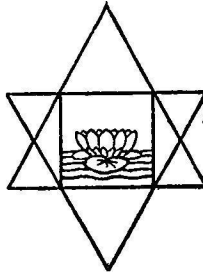


MOTHER INDIA

JULY, 1955

Price : Re. 1.



The Supramental is a truth and its advent is in the very nature of things inevitable...

I believe the descent of this Truth opening the way to a development of divine consciousness here to be the final sense of the earth evolution.

SRI AUROBINDO

*A new Light shall break upon the earth,
a new world shall be born: the things that
were promised shall be fulfilled.*

Sri Aurobindo

TRANSLATED FROM THE MOTHER'S
"Prayers and Meditations."

MOTHER INDIA

MONTHLY REVIEW OF CULTURE

Vol. VII

No. 6

"Great is Truth and it shall prevail"

CONTENTS

	<i>Page</i>
THE WAY OF EQUALITY ... <i>Sri Aurobindo</i>	... 1
CORRESPONDENCE WITH SRI AUROBINDO	
MEDITATION AND WORK ... <i>Nirodbaran</i>	... 10
SLEEP—AND DREAM EXPERIENCES (COMPILED FROM UNPUBLISHED LETTERS) ... <i>Sri Aurobindo</i>	... 13
ILION ... <i>Sri Aurobindo</i>	... 15
SRI AUROBINDO'S LETTERS 19
1. THE BEGINNING OF SPIRITUAL KNOWLEDGE	
2. HUMAN RELATIONS	
THE SECRET OF THE VEDA	
CHAPTER X: SARASWATI AND HER CONSORTS ... <i>Sri Aurobindo</i>	... 21
VALKYRIE OF LIGHT (POEM) ... <i>Romen</i>	... 28
MATTER, LIFE, MIND	
A SCRUTINY OF SCIENTIFIC OPINIONS (Third Series) <i>K. D. Sethna</i>	... 29
BOOKS IN THE BALANCE	
THE TOMB OF RAMESSES VI (Texts translated by Alexandre Piankoff. Edited by N. Rambova) —Review— ... <i>Norman Dowsett</i>	... 40
Students' Section	
THE MOTHER'S TALKS ... <i>Nolini Kanta Gupta</i>	... 34
POEMS:	
SRI AUROBINDO'S FEET ... <i>Chinmoy</i>	... 46
THEY CALL ME IN DREAM ... <i>Prithwindra</i>	... 47
AT THE BALCONY ... <i>Nagin Doshi</i>	... 48
“LET THE FLAME OF FAITH REMAIN EVER BURNING”	
A TRUE LIFE INCIDENT ... <i>Gopal Chandra Bhattacharya</i>	... 49

THE WAY OF EQUALITY*

SRI AUROBINDO

It will appear from the description of the complete and perfect equality that this equality has two sides. It must therefore be arrived at by two successive movements. One will liberate us from the action of the lower nature and admit us to the calm peace of the divine being; the other will liberate us into the full being and power of the higher nature and admit us to the equal poise and universality of a divine and infinite knowledge, will of action, Ananda. The first may be described as a passive or negative equality, an equality of reception which fronts impassively the impacts and phenomena of existence and negates the dualities of the appearances and reactions which they impose on us. The second is an active, a positive equality which accepts the phenomena of existence, but only as the manifestation of the one divine being and with an equal response to them which comes from the divine nature in us and transforms them into its hidden values. The first lives in the peace of the one Brahman and puts away from it the nature of the active Ignorance. The second lives in that peace, but also in the Ananda of the Divine and imposes on the life of the soul in nature the signs of the divine knowledge, power and bliss of being. It is this double orientation united by the common principle which will determine the movement of equality in the integral Yoga.

The effort towards a passive or purely receptive equality may start from three different principles or attitudes which all lead to the same result and ultimate consequence,—endurance, indifference and submission. The principle of endurance relies on the strength of the spirit within us to bear all the contacts, impacts, suggestions of this phenomenal Nature that besieges us on every side without being overborne by them and compelled to bear their emotional, sensational, dynamic, intellectual reactions. The outer mind in the lower nature has not this strength. Its strength is that of a limited force of consciousness which has to do the best it can with all that comes in upon it or besieges it from the greater whirl of consciousness and energy which environs it on this plane of existence. That it can maintain itself at all and affirm its individual being in the universe, is due indeed to the strength of the spirit within it, but

* Chapter LX from *The Synthesis of Yoga*, published in the *Arya*.

THE WAY OF EQUALITY

it cannot bring forward the whole of that strength or the infinity of that force to meet the attacks of life; if it could, it would be at once the equal and master of its world. In fact, it has to manage as it can. It meets certain impacts and is able to assimilate, equate or master them partially or completely, for a time or wholly, and then it has in that degree the emotional and sensational reactions of joy, pleasure, satisfaction, liking, love, etc., or the intellectual and mental reactions of acceptance, approval, understanding, knowledge, preference, and on these it will seize with attraction, desire, the attempt to prolong, to repeat, to create, to possess, to make them the pleasurable habit of its life. Other impacts it meets, but finds them too strong for it or too dissimilar and discordant or too weak to give it satisfaction; these are things which it cannot bear or cannot equate with itself or cannot assimilate, and it is obliged to give to them reactions of grief, pain, discomfort, dissatisfaction, disliking, disapproval, rejection, inability to understand or know, refusal of admission. Against them it seeks to protect itself, to escape from them, to avoid or minimise their recurrence; it has with regard to them movements of fear, anger, shrinking, horror, aversion, disgust, shame, would gladly be delivered from them, but it cannot get away from them, for it is bound to and even invites their causes and therefore the results; for these impacts are part of life, tangled up with the things we desire, and the inability to deal with them is part of the imperfection of our nature. Other impacts again the normal mind succeeds in holding at bay or neutralising and to these it has a natural reaction of indifference, insensibility or tolerance which is neither positive acceptance and enjoyment nor rejection or suffering. To things, persons, happenings, ideas, workings, whatever presents itself to the mind, there are always these three kinds of reaction. At the same time, in spite of their generality, there is nothing absolute about them; they form a scheme for a habitual scale which is not precisely the same for all or even for the same mind at different times or in different conditions. The same impact may arouse in it at one time and another the pleasurable or positive, the adverse or negative or the indifferent or neutral reactions.

The soul which seeks mastery may begin by turning upon these reactions the encountering and opposing force of a strong and equal endurance. Instead of seeking to protect itself from or to shun and escape the unpleasant impacts it may confront them and teach itself to suffer and to bear them with perseverance, with fortitude, an increasing equanimity or an austere or calm acceptance. This attitude, this discipline brings out three results, three powers of the soul in relation to things. First, it is found that what was before unbearable, becomes easy to endure; the scale of the power that meets the impact rises in degree; it needs a greater and greater force of it or of its protracted incidence to cause trouble, pain, grief, aversion or any other of the notes in the gamut of

MOTHER INDIA

the unpleasant reactions. Secondly, it is found that the conscious nature divides itself into two parts, one of the normal mental and emotional nature in which the customary reactions continue to take place, another of the higher will and reason which observes and is not troubled or affected by the passion of this lower nature, does not accept it as its own, does not approve, sanction or participate. Then the lower nature begins to lose the force and power of its reactions, to submit to the suggestions of calm and strength from the higher reason and will, and gradually that calm and strength take possession of the mental and emotional, even of the sensational, vital and physical being. This brings the third power and result, the power by this endurance and mastery, this separation and rejection of the lower nature, to get rid of the normal reactions and even, if we will, to remould all our modes of experience by the strength of the spirit. This method is applied not only to the unpleasant, but also to the pleasant reactions; the soul refuses to give itself up to or be carried away by them; it endures with calm the impacts which bring joy and pleasure; refuses to be excited by them and replaces the joy and eager seeking of the mind after pleasant things by the calm of the spirit. It can be applied too to the thought-mind in a calm reception of knowledge and of limitation of knowledge which refuses to be carried away by the fascination of this attractive or repelled by dislike for that unaccustomed or unpalatable thought-suggestion and waits on the Truth with a detached observation which allows it to grow on the strong, disinterested, mastering will and reason. Thus the soul become gradually equal to all things, master of itself, adequate to meet the world with a strong front in the mind and an undisturbed serenity of the spirit.

The second way is an attitude of impartial indifference. Its method is to reject at once the attraction or the repulsion of things, to cultivate for them a luminous impassivity, an inhibiting rejection, a habit of dissociation and desuetude. This attitude reposes less on the will, though will is always necessary, than on the knowledge. It is an attitude which regards these passions of the mind as things born of the illusion of the outward mentality or inferior movements unworthy of the calm truth of the single and equal spirit or a vital and emotional disturbance to be rejected by the tranquil observing will and dispassionate intelligence of the sage. It puts away desire from the mind, discards the ego which attributes these dual values to things, and replaces desire by an impartial and indifferent peace and ego by the pure self which is not troubled, excited or unhinged by the impacts of the world. And not only is the emotional mind quieted, but the intellectual being also rejects the thoughts of the ignorance and rises beyond the interests of an inferior knowledge to the one truth that is eternal and without change. This way too develops three results or powers by which it ascends to peace.

THE WAY OF EQUALITY

First, it is found that the mind is voluntarily bound by the petty joys and troubles of life and that in reality these can have no inner hold on it, if the soul simply chooses to cast off its habit of helpless determination by external and transient things. Secondly, it is found that here too a division can be made, a psychological partition between the lower or outward mind still subservient to the old habitual touches and the higher reason and will which stand back to live in the indifferent calm of the spirit. There grows on us, in other words, an inner separate calm which watches the commotion of the lower members without taking part in it or giving it any sanction. At first the higher reason and will may be often clouded, invaded, the mind carried away by the incitation of the lower members, but eventually this calm becomes inexpugnable, permanent, not to be shaken by the most violent touches, *na duhkkena gurunāpi vichālyate*. This inner soul of calm regards the trouble of the outer mind with a detached superiority or a passing uninvolved indulgence such as might be given to the trivial joys and griefs of a child, it does not regard them as its own or as reposing on any permanent reality. And, finally, the outer mind too accepts by degrees this calm and indifferent serenity; it ceases to be attracted by the things that attracted it or troubled by the griefs and pains to which it had the habit of attaching an unreal importance. Thus the third power comes, an all-pervading power of wide tranquillity and peace, a bliss of release from the siege of our imposed fantastic self-torturing nature, the deep undisturbed exceeding happiness of the touch of the eternal and infinite replacing by its permanence the strife and turmoil of impermanent things, *brahmasparsham atyantam sukham aṇute*. The soul is fixed in the delight of the self, *ātmaratih*, in the single and infinite Ananda of the spirit and hunts no more after outward touches and their griefs and pleasures. It observes the world only as the spectator of a play or action in which it is no longer compelled to participate.

The third way is that of submission, which may be the Christian resignation founded on submission to the will of God, or an unegoistic acceptance of things and happenings as a manifestation of the universal Will in time, or a complete surrender of the person to the Divine, to the supreme Purusha. As the first was a way of the will and the second a way of knowledge, of the understanding reason, so this is a way of the temperament and heart and very intimately connected with the principle of Bhakti. If it is pushed to the end, it arrives at the same result of a perfect equality. For the knot of the ego is loosened and the personal claim begins to disappear, we find that we are no longer bound to joy in things pleasant or sorrow over the unpleasant; we bear them without either eager acceptance or troubled rejection, refer them to the Master of our being, concern ourselves less and less with their personal result to us and hold only one thing of importance, to approach God, or to be in touch and tune

THE WAY OF EQUALITY

with the universal and infinite Existence, or to be united with the Divine, his channel, instrument, servant, lover, rejoicing in him and in our relation with him and having no other object or cause of joy or sorrow. Here too there may be for some time a division between the lower mind of habitual emotions and the higher psychical mind of love and self-giving, but eventually the former yields, changes, transforms itself, is swallowed up in the love, joy, delight of the Divine and has no other interests or attractions. Then all within is the equal peace and bliss of that union, the one silent bliss that passes understanding, the peace that abides untouched by the sollicitation of lower things in the depths of our spiritual existence.

