point of considerable value, the meaning of Singh

When we speak of Indian spiritual culture expressing itself harmoniously with a varied vitality we mean the culture whose initial significances and original spiritual impulses are to be found in the Rig Veda and whose luminous developments are in the Upanishads and the Gita and the Tantra and whose culmination and complete outburst of light we find today in the poetry and prose of Sri Aurobindo. This is not a narrow religion that they cramp and divide in a spirit of suppressing many-faceted movement of revelatory and transformative power not only expressed in inspired suarga or sloka, penetrating exposition or evocative exegesis, but also in very much of the stuff of conscious and in the very gesture and action of the living body. Indian spiritual culture, true to the multiplicity-single Divinity of its vast intention and experience and to the clans of its audaciously creative life-force, stands like a parliament of all faiths and philosophies, a federation of all ethical and social forms. No doubt, a few lines of growth have their rite in印度 for some aspects out of the many that were natural to the Indian genius, they are not fundamental. Not these utopian survivals of certain necessities called for by particular circumstances are what we mean by cultural Indianness. They are the efforts of the mind to come to the universality. But the basic soul and shape of cultural Indianness can take into itself the uniqueness, the subtle nuance, of every religion. This remarkable quality of it has been evident to the students, in the West no less than in the East, of its prolific scripture and literature. Hence Indian spiritual culture cannot be objected to as being sectarian. But, on the other hand, we should be de-nationalising if it we refused to allow whatever ideas or terms in it distinguished it from the Islamic, Christian, Jewish, Zoroastrian, Sikh, Jain or even Buddhist culture. It has, for all its catholicity, characteristics of its own, and these characteristics it must retain in one manner or another if it is to be in any valid sense Indian. Take away these characteristics and it ceases being what the world knows it to be. Enlarge them from a national standpoint which claims to be Indian and you have a general non-descript religious terminology, lacking in all national savour and drained of all distinguishable and dynamic vitality. The Godhead had to bring the light and colour and configuration of what the descendants of the Vedas have felt and seen. The feeling and seeing, because of their essential correlation of motive, rightly acceptable by even a person who though in India does not think and pray with a consciousness in direct tune with the typical Indian spirituality; but if anyone takes objection to them they are the sort that the typical and pragmatically projected view, no less wonderful by its wealth of varied creativeness and its capacity of almost unlimited organic assimilation. The concept of secularity prominent today in our Constitution is functioned as such as it enforces freedom of religious belief and ceremony, absence of bigotry, non-discrimination on communal grounds. Over-touchiness with regard to the minorities is a blunder no less serious than riding roughshod over them. As settled dwellers in this sub-continent they are to be granted equal civic and individual rights with the majority that is called Hindu; and for their sake the majority has to set aside regional, state, and religious specificities of cultural Indianness. The national anthem of India cannot be ideal without burning with historical India's own distinct beauty of worship together with her broad vision of the universal Divine. If it does not thus burn, India whose utterly representative he is, is just an artificial construct and not a grandly alive entity: she will be just a gilded simulacrum and the sum-total of her history will be a cypher.

A last hint remains now to be given about the ideal national anthem for India, when it is country's genius to be expressed. Sing that song in English if it is to be truly Indian is to be charged with an instinct of the Divine and a presence of the Eternal in a way not common to other nationalities, the ideal national anthem will hardly echo the essential nature if it sings of God as a Power separate from the national Being they themselves are and the national spirit of India and its attunement to the existence, be even in the world of the art, the art of the poet, the world of the poet's own translation: "The mother-songs were round her and thine eyes gazed upon her troubled face in sleepless love ..." Here it is not India but God who is the Mother. This clinches the point that the poem is not directly an invocation of the national Being, much less does it visualize this Being from the point of view of a powerful particularity. As a result the adoration to preserve and defend it from losing that particularity is absent: the warrior and the hero are dumb in Jana Gana Mana. Neither does it embody the essence of historical India, the country that had created the great epic genre and the happy inexhaustible variety, built grately in stone and wood, fashioned majestie institutions, cast the lines of harmonious politiques and thrilled with the luminous colourfull warp and welt of the career of memorable men, the country that had generated a passionate pilgrim's urge to the sacred shrines, the country that had preserved a flexible yet ineradicable individually centuries before Islam's crescent ever dawned on its farthest horizon. Where in Jana Gana Mana are the reognisable features of cultural Indianness: the Islamic, the Christian, the Jewish, the Zoroastrian, the Sikh, the Jain and even the Buddhist, for instance, the figure of Sri Krishna who charotted Arjuna at the same time to triumph over his enemies and to the Vision of the Cosmic Deity—Continued on page 3.
LOVE THAT TRANSFIGURES AND HARMONISES

By BARON ERIK PALMSTIerna

President of the World Congress of Faiths

The Sorbonne had recently the bright idea to surprise their philosophical students with the following question at the examination: "Is Love a means to acquire knowledge?"

A difficult subject to explore, we may say. It touches very deep ground, and has been a matter of contention through the ages. But we shall never get rid of the question, even if we turn away and refuse to face the consequences of our attitude.

The fact that the question seems embarrassing and complex to us only shows how far we have alienated ourselves from the main problem set before man. Rationalists trust in reason and powers of logical thinking; adherents of institutional religions speak about faith that brings them to experience and knowledge; both scientists and devotees of the arts of high standing occasionally confess that intuitive glimpses brought them conceptions in a flash, which gave the needed inspiration; mystics speak to us about the "inner light" which guides and consoles. Seekers of knowledge regarding ultimate things have trodden many roads to reach their object.

Is Love truly a means to acquire knowledge? Can it be compared with any of the other means employed? I think not, but at the same time love is essential for the attainment of supreme knowledge. Better said, it is a condition of mind or soul, and without it we live in vain.

Let us take a couple of examples from mundane life. We perfectly well know that we much easier gain knowledge about a subject when we love it. Our interest is consciously keen and we spare no efforts to examine the subject from all points. The same holds good in human intercourse.

Two people, who love each other, develop their sense of understanding and they may become so intimately close that they easily apprehend the feelings, moods and thoughts of the beloved. It may happen that their natural basis is so refined and aglow to an extent that the onlooker exclaims: "How alike they are!" An affinity grows which creates a kind of oneness.

Love was the best condition for the acquisition of knowledge. In the principal faiths love is accepted as the essence of the Divine, and Dante declares that it is "il primo, il summo Valore," which implies that without Love none reaches the regions where it is paramount and that we cannot attain knowledge and understanding of Divine Life if love does not abide in our hearts. It is an impelling condition.

In our relations to God and Man, only love which makes us forget ourselves and makes us tolerant renders opportunities to attain our high object.

We try to establish a unity of mankind in a manner which demonstrates that we assume earth to be an isolated region where man alone shapes the conditions that suit his welfare. What a foolish assumption! If the condition which prevails in the living universe, if love, is forsaken and has no response on earth, we drift away from the Centre of All and darkness falls on human life; we lose our way.

In our programme the World Congress of Faiths rightly speaks of the spirit of Fellowship—an equivalent of love—without which Brotherhood cannot become established. No exterior means, no extension of communicational organizations in the end assure us that brotherhood has come to stay. It is only when the same condition prevails on earth which inspires life in higher regions we may feel safe and secure. So let us work incessantly to that end.

The love I speak of in this connection cannot be explained nor defined, because it originates in a reality we cannot as yet approach, and it has its well-springs in human souls. Its flow is untouchable and unreal to those who close their inner chambers and refuse to allow the excess of Divine Love to enter themselves, but its might is apparent in many devoted lives we meet on our way. It is not an organized masses, but individuals, who can save the world. It is individual men and women who by self-renewal are the carriers and instruments of the divine flow. The great Seers of the past rightly understood it and addressed themselves to individual man. It is by means of him and his willingness to serve that we can reach ahead to make the Cosmic force of Love supreme even on earth.

The East has, better than the Western world, understood how to maintain the affinity with the spiritual realm in individual souls. May it never lose this bond, and strengthen it, and thus assist struggling mankind which in our time undergoes the hard trials it has brought upon itself through belief in its own sovereignty.

The National Anthem of India—Continued from page 2

Vision that is itself so typically Indian. Throughout the poem we feel a disappointing though never undignified washing away of the fact that the force of unification cannot come by an assembled and outwardly constructed "universal religion" but only by pooling in the wide vibrating heart of the Indian spiritual consciousness which, behind all sectarian exsurgences, holds in its multi-rhythmmed rapture the secret of a spontaneous fundamental universality. To achieve lasting and natural unity of being we must not annul Indianisms but be Indian in the central infinity-focusing sense and develop out of its ancient spiritual potencies a new vision that is no less recognisably Indian for all its modernism and secular State-idea.

