REFLECTIONS ON THE INDIAN REPUBLIC

The Indian Republic—the dream of several decades, the ideal of millions of fighters for freedom—is now an accomplished fact. We salute it with patriotic pleasure. We pledge our support to it against all invaders and aggressors—al! who from within would sabotage the life of liberty which we cherish. Our admiration for those who have brought this Indian Republic into being is genuine and heartfelt. But this must not blind us to the fact that it is not yet a great nation. This is the problem which confronts us. This is the challenge which is general to us.

An elaborate Constitution to guarantee human rights and national sovereignty has been evolved. One of its high lights is the noble declaration in Article 15: "The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them." The broad human outlook of these words is in marked contrast to the narrow thought that arrogates to itself the right to govern the world through the "voice" of the Anglo-Muslim idealism which narrowly divides the nation into Muslim and non-Muslim. The historical background from which this thought emerges invests it with a special omniousness, for that background is the two-caste theory with its implication that men of different creeds cannot make one single nationality—an implication refuted by the existence of all great States in the world and also by the enthusiasm of the Kashmiri people under Sheikh Abdullah to join the Indian Union. The two-caste theory makes the Muslim theory of Pakistan a dire threat to all Hindus in particular, for it is evolved not out of dispassionate socio-political thinking but out of a violent communalism. In the face of this communalism which should logically suggest a latent disloyalty on the part of every Muslim citizen of the Indian Union and which could easily lead our Ministers to look askance at him and impose disabilities on him, the wide tolerance and sense of equality on which our Constitution is based is all the more admirable.

There is the same humanity at work in the relevance the basic tenet of our Constitution has to the depressed classes. We used to be told time and again by the British that when we came into power we would keep the depressed classes permanently underfoot because of the orthodox prejudice against them. What we have actually done is more than framing Article 17 which abolishes "Untouchability" and forbids its practice in any form: we have let the depressed classes themselves take a prominent hand in forming our Constitution; for, one of the chief architects of it is their vigorous representative and champion, Dr. Ambedkar. And here we may mention another outstanding sign of the open-mindedness that is prevalent today. Whether the open-mindedness is wise or not in all details is another matter; but its active presence cannot be gainsaid when we observe the zeal with which Nehru and his followers have made a reformist stand on the Hindu Code Bill. Strictly speaking, an avowedly secular government is going beyond its function if it singles out a particular community for unifying on it certain changes which several sections of that community regard as not being in consonance with its characteristic tradition. But the desire to set orthodox prejudice aside is evident and the fact that it is directed towards the majority community, towards the main bulk of the population in India, testifies to the power of progressive advancement in the land. And the testimony is all the more poignant when we remember that not Dr. Ambedkar or any other Minister of the Nehru Government but a leading legal and official author of the Hindu Code Bill, it was Sir Sultan Ahmad, one of the Members of Lord Linlithgow's "expanded" Executive Council, who first brought forward this measure to overhaul the Hindu law of inheritance, and that at that time many of the present supporters of the Bill strongly suspected that he was trying to disrupt Hindu society.

Many other notable features the new Constitution offers. A clean sweep is made by Article 335 of the old principle of separate electorates beloved of our alien rulers in the past to encourage communal fissiparousness. The cause of national unity will be much helped by the non-communal all-India attitude here. Not only help to this cause but also sincere and good faith on the part of the Union Government is guaranteed by the provision in Article 343 that the English language will be in official use for at least 15 years. Hindi, though declared the common language, is not apostrophised at the expense of English. An awareness seems to be there that English is increasingly the medium of world thought and that if we drop it in haste we should be returning our own cultural and scientific advancement. Perhaps it is also realised that a considerable body of creative Indian literature in the shape of both prose and poetry in English is seeing the light and that it should not be discouraged. We could wish that the extreme value of this Indo-Anglian literature were more keenly appreciated. English is no longer a strictly foreign tongue in India; it has got enthroned with the very roots of our consciousness and by many-sided character and its vast possibilities of imaginative suggestion, both subtle and rich, it promises to be the ideal medium of the spiritual and mystical genius of our country. Our Constitution should have made it a permanent fixture. That it has stressed its continuance for 15 years and left room for a further lease of life allows us to hope that the paramount signification of this language which so many of our best minds have adopted and, above all, Sri Aurobindo has made his own will be felt more and more in the future.

By way of serious criticism of the Constitution we should remark mainly on two topics. First, the tendency to centralisation. When we criticise centralisation we do not carp at the emergency powers vested in the President of the Republic by Articles 365 and 356 (Clause 1). There is not much substance to the charge that these powers could enable the President to act the dictator if he wanted. His dictatorship, it has been pointed out, would be dependent on the will of the executive and ultimately on the will of the legislative on which the executive is dependent. There is little chance of the executive being a helpless tool in his hands. Its advice will exercise definite authority. Moreover, dictators do not arise because of powers allotted by a constitution. Hitler did not spring like a logical conclusion from premises supplied by the Weimar Constitution, nor did Franco appear because of serious loopholes in the Constitution of the Spanish Republic. On the other hand, the powers of the President of the United States are immense, and yet there has been no colour of dictatorship in the actions of any of the occupants of the White House. Surely, the Indian President has hardly the same room for setting up his own personal will as paramount. No, by centralisation we do not mean the range of emergency action open to Dr. Rajendra Prasad. What we mean is the not quite satisfactory distribution of powers between the centre and the constituent states. In this respect the Government of India Act of 1956 was better framed: it gave more autonomy to the provinces. No doubt, the motive in balance between Hindu and Muslim provinces and this motive does not hold in a truncated India, but that is no reason why the provinces should be weighed down with many financial disabilities and hampered from playing the part of living sub-organism within the larger organic body of the nation.

The ideal here in modern terms should have been an adaptation of the federalism that is the U.S.A. Each of the States in the American Union is a sort of sovereignty reserving to itself all rights save the small portions devolved. We have been told that the balance of power between the provincial bodies only as such powers as may be required for narrowly local purposes. Police, Education and Health are the only important matters left to the provinces: most other subjects make a dismal list indeed—bureaux and

Continued overleaf
REFLECTIONS ON THE INDIAN REPUBLIC—Continued from page 1.

Two

burling grounds, cemeteries and cremation grounds, ponds and the preven-
tion of pollution, protection of wild birds, goats, deer, bears, jackals, cows, buff-
tals, monkeys and money-lending, inners and inn-keepers and betting and
gambling. We have imitated the Constitution of Canada rather than the
U.S.A. This is an error. The argument is advanced that the U.S.A. are
the centre of Indian life because the Indians living in this area had
almost from the beginning such cementing features as a common
language and an interweaving of racial stocks. India, it is said, cannot be
a unit. We have both been wrong. The U.S.A. applies equally to
Canada. Canada has no disadvantages like those
alleged in India's case, and yet she has not followed the U.S. model. The
model chosen by us on the analogy of Canada does not rest on any parity of
considerations. It is true that demographically the stupendous unexpected fact of partition has struck terror in our hearts lest
any concession to constituent parts of the country should lead to a further break-
up of any kind and weaken the union of whatever has remained. Also,
recent happenings in certain regions have added to the panic of eccentrics and partisan rulers has left a fear of falsehood and the clique
spirit. But some provision should be discovered against misuse of provincial
powers: misuse in the past should not abrogate the legitimacy of them. And
as for the fear of further splits within the country it should be dispelled by the
fact that India has now an inexpressible common political consciousness
over and above the inner cultural oneness she has always possessed, and
that modern means of transport and communication have bound the various
portions of the country together. The danger of a further bolting by
the provinces function semi-independent exists only in panic-stricken
imagination. The wise course is to let units which are in immediate and
close tradition with their conation man's provincial existence end the law
as possible so that a healthy and natural variety of administrative and social
life may grow up in the country. The typical genius of India has always
been a vivid multiformity-in unity: a wide variation with an essential un-
differentiation of element. India has shown this nationalistic unifying
spirit of herself in thought, custom, culture, language. To build a govern-
ment system out of tune with the country's historic spirit is to hamper
seriously our growth and to do so now that there is no genuine threat to
the fundamental oneness is extremely short-sighted. The provinces should
be completely autonomous except for three or four subjects of common
concern.

There should, however, be a proper understanding of the term "province."
The provinces as they are at present do not strike one as very
natural units. And it is likely that their somewhat unnatural form has prejudiced the Constitution-makers against giving them the maximum of
autonomy. But the right thing to do is not to refuse this maximum: it is to
remove whatever is unnatural in provincial existence. Here we are
faced with the question of linguistic provinces. The sub-nations composing
the Indian unity are linguistic groups with their distinguishing cultures.
These groups can be denied free play only at the cost of impoverishing the
country's vitality. Congress, before the British left India, was keenly
aware of this truth and made the linguistic redistribution of the province
one of its main objectives. Later though the province has been a fighting ally of it for
independence, the fact that acted against provincial autonomy on these reasons are pure fancies born of fear there is no justification
for grudging the formation of provinces on a language basis. All the less
justification for it since the province is divided rather from the whole
province a separate half by language: in the province.
The aspirations not only of the Andhras but also of the Kannada,
digas, the Keralays and the Maharashtrians for a whole

generation must be fulfilled. Difficulties, of course, are bound to crop
top but every provision must be made to see that this is not

The spectre of financial debt must not be permitted to fright-

us away from the only path which would administratively as well

as culturally help the development of the India of our dreams. Or, if a
temporary postponement is found absolutely necessary, there must be
a statutory guarantee for future satisfaction of linguistic claims... If such
guarantees is given, the mind of our rulers will be urged inevitably in the
direction of what is to be done and adequate ways and means are sure to be

struck upon. Already we have, under the prepos-
terous Dar Commission Report are at work in them and the advantages
enjoy are evident to all who have any experience of the difficulties of
multi-linguism in a province. Linguistic provinces all over India

cannot be long delayed. To delay them would breed discontent and a
feeling of frustration in the parts of the country and impede

the enforcement of the basic oneness that is India, no less than the natural
development of opulent diversity without which the oneness would scarcely

be Indian in the full sense.