These three ways coincide in spite of their separate starting-points, first, by their inhibition of the normal reactions of the mind to the touches of outward things, *bāhya-sparshān*, secondly, by their separation of the self or spirit from the outward action of Nature. But it is evident that our perfection will be greater and more embracingly complete, if we can have a more active equality which will enable us not only to draw back from or confront the world in a detached and separated calm, but to return upon it and possess it in the power of the calm and equal Spirit. This is possible because the world, Nature, action are not in fact a quite separate thing, but a manifestation of the Self, the All-Soul, the Divine. The reactions of the normal mind are a degradation of the divine values which would but for this degradation make this truth evident to us,—a falsification, an ignorance which alters their workings, an ignorance which starts from the involution of the Self in a blind material nescience. Once we return to the full consciousness of Self, of God, we can then put a true divine value on things and receive and act on them with the calm, joy, knowledge, seeing will of the Spirit. When we begin to do that, then the soul begins to have an equal joy in the universe, an equal will dealing with all energies, an equal knowledge which takes possession of the spiritual truth behind all the phenomena of this divine manifestation. It possesses the world as the Divine possesses it, in a fullness of the infinite light, power and Ananda.

All this existence can therefore be approached by a Yoga of positive and active in place of the negative and passive equality. This requires, first, a new knowledge which is the knowledge of unity,—to see all things as oneself and to see all things in God and God in all things. There is then a will of equal acceptance of all phenomena, all events, all happenings, all persons and forces as masks of the Self, movements of the one energy, results of the one power in action, ruled by the one divine wisdom; and on the foundation of this will of greater knowledge there grows a strength to meet everything with an untroubled soul and mind. There must be an identification of myself with the self of the universe, a vision and a feeling of oneness with all creatures, a perception of

MOTHER INDIA

all forces and energies and results as the movement of this energy of my self and therefore intimately my own; not, obviously, of my ego-self which must be silenced, eliminated, cast away,—otherwise this perfection cannot come,—but of a greater impersonal or universal self with which I am now one. For my personality is now only one centre of action of that universal self, but a centre intimately in relation and unison with all other personalities and also with all those other things which are to us only impersonal objects and forces: but in fact they also are powers of the one impersonal Person (Purusha), God, Self and Spirit. My individuality is his and is no longer a thing incompatible with or separated from universal being; it is itself universalised, a knower of the universal Ananda and one with and a lover of all that it knows, acts on and enjoys. For to the equal knowledge of the universe and equal will of acceptance of the universe will be added an equal delight in all the cosmic manifestation of the Divine.

Here too we may describe three results or powers of the method. First, we develop this power of equal acceptance in the spirit and in the higher reason and will which respond to the spiritual knowledge. But also we find that though the nature can be induced to take this general attitude, there is yet a struggle between that higher reason and will and the lower mental being which clings to the old egoistic way of seeing the world and reacting to its impacts. Then we find that these two, though at first confused, mingled together, alternating, acting on each other, striving for possession, can be divided, the higher spiritual disengaged from the lower mental nature. But in this stage, while the mind is still subject to reactions of grief, trouble, an inferior joy and pleasure, there is an increased difficulty which does not act to the same extent in a more sharply individualised Yoga. For not only does the mind feel its own troubles and difficulties, but it shares in the joys and griefs of others, vibrates to them in a poignant sympathy, feels their impacts with a subtle sensitiveness, makes them its own; not only so, but the difficulties of others are added to our own and the forces which oppose the perfection act with a greater persistence, because they feel this movement to be an attack upon and an attempt to conquer their universal kingdom and not merely the escape of an isolated soul from empire. But finally, we find too that there comes a power to surmount these difficulties; the higher reason and will impose themselves on the lower mind, which sensibly changes into the vast types of the spiritual nature; it takes even a delight in feeling, meeting and surmounting all troubles, obstacles and difficulties until they are eliminated by its own transformation. Then the whole being lives in a final power, the universal calm and joy, the seeing delight and will of the Spirit in itself and its manifestation.

To see how this positive method works, we may note very briefly its prin-

THE WAY OF EQUALITY

ciple in the three great powers of knowledge, will and feeling. All emotion, feeling, sensation is a way of the soul meeting and putting effective values on the manifestations of the Self in nature. But what the self feels is a universal delight, Ananda. The soul in the lower mind on the contrary gives it, as we have seen, three varying values of pain, pleasure and neutral indifference, which tone by gradations of less and more into each other, and this gradation depends on the power of the individualised consciousness to meet, sense, assimilate, equate, master all that comes in on it from all of the greater self which it has by separative individualisation put outside of it and made as if not-self to its experience. But all the time, because of the greater Self within us, there is a secret soul which takes delight in all these things and draws strength from and grows by all that touches it, profits as much by adverse as by favourable experience. This can make itself felt by the outer desire soul, and that in fact is why we have a delight in existing and can even take a certain kind of pleasure in struggle, suffering and the harsher colours of existence. But to get the universal Ananda all our instruments must learn to take not any partial or perverse, but the essential joy of all things. In all things there is a principle of Ananda, which the understanding can seize on and the aesthesis feel as the taste of delight in them, their *rasa*; but ordinarily they put upon them instead arbitrary, unequal and contrary values: they have to be led to perceive things in the light of the spirit and to transform these provisional values into the real, the equal and essential, the spiritual *rasa*. The life-principle is there to give this seizing of the principle of delight, *rasa-grahana*, the form of a strong possessing enjoyment, *bhoga*, which makes the whole life-being vibrate with it and accept and rejoice in it; but ordinarily it is not, owing to desire, equal to its task, but turns it into the three lower forms,—pain and pleasure, *sukha-bhoga duhkha-bhoga*, and that rejection of both which we call insensibility or indifference. The prana or vital being has to be liberated from desire and its inequalities and to accept and turn into pure enjoyment the *rasa* which the understanding and aesthesis perceive. Then there is no farther obstacle in the instruments to the third step by which all is changed into the full and pure ecstasy of the spiritual Ananda.

In the matter of knowledge, there are again three reactions of the mind to things, ignorance, error and true knowledge. The positive equality will accept all three of them to start with as movements of a self-manifestation which evolves out of ignorance through the partial or distorted knowledge which is the cause of error to true knowledge. It will deal with the ignorance of the mind, as what it is psychologically, a clouded, veiled or wrapped up state of the substance of consciousness in which the knowledge of the all-knowing Self is hidden as if in a dark sheath; it will dwell on it by the mind and by the aid

MOTHER INDIA

of related truths already known, by the intelligence or by an intuitive concentration deliver the knowledge out of the veil of the ignorance. It will not attach itself only to the known or try to force all into its little frame, but will dwell on the known and the unknown with an equal mind open to all possibility. So too it will deal with error; it will accept the tangled skein of truth and error, but attach itself to no opinion, rather seeking for the element of truth behind all opinions, the knowledge concealed within the error,—for all error is a disfiguration of some misunderstood fragments of truth and draws its vitality from that and not from its misapprehension; it will accept, but not limit itself even by ascertained truths, but will always be ready for new knowledge and seek for a more and more integral, a more and more extended, reconciling, unifying wisdom. This can only come in its fullness by rising to the ideal supermind, and therefore the equal seeker of truth will not be attached to the intellect and its workings or think that all ends there, but be prepared to rise beyond, accepting each stage of ascent and the contributions of each power of his being, but only to lift them into a higher truth. He must accept everything, but cling to nothing, be repelled by nothing however imperfect or however subversive of fixed notions, but also allow nothing to lay hold on him to the detriment of the free working of the Truth-Spirit. This equality of the intelligence is an essential condition for rising to the higher supramental and spiritual knowledge.

The will in us, because it is the most generally forceful power of our being, —there is a will of knowledge, a will of life, a will of emotion, a will acting in every part of our nature,—takes many forms and returns various reactions to things, such as incapacity, limitation of power, mastery, or right will, wrong or perverted will, neutral volition,—in the ethical mind virtue, sin and non-ethical volition,—and others of the kind. These too the positive equality accepts as a tangle of provisional values from which it must start, but which it must transform into universal mastery, into the will of the Truth and universal Right, into the freedom of the divine Will in action. The equal will need not feel remorse, sorrow or discouragement over its stumblings; if these reactions occur in the habitual mentality, it will only see how far they indicate an imperfection and the thing to be corrected,—for they are not always just indicators,—and so get beyond them to a calm and equal guidance. It will see that these stumblings themselves are necessary to experience and in the end steps towards the goal. Behind and within all that occurs in ourselves and in the world, it will look for the divine meaning and the divine guidance; it will look beyond imposed limitations to the voluntary self-limitation of the universal Power by which it regulates its steps and gradations,—imposed on our ignorance, self-imposed in the divine knowledge,—and go beyond to unity

THE WAY OF EQUALITY

with the illimitable power of the Divine. All energies and actions it will see as forces proceeding from the one Existence and their perversions as imperfections, inevitable in the developing movement, of powers that were needed for that movement; it will therefore have charity for all imperfections, even while pressing steadily towards a universal perfection. This equality will open the nature to the guidance of the divine and universal Will and make it ready for that supramental action in which the power of the soul in us is luminously full of and one with the power of the supreme Spirit.

The integral Yoga will make use of both the passive and the active methods according to the need of the nature and the guidance of the inner spirit, the Antaryamin. It will not limit itself by the passive way, for that would lead only to some individual quietistic salvation or negation of an active and universal spiritual being which would be inconsistent with the totality of its aim. It will use the method of endurance, but not stop short with a detached strength and serenity, but move rather to a positive strength and mastery, in which endurance will no longer be needed, since the self will then be in a calm and powerful spontaneous possession of the universal energy and capable of determining easily and happily all its reactions in the oneness and the Ananda. It will use the method of impartial indifference, but not end in an aloof indifference to all things, but rather move towards a high-seated impartial acceptance of life strong to transform all experience into the greater values of the equal spirit. It will use too temporarily resignation and submission, but by the full surrender of its personal being to the Divine it will attain to the all-possessing Ananda in which there is no need of resignation, to the perfect harmony with the universal which is not merely an acquiescence, but an embracing oneness, to the perfect instrumentality and subjection of the natural self to the Divine by which the Divine also is possessed by the individual spirit. It will use fully the positive method, but will go beyond any individual acceptance of things which would have the effect of turning existence into a field only of the perfected individual knowledge, power and Ananda. That it will have, but also it will have the oneness by which it can live in the existence of others for their sake and not only for its own and for their assistance and as one of their means, an associated and helping force in the movement towards the same perfection. It will live for the Divine, not shunning world-existence, not attached to the earth or the heavens, not attached either to a supracosmic liberation, but equally one with the Divine in all his planes and able to live in him equally in the Self and in the manifestation.

CORRESPONDENCE WITH SRI AUROBINDO

MEDITATION AND WORK

NIRODBARAN: You have written: "Those who do work for the Mother in all sincerity are prepared by the work itself for the right consciousness even if they do not sit down for meditation." Yet in another letter you say: "It may be necessary for an individual here and there to plunge into meditation for a time."

SRI AUROBINDO: This applies to a certain number of people—it does not lay down non-meditation as a principle. Note the "even if" which gives the proper shade.

To "plunge into" means to do meditation alone—for a time only.

NIRODBARAN: When I wrote to you that I didn't feel like meditating, you replied, "I don't see how you can change your lower consciousness without it"; and when I got back the urge to meditate you again said, "That is the only thing to do." Isn't there some kind of inconsistency in all this?

SRI AUROBINDO: Perhaps there was a stress on the "you". I do not mind if you find inconsistencies in my statements. What people call consistency is usually a rigid or narrow-minded inability to see more than one side of the truth or more than their own narrow personal view or experience of things. Truth has many aspects and unless you look on all with a calm and equal eye, you will never have the real or the integral knowledge.