Lastly, Jana Gana Mana keeps a cleavage between the concept of India and the concept of the Divine, the idea of making them converge and fuse: India here is the only country whose destiny is dispensed by God, she is collectively held to be separate from the Supreme in the phrase about the latter. "Thy finger points the path to all people," and in the sentence about the former, "My country is a deathlike silence of swoon." There is indeed a pervading suggestion that India has a spiritual aspiration and adventure, but it is not set aglow and her spiritual origin and destiny are not revealed with a flaming finality by making the Supreme shine out through her Soul.

The Paramount Qualities of "Vande Mataram"

All that Jana Gana Mana, despite its fineness, fails to convey is brought out with rare felicity in Vande Mataram. The unique union, as Sri Aurbindo puts it, of sweetness, simple directness and high poetic force in Vande Mataram is difficult to translate with absolute accuracy into English verse from the original Sanscrit interpersed with a few Bengali words. But the inspired drive of it is admirably caught in general in Sri Aurbindo's own rendering having felt it in his very blood-stream during the days when he led the revolt of Bengal against foreign rule:

"Mother, I bow to thee! Rich with thy hurrying streams, Bright with thy orchard gleams, Cool with thy winds of delight, Dark fields waving, Mother of might, Mother free.

Thou art the sky of our delight, Over thy branches and lordly streams, Mother, giver of ease, Laughing low and sweet!"

Mother, I kiss thy feet, Speaker sweet and low! Mother, to thee I bow.

Who hath said thou art weak in thy lands, When the swords flash out in twice seventy million hands And seventy million voices roar Thy dreadful name from shore to shore? With many strengths who art mighty and stored, To thee I call, Mother and Lord! Thou who savest, arise and save! To her I cry who ever her foemen draw Back from plain and sea And shook herself free.

Thou are wisdom, thou art law, Thou our heart, our soul, our breath, Thou the love divine, the awe In our hearts that conquers death. Thine the strength that nerves the arm, Thine the beauty, thine the charm, Every image made divine In our temples is but thine.

Thou art Durga, Lady and Queen, With her hands that strike and her swords of sheen, Thou art Lakshmi lotus-throned, And the Muse a hundred-toned. Pure and perfect without peer, Mother, lend thine ear. Rich with thy hurrying streams, Bright with thy orchard gleams, Dark of hue, candid-fair In thy soul, with jewelled hair And the glorious smile divine, Loveliest of all earthly lands, Showering wealth from well-stored hands! Mother, mother mine At that sweet, I bow to thee, Mother great and free!

Continued on page 4
MOTHER INDIA puts before its readers for the first time in English form the answers of those leaders of the Mahasabha and the Government who were compelled to release all its members and leaders (about twenty thousand) after a period of most arbitrary detention. The public prejudice gradually melted away, and saw the need of a powerful political party which can serve as a democratic opposition is felt everywhere, and the Mahasabha is coming to the political front.

Reclaiming the new stand of the Mahasabha, Mr. Aurobindo Ghose, the General Secretary of the Congress Conference recently in Calcutta: "India is to recover her soul which has been lost for hundreds of years of our political slavery. We must go back to our ancient moorings, and remember the life and Society, in all its aspects from the foundation of the Vedas to the Vedanta and experience. Today though the foreigners have left, and we have achieved freedom, we have not attained Swarajya. Freedom has not yet heralded an era of Indian Renaissance, nor do the masses breathe the air, or sense the joy, of freedom. There, is, indeed, an oppressive load on the people's mind, and the increasing tales of corruption,在我的信念的信念下，有最不显著的因素在今天的政治的现实。所有这些都由于存在一个事实，那就是我们的现实自由尚未实现。这有大于一切欺骗的爱的根源，有比一切欺骗的更深远的道德，比一切欺骗的更真实的存在。那欺骗的爱，是一种羞耻，一种羞辱，一种虚伪。那欺骗的道德，是一种错误，一种罪行，一种欺骗。那欺骗的存在，是一种邪恶，一种罪恶，一种虚伪。那欺骗的存在，是一种恐怖，一种恐惧，一种伤害。那欺骗的存在，是一种悲剧，一种痛苦，一种灾难。那欺骗的存在，是一种毁灭，一种死亡，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终结，一种终了，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一种永恒。那欺骗的存在，是一种终了，一种终结，一个
One of our chief aims will be to provide authentic guidance in regard to the many perplexing questions with which the common man is faced in his daily life. This cannot be better done than by considering these questions in the light of Sri Aurobindo’s writings, because Sri Aurobindo is not merely a Master of the Eternal Spiritual Truths, possession of the Eternal Truths and transcendence of mankind in the many trying situations that arise in the course of its day-to-day existence. To bring home the light of this guidance and to make it directly applicable to the concrete problems of life, a series of questions of common interest along with specific answers directly taken from Sri Aurobindo’s writings will regularly appear in these columns.

Q: 1. What was the chief reason which turned the materialistic optimism of the last century toward subjectivism?

A: In Europe this materialistic optimism “has proceeded by the discovery of the laws of the physical universe and the economic and sociological conditions of human life as determined by the physical being of man, his environment, his evolutionary history, his physical and vital, his individual and collective need. But after a time it must become apparent that the knowledge of the physical world is not the whole of knowledge; it must appear that man is a mental as well as a physical and vital being and even much more essentially mental than physical or vital. Even though his psychology is strongly affected and limited by his physical being and environment, it is not at its roots determined by them, but constantly reacts, subtly determines their action, effects even their new-shaping by the force of his psychological demand on life. His economic state and social institutions are themselves governed by his psychological demand on the possibilities, circumstances, tendencies created by the relation between the mind and soul of humanity and its life and body. Therefore to find this mental and vital law of his being in the relations to that truth he must go deeper and fathom the subjective secret of himself and things as well as their objective forms and surroundings.”

Q: 2. But could not this truth and this law by the power of his critical analytic intellect without having recourse to his deeper powers?

A: “Not for very long. For in his study of himself and the world he cannot but come face to face with the soul in himself and the soul in the world and find it to be an entity so profound, so complex, so full of hidden secrets and powers that his intellectual reason betrays itself as an insufficient light and a fumbling seeker: it is successfully analytical only of superficialities and of what lies just behind the superficialities. The need of a deeper knowledge must then turn him to the discovery of new powers and means within himself. He finds that he can only know himself entirely by becoming actively self-conscious and not merely self-critical, by more and more living in his soul and acting out of it rather than floundering on surfaces, by putting himself into conscious harmony with that which lies behind his superficial mentality and psychology and by enlightening his reason and making dynamic his action through this deeper light and power to which he thus opens. In this way the critical analytic ideas turn into the ideal of intuitive knowledge and a deeper self-awareness; the utilitarian standard gives way to the aspiration towards self-consciousness and self-realisation; the rule of living according to the manifest laws of physical Nature is replaced by the effort towards living according to the Veiled Law and Will and Power active in the life of the world and in the inner and outer life of humanity.”

Q: 3. What changes did this new subjective Intuitionism produce in the cultural activities of the modern age?

A: “The art, music and literature of the world, always a sure index of the vital tendencies of the age, have undergone a profound revolution in the direction of an ever-deepening subjectivism. The great objective art and literature of the past no longer commands the mind of the new age. The first tendency was, as in thought so in literature, an increasing psychological vitalism which sought to represent penetratingly the most subtle psychological impulses and tendencies of man as they started to the surface in his emotional aesthetic and vitalistic cravings and activities. Compared with gross and subordinate insight into the law of man’s being, these creations seldom got behind the reverse side of our surface emotions, sensations and actions which they minutely analysed in their details but without any wide or profound light of knowledge; they were perhaps more immediately interesting but ordinarily inferior as art to the old literature which at least seized firmly and with a large and powerful mastery on its province. Often they described the malady of Life rather than its health and power, or the riot and revolts of its cravings, vehement and therefore impotent and unsatisfactory, rather than its dynamics of self-expression and self-possession. But to this movement which reached its highest creative power in Russia, there succeeded a turn towards a more truly psychological art, music and literature, mental, intellectual, psychic rather than vitalistic, departing in fact from a superficial vitalism as much as if its predecessors departed from the objective mind of the past. This new movement largely aimed like the new philosophic Intuitionism at a real rending of the veil, the seizure by the human mind of that which does not overfly express itself, the touch and penetration into the hidden soul of things. Much of it was still infirm, unsubstantial in its grasp on what it pursued, rudimentary in its forms, but it initiated a decisive departure of the human mind from its old moorings and pointed the direction in which it is being led on a momentous voyage of discovery, the discovery of a new world within which must eventually bring about the creation of a new world without in life and society. Art and literature seem definitely to have taken a turn towards a subjective search into what may be called the hidden inside of things and away from the rational and objective canon or nature.”

