THE SOCIO-ECONOMIC SYSTEMS
(Past, Present & Future)

Note: The topic of "Science and Spirituality" has not yet been completed. There are going to be some more issues on the topic in future when they are ready.

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The Past and the Present Socio-Economic Systems

"Machinery is necessary to modern humanity because of our incurable barbarism. If we must incase ourselves in a bewildering multitude of comforts and trappings, we must needs do without Art and its methods; for to dispense with simplicity and freedom is to dispense with beauty. The luxury of our ancestors was rich and even gorgeous, but never encumbered."[1]

"Commercialism is a modern sociological phenomenon; one might almost say that is the whole phenomenon of modern society. The economic part of life is always important to an organised community and even fundamental; but in former times it was simply the first need, it was not that which occupied the thoughts of men, gave the whole tone to the social life, stood at the head and was clearly recognised as standing at the root of social principles. Ancient man was in the group primarily a political being, in the Aristotelian sense,– as soon as he ceased to be primarily religious,– and to this preoccupation he added, wherever he was sufficiently at ease, the preoccupation of thought, art and culture. The economic impulses of the group were worked out as a mechanical necessity, a strong desire in the vital being rather than a leading thought in the mind. Nor was the society regarded or studied as an economic organism except in a very superficial aspect.The economic man held an honourable, but still a comparatively low position in the society; he was only the third caste or class, the Vaishya. The lead was in the hands of the intellectual and political classes,– the Brahmin, thinker, scholar,

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philosopher and priest, the Kshatriya, ruler and warrior. It was their thoughts and preoccupations that gave the tone to society, determined its conscious drift and action, coloured most powerfully all its motives. Commercial interests entered into the relations of States and into the motives of war and peace; but they entered as subordinate and secondary predisposing causes of amity or hostility and only rarely and as it were accidentally came to be enumerated among the overt and conscious causes of peace, alliance and strife. The political consciousness, the political motive dominated; increase of wealth was primarily regarded as a means of political power and greatness and opulence of the mobilisable resources of the State than as an end in itself or a first consideration.

Everything now is changed. The phenomenon of modern social development is the decline of the Brahmin and Kshatriya, of the Church, the military aristocracy and the aristocracy of letters and culture, and the rise to power or predominance of the commercial and industrial classes, Vaishya and Shudra, Capital and Labour. Together they have swallowed up or cast out their rivals and are now engaged in a fratricidal conflict for sole possession in which the completion of the downward force of social gravitation, the ultimate triumph of Labour and the remodelling of all social conceptions and institutions with Labour as the first, the most dignified term which will give its value to all others seem to be the visible writing of Fate. At present, however, it is the Vaishya who

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still predominates and his stamp on the world is commercialism, the predominance of the economic man, the universality of the commercial value or the utilitarian and materially efficient and productive value for everything in human life. Even in the outlook on knowledge, thought, science, art, poetry and religion the economic conception of life overrides all others.

For the modern economic view of life, culture and its products have chiefly a decorative value; they are costly and desirable luxuries, not at all indispensable necessities. Religion is in this view a by-product of the human mind with a very restricted utility– if indeed it is not a waste and a hindrance. Education has a recognised importance but its object and form are no longer so much cultural as scientific, utilitarian and economic, its value the preparation of the efficient individual unit to take his place in the body of the economic organism. Science is of immense importance not because it discovers the secrets of Nature for the advancement of knowledge, but because it utilises them for the creation of machinery and develops and organises the economic resources of the community. The thought-power of the society, almost its soul-power– if it has any longer so unsubstantial and unproductive a thing as a soul– is not in its religion or its literature, although the former drags on a feeble existence and the latter teems and spawns, but in the daily Press primarily an instrument of commercialism and governed by the political and commercial spirit and not like literature a direct instrument of culture. Politics, government itself are becoming more and more a

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machinery for the development of an industrialised society, divided between the service of bourgeois capitalism and the office of a half-involuntary channel for the incoming of economic Socialism. Free thought and culture remain on the surface of this great increasing mass of commercialism and influence and modify it, but are themselves more and more influenced, penetrated, coloured, subjugated by the economic, commercial and industrial view of human life."[2]

"What the modern spirit has sought for is the economic social ultimate,– an ideal material organisation of civilisation and comfort, the use of reason and science and education for the generalisation of a utilitarian rationality which will make the individual a perfected social being in a perfected economic society. What remained from the spiritual ideal was,– for a time,– a mentalised and moralised humanitarianism relieved of all religious colouring and a social ethicism which was deemed all-sufficient to take the place of a religious and individual ethic. It was so far that the race had reached when it found itself hurried forward by its own momentum into a subjective chaos and a chaos of its life in which all received values were overthrown and all firm ground seemed to disappear from its social organisation, its conduct and its culture.