Even the U.S.S.R. which has the strongest centralisation in the world has
recognised the value of linguistic provinces. In fact, the composition of the
U.S.S.R. presents a considerable analogy to India's. There also we
have a host of sub-nations. And the Government has shown wisdom in
recognising the existing languages and varieties of cultural

Special provisions are made by the Soviet Constitution for their active
support and growth. The over-all benefits to the Soviet Union consequent

on the fostering of polyglot minorities gives the lie direct to the contention that the United States of America are only the

American people, and that polyglots fall outside their
citizenship because of a common language and racial intermixture.

All that is required is some cementing factor, however humble. In the

Socialist Union the entire life is suffused with the Communist doctrine and ideology

and this is seen in the practical machinery instituted by a ruthless and

direct intervention but also an unscrupulous technique of infiltration and espionage and a cunningly effective system of rewards and official
taboos. Terror in one form or another stalks the land and detests substantially from the spontaneity of impulse by ruthless and

in a state of constant fear and trembling. But even so, this fostering has enriched Russia. And we should be

quite mistaken if we thought that only a dictatorial dominion can afford it. Totalitarianism is not the sole remedy for whatever separatist tendency

may exist. It must be inherent in linguistic diversity, a thing very

the Indian, a culture that has kept its individuality through millennia and

that permeates every sphere of Indian life, is a mighty binding force. And when

we have, in addition to it, the new Arbiter of the sages which has defi-
nitely come to stay everywhere in our spiritually single country and the

facilities and transport of communication which are the gift of modern science,

then beyond all doubt linguistic provinces must be considered as

political body rather than as a multi-lingual Russia, and can safely be accorded

as much autonomy as the several constituents of the democratic

States of America enjoy.

The principle of getting down to living local units is what is behind

the demand for linguistic regrouping. The epithet "living" is as important

as the epithet "local". Equal stress on both can only yield the true unit.

But, once we subscribe to the principle, we must go the whole way to the

natural conclusion. India is not only a multi-regional but a multi-

linguistic country, and a representative body superficially standing for

the people and reflecting nothing more than the national sentiment of the

nation: the objective was an autonomy in every throbbing and shape and turn of local life and in every separate member of it. Within the linguistic pro-

vinces itself there should be smaller units organically self-managing, execut-

ing their own laws and business. Certainly, all the units must work

in spite of having their fields demarcated by natural functions at one and

the same time they must administer independently within their own

limits and join together by having a representative body to manage the

regulation of over-all mutual interests by being represented, and

accorded its importance, in the general assemblies of the country. The

sovereignty of the State, as we now term it—must be mainly an instru-

ment co-ordinating the numberless local governments and ensuring a general

control and efficiency. Even here it must be expressive of the will of the

people, and serve as a special co-partner of the other members of the socio-

political body rather than as a dominating authority. Defence, Foreign

Affairs, Communications and supreme Judicial Arbitration would be,

according to a modern version of the basic Indian concept of political,

the only concern of the Centre: all the rest of the country's affairs should be

managed as much as possible in the hands of the local authorities.

The modern parliamentary ideal of the West is a fine one, but it has not the

merit of the Asiatic principle of the utmost decentralisation compatible with national security. We may remark

in passing, that if true decentralisation were practised, whatever legitimacy

gives itself a large community like the Muslims may have had in the past when India was undivided would be satisfactorily removed and the

urge towards partition be left with no conceivable basis of argument.

The second feature of the Constitution open to controversy is the intro-

duction of adult franchise. Here the ground is not so natural

brescia, a depression of the provincial unit, the township and the village is unequi-

vocally to be deprecated even if there is no totalitarian mentality behind it. Any

such division is only a step towards the Russianisation of the

The only deplorable point is whether it should come at the present stage.

But, the country is still predominantly illiterate and out of the 180 million adults who will be empowered to vote, some 144 million that cannot read,

and stand the intricacies of political theory and practice. A giant ignorance will be

let loose with an immense say in the selection of parties and officials.

Continued on page 4.
Turkey is a modern nation of no small significance. Her geographical position is unique on the map of the world, especially Eurasia. Russian and Ottoman empires are zealously watching her sit upon the fence. As Russia is, Turkey too is a new country with new ideas. But unlike Russia, Turkey is marching steadily towards the ideal of social democracy. The modern Turk is not prepared to live in a house where the individual is nobody. He wants democracy with the four freedoms guaranteed to the ordinary citizen.

The people of Turkey are hospitable, lively and alert. When parliamentary democracy is introduced here, the spirit of the European country, it is comforting that it lives and hopes to live in Turkey. Atatürk, the political father of Resurgent Turkey, liquidated the Ottoman empire and he was a back man of the Balkans. Ever since, Turkey has proved herself capable of absolute no-lan dung the exigencies of the downhearted disappointed peoples of the Balkans. breathed down in that land where an age-old corrupt theocratic government held sway two generations back.

New Deal in Turkey

Since the first world war, many difficulties have faced Turkey. They were invariably the unchallenging leaders of the movements of those countries. Of them all, Kemal Atatürk was the most practical and the most successful. The people had implicit confidence in his leadership for the great nation. They were the first of the 'Allies' political party. He made Turkey a great state and gave Turkish pride and self-respect to the individual Turkish people. He started the strait, the mouth of the Bosphorus, under the leadership of Bolchashvism. In Germany, the political and social influence of communism, which is between aggressive absolutism and repugnant capitalism is strong. But in Turkey, the individual has a social and political being, his social, economic, political and freedoms vigoursly preserved.

Kemal lived in a period of extreme strain and stress. He had undertaken the well-impossible task of transforming an old ill- shaped heterogeneous empire buried deep in religious orthodoxy and political chaos into a strong homogenous national state. With this in mind, he formed a government with centralised absolute authority vested in the chief of the other political parties. The Republican Party. No doubt, as chief of state, it was the only force, the only force that could keep the Turkish republic intact. Because of the situations, Kemal time and again adopted ruthless means to root out his political enemies. Yet he was simple, human, and sincere and he won the hearts of the best interests of the nation. His policy was, in the main, broad-based on six sovereign principles.

1. Republicanism.
2. Nationalism.
3. Democracy (not in theory but in practice).
4. Evolutionism (as opposed to revolutionism).

5. Secularism (not a theocracy).

Change-Over From Dictatorship To Democracy

Every proof is there to confirm that Atatürk never desired to continue totalitarianism for long. In his last, he himself took the first step to create a strong opposition along democratic lines. Very soon he realized that the opposition must be united to press for democracy. With a great majority of Turks wholeheartedly approved the change-over. Experienced politician, the party leader (Ataturk’s last premier), Menderes and Kepulis led the opposition to the democratic party. People and the press felt free and became unduly critical of the government. But both the People’s Republican Party and the Democratic Party had common members. Atatürk, the Nation’s Father, and held identical views on many matters including foreign policy.

President Inonu’s next move was to include opposition deputies in all Turkish delegations visiting foreign countries and working at home. Recently a parliamentary delegation visited England and it had in it two important opposition members. In all official conferences and inspection tours, the President invited same opposition leaders. But as years rolled by, the Morality drove them into the opposite camp, more for competitive reasons than ideological. Abuses and deficiencies and vitriolic press and pouring increased in volume and outstripped democratic gains, and led to unswerving scenes of riots and insubordination, inside the parliament and outside. And President Inonu was compelled by en masse circumstances, to declare July 12th, 1947, that the office of President is above party.

Under Hasan Saka Regime

The situation became tense as forces of disruption were gathering strength. Inside Turkey, Soviet-inspired organisations were gaining ground. They were the Bomer Bank, and the Bank of Agrarian Bank. The Sumer Bank helping mines and electricity-generation and the Zirrat Bank helping agriculture. The construction of a steam-generated station at Catalaqui and the electric stations for power and for electricity are under way. More over the Etilbank has on paper a solid ten-year programme for hydroelectric stations and two steam-generated ones costing the nation 230,000,000.

Turkey Faces The Future

Turkey’s short-term economic problems baffle with formidable difficulties. Flood-prevention, construction, meat-industry have to be placed on a modern, scientific footing. Turkish industrialists have to obtain credits from the international market; but she is not foolish enough to rely on this affluence. The Export Import Bank has lent Turkey commercial credits of about $300,000,000. And the American firms are waiting for the opportunity to run the railways, the iron and steel works, the production of aluminium, steel and copper, and the balance to the various terms of trade. Russia is using her armed forces for the economic domination of Turkey. The Yen faces a critical situation with the economic crisis, due to inadequate resources and the economic policy of the western powers. The French and British are trying to exploit the situation to their advantage.