Q: 4. In the field of education, as in the fields of art and literature, the subjective movement has brought about a decisive change in the ideas of the past generation. What is the main consequence of this change?

A: “Formerly, education was merely a mechanical forcing of the child's nature into arbitrary grooves of training and knowledge in which his individual subjectivity was the last thing considered, and his family upbringing was a constant repression and compulsory shaping of his habits, his thoughts, his character into the mould fixed for them by the conventional ideas of individuals and the ideas of the teachers and parents. The discovery that education must be a bringing out of the child’s own intellectual and moral capacities to their highest possible value and must be based on the psychology of the child-nature was a step forward towards a more healthy because a more subjective system.”

Q: 5. In what respect did this new discovery fall short of the complete truth about child-education? By what way could it arrive at this complete truth?

A: “It fell short because it still regarded him as an object to be handled and moulded by the teacher, to be educated. But at least there was a glimmering of the realisation that each human being is a self-developing soul and it is the business of both parent and teacher to enable and to help the child to educate himself, to develop his own intellectual, moral, aesthetic and practical capacities and to grow freely as an organic being, not to be knouted and pressed into form like an inert plastic material. It is not yet realised what this soul is or that the secret, whether with child or man, is to help him to find his deeper self, the real psychic entity within. That, if we ever give it a chance to come forward, and still more if we call it into the foregound as 'the leader of the march set in our front,' will itself take up most of the business of education out of our hands and develop the capacity of the psychological being towards a realisation of its potentialities of which our present mechanical view of life and man and external routine methods of dealing with them prevent us from having any experience or forming any conception. These new educational methods are on the straight way to this true dealing. The closer touch attempted with the psychic entity behind the vital and physical mentality and an increasing reliance on its possibilities must lead to the ultimate discovery that man is inwardly a soul and a conscious power of the Divine and that the evocation of this real man within is the right object of education and indeed of all human life if it would find and live according to the hidden ‘Truth and deepest law of its own being.' That was the knowledge which the ancients sought to express through religious and social symbolism, and subjectivism is a road of return to the lost knowledge. First deepening man's inner experience and an increasing period of an unprecedented scale insight and self-knowledge to the race, it must end by revolutionising his social and collective self-expression.”

K.G.
The Time-Spirit

By RISHABHCHAND

The Time-Spirit or the Zeitgeist is an epochal or periodic expression of the universal will in the evolutionary thought and activity of human society. Evolution manifests a spiral ascent, a progressive production of consciousness, at every crucial stage of which something new and imperatively dynamic infiltrates into it from above and emanates upward, but without working of the existing energies. This is the Time-Spirit. It comes charged with the flirt of the Absolute and ostensibly already in the world, but not in all the forces, and proceeds now by strife, now by compromise and now by sweeping triumphs to its pre-ordained, but is inescapable, goal. Sometimes it effects its fermenting touch upon favourable elements, hides its time for an intenser and wider working; but, at other times, it pours down like a devastating stream, bringing about a radical and revolutionary change. Whatever the nature of its action, it suggests the crucial steps of evolution and is an inevitable pointer to what is struggling to emerge from the womb of the future.

In the beginning, the Time-Spirit may manifest itself as a vague but insistent thought or a sudden flash of intuitive perception in the mind of one person or in the minds of a few representatives of their age, and then begin to recur and become more and more widely articulate, definite and active, and articulate cataclysmic periods of radical change, it is embodied in a human incarnation of the Zeitgeist. This Zeitgeist is a force which requires an authenticity and potency abnormal to the human capacity of the universal Zeitgeist. The Time-Spirit is irresistible, in whatever guise it may come, and not all the forces of the world are capable of checking its course or baffling its power. The Zeitgeist is a process, and the service of conservation is to its self-expression and oppose it with its inertia and heavy incrustation.

Man, bound to the earth and confined to his established norms and fixed grooves, boggles at anything new and unexpected. The Zeitgeist, it seems, revolts against its evident and growth. In the Zeitgeist, the Zeitgeist is a part of the current Zeitgeist, the name of ideative values and inherited presuppositions, however much the Zeitgeist is to the Zeitgeist. The Zeitgeist and its Zeitgeist strives to perpetuate its status quo. This rigid conservatism of the Zeitgeist, it seems, is the ultimate Zeitgeist of the Zeitgeist and self-expression of the Zeitgeist. "This is my religion and these are its inviolable tenets; this is the time-bounded custom of my society and I cannot give it the go-by by any means"—these are the usual, stupid arguments of the physical part of our consciousness. And yet it underlines willy-nilly to the working of the Zeit-Spirit, and is obliged to succede its ends. By almost impossible way, the Zeit-Spirit penetrates into the thoughts and feelings of mankind, achieves a distinctive and universal result. The Zeitgeist, it seems, suffers a set-back, there and prepares in this way for its final outburst through a complex, incalculable process of permutation and elimination.

The Ideas of the French Revolution

The Time-Spirit of the age in which we live was first embodied and developed, it is said, purely by the French Revolution. It was at that distant date that the destiny of the human race was outlined in the mighty watchword of Liberty, Equality and Fraternity. A new principle, say, in the revolutionary human society and a new horizon opened. A message of tremendous moment and significance, the stuff of which the world is made, and not all the forces of the world are capable of checking its course or baffling its power. The Zeitgeist is a process, and the Zeitgeist strives to perpetuate its status quo. This rigid conservatism of the Zeitgeist, it seems, is the ultimate Zeitgeist of the Zeitgeist and self-expression of the Zeitgeist. "This is my religion and these are its inviolable tenets; this is the time-bounded custom of my society and I cannot give it the go-by by any means"—these are the usual, stupid arguments of the physical part of our consciousness. And yet it underlines willy-nilly to the working of the Zeit-Spirit, and is obliged to succede its ends. By almost impossible way, the Zeit-Spirit penetrates into the thoughts and feelings of mankind, achieves a distinctive and universal result. The Zeitgeist, it seems, suffers a set-back, there and prepares in this way for its final outburst through a complex, incalculable process of permutation and elimination.

The problem before the present world is, therefore, the equating of liberty with equality. Perfect liberty is only compatible with perfect equality, but both must become indissolable and inseparable. Here the problem rises to a higher plane. Liberty, real liberty, is a reality; but consciousness; for, on this normal level, there can be no reconciliation between individual freedom and collective equality. Individual liberty betrays an invariate tendency to assert itself, and to ride rough-shod over the interests of the collectivity; and collective equality usually prevails at the cost of a crippling curb on individual liberty. The third principle of the French Revolution, Fraternity, appears therefore, to emerge and unite these two seemingly antithetical unitary units.

But fraternity is not mutual tolerance or a co-ordination by common admission of mutual interests between the individual and the society. It is not that the society will consider all individuals as equals, but that, within the framework of common social rules, the inalienable feeling of identity with all, which is implanted in the soul of every human being, will function, and social equality can safely play into each other's hands and ensure an unprecedented progress in human relations and cultural life.

It is clear, then, that the Time-Spirit, in its day-by-day development, has enunciated the third principle of love, without which the individual and the collectivity will be in perpetual conflict. The herd may try to sit upon the individual for a time, and the sheer brute force, but ultimately it is the individual, the man of genius, the leader of the future, who will knock down the herd and lead it by the nose. In fact, history does not know about a single case in the history of the country or a nation having been ruled by the people in the mass. It is always a few intelligence and enterprising individuals who do the sublimating by the substance of the Zeitgeist and the Zeitgeist's mechanical sequence of the Zeitgeist, and it is interesting to note that, barring some exceptions, these individuals are almost always either of bourgeois origin or bourgeois breeding.