For this ideal, this conscious stress on the material and economic life was in fact a civilised reversion to the first state of man, his early barbaric state and its preoccupation with life and matter, a spiritual retrogression with the resources of the

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mind of a developed humanity and a fully evolved Science at its disposal. As an element in the total complexity of human life this stress on a perfected economic and material existence has its place in the whole: as a sole or predominant stress it is for humanity itself, for the evolution itself full of danger. The first danger is a resurgence of the old vital and material primitive barbarian in a civilised form; the means Science has put at our disposal eliminates the peril of the subversion and destruction of an effete civilisation by stronger primitive peoples, but it is the resurgence of the barbarian in ourselves, in civilised man, that is the peril, and this we see all around us."[3]

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The Present System and the Utilitarian Spirit

"Men run after pleasure and clasp feverishly that burning bride to their tormented bosoms; meanwhile a divine and faultless bliss stands behind them waiting to be seen and claimed and captured."[4]

The whole modern socio-economic system is geared towards meeting only the vital and physical needs of man, for the material perfection and well-being has become the sole recognised Dharma of modern societies – all else being considered either a pretentious falsity or a thing of minor and dependent consequence. The overriding concern that the modern societies show for the fulfilment of the vital and the physical desires of man, and the prominent part that money plays in the fulfilment of such desires, has brought the economic science to the forefront. The economic science and its calculations confine themselves to only those parts of individual and social activities which are squared (or squarable) against the measuring rod of money. Thus, economics addresses itself to only a fraction of what would be considered relevant to a person's welfare even by a materialist. Still, important policy decisions having profound implications for all aspects of life are continuously being taken, almost wholly, on the basis of such narrow economic calculations. This is the spirit of "utilitarianism". As if the materialistic view of man was not narrow enough for a speedy disaster; this made matters go from bad to worse.

"For the last hundred years or so mankind has been

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suffering from a disease which seems to be spreading more and more and which has reached a climax in our times; it is what we may call 'utilitarianism'. People and things, circumstances and activities seem to be viewed and appreciated exclusively from this angle. Nothing has any value unless it is useful. Certainly something that is useful is better than something that is not. But first we must agree on what we describe as useful – useful to whom, to what, for what?

For, more and more, the races who consider themselves civilised describe as useful whatever can attract, procure or produce money. Everything is judged and evaluated from a monetary angle. That is what I call utilitarianism. And this disease is highly contagious, for even children are not immune to it."[5]

The gospel of utilitarianism seems to permeate modern societies; debasing by its touch all that has opened to it consciously or unconsciously. Virtually nothing seems to have escaped completely its distorting influence. Politics, education, medicine, art, music, religion, friendships, relations, love, etc., all seem to have come under its sway. The spirit of duty, commitment, service seems to be fast loosing ground to it even in areas such as education, medicine, social service, etc., which have traditionally been its strongholds. In short, the spirit of what Sri Aurobindo termed "economic barbarism" still seems to seriously afflict modern society. "This economic barbarism is essentially that of the vital man who mistakes the vital being for the self and accepts its satisfaction as the first

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aim of life. The characteristic of Life is desire and the instinct of possession. Just as the physical barbarian makes the excellence of the body and the development of physical force, health and prowess his standard and aim, so the vitalistic or economic barbarian makes the satisfaction of wants and desires and the accumulation of possessions his standard and aim. His ideal man is not the cultured or noble or thoughtful or moral or religious, but the successful man. To arrive, to succeed, to produce, to accumulate, to possess is his existence. The accumulation of wealth and more wealth, the adding of possessions to possessions, opulence, show, pleasure, a cumbrous inartistic luxury, a plethora of conveniences, life devoid of beauty and nobility, religion vulgarised or coldly formalised, politics and government turned into a trade and profession, enjoyment itself made a business, this is commercialism. To the natural unredeemed economic man beauty is a thing otiose or a nuisance, art and poetry a frivolity or an ostentation and a means of advertisement. His idea of civilisation is comfort, his idea of morals social respectability, his idea of politics the encouragement of industry, the opening of markets, exploitation and trade following the flag, his idea of religion at best a pietistic formalism or the satisfaction of certain vitalistic emotions. He values education for its utility in fitting a man for success in a competitive or, it may be, a socialised industrial existence, science for the useful inventions and knowledge, the comforts, conveniences, machinery of production with which it arms him, its power for organisation,

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regulation, stimulus to production. The opulent plutocrat and the successful mammoth capitalist and organiser of industry are the supermen of the commercial age and the true, if often occult rulers of its society.