The average Turk is still a villager, leading a simple peasant life. He is soft-spoken, mild and destitute in the intricacies of politics. He is passionately nationalist, having no affinity for foreign ideas and ways of thought. The educated town-dweller is neat, civil and well-dressed in western clothes. Women are healthy, attractive, and jealously clinging to their newly-won equality. Western clothes and dress are almost universal in urban Turkey. Istanbul and Ankara are cities of modernity, the new, have more in common with London and New York than with other cities of south-east Europe. The arts and music are flourishing. The birth of technical skill is very keenly felt at home.

Foreign Policy

Both the government and opposition hold views on foreign policy. Compared to USSR, Turkey is in a backward position in strength and resources. In the early stage of the Atatürk revolution, Russia had been her only friend and sympathisers. As far back as 1921 Russia finalises and confirmed Turkey’s rights to the eastern vilayets, kars, Ardanpuku, and the bordering zones, Russian control of Black Sea straits and confirmed it by the MONTE- REY TREATY. Russian Russian diplomatic political agile diplomats find Turk-Soviet relations declining steadily. It is because Russia is exerting diplomatic and even military pressure on the Turkish government to control these strategic points. Russia’s feelings were estranged further due to Russia’s refusal to permit a communist party to function within the country. Russia’s iron control on the other hand, this has not affected Turkey’s relations with the United States. Russia’s iron control on the other hand, this has not affected Turkey’s relations with the United States. Turkey has the chance of communists marching straight down to Ankara is niggardly.
This would not matter much if there was a general line of vision overtly at work: the lack of it does not make for separation through provincial autonomy and linguistic group-formation, but such a lack is fraught with real danger. The political ideological conflict, the length and breadth of the land and economic conditions that are perhaps nobody's fault in the existing world-context dispose the unthinking masses to brush aside deeper cultural influences and fall easy victim to theorists who promote economic short cuts to plenty and prosperity. The situation is rendered all the blacker by several of these theorists being inspired by a loyally other than the national, an allegiance to a foreign power that is the chief proponent of economic isolationism. And the sooner we realise not only the sheer miscalculation on our part of Mao's design but also the tools we have proved for splitting the democratic forces in the past, the better it will be for all concerned. Mao, by high-handed treatment of American personnel and of America's strategic war in China and by ranging himself in opposition to the French-supported government of Bao Dai in Indo-China, has made it nearly impossible for the U.S.A. and France to recognise him even if they wished. This has created a serious confusion in the West's policy against Communism in Asia as well as put a spoke in the wheel of the U. N. Security Council where Russia is able to stage disconcerting walk-outs on the excuse that five members, out of the eleven, have followed the lead of India and discredited the international position of Chiang Kai-shek's representative.

Without doubt our foreign policy has thrust on the young Republic a mighty burden to start its career with. This burden is not merely in the internal development of the country. We badly require American capital in the fields of agriculture, health, industry and education. But American capital is shy in the present uncertain world-conditions. It asks for guarantees against loss by a force not much in its thoughts to be sought to invested. Already India's somewhat equivocal declarations vis-a-vis Communism as a world-force and her harking on racialism and ethnicism rather than on what is the chief threat to civilization today have taken away materially from the good effect Nehru's visit to the U.S.A. has produced. Our own internal economic attitude has become notorious by its vaccination and chauvinistic chauvinism in the recent past. We are gradually coming to some sort of clarity here, but now we have shown our muddle-headedness again by refusing to see the China situation in the true light in which leading American statesmen have put it. Is it any wonder America is hesitant to let President Truman's Point Four Programme be in full swing in India?

A truce, however, to pessimistic forebodings! There are plenty of good points in our present posture by way of relief to the mess we are in. We should be very wary lest they get lost. And we should use the capacity, which we still have, to set ourselves on the path of greatness. There is one road to greatness for us. Our mind must function more and more intuitively and allow, on the one side, the Divine dwelling deep within and high above our consciousness to emerge with all His truth to will and, on the other side, the life-force to rise and meet the emergence of this energy of supreme knowledge. The purely rational intellect, though developed brilliantly by man, has not enough in the circle of the Divine to touch the Indian genius. On the ordinary level, the mind of historical India has suffused its thought with the dasavat and stirred with a spontaneous multi-attested creativity of forms dangerously divergent yet harmonious in unity. The mind of historical India was imbued with the light of the true Spirit, the inspired movement of the inmost and topmost Self, the direct contact and communion with the Eternal and the Infinite. The rational intellect alone, of course, can never be neglected by us, especially now that the modern era of scientific research has so much to do with it. Even apart from science, it is indispensable for the proper formulation of leading principles and without it man would not be fully man. But, unlike us in the West where it assumed the primary role in socio-political growth no less than in philosophical theory, it has lost only a strong intermediary in India, helping by its critical temper but not finally determining the construction of society or State any more than the edifice of philosophy. Our mind, while making use of the intellectual urge, must touch again the springs of vitality and follow them: otherwise it will be carried away both by the intellect's mechanising and centripetal tendency and by its rigidly normative and codifying penchant. But this is only half the work, and the less important half. Beyond everything we must awake our mind to the profound soul in us and catch concrete illuminations and revelations, as contrasted to abstract intimations, of the Divine and the Absolute. Then, the mind will be alert and swiftly both as a nation and as a member of the democratic world at large. The spiritual priniciple, fact and spirit, shall, after a dark interval of decline, begin with Ramkrishna and Vivekananda—symbols respectively of the mind intuitive and charged with the Beyond and the mind intuitive and charged with the eternal. This will be achieved via attaining a new primitive purity and simplicity, the basic unity, in life, forming by their combination, their interpretation, an emblem of true Indianism that is richer than its own in its proper course and completeness. We must move as much as possible with the whole organic energy in us to a direct self-sacrifice to the supreme chief which man who wishes to sacrifice must take to be the nation, the state and who is really invoked through that by himself in his own the sweet and sublime mantra: Vande Matarum.
MOTHER INDIA, FEBRUARY 4, 1959.

VISION and REALISATION

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

LORD, I could justly say that I have neither Yoga nor virtue, for I am completely divested of that which makes the glory of all those who wish to serve Thee. In appearance my life is the most ordinary and commonplace possible; and inwardly what is it? Nothing but a calm tranquillity without any variation or anything unexpected; the calm of something which is realised and is not sought for any longer. Which no longer expects anything from life and things, which acts without anticipating any profit, knowing perfectly that its action does not in any way belong to it, either in its impulsion or in its result; which wills, conscious that it is the supreme Will alone that wills in it; a calm whose face is made of an inseparable certitude, of an objectless knowledge, of a causeless joy and of a self-existent state of consciousness which no longer belongs to time. It is an immobility which moves in the domain of external life, without, however, belonging to it or seeking to escape from it. I hope for nothing, expect nothing, desire nothing, aspire for nothing and, above all, I am nothing; and yet happiness, a happiness calm and unmixed, a happiness that does not know itself and has no need to look at its encaustic instead of the living Infinite. This happiness is Thou, O Lord, and this calm also is Thou, O Lord, for these are not at all human faculties and the senses of men can neither appreciate nor enjoy them. Thus it is Thou, O Lord, who dwellest in this body, and that is why this corporeal dwelling feels itself so poor and dull for so marvellous an occupant.

December 7, 1910.

THE MOTHER

Prayers & Meditations

His was a spirit that stooped from larger spheres
Into our province of ephemeral sight,
A colonist from immortality.

His birth was as a symbol and a sign,
His human self a curtain and a shield.

Affiliated to cosmic Space and Time,
And paying here God’s debt to earth and man
A greater worship and a higher gift.

Although consentient to mortal ignorance,
His knowledge shared the Light ineffable.

A strength of the original Permanence,
Entangled in the moment and its flow.
He kept the vision of the Vasts behind:
A power was in him from the Unknownable.

An archivist of the symbols of the Beyond,
A treasurer of superhuman dreams.
He bore the stamp of mighty memories
And shed their grandiloquence on human life.

His days were a long growth to the Supreme.
A skyward being nourishing its roots
On sustenance from occult spiritual founts
Climbed through white rays to meet an unseen Sun.

His soul lived as eternity’s delegate,
His mind was like a fire assailing heavens,
His will a hunter in the trails of light.

An ocean impulse lifted every breath;
Each action left the footprints of a God,
Each moment was a best of puissant wings.

The little plot of our mortality
Touched by this tenant from the heights became
A playground of the living Isis.

This bodily appearance is not all;
The form deceives, the person is a mask;
Hid deep in man colossal powers can dwell.

His fragile ship conveys through the seas of years
An ignominity of the Imperishable.
A spirit that is a flame of God abides,
A fiery portion of the Wonderful,
Artist of his own beauty and delight,
Immortal in our mortal poverty.

This sculptor of the forms of the Infinite,
This screened unrecognized Inhabitant,
Initiate of his own veiled mysteries,
Hides in a small dumb seed his cosmic thought.