Today in Russia, in the name of the mass, in the ostensible interest of democracy, an organized and entrenched bourgeois regime represses the very humanity it so loudly professes to serve. A few individuals in power constitute the State and dominate a whole mass of people, a ruthless and unbridled dictatorship. But this cannot go on for ever. A day is bound to come when one or more will raise the standard of revolt and the whole body of the proletariat will come crashing down to the ground.
SRI AUROBINDO, THE LEADER OF THE EVOLUTION

PART II OF "THE WORLD CRISIS AND INDIA"

BY "Synergist"

SECTION III: THE NEW WORLD-VIEW

(1) THE CULTURAL CRISIS AND THE PROBLEM OF THOUGHT

In The World Crisis and India a number of inter-related philosophical ideas concerning man's physical, vital, mental and spiritual evolution were brought together, and then the direction in which his further evolution should proceed was shown. What was suggested there was an "abandonment", to use a phrase of Whitehead's, what is attempted in this Series may be called a system-attention, the stage that should follow the "abandonment".

It was first shown that consciousness is the primary determinant in shaping the particular character of a culture, and that if it were to succeed in transcending the limitations of the ego and attain contact with the Spirit it would naturally create a culture greater than one created by the physical-vital-mental ego-centric consciousness of the average human. Its apprehension of Reality being greater, it would be able to comprehend more clearly the external as well as internal relations between God, Universe and man, and create a more enlightened culture.

Then it was pointed out that the culture of a people can be said to be the expression of its life-awareness and world-awareness. This expression formulates itself zyprly, each formulation expressing a fundamental strain in the human consciousness. The first formulation is that of Religion and Philosophy as in the West, or as in India, that of a Spiritual Metaphysics—a system of philosophy created on the basis of truths realised in spiritual experience. Philosophy is the expression of the mind's seeking for the absorption of Truth and Good and for wide and all-embracing generalisations which can explain the nature of the Ultimate Reality, man's relation to it, and the rationale of the cosmic process. Religion is the expression of the soul's seeking for its transcendent Source, the Divine Being, its aspiration to live in constant union with Him and thereby lead a unified life. These two strains have together created the human spirit and everybody it in intellectual things. The third important formulation is by the prismatic strain; it expresses itself in man's attempt to create on the foundation of his philosophy and religion ideal norms of conduct and a perfect system of social relations—the strains create ethics, politics and sociology. The type of ethics referred to here is the Social Ethic, not the Idealistic Ethic which is an expression of the strain that seeks the absolute of Good.

In the highest types of culture, the metaphysic or, as in India, the spiritual metaphysic, acts as the unifying matrix of the cultural unity and integrates its diverse strands. It is largely from its metaphysic with its attendant norms and values that a culture takes its shape and character, for a people's philosophy and religion are its answers to the eternal questions; these answers depending upon its knowledge of God, man and the Universe, and it is according to its conceptions of these that it will form its ideas of good and evil, right and wrong, these ideas ultimately influencing its attitude towards others and largely governing its conduct.

It was also shown that what humanity needs today is a new worldview based upon a spiritual metaphysic—upon anthroposcopy, yet anthroposcopy one capable of explaining the meaning and purpose of life, and that only a spiritual metaphysic grounded in Reality can give rise to a living religion, and sanction an ethic. But as a spiritual metaphysic and ethic can only point the way to the visioned goal, but cannot by themselves show how spiritual truths can be actualized in life and how man can attain divine perfection, it was pointed out that a new Psychology was needed. First, a body of knowledge that can reveal the working of the psychological and psychophysical processes which govern the total personality of a man, his inner subliminal being, his innate soul, his outer natural physical-vital-mental being that he calls 'I', the dark and obscure matter subconsciousness ranges of his being, and as his Superconscious higher self. It must also show how the ontological process is connected with the Universe and with the Transcendent Reality, for without this knowledge the relation of man's immortal soul-being to the Divine, or that of his outer natural being to Universal mental, vital and material Nature of which it is a temporal formation—prima materia—by which the ontological process turns into the existential process. So this part of the psychology needed for the new worldview may be called Meta-psychology as it takes its stand on metaphysical truths. The second part of this Psychology must be practical. It must give the detailed workings of a system of Yoga through the practice of which man can take the next step in his evolution and ultimately succeed in transforming his entire nature. Only such a spiritual discipline can make man's religious a living reality and lead him towards God-realisation and divine fulfillment. Once man's face is turned Godwards, and he realises the purpose for which he was created, and knows through direct spiritual experience that other individuals are also like him emanations of the Divine Being, that his self is the same as the self of all and true individual being is a Supreme Self, it will not be difficult for him to solve the problem of collective living.

Horizons

Beyond the unexpected horizons is nothing.
Don't be still, unsuspecting, dear;
Sit up or twist yourself into a posture
To picture the world straight.
Let the nervous storm, the boxes grow,
The thought-curves grip away,
The wrench-twists cry and torture—
Till the whirl of blood tincture modes
aright; give them their proper shade and colour,
Discover all proportions—proper, unequal,
Right-toned.
They say, man becomes centre and measure
Of all his gaugings, self-centred, self-cincreted,
Self-aged,
Venture to encounter Sun, Truth—
Sit up, though the limbs ache and has
Their agony; sit up and see
With chastened eyes the starlit order;
Plung the giraffe of your dances over
Trees and mountains; moan the
Sunbeam and rain-bac
With the same God-mood; the horizon, dear,
Is nothing; and all our beyond is here.

Allar and Flame

Not with new alabaster but with new flame
Life lays on Godhead a king-coloured claim
The shadowless Liberty can never wake!
To cut the marble shape most beautiful
It is but to pleasure distantly the Eye
Burning above the mind; it cannot pull
The great invisible Sun into earth's heart.
Beyond ourselves, beyond the chisel's art
Offering cold beauty motionless below,
We must with visionary volition go,
Calling and calling through unmeasured space,
Changing the small fire's smile to a raddomed blaze
That laughs like a golden wilderness of whips
And slashes the skins of secrecy hung between
Our grooping sight and the mirrored Unseen.
Thus only we drag down the Apocalypse!

TEHMI
K. D. Sethna
VISION and REALISATION

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

JIVANMUKTA.

There is a silence greater than any known.
To earth’s dumb spirit, motionless in the soul
That has become Eternity.
Touched by the infinitudes for ever.
A Splendour is here, refused to the earthward sight,
That floods some deep flame-covered all-seeing eye;
Revealed it wakest when God’s stillness
Heavens of the ocean of Eternity Nature.
A Power descends no Fate can perturb or vanquish,
Calm than mountains, wider than marching waters.
A single night of luminous quiet
Tirelessly bearing the worlds and ages.
A Bliss surrounds with ecstasy everlasting.
An absolute high-seated immortal rapture.
Possesses, sealing love to oneness
In the grasp of the All-beautiful, All-beloved.
He who from Time’s dull motion escapes and thrills
Rapt in thoughtless, wordless bliss on Eternity’s breast,
Unrolls the form and sign of being.
Seated above in the omniscient Silence.
Although consenting here to a mortal body,
He is the Undying; limit and bond he knows not;
For him the avara is a playground,
Life and its deeds are his splendid shadow.
Only to bring God’s forces to waiting Nature,
To help with wide-winged Peace her tormented labour.
And heal with joy her ancient sorrow,
Casting down light on the inconceivable darkness,
He acts and lives.
Vain things are mind’s smaller motives
To one whose soul enjoys for its high possession
Infinity and the supernal.
All is his guide and beloved and refuge.

SRI AROUBINDO Collected Poems and Plays: Vol. II

THE TIME-SPIRIT

(Continued from page 6)

offer for his forlorn wanderings in the wilderness of sense-objects. This disregarded man is a giving up of the present possessions and a forewarning of all material achievements. It already signifies a meaning of the two things and a bridging of the gulf between the eternal Spirit and phenomenal Mind, together. It is only out of the changes and heights of man’s being that the atoning love can emerge and heal the myriad ills of life. If peace is to come, it can come only through love and not otherwise, for, how can peace be established in a society torn by bitter rivalries and possessive passions? The peace which is sought to be brought about by covenants and pacts, by monarchical, clerical and communitarian, will be, if it materialize at all, only a simulacrum of its real self serving as a smoke screen, behind which the disruptive forces of human nature will prepare again for a fresh aggression.

The genuine, abiding peace can come only when love has knit the hearts of men together.

