

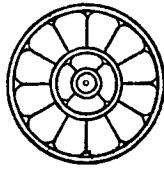
MOTHER INDIA

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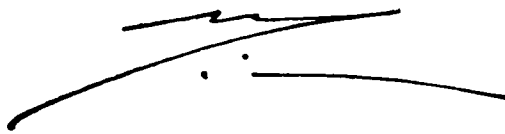


Lord, Thou hast willed, and I execute.

A new light breaks upon the earth,

A new world is born.

The things that were promised are fulfilled.



MOTHER INDIA

MONTHLY REVIEW OF CULTURE

Vol. XIII

No. 2

"Great is Truth and it shall prevail"

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WORDS OF THE MOTHER

To go from one doctor to another is the same mistake as to go from one Guru to another. One is on the material plane what the other is on the spiritual. You must choose your Doctor and stick to him, if you do not want to enter into a physical confusion. It is only if the doctor himself decides to consult another or others that the thing can be done safely.

14-3-1961

*

*

THE only thing I can suggest about diseases is to call down peace. Keep the mind away from the body by whatever means—whether by reading Sri Aurobindo's books or meditation. It is in this state that the Grace acts. And it is the Grace alone that cures. The medicines only give a faith to the body. That is all.

*

*

If you make one mistake in life, then you may have to suffer all your life. It does not mean that everybody suffers like that. There are people who go on making mistakes and yet they do not suffer. But those who are born for a spiritual life have to be very careful.

As for cancer, the first thing is that you should drive off all fear.

*

*

This suggestion of death comes from the "ego" when it feels that soon it will have to abdicate. Keep quiet and fearless. Everything will be all right.

TALKS OF THE MOTHER

(These are Notes written down after attending the talks of the Mother in 1947 apropos of her Prayers and Meditations. Every day a Prayer or two were read out and the Mother commented on them or answered questions put to her. Most of the comments deal with perennial problems of the spiritual life. Some refer to particular occasions; but, just because those occasions are now past, the comments do not lose their point : they always have a wider bearing and join up with the general ones. The Notes are by A. B. Purani.)

19.9.1947

Prayers read : October 11 and 12, 1914

IN the Prayer of 12th October there is mention of each element having its own truth. It means that each element in this world has its own proper principle—each movement or vibration has its truth to which it must correspond. Everything in its depths is connected with the Supreme : otherwise it cannot exist. All that is here is an exteriorisation or objectivisation, whatever you may call it, of some Truth of the Supreme.

The Divine is like someone who has some truth within himself and then puts it outside for manifestation. Thus this universe is a manifestation of the Divine, eternally unrolling itself. When each element of the universe becomes, so to say, absolute, identifies itself with the Supreme and manifests Him, then it will know its cause, its *raison d'être*, its utility, its place in the total Truth.

Q. Does one become conscious of his true being at the time of death ?

One does not necessarily become more conscious than when he is alive. There is no reason why the mere fact of physical death should make men conscious of their true being. The only thing that happens in death is that the connecting link between the physical and the vital is cut. But why, because of this fact, should one who is ignorant become suddenly full of knowledge or one un-

conscious become conscious ? There is not a sufficient explanation here of changing so much after death.

On the contrary, many people find the body a very good refuge, a fort, into which they run when they feel or scent danger in the vital. But a vital without a body does not necessarily bring about benefits. A man who is stupid in life remains stupid after death. To think otherwise is like saying that if a man has a coat of a certain colour his inner being undergoes a change.

Q. Does one not become conscious of one's true being after death ?

There are cases in which one does, but these are cases of those who think about the inner being. Most people never think about it at the time of death. For example, very few have an aspiration at that time, like Goethe who said, "Light, more light." The last aspiration may be important for a man.

In the case of those in whom the psychic being has separated itself, there is a full possession of one's being at the time of death. These people know, even before death, that they are separate from their bodies. When they die, they see the curve of their progress in the past and remember their last experience also and in the light of their knowledge they decide in which new body or in what circumstances they should take birth.

In people who are not evolved sufficiently it retires after death to its own plane. But, even if immature, it is the psychic that decides what curve it must take, what will be the future conditions, and it knows the past conditions and why one has taken a decision for the present life.

Q. Is there any rule governing the period of assimilation or rest for the psychic being ?

There is a law, but it is a complex law. The time depends upon several factors : the degree of development and experience in one's life on earth, and the need of intervention. For instance, sometimes it is not merely the law of individual development but also the stage of earth's evolution which determines this time element.

Here also two movements are seen after death. On the one side, the psychic beings who are not individualised pass from one body to another without any awakening—soul-awakening—or without retirement and rest. On the other side, some take a long period of rest or retirement or assimilation before taking up the next birth or incarnation. That is according to the plan of the nature

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of life which you have to fulfil—the rest after life may be quick or slow, brief or prolonged. All this depends upon the family of psychic beings to which the individual belongs. They want, or need, to come together on earth—then they make an understanding with one another and promise to be ready at the right time and when the call is given they come up. Thus those who promised to be together come to birth.

But this is not a rigid mental law or rule. There is something like an organisation. It is not each one doing what he likes. There is a rhythm, a harmony.

Q. Has a man's mental condition, say, a state of intense aspiration, any effect upon his future after death ?

Generally what is organised round the psychic being remains, the rest dissolves. It is the psychic influence that unifies the being and if the mental or vital are thus organised they can resist the forces of dissolution and disintegration.

Q. When a child is born, can you predict what its future will be ?

In all its details ? No—because it is full of all kinds of possibilities. So too in the case of the psychic being all kinds of possibilities are there.

TALKS WITH SRI AUROBINDO

(These talks are from the Note-books of Dr. Nirodbaran who used to record most of the conversations which Sri Aurobindo had with his attendants and a few others, after the accident to his leg in November 1938. Besides the recorder, the attendants were : Dr. Manilal, Dr. Becherlal, Purani, Champaklal, Dr. Satyendra and Mulshanker. As the Notes were not seen by Sri Aurobindo himself, the responsibility for the Master's words rests entirely with Nirodbaran. He does not vouch for absolute accuracy, but he has tried his best to reproduce them faithfully. He has made the same attempt for the speeches of the others.

This is the third talk in the new Series which follows a chronological order and begins at the very beginning. The four earliest talks, after Sri Aurobindo's accident, appeared in Mother India in 1952. We are now picking up where we then stopped and shall continue systematically.)

DECEMBER 18, 1938

4.30 p.m. N read an article in *Asia*, an American paper, to Sri Aurobindo on himself and his Yoga. It was written by Swami Nikhilananda.

N : It is surprising that a Ramakrishna Mission Yogi should write on you.

SRI AUROBINDO : It is Nistha (Miss Wilson) who arranged for its publication. He was a friend of hers before she came here. It is peculiar how they give an American turn to everything.

N : The Americans seem to be more open than the Europeans. Why ?

SRI AUROBINDO : They are a new nation and have no past tradition to bind them. France and Czechoslovakia are also open. Many from there are writing that they want to do Yoga.

N : Was Nistha in communication with you for some time ?

SRI AUROBINDO : Oh, yes. She was in touch with us for three or four years. She has very clear ideas about Yoga and she was practising it there.

At this point Dr. M arrived. He heard the reference to Woodrow Wilson's daughter.

DR. M : She must be disappointed because there was no darshan in November.

SRI AUROBINDO : No. She has taken it with the right Yogic attitude—unlike many.

DR. M : How is it there are no Maharashtrian sadhaks here, in spite of your contact with Tilak and your long stay in Baroda ?

SRI AUROBINDO : Yes, it is strange. The cause may be that they are more vital in their nature.

The talk then changed on to the Supermind.

DR. M : I hope we shall live to see the glorious day of the Supermind. When will it descend, Sir ?