In the mute strength of the occult Idea,
Determining predestined shape and form,
Passenger from life to life, from scale to scale,
Changing his imaged self from form to form,
He regards the icon growing by his gaze
And in the worm foreseeing the coming god.

At last the traveller in the paths of Time
Arrives on the frontiers of eternity.
In the transient symbol of humanity draped,
He feels his substance of undying self
And loses his kinship to mortality.

A beam of the Eternal streams his heart,
His thought stretches into infinitude:
All in him turns to spirit vastnesses.

His soul breaks out to join the Over-soul,
His life is occasioned by that superlateral.

He has drunk from the breasts of the Mother of the Worlds:
A topless supernature fills his frame:
She adopts his spirit’s everlasting ground
As the security of her changing world.

And shapes the figures of her unborn mights.
Immortally she conceives herself in him,
In the oratories of the vivifying works:
Her face is seen through his face, her eyes through his eyes;
Her being is his through a vast identity.

Then is revealed in man the overt Divine.
A static Cosmos and dynamic Cosmic Power;
Descend in him, the integral Godhead’s seals;
His soul and body take that splendid stamp.

A long dim preparation is man’s life,
A round of war and peace and hope and toil,
A seeking as of someone never found
Or cult of ideals never real here.

An endless spiral of ascent and fall
Until at last we reach the giant point
Through which he’s Glory shines for whom we were made
And we break into the infinity of God.

This now was witnessed in that son of Force,
In him that high transition laid its base.
Original and supernal Immanence
Of which all Nature’s process is the art,
The covenanted Worker set his sacred hand
To turn this frail mud-eng’ne to heaven-use.

A Presence wrought behind the ambiguous screen;
It beat his soil to bear a Titan’s weight,
Refining half-bewn blocks of natural strength
It built his soul into a statued God.

The Craftsman of the magic stuff of Self
Who labours at his high and difficult plan
In the wide workshop of the wonderful world
Modelled in inward Time his rhythmical parts.
Then came the abrupt transcendent miracle:
The masked immaculate Grandeur could outline,
At travail in the occult womb of life,
His dreamed magnificence of things to be.

A crown of the architecture of the worlds,
A mystery of married Earth and Heaven
Annexed divinity to the occult scheme.
A Seer was born, a shining Guest of Time.

For him mind’s limiting firmament ceased above,
In the griffin forefront of the Night and Day
A gap was rent in the all-concealing vault;
The conscious ends of being went rolling back;
The landmarks of the little person fell,
The island ego joined its continent.
Overpassed was this world of ridget limiting forms;
Life’s barrier opened into the Unknown.
Abolished were conception’s covanants
And, striking off subjection’s rigorous clause,
Annulled the soul’s treaty with Nature’s nescience.
All the grey inhibitions were torn off
And broken the intellect’s hard and lustrous lid;
Truth unperturbed found immense sky-room.
An empyreal vision saw and knew;
The bounded mind became a boundless light,
The finite self melted with Infinity.
His march had soared into an eagle’s flight.

Out of apprenticeship to Ignorance
Wisdom upraised him to her master craft;
Freedom and empire called him to from on high;
Above mind’s twilight and life’s star-led night
There gleamed the dawn of a spiritual day.

SHRI AUROBINDO

—Savitar: Bk 1, Canto 3.
At first sight this insistence on a radical change of nature might seem to put off all the hope of humanity to a distant evolutionary future; for the transcendency of our normal human nature, a transcendency of our mental, vital and physical being, has the appearance of an endeavour too high and difficult and at present, for man as he is, impossible. Even if it were so, it would still remain the sole possibility for the transmutation of life; for to hope for a true change of human life without a change of human nature is a crass and unspiritual proposition; it is to ask for something unnatural and unattained, but what is demanded by this change is a consanguinity altogether distant, alien to our existence and radically impossible; for what has to be developed is there in our being and not something outside it; what evolutionary future prospers for, is a new awakening in the knowledge of self, the discovery of the self, the manifestation of the self and spirit within us and the release of its self-knowledge, its self-power, its native self-instrumentation. It is, besides, a step for which the whole evolution of being has been a preparation and establishment which is brought about at each stage of human destiny when the mental and vital evolution of the being touches a point where intellect and vital force reach some acme of tension and there is a need either for them to collapse, to sink back into a torpor of defeat of one of the unprogressive quiescences or for that which is made possible in themselves and to find its way. That trend is not absent and it must increase with the tension of the crisis in human world-history; the need of an escape or a solution, the feeling that there is no other solution than the spiritual cannot but grow and become more imperative under the critical circumstances. To that call in the being there must always be some answer in the Divine Reality and in Nature.

The answer might, indeed, be our individual; it might result in a multiplication of spiritualised individuals or a society, consciously though not probably, a great individual or individuals isolated in the unspiritualised mass of humanity. Such isolated realisations being must either withdraw into their secret divine kingdom and become abstract的精神 or act from their most right as mankind for what little can be prepared is such conditions for a happier future. The inner change can be begin to take shape in a collective form only if the generic individual finds other who share the same kind of inner life and himself can form with them a group with its own autonomous existence or else a separate community or order of beings with its own inner law of life. It is this need of a separate life with its own rule of living adapted to the inner power or motives of the spiritual existence and creating for it the native atmosphere that has expressed itself in the past in the formation of the monastic life or in attempts of various kinds to a new separate collective living self-governed and other in its spiritual principle as the ordinary human life. The monastic life is in its nature an association of other-worldly seekers, men whose whole attempt is to find and realise in themselves the spiritual reality and who form their common existence by rules of living which help them in that endeavour. It is not an unusual effort to create a new life in these outlying aspects of the human natural life; for that nature is an obstacle which no mere ideas or ambivalent spiritual aspiration can change in its recalcitrant mass or permanently dominate. Either the endeavour fails by its own imperfection if it is due to an insufficient height of its aspiration to something mixed and inferior on the ordinary human level. A common spiritual life meant to express the spiritual and not the mental, vital, physical being must found and maintain itself on greater values than the mental, vital, physical values of the ordinary human society; if it is not founded, it will be merely the normal human society with an addition. An entirely new consciousness in many individuals transforming their being, transforming and spiritualising their human nature, is needed for the mental and physical life to appear; only such a transformation of the general mind, body, life can bring us into being a new worth-while collective existence. The evolutionary vision must not merely to creave a new type of mental beings but another order of beings who have raised their whole existence from our present naturalised identity to a greater spiritual level of the earth-nature.

Any such complete transformation of the earth-life in a number of human beings could not establish itself altogether at once; even when the turning-point has been reached, the decisive line crossed, the new life in its beginnings would have to pass through a period of ordeal and arduous development. A general change from the old consciousness taking up the whole life into the spiritual principle would be the necessary first step, the preparation for this might be long and the transformation itself once begun proceed by stages. In the individual it might after a certain point be rapid and in the development of the collective existence two periods, individual transformation, would not be the creation of a new type of beings or a new collective life. One might conceive of a number of individuals thus evolving separately in the midst of the old life and then joining together to establish the absence of the new existence. But it is not likely that Nature would operate in this fashion, and it would be difficult for the individual to arrive at a complete change while still enclosed in the life of the lower nature. At a certain stage it might be necessary to follow the age-long process of the separate existence, but with a double purpose, first to provide a secure atmosphere, a place and life apart, in which the consciousness of the individual might concentrate on its evolution in surroundings where all was turned and centred in the one way of investigation and, next, when things were ready, to formulate and develop the new life in these surroundings in this prepared spiritual atmosphere. It might be that, in such a concentration of effort, all the difficulties of the change would present a new and concentrated force for each sector, carrying in it the possibilities but also the imperfections of a world that has to be transformed, would bring in not only his capacities but his difficulties and the oppositeness of the old nature and, mixed together in the restricted circle of a small and close common life, these might assume a considerably enhanced force of contradiction which would tend to counterbalance the enhanced power and concentration of the forces making for the evolution. This is a difficulty that has broken in the past all the efforts of mental man to foresee something better and more true and harmonious than the current mental and vital life. But if Nature is ready and has taken her evolutionary conclusion or if the power of the Spirit descending from the higher planes is sufficiently strong, the difficulty would be overcome and a first evolutionary formation or formations would be possible.

But if an entire reliance upon the guiding Light and Will and a humbling submission to the truth of the Spirit's guidance and a willingness to use it is what was supposed to press on a generic world in which the consciousness of all its beings was founded on this basis; there it can be understood that the life-interchange of generic individuals in a generic community or communities would be by its very nature at understanding and harmonious process. But here, actually, there would be a life of generic beings proceeding within or side by side with a life of beings in the ignorance, attempting to emerge in it or out of it, and yet the law of the two lives would seem to be contrary and to affect against each other. It might be that the two could not be considered as one, but that the two could not be considered as one, but that the two different life forces would tend to counterbalance each other. Furthermore, the conflict and collision would not be the first rule of their relation, since in the life of the Ignorance there is present and active the formidable influence of those forces of Darkness, supporters of evil and violence, whose interest it is to destroy all higher Light that enters into the human existence. An opposition and intolerance or even a persecution of all that is new or to rise above or break away from the established order of the human Ignorance, is if possible, by the world more dangerous than its opposition, and in the end an extinction, a lowering or a contamination of the new principle of life, have been a frequent phenomenon of the past that opposition might be still more violent and that extinction might be brought about by a disturbance, or a conflict, or a new light or new power force to claim the earth for its heritage. But

Continued on opposite page
it is to be supposed that the new and complete light would bring also a new and complete power. It might not be necessary for it to be entirely separate, but might establish itself in so many fields and from there spread through the old life, throwing out upon it its own influences and filtrations, gaining upon it, bringing to it a help and illumination which a new aspiration in mankind might after a time begin to understand and welcome.