The main cause of the failure of the Western peoples to salvage human culture and civilization is an ignorance of the essential nature of man and his terrestrial destiny. They have never had a full and firm view of life and a clear perception of its base and crown. They have never had, indeed, any synthetic and dynamic philosophy. What little philosophy was there in the pagan culture and outlook was gradually supplanted by the rigid ethics and incomplete theology of Christianity which succumbed, after a spell of strenuous struggle, to the conquering forces of life and ceased as a guardian and guide of mankind. Western philosophy is an incubus of greater superstition swinging between stark materialism and bustling humanism with the shattering force of the Western world. The triumphs of Science, the signal achievements of the intellect, the splendid flowering of the many-sided genius of man have been the creation of a free, vigorous and surging vitality, the manifold self-expression of life, and not of any steady, central Light.

To-day under the enormous shadow cast by the Sciences, life wobbles or wavers, rushes and stumbles, devoid of a guidance and unaware of a goal. Western philosophy has foundered in the shallows of Physics and Mathematics and forgotten its high office of lighting the path of man towards his goal. Western sociology, the欠缺 of its surproadvance, is just a groping science, self-condensed to insensible limbo, deafened by the collective concentration on sense-evidence and conjectural hypothesis. A stupendous amount of mental and physical energy is wasted upon ideologies and movements.

They drive on and man has the deceptive feeling of progressing, but real progress cannot come without knowledge and a conscious and resolve self-direction. This knowledge and power of self-direction can be acquired only by a sounding of the depths and a scaling of the heights of man’s being. And this is precisely this from which the modern man stubbornly shrinks. It is not being no-there, no-thing, no-ones; it floats as a waft on the stream of time, unguided and unassisted.

But the Time-Spirit is inexorable. It will bring down Light into the movements of Life by forcing man to look within. It will gather up all his past achievements and forge and transform them into higher values. As it has rendered liberty indispensable to human progress and made equality a precondition of human unity, so it will, in its inevitable way, call forth love which will widen and perfect liberty and equality and fulfill the great promise bloomed forth in the north of the French Revolution. Love will come to effect the unification of mankind, which is the master passion of the sub-conscient part of the modern mind and the immediate, if secure, object of its complex stirrings.

In inducing the inner plunge and exploration, the Time-Spirit demands that man does not relax his hold upon the material world or lose even a jot or tittle of his essential conquests, but combine with them, first, a discovery and contact with the knowledge about mind and the mastery of the inner worlds and its inescapable forces. An unlimited empire of experience must be possible but manageable. If we can view its whole panorama in the right perspective, from behind the eye of dawn, and even of the cool morning hours; and all that has been accomplished is but the glinting fringe of the glow of final expansions.

The inner drive will reveal to man not only his soul, his essential and unappealable self, the Being of all beings, but also the oneness of all souls and the unity of all existence. This is the secret of the universal and cosmic expansion which will then transmit itself to his external world and create and consolidate there a constant sense of universal unity and evolving harmony. But, as I have said above, for this unity to be the permanent basis of all human relations and the sustaining background of all individual and collective life-expression, the consciousness of man has to be steeped in a supreme, dynamic Love, which is the inestimable gift of the Supermind.

To wind up, the Time-Spirit demands a harmonious perfection of Liberty, Equality and Fraternity in the life of humanity. To the modern mind, doped with rationalistic materialism, it may sound like a wild chimera, but it did not so seem to those who conceived and formulated the ideal which inspired the French Revolution, nor will it so appear to those who will live to witness its fulfilment. The unwritten history of the evolution of man from the day of his advent upon the earth up to the present will appear as a series of steps taken toward it. If we can view its whole panorama in the right perspective, from behind the great eye of dawn, and even of the cool morning hours; and all that has been accomplished is but the glinting fringe of the glow of final expansions.
BOOKS IN THE BALANCE

VIVID APPROACHES TO THE CREATIVE MIND

LITERATURE AND LIFE

Address to the English Association

(English Review, London, Price 8d. 6d. net.)

Address to the English Association, mostly concerned with technical details and scarcely known authors; they settle Hott's business, or properly base Oum, and give us the enigmatic De, as Browning would say. But there is no need to lament the state of the world, for all the good that is in it is full of general interest, and of these some to be narrated and presented in this volume.

But it is not quite clear why this volume is called "Towards a New Life." No doubt, all literature flows from life: as such all literary work is connected with life. Otherwise there is no special connection between life and art, and life and art is all these addresses.

Dr. V. Routh's "Author's Lead the Way" perhaps brings together most closely literature and life. It is a delightful account of the ways of life, authors' working habits, the money they make and the way they spend it, showing that they lead the same kind of lives as other people. Though there is no question of the kind or even of knowledge in the Address it is a very lively and pleasant essay, and will be of interest to everyone who loves literary men or aspires to be one.

PROBLEMS OF TRANSLATION

But the Address that must be of the greatest interest to Englishmen at the present time is undoubtedly Sir Idris Bell's on the problem of translation. There is a wrong notion current among thoughtless people that books may easily be translated, and that all that is required is mechanical labour. But in no single case in so many years may we have all the books we need even for university education in all subjects. And these who have studied the question know how hard it is to make really good translations. Recently, C. S. Lewis has published a translation of some books of Plato that is rich in fresh interpretation. Into English is very much easier than most other tongues, at least as it is learned so far as the famous translation by Urquhart is unsatisfactory in many respects.

It is not surprising therefore that Sir Idris speaks of the work that has been done in this address it puts on even a more difficult task because he discusses the translation of poetry. He begins with the observation that there was much truth in Hume's remark that he was reading words, words, words. For poetry is the best words in the dictionary, in the order. If so, the translation of a true poem must be well-nigh impossible. Say what you will in the transference of any poem from one tongue to another, as we might carry water from one room to another, it is for ever impossible... What is possible is a change of tone or of emphasis. Sir Idris' address will be closely parallel to the old, that it shall produce on the reader an effect corresponding as nearly as possible with that received by the reader of the original. It is a charming address, it is a good address, but not a very helpful one. He says: "Out of this whole perplexing and complicated question, in which we are all involved, it is possible for me to emerge with two alternative methods. According to the first method the aim should be to reproduce in the most eloquent and most impressionable form of the original language, alien traditions, alien social atmosphere, alien habits and ways by which, can stretch a few points, be beautifully, naturally reproduced; but when the idiom is too absurdly foreign, just to let it go."

The second of the methods is the evocation, out of his own absorbing experience, of the same thing in his own idiom. For even if the thing's essence in all its alien and foreign atmosphere as he can imagine it, he may be ever so right--may it be true! and the sharing of it with those among us who are, like the author, sufficiently to fill a gap in our personal culture which can only be filled by the most gloriously intellectual supplement, if possible, by at least the look of the world's original (and otherwise left blank) space?" So Powys prefers the second method, but in both cases the satisfactory rendering, into another language, the idioms expressed in one language is no easy matter. Sir Idris Bell's whole address shows the truth of this.

Kipling and "Q."

Another Address that might interest Indian readers is C. S. Lewis's on "Kipling's World." Kipling is an intensely loved or intensely hated. Mr. Lewis recognizes in Kipling a very great artist, and yet he has not taken him to his heart. He claims therefore that he is well qualified to speak of Kipling. In the summing up of his excellent analysis of Kipling's work he points out the wonder that Kipling's distinction is in that he has pictured men at their jobs and emphasized the need of discipline. A second point of his inexactness on technical perfection have detracted from the warmth of the work. The best part of the work is, apart from more subtle, Mr. Lewis brings out by an excellent analytical study, which is full, detailed and many-sided.

While Mr. Lewis is guarded and judicial Mr. S. C. Roberts lets himself go in his enthusiastic praise of "Q" on his address on that great literary giant of the other day. That is very welcome. For all too many have listened to Sir Arthur Quiller-Couch have spoken with feelings and the tone of the man to whom a quarter of a century in Fleet Street, and finally about thirty years at Cambridge. Mr. Roberts goes on to bring out a rapid survey Mr. Roberts has success with in touching on the features of "Q's" poetry, fiction and criticism. But more than that, the matter "Q" has come out cut and compact with "his care for cleanliness and grace of writing," and especially the book "He has not been discouraged in his devotion to leters or in his will to learn more."