SRI AUROBINDO (*after a little silence*) : How can it descend ? The nearer it comes the greater becomes the resistance to it.

DR. M : On the contrary, the Law of Gravitation should pull it down.

SRI AUROBINDO : That Law does not apply to it, because of its tendency to levitation ! And it is coming down against tremendous resistance.

DR. M : Have you realised the Supermind ?

SRI AUROBINDO : You know I was talking to N about the tail of the Supermind. I know what the Supermind is. And the physical being has flashes and glimpses of it. I have been trying to supramentalise the descended Overmind. Not that the Supermind is not acting. It is doing so—through the Overmind ; and the Intuition and the other intermediate powers have come down. The Supermind is above the Overmind. (*He put one hand over the other.*) So one may mistake the latter for the former. I remember the day when people here claimed to have got the Supermind. I myself had made mistakes about it. I didn't know then about the planes. It was Vivekananda who, when he used to come to me during meditation in Alipore Jail, showed me the Intuitive Plane. For a month or so he gave instructions about Intuition. Then afterwards I began to see the still higher planes. I am not satisfied with only a part of the Supermind in the physical consciousness. I want to bring down the whole mass of it, pure, and that is an extremely difficult business.

N : We hear that there will be a selected number of people who will first receive the Supermind.

SRI AUROBINDO (*making a peculiar expression with his eyes*): Selected by whom ?

DR. M : By the Supermind, Sir.

SRI AUROBINDO : (*laughing*): Oh, then that's for the Supermind to decide. Whatever is the truth will be done by it, for it is the Truth-Consciousness—and if things are established by it in the consciousness your complaint about the disappearance of calm etc. will itself disappear, for they will be established by the Supermind.

N : Won't the descent of the Supermind make things easier for us ?

SRI AUROBINDO : It will do so for those who receive the Supermind, who are open to it. But its descent itself needs certain conditions. For example, if there were thirty or forty people ready, it would descend.

N : We hear you said that in 1934 the Supermind was ready to descend but not a single sadhak was found prepared ; so it withdrew. And yet haven't you told me once that the descent of the Supermind doesn't depend on the readiness of sadhaks ?

SRI AUROBINDO : If none is ready to receive it, how will it manifest ? But, instead of thinking of Supermind, one should first open oneself to Intuition.

At this moment the Mother came and asked what we were talking about.

SRI AUROBINDO : About Intuition and other things.

The Mother fell into meditation. We all joined in. At about 7 p.m. she left us.

SRI AUROBINDO : Does anyone know about S ? I am curious to know how, as he puts it, his blood comes out drop by drop from his body. He seems to have an Elizabethan turn of expression!

Then, apropos of S and N, the topic of fear of death came up. They were known to cover up their bodies for fear of catching cold etc.

SRI AUROBINDO : At Cambridge we were once discussing about physical development. Then one fellow, in order to show how splendid his health was, began to take off his shirt and other underwear, one after another. We found that there were ten or twelve pieces of clothing on his body !

N : We must develop our consciousness in order to conquer death, mustn't we ? People think that as soon as they have entered the Ashram they have become immortal !

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SRI AUROBINDO : People think so because for a long time no death took place in the Ashram. Those who had died were either visitors or sadhaks who had gone away from here. At the beginning, people had a very strong faith, but, as numbers increased, the faith began to diminish. However, why should one fear death ? The soul is immortal and passes from one life and body to another. Besides, fear has no place in Yoga.

N : We fear because of our attachments.

SRI AUROBINDO : One must have no attachments in Yoga.

DR. M : How is fear to be conquered ?

SRI AUROBINDO : By mental strength, will and spiritual power. In my own case, whenever there was any fear, I used to do the very thing I was afraid of, even if it brought the risk of a sudden death. B also had a lot of fear while he was carrying on terrorist activities. But he too would compel himself to go on. When the death sentence was passed on him, he took it very cheerfully. Henry IV of France had great physical fear, but by his will-power he would force himself to rush into the thick of the battle and he became known as a great warrior. Napoleon and Caesar had no fear. Once when Caesar was fighting the forces of Pompey in Albania, his army was faring badly. He was at that time in Italy. He jumped into the sea, took a fisherman's boat and asked him to carry him to Albania. On the way a storm arose and the fisherman was mortally afraid. Then Caesar said, "Why do you fear ? You are carrying the fortunes of Caesar."

I remember a sadhak, saying, under an attack of hiccough, "I shall die if it goes on." I told him, "What does it matter if you die ?" At once the hiccough stopped. Very often these fears and suggestions bring in the adverse forces which then catch hold of the person. By my blunt statement the sadhak realised his folly and perhaps didn't allow any more suggestions.

DR. M : Is B still doing Yoga ?

SRI AUROBINDO : I don't know. He used to do some sort of Yoga even before I began. My Yoga he took up only after coming to Pondicherry. In the Andamans also he was practising it. You know he was Lele's disciple. Once he took Lele to Calcutta among the young people of the Secret Society. Lele didn't know that they were revolutionaries. One day B took him into a garden where they were practising shooting. As soon as Lele saw it he understood the nature of the movement and asked B to give it up. Lele said that if B did not listen to him B would fall into a ditch—and he did fall.

N : B, I heard, had a lot of experiences.

SRI AUROBINDO : Yes, but mostly they were rather mental experiences. He gathered a lot of information from them. I heard that when he had begun Yoga he had an experience of Kamananda. Lele was surprised to hear about it, for

he said that this experience comes usually at the end. It is a descent, like any other experience, but unless one's sex centre has sufficient control it may have bad results by the excitement produced.

N : B had great energy and capacity.

SRI AUROBINDO : Yes, he had brilliance, but he was always narrow and limited. He wouldn't widen himself. (*Sri Aurobindo showed the widening by a movement of his hands above his head.*) That's why his things won't last. For instance, he was a brilliant writer and he also composed devotional poetry, but, because of his limitedness, nothing that will endure. He was an amusing conversationalist, he had some musical ability, he was good at revolutionary activity. He did well in all these matters, but nothing more. He was also a painter, but it did not come to much in spite of his exhibitions.

N : In his paper *Dawn* he began to write a biography of you.

SRI AUROBINDO : I don't know about it. Did he publish a paper ? I would be interested to see what he has written about me.

Dr. M : His paper stopped after a short time.

N : It was in this paper that he said you were the leader of the revolutionary movement. I once asked you whether it was true.

SRI AUROBINDO : And what did I say ?

N : You wrote back, showing great surprise that I didn't know what everyone knew.

SRI AUROBINDO : In fact it is not true. B does not give the correct account of things. I was neither the founder nor the leader. It was P. Mitra and Miss Ghosal who started it on the inspiration of Baron Okakura. They had already started it before I went to Bengal and when I was there I came to hear of it. I simply kept myself informed of their work. My idea was for an open armed revolution in the whole of India. What they did at that time was very childish—things like beating magistrates and so on. Later it turned into terrorism and dacoities, which were not at all my idea or intention. Bengal is too emotional, wants quick results, can't prepare through a long course of years. We wanted to give battle after awakening the spirit of the race through guerilla warfare, as in the Irish Sinn Fein. But at the present stage of military conditions such things are impossible, bound to fail.

N : Why did you not check the terrorist movement ?

SRI AUROBINDO : It is not wise to check things when they have taken a strong shape. For, something good may come out of them.

Dr. M : Is it true that you did not appear for the riding test in your I.C.S. ?

SRI AUROBINDO : Yes, but they gave me another chance, and again I didn't appear. Then they rejected me.

DR. M: Why did you appear at all for the I.C.S. ? Was it on account of some intuition that you didn't come for the riding test ?