But these are evidently problems of the transition, of the evolution before the full and victorious reversal of the manifesting Force has taken place. The new and complete becomes as much as that of the mental being an established part of the terrestrial world-order. If we suppose the gnostic consciousness to be established in the earth-life, the power and knowledge at its disposal would be much greater than the power and knowledge at the disposal of the natural man, and the life of a community of beings, supposing it to be separate, would be as safe against attack as the organised life of man against any attack by a lower species. But as this knowledge and the very principle of the gnostic nature would ensure a luminous unity in the common life of gnostic beings, so also it would be needful to ensure a dominating harmony and reconciliation between the two types of life. The influence of the supramental principle on earth would fall upon the life of the Ignorance and impose harmony on it within its limit, the limit of a round of birth and death, and it would be advisable to do no lines on a different basis of which the human community is not yet capable. Here also, however, the mind can only foresee possibilities and possibilities; the supramental principle in SuperNature cannot determine according to the truth of things the balance of a new world-order.

A gnostic SuperNature transcends all the values of our normal Ignorant Nature; our standards and values are created by ignorance and therefore cannot determine the life of SuperNature. At the same time our present nature is a derivation from SuperNature and is not a pure ignorance but a half-ignorance; it is therefore reasonable to suppose that whatever spiritual truth there is in or behind its standards and values will reappear in the higher life, not as standards, but as elements transformed, uplifted out of the consciousness of the harmony of a more complete and more eternal existence. As the universalised spiritual individual shields the limited personality, the ego, as his rises beyond mind to a complete knowledge in SuperNature, the conflicting ideals of the mind must fall away from him, but what is true behind them will remain in the life of SuperNature. The gnostic consciousness is a consciousness in which all contradictions are cancelled or fused into each other in a higher light of seeing and being, in a unified self-knowledge and world-knowledge. The gnostic being will not accept the mind's idea of standards; he will not be moved to live for himself, for his ego, or for humanity or for others or for the community or for the State; for he will be aware of something greater than these half-truths, of the Divine Reality, and it is for that he will live, for its will in himself, for the will of all of large and small, the will of the Transcendence. For the same reason there can be no conflict between self-affirmation and altruism in the gnostic life, for the self of the gnostic is the whole of all, the gnostic life is the conflict of the ideal of individualism and the collective ideal, for both are terms of a reality and Reality only in so far as either expresses the Reality or their fulfilment serves the will of the Reality, can they have a value for his spirit. But at the same time what is true in the material and dimly figured to them will be fulfilled in his existence; for while his consciousness exceeds the human values so that he cannot substitute mankind or the community or the State or others or himself for God, the affirmation of the Divine in himself and a sense of the Divine in others and in the sense of oneness with humanity, with all other beings, with all the world because of the Divine in them and a lead towards a greater and better affirmation of the growing Reality in them will be part of his life act. But what he shall do will be decided by the Truth of the Knowledge and Will in him, a total and infinite Truth that is not bound by any single mental law or standard but acts with freedom in the whole reality, with respect for each truth in its place. The judge of the terrestrial work and the intention in the manifesting Divine Narsas at each step of cosmic in each event and circumstance.

All life for the achieved spiritual or gnostic consciousness must be the manifestation of the realised truth of spirit; only what can transform itself and find its own spiritual self in the greater Truth and fuse itself into its higher self can be life and life can be experienced. What will so far as all can determine, for the supramental gnost will itself bring down its own true self and that truth will take up whatever of itself has been put forth in the light of the gnostic realizations of mind and life and body. The forms it has taken may not be those that are likely to be suitable without change or replacement in the new existence; but what is real and abiding in them or even in their form will undergo the transformation necessary for its place in the new normal to human life would disappear. In the light of gnosti the many ideals, the confused principles and the conflicting ideals which man has created in all domains of his mind and life, could command no acceptance or reverence; only the truth, if any, which these specious images conceal, could have a chance of entry as elements of a harmony founded on a much wider basis. It is evident that in a life governed by the gnostic consciousness war will with its passion and passion and enmity, its brutality, destruction and ignorant violence, political strife with its perpetual conflict, frequent oppression, dishonesties, turpitudes, with its centuries of ignorance, its modishness and its phlegmasia, and for existence. The arts and the crafts would exist, not for any inferior mental or vital amusement, entertainment of leisure and exciting excitement or pleasure, but as expressions and means of the truth of the spirit and the beauty and the delight of the life of existence. Life and the body would be the longer tyrannous masters demanding nine tenths of existence for their satisfaction, but means and powers for the expression of the spirit. At the same time, since the matter and the body are accepted, the control and the right of physical things would be a part of the realized life of the spirit in the manifestation in earth-nature.

It is almost universally supposed that spiritual life must necessarily be a life of ecstatic separation, a pushing away of all that is not immediately needed for the bare maintenance of the body; and this is valid for a spiritual life which is in its nature and intention a life of withdrawal from life. Even though it be thought that the spiritual turn must always make for an extreme simplicity, because all else would be a life of vital desire and physical self-indulgence. But from a wider standpoint this is a mental standard based on the ignorance of which desire is the motive to overcome the Ignorance, to destroy the ego, a total separation not only of desire but of all the things that can satisfy desire may intervene as a valid principle. But this standard or any mental standard cannot be absolute nor can it be binding as a law on the consciousness that has passed its lower desire, a complete separation from the reality and very grain of its nature and that would remain the same in poverty or in riches: for if it could be shaken or nullified by either, it would not be real or would not be complete. The one rule of the gnostic life would be the self-determination of the Spirit, the will of the gnostic, the spiritual. That will, that self-expression could manifest through extreme simplicity or through extreme complexity and opulence or in their natural balance,—for beauty and plenitude, a hidden sweetness and laughter in things, a sunshine and gladness of life are also powers and expressions of the Spirit. In all directions the Spirit within determining the law of the nature would determine the frame of the life and its detail and circumstance. In all there would be the same plastic principle; a rigid standisation, however necessary for the mind's arrangement of things, could not be the law of the spiritual life. A great diversity and liberty of self-expression based on an underlying unity might well become manifest; but everywhere there would be harmony and truth of order.

A life of gnostic beings carrying the evolution to a higher superemotional status might fitly be characterized as a divine life; for it would be a life in the Divine, a life of the beginnings of a spiritual divine light and power and joy manifested in material Nature.

If there is an evolution in material Nature and if it is an evolution of being which brings forth as its two conclusions the light of Transcendence and the fullness of being, fullness of consciousness, fullness of life must be the goal of development towards which we are tending and which will manifest at an early or later stage of our destiny. The self, the spirit, the reality that is in our coming itself out of the form of the material is to evolve its complete truth of being and consciousness in that life and matter. It would return to itself—or, if its end as an individual is to return into its Absoluteness, it could make that return also,—not through a frustration of life but through a spiritual completeness of itself in life. Our evolution in the Absolute, its cosmic joy and pain of self-discovery and world-discovery, its half fulfiments, its constant finding and missing, is only our first state. It must lead inevitably towards an evolution in the Knowledge, a self-finiding and self-realisation of the Spirit, a self-realisation of the Divinity in things in that true power of itself in Nature which is to us still a SuperNature.

Such is a rich's vision of the goal of evolution and of the future of the human race. The following essays will now attempt to show first the philosophy which can justify this truth and then the legitimacy of envisaging such a goal and later, in what way humanity can reach this causal ideal seen by Sri Aurobindo in his spiritual experience can become a terrestrial actuality. All cannot have the vision of a rich and for them the doctrine of the Supramental Truth. That by itself alone the truth behind the cosmic manifestation can be clearly seen, but they can at least understand a philosophical account of the working of the cosmic process if it is given to them in terms which the mind can comprehend. Sri Aurobindo having both scholarship and spiritual experience is admirably suited to give such an exposition. Not only has he apprehended truths of the Spirit as a seer, but has, as a Master of Yoga, made his utmost in his personal experience and operative in his field of work. So what he says bears the stamp of both a profound spiritual truth, when communicated through the medium of language cannot be understood in its true significance by minds that have not had the same direct experience. Nevertheless, if the mind learns not to be rigidly fixed
One of our chief aims will be to provide authentic guidance in regard to the many important questions which arise in the minds of thoughtful persons all over the world. This cannot be better done than by considering them in the light of Sri Aurobindo, for Sri Aurobindo is not only a Master of Yoga in possession of the Eternal Spiritual Truths, but also a Guide and Helper of man in the various spheres of life and thought. To bring home the light of this guidance and to make it directly applicable to the problems that present themselves to an observing intelligence, a series of questions of common interest along with precise answers directly taken from Sri Aurobindo’s writings will regularly appear in these columns.