NIRODBARAN: I have hardly any time for meditation.

SRI AUROBINDO: Half an hour's meditation in the day ought to be possible—if only to bring a concentrated habit into the consciousness which will help it, first to be less outward in work and, secondly, to develop a receptive tendency which can bear its fruits even in the work.

NIRODBARAN: In one of Her *Prayers* Mother says: "The joy contained in activity is superseded by a greater joy in withdrawal from activity." This implies that withdrawal from activity is preferable to activity.

SRI AUROBINDO: Do you think the Mother has a rigid mind like you people and was laying down a hard and fast rule for all time and all people and all conditions? It refers to a certain stage when the consciousness is sometimes in activity and when not in activity is withdrawn in itself. Afterwards comes a stage when the Sachchidananda condition is there in work also. There is a still further stage when both are as it were one, but that is the supramental. The two states are the silent Brahman and the active Brahman and they can alternate (1st stage), coexist (2nd stage), fuse (3rd stage). If you reach even the first stage then you can think of applying Mother's dictum, but why misapply it now?

NIRODBARAN: Is it possible to have the highest Sachchidananda realisation in work?

SRI AUROBINDO: Certainly it is realisable in work. Good Lord! How could the integral Yoga exist if it were not?

NIRODBARAN: Please excuse my asking these questions; as your Yoga is so new, at least the Karma Yoga part of it, I have to.

SRI AUROBINDO: Karma Yoga is as old as the hills.

Let one thing be clear—I do not mean by work action done in the ego and the ignorance, for the satisfaction of the ego and in the drive of rajasic desire. There can be no Karmayoga without the will to get rid of ego, rajas and desire which are the seals of ignorance.

Another thing, I do not mean philanthropy or the service of humanity or all the rest of the things—moral or idealistic—which men substitute for the deeper truth of works.

I mean by work action done for the Divine and more and more in union with the Divine—for the Divine alone and nothing else. Naturally that is not easy at the beginning, any more than deep meditation and luminous knowledge are easy or even true love and bhakti are easy. But like the others it has to be begun in the right spirit and attitude, with the right will in you, then all the rest will come.

Works done in this spirit are quite as effective as bhakti or contemplation. One gets by the rejection of desire, rajas and ego a peace and purity into which the peace ineffable can descend—one gets by the dedication of one's will to the Divine, by the merging of one's will in the Divine will the death of ego and the enlarging into the cosmic consciousness or else the uplifting into what is above the cosmic,—one experiences the separation of Purusha from Prakriti

and is liberated from the shackles of the outer nature; one becomes aware of one's inner being and sees the outer as an instrument; one feels the universal Force doing one's works and the self or Purusha watching or witness but free; one feels all one's works taken from one and done by the universal or the supreme Mother or by the Divine Power controlling and acting from behind the heart. By constant reference of all one's will and works to the Divine, love and adoration grow, the psychic being comes forward. By the reference to the Power above, one can come to feel it above and its descent and the opening to an increasing consciousness and knowledge. Finally works, bhakti and knowledge join together and self-perfection becomes possible—what we call the transformation of the nature.

These results certainly do not come all at once; they come more or less slowly, more or less completely according to the condition and growth of the being. There is no royal road to the divine realisation.

This is the Karmayoga as it is laid down in the Gita and developed by myself in the Arya. It is founded not on speculation and reasoning but on experience. It does not exclude meditation and certainly does not exclude bhakti, for the self-offering to the Divine, the consecration of all oneself to the Divine which is the very essence of this Karmayoga are essentially a movement of bhakti. Only it does exclude a life-fleeing exclusive meditation or an involved¹ Bhakti shut up in its own inner dream, taken as the whole movement of the Yoga. One may have hours of pure absorbed meditation or of the inner motionless adoration and ecstasy, but they are not the whole of the integral Yoga.

NIRDOBARAN

¹ Uncertain reading (Editor).

SLEEP—AND DREAM EXPERIENCES

(Compiled from Sri Aurobindo's Unpublished Letters)

It may be not a sleep, but a going inside into deep sleeplike consciousness in which one finds the true rest.

If it is a sleep, then it must be of the kind which people reach in the middle of the sleep. It is said that in the whole night there are ten minutes [of] sleep in a certain inner state which give the whole benefit of rest. The rest of the sleep is occupied in passing through many planes of the subconscious, the subtle physical, the vital, the body in order to reach that inner state and afterwards in coming out of it and travelling back to the waking condition. This inner state is like that of Sachchidananda, pure existence with complete repose. The long sleep and lying down is necessary for the physical health only because it is necessary for the circulation to be kept right that one should be in a lying posture for many hours in the day; but the real rest comes from these ten minutes. If one can have a sleep like that at will, then a very short amount of it is sufficient to refresh the nature.

*

When you practise Yoga, the consciousness opens and you become aware—especially in sleep—of things, scenes, beings, happenings of other (not physical) worlds and yourself in sleep go there and act there. Very often these things have an importance for the sadhana. So you need not regret seeing all this when you sleep or meditate.

But in no case should you fear....Using the Mother's name and having her protection, you should fear nothing.

In your vital being there is another personality which is full of faith and courage and is a fighter. The physical personality is more timid and has fears and nervous reactions.

What you write about the state of your body when you go out of it, is not quite clear. When you go out there is always a consciousness left in the body, but is not a clear reasoning consciousness; if it acts it acts mechanically. It can be influenced by what is going on on another plane and try to reproduce some action there. Are you aware of such a consciousness and of such an

MOTHER INDIA

attempt? It would seem like that, but I am not sure I have understood correctly what you have written.

*

Your experience of the peace in the body was a very good one. As for the bad dream, it was a hostile formation from the vital world—a suggestion in a dream form intended to upset you. These things should be dismissed—you should say in yourself “It is false—no such thing can happen” and throw it away as you would a wrong suggestion in the waking state.

*

Besides fear attracts unpleasant things.

The things which frighten you can hardly be physical—they must be impressions left on the half waking or just wakened consciousness.

*

Keep yourself open to the Mother, remember her always and let her Force work in you, rejecting all other influences—that is the rule for Yoga.

ILION

SRI AUROBINDO

(A passage which was missing from "The Book of the Assembly" has been found, bridging the gap between the speech of Laocoon and that of Paris.)

CEASING from speech Laocoon, girt with the shouts of a nation,
Lapsed on his seat like one seized and abandoned and weakened; nor ended
Only in iron applause, but throughout with a stormy approval
Ares broke from the hearts of his people in ominous thunder.
Savage and dire was the sound like a wild beast's tracked out and hunted,
Wounded, yet trusting to tear out the entrails live of its hunters,
Savage and cruel and threatening doom to the foe and opponent.
Yet when the shouting sank at last, Ucalegon rose up
Trembling with age and with wrath and in accents hurried and piping
Faltered a senile fierceness forth on the maddened assembly.
"Ah, it is even so far that you dare, O you children of Priam,
Favourites vile of a people sent mad by the gods, and thou risest,
Dark Laocoon, prating of heroes and spurning for cowards,
Smiting for traitors the aged and wise who were grey when they spawned thee!
Imp of destruction, mane of mischief! Ah, spur us with courage,
Thou who hast never prevailed against even the feeblest Achaian.
Rather twice hast thou raced in the rout to the ramparts for shelter,
Leading the panic, and shrieked as thou ranst to the foemen for mercy
Who were mile behind thee, O matchless and wonderful racer.
Safely counsel to others the pride and the firmness of heroes.
Thou who wilt not die in the battle! For even swiftest Achilles
Could not o'ertake thee, I ween, nor wind-footed Penthesilea.
Mask of a prophet, heart of a coward, tongue of a trickster,
Timeless Ilium thou alone ruinst, helped by the Furies.
I, Ucalegon, first will rend off the mask from thee, traitor.
For I believe thee suborned by the cynic wiles of Odysseus
And thou conspirest to seek this Troy with the greed of the Cretan."
Hasting unstayed he pursued like a brook that scolds amid pebbles,
Voicing angers shrill; for the people astonished were silent;

MOTHER INDIA

Long he pursued not; a shouting broke from that stupor of fury,
Men sprang pale to their feet and hurled out menaces lethal;
All that assembly swayed like a forest swept by the storm-wind.
Obstinate, straining his age-dimmed eyes Ucalegon, trembling
Worse yet with anger, clamoured feebly back at the people,
Whelmed in their roar. Unheard was his voice like a swimmer in surges
Lost, yet he spoke. But the anger grew in the throats of the people
Lion-voiced, hurting the heart with sound and daunting the nature,
Till from some stalwart hand a javelin whistling and vibrant
Missing the silvered head of the senator rang disappointed
Out on the distant wall of a house by the side of the market.
Not even then would the old man hush or yield to the tempest.
Wagging his hoary beard and shifting his aged eyeballs,
Tossing his hands he stood; but Antenor seized him and Aetor,
Dragged him down on his seat though he strove, and chid him and silenced.
"Cease, O friend; for the gods have won. It were easier piping
High with thy aged treble to alter the rage of the Ocean
Than to o'erbear this people stirred by Laocoon. Leave now
Effort unhelpful, wrap thy days in a mantle of silence;
Give to the gods their will and dry-eyed wait for the ending."
So now the old men ceased from their strife with the gods and with Troya;
Cowed by the storm of the people's wrath they desisted from hoping.
But though the roar long swelled, like the sea when the winds have subsided,
One man yet rose up unafraid and beckoned for silence,
Not of the aged, but ripe in his look and ruddy of visage,
Stalwart and bluff and short-limbed, Halamus son of Antenor.
Forward he stood from the press and the people fell silent and listened,
For he was ever first in the mellay and loved by the fighters.
He with a smile began: "Come, friends, debate is soon ended
If there is right but of lungs and you argue with javelins. Wisdom,
Rather pray for her aid in this dangerous hour of your fortunes.
Not to scalp Laocoon, too much praising his swiftness,
Trojans, I rise; for some are born brave with the spear in the war-car,
Others bold with the tongue, nor equal gifts unto all men
Zeus has decreed who guides his world in a round that is devious
Carried this way and that like a ship that is tossed on the waters.
Why should we rail then at one who is lame by the force of Cronion?
Not by his will is he lame; he would race, if he could, with the swiftest
Yet is the halt man no runner, nor, friends, must you rise up and slay me,
If I should say of this priest, he is neither Sarpedon nor Hector.

ILION

Then, if my father whom once you honoured, ancient Antenor,
Hugs to him Argive gold which I see not, his son, in his mansion,
Me too accusest thou, prophet Laocoon? Friends, you have watched me
Sometimes fight; did you see with my house's allies how I gambolled,
Changed, when with sportive spear I was tickling the ribs of my Argives,
Nudges of friendly counsel inviting to entry in Troya?
Men, these are visions of lackbrams; men, these are myths of the market.
Let us have done with them, brothers and friends; hate only the Hellene.
Prophet, I bow to the oracles. Wise are the gods in their silence,
Wise when they speak; but their speech is other than ours and their wisdom
Hard for a mortal mind to hold and not madden or wander;
But for myself I see only the truth as a soldier who battles
Judging the strength of his foes and the chances of iron encounter.
Few are our armies, many the Greeks, and we waste in the combat
Bound to our numbers,—they by the ocean hemmed from their kinsmen,
We by our fortunes, waves of the gods that are harder to master,
They like a rock that is chipped, but we like a mist that disperses.
Then if Achilles, bound by an oath, bring peace to us, healing,
Bring to us respite, help, though bought at a price, yet full-measured,
Strengths of the North at our side and safety assured from the Achaian
For he is true though a Greek, will you shun this mighty advantage?
Peace at the least we shall have, though gold we lose and much glory;
Peace we will use for our strength to breathe in, our wounds to recover,
Teaching Time to prepare for happier wars in the future.
Pause ere you fling from you life; you are mortals, not gods in your glory.
Not for submission to new ally or to ancient foeman
Peace these desire, for who would exchange wide death for subjection?
Who would submit to a yoke? Or who shall rule Trojans in Troya?
Swords are there still at our sides, there are warriors' hearts in our bosoms.¹
Peace your senators welcome, not servitude, breathing they ask for.
But if for war you pronounce, if a noble death you have chosen,
That I approve. What fitter end for this warlike nation,
Knowing that empires at last must sink and perish all cities,
Than to preserve to the end posterity's praise and its greatness
Ceasing in clangour of arms and a city's flames for our death-pyre?
Choose then with open eyes what the dread gods offer to Troya.