SRI AUROBINDO : Not at all. I knew nothing of Yoga at that time. I appeared for the I.C.S. because my father wanted it and I was too young to understand. Later I found out what sort of work it was and I had no interest in the administrative life. My interest was in poetry and literature and the study of languages and patriotic action.

N : We have heard that you and C.R.Das used to make plans, while in England, for a revolution in India.

SRI AUROBINDO : Not only C.R.Das but many others. Deshpande was one. When I came to Baroda from England I found what the Congress was like at that time and I formed a strong contempt for it. Then I came into touch with Deshpande, Tilak, Madhav Rao and others. Deshpande requested me to write something in the *Induprakash*. There I severely criticised the Congress for its moderate policy. The articles were so fiery that M.G. Ranade, the great Maratha leader, asked the proprietor of the paper not to allow such seditious things to appear in his columns ; otherwise he might be arrested and imprisoned. Deshpande approached me with this news and requested me to write something less violent. I then began to write about the philosophy of politics, leaving aside the practical part of politics. But I soon got disgusted with it and when I heard that Bepin Pal had started a paper, the *Bande Mataram*, I thought of the chance to work through it.

N : We hear that once the Maharaja of Baroda asked you to write a memorandum to the Resident about some financial trouble. But you refused to do it unless the Maharaja himself would hand it over to the Resident : the Dewan was a timid man and was suppressing the memoranda written by you.

SRI AUROBINDO : That's a legend. Of course, I wrote many memoranda for the Maharaja but along the lines he gave me. As I said, I was not interested in the administrative work and soon I got the Maharaja to transfer me to the College.

Along with Tilak, Madhav Rao, Deshmukh and Joshi who became a Moderate later, I was planning to work on more extremist lines than the Congress. We brought Jatin Banerji from Bengal and got him admitted into the Baroda army. Our idea was to drive out the Moderates from the Congress and capture it.

As soon as I heard that a National College had been started in Bengal I found my opportunity and threw up the Baroda job and went to Calcutta as Principal. There I came into contact with Bepin Pal, who was editing the *Bande Mataram*. But its financial condition was precarious. And when Pal was going on a tour he asked me to take up the paper. I asked Subodh Mallick

and others to finance it. Then some people wanted to oust Pal and, when I was lying ill, they did it. They connected my name also with it. I called the Sub-editor and gave him a severe thrashing—metaphorically, of course. Pal was a great orator and at that time his speeches were highly inspired, a sort of descent from above. Later on, his oratorical powers also got diminished. I remember he never used the word “Independence” but always said “Autonomy without British Control” ! When after the Barisal Conference, we brought in the peasants into the Movement, forty or fifty thousand of them used to gather to hear Pal. Suren Banerji cannot be compared to Pal. He has never done anything like what Pal did. But Pal was more an orator than a leader. He had not the practical qualities of a leader.

Then Shyam Sundar and some other people came in to help the *Bande Mataram*. Soon it drew the attention of a large number of people and became an all-India paper. The Punjab and Maharashtra joined the Movement.

One day I called the Bengal leaders and said, “It is no use simply going on like this. We must capture the Congress and throw out the Moderate leaders from it.” Then I proposed that we should follow Tilak as the all-India leader. They at once jumped at the idea. Tilak, who was not well known in the Northern parts of India, accepted the leadership. He was a really great man and a rare disinterested one.

DR. M : What do you think of his book on the Gita ? Was it inspired ?

SRI AUROBINDO : I must say I haven't read it.

N : But you have reviewed it.

SRI AUROBINDO : Then I must have reviewed it without reading it. (*Loud laughter*) Of course, I might have glanced through it, and I don't think it is inspired. It must be more a mental interpretation. Tilak had a brilliant mind.

DR. M : When someone asked Tilak what he would do when India got Swaraj, he replied that he would again be a professor of Mathematics.

N : What about the *Amrita Bazar Patrika* ? It was also an extremist paper.

SRI AUROBINDO : Never. It was impossible at that time for the *Amrita Bazar Patrika* to write openly like the *Sandhya* and *Jugantar* about Independence and guerilla warfare day after day. It wanted Safety First.

At that time three extremist papers were running in Bengal, the *Jugantar*, *Sandhya* and *Bande Mataram*. Brahmabandhav Upadhyaya, editor of the *Sandhya*, was another great man. He used to write so cleverly that the Government couldn't charge anything against him. As for the *Bande Mataram*, its financial condition was very bad and yet we carried on for five or six years.

N : Didn't the Government try to arrest you and the others ?

SRI AUROBINDO : It couldn't ; there was no law for doing it, and the press

had more liberty than afterwards. Besides, there was nothing in the various papers that could be directly charged against us. The *Statesman* used to complain that the *Bande Mataram* was reeking with sedition and yet was so cleverly written that one couldn't arrest the editor. Moreover, the names of the editors were never published. So they could arrest only the printers. But as soon as one was arrested, another came to take his place.

Later on, Upen Banerji, the Sub-editor, published some correspondence, for which I was arrested on a sedition charge. But as nothing could be proved I was acquitted. When I was arrested a second time and detained in Alipore Jail, the *Bande Mataram* was disastrously up against financial difficulties. Hence the editors wrote something very strong and the paper got suppressed.

I started the *Karmayogin* some time after after my second acquittal. Once I heard from Sister Nivedita that the Government wanted to prosecute and deport me. I wrote an article : "An Open Letter to My Countrymen." It prevented the prosecution. Soon after, I went away to Chandernagore. There some friends were thinking of sending me to France. I was wondering what to do next. Then I heard the *Adesh*, "Go to Pondicherry."

DR. M : Why to Pondicherry ?

SRI AUROBINDO : I could not question. It was Sri Krishna's *Adesh*. I had to obey. Later I found it was for the Ashram, for the Yogic work.

I had to apply for a passport under a false name. The District Commissioner required a medical certificate by an English doctor. After a great deal of trouble I found one and went to his house. He told me that I was speaking English remarkably well. I replied that I had been to England.

N : How could you agree to take a false name for the certificate ?

SRI AUROBINDO : If I had given my real name I would have been at once arrested. With due respect to Gandhi's Truth, I could not be so very precise here. You can't be a revolutionary otherwise.

Accompanied by Bejoy, Moni and my brother-in-law I arrived in Pondicherry but had to assume false names for some time.

NOTE

Nirodbaran acknowledges the help given by A. B. Purani who has added a phrase or a sentence in some places in the record of this talk.

LETTERS OF SRI AUROBINDO

To understand divine movements one must enter into the divine consciousness, till then faith and surrender are the only right attitude. How can the mind judge what is beyond all its measures ? 11-11-1935

Q. It is said that, if one loves the Divine, faith ceases to be important.

It is not true except that when the psychic love for the Divine is there, faith is there also. But so long as knowledge and realisation are not complete, the faith is indispensable. 12-11-1935

Your mind saw the necessity of a selfless surrender and your psychic and mind together imposed it. But there were also vital and ego elements which hung on and these raised themselves as soon as the inertia came. When asked to disappear or change they refused and are still refusing. 15-11-1935

They remain suffering because they do not want to change their attitude. 17-11-1935

A steady attitude of self-giving is bound to cure and transform. The working may take some time. 20-11-1935

It is a suggestion of the tamasic forces that insist on the difficulty and create it and the physical consciousness accepts it. Aspiration is never really difficult. Rejection may not be immediately effective but to maintain the will of rejection and refusal is always possible. 1-12-1935

A sanskar is created by the forces that aspiration will bring restlessness and, once the physical consciousness gets convinced of the connection, it no longer wants to aspire. 1-12-1935

It does depend on you—your consent or refusal which has to be developed till it is master of the forces. 22-12-1935

Nothing can be done except to keep yourself detached, unless you can recover the use of the knowledge and the will or else bring down the Mother's Force. 27-12-1935

From NAGIN DOSHI

SRI AUROBINDO AND EDUCATION

(4)

NATIONAL EDUCATION

II

IN spite of the frowns of the bureaucracy and the half-hearted support of politicians who had their own selfish interests to serve—many of the eminent leaders of the day in Bengal were professors who did not quite relish the prospect of losing their jobs—the national education movement had already made considerable progress by the beginning of 1908.