Q. 1: As the objectivist view of the materialistic thinker den/’es substantial reality to our subjective existence, so the subjectivist view of a certain school of Idealistic thought refuses to concede independent reality to all objective existence. According to this school, all that exists is a subjective creation of mind, a structure of consciousness, and the idea of an objective reality independent of consciousness is an illusion, since we can have no evidence of any such independent self-existence of things. How far is this view tenable?

A. “It is clear that a Mind of the nature of our surface intelligence can be only a secondary power of existence. For it is derivative and not the original creator; we see that if we understand the objects it perceives, it has no autonomous control of them; it has to acquire a laboriously built knowledge and controlling power. This initial incapacity could not be there if these objects were the Mind’s own structures, creations of its self-Power.”

Q. 2: But if we suppose an universal Mind of the same character as our mind, could that not well be the creator of the universe?

A. “The nature of Mind as we know it is an Ignorance seeking for knowledge; it is a knower of fractions and workers of division striving to arrive at a sum, to piece together a whole,—it is not possessed of the essence of things or their totality: a universal Mind of the same character might know the sum of its divisions by force of its universality but it would still lack the essential knowledge, and without the essential knowledge there could be no true integral knowledge.”

“An infinite Mind constituted in the terms of mentality as we know it” might possibly construct an accidental cosmos of conflicting possibilities and it might shape it into something shifting, some things always transient, something ever uncertain in its drift, neither real nor unreal, possessed of no definite end or aim but only an endless succession of momentary aims leading—since there is no superior directing power of knowledge—eventually nowhere. Nihilism or Idealism or some kindred philosophy is the only logical conclusion of such a pure non-grammar. The cosmos so constructed would be a presentation or reflection of something not itself, but always and to the end a false presentation, a shadow reflection; all cosmic existence would be a Mind struggling to work out fully its imaginations, but not succeeding, because they have no imperative basis of self-truth; overpowered and carried forward by the stream of its own past energies, it would be borne onward indeterminately for ever without issue unless or until it can either stay itself or fall into an eternal stillness. That traced to its roots is Nihilism and Idealism and it is the only wisdom if we suppose that our human mentality or anything at all like it represents the highest cosmic force and the original conception at work in the universe.”

Q. 3: Would this be true even of an infinite Mind free from the limitations of our mind? Could not such a Mind, infinite, omniscient and omnipotent, be the original creator of the universe?

A. “But such a Mind would be something quite different from the definition of mind as we know it; it would be something beyond mentality; it would be the Ultimate Truth.” “An infinite, omniscient, omnipotent Mind would not be mind at all, but supramental knowledge.” Mind, as we know it, “is not the original constructor of the universe: it is an intermediary power valid for certain actualities of being; an agent, an intermediary, it actualizes possibilities and has its share in the creation, but the real creator is a consciousness, an Energy inherent in the transcendent and cosmic spirit.”

Q. 4: We have then to admit that the subjectivist view of reality by itself does not represent the complete truth and that the objectivist view has also an element of truth in it?

A. “It is true that there is no such thing as an objective reality independent of consciousness; but at the same time there is a truth of objectivity and it is this, that the reality of things resides in something that is within them and is independent of the interpretation our mind gives to them and of the structures it builds upon its observation. These structures constitute the mind’s subjective image or figure of the universe, but the universe and its objects are not a mere image or figure. They are in essence creations of consciousness, but of a consciousness that is one with being, whose substance is the substance of Being and whose creations too are of that substance, therefore real. In this view the world cannot be a purely subjective creation of consciousness; the subjective and the objective truth of things are both real, they are two sides of the same Reality.”

K.G.
NEW TRENDS IN WESTERN THOUGHT
THE MYSTERY OF INSPIRATION
BY JOHN BROPHY
John O' London's Weekly

It is only for convenience that we tabulate various aspects of the mind's activity into categories such as religion, philosophy, art and science, and seek to codify each one. The achievement of such order is necessary, for without it our confusion and groping about in a chaos of entangled, shapeless thoughts. But the point about each one of the categories into which it is divided, as pointed out in "A Writer's Notes on His Trade" is a virtue with inherent limitations, and unless they are recognized and observed lucidly may defeat its own end. It is worth pointing out, then, that the precarious frontiers drawn by the cataloguing mind are not often paralleled outside that mind, where we lose sight of the fundamental object on the basis of which the question is asked: what is man? (Is everything man is capable of apprehending, because it "makes sense", because it belongs to a system, is interleaved, the goal of the art which both art and religion acknowledge to that mental process we call inspiration. From the Delphic oracle and the Old Testament prophets to Saint Joan with her "voices" and numbers of other authors who have written on this subject, intense religious belief has claimed to be inspired by the vocal breath of God, and other persons have considered themselves as transmitting instruments for the establishment of religions. The minds behind these thoughts were rationally capable of conceiving. Similarly there are democratic elements in the art of writing. One cannot, for example, draw a monochromatic line from writers, musicians, painters and sculptors (not, in the whole, the most modest order of humanity) to the effect that their finest work has to do with what is not normal or what were never normal, for example, that the process does not normally go beyond this originality—in the sense of ideas arising suddenly in the mind, without conscious effort, a gift which has often been called "the Divine." The classic poets spoke of themselves as visited by the Muse. In modern times the more abstract term "imagination" is as far as most of us will go, and even then the word will hardly cut it. It is the breath of the eighteenth century air. But I doubt if any more satisfactory substitute has yet come to hand.

Here, as in so much of religious experience, the very mysteriousness is its own instrument of stumbling. Scientific detachment and enquiry will not help us here (and this problem (and incidentally how many people resist and thwart the scientist has become a preoccupation for all the limitations of his studies), but at least they should serve to collect and sort the evidence, to distinguish the truth from fable, inspiration, and by definition and comparison to procure us a wider and clearer view of what we are, I hope, agreed will remain fundamentally a mystery.

An Anatomy of Inspiration (pp. 1-6, ed.) by Dr. E. M. Harding seems to me one of the most valuable contributions to the criticism of our century. He has kept his purpose clear and has avoided the confusion that is so frequent in that field. The book goes further than that. It truly anatomizes the mystery of inspiration so far as such an analysis can safely be carried. And Dr. Harding has done this by a masterly use of the loosely metaphorical language and the blurred inferences produced by the metaphorical view. He has been his scholarly calm throughout, allows the scientific method she uses to obscure the imaginative nature of her material. At the end, when all her observations are reviewed, and her deductions made, she skillfully avoids the falsity of assuming that she has been any better at this than I finally explained. Ultimately, in my belief, all experience is mysterious and inexplicable, and, if I have read the implications of Dr. Harding's argument artfully, she also sees it as an experience just a little rarer, a little more precious, than most.

Characteristics of Inspiration
Before anyone can profit by inspiri- tion, he, she, or it, must have acquired a mastery over his subject. New ideas occur to those who al- ready possess competence to cope with them. This is a dictum worth remembering in an age when scientific technique is widely venerated but technique in the arts is shabbily underestimated. The artist cannot resort to the notion of incompetence but may see incompetence not merely glossed over but loudly applauded. Inspiration, then, is of value only to the artist who is a master of his craft. Dr. Harding notes two main types. To some, an inspired idea is "more or less clear cut, as the theme of a sonata, a stanza of poetry, the solution of a problem." For "inspiration may arise in the form of a flash of fine "the notion of a plot" for a novel or the vision of pictures which flashed before his mind when he was asleep. On the other hand, there is still much work to be done after the inspiration is over. Technical work never is always needed.

Inspiration is often accompanied by a sense of "vitality almost super- natural," or at least an intensi- tential concentration, and this despite the fact that the most favoured times for its arrival is when the recipi- ent is in a state between sleeping and waking, as likely further on when tired in bed at night or in the morning. The variation frequently produces a "burning desire to write," as being "a difference in the air." Those artists who have not inspired intensely (Cocteau, Ingleson, Reynolds, Flaubert and Rodin were notably among them) were probably less self-defensive. All think that others wish to hide their tech- nical deficiencies behind a claim to the will or evoked at any given time, and the idea it yields are usually invariant and can al- ongside the technical deficiencies behind a claim to the will or evoked at any given time, and the idea it yields are usually invariant and can al-

Dr. Harding propounds an inter- esting and attractive theory that the "flash of intuition" by words that scientific thinkers sometimes consider the answer to a hitherto insoluble problem. This form of inspira- tion, however, I think it is hardly a new or original view, one that has been expressed by many writers, while kept her scholarly calm throughout, allows the scientific method she uses to obscure the imaginative nature of her material. At the end, when all her observations are reviewed, and her deductions made, she skillfully avoids the falsity of assuming that she has been any better at this than I finally explained. Ultimately, in my belief, all experience is mysterious and inexplicable, and, if I have read the implications of Dr. Harding's argument artfully, she also sees it as an experience just a little rarer, a little more precious, than most.

Inspiration can be brought about by various means. It is a form which can be evoked by phys- ical exercise, by the use of drugs, by sleep on the other hand, there is still much work to be done after the inspiration is over. Technical work never is always needed.