Of the remaining Addressee, "England and Greece" by Osbert Lancaster deals with the many letters with others; but Mr. Lancaster, who is well known, has a way of writing that is his own with subjects, and the points he makes and the illustrations he uses are a surprise even to readers who have already read a dozen essays on his culture and civilisation. And yet for all his fall and faltering, there is an insist on urge in him to transcend himself, to retrieve his lost glory and bring about the long-hoped-for millennium in his society. This is to seduce into inner confounded, of which the present outer chaos is but a passing, if pronounced, symptom, serious or efficient. Not by any haphazard, groping attempts of the politicians or sociologists, but by a knowledge and power of the Master of life and the supreme Maker and disciplinarian of the living. That Master, as the Vedas and the Upanishads affirm, is the Supermind, and the writer of the book under review very succinctly but with an admirable force and precision does for the descent of this Supermind and the consequent transfiguration of the universe a work that is a sure path to the fulfillment of our present purposes.

"For about the last four decades he has made it his sole concern to conquer the very roots of life's basic difficulties. More than any one else he feels the grim and immense load of humanity's suffering; more than any one else is his heart moved by it. But with his deep and reassuring vision he has seen the incapacity of political, economical, humanitarian, spiritual methods to bring about lasting deliverance to humanity: these are the bounds of the work he leaves which the roots of our malady untouched. It is for this reason that he has seized behind these superficial activities and has devoted himself to the discovery of finding an integrally executive spiritual power by which the fundamental difficulties of life could be decisively and lastingly conquered."

"All the basic difficulties of our earthly life which the idealist, ethical, religious and the incomplete and all the effort of the past that was able to remove would be decisively conquered by the dynamic self realisation of the future."

A close and sympathetic perusal of this book will not only give the clearest vision of Sri Aurobindo's vision, and work, but also a glimpse of the greatness and the glory of the future of mankind.

RISHABHCHANTH

MOTHER INDIA, DECEMBER 24, 1949

A MASTER-YOGI'S VISION AND WORK

SRI AROUBINDO AND THE WORLD-CRISIS

By Rishab Hercules}

Published by Sri Aurobindo Press, Bombay.

This is a slender brochure of only 24 neatly printed pages, but a veritable feast of compactness and lucidity of exposition. We welcome this timely publication, for we are sure it will go a long way to remove the incoherence of thought and the familiar and familiar statement of the same thing. As to what Sri Aurobindo, the pioneer and prophet of Indian nationalism and the poet, philosopher and painter, has done in the last 40 years in retirement at Pondicherry. Not only the public, but even the leaders of thought and action in India bent a start and became interested in his work and seem to have written him off as a dynamic personality.

And yet Sri Aurobindo cannot be so easily written off. As the days pass, his thoughts seem to permeate a strange depth in the country and nation and the influence is seen steadily at work, firing the soul and moulding the body and destiny of the nation in depth. There is an increasing recognition of his home and abroad, the wide range and depth of his vision and the originality and far-reaching significance of his creative work in the chaos and confusion of the modern age.

And two outstanding characteristics of the modern mind are its uncompromising insistence on the harmonious perfection and a growing gravitation towards unity of life and nature. The splendid idea of an ascetic flight has gone by the board and humanity is faced against the hammer out a synthetic scheme of life and a symmetrical pattern of things which will fulfill it's higher dreams and deepest aspirations. The multiplied diversities of discord and the relations is not a denial but a positive evidence of the emergent force of unification; for, it is sometimes inevitable in the economy of Nature that a solid progress is wrung out of chaos, and the desire to be a perfect vehicle of the divine Light; and, by the power of the Supermind, who is the supreme power of the creative spirit, he proposes to transform and integrate the multi-dimensional being of man and enable him to live in complete unity and conscious of God's will and realizing God's glory upon earth.

All these works of the world have gone completely out of gear and that man with his hypertrophied intellect and incomprehensible material resources has cut himself off from the fount of his life and is striving towards a new goal. Bereft of the very qualities which distinguish him from the brute, blinded, befogged with a contrary diatribe, desires, he totters today on the brink of a diurnal wreckage sweeping his humanity and a collapse of all..."
NEW TRENDS IN WESTERN THOUGHT
RETURN TO RELIGION
BY GERALD HEARD
Veandata and the West

There is a growing demand today for books on the spiritual life. But it is one that is easier to make to supply, as religious books are still printing by the thousand. Yet it is a demand that every writer and list which would meet the present enquirer's need. Why? Partly because the young, written by professionals in the langage and to support the cause of the Western philosophy, do wish to bring comfort and self-understanding to the reader but also, the obligation to prove that their religion is true and, often, that it alone is true. This was always a grave handicap for those religions—ill the only ones known in the West—which were still main-crete are exclusive. A large number of these people who today are wishing to enquire about the spiritual life, actually left the religion in which they were brought up, by their parents did—because that religion seemed grossly care- of many of the statements which it made, unrea ritable to those who dared raise this grave question of truthfulness. Fewer than those, how- tion in the terms of such theology is not merely not to attract them, but is even repulsive to them for ministers and clergy to realize that "the return to religion" is not a return to orthodoxy, that it is a return to an interest in the spiritual and religious life. The next certain historic event has become any more credible. The contrary is true. The philosophy of the East is being more and more studied and appreciated as the result of the many years of travel which great thinkers have made in the East—of religion to give them, not dogma or closed systems, but data. What the world today needs, and an increasing number of pionees are able to do is to give some ratio to the intensity with which the questioners put his problem. Yet, though the western masters of spirituality are unfailing aids to those who wish to clear the path of their own souls, though they show clearly that path of hope which lies between the two, the despairing emotionalism which de- claims "Human nature never learns the lessons of spirituality," and offers no keely something more. With this, they would agree—they would says, without the god-given as they tell the people of God that come through the experiences and the great progress can really not be made. A man may be "Returned to Norm- and may come to accept So- and to accept the Uni- with a resignation that may pass for peace. But he may never attain to that understanding of him- self, his fellows and of Nature which he is, or be so- tained with courage. It is the point that the student who has bene- from the insights of the West, Western Directors has to ask him- self—should I not, most I, to our community? If I am to do any kind of completeness? This is an issue concerning the sakes of profound psychological knowledge join a communion which they may have it and keep it, which the par- of the right of man.

That dilemma has now ended and it may be that historians looking back on our age will see that we may have all that Catholicism could give of method in spiritual training, and may have it without yielding one iota of truth, yes, fur- ther, widening the climate of confidence toward other religions and systems, but that we may come to have a deeper and wider psychological knowledge than western spirituality has so far attained. Two of these illustrations may be given of this.

First the attitude of the occidental masters of spirituality, "all the psychic phenomena. Lacking the vast science of psychology and subtle and concepts and the two powers have either been de- to the authenticity be the church—and give those who experienced them a certain height of spiritual rank and author- or if they did not support the church's theories—they were diabolical. True, a great master such as John of the Cross allows there is a third source, the unknown parts of the human soul and the self, which he has only the vaguest notion of the vastness of this subject, of its im- portance and of the development of spirituality and the ex- pression of the human soul, in the three or four centuries, and is therefore needed in guiding all our acts and decisions any distance in the life of prayer.

The second illustration is akin to the first. Owing to the West's ig- norance of psycho-physiology the methods of training mind-body were in everyday and extreme physical mortification as un- understood in the Catholicism and why we compare the dangerous cruelty of such methods with the subtle, thoroughgoing and variety of methods used by Vedanta and Mahayana— and indeed by Hinayana—we see the incomparable superiority of the East. Indeed as we have look- on Asia as a huge fringe-area into which our physical science is only now penetrating, so now we must not allow ourselves to be put into a belt into which the true psychological and psycho-physiology of the East is fitted in.

Finally the frame of reference, "the universe of discourses" of Vedanta—and its children, Mahayana and Hinayana—is so much vaster and all the more time more than that narrow place in which Catholicism took from the backwoods, God is so much and never had the moral courage to con- struct and enlarge. The doctrine of Pantheism and of Vedanta is a synthesis of Hellenic speculation and Brahmanism and hindered the minds of the spiritual to the degree that Vedanta or Vedanta, moreover has been able to preserve justice and ally it with mercy. Of this the world has been a big one—the Eternal Gospel which is God's true and the Orient is a true guide to ultimate over- ning anything than the West has till more of the same and in the same spirit of the Western in the authentic spirit. Yet most peo- ple when they pick up some Oriental text—such as for example, The Crest-Jewel of Shanks the Sutras of Patanjali are daunted by the subtlety and gram- onization, she is right. The modern mind came up for a through- all these have been incorporated in the Constitution accepted by the Republic here, the Mahabharata has been under- standed, we have to take the view that this book should be read every American. Sri Auro- who would agree—they would say, without the god-given as they tell the people of God that come through the experiences and the great progress can really not be made. A man may be "Returned to Norm- and may come to accept So- and to accept the Uni- with a resignation that may pass for peace. But he may never attain to that understanding of him- self, his fellows and of Nature which he is, or be so- tained with courage. It is the point that the student who has bene- from the insights of the West, Western Directors has to ask him- self—should I not, most I, to our community? If I am to do any kind of completeness? This is an issue concerning the sakes of profound psychological knowledge join a communion which they may have it and keep it, which the par- of the right of man.