“National education has followed the trend of the political movement and its first energies have been devoted to literary and technical instruction. In the latter branch it has already in spite of insufficient help from the public, achieved a signal success ; if it has been able to make only a beginning, yet that beginning has been so sound, so admirably and intelligently done, that we can already perceive in this little seed the mighty tree of the future. We understand that the literary instruction is now being organised with a view to make the College in Calcutta¹ a home of learning and fruitful research as well as a nursery of intelligence and character. But we look to the organisers of the College to make equal provision for agricultural training, so that a field may be created for its students on the soil whence all national life draws its sap of permanence ...If the work is taken in hand from now, it will not be a moment too soon, for the problem is urgent in its call for a solution, and the mere organisation of village Associations will be only partially effective if it is not backed up by a system of instruction which will bring the educated Hindu back to the soil as a farmer himself and a local leader of the peasantry of the race.”²

The success of the experiment in national education soon drew on its head the wrath of the Government. Circulars banning the participation of students in political programmes, became frequent ; the slogan of loyalty and

¹ The Bengal National College of which Sri Aurobindo was the first Principal.

² *Bandemataram*, Weekly Edition, 8.3.08.

obedience was raised. This danger had to be met quickly if the movement was to survive.

“Patriotism is now the dominant sentiment in India and there is a wide-spread movement in the country to impart education on lines favourable to the cultivation of that sentiment in the young mind. This tendency has very naturally caused some alarm to the bureaucracy and its friends, and we therefore notice that the keynote of all educational speeches given by the officials is that patriotism and loyalty to the rulers are not incompatible sentiments and the perfection of education consists in wedding the two. Lord Minto in his address to the members of the Bharat Dharma Mahamandal asked them to inculcate loyalty in the minds of the younger generation. The Vice-chancellor concluded his Convocation Address with an appeal for loyalty. Mrs. Besant in her last lecture on education went so far as to insist on obedience to the police as an essential discipline for young men. That an academic discussion on education should expatiate so much on the need of loyalty is significant...

“The right thinker never preaches loyalty to a ruler or set of rulers, but loyalty to humanity, loyalty to God. Even the Shastric text which Lord Minto quoted the other day in support of loyalty expressed it in unequivocal terms that loyalty cannot be blind, it is the legitimate due of that king alone who is mindful of the true interests of his subjects. The Ramayana distinctly says that even the spiritual preceptor and father forfeit their claim to the allegiance of their disciples and sons by their evil conduct. Our Shastras have severely condemned unreasonable obedience to any one.

“Besides, loyalty and obedience can never be taught by preaching and teaching. Nothing but worth can compel loyalty. The heart cannot entwine itself round a thing which does not attract it. The magnetism must be there to draw inspiration, love and reverence. This idle talk about loyalty and obedience is quite out of place in a discourse on education which is concerned with the elevation of man and not his subservience to a particular man or set of men...”¹

Courage and idealism, not loyalty and obedience to the powers of retrogression, were the qualities needed in a nation trying to recover its manliness.

“What India needs especially at this moment is the aggressive virtue, the spirit of soaring idealism, bold creation, fearless resistance, courageous attack on the passive tamasic spirit of inertia of which we have already too

¹ *Ibid.*, 22.3.08.

much. We need to cultivate another training and temperament, another habit of mind. We would apply to the present situation the vigorous motto of Danton that what we need, what we should learn above all things is to dare and again to dare and still to dare..."¹

How was this goal to be achieved ? By lecturing on the virtues of courage and manliness ? Or should we not rather encourage our students to take an active part in politics and train them in the habit of patriotism ?

"The Japanese when they teach Bushido to their boys, do not rest content with lectures or a moral catechism ; they make them practise Bushido and govern every thought and action of their life by the Bushido ideal. This is the only way of inculcating a quality into a nation, by instilling it practically into the minds of its youth at school and College until it becomes an ingrained, inherent, inherited quality.

"This is what we have to do with the modern ideal of patriotism in India. We have to fill the minds of our boys from childhood with the idea of the country, and present a lesson in the practice of the virtues which afterwards go to make the patriot and the citizen. If we do not attempt this, we may as well give up our desire to create an Indian nation altogether; for without such a discipline of nationalism, patriotism, regeneration are mere words and ideas which can never become a part of the very soul of the nation and never therefore a great realised fact.

"Mere academical teaching of patriotism is of no avail. The professor may lecture every day on Mazzini and Garibaldi and Washington and the student may write themes about Japan and Italy and America, without bringing us any nearer to our supreme need,—the entry of the habit of patriotism into our very bone and blood. The Roman Satirist tells us that in the worst times of imperial despotism in Rome the favourite theme of teachers and boys in the schools was liberty and tyrannicide; but neither liberty nor tyrannicide was practised by the boys when they became men; rather they grew up into submissive slaves of the single world-despot.

"It is for this reason that the men of the new party have welcomed the active association of our students with political meetings, with the propagation and actual practice of Swadeshi, with the volunteer movement in its various forms,—not, as has been malevolently suggested, out of a turbulent desire to make use of unripe young minds to create anarchy and disorder, but because they see in this political activity in the young the promise of a new generation of Indians who will take patriotism earnestly as a thing to live and die for, not

¹ *Bandemataram*, Daily Edition, 7.6.07.

as the pastime of leisure hours. Nobody who believes that such patriotism is the first need of this country can consistently oppose the participation of students in politics.

“When Indian nationality is a thing realised and the present unnatural conditions have been remedied, then indeed this active participation may be brought under restriction and regulation; for then the inherited habit of patriotism, the atmosphere of a free country and the practice and teaching of the Bushido virtues within the limits of home and school life will be sufficient. But before then to submit to restrictions is to commit national suicide.¹

But the opponents of the national education movement were ever on the alert to thwart its purpose. This they did partly by an appeal to the selfish interests of students and teachers, but mainly by seeking to influence the students through their sense of discipline and duty. This was a subtle and dangerous move and had to be met on its own grounds. Youth had to be shown the path that lay before it.

“Ever since the beginning of this movement the opponents of progress have with an admirable instinct hit upon the misleading and intimidation of the youth of this country as the best means of thwarting the movement. Their direct attempts having failed, they are now trying to keep down the rising spirit of young India by objurgations addressed to the guardians and by playing on their selfishness and fears...The loss of education and a career,—this was the menace which they held over the guardians and young men of the country and by the continual flourishing of this weapon they have succeeded in putting back for a while the hour of our national fulfilment...

“It is not the arguments of adversaries but their own personal and class interests which actuate those among us who at the bidding of Anglo-Indians official or unofficial deter our young men from attending public meetings or mixing in the national movement...Men who can prefer the selfish gratification of their transitory individual needs and interests to the good of the nation are not needed in the new age that is coming. They are there only to exhaust a degraded and backward type which the world and the nation are intended soon to outgrow. If some of them still pose as men of weight and leading, it is only for a moment. They will vanish and the whole earth heave a sigh of relief that that type at least is gone for ever.

“But to the young men of Bengal we have a word to say.

“The future belongs to the young, it is a young and new world which is now under process of development and it is the young who must create it.

¹ *Ibid.*, 28.5.07.

MOTHER INDIA

But it is also a world of truth, courage, justice, lofty aspiration and straightforward fulfilment which we seek to create. For the coward, for the self-seeker, for the talker who goes forward at the beginning and afterwards leaves his fellows in the lurch there is no place in the future of this movement. A brave, frank, clean-hearted, courageous and aspiring youth is the only foundation on which the future nation can be built...God does not want falterers and flinchers for his work, nor does he want unstable enthusiasts who cannot maintain the energy of their first movements.