Inspiration is often accompanied by a sense of "vitality almost super- natural," or at least an intensi- tential concentration, and this despite the fact that the most favoured times for its arrival is when the recipi- ent is in a state between sleeping and waking, as likely further on when tired in bed at night or in the morning. The variation frequently produces a "burning desire to write," as being "a difference in the air." Those artists who have not inspired intensely (Cocteau, Ingleson, Reynolds, Flaubert and Rodin were notably among them) were probably less self-defensive. All think that others wish to hide their tech- nical deficiencies behind a claim to the will or evoked at any given time, and the idea it yields are usually invariant and can al- near the wavy masses of his luxuri- ant hair.

Inspiration and Technique

Interruption, the interruption of the external world at a time when the mind is concentrated on its own par- ticular activity, is a condition of inspiration. Everyone knows what happened to the end of a chapter, and how he felt called away to see "a person on business from Perloch," Tchaikovsky even invoked against "a ringlet of the bell, the entrance of my servant, the striking of a clock, the word ‘handwork and technical knowledge have come to him a signal.

"Technique is always necessary, but technique by itself can produce no inspiration. "Writers," said Galsworthy, "require to be moved before they can write, magnificent, must strike against the surface of their hearts or eyes. Desau was made to begin "To dream," by hearing "two women calling to each other, one in a high shrill voice and the other in a low, the one in the plain at twilight." But the general witness is that the hard craft of autobiography before anything else.

"You evidently confused," said Desau. "You think that the first instantaneous vision or emotion in the artist's soul, with the words that I must say, a verse, a dream, a scene down at once, just as it comes to me, and rejoice in it; that is work. But there is plenty of emotional tension in the sustained work of writing. Dr. Harding very neatly defines this as "the first instantaneous fervour comes out of the work; the second is an interval controlled form." It is a fervour which often can be induced by phy- sical exercise, by sleep, by music, by the use of drugs, by sleep on the other hand, there is still much work to be done after the inspiration is over. Technical work never is always needed.

Inspiration brings pain, and emo- tion elevation, but also joy and ex- citement. "It would be wise," says Tchaikovsky, "to try to put into words that incomparable sense of bliss which comes over me when I forget everything and behave like a dream." Everything as the case may be starts pulsing and quavering. Keats recorded: "the faint conceptions I have been writing of W. B. Yeats, and particularly of the blood frequency into my forehead. Yeats can be a witless, but he who has ever created what he has become is likely to work a sort of art, this excitement is almost literally comparable to a dis- charge of electric energy, and it is not surprising to read of Swinburne, with a new poem forming in his mind, pacing up and down a room while "swift electric sparks played round the wavy masses of his luxuri- ant hair."

Continued on page 10
THE MYSTERY OF INSPIRATION

(Continued from page 9)

occult Powy" was guiding his pen; Elgar thought of himself as "an all but unconscious medium"; and Debussy describes himself as "a receiver, an instrument, a mouth-piecer." George Sand writing to Flaubert, reported to a more antique image: "The wind plays my old harp as it lists. It has its high notes, its low notes, its heavy notes and its faltering notes; in the end it is all the same to me provided the emotion comes, but I can find nothing in myself. It is the other who sings as he likes, well or ill, and when I try to think about it, I am afraid and tell myself that I am nothing, nothing at all."

That is a romantic view of the mystery of inspiration, and, to my mind, it does less than justice to the part played in creative art by technique. Balance it, however, with the numerous other testimonies collected in this small, rich stimulating book, and with Dr. Harding's own inductions and deductions, and, if we have not solved what this side of the grave I do not expect to find solvable, at least we have seen one fascinating aspect of human experience steadily and whole, or almost whole. The sole omission I can charge Dr. Harding with is that she does not examine the fact that the personality who dictates to an artist under inspiration is often vastly different from the personality of the artist revealed in his everyday affairs. This is something of which I became acutely aware a few years ago. I discussed it with personal references in the Queen Fellow, at a time when I did not know that Byron, writing to Tom Moore, had declared: "A man's poetry is a distinct faculty, or soul, and has no more to do with the everyday individual than inspiration with the Pythoness when removed from her tripod." All authors write their best work at a certain period, from a chair of office, and they are not to be blamed if enthusiastic readers are disappointed on meeting the man of flesh and blood behind the book. The practice of creative art implies something like a dual personality. I should have been grateful for further and more detailed enlightenment from one so able and well-informed as Dr. Harding.

OUR SUBSCRIBERS
WHO HAVE APPRECIATED AND HELPED FROM THE BEGINNING THE IDEALISTIC VENTURE THAT IS "MOTHER INDIA" ARE REMINDED THAT THE FIRST YEAR ENDS WITH THIS ISSUE.
A RENEWAL OF SUBSCRIPTION WILL FIND US GRATEFUL.

THE FOLLY OF RECOGNISING RED CHINA

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

S.A.

This booklet dovetails with appropriate revisions and additions, the text of three editorials published at short intervals: October 29, 1948—December 10, 1948—January 7, 1949.

IMPORTANT ANNOUNCEMENT

The next issue of MOTHER INDIA will be a Special Enlarged Number with an Illustrated Art Paper Cover—Rs. 1 for non-subscribers—in celebration at the same time of our Fortnightly's Anniversary and the birthday of the Mother of Sri Aurobindo's Ashram on February 21.

There will be important contributions by the Mother herself and Sri Aurobindo. Many specially written articles by authors both foreign and Indian on topics of outstanding significance will be featured. Two of the high lights are:


SRI CHAITANYA: A PLAY by Dilip Kumar Roy, well-known novelist, poet and musician. Act One in the Anniversary Number will be followed by Acts Two and Three in subsequent issues of MOTHER INDIA.

TRAVEL IN COMFORT BY AIR : RAIL : SEA
BOOK THROUGH INTERNATIONAL CARRIERS LTD.,
22. Rambart Row, BOMBAY
Phone: 22319,

WE ALSO ARRANGE:
* TOURS, PILGRIMAGES, SHIKAR-S, CHARTERS, CRUISES, ETC., ETC.,
* LIFT FROM YOUR RESIDENCE TO AIR COMPANY'S OFFICE,
* TRANSPORT OF PARCELS FROM YOUR GO-DOWN TO AIR COMPANY'S OFFICE,

Special Arrangements for people going outside India.
Apply for Particulars.

JEWEL CREATIONS

BY

CHIMANLAL MANCHAND & CO.
NEW QUEEN'S ROAD, BOMBAY.

PURSHIT

SHWAS-HARI

SAFELY AVOID ASTHMA

If this is a specimen copy you are receiving, it is an invitation to subscribe, you find it significant and interesting, don't fail to avail yourself of the subscription form below: you can spare your copy, please pass it along to your friends. Else supply the names and addresses of those who will be really interested and we will post free copies of one issue to friends anywhere in the world.

MOTHER INDIA :
Subscription: Rs. 6 for 1 year; Rs. 3/4 for 6 months; As. 4 single copy.
Get your own copy by sending this form with remittance.

PLEASE ENROL ME:

NAME: (BLOCK LETTERS)
ADDRESS

As a Subscriber to MOTHER INDIA for .

Months.
Architect and Architecture: Then and Now. By Sirsi Chand Chatterji C. E. Indian New Order (An Essay on Human Planning). By the same author. Published by University of Calcutta.

"A nation situated daily by the beautiful, noble, fine and harmonious becomes that which it is habituated to contemplate and realises the fullness of the expanding Spirit in itself. Following this clue given by Sirsi Chand Chatterji, it is made by the following drawings and clay-modelling as elements of manual training in the system of National Education that was inaugurated in Bengal in 1905.

But mainly owing to the absence of the air of vulgarity and ugliness of English commercial production or by multiplying mere copies of man and things. A free and active imaging of form and hue with herein oneself, a free and active imaging of the material with instinctive success not the formless material may be seen outside, for that is a smaller capacity easily mastered, but the instinctive success of the new truth of things, an eye quick to note and distinguish, sensitive to design and proportion, there are the faculties that have to be evolved. The technical English is useless for this purpose. (The National Value of Architecture and Planning).

The goal was seen clearly enough, but a truly national system of Edu- cation was not placed in this country as long as British rule lasted. At independence, now, the interest in the subject has not been sufficiently aroused, and the Assam govern- ment is going on in the old ineffective and even harmful manner. Credit goes to the author of this book for having succeeded after many years of strenuous effort in inducing the Calcutta University to accept his scheme and syllabus for a truly National system of Architecture and, the architecture and the books under the active support of the government of the idea of his scheme. But still funds are not forthcoming and as late as the Governor's press, Governor Roy, the Bengal of Premier, could only express a hope that the "Government will do its best to actively cooperate with these national endeavours, in the interest of the future of our country."

That is the new order which has been established with the help of the government of the United Provinces and replanning Bombay, the scheme will syllabus is superior to anything existing in the Western World. This plan includes the simultaneous development of Engineering, Architecture and Town-planning in co-operation with the help of the University.