¹ After this line there are three in the MS which have been cancelled.
What is this talk of the preying of Greeks on mothers and daughters?
They too have daggers, I hope, and can use them, thrust in their girdles.
This was but gilding of words and the void in which eloquence revels

MOTHER INDIA

Hope not now Hector is dead and Sarpedon, Asia inconstant,
We but a handful, Troy can prevail over Greece and Achilles.
Play not with dreams in this hour, but sternly, like men and not children,
Choose with a noble and serious greatness fates fit for Troya.
Stark we will fight till buried we fall under Ilion's ruins,
Or, unappeased, we will curb our strength for the hope of the future.”
Not without praise of his friends and assent of the thoughtfuller Trojans,
Halamus spoke and ceased. But now in the Ilian forum
Bright, of the sun-god a ray, and even before he had spoken
Sending the joy of his brilliance into the hearts of his hearers,
Paris arose. Not applauded his rising, but each man towards him
Eagerly turned as if feeling that all before which was spoken
Were but a prelude and this was the note he has waited for always.
Sweet was his voice like a harp's, when it chants of war, and its cadence
Softened with touches of music thoughts that were hard to be suffered,
Sweet like a string that is lightly struck, but it penetrates wholly.

SRI AUROBINDO'S LETTERS

I. THE BEGINNING OF SPIRITUAL KNOWLEDGE

Until we know the Truth (not mentally but by experience, by change of consciousness) we need the soul's faith to sustain us and hold on to the Truth—but when we live in the knowledge, this faith is changed into knowledge.

Of course I am speaking of direct spiritual knowledge. Mental knowledge cannot replace faith, so long as there is only mental knowledge, faith is still needed. (4-7-1935)

*

When the personal mind is still, the action of mind is necessarily taken up by the Force which does all the necessary thinking and progressively transforms it by bringing down a higher and higher plane of perception and knowledge. (18-12-1936)

*

When the knowledge comes strongly from above, it very often brings its own language and the defects of the instrument are overcome. There are people who knew very little but when the knowledge began to flow they wrote wonderfully—when it was not flowing, their language became incorrect and ordinary. (20-1-1936)

*

The outer guidance is meant only as an aid to the inner working, especially for the correction of any erroneous movement and sometimes in order to point out the right road. It is not meant, except at a very early stage, to satisfy mental questionings or to stimulate a mental activity. (26-3-1935)

*

The substance of knowledge is the same, but the higher mind gives only the substance and form of knowledge in thought and word—in the illumined

MOTHER INDIA

mind there begins to be a peculiar light and energy and ananda of knowledge which grows as one rises higher in the scale or else as the knowledge comes from a higher and higher source. This light etc. are still rather diluted and diffused in the illumined mind; it becomes more and more intense, clearly defined and dynamic and effective on the higher planes so much so as to change always the character and power of knowledge. (5-6-1936)

*

II. HUMAN RELATIONS

THE phenomenon of which you speak is normal to human nature. People are drawn together or one is drawn to another by a certain feeling of affinity, of agreement or of attraction between some part of one's own nature and some part of the other's nature. At first this only is felt; one sees all that is good or pleasant to one in the other's nature and even attributes, perhaps, qualities to him that are not there or not so much there as one thinks. But with closer acquaintance other parts of the nature are felt with which one is not in affinity—perhaps there is a clash of ideas or opposition of feelings or conflict of two egos. If there is a strong love or friendship of a lasting character, then one may overcome these difficulties of contact and arrive at a harmonising or accommodation; but very often this is not there or the disagreement is so acute as to counteract the tendency of accommodation or else the ego gets so hurt as to recoil. Then it is quite possible for one to begin to see too much and exaggerate the faults of the other or to attribute things to him of a bad or unpleasant character that are not there. The whole view can change, the good feeling change into ill-feeling, alienation, even enmity or antipathy. This is always happening in human life. The opposite also happens, but less easily—i.e. the change from ill-feeling to good feeling, from opposition to harmony. But of course ill-opinion or ill-feeling towards a person need not arise from this cause alone. It happens from many causes, instinctive dislike, jealousy, conflicting interests, etc.

One must try to look calmly on others, not overstress either virtues or defects, without ill-feeling or misunderstanding or injustice, with a calm mind and vision.

7-4-1937

THE SECRET OF THE VEDA

SRI AUROBINDO

CHAPTER X

SARASWATI AND HER CONSORTS

THE symbolism of the Veda betrays itself with the greatest clearness in the figure of the goddess Saraswati. In many of the other gods the balance of the internal sense and the external figure is carefully preserved. The veil sometimes becomes transparent or its corners are lifted even for the ordinary hearer of the Word; but it is never entirely removed. One may doubt whether Agni is anything more than the personification of the sacrificial Fire or of the physical principle of Light and Heat in things, or Indra anything more than the god of the sky and the rain or of physical Light, or Vayu anything more than the divinity in the Wind and Air or at most of the physical Life-breath. In the lesser gods the naturalistic interpretation has less ground for confidence; for it is obvious that Varuna is not merely a Vedic Uranus or Neptune, but a god with great and important moral functions; Mitra and Bhaga have the same psychological aspect; the Ribhus who form things by the mind and build up immortality by works can with difficulty be crushed into the Procrustean measure of a naturalistic mythology. Still by imputing a chaotic confusion of ideals to the poets of the Vedic hymns the difficulty can be trampled upon, if not overcome. But Saraswati will submit to no such treatment. She is, plainly and clearly, the goddess of the Word, the goddess of a divine Inspiration.

If that were all, this would not carry us much farther than the obvious fact that the Vedic Rishis were not mere naturalistic barbarians, but had their psychological ideas and were capable of creating mythological symbols which represent not only those obvious operations of physical Nature that interested their agricultural, pastoral and open-air life, but also the inner operations of the mind and soul. If we have to conceive the history of ancient religious thought as a progression from the physical to the spiritual, from a purely naturalistic to an increasingly ethical and psychological view of Nature and the world and the gods—and this, though by no means certain, is for the present the

accepted view,¹—we must suppose that the Vedic poets were at least already advancing from the physical and naturalistic conception of the Gods to the ethical and the spiritual. But Saraswati is not only the goddess of Inspiration, she is at one and the same time one of the seven rivers of the early Aryan world. The question at once arises, whence came this extraordinary identification? And how does the connection of the two ideas present itself in the Vedic hymns? And there is more; for Saraswati is important not only in herself but by her connections. Before proceeding farther let us cast a rapid and cursory glance at them to see what they can teach us.

The association of a river with the poetical inspiration occurs also in the Greek mythology; but there the Muses are not conceived of as rivers; they are only connected in a not very intelligible fashion with a particular earthly stream. The stream is the river Hippocrene, the fountain of the Horse, and to account for its name we have a legend that it sprang from the hoof of the divine horse Pegasus; for he smote the rock with his hoof and the waters of inspiration gushed out where the mountain had been thus smitten. Was this legend merely a Greek fairy tale or had it any special meaning? And it is evident that if it had any meaning, it must, since it obviously refers to a psychological phenomenon, the birth of the waters of inspiration, have had a psychological meaning; it must have been an attempt to put into concrete figures certain psychological facts. We may note that the word Pegasus, if we transliterate it into the original Aryan phonetics, becomes *Pājasa* and is obviously connected with the Sanskrit *pājas* which meant originally force, movement, or sometimes footing. In Greek itself it is connected with *pégê*, a stream. There is, therefore, in the terms of this legend a constant association with the image of a forceful movement of inspiration. If we turn to Vedic symbols we see that the Aṣwa or Horse is an image of the great dynamic force of Life, of the vital and nervous energy, and is constantly coupled with other images that symbolise the consciousness. *Adri*, the hill or rock, is a symbol of formal existence and especially of the physical nature and it is out of this hill or rock that the herds of the Sun are released and the waters flow. The streams of the *madhu*, the honey, the Soma, are said also to be milked out of this Hill or Rock. The stroke of the Horse's hoof on the rock releasing the waters of inspiration would thus become a very obvious psychological image. Nor is there any reason to suppose that the old Greeks and Indians were incapable either of such psychological observation or of putting it

¹ I do not think we have any real materials for determining the first origin and primitive history of religious ideals. What the facts really point to is an early teaching at once psychological and naturalistic, that is to say with two faces, of which the first came to be more or less obscured, but never entirely effaced even in the barbarous races, even races like the tribes of North America. But this teaching, though prehistoric, was anything but primitive.

into the poetical and mystic imagery which was the very body of the ancient Mysteries.

We might indeed go farther and inquire whether there was not some original connection between the hero Bellerophon, slayer of Bellerus, who rides on the divine Horse, and Indra Valahan, the Vedic slayer of Vala, the enemy who keeps for himself the Light. But this would take us beyond the limits of our subject. Nor does this interpretation of the Pegasus legend carry us any farther than to indicate the natural turn of imagination of the Ancients and the way in which they came to figure the stream of inspiration as an actual stream of flowing water. Saraswati means, "she of the stream, the flowing movement," and is therefore a natural name both for a river and for the goddess of inspiration. But by what process of thought or association does the general idea of the river of inspiration come to be associated with a particular earthly stream? And in the Veda it is not a question of one river which by its surroundings, natural and legendary, might seem more fitly associated with the idea of sacred inspiration than any other. For here it is a question not of one, but of seven rivers always associated together in the minds of the Rishis and all of them released together by the stroke of the God Indra when he smote the Python who coiled across their fountains and sealed up their outflow. It seems impossible to suppose that one river only in all this sevenfold outflowing acquired a psychological significance while the rest were associated only with the annual coming of the rains in the Panjab. The psychological significance of Saraswati carries with it a psychological significance for the whole symbol of the Vedic waters.¹

Saraswati is not only connected with other rivers but with other goddesses who are plainly psychological symbols and especially with Bharati and Ila. In the later Puranic forms of worship Saraswati is the goddess of speech, of learning and of poetry and Bharati is one of her names, but in the Veda Bharati and Saraswati are different deities. Bharati is also called Mahi, the Large, Great or Vast. The three, Ila, Mahi or Bharati and Saraswati are associated together in a constant formula in those hymns of invocation in which the gods are called by Agni to the Sacrifice.

*Ilā Saraswatī mahī, tisro devīr mayobhuvah,
Barhiḥ sīdantvasṛdhaḥ*

"May Ila, Saraswati and Mahi, three goddesses who give birth to the bliss, take their place on the sacrificial seat, they who stumble not," or "who come

¹ The rivers have a symbolic sense in later Indian thought; as for instance Ganges, Yamuna and Saraswati and their confluence are in the Tantric imagery Yogic Symbols, and they are used, though in a different way, in Yogic Symbolism generally.

not to hurt” or “do no hurt”. The epithet means, I think, they in whom there is no false movement with its evil consequences, *duritam*, no stumbling into pitfalls of sin and error. The formula is expanded in Hymn 110 of the tenth Mandala:

*A no yajñam bhāratī tūryam etu,
ilā manuśwad iha cetayantī,
Tisro devīr barhiredam syonam
Saraswatī svapasūḥ sadantu.*

“May Bharati come speeding to our sacrifice and Ila hither awakening our consciousness (or, knowledge or perceptions) in human wise, and Saraswati,—three goddesses sit on this blissful seat, doing well the Work.”

It is clear and will become yet clearer that these three goddesses have closely connected functions akin to the inspirational, power of Saraswati. Saraswati is the Word, the inspiration, as I suggest, that comes from the Rītam, the Truth-consciousness. Bharati and Ila must also be different forms of the same Word or knowledge. In the eighth hymn of Madhuchchandas we have a Rik in which Bharati is mentioned under the name of Mahi.