“Secondly, let them not only stand by their choice but stand by their comrades. Unless they develop the corporate spirit and the sense of honour which refuses to save oneself by the sacrifice of one’s comrades in action when that sacrifice can be averted by standing together, they will not be fit for the work they will have to do when they are a little older. Whatever they do let them do as a body, leaving out the coward and falterer but, once they are compact, never losing or allowing anything to break that compactness.

“If they can act in this spirit, heeding no unpatriotic counsels from whatever source they come, then let them follow their duty and their conscience but let them do nothing in a light even if fervent enthusiasm, moving forward without due consideration and then showing a weakness unworthy of the nation to which they belong and the work to which they have been called.”¹

(To be continued)

SANAT K. BANERJI

¹ *Karmayogin*, 7.8.09.

SRI AUROBINDO ON INDIA'S DESTINY

(In this article reproduced from 'Bandemataram', a faint hint has been given that India is rising to fulfil a mission which her age-long culture has prepared. There is not yet a clear indication of what exactly that mission will be; but we are made to feel that it will influence the destiny of Asia.)

THE SECRET OF THE SWARAJ MOVEMENT¹

THE paragraphist of *Capital* in the course of a denunciation full of venom and adorned with one or two choice bits of Billingsgate, describes Swaraj as a far-off divine event to be made possible by our being gradually educated to it under the guidance of the beneficent aliens. We need not trouble about the choleric effusions with a daily output of which Anglo-Indian writers nowadays provide their readers. But apart from the natural unhunging of the reason for which the prospect of loss of power and prestige or of trade is responsible, there is a plentiful lack of appreciation of the nature of the movement, its causes and probable effects not only on the part of the ruling class but of the majority of our educated people. We can understand the ruling class doing their very best to crush the movement out of self-interest. But it is none the less our duty to return good for evil and try our best to enlighten their intellectual haziness.

It is from the want of a true perception of the nature of the movement that much of the misunderstanding and irritation has proceeded. And in trying to present it in its true bearing we have not been guided by any individual notions of our own but the decisions and findings of master-minds on the success of all spiritual movements.

Why do men at all turn their backs on old ideas and betake themselves to revolutionary ones? How come these ideas to rise up and fill the whole air? Why do they command acceptance notwithstanding much that seems unseemly, alarming and often even preposterous about them? The answer is that in spite of any defects there may be, even if they are marred by self-contradiction, shallowness or elements of real danger, such ideas fit the crisis. They are seized on by virtue of an instinct of national self-preservation. The evil elements in

¹ *Bandemataram*, Daily Edition, 29.6.07.

them, if any, work themselves out in infinite mischief. The true elements in them save a country by firing men with social hope and patriotic faith, and the good done is well worth having even at the price of much harm and ruin. M. Taine gives the same explanation of the success of Rousseau and Voltaire in influencing the minds of the French people, though there were Montesquieu with a sort of historic method, Turgot and the school of the economists and, what is more, seventy thousand of the secular clergy and sixty thousand of the regular clergy, ever proclaiming by life or exhortation ideas of peace, submission and kingdom not of this world.

At certain critical moments in history men come out from the narrow and confined track of their daily life and comprehend in one wide vision the whole situation; the august face of their destiny is suddenly unveiled to their eyes; in the sublimity of their emotion they seem to have a foretaste of their future and at least discern some of its features. Naturally, these features are precisely those which their age and their race happen to be in a condition to understand. The point of view put forward is the only one under which the multitude can place themselves. There is pronounced the only word, heroic or tender, enthusiastic or tranquillising : the only word that the heart and intelligence of the time would consent to hearken to, the only one adapted to the deep-growing wants, the long-gathered aspirations, the hereditary faculties.

It might seem strange if it were not so consonant with past examples, that a man like Mr. Morley who has so heartily admired the discernment of Taine about the secret of the great movements of human history and explained and elaborated it as clearly as possible, should look upon the present happenings in India as mere effervescence due to accidental causes that will instantaneously subside at the mere frown of a mortal man however powerful. We have explained how this has happened in the particular case of Mr. Morley. A mind clouded by national self-interest and perverted by European prejudice and contempt for Asiatics forbids him to use his reasoning powers on India as he would have used them in the case of an European country similarly circumstanced. Otherwise he would have perhaps understood that the same laws govern and explain all human movements whether among Europeans or Asiatics. The working of the human mind, the correlation of causes and effects, the ups and downs in the life of a nation are never isolated phenomena defying the scientist's attempt to systematise, coordinate and generalise.

* The movement in India, like all other movements in history, has life and vitality in it and its root deep in the very nature of things and events. It is not artificially got up, no movement of the kind can be; it has not been engineered by a Lajpat Rai or an Ajit Singh ; it does not proceed from mere discontent or "disloyalty"; it is no aberration or monstrosity. It has the uniformity,

SRI AUROBINDO ON INDIA'S DESTINY

the identity of manifestations in widely-separated regions, the similarity of thought, motive and expression which belong to great, sudden, spontaneous movements, to divine events.

India was a centre of human prosperity and a fountain of light when there was still darkness and savagery on the face of the major portion of the earth and she has not gone into an eternal eclipse. The over-shadowing influence cannot last forever, it is a temporary obscuration from which the sun of her destiny is soon to emerge. This is the law of Nature and divine dispensation, and, amidst the noise and dust and smoke of that confused struggle of myriad opinions and misunderstandings which mark a revolution, the one thing essential should never be forgotten by those who have once had the strength and clarity of vision to perceive through the clamour and confusion this guiding star of hope and truth.

Compiled by SANAT K. BANERJI

THE LIFE DIVINE OF SRI AUROBINDO:
ITS LEADING PRINCIPLES AND CONCEPTS

(Classified Excerpts)

SECTION II — THE NATURE OF THE ABSOLUTE

(Continued)

(v) CONSCIOUSNESS

CONSCIOUSNESS is the great underlying fact, the universal witness for whom the world is a field, the senses instruments. To that witness the worlds and their objects appeal for their reality and for the one world or the many, for the physical equally with the supraphysical we have no other evidence that they exist.¹

For in that higher and less hampered experience [of cosmic consciousness] we perceive that consciousness and being are not different from each other, but all being is a supreme consciousness, all consciousness is self-existence, eternal in itself, real in its works and neither a dream nor an evolution. The world is real precisely because it exists only in consciousness; for it is a Conscious Energy one with Being that creates it.²

It is then necessary to examine into the relation between Force and Consciousness. But what do we mean by the latter term? Ordinarily we mean by it our first obvious idea of a mental waking consciousness such as is possessed by the human being during the major part of his bodily existence, when he is not asleep, stunned or otherwise deprived of his physical and superficial methods of sensation. In this sense it is plain enough that consciousness is the exception and not the rule in the order of the material universe. We ourselves do not always possess it. But this vulgar and shallow idea of the nature of consciousness, though it still colours our ordinary thought and associations, must now definitely disappear out of philosophical thinking. For we know that there is something in us which is conscious when we sleep, when we are stunned or drugged or in a swoon, in all apparently unconscious states of our physical being....It [our waking state] is a superficies, it is not even the whole of our mentality. Behind it, much vaster than it, there is a subliminal

or subconscious mind which is the greater part of ourselves and contains heights and profundities which no man has yet measured or fathomed.³