The essential barbarism of all this is its pursuit of vital success, satisfaction, productiveness, accumulation, possession, enjoyment, comfort, convenience for their own sake. The vital part of the being is an element in the integral human existence as much as the physical part; it has its place but must not exceed its place. A full and well-appointed life is desirable for man living in society, but on condition that it is also a true and beautiful life. Neither the life nor the body exist for their own sake, but as vehicle and instrument of a good higher than their own. They must be subordinated to the superior needs of the mental being, chastened and purified by a greater law of truth, good and beauty before they can take their proper place in the integrality of human perfection. Therefore in a commercial age with its ideal, vulgar and barbarous, of success, vitalistic satisfaction, productiveness and possession the soul of man may linger a while for certain gains and experiences, but cannot permanently rest. If it persisted too long, Life would become clogged and perish of its own plethora or burst in its straining to a gross expansion. Like the too massive Titan it will collapse by its own mass, *mole ruet sua.*"[6]

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The Indian Scene in the Light of Sri Aurobindo and the Mother

"O soul of India, hide thyself no longer with the darkened Pandits of the Kaliyuga in the kitchen and the chapel, veil not thyself with the soulless rite, the obsolete law and the unblessed money of the dakshina; but seek in thy soul, ask of God and recover thy true Brahminhood and Kshatriyahood with the eternal Veda; restore the hidden truth of the Vedic sacrifice, return to the fulfilment of an older and mightier Vedanta."[7]

(a) The Utilitarian Spirit in India

An almost exclusive preoccupation of public policy with "bread and butter" issues coupled with the repeated doses of ill-conceived governmental interventions and adventures in the economic system has been instrumental in inculcating the spirit of a very short-sighted "utilitarianism" in the functioning of individuals and groups. The present situation is such that wherever one looks one finds individuals and groups infested with the "utilitarian" spirit and busy exploring and innovating new ways and means of somehow, anyhow, making some extra money. Men everywhere seem to be aiming for quick, cheap and easy ways and means for material success and solution to their problems, forsaking all higher values and nobler aspirations of their being. Education, medicine, business, administration, law and justice, everywhere it is the same story. The result is that our educational institutions continue to supply degrees and diplomas but no longer provide any education

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worth the name; our doctors and hospitals are more likely to deprive a person of his money and body's natural health than his disease; one must be a real genius in the art of shopping if one is to avoid paying too much and buying an adulterated, fake or a poor quality product in our markets. In our courts, justice may not be denied, but it can almost always be delayed indefinitely, for a fee. Our politics, government and the administrative machinery are increasingly taking on the appearance of a real nemesis for the country.

We have forgotten that when everyone is trying to get somewhere by stepping on everyone else, no one really gets anywhere. The narrow and short-sighted utilitarian spirit not only results into spiritual deprivation but must also prove in the end to be catastrophic for the material well-being of the society. The country seems to have been sinking deeper and deeper into the mire of mental, moral and material deprivation with its nominal leaders watching helplessly.

(b) Ascetic Spirtuality versus Materialism

One way of understanding and analysing the confused present day socio-economic situation in India is to look upon it as the outcome of a coming together and a deep struggle between the two tendencies and views of life absolutely opposed to each other, namely, the materialistic view of life and the popular Indian ascetic-spiritual view of life.