A diagram of the proposed technical education centre shows that it will have the Matriculation the University the syllabus will complete its course in 8 years. 2 years for being an Architect and 3 years in the school of Architect- ture the syllabus different branches includes carpentry, brick- laying, masonry, stonework, industrial design, sculpture, painting, plastic, structural planning etc. There is no thing to say about the technical and technological side of the scheme which can be judged by experts in these matters. Individually we note one important feature; in India such things as carpentry, brick- laying, masonry are still looked down upon as something not worthy of cultural and intellectual people. The proposed institution will cer- tainly create a new status of the traditional activities. But what we miss is the plan for training in spiritual which is assumed to be the basis of Indian art as indeed of all art. The syllabus of one of the brochures is "Indian and Now, but we get no idea as to what this syllabus would be. It says about the plan for spiritual education in the school as a "Temple of Indian philosophy which is also enough to achieve some knowledge which is Reality, so the spiritual discipline through mental quietude sustained by the Indian artist enabled to acquire knowledge which is Reality, so the spiritual discipline through mental quietude sustained by the Indian artist.

Gandhi? He was a seeker of Truth in his own way, but by Truth he meant largely Poverty, sorerity, solitude, there was no place for art or beauty in it.

The Village and the Temple: The Chauturrakha of a village for 3,000 persons illustrated by the author, aslin by the author, aslin by the author, aslin by the author, and developed from that of a Chauturrakha type in ancient India, pro- viding a boundary wall and more it was rectangular in plan with four sides facing the four quarters and leading in two main roads which crossed each other at the centre and terrestial and four principal gates surmounted by watch-towers. In the centre of the village, overlooking all the four cardinal points, there stood a Temple of the Four-faced Chauturrakha of which the Creator, who watched over the people in all directions and protected them.That artistic structure of Indian villages has mostly disappeared and what we have instead is a poll mongrel con- coction of ugly and insanitary cottages going by the name of a village. The new order is completely different but where is as yet the architect of Mr. Chatterji and the useful work of drawing attention to the need for the necessity for the thoughtful planning of the villages and towns, that is why we may have a really better and happier order of our life. The new order has been discovered. His plan reproduces the old Chauturrakha, Yajnashala, etc., and adds to it some western embellishments.

He still keeps the temple as the centre of the village; I believe it is the sign of the religious life, but can the religious life as ordinary life. It will help to create a really new order? It has not been able to do this in the past and the situation has largely has not lost faith in the effectiveness of religion and temples. Most villages in India now contain both Hindus and Muslims, in some we have both Hindus and Christians. What should we do at the centre, a temple, mosque, church or Guru- mandir?

But organizing a temple, mosque, church or Guru- mandir is a whole new problem. Says Sir Aurobindo, "though it provides a means of inner uplift for the individual and for the whole country behind it a way for his opening to spiritual experience, has not provided for the whole of human life and society, it has only to be responsible for the lower parts of life and could not insist on the inner change of the whole being; it could in any way create a religious adherence, a formal acceptance of its ethical standards and a community to institution, ceremony and ritual. Religion so conceived cannot create a new principle of the human existence. A total spiritual direction given to the whole life and the whole nature can alone lift humanity beyond its horizontal existence."

We must find a practical approach of how this spiritual direction which can incorporate the"whole of life" and all our art and architecture must draw inspiration from Indian philosophy and spiritual discipline. The "Hindu temple", being "an embodiment in architectural form of the dual soul's striving towards the one Self" of Mahrattas' as their temple, where in state it loses its separate entity and merges into the soul universal for the expression of Infinity. This, however, is a very partial and in- complete statement of the Hindu spiritual ideal as expressed in the temple. The pinnacle of the temple breaks into the infinite sky, but its base remains firmly rooted on earth. The individual soul must once rise to a higher conscious-
of MICE AND MEN
By "Cynic"

THE FURTHER ADVENTURES OF MARCO POLO
A Short Short Book-Review

Professor Calin’s travel diary is just out. The price is 12½d. Those who like books on travel are sure to like this one. The author has many interesting experiences he had during his visits to various places. The book is called In the Path Of Mahatma Gandhi. Now don’t ask me why.

NEW LIGHTS ON THE GITA

An article entitled Sri Aurobindo: Recollector of East and West by Dr. Ranjeet Shahani has been given to me for comments. What would otherwise have been a good article is spoilt by the author’s great anxiety to say something original about Sri Aurobindo. He does succeed in having a good argument against some of the original things, but fortunately they don’t apply to Sri Aurobindo. The really interesting part of the article is where the author discusses the Gita. He writes: “Aurobindo occasionally nods. He does not see, for instance, the flaw that mars the great argument in the Bhagvad-Gita, ‘What is, has to be, because it is: submit’, so says, in effect, Krishna to Arjuna. This simply means, that the idea of a prince to be a prince is to be a criminal, yet a criminal because you have been born a prince. And you are part of that, which is and wills, Thou art That.” Then we may well ask, why torment Yourself, O prince, because it makes you a criminal? Such is the question, which the author advances, in more barren sophistication. It is better to say: I don’t know.” It is really surprising how Sri Aurobindo has not noticed this “flaw”. Perhaps, if in stead of personally experiencing all the spiritual realizations described in the Gita, he had sat down to write his commentary, with the possession of a Sanskrit-to-English dictionary, the only qualification, he might have noticed it. In any case Sri Krishan’s inability to argue logically is inexcusable.

Then the author goes on to throw some light on Sri Aurobindo’s philosophy. He writes, “Aurobindo, I think, has not been an Hindu in the strict sense. He is a Hindu fault—too much reliance on knowledge. The creative power of ignorance is necessary for him. I am sure that after reading that article of Dr. Shahani, Sri Aurobindo will know what ignorance means.

GALLOPING DEMOTHESE

We have another Demothese in our midst. He recently gave a very popular lecture on Buddhism and Hindu culture. The fact that spiritual men and cultured Hindus did not agree with what he said should not deter us from admiring it. He is not only a great rhetorician, but is also a great rider. They say that he is better than even Gordon Richards; for it is he who sprang to the stirrup with Joria and Derk and brought the good news from Ghenst to Aix that Mao’s People represents the people of China, and that it is not the biggest political three-card trick of modern times, suspected by some. In getting this information across the border so quickly he has done India a great service, whose results we shall soon be witnessing.

I hope that where his speeches are publicly started for the first time, the people will keep the price low, so that all of us can buy a copy. You know, these funny books are very useful in trains.

GLAD TIDINGS FROM OUR AMBASSADOR

Dr. Radhakrishnan, after his interview with Stalin, sent us the charming message that the dictator showed great interest in India. In spite of knowing Stalin’s cosmopolitan outlook, I think it is an overstatement. At present he is interested in India but in Tibet, India is third on the list, the first being China.

PLATO OR PROTAGORAS?

On the 26th, at long last Plato’s Republic saw the light of day. And who says that there are no philosophers in India? The people at the top not only read Kant all the time, they even talk Cant.

HOTCH-POTCH PANDHIRY

When I first came to India from Tsushima I did not know anything about the country and its people. However, I was eager to learn. One day I asked a bearded man in a set frock robe, "Phra, sir, who is a pandit?" To my great astonishment, instead of giving a straightforward answer, he started talking in my exalted language. He said, "A pandit is one who knows nothing about the Vedas, the Upanishads, and the Gita, but who can talk about non-violence and moral force like a Marxist.”

"But I don’t understand, I replied, "Marxists don’t talk about non-violence. Isn’t this a bit of hotch-potch, if I may say so.

"That’s it, that’s it,” he shouted triumphantly, "You have missed the nail right on the head, and walked away leaving me utterly bewildered.

As Prime Minister of the country which took the lead in recognising the new regime in China, Pandit Nehru gave the Colombo Conference a clear view of the ground of the factors which shaped the current situation in China and the credibility of the leaders of the new Chinese regime, its Communist character, in a ‘satellite’ —a word which we must forget as a paramount word. There were two words which charm the Communist leaders—Peking and Soviet Russia. Peking Government was now treated as an outpost by non-Communist countries, it would merely help to drive China further into the arms of the Soviet Union.

Let us examine these factors in some detail. The close cultural relations between India and China, the area of the former’s cultural influence, and Soviet Russia have been the very first considerations in not recognising the Communist regime as a satellite of Soviet Russia. China occupies an area within which the states of Turkistan, Afghanistan, and Tibet have close affinity. Apart from that, it is the common consideration for India and those who are deeply religious, accept goddess Communist, or their own identity. The problem of India, China, and Soviet Russia is that more than a million people, who are not religious, accept goddess Communist, is a common consideration for India and Soviet Russia.

The State principles lead necessarily to uniformity, regulation, mechanism, and innumerable other characteristics. Whatever success it may have had in the comparatively smaller countries of Europe and Asia, it cannot succeed in vast countries like India. Why? Because of the different politico-social, economic and cultural factors. State principles exist only for a restricted and superstitious section, the real life of the people is not determined by other powers with which it could not influence. The political function was to preserve and protect the national culture and maintain sufficient political social and administrative order. As far as possible, the local principle was to be the rule in the real life of the people. The functions of the Communist were not only determined by other powers with which it is not the case in other countries. The political function was to preserve and protect the national culture and maintain sufficient political social and administrative order. As far as possible, the local principle was to be the rule in the real life of the people. The functions of the Communist were not only determined by other powers with which it is not the case in other countries. The political function was to preserve and protect the national culture and maintain sufficient political social and administrative order. As far as possible, the local principle was to be the rule in the real life of the people. The functions of the Communist were not only determined by other powers with which it is not the case in other countries.