All life depends for its nature on the fundamental poise of its own constituting consciousness ; for as the Consciousness is, so will the Force be. Where the Consciousness is infinite, one, transcendent of its acts and forms even while embracing and informing, organising and executing them, as is the consciousness of Sachchidananda, so will be the Force, infinite in its scope, one in its works, transcendent in its power and self-knowledge. Where the Consciousness is like that of material Nature, submerged, self-oblivious, driving along in the drift of its own Force without seeming to know it, even though by the very nature of the eternal relation between the two terms it really determines the drift which drives it, so will be the Force : it will be a monstrous movement of the Inert and Inconscient, unaware of what it contains, seeming mechanically to fulfil itself by a sort of inexorable accident, an inevitably happy chance, even while all the while it really obeys faultlessly the law of the Right and Truth fixed for it by the will of the supernal Conscious-Being concealed within its movement. Where the Consciousness is divided in itself, as in Mind, limiting itself in various centres, setting each to fulfil itself without knowledge of what is in other centres and of its relation to others, aware of things and forces in their apparent division and opposition to each other but not in their real unity, such will be the Force : it will be a life like that we are and see around us... But where the Consciousness is in possession of both the diversity and the unity and the latter contains and governs the former [as in the poise of being in Supermind], where it is aware at once of the Law, Truth and Right of the All and the Law, Truth and Right of the individual and the two become consciously harmonised in a mutual unity, where the whole nature of the consciousness is the One knowing itself as the Many and the Many knowing themselves as the One, there the Force also will be of the same nature...⁴

We have laid down that the origin, the continent, the initial and the ultimate reality of all that is in the cosmos is the triune principle of transcendent and infinite Existence, Consciousness and Bliss which is the nature of the divine being. Consciousness has two aspects, illuminating and effective, state and power of self-awareness and state and power of self-force, by which Being possesses itself whether in its static condition or in its dynamic movement ; for in its creative action it knows by omnipotent self-consciousness all that is latent within it and produces and governs the universe of its potentialities by an omniscient self-energy.⁵

...there must be behind the action of the material Energy a secret involved Consciousness, cosmic, infinite, building up through the action of that frontal

Energy its means of an evolutionary manifestation, a creation out of itself in the boundless finite of the material universe. The apparent inconscience of the material Energy would be an indispensable condition for the structure of the material world-substance in which this Consciousness intends to involve itself so that it may grow by evolution out of its apparent opposite ; for without some such device a complete involution would be impossible.⁶

It [consciousness] is intrinsic in being, self-existent, not abolished by quiescence, by inaction, by veiling or covering, by inert absorption or involution; it is there in the being, even when its state seems to be dreamless sleep or a blind trance or an annulment of awareness or an absence. In the supreme timeless status where consciousness is one with being and immobile it is not a separate reality, but simply and purely the self-awareness inherent in existence. There is no need of knowledge nor is there any operation of knowledge. Being is self-evident to itself : it does not need to look at itself in order to know itself or learn that it is.⁷

Consciousness, involved and non-apparent in Matter, first emerges in the disguise of vital vibrations, animate but subconscious ; then, in imperfect formulations of a conscient life, it strives towards self-finding through successive forms of that material substance, forms more and more adapted to its own completer expression. Consciousness in life, throwing off the primal insensibility of a material inanimation and nescience, labours to find itself more and more entirely in the Ignorance which is its first inevitable formulation ; but it achieves at first only a primary mental perception and a vital awareness of self and things, a life perception which in its first forms depends on an internal sensation reponsive to the contacts of other life and of Matter. Consciousness labours to manifest as best it can through the inadequacy of sensation its own inherent delight of being ; but it can only formulate a partial pain and pleasure. In man the energising Consciousness appears as mind more clearly aware of itself and things , this is still a partial and limited, not an integral power of itself but a first conceptive potentiality and promise of integral emergence is visible. That integral emergence is the goal of evolving Nature.⁸

(vi) CHIT

...the word consciousness changes its meaning. It is no longer synonymous with mentality but indicates a self-aware force of existence of which mentality is a middle term ; below mentality it sinks into vital and material movements which are for us subconscious ; above, it rises into the supramental which is for us the superconscious. But in all it is one and the same thing

organising itself differently. This is, once more, the Indian conception of Chit which, as energy, creates the worlds.⁹

Absolute consciousness is in its nature absolute power ; the nature of Chit is Shakti : Force or Shakti concentrated and energised for cognition or for action in a realising power effective or creative, the power of conscious being dwelling upon itself and bringing out, as it were, by the heat of its incubation (Tapas) the seed and development of all that is within it or, to use a language convenient to our minds, of all its truths and potentialities, has created the universe.¹⁰

(vii) BLISS

...the principle of divine Bliss must be omnipresent in the cosmos, veiled indeed and possessing itself behind the actual phenomenon of things, but still manifested in us through some subordinate principle of its own in which it is hidden and by which it must be found and achieved in the action of the universe.

That term is something in us which we sometimes call in a special sense the soul,—that is to say, the psychic principle which is not the life or the mind, much less the body, but which holds in itself the opening and flowering of the essence of all these to their own peculiar delight of self, to light, to love, to joy and beauty and to a refined purity of being.¹¹

For from the divine Bliss, the original Delight of existence, the Lord of Immortality comes pouring the wine of that Bliss, the mystic Soma, into these jars of mentalised living matter ; eternal and beautiful, he enters into these sheaths of substance for the integral transformation of the being and nature.¹²

As the existence of the Divine is in its nature an infinite consciousness and the self-power of that consciousness, so the nature of its infinite consciousness is pure and infinite Bliss ; self-possession and self-awareness are the essence of its self-delight. The cosmos also is a play of this divine self-delight and the delight of that play is entirely possessed by the Universal ; but in the individual owing to the action of ignorance and division it is held back in the subliminal and the superconscious being ; on our surface it lacks and has to be sought for, found and possessed by the development of the individual consciousness towards universality and transcendence.¹³

...Consciousness being thus omniscient and omnipotent, in entire luminous possession of itself, and such entire luminous possession being necessarily and in its very nature Bliss, for it cannot be anything else, a vast universal self-

delight must be the cause, essence and object of cosmic existence. "If there were not," says the ancient seer, "this all-encompassing ether of Delight of existence in which we dwell, if that delight were not our ether, then none could breathe, none could live." This self-bliss may become subconscious, seemingly lost on the surface, but not only must it be there at our roots, all existence must be essentially a seeking and reaching out to discover and possess it, and in proportion as the creature in the cosmos finds himself, whether in will and power or in light and knowledge or in being and wideness or in love and joy itself, he must awaken to something of the secret ecstasy. Joy of being, delight of realisation by knowledge, rapture of possession by will and power or creative force, ecstasy of union in love and joy are the highest terms of expanding life because they are the essence of existence itself in its hidden roots as on its yet unseen heights. Wherever, then, cosmic existence manifests itself, these three (Existence, Consciousness, Bliss) must be behind and within it.¹⁴

In the liberation of the soul from the Ignorance the first foundation is peace, calm, the silence and quietude of the Eternal and Infinite; but a consummate power and greater formation of the spiritual ascension takes up this peace of liberation into the bliss of the Eternal and Infinite. This Ananda would be inherent in the gnostic consciousness as a universal delight and would grow with the evolution of the gnostic nature.