*Evā hyasya sūnrtā, virapśī gomati mahī,
pavā śākhā na dāśuse.*

“Thus Mahi for Indra full of the rays, overflowing in her abundance, in her nature a happy truth, becomes as if a ripe branch for the giver of the sacrifice.”

The rays in the Veda are the rays of Surya, the Sun. Are we to suppose that the goddess is a deity of the physical Light or are we to translate “go” by cow and suppose that Mahi is full of cows for the sacrificer? The psychological character of Saraswati comes to our rescue against the last absurd supposition, but it negatives equally the naturalistic interpretation. This characterisation of Mahi, Saraswati’s companion in the sacrifice, the sister of the goddess of inspiration, entirely identified with her in the later mythology, is one proof among a hundred others that light in the Veda is a symbol of knowledge, of spiritual illumination. Surya is the Lord of the supreme Sight, the vast Light, *br̥hat jyotiḥ*, or, as it is sometimes called, the true Light, *ṛtam jyotiḥ*. And the connection between the words *ṛtam* and *br̥hat* is constant in the Veda.

It seems to me impossible to see in these expressions anything else than the indication of a state of illumined consciousness the nature of which is

that is wide or large, *brhat*, full of the truth of being, *satyam*, and of the truth of knowledge and action, *ṛtam*. The gods have this consciousness. Agni, for instance, is termed *ṛtachit*, he who has the truth-consciousness. Mahi is full of the rays of this Surya; she carries in her this illumination. Moreover she is *sūnṛta*, she is the word of a blissful Truth, even as it has been said of Saraswati that she is the impeller of happy truths, *chodayitrī sūnṛtānām*. Finally, she is *virapsī*, large or breaking out into abundance, a word which recalls to us that the Truth is also a Largeness, *ṛtam brhat*. And in another hymn, (1.22.10), she is described as *varutrī dhṛṣaṇ'ā*, a widely covering or embracing Thought-power. Mahi, then, is the luminous vastness of the Truth, she represents the Largeness, *brhat*, of the superconscient in us containing in itself, the Truth, *ṛtam*. She is, therefore, for the sacrificer like a branch covered with ripe fruit.

Ila is also the word of the truth; her name has become identical in a later confusion with the idea of speech. As Saraswati is an awakener of the consciousness to right thinkings or right states of mind, *cetantī sumatinām*, so also Ila comes to the sacrifice awakening the consciousness to knowledge, *cetayantī*. She is full of energy, *suvirā*, and brings knowledge. She also is connected with Surya, the Sun, as when Agni, the Will is invoked (v.4.4.) to labour by the rays of the Sun, Lord of the true Light, being of one mind with Ila, *īlayā sajšoṣa yatamāno raśmbhūh sūryasya*. She is the mother of the Rays, the herds of the Sun. Her name means she who seeks and attains and it contains the same association of ideas as the words Ritam and Rishi. Ila may therefore well be the vision of the seer which attains the truth.

As Saraswati represents the truth-audition, *śruti*, which gives the inspired word, so Ila represents *dṛṣti*, the truth-vision. If so, since *dṛṣti* and *śruti* are the two powers of the Rishi, the Kavi, the Seer of the Truth, we can understand the close connection of Ila and Saraswati. Bharati or Mahi is the largeness of the Truth-consciousness which, dawning on man's limited mind, brings with it the two sister Puissances. We can also understand how these fine and living distinctions came afterwards to be neglected as the Vedic knowledge declined and Bharati, Saraswati, Ila melted into one.

We may note also that these three goddesses are said to birth for man the Bliss, Mayas. I have already insisted on the constant relation, as conceived by the Vedic seers, between the Truth and the Bliss or Ananda. It is by the dawning of the true or infinite consciousness in man that he arrives out of this evil dream of pain and suffering, this divided creation into the Bliss, the happy state variously described in Veda by the words *bhadram*, *māyas* (love and bliss), *swasti* (the good state of existence, right being) and by others less technically used such as *vāryam*, *rayih*, *rāyah*. For the Vedic Rishi Truth

is the passage and the antechamber, the Bliss of the divine existence is the goal, or else Truth is the foundation, Bliss the supreme result.

Such, then, is the character of Saraswati as a psychological principle, her peculiar function and her relation to her most immediate connections among the gods. How far do these shed any light on her relations as the Vedic river to her six sister streams? The number seven plays an exceedingly important part in the Vedic system, as in most very ancient schools of thought. We find it recurring constantly,—the seven delights, *sapta ratnām*; the seven flames, tongues or rays of Agni, *sapta archishah*, *sapta jvālāh*; the seven forms of the Thought-principle, *sapta dhītayah*, the seven Rays or Cows, forms of the Cow unslayable, Aditi, mother of the gods, *sapta gāvha*, the seven rivers, the seven mothers or fostering cows, *sapta mātara*, *sapta dhenavah*, a term applied indifferently to the Rays and to the Rivers. All these sets of seven depend, it seems to me, upon the Vedic classification of the fundamental principles, the tattvas, of existence. The enquiry into the number of these tattvas greatly interested the speculative mind of the ancients and in Indian philosophy we find various answers ranging from the One upward and running into the twenties. In Vedic thought the basis chosen was the number of the psychological principles, because all existence was conceived by the Rishis as a movement of conscious being. However merely curious or barren these speculations and classifications may seem to the modern mind, they were no mere dry metaphysical distinctions, but closely connected with a living psychological practice of which they were to a great extent the thought-basis, and in any case we must understand them clearly if we wish to form with any accuracy an idea of this ancient and far-off system.

In the Veda, then, we find the number of the principles variously stated. The One was recognised as the basis and continent; in this One there were the two principles divine and human, mortal and immortal. The dual number is also otherwise applied in the two principles, Heaven and Earth, Mind and Body, Soul and Nature, who are regarded as the father and mother of all beings. It is significant, however, that Heaven and Earth, when they symbolise two forms of natural energy, the mental and the physical consciousness, are no longer the father and mother, but the two mothers. The triple principle was doubly recognised, first in the threefold divine principle answering to the later Sachchidananda, the divine existence, consciousness and bliss, and secondly in the threefold mundane principle, Mind, Life, Body, upon which is built the triple word of the Veda and Puranas. But the full number ordinarily recognised is seven. This figure was arrived at by adding the three divine principles to the three mundane and interpolating a seventh or link-principle which is precisely that of the Truth-consciousness, Ritam Brihat, afterwards

known as Vijnana or Mahas. The latter term means the Large and is therefore an equivalent of Brihat. There are other classifications of five, eight, nine and ten and even, as it would seem, twelve; but these do not immediately concern us.

All these principles, be it noted, are supposed to be really inseparable and omnipresent and therefore apply themselves to each separate formation of Nature. The seven Thoughts, for instance, are Mind applying itself to each of the seven planes as we would now call them and formulating Matter-mind, if we may so call it, nervous mind, pure mind, truth-mind and so on to the highest summit, *paramā parāvat*. The seven rays or cows are Aditi, the infinite Mother, the Cow unslayable, supreme Nature or infinite Consciousness, pristine source of the later idea of Prakriti or Shakti,—the Purusha is in this early pastoral imagery the Bull, Vrishabha,—the Mother of things taking form on the seven planes of her world-action as energy of conscious being. So also, the seven rivers are conscious currents corresponding to the sevenfold substance of the ocean of being which appears to us formulated in the seven worlds enumerated by the Puranas. It is their full flow in the human consciousness which constitutes the entire activity of the being, his full treasure of substance, his full play of energy. In the Vedic image, his cows drink of the water of the seven rivers.

Should this imagery be admitted, and it is evident that if once such conceptions are supposed to exist, this would be the natural imagery for a people living the life and placed in the surroundings of the ancient Aryans,—quite as natural for them and inevitable as for us the image of the “planes” with which theosophical thought has familiarised us,—the place of Saraswati as one of the seven rivers becomes clear. She is the current which comes from the Truth-principle, from the Ritam or Mahas, and we actually find this principle spoken of in the Veda,—in the closing passage of our third hymn for instance,—as the Great Water, *maho arṇas*,—an expression which gives us at once the origin of the later term, Mahas,—or sometimes *mahān arṇavaḥ*. We see in the third hymn the close connection between Saraswati and this great water. Let us examine a little more closely this connection before we proceed to the consideration of the Vedic cows and their relation to the God Indra and Saraswati’s close cousin the goddess Sarama. For it is necessary to define these relations before we can progress with the scrutiny of Madhuchchandas’ other hymns addressed without exception to the great Vedic deity, King of Heaven, who, according to our hypothesis, symbolises the Power of Mind and especially the divine or self-luminous Mind in the human being.

VALKYRIE OF LIGHT

O STARK Valkyrie of endless light's swift force,
O fire-dangerous Goddess of battling blaze,
Send out thy champion beam on night's cold source
From sun-occult kingdoms of timeless ways.
Daughter of the Invincible, the Untame,
Azure-crowned priestess of sheen and rapturous might,
Unleash Thy hold of beauty's staggering flame
And ride upon thy steed of the Infinite.

Commander-will of the Unknowable,
Offspring of Odin of the golden All,
Come down, O radiance-wave unbearable
Our stunned spirit-abyss to wake, to enthrall
With thy sudden and impetuous sun-cry,
Burying our earthhood in thy thunder's sky.

ROMEN

MATTER, LIFE, MIND

A SCRUTINY OF SCIENTIFIC OPINIONS

THIRD SERIES: I

OUR scrutiny of scientific opinions has dealt so far with the problem of matter and mind and the problem of matter and life.¹ We have examined these problems in independence of each other, thus giving the fullest scope possible to the scientific features peculiar to either of them and not subduing them in the interests of a theory derived from outside the field concerned. Both our surveys have reached a common conclusion which is all the stronger because reached along two independent lines: namely, that matter is not the basic reality. We have discovered, on strictly scientific grounds, that mind cannot be reduced to matter and that matter cannot be the origin of life though both life and mind may seem to evolve from matter. Further, our discovery has rested on a complete consideration of the materialistic argument at its most formidable: we have tackled the statements made by its ablest expositors and, preferably, arrived at our non-materialism by taking stock of their own admissions and implications. This has kept our treatment utterly free of the least evasion in the scientific field and added even greater strength to our two-pronged non-materialistic solution.

Our solution has not stopped with pluralism. Indeed, life and mind we have regarded as powers distinct from matter, having their own typical activities—activities subliminal no less than on the surface, universal as well as individual. However, to render intelligible the interaction of all three we have posited a unity by an approach from the right end instead of from the wrong which materialism adopts: we have looked upon matter as an involved or concealed form of life and life as an involved or concealed form of mind, without implying merely a reductionism from the higher end. This view which at the same time makes matter pro-life and anti-life as well as life pro-mind and anti-mind provides the rationale of what we actually observe: life manifesting in matter and utilising it by fighting it to a considerable extent, mind manifesting in life and utilising it by opposing it to a certain degree. The phenomena of manifested life and mind are thus part goal-seeking and part blind, progressive

¹ The last article of the earlier series appeared in March this year.

in some respects and retrogressive in others, a central supra-materiality within a mass of material-seeming behaviour, achieving mostly on a general balance and on the whole a definite purposive advance.

But, while we have demonstrated that life and mind are irreducible to matter and that the central phenomenon of life—organic unity with its two pointers: harmonising purpose and integrating individuality—can be recognised in general as mind translated into life-terms, we have not demonstrated that matter actually is what we have logically theorised it to be. In order that matter should be involved life and mind, the physical universe must be proved likely to be not a closed system complete in itself but a particular face and front of a larger reality which transcends the material without excluding it. And it would further help our thesis if the methods of the science of matter and the objectives of these methods could be proved incompatible with the temper and turn of materialism.