The traditional ascetic mentality tends to shrink from and despise the increasing penetration and influence of materialistic

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philosophy and view of life which seems to have captured the minds, the imaginations and the aspirations of an overwhelming majority of the urbanised and the educated and have become almost the sole preoccupation of public policy in India. It is vain, however, to expect or hope that India can ever turn her back completely on modern science and technology and everything that the West has to offer and return to the good old days – which may not have been as good as one's fanciful imagination usually makes one believe – of traditional spirituality. It is equally vain and naive to expect that India can make a fool of herself by forsaking her great spiritual heritage in order to become a second-rate imitation of the United States or the Soviet Union or – since the latter is thoroughly discredited and disintegrated now – of Japan. Such a course on the part of India will be a spiritual tragedy which may be most perilous for the future of the entire human race, for India is the custodian of the most precious treasure of the race – the Eternal Wisdom, the secret of the Spirit. As the Mother said, "The future of India is very clear. India is the Guru of the world. The future structure of the world depends on India. India is the living soul. India is incarnating the spiritual knowledge in the world."[8]

India should be willing to takeover and if necessary modify and adopt to its need, as it is increasingly doing, certain forms of Western economic organisation; the outer forms of their science and technology necessary to complement and complete its culture and living under modern conditions. But

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India must pour into these outer Western forms, not the petty, narrow and self-defeating utilitarian spirit as it has been doing but the potent dynamic spirit of an integral spirituality which is not only high but also wide, and includes in its scope the perfection of the material life as well. The expressions of the spiritual ideal in ancient India of the Vedic times tended to be such. "The spirit of ancient India was aristocratic; its thought and life moulded in the cast of a high and proud nobility, an extreme and lofty strenuousness. The very best in thought, the very best in action, the very best in character, the very best in literature and art, the very best in religion and all the world well lost if only this very best might be attained, such was the spirit of ancient India."[9] It is only under the impact of Buddhism and Mayavada that the expression of the spiritual ideal began to take on increasingly an ascetic turn and assume an other – worldly posture. This created an almost unbridgeable gap between the material life and the spiritual pursuits. By this isolation and separation, the spiritual life preserved its height and purity but lost its full power and serviceableness to the world. The material life on the other hand lost the divine impulse to growth and perfection under the shadow of the ascetic ideal. This resulted into an impoverishment of the intellectual and material basis of the society. In this light, the present day contact with the Western science and technology and progressive mind can be viewed as an opportunity provided by Nature to the country to rid herself of the insufficiency of material and intellectual basis.

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(c) Necessary Approach for a True Resolution of Problems

"This erring race of human beings dreams always of perfecting their environment by the machinery of government and society; but it is only by the perfection of the soul within that the outer environment can be perfected. What thou art within, that outside thee thou shalt enjoy; no machinery can rescue thee from the law of thy being."[10]

The basic problem with the whole approach to public policy in India lies in its failure to recognise that: (i) at the present level of egoistic human consciousness, an overwhelming majority of the people cannot be induced to perform efficiently except through a system based on material incentives and disincentives, (ii) that no amount of planning and other efforts directed at achieving an ideal social state or condition can ever be successful in the absence of an accompanying higher consciousness. The experience of past fifty years amply bears this out.

The competitive market system has a built-in mechanism of rewards and penalties (profits or losses) and is able to carry out the sheer tasks of production and distribution at least as efficiently as any other comparable system. If we are interested in material economic efficiency, then, given the present level of consciousness, the first necessity is to limit the sphere of government activity to only those areas of the economy where the competitive market system cannot be expected to function satisfactorily. The second necessity is to

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improve the performance of the government sector itself by the introduction (wherever possible) of an effective system of incentives and disincentives in its functioning. Thirdly, a simplification and rationalization of the whole present machinery of government's action and intervention in the economic system is also most essential.

The modern ideal of progress and material prosperity, even when pursued efficiently, cannot, however, lead us to a state basically different from the state of the modern industrialised societies. As long as we are shut up in our present narrow consciousness with its enormous concentration on material pleasures and comforts, the effective pursuit and attainment of a higher ideal state is not really possible. The key to the whole problem lies in a transition to a higher level of consciousness. For, at the present level of consciousness, no matter how ingeniously and efficiently we organise our society, we cannot basically do too much better than the other materially advanced societies. And that is wholly unsatisfactory. How can anyone, who has not taken leave of his senses, aspire for such an arrival.