(viii) DELIGHT

Pleasure, joy and delight, as man uses the words, are limited and occasional movements which depend on certain habitual causes and emerge, like their opposites pain and grief which are equally limited and occasional movements, from a background other than themselves. Delight of being is universal, illimitable and self-existent, not dependent on particular causes, the background of all backgrounds, from which pleasure, pain and other more neutral experiences emerge. When delight of being seeks to realise itself as delight of becoming, it moves in the movement of force and itself takes different forms of movement of which pleasure and pain are positive and negative currents.¹⁵

It [Delight] is the reason of that clinging to existence, that overmastering will-to-be, translated vitally as the instinct of self-preservation, physically as the imperishability of matter, mentally as the sense of immortality which attends the formed existence through all its phases of self-development and of which even the occasional impulse of self-destruction is only a reverse form, an attrac-

tion to other state of being and a consequent recoil from present state of being. Delight is existence, Delight is the secret of creation, Delight is the root of birth, Delight is the cause of remaining in existence, Delight is the end of birth and that into which creation ceases.¹⁶

Love, Joy and Beauty are the fundamental determinates of the Divine Delight of Existence, and we can see at once that these are of the very stuff and nature of that Delight: they are not alien impositions on the being of the Absolute or creations supported by it but outside it, they are truths of its being, native to its consciousness, powers of its force of existence.¹⁷

(ix) ANANDA

In Supermind is the integrating Light, the consummating Force, the wide entry into the supreme Ananda : the psychic being uplifted by that Light and Force can unite itself with the original Delight of existence from which it came : overcoming the dualities of pain and pleasure, delivering from all fear and shrinking the mind, life and body, it can recast the contacts of existence in the world into terms of the Divine Ananda.¹⁸

Ananda is the secret principle of all being and the support of all activity of being : but Ananda does not exclude a delight in the working out of a Truth inherent in being, immanent in the Force or Will of being, upheld in the hidden self-awareness of its Consciousness-Force which is the dynamic and executive agent of all its activities and the knower of their significance.¹⁹

Still more significant is the power that comes on the level of spiritual mind or overmind to change the vibrations of pain into vibrations of Ananda: even if this were to go only up to a certain point, it indicates the possibility of an entire reversal of the ordinary rule of the reacting consciousness; it can be associated too with a power of self-protection that turns away the shocks that are more difficult to transmute or to endure. The gnostic evolution at a certain stage must bring about a completeness of this reversal and of this power of self-protection which will fulfil the claim of the body for immunity and serenity of its being and for deliverance from suffering and build in it a power for the total delight of existence. A spiritual Ananda can flow into the body and inundate cell and tissue : a luminous materialisation of this higher Ananda could of itself bring about a total transformation of the deficient or adverse sensibilities of physical Nature.

...Ananda is the very essence of the Brahman, it is the supreme nature of the omnipresent Reality. The supermind itself in the descending degrees of the manifestation emerges from the Ananda and in the evolutionary ascent

merges into the Ananda. It is not, indeed, merged in the sense of being extinguished or abolished but is there inherent in it, indistinguishable from the self of awareness and the self-effectuating force of the Bliss of Being. In the involutory descent as in the evolutionary return supermind is supported by the original Delight of Existence and carries that in it in all its activities as their sustaining essence; for Consciousness, we may say, is its parent power in the Spirit, but Ananda is the spiritual matrix from which it manifests and the maintaining source into which it carries back the soul in its return to the status of the Spirit. A supramental manifestation in its ascent would have as a next sequence and culmination of self-result a manifestation of the Bliss of the Brahman : the evolution of the being of gnosıs would be followed by an evolution of the being of bliss; an embodiment of gnostic existence would have as its consequence an embodiment of the beatific existence.²⁰

Compiled by NATHANIEL PEARSON

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THOUGHTS

IN the night, I have heard distinctly the rumble of many a railway train from a distance of a mile and a half, though I never heard it during the day-time.

All this owing to the want of stir around me.

How strange that the distant rumble of the steam engine can sound so close and yet the Voice of the inner Lord seated within the heart does not reach every part of our being !

What is the difficulty in crediting that a yogi seated on a summit of calm can sense the heart-throb of any human being however far he might be in physical space ?

Think of the powers of yogic Silence.

*
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The poison in the blood rises and falls. Likewise nectar also rises and falls. We have eyes to notice the former but lack the vision to notice the latter.

When the poison rises and does not fall then there is excruciating pain. From this you can imagine the ravishing delight that thrills one if the nectar rises never to fall again.

*
**

My mind was a wild forest of thoughts and ideas. Now it has turned into a well-laid garden. I was lost in the labyrinth of tangled woods but now through the garden I have reached the main road.

Formerly life and death appeared to me a meaningless bother. But now life has become meaningful. The life that was a formidable enemy has now turned into a bosom friend.

Immortality and mortal life do not stand as the serpent and the mongoose but as the Majnu and *Leela*.

GIRDHARLAL

(Translated from the Author's Gujarati book 'Uparāma')

EAST AND WEST

THE East is spiritual by nature, while the West is inclined towards materialism. The East seeks for the world beyond. The West wants to possess this mundane world. Every rule, however, admits of exception, but that does not make it a sham. The same principle holds good here. The East is not wanting in epicures like Charvaka, nor is the West wanting in personages like Saint Francis. Nevertheless, on the whole it can be said that the life-current of the East tends towards the domain beyond the senses, while that of the West is turned to the seekings of the senses. The East is firmly rooted in the eternal Truth. The West is familiar with the transient truths of the outer world. As a result of this difference the West has become skilful in action, lively and dynamic, and the East has become meditative, peace-loving and indifferent to life-activities. The present urge of mankind is to synthesise these different traits and to impart to the world at large a common, nobler and wider ideal. To-day we are convinced that these two different types of virtue are complementary to each other. The body without the soul is blind ; the soul without the body is lame. The body must be infused with the spirit of the soul, and the dynamis of the soul must manifest itself through the body. This is indeed the ideal of the new synthesis.

Let us try to throw more light on this difference so that we may comprehend the synthetic ideal more clearly. We will now compare and contrast, for example, the genius of Valmiki and that of Shakespeare in the field of literature. On reading Shakespeare a stamp of characters that are human is left on our mind, and Valmiki impresses us with characters that are superhuman. Shakespeare has depicted men solely as human beings, while Valmiki read into men the symbol of some larger and higher truth. In the works of Shakespeare we feel the touch of material life and enjoy the savour of earthly pleasure, the embrace of physical bodies with each other, as it were. But Valmiki deals with experiences and realities that exceed the bounds of ordinary earthly life. Hamlet, Macbeth and King Lear are the high lights of Shakespeare's creation. Valmiki's heroes and heroine are Rama, Ravana and Sita. The characters depicted by Shakespeare are men as men are or would be. But even the human characters of Valmiki contain something of the superhuman, they overflow the bounds of humanity. It is not so difficult for us to grasp the clashes of sentiments that go to make up the character of Hamlet, for we are

already quite familiar with them in our life. Whereas the character of Rama which is not at all complex can yet hardly be adequately measured. There is a mystic vastness behind the character which can never be classed with human traits. Indeed, Rama and Ravana both are two aspects of the same Infinite. Even the drama of their earthly life is not merely founded on human qualities. The East wants to explore the Infinite, while the West wants to delve into the finite. Homer, the father of Western literature, is an illustrative example. The men of Homer's world, however mighty and powerful they may be, are after all human beings. Achilles and Hector are but the royal editions or dignified versions of our frail human nature. Never do they reflect the Infinite. The gift of the West is to bring to the fore the speciality of the finite through the senses. Plato himself did not like very much the Homeric god who, to him, was only "human—all too human." The gift of the East on the other hand is to manifest the Infinite and the Truth beyond the grasp of the senses with the aid of the finite, with the senses as a means.