Modern physics is our field of inquiry. Here the word “revolution” has been a brilliant sky-sign for the last fifty years. All sorts of interpretations have been put on the ferment which began in physics at the beginning of the present century and soon reached huge proportions with the disappearance of the ideas that had been extended by the old physics from the familiar world to all measurable facts on other scales open to the physicist. We have to pick our steps warily in this region. For, much confusion and illegitimate inference result if the terms of physics, instead of being understood within their own context, are allowed to get coloured by the connotations current in common parlance, philosophical discourse or even other sciences.

Decades of discussion have set right many of the mistakes. One, however, persists because it is the easiest to commit. It relates to the undeniable fact that in all fundamentals the old “mechanical model” has broken down. The revolution in physics is often expressed in the phrase: “the breakdown of the mechanical model”—and an anti-materialistic implication is read into it straight away on the strength of the distinction we ordinarily draw between a mechanical act and an act according to purpose and will. Such a reading is responsible for that superlatively inept statement in an article some years ago in the *Hibbert Journal*, entitled *Is Matter Intelligent?*—“Either the universe of physics has been created by mechanism or by intelligence. But when mechanism is ruled out, as it has been, what remains? It is a shame to take the money.” The fact is that there is in physics no immediate road to “intelligence” from the supersession of mechanism. In physics the mechanical model remains possible only so long as the belief of Galileo and Newton is valid that all physical events can be reduced to forces which act between particles along lines connecting the particles and which depend only on distance. This belief and nothing

else is in physics the mechanical view of the world and it is summed up in the equations set down by Lagrange towards the end of the eighteenth century. Whatever conforms to these equations can be made a mechanical model of and whatever fails to conform to them contradicts the mechanical view and transcends the mechanical model—without in the least necessarily implying that the world of the physicist is ruled by any except blind forces.

Long before the twentieth century it was discovered that the electric force acted not along the line but perpendicularly to it and depended on the velocity of the electrical charge instead of only on the distance. More and more with the growth of physics the equations of Lagrange proved inadequate and an electromagnetic description of things, as contrasted to a mechanical one, prevailed. Most materialists favoured the mechanical ideal as it best served their philosophy and they hoped that ingenious descriptions in terms of levers and pulleys and pistons might be found for all physical phenomena. But such descriptions were being increasingly dropped and after Hertz and still more after Lorentz the mechanical ideal came to be regarded as impossible in ultimate accounts of physical processes. Yet, surely, electromagnetism by itself cannot be considered an evidence of intelligence creating or managing the universe or of intelligence being immanent in the particles of matter. To act perpendicularly to a line rather than along it and to depend on velocity instead of only on the distance does not necessarily bespeak purpose or will in a force! Materialists would be unduly perturbed if they thought that merely the collapse of the mechanical model brought in, by a straight cut, intelligence in the processes studied by physics.

On the other hand, materialists would be misguided to make play with current phrases like “quantum mechanics” and “wave mechanics” and ask us: “If the mechanical model has been superseded, why these expressions?” In a broad sense the term “mechanism” is synonymous with the words: “mode of operation”. In that sense it is absolutely non-committal and nothing more than this sense is involved in speaking of “quantum mechanics” or “wave mechanics”. There is no question of bringing in a model after an engineer’s heart, a mechanical model such as nineteenth-century materialism loved.

The mechanical model has indeed broken down. But that is nothing very revolutionary in itself—and the truth is that the state of affairs in modern physics is not completely covered by the break-down. What we have as an ultimate is not an electromagnetic description or some other akin to it. We have passed clean beyond all such descriptions. Not merely the “unpicturable” has come with the abandonment of the mechanical model. Nor is it just paradox to the sense-mind that confronts us. Something even deeper has arrived with relativity theory and quantum theory.

Matter which was once endowed with "a capacity to do work" and was thus credited with a property called energy but which now is itself looked upon as completely resolvable into energy—energy which is now an entity in its own rights and into which matter has been "dematerialised" but to which itself has been ascribed inertia, mass, weight, the distinctive traits of matter—space which is without any all-pervading ether and therefore entirely empty but nevertheless possesses, as if it were a concrete thing, a definite structure correlated with the amount of material mass present and in turn serving to guide material masses in the movements once called gravitational, space whose three dimensions are not merely associated with the one non-spatial dimension that is time but fused with time to form a single four-dimensional continuum of "world-lines" in which space and time lose their difference and separateness to become equal and interchangeable—a single continuum of space-time which is describable in terms of deterministic causality in the sense that it is unbroken in its "world-lines" but in which causality and determinism lose their old meaning and cannot be thought of as operating from past to present any more than from present to past or even from future to present since by the fusion of time with space past and present and even future are co-existent just as all objects in space are co-existent—space-time in which the mathematical expressions for some quantities associated with matter, like density, velocity, internal stresses, can be matched with equations having components equal in number to theirs and put together in exactly the same way as in them so that material masses may themselves be considered in some of their properties not as different from space-time but as singularities of an abstractly measurable geometrical structure in it and as interpretable in terms like density, velocity, internal stresses only when the single continuum is divided into space and time: such, in some central aspects, is the state of affairs in relativity physics.

Energy which so far had been demonstrated to be wavelike but which in addition has been proved in certain situations to possess over and above inertia, mass and weight a granular character and to do "work" in distinct tiny packets called quanta—matter which had so far been demonstrated to be granular but which in addition has been proved in certain situations to possess a wavelike character when each of the particles composing it moves as the member of a large group—waves which can experimentally be shown to be characteristic of matter when in its sub-atomic form it is passed through a crystal sieve but which yet are merely a mathematical device for calculating probabilities about the distribution of sub-atomic particles and that too by positing that three dimensions of space are needed for each particle's probability and therefore millions of space-dimensions for the probabilities of a group—sub-atomic particles which leave clear tracks in Wilson's cloud-chamber and make

bulletlike impressions on a zinc sulphide screen but still, as Heisenberg demonstrates, provide no valid verifiable basis for our attributing to them simultaneous definite position and velocity and hence cannot be credited unequivocally with an essential characteristic of particles conceived of as being in physical space and time and as permitting causal or deterministic prediction—protons and neutrons which are the two sub-atomic particles constituting an atom's nucleus and therefore the most important of all, the one with a positive electric charge, the other with no electric charge of any kind, and which whenever there is an imbalance in their numbers change into each other by the proton's seeming to emit a positive electron out of the nucleus and by the neutron's seeming to emit similarly a negative electron but which really cannot be containing electrons, positive or negative, because even a single electron is too big to be contained in even the whole nucleus so that what seems emitted during the change is a sudden creation: such, in some central aspects, is the state of affairs in quantum physics.

Further, a cosmos interpreted in terms of complete continuity, unbroken functions in a continuous "field", when macroscopic events are calculated, but which is interpreted in terms of complete discontinuity, separate corpuscles and quanta to which no mathematics of unbroken functions directly applies, when events of a microscopic nature are measured, and consequently a cosmos divided by two contradictory concepts: such, in some central aspects, is the state of affairs when the two departments of physics are seen together.

Not that "Chaos and old Night" have made their home in this science: there is a lot of ordering, of intelligible interrelating, in abstract mathematical symbols in either department and even a *rapport* between certain aspects of the microscopic and the macroscopic has been attempted by Bohr from the side of quanta, while Einstein till the day of his death kept trying his hand at a field-theory to unify both the departments from the side of structured space-time. Yet, whatever the internal ordering and the inter-departmental integration, the very elements ordered and partially integrated are, even apart from the extreme abstractness of the scheme into which they are fitted, such as must leave us pretty undogmatic about the fundamental character of the universe we experience from day to day. Even though physics may give no direct handle to the theory that matter is involved life and mind or to the contention that life and mind are existents in themselves, it can hardly dispose us, after Planck, Schrödinger, Born, Einstein, Heisenberg, and Bohr have laid their stamps upon it, to believe in a *closed* material reality.

The state of affairs we have glanced at in quantum physics and relativity physics bears us not only beyond mechanism: it bears us also into irreconcilables as if physical concepts were incapable of holding the truth of the material

universe: it bears us in some ways beyond even any possible framework of description in terms of space and time and deterministic causality. Electromagnetism and allied phenomena remain, like mechanism, within such a framework. But what are we to say of "probability waves", or of the particle which can be considered as having an inherent indeterminacy where simultaneous position and velocity are concerned, or of the change actually occurring of a proton and a neutron into each other by their seeming to emit an electron which was not present in either of them and is not explicable by anything outside them? What, again, are we to say of the four-dimensional continuum with its fused and interchangeable space and time and of past and present and even future co-existing in it and leaving deterministic causality without any significant physical direction, or of matter not only exchanging its own description with energy but appearing in some properties to be a mere singularity of what is symbolised as "curvature" of the space-time continuum where there is neither matter nor energy? The pure mathematician may feel at home with these concepts and with others like them since he has truck only with abstractions and symbols. Everyone else must feel in the midst of some sort of magic by which material reality shades off in the direction of God-knows-what and God-knows-what lights up in the direction of material reality and the physical universe ceases to be a closed system. This, essentially, and not just the mechanical model's collapse and the advent of the unpicturable, is the revolution in physics.

Moreover, implied in the revolution in the nature of ultimate concepts are a revolutionary ideal of what these concepts may be and a revolutionary method of reaching them. The mathematical formulas which are meant to do justice to the basic character of the sense-perceived universe are not restricted by any *a priori* demand that they should correspond to empirical appearances. Of course, they have to be "verified" by experiment, but what is directly verified is only a number of conclusions coming at the end of a long series of logical deductions from those formulas: the formulas themselves are never asked to submit to experimental tests. Thus the general theory of relativity propounded by Einstein in 1916 was not criticised because it introduced a "curved" four-dimensional continuum which no physicist could possibly experience or register on measuring instruments: the only items considered open to criticism were the deductions Einstein made from his fundamental axioms, deductions which could be interpreted as an erratic planetary path like that of Mercury, a certain bending of the rays of stars when they pass through the sun's neighbourhood, a particular rate of atom-vibration in the sun. Once these deductions were verified the remote axioms were accepted as proved. Thus the ideal is to let fundamental concepts be of any kind what-

ever: they may seem the most fanciful, the most unphysical. The mathematical mind is given complete freedom to make constructs: it has no obligation outside its own creative possibilities. This is a mighty liberation from the sense-mind and the world of physical experiment which were the chief prompters of materialism.

Also, the method of arriving at fundamental theory is, in an extreme degree, devoid of a materialistic turn. In the old physics the theoretician was supposed to make logical generalisations from experience in order to reach fundamental theory. The way the second theory of relativity was reached in 1916 showed the true nature of the practice followed by the theoretician. It became plain that no logic, however subtle or concealed, prompts the fundamentals from the side of empirical data: they cannot be derived in any fashion by broad implicative inference from phenomena or by any sort of inductive formulation of what may seem a probable conclusion from facts. As Einstein puts it, "there is no method capable of being learnt and systematically applied so that it leads to the goal" of the theoretical physicist. The play of logic is absent here. Logic figures only in the form of the background assumption that there must be "sufficient reason" for everything and that the reason must not be loaded with anything more than what is sufficient: Leibnitz's principle wedded to Occam's. Without such an assumption there would be no scientific theory, but the oddity to note is that this assumption cannot be made operative from the only starting-point available: observed events. Reasoning is therefore ruled out as a means of striking upon the "sufficient reason", the fundamental axioms or laws. To quote Einstein once more: "there is no logical path to those laws: only intuition, resting on sympathetic understanding of experience, can reach them."

Once the laws are intuited, the play of logic comes on the scene with regard to their self-consistency and the line of deductions from them in order to make distant contact with the world of observation and experiment. Primarily, intuition alone is at play. We may call the Einsteinian intuition guess-work if we like to make it look less mysterious; but when the case every time in physics is that to light upon the theoretical "guess" which most extensively correlates observations one has to make the intervening chain of deductions from the guess the longest possible, then does not the theoretician's mind strain across huge voids in a visionary way which renders every other description of its movement than "intuition" inadequate? All physics, after Einstein, involves, at its profoundest, a recognisable play of "divination" that gives its mathematical activity an essential kinship to the insight of the artist if not a distant affinity to that of the mystic, and confers on them from its own claim to validity the right to attest the supra-material.