"There is no fundamental significance in things if you miss the Divine Reality; for you remain embedded in a huge surface crust of manageable and utilisable appearance. It is the magic of the Magician you are trying to analyse, but only when you enter into the consciousness of the Magician himself can you begin to experience the true origination, significance and circles of the Lila. I say 'begin' because the Divine Reality

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is not so simple that at the first touch you can know all of it or put it into a single formula; it is the Infinite and opens before you an infinite knowledge to which all Science put together is a bagatelle."[11]

It is to the Divine Magician that India must turn to for a true resolution of all her problems. And, as Vedanta tells us, He is not far, He is our very own self – the highest truth of our being and nature in which we are inseparably one with all existence. To aspire for the Divine is to aspire for the greatest possible perfection and fulfilment. "Whatever is man's faith or sure Idea in him, that he becomes," says Lord Krishna in the Gita. Now, this is the sheer truth of the workings of this universe which is at the very foundation of all Yoga systems. Thus, if a person whole-heartedly aspires for the Divine with an unshakable faith, he is sure to realise his essential identity with Him and eventually have his whole nature transformed into the Divine Nature.

Sri Aurobindo and the Mother have repeatedly told us that in our surface human nature we are usually the unconscious slaves of many undivine and anti-divine powers of the vital and mental worlds whose very purpose is to block the descent of Divine Love, Light and Force so that they can continue to keep this evolving earth-nature subject to their yoke of falsehood, suffering and death. A person or a society which blindly pursues – as we have been doing ever since we got in a position of doing so – a surface vital-mental objective comes increasingly under the influence of

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these powers with predictable consequences. This has always been well understood and recognised in India. It is only under the intoxication of the utilitarian materialistic gospel that we have nationally forgotten it and as a result have gotten ourselves into deep waters of desire, ignorance and inertia.

The Indian society can, therefore do nothing better than to make the seeking, finding, and manifestation of the Divine on the part of its members as the first and the only aim of all its activities and endeavours. In the process it will tend to grow in knowledge, love, power and beauty and there will be an automatic dissolution of the problems that normally beset a society, including material deprivation and poverty. To make an effective start in this direction, "There must be a group forming a strong body of cohesive will with the spiritual knowledge to save India and the world. It is India that can bring Truth in the world. By manifestation of the Divine Will and Power alone, India can preach her message to the world and not by imitating the materialism of the West. By following the Divine Will India shall shine at the top of the spiritual mountain and show the way of Truth and organise world unity."[12]

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The Future Society

(a) The Triple Godhead

"Freedom, equality, brotherhood are three godheads of the soul; they cannot be really achieved through the external machinery of society or by man so long as he lives only in the individual and the communal ego. When the ego claims liberty, it arrives at competitive individualism. When it asserts equality, it arrives first at strife, then at an attempt to ignore the variations of Nature, and, as the sole way of doing that successfully, it constructs an artificial and machine-made society. A society that pursues liberty as its ideal is unable to achieve equality; a society that aims at equality will be obliged to sacrifice liberty. For the ego to speak of fraternity is for it to speak of something contrary to its nature. All that it knows is association for the pursuit of common egoistic ends and the utmost that it can arrive at is a closer organisation for the equal distribution of labour, production, consumption and enjoyment.

Yet is brotherhood the real key to the triple gospel of the idea of humanity. The union of liberty and equality can only be achieved by the power of human brotherhood and it cannot be founded on anything else. But brotherhood exists only in the soul and by the soul; it can exist by nothing else. For this brotherhood is not a matter either of physical kinship or of vital association or of intellectual agreement. When the soul claims freedom, it is the freedom of its self-development,

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the self-development of the divine in man in all his being. When it claims equality, what it is claiming is that freedom equally for all and the recognition of the same soul, the same godhead in all human beings. When it strives for brotherhood, it is founding that equal freedom of self-development on a common aim, a common life, a unity of mind and feeling founded upon the recognition of this inner spiritual unity. These three things are in fact the nature of the soul; for freedom, equality, unity are the eternal attributes of the Spirit."[13]

(b) A Spiritualised Society

"A spiritualised society would live like its spiritual individuals, not in the ego, but in the spirit, not as the collective ego, but as the collective soul. This freedom from the egoistic standpoint would be its first and most prominent characteristic....

Therefore a society which was even initially spiritualised, would make the revealing and finding of the divine Self in man the whole first aim of all its activities, its education, its knowledge, its science, its ethics, its art, its economical and political structure. As it was to some extent in the ancient Vedic times with the cultural education of the higher classes, so it would be then with all education. It would embrace all knowledge in its scope, but would make the whole trend and aim and the permeating spirit not mere worldly efficiency, but this self-developing and self-finding. It would pursue physical and psychical science not in order merely to know the world