That dilemma has now ended and it may be that historians looking back on our age will see that we may have all that Catholicism could give of method in spiritual training, and may have it without yielding one iota of truth, yes, fur- ther, widening the climate of confidence toward other religions and systems, but that we may come to have a deeper and wider psychological knowledge than western spirituality has so far attained. Two of these illustrations may be given of this.

First the attitude of the occidental masters of spirituality, "all the psychic phenomena. Lacking the vast science of psychology and subtle and concepts and the two powers have either been de- to the authenticity be the church—and give those who experienced them a certain height of spiritual rank and author- or if they did not support the church's theories—they were diabolical. True, a great master such as John of the Cross allows there is a third source, the unknown parts of the human soul and the self, which he has only the vaguest notion of the vastness of this subject, of its im- portance and of the development of spirituality and the ex- pression of the human soul, in the three or four centuries, and is therefore needed in guiding all our acts and decisions any distance in the life of prayer.

The second illustration is akin to the first. Owing to the West's ig- norance of psycho-physiology the methods of training mind-body were in everyday and extreme physical mortification as un- understood in the Catholicism and why we compare the dangerous cruelty of such methods with the subtle, thoroughgoing and variety of methods used by Vedanta and Mahayana— and indeed by Hinayana—we see the incomparable superiority of the East. Indeed as we have look- on Asia as a huge fringe-area into which our physical science is only now penetrating, so now we must not allow ourselves to be put into a belt into which the true psychological and psycho-physiology of the East is fitted in.

Finally the frame of reference, "the universe of discourses" of Vedanta—and its children, Mahayana and Hinayana—is so much vaster and all the more time more than that narrow place in which Catholicism took from the backwoods, God is so much and never had the moral courage to con- struct and enlarge. The doctrine of Pantheism and of Vedanta is a synthesis of Hellenic speculation and Brahmanism and hindered the minds of the spiritual to the degree that Vedanta or Vedanta, moreover has been able to preserve justice and ally it with mercy. Of this the world has been a big one—the Eternal Gospel which is God's true and the Orient is a true guide to ultimate over- ning anything than the West has till more of the same and in the same spirit of the Western in the authentic spirit. Yet most peo- people when they pick up some Oriental text—such as for example, The Crest-Jewel of Shanks the Sutras of Patanjali are daunted by the subtlety and gram- onization, she is right. The modern mind came up for a through-
Vivid Approaches to the Creative Mind

Continued from page 9

Wright the City of Bath in connection with English Literature.

Modemist Poetry

"Live Dogs and Dead Lions" is a fine defence of modernist poetry by Professor V. R. de Saude in the observation of Dean Inge: "In his Preface the dead lion to the live dog, and the scraps of modernist poetry which come way we assert that vulgaris turgidus vulgarity, ugliness and had taste." Professor Pinto shows that this has been the common complaint of all elderly people when anything new comes into being, and it has especially been so in literature and the fine arts in general. And yet many revolutionary movements had been ultimately good. Thus at the time of the Renaissance there was a breaking away from the Virgilian hexameters and Ovidian elocution, but the result was the production of Shakespeare. Roland, La Divine Commedia and The Canterbury Tales is known as the Romantic Movement was another such revolutionary turn which produced the work of Wordsworth, Coleridge and others. It is interesting to remember in this connection that the word "modernist" was coined by Wordsworth's Preface to the Lyric Ballads in 1798 and it was the shocked reactions of his readers. He wrote: "Readers, if they persist in mistaking this book for a collection of poetical letters, their attempts can be permitted to assume that title." Something like this is what Eliot does. His book is perhaps frequently have to struggle with feelings of strangeness and awkwardness in this round of poetry, and will be inclined to inquire by what means the authors try their attempts can be permitted to assume that title." Something like this is what Eliot does. His book is perhaps

may be said of Auden and others. This is especially so when they are read with the traditional ideas of poetry in mind. Auden, in an interview with Wordsworth's desire attention. He said in his Preface that those who are shocked by the new poetry should "not suffer the solitary word Poetry, a word of very disputed meaning, to stand in the way of their gratification." They should ask themselves if the poet has sustained a natural delineation of human passions, characters and human incidents. That will be subject to a new poetic expression. The first attempt in this direction was not made in England but in France by the Symbolist group in 1860 and 1861. Their attempt was not quite satisfactory because it attempted a proper poetic expression for the spiritual new situation they were living in rough and actual life and took refuge in a sort of ivory tower. But they made it clear that the creative element of the time and the coming into being of a new human situation. In Russia Alexis Tolstoy in his 1867 story gave a better example of what the new poetry had to do. He took the subject of the Revolution of 1917 and exhibited the true reactions of the people.

Modernist poet shows that the last thirty years has been a period of great wars and revolutions and especially of social and economic disturbances. Values have undergone great changes, and the quiet and equilibrium of an earlier period have been broken down. True poetry will have to be a reflection of these, and hence the breaking away of modernist poetry from the past traditions. A new poetic sensibility has been called for in the last thirty years. It is required in the modern world to be turned into the material of poetry and presented in a new poetic expression. The first attempt in this direction was not made in England but in France by the Symbolist group in 1860 and 1861. Their attempt was not quite satisfactory because it attempted a proper poetic expression for the new situation they were living in and the actual life they were exposed to a sort of ivory tower. But they made it clear that the creative element of the time and the coming into being of a new human situation. In Russia Alexis Tolstoy in his 1867 story gave a better example of what the new poetry had to do. He took the subject of the Revolution of 1917 and exhibited the true reactions of the people.

Gerard Manley Hopkins, T. S. Eliot, D. H. Lawrence, the Sitwells, Robert Graves, and Herbert Read, showed that poetry which so long had been regarded by respectable people as a gentle scholarly armour plating might be something difficult, twisted, ugly, and, above all, uncomfortable. In their view, if poetry is to be a living force it has to represent the ugliness, the vulgarity, the confusion and the stupidity of our strange twisted period. The second wave of modernism was Auden, Spender, Day Lewis and Malcolm. These were bookish, and they used politics as the material of poetry. In the 1940's started the third wave of modernist poetry with Henry Treece, John Lehmann, Alun Lewis and Alan Book. In these there is a greater sense of harmony between the clash of the ideas and the individual too. But it is doubtful if as yet any modernist poet has arisen with the strength and insight like Milton or Shelley. It is also to be seriously wondered whether poetry is merely to reflect the contemporary situation. But it must be admitted that modernist poets have been the true products of the times and that their work, when compared with the prejudices of tradition and use, reveals a true criticism of life and produce inspiration out of the emotion and thought drawn by a new poetic sensibility from the conditions of the time.

P. L. STEPHEN

The Hindu Mahasabha and Politics

Continued from page 10

if the individual declines, the society cannot prosper. It is by raising man to a higher level of consciousness that human society can be based on love, thus leading to real harmony and perfection in human relations, and these have been expressed in detail in the writings of Sri Aurobindo, which alone can bring about a cultural unity of the whole of India, thus laying down the true started the third wave of modernist poetry with Henry Treece, John Lehmann, Alun Lewis and Alan Book. In these there is a greater sense of harmony between the clash of the ideas and the individual too. But it is doubtful if as yet any modernist poet has arisen with the strength and insight like Milton or Shelley. It is also to be seriously wondered whether poetry is merely to reflect the contemporary situation. But it must be admitted that modernist poets have been the true products of the times and that their work, when compared with the prejudices of tradition and use, reveals a true criticism of life and produce inspiration out of the emotion and thought drawn by a new poetic sensibility from the conditions of the time.