Even in the past, intuition has been noted to take a hand in physics. Clerk Maxwell made a remarkable intuitive leap in the course of stating his famous equations for electromagnetism. He postulated a term which nothing at the time necessitated and which was found correct by experiment later. His work on the laws of gases, too, contains a similar leap. It has provoked a modern physicist to exclaim: "Maxwell, by a train of argument which seems to bear no relation at all to molecules, or to the dynamics of their movements, or to logic, or even to ordinary common sense, reached a formula which, according to all precedents and all the rules of scientific philosophy, ought to have been hopelessly wrong. In actual fact it was subsequently shown to be exactly right and is known as Maxwell's law to this day." Yes, intuition has been no stranger to physics. But till now it has never openly figured in the method of this science. Einstein has given it a legitimacy and a pervasive significance and a central place in scientific philosophy which have strong ultra-materialistic undertones.

Einstein calls the intuitively reached fundamental axioms of physics "free creations". He alternatively names them "free inventions" or "free fictions", but these labels should not be misconstrued as pejorative: "inventions" is used as opposed to the sense-given, the observationally discovered, and "fictions" as opposed to entities measurable with instruments, the experimentally factual. The meaning is: what is not bound by or inferred from the reality with which we are in immediate practical contact—"free creations". From the freedom of these intuitively reached fundamental axioms an important point emerges about the role of explanation in scientific philosophy. As long as there was the belief that all physical reality could be tackled by direct scientific investigation and conceptually summed up in generalisations from observation and experiment, scientific philosophy could declare that it would be unscientific to speak of any reality that could not be thus tackled and summed up. From this attitude there could arise the assumption that no reality beyond such tackling and summing-up could exist or, conversely, all reality should be amenable to the mathematical formulation in experiment and theory typical of physics. But once we admit that reality can be beyond direct scientific investigation and that we cannot grasp its nature by merely generalising from observation and experiment, we have no right to dictate materiality to its nature and rule the ultra-material out of court. With regard to material phenomena the nature would be material, with regard to vital ones it could be vital, with regard to mental ones it might be mental. Each class has to be separately studied. Conclusions reached in connection with one class may throw light on questions related to another, but there should be no forcing of conclusions as between the classes, and a synthesis, if any, would be fully founded not before

a separate study of each class has been patiently carried out without any haste in favour of materialism. The scientific philosophy growing out of the theoretical ideal of modern physics demands such a procedure and provides *lebensraum* for the distinctly vital and the distinctly mental if these can be discovered by the sciences of biology and psychology.

Life and mind cannot be denied the title of existents simply because they cannot be brought directly to the test of measurement or, broadly speaking, of sense-observation. One sole condition must be fulfilled for their being legitimate postulates. Just as in physics the deduced results of the basic axioms are brought into touch with observation and experiment, so also the deduced results of postulating life and mind as the basic factors or entities behind vital and mental phenomena in the embodied organism have to be tested for the validation of these factors or entities. Not life and mind as such but only their deduced results should be open to direct scientific investigation. And, since the nature of what is not open to such investigation is not dictated *a priori*, the deduction of the results has to be in consonance with the character of each science. Deduction from the ultimates of physics which are necessarily mathematical has to be mathematical. But to ask for mathematical deduction everywhere would be to assume beforehand that no reality except the material could exist. Being non-mathematical in character the postulates of life and mind cannot be expected to yield their consequences by mathematical deduction. Logical deduction would be in order here. Of course, within each science the part played by mathematics should be sought to be extended as far as possible: in other words, the utmost physico-chemical description should be attempted. But no scruple against coming to the end of such description is called for and hence between the phenomena so described and the ultra-material factors or entities posited beyond them there need be no mathematical deduction. In short, the theoretical ideal of modern physics widens immensely the meaning of explanation in scientific philosophy though keeping it strictly mathematical in physics itself, and frees it completely from a materialistic bias in the other sciences. This further implies that a synthesis, if any, of the conclusions of all the sciences may be reached without a materialistic bias.

In addition, we may say that both the actual findings of physics and its mode of arriving at ultimate axioms not only undermine dogmatic materialism but also prove physics compatible in its essence with the highest characteristics we have shown the ultra-material to possess. Our study of parapsychology in the context of scientific findings on a statistical basis, supplemented by an examination of Jung's "collective unconscious", revealed mind as capable of operating not only in independence of the body and brain but also in independence of physical space and time, though having contact with them all, and as

operating with a telepathic and precognitive faculty that can best be termed intuition and that, as the provisionally epiphenomenalist Margaret Knight admits, entails the causing of an event in the present by an event in the future, thus revolutionising the whole meaning of time and causality accepted by materialism. Now, physics breaks the framework of physical space and time and causality in one way or another by quantum theory and relativity theory, puts basic reality outside them and outside direct experimental validation though not denying it contact with the world of observation, stresses the intuitive faculty as the master means of reaching final truth. The most physical of sciences, therefore, connects up with the least physical. And, while the latter gives the proper interpretative approach to the former, the former provides an extreme accession of strength to the latter by the fact that in the domain where non-materialism might hope for the smallest encouragement it still gets a standing-ground substantial enough. So we may firmly say: "The physical universe, according to the science of matter, is most likely to be only a surface-phenomenon with vital-mental 'planes' as depth-phenomena behind it, the frontal appearance of a larger many-layered interrelated cosmos unified in a principle transcending materiality without excluding it."

Here perhaps the point will be raised: "If modern physics breaks the framework of space, time and causality, why look towards anything other than matter in its fundamental constitution for explaining extra-sensory perception? Materialism should be a sufficient philosophy." The argument conceals two fallacies. Firstly, the matter on which materialism is built is what is within the framework which physics now breaks. If it were not, materialism would not be built at all. When the framework gives way, such matter ceases to be plausible as an ultimate concept. It remains a valid concept of the familiar world, but its foundations are shown to extend beyond the closed universe of materialism, though physics itself cannot judge whether the extension leads. To explain ESP, therefore, we have to postulate something else than such matter. Secondly, the something else cannot be merely the extension we have spoken of. Mind cannot be covered by this extension, for none of the concepts of physics are psychological: they refer to physical reality, whatever be the sort. But the extension has an affinity to the highest characteristics revealed of the ultra-material by ESP. It could very well be the ultra-material itself in a form in which the psychological element is subdued or suppressed. It cannot serve on its own as an explanation of ESP. Even matter in the extended sense which pierces through the closed universe of materialism is not sufficient but rather invites the hypothesis that the ultra-material is its true hidden nature. The synthesis, therefore, of physics, biology and psychology can never be in terms of physics. As regards physics and biology it must be in biological terms, as regards biology

and psychology it must be in psychological terms, as regards all the three sciences it must be in the terms of the last—provided we understand the higher terms in a new way which does not commit us merely to a reductionism from an end opposite to the material. Moreover, the synthesis cannot be done by merely broadening the basic concepts of physics in the interests of a specific physico-chemical operation in biology and psychology, as von Bertalanffy suggests. This would be just a subtler materialism. All materialism, be it ever so subtle, we have shown to be impossible in the phenomena of life and mind as studied in their central issues by science. Consequently, the synthesis has to proceed from the side of the ultra-material and, with the proviso hinted above, take life to be involved mind and matter to be involved life.”

These seems no reason to suspect our thesis—a non-materialism which is a pluralism inasmuch as it accepts matter, life and mind as distinct powers and which yet is a monism inasmuch as it considers them as entering into a single system of interaction wherein each of the lower powers is a particular phase of concealment or “involution” of the one above it and hence capable of interacting with it by way both of opposition in its own right and subservience as a derivate, the two modes together figuring in the evolutionary manifestation of that power, vertical no less than horizontal.

(To be continued)

K. D. SETHNA

BOOKS IN THE BALANCE

THE TOMB OF RAMESSES VI

Texts Translated by Alexandre Piankoff.

Edited by N. Rambova. (Bollingen Series Series XL. 1.)

THIS work is a gem of great price, precious among the rare books of today illustrating the yet untold glories of the past. Merely to open such a book is to feel one's way with reverence towards the threshold of a wondrous adventure; an adventure inviting one to enter the mystic lore and religious imagination of a bygone age, and, if one would step further, the little known secrets of a land and culture which had reached a certain peak of civilisation in occult knowledge and practice.

The study is based on the work of an expedition sponsored by the Bollingen Foundation during the period from October 1949 to June 1951. The work is in two parts—Part I: Religious Texts and diagrams. Part II: Portfolio of photographic plates, (Loose-leaf) which constitute a complete photographic recording of the tomb at Thebes. The photographs are by L. F. Husson.

Part I: consists of a translation of the Egyptian religious texts inscribed on the walls and ceilings of the tomb together with reconstructed diagrams of the representation.

The work of Mark Hasselrus and Pierre Clère, the diagrams are beautiful simple line drawings, clear and intelligently produced, and are invaluable in filling those *lacunae* so prevalent in the photographs of the originals. Used together with the latter they ensure the most complete study possible, so very necessary if any worthwhile appreciation is to be made by serious students of this King and High Priest so uniquely rich in Egyptian mystic lore and ceremony.

The printing and the typography of the work is truly exquisite—the typography is in accord with the ancient Egyptian practice of stressing the power or importance of certain figures in the religious representation by depicting them in *red*—so here the names of the gods of the great Enneads and those of cosmic or mystery significance are printed in red capital letters.

The colour facsimiles executed by Mai Mai Sze are an artistic delight.

The originality of this work lies in the bold departure from the usual pragmatic though scholarly exposition of the Egyptologists to a more religious

and occult view-point tending towards a mystical appreciation of the subject as a whole.

Although the texts are referred to as religious, it is clear that they are of a religion which included a wealth of symbolism of occult knowledge, a symbology of Archetypes representing Powers and a mystical experience translating itself into the religious beliefs of the people.

Perhaps the most outstanding feature of this work is to be found in The Book of Day and The Book of Night where the Sky-Goddess NUT is represented with her legs astride down one wall-end as the East Gate and outstretched arms reaching down the other wall-end as the West Gate and her elongated body, decorated with suns and stars, stretching across the ceiling of the great hall. It was believed that the Sky-Goddess NUT daily gave birth to the sun in the morning and swallowed it at nightfall. During the day the sun travelled in its royal barge along the heavenly river on the body of NUT. At night the barge of the sun was towed by a company of gods, "the stars who know not weariness" inside the body of the Sky-Goddess. A powerful symbol depicting a mystical truth: all life is self-creating, out of the womb of the Night, as it is also self-devouring, but when it aspires to the immortals it then becomes food for the gods and returns unto its Self.

Ramesses VI must have been a powerful figure as a king, a High Priest and a mystic of some realisation and knowledge, which is perhaps quite contrary to historical belief as he was apparently one of a quick succession of Ramesses's from Ramesses III to Ramesses IX, between whom only some twenty-five or thirty years elapsed. Ramesses VI was a usurper and was probably the grandson of Ramesses III; he supplanted easily the feeble son of Ramesses V.

This usurper of the throne could not have been the weakling he was supposed to have been. The exploitation of the mines of Sinai had ceased in the year 1161 B.C. during the reign of Ramesses V, the last Pharaonic name found there is that of Ramesses IV. So it seems that without these riches the usurper who became, even for a short while, King of Upper and Lower Egypt (he wears the Atef), attempted to lift his royal house out of its decline, back to the splendid glories of the past; for, before the Ninth Gate of the Temple he is styled as:

"Lord of the Sword, He who performs rituals,
Nebmare Miamun, Son of the Sun, Lord of
Diadems, Ramesses VI,
He who loves Truth on earth,
There is no falsehood in his belly."