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and Nature in her processes and to use them for material human ends, but to know through and in and under and over all things the Divine in the world and the ways of the Spirit in its masks and behind them. It would make it the aim of ethics not to establish a rule of action whether supplementary to the social law or partially corrective of it, the social law that is after all only the rule, often clumsy and ignorant, of the biped pack, the human herd, but to develop the divine nature in the human being. It would make it the aim of Art not merely to present images of the subjective and objective world, but to see them with the significant and creative vision that goes behind their appearances and to reveal the Truth and Beauty of which things visible to us and invisible are the forms, the masks or the symbols and significant figures."[14]

"It would regard the peoples as group-souls, the Divinity concealed and to be self-discovered in its human collectivities, group-souls meant like the individual to grow according to their own nature and by that growth to help each other, to help the whole race in the one common work of humanity. And that work would be to find the divine Self in the individual and the collectivity and to realise spiritually, mentally, vitally, materially its greatest, largest, richest and deepest possibilities in the inner life of all and their outer action and nature.

For it is into the Divine within each man and each people that the man and the nation have to grow; it is not an external idea or rule that has to be imposed on them from without. Therefore the law of a growing inner freedom is that which

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will be most honoured in the spiritual age of mankind. True it is that so long as man has not come within measurable distance of self-knowledge and has not set his face towards it, he cannot escape from the law of external compulsion and all his efforts to do so must be vain. He is and always must be, so long as that lasts, the slave of others, the slave of his family, his caste, his clan, his Church, his society, his nation; and he cannot but be that and they too cannot help throwing their crude and mechanical compulsion on him, because he and they are the slaves of their own ego, of their own lower nature. We must feel and obey the compulsion of the Spirit if we would establish our inner right to escape other compulsion; we must make our lower nature the willing slave, the conscious and illumined instrument or the ennobled but still self-subjected portion, consort or partner of the divine Being within us, for it is that subjection which is the condition of our freedom, since spiritual freedom is not the egoistic assertion of our separate mind and life but obedience to the Divine Truth in ourself and our members and in all around us. But we have, even so, to remark that God respects the freedom of the natural members of our being and that he gives them room to grow in their own nature so that by natural growth and not by self-extinction they may find the Divine in themselves. The subjection which they finally accept, complete and absolute, must be a willing subjection of recognition and aspiration to their own source of light and power and their highest being. Therefore even in the unregenerated state we

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find that the healthiest, the truest, the most living growth and action is that which arises in the largest possible freedom and that all excess of compulsion is either the law of a gradual atrophy or a tyranny varied or cured by outbreaks of rabid disorder. And as soon as man comes to know his spiritual self, he does by that discovery, often even by the very seeking for it, as ancient thought and religion saw, escape from the outer law and enter into the law of freedom.

A spiritual age of mankind will perceive this truth. It will not try to make man perfect by machinery or keep him straight by tying up all his limbs. It will not present to the member of the society his higher self in the person of the policeman, the official and the corporal, nor, let us say, in the form of a socialistic bureaucracy or a Labour Soviet. Its aim will be to diminish as soon and as far as possible the element of external compulsion in human life by awakening the inner divine compulsion of the Spirit within and all the preliminary means it will use will have that for its aim. In the end it will employ chiefly if not solely the spiritual compulsion which even the spiritual individual can exercise on those around him, – and how much more should a spiritual society be able to do it, – that which awakens within us in spite of all inner resistance and outer denial the compulsions of the Light, the desire and the power to grow through one's own nature into the Divine. For the perfectly spiritualised society will be one in which, as is dreamed by the spiritual anarchist, all men will be deeply free, and it will be so because the preliminary condition will

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have been satisfied. In that state each man will be not a law to himself, but the law, the divine Law, because he will be a soul living in the Divine and not an ego living mainly if not entirely for its own interest and purpose. His life will be led by the law of his own divine nature liberated from the ego."[15]

"There is only one way of acting truly, it is to try at each moment, each second, in each movement to express only the highest truth one can perceive, and at the same time know that this perception has to be progressive and that what seems to you the most true now will no longer be so tomorrow, and that a higher truth will have to be expressed more and more through you."[16]

This will tend to become the principle of all action in a spiritualised society.

"Governments, societies, kings, police, judges, institutions, churches, laws, customs, armies are temporary necessities imposed on us for a few groups of centuries because God has concealed His face from us. When it appears to us again in its truth and beauty, then in that light they will vanish."[17]

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I, Gopal Kedia, hereby declare that the particulars given above are true to the best of my knowledge and belief.

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(sd) Gopal Kedia
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