P. L. STEPHEN

if the individual declines, the society cannot prosper. It is by raising man to a higher level of consciousness that human society can be based on love, thus leading to real harmony and perfection in human relations, and these have been expressed in detail in the writings of Sri Aurobindo, which alone can bring about a cultural unity of the whole of India, thus laying down the true started the third wave of modernist poetry with Henry Treece, John Lehmann, Alun Lewis and Alan Book. In these there is a greater sense of harmony between the clash of the ideas and the individual too. But it is doubtful if as yet any modernist poet has arisen with the strength and insight like Milton or Shelley. It is also to be seriously wondered whether poetry is merely to reflect the contemporary situation. But it must be admitted that modernist poets have been the true products of the times and that their work, when compared with the prejudices of tradition and use, reveals a true criticism of life and produce inspiration out of the emotion and thought drawn by a new poetic sensibility from the conditions of the time.
MENOMYNE: MOTHER OF THE MUSES
BY K. D. SETHNA

Whatever in general might have been implied by the Greek conception of Menomyne, the Goddess of Memory, as the Mother of the Muses, we could scarcely ask for a more illuminating clue to some of the fundamentals of the poetic art.

Word-Music and Word-Painting

On its technical side at least, poetry can be best defined as a marked pattern of rhythm and measure: it secures its magical effects by a constant casting back upon the audience of value-sounds with the help of rhyme, alliteration, assonance, metrical repetition—a short, by a system of simple or subtle harmonic resonances. It makes each new cadence reminiscent in its own way of those that have gone before, so as to give in language sustained yet unmonotonous Homage of sweetness, power and elevation.

And, rhythmically enough, it makes this appeal to the memory because what it strives after is the quality of ennobling memorableness—its aim being to seize and fill the mind of the reader, to become a haunting influence in his consciousness, by stimulating and deluding him infinitely. This quality is indeed one of the differentia of true poetry which, after all, is the language of deep experiences creating by their very poignancy and duration a regular vibration in the soul, to render which the flat instability of commonplace speech is inadequate. These experiences demand for their right interpretation a medium sufficiently transparent to the light and heat of their great moments to give them the durable form, the perpetual outer body which their indelible exquisiteness or subjective desirability as well as desires. For the great occasions are like Cleopatra: they have "immortal longings" in them, and ask to die, crowned, in memorable splendor. Nothing short of the principle of emotion unites, for each time, of recurrent tones, of verbal accordances, can ever completely fulfill them. Without it a perfect base and matrix would wait for the poetic spirit to represent faithfully in language the kindred trails which its ecstasies of emotion leave in the being.

Another indispensable element of poetry, in which the part played by memory is so significant as in word-music, is word-painting. The soul and source of word-painting is imagination; and an image, as distinguished from an immediate sense-data, is primarily of something that is past: it is a reconstruction, a recollection of either external or internal aspects of life. Selectively combining several such reconstructions, the poet makes his descriptions glow with an appealing beauty; brings to birth his delicate, fantastic, terrible or else superb ideals; and endows an object of experience with a weight and meaning overflowing its own bounds and assimilating the worth and meaning normally attached to other objects. In the last case, we get a striking figurative phrase in which the function of memory is especially suggestive. For, when Sarojini Naidu describes the crescent moon as

A ceste-mark on the azure brows of heaven,

or Harinandrath Chattopadhyaya exclaims in the first flush of Spring intoxicated youth,

The Universal Beauty dances, dances

A glimmering peacock in my flaming shoe,

or Sri Aurobindo strikes the grand note in speaking of nightfall in the Arctic regions,

Like a wild beast the darkness stole

Prowling and elate

Alarming with its eldest march the soul,

what we notice in each instance is how in one fact the poet remembers other facts, so that the impression of the former is transformed through being permeated and identified with the memory of the latter.

The Poetic Interest of the World-Process

And this alchemical process of identifying the crescent moon with the caste-mark and the sky with the human forehead, the whole visible world with the variegated peacock and the human body in its moments of delighted sensation with the colourful growth of flowers, the approach of beauty a momentary worship and the presence of dark melancholy's soul of death—this process of regarding, in concrete images, an experience as if it were the recollection of several preceding ones is akin to what in abstract logic goes by the name of Universalisation, the discovery of the mobile type which is represented or expressed in diverse shapes, of the essence which makes separate and different entities identical in their inner nature. Similes and metaphors have their rationale in the poet's feeling of the sympathies and affinities in the inner nature of realities; they form a primitive manner in which these realities can be symbolic reminders of one another because all of them seem charged with an ultimately one though "many-splendoured" essence. To believe in such an essence is the most natural movement of his character, though sometimes it may turn it into a set intellectual formula; for, it is as a Universal Beauty making all things kin, covertly present even in the midst of the most ugly disorder and discord, is as a supreme progressively self-revealing essence of Loveliness which, being single through all the play of its multiple possibilities, must be also the being of his being, the Self of his self, that he instinctively regards the world-process. This instinct appears to be the reason why the poet in his fine frenzy, convert even the horrible and the tragic into forms of ravishing poetic beauty, catching, as it were, a glimmering and an echo of the utmost creative magic and joy of a cosmic Spirit of which they are but superficial inarticulate translations. He can neither explain why and how Light and Loveliness at times assume such grotesque phenomenal masks. His is only to enshrine the radiant secret of every phenomenon, the medium of serial or sonorous language. His is only to make words pattern themselves as images in his consciousness. All poetry, whether explicitly spiritual or not, is, in this sense, at its source a veiled Platonic reminiscence of the divine dreams of some infinite, eternal "self-exsustaining Life".

The Psychology of Poetic Creation

This reminiscence may be said to take place through a mystical mother-motive in the poet. Like all art, poetry derives from layers of consciousness behind the superficialities of our being: the strange phosphorescence which plays about its rhythmical flow has its origin in the realms of dream. Common parlance has, from the earliest times, justly regarded the poet as a visionary; his work is a soar from the rigidities of the conventional world, a sort of turn for more intense, more mysterious atmospheric shot with the perplexing lights and shadows of "half-back" and "half-front" transitory especially in the sense in which Rabindranath Tagore with that turn for verbal felicity which is his peculiar genius, addresses the moon as the bestman bewitch the world's waking and sleep, carrying the poet's soul into a beyond of free phantasm. The forces of the subliminal consciousness become openly active in its compositions and bring with them a new accent into his speech, pregnant with immeasurable suggestions. Poetry is to him a mode of open-eyed dreaming, facilitated by his pre-occupation, as an artist, with the medium of words: his medium comes as a sort of screen between his eyes and the waking world, inhibiting all the more his usual reactions, rendering him absorbed, putting his mind in a condition of abstraction, of forgetfulness, in which the subliminal easily projects itself into his work. Speaking then of the figure which seems to lay bare the depths of the objects upon which his selective meditation centres and thereby creates us on that impression which we deem one of the unique effects of poetry—namely, that he has seized in language the subtle pulsating core of meaning in objects, as in those terribly magnificent lines by Blake, the often quoted yet never to be hackneyed

Tiger, tiger, burning bright
In the forest of the night,
or in Stephen Phillips's quieter but in imaginative penetration no less unerring

Trees, Motionless in an ecstasy of rains.

Now, the function of true poetic dreaming is to produce a new orientation in the poet's "psyche", to enrich his consciousness with a hitherto unimagined beauty, to recede in him the image of a light that is not borrowed from the ordinary day. All the poet's powers have been harnessed to the quick inrush of that rebirth of the self, or at least of a part of it, in poetic experience. The vitality as well as the aesthetic perfection of a poem lies in the psychological fact that the poet has, through it, achieved a kind of vitreous fusion; and it is in this ability to transmit to the reader this experience of rebirth into light and Loveliness that its supreme value consists. It becomes a formative influence: it helps the inner man in us to renovate himself more ideally, to be reborn aesthetically into the glory of the Spirit. In the psychology of the poetic art, with its definite motive of rebirth by regression to the creative subliminal recesses, there is a going back as though to the wondrous womb of a vast Unknown and a renewing of oneself in its paradisal profundity.

Menomyne the Mother of the Muses, therefore, is, according to the highest interpretation possible, the poet-soul's implicit memory of the basic quintessential beingness of a universal Mother-Being from whom the whole phenomenal manifestation has issued. A haunting presence is here of Divine Delight on a cosmic scale, at once intense and calm, many-motioned yet preserving for all its incessant overflow into creation its stability and unity, its undiminished and everlasting sadness—a Divine Delight by aesthetically intuiting which the poet is enabled to accommodate all experience into instances of poetic beauty. Thus understood, the conception of Menomyne indicates to us the ultimate goal of the evolution of the poetic faculty in the world; to provide us with that "rich" Wordsworth wanted all elevating poetry to be, an overflow of powerful feeling into the mere contemplative tranquility, but with what he himself almost achieved at his most insuperably, the ecstatic tranquility of some deepnest Spirit in us recollected in the form of powerful emotion.