MOTHER INDIA

The last two sentences of the quotation are extremely interesting, especially if we make a parallel with the Indian yogic utterances such as we find in the Puranas. "He who loves Truth on earth"—the Truth here indicated is divine Truth invoked by the Initiate for the people. "There is no falsehood in his belly"—this denotes a purification of the lower vital, the region of fear, lust, passion, anger, etc., the greatest stumbling-block to the yogi or to one who aspires to enter the Portals of Truth.

It is also interesting to remember that Ramesses VI must have been contemporary High Priest with the famous High Priest of El Kab who assisted in the celebrations of Ramesses III's jubilee and who was still in office under Ramesses IX.

NORMAN DOWSETT

Students' Section

THE MOTHER'S TALKS

Q. How would one be able to sleep when one has extreme bodily pain?

Ans. That requires some kind of yogic power. The best way, the absolute one, is to get out of the body.

When the body suffers, when you have high fever, for example, when you are sick, sick to the last degree, the only thing to do then is to come out of the body, come out with your vital being. If you are a yogi and have the knowledge, you remain outside the body but just above it so that you are able to look at it. You can see your own body if the vital form in which you go out is sufficiently materialised. You see your body and with the consciousness and the power which you have then you can direct the rays of this force upon the spot where the body suffers. This is a top process, but it gives the absolutely sure means of getting cured. If the power and the knowledge is there, it is infallible. You can cure any disease with that and in a short time. Only it means a considerable education and training. You cannot improvise it. But as a matter of fact men help themselves naturally and automatically when the pain becomes unbearable; they faint. To faint is to get out of the body. So persons who are not too much tied down to the body faint away when the bodily suffering becomes too strong. Only, when you go out of the body, leaving it as an inert mass, there must be someone near sensible and intelligent enough. The body must not be shaken violently to make you wake up. If people by the side are seized by a panic and hurl buckets of water upon your head, the result may be worse. Otherwise, the fainting fit passes quietly, little by little, into a restful condition as there is no longer the consciousness recording the bodily suffering. In the so-called fit the body becomes gradually quiet and immobile, so that it may rest in spite of the suffering.

There are lesser means with lesser results. These too are not very easy either. One is to cut the connection between the brain and the part that suffers. The brain not receiving the vibration, the pain is no longer felt. In fact, this is what doctors do when they operate under anaesthesia. The nervous connec-

tion round the affected part is made insensitive and the pain is not felt or it is reduced to a minimum. But here you have to do it with your will and consciousness; and that requires an occult power. Some can do it automatically, but their number is very few. If you are unable to go so far, there is another way which should be within your reach. Do not concentrate or dwell upon your pain and suffering; withdraw your attention and direct it elsewhere. The more you think of your pain, the worse it becomes. If you are busy observing its signs and signals, almost awaiting its attack, you surely welcome it in a way, you indulge it and help its continuance. That is why you are advised in that condition to do some light reading or hear things read out, so that the attention may be diverted.

When you go to sleep the ideal is to enter into integral rest, that is to say, immobility of the body, peace in the vital, absolute silence in the mind and the consciousness coming out of all activity and passing into Sachchidananda. If you can do that, then when you get up, you get up with a feeling of extraordinary power, perfect joy and so on. But it is not easy to do it. Still it can be done, It is the ideal condition.

Generally, however, it is never like that; most often, practically the whole length of your sleep is wasted in all kinds of disorderly movements: you toss about in your bed, kick and jump and even talk and shout. That means you have no rest at all.

Usually there is a whole group of dreams, useless and tiresome, that prevent you from resting. You must avoid all that. You can avoid them, if just before you go to sleep you make a little effort at concentration, that is to say, try to be in relation with what is best in yourself, through an aspiration or a prayer. You do that and go to sleep. Now, if you have done your concentration in some way successfully, you are likely to get a kind of dream, rather experiences in sleep which you remember, which are useful indications or signs about problems for which you had had no answer; it may be on the subject of certain circumstances where you have to take a decision and are unable to do so; or it may be something in your consciousness which is not clear to you in your waking state, because you are not in the habit of noting or recognizing it normally, but which you feel in some way doing harm. All these things may appear to you in a revealing symbolic dream. Things are clear which were obscure before. And this does not depend upon what you have been or were doing the whole day long, but much upon the way in which you get into sleep. A minute of sincere aspiration just before going to sleep is sufficient to make of your sleep a powerful help instead of an agent for obscuration.

There is also a proper way of getting out of sleep, as there is a proper way

THE MOTHER'S TALKS

of getting into it. Instead of jumping out of the bed as soon as you are awake or moving about in it, you should keep quiet and still as you awake; you awake slowly without the least movement in your limbs; you feel a sort of vague impression left in you of something that has happened, something peculiar and even strange. Keep yourself still and observe, observe closely and attentively. Slowly you perceive a kind of half memory emerging of an activity in your past night. Remain concentrated and always still and immobile, gradually something like the tail-end of a dream appears and if you pull at it, follow it up, that is to say, backward—always keeping yourself quiet—you can recollect practically the whole of your dream, quite an interesting activity of yours in the night.

You do many things at night in your sleep. You forget most of them. If however you recall them, become conscious of them, you can begin controlling them. Before being conscious, without being conscious of a thing, you cannot have control over it. It is by being conscious that you get the power for control. If you can control your activities in sleep, you can have a restful sleep. Sometimes when you get up you find yourself more tired than when you went to bed. It is because you are in the habit of doing very many useless things in your sleep, running about wildly in your vital, wandering chaotically in your mind etc., etc. Naturally when you get up you do not seem to have tasted any rest. Sometimes you get into bad quarters, dark and ugly regions and you struggle there, fight there, receive blows, give blows and you are prostrate in the end. All that you can avoid, when you become conscious and gain control.

*

When one sees oneself dead or dying, it may mean several things. It may mean a spiritual death or a vital death or the death of some part in you that is to go; in the last case it means a progress in the consciousness. It may be also a premonition. The significance depends upon the context.

NOLINI KANTA GUPTA

POEMS

SRI AUROBINDO'S FEET

Two Feet of Thunder
To plumb the abysmal deep,
To build the Day
Over the python sleep
Of eyeless earth.
The Feet of the Spirit-Blaze
Now pierce the masks
Of fate and time-born ways.
In silence they move.
The aspiring souls of clay
Invoke their lights
And climb to see Heaven's Play,
To slaughter Death
And human body's strife.
Two Feet, wherein
Are roots of immortal Life.

CHINMOY

POEMS

THEY CALL ME IN DREAM

THEY call me in dream—
Those star-like souls!
And sweep o'er my mood
As the wave-crest rolls

On the sandy shore
And breaks into foam:
All irised and bright
In my dreams they roam!

They lull me to sleep
As the night grows dumb,
They call me with ardour,
"Come...child...come!"

They give me soft wings
To soar and to fly,
To swim in the ether
And measure the sky.

My heart becomes opal,
My body sapphire,
My mind ever steady
Moves higher and higher.

I sport with the planets,
And drinking the wine
Of the moon-welled chalice
I forget to pine

For the pleasure and passion,
For the deeds of the past:
I float like a flower
In the peerless vast

Where the nymphs and the seraphs
And the fairies and God
Revel in rapture—
A blazing abode!...

MOTHER INDIA

They call me in dream
To soar ever high,
They choose me the king
Of the realm of sky.

They kiss me in love,
They make of my heart
A diamond of heaven,
An upward dart.

PRITHWINDRA

AT THE BALCONY

No ecstatic trance had yet enwrapped my mind,
I stood on the earth in the common human coat.
But all changed with the appearance of the Supreme,
A veil burst in my mortal self and the soul leaped out.

What once was I receded now behind,
There stood my truer self now, half divine,
Like any worldly being its features and form were made—
Only by its strange light it was betrayed.

Slowly my old self returned from its retreat
To join the soul's adoration at the Transcendent's feet.

NAGIN DOSHI

“LET THE FLAME OF FAITH REMAIN EVER BURNING”

IN boyhood I received efficient training in swimming under an able trainer. Further mastery was acquired through the training I had in life-saving. This prompted the desire to become an expert champion swimmer and to win fame in local swimming bouts and then in national competitions and finally in international ones.

Long after this phase, long after this desire had been abandoned like all other desires—which cropped up from time to time under various circumstances,—with the progress in time and change of mental attitude, I saw last year the roaring sea near the Ashram tennis ground and the dormant swimmer in me arose again. His re-emergence took a concrete shape one afternoon while sipping a cup of tea at Golconde (the Ashram guest-house) and I resolved to enjoy sea-bathing and swimming in the dynamic currents of the Bay of Bengal.

I walked out to meet Biren Chandra, whom I had known since my childhood and with whose brave but simple character I had been amply acquainted. With the cessation of formal greetings, I came to the main topic: “Why don’t you accompany me in sea-bathing?” To this came the serene reply, “Very well”. His answer surprised me indeed inasmuch as his sincere observance of daily routine activities of the Ashram life was bound to deviate a little at my instance.

At five in the evening we went to the bay abutting the Ashram tennis ground near which arrangements have been made also for basket-ball, wrestling, boxing and a few other athletic features. Here, in addition, the ashramites satisfied their thirst for swimming or sea-bathing. The Mother was returning after her game of tennis. We had Her Darshan and, remembering Her, we got down into the waves.

Something peculiar was happening: every day the current used to be north-bound, but this day it was directed southward. Many a time before I had done sea-bathing. At the very outset I realised the terrific speed of the current as well as the high and chaotic billows.

There was an island a little distance away, where we could rest for some time. Birenda was moving ahead to it. I was experiencing great difficulty in proceeding against the current and the waves as I had been out of practice for a long time. I was obviously getting tired gradually. Long acquaintance with sea-water made me realise my next inevitable stage of absolute fatigue. I did not tell my companion anything as I thought of recouping on reaching the island.

Alas! expectations were in vain. The water had swelled, owing to tidal

MOTHER INDIA

effect, to such an extent that the island whose prospect was so long stimulating me in my out-of-breath condition was found to be beyond my reach. Water and water everywhere, and the last effort to breathe seemed in vain; no place to stand and rest. The massed water, high unruly waves, powerful current and my own physical fatigue roused a fear of fast-approaching death and with this apprehension I shouted in a timid voice, "Birenda, Birenda." Anyone could understand the significance of such a cry. He understood and rushed towards me to help, but what help could he render? The odds were against his reaching me.

Suddenly a light flashed across my mind. How could death occur when I had received the Mother's *darshan* and had got down into the water after praying to Her? Bold faith spoke that no danger could come. But there were other parts of the being, all could not echo the mind. Doubt came up. How could I be saved with such a tired body and under such circumstances? Fear, fear everywhere, black shade of death approaching, heart palpitating—how could I move to the shore? But a secret revelation was preparing under the gloom of doubt. A tussle went on between doubt and faith, fear of death and light of life, and at last the triumphant drum of faith was beaten. The heart warm with sincerity cried out, "Mother!...Mother!"

Suddenly it appeared as if by some magic wand the waves, which had so long been pushing me to inevitable death by breaking on my shoulders, were no longer continuing their assault. What was a hindrance to shoreward movement turned helper now. Instead of breaking on me the waves were carrying me further and further till I reached shore safely without the least effort!

Placing my tired body on the sand, looking at the beauty of the oceanic infinite, I realised with my whole self the omnipotent Grace of our Divine Mother. Purely by Her intervention I had been saved. I had learnt life-saving, so I could feel what would have been my inevitable fate had I not had Her Blessings.... Through a direct and personal experiment (experiment because my mind, trained under western influence and full of doubt, never took anything as certain without testing it out in some practical crisis) I realised that by Her name any imminent danger, crisis, even the greatest of them, death, could not only be averted but actually defeated if one could only open oneself to Her at the time of an accident. But it appeared that this power of opening was also due to Her Blessings.

In that precious moment of my life, in a half-meditative state, with the heart of hearts full of gratitude to the Mother, a spontaneous prayer flowered from within:

"Mother, let the flame of Faith remain ever burning."

GOPAL CHANDRA BHATTACHARYA