Our object will be served better if we compare Oriental painting and sculpture with Occidental. Let us compare the image of Venus with that of the Buddha. Wherein lies the difference? The goddess Venus is in no way superior to a human being. A finely modelled face, well-formed limbs, beautifully chiselled nose, eyes, ears, forehead—in one word, she is the paragon of beauty. Softness and loveliness are reflected in her every limb. The Greek goddess marks the highest human conception of beauty and love. But the image of the Buddha is not entirely flawless. No doubt, it is the figure of a human being, but an anatomist will certainly be able to point out many defects and flaws of composition in it. The image of the Buddha in the state of deep self-absorption does not represent a man in contemplation, but it is a symbol of concentration; it is meditation personified. This is the special character of Oriental Art. Oriental Art does not try to express sentiment and emotion through an exact portrait. Its object is to give an adequate form to the idea itself. The Buddhist sculptor gives an expression to the supernatural state of realisation which the Buddha attained when he was on the verge of losing himself in Nirvana. The sculptor is not concerned with the elegance or correctness of the bodily limbs; his only care is to see how far the abstract idea has been expressed. Wrinkles of thought or the smoothness of peace on the forehead, fire of anger or spark of love in the eyes, the extraordinarily robust and highly muscular limbs of a man, and smooth and soft creeper-like flowing arms of a woman—such are the elements on which the Occidental artist has laid emphasis to show or demonstrate the play of psychological factors. The Oriental artist looked to the eternal truth that lies behind the attitudes of the mind and the body; he has not laboured to manifest the external gestures,

the physical changes that are visible in our day-to-day life ; the little that had to be done in this connection was executed in such a manner as to make it coincide with or merge into the idea of the truth itself—it became the very body of the idea. The Oriental sculptor has perpetuated in stone the eternal concepts of knowledge, compassion, energy etc.—various glimpses of the infinite—through the images of Bodhisattwa, Avalokiteshwar, Nataraj and other deities. Raphael has succeeded in imparting a divine expression to motherhood in the visage of his Madonna, but that too is not Oriental Art. The image of the Madonna represents an ideal mother, and not motherhood. The Madonna may be called the acme of the emotional creation, but in the image of the Buddha the percepts of a suprasensual consciousness have been heaped up. The East wants to discover the true nature, the truth of things present in the ultimate unity, the Infinite. The West dwells in the finite, the diverse, the duality.

Beethoven characteristically represents the West in music. The soul of the West is reflected in the symphonies of Beethoven more than perhaps in anything else. He has expressed human emotion in its different modes with their opulence, their concords and more their contrasts and clashes. Verily Beethoven's world consists in Nature's dual, *i.e.*, polarized, mood, manifesting itself in innumerable channels. It is like an elephant running amuck and trampling underfoot all that it meets in a virgin forest densely covered with trees and bushes, thickets and creepers. The elephant's trumpeting, the yelling of animals, the chirping of birds and the rustle of leaves—all these go to form what would appear to be like the devastating clamour of the periodic dissolution of the world. The genius of Beethoven has raised the unrhythmic hullabaloo of the world to a lofty pitch capable of charming the human heart. As a contrast how calm, profound and unitonal is the kirtan of Tyagraj ! No doubt, his music has not the rich variation, the polyphonism of his European counterpart; and yet sitting on the crest of a single tune we are transported to the elysian lap of an infinite calm leaving behind this whirl of the earth. We know European music takes pride in harmony, while Indian music is noted for its melody. In other words, Occidental music expresses the multitudinous diversity of Nature, while Oriental music represents the oneness of the truth beyond Nature.

Further, let us turn to the spiritual practices of the East and the West and their effects on life. What is the nature of European religion ? Greece is the mother of modern Europe. The Europe of to-day is the outcome of Graeco-Roman culture. What was the conception of religion in Greece ? Her religion surely consisted in all that is decent, lovely and harmonious. But the Greek people failed to discover or envisage the self-evident truth that reigns supreme within the heart of man. They were solely interested in external expression

through rhythm, cadence and harmony of a mental or rational idealism. There was Plato, no doubt, and the Platonists and esoterics (like Pythagoras), but Aristotle and not Plato came to be their teacher and legislator. The virtue of the Romans lay in virility and the spirit of conquest and effective organisation of life. And the virtue of Europe has combined in itself the aesthetic sense of Greece and the military and state spirit of Rome. In Europe they want to regulate life through codes, moral and legal. Forced by circumstances and for the sake of mutual interest they have set up a mode of moral standard, and this they want to impose on all peoples and countries. The utmost contribution of European religion has been a kind of temporising and understanding with the lower propensities of men and somehow presenting a smooth and decorous surface of life. Association, Arbitration, Federation, Co-existence and such other mottoes and shibboleths that are in the air to-day are but the echoes of that mentality. Deutschtum of Germany sought to transcend this religion of morality. It tried to found religion on some deeper urge within. But in its quest it took the ego for the Self and the demoniac vital energy for the Divine Power.

No doubt, the East has moral codes and in profusion, but they are not considered to be the last word on spirituality; they all fall under the category of the Lesser Knowledge (Apara Vidya) and therefore the East has not confined itself within the play of the lower—the three gunas of nature. Its gaze is fixed on a still higher region. Europe claims herself to be the follower of the Christ. But how has Christianity developed there? It was the Church martyr in the beginning, it developed into the Church militant which finally turned into the Church political. The Christian church aimed at establishing the kingdom of Heaven on earth, but as a matter of fact, it has succeeded in establishing something of an earthly kingdom only. On the other hand, the religion of the East has quite a different movement. The ideal of the East is represented by Vedic seers like Vasishtha and Viswamitra who sought to realise the great Heavens—the Vast Truth. And their descendants clung to this ideal so firmly that no other thing existed for them. Vasishtha and Viswamitra have been consummated in Buddha and Shankara. The West has brought religion down to the level of the mundane and is about to lose it there, while the East has pushed religion up and is at last on the verge of losing it in the Brahman or the Void.

Alexander, Caesar and Napoleon are the ideal men of action in the West, while Krishna, Arjuna and Bhishma are the representatives of the ideal of the East. The European heroes display daemonic restlessness and exuberance. The Indian heroes possess the godly virtues of calmness and poise along with clear insight. Napoleon is a mighty Vibhuti of the Divine Power. But Sri Krishna is the Incarnation of God Himself. As the West has failed to imbibe

spirituality, even so the East has failed to assimilate the true spirit of earthly action. Always I mean generally, there are always exceptions to the rule, as I have already said. As in the West the Christ is practically buried in oblivion, so the East has somehow managed to wipe out the teachings of Sri Krishna. And, in consequence, the people of the East try to avoid action as much as possible in order to attain to union with God. The West moves in the diametrically opposite direction and tries to attain perfection in every sphere of work in the outer world. Haeckel was not less enthusiastic in devoting his entire life to discover the life-history of the cray fish. To plant a banner in the polar region has been the mission of many a youth in the West. The Eastern mind is apt to look upon these things as a mere child's play. The Eastern mind was never content until it could in some way or other associate the inescapable mundane knowledge with the knowledge of the Self. The motto of the East runs: "Know the Self alone and cast aside all other thoughts."

The East in its natural bent has aspired for the Divine, the Infinite, the Eternal. She has sought for and found the Supreme which is unity in diversity and which maintains its identity in the midst of multitudinous variables. The dynamic West has understood well, too well, the restless movements of life, its conflicts, its hustle-bustle, its hurly-burly, its diversity and it always runs after something new, ever new. The East wants the Truth beyond the senses, direct realisation and spiritual vision. The West wants Reason, Intellect, the analytic and discursive faculty. Both seem to be wholly taken up—almost eaten up—with their own ideals. Therefore they have secured benefit as well as incurred loss. The East realised the Self, hence she is great and supreme in that way. But at the same time, she lacks in a rich earthly mind that makes for richness, opulence, success in life. The aspirant of the East has endeavoured to acquire mastery over himself, but has failed to see that the mastery over the world is the true fulfilment of one's own mastery. The West is particularly concerned with the body. So she has come by the vast material prospect of an infinite variety. But for want of the firm basis of the Self behind the body all her acquisitions are but temporary, and have ended in an external glamour. No doubt, she has created the joy of life, but in the absence of the conscious knowledge of the Self this joy has not culminated in the bliss that passeth pleasure. The West seeks to dominate the world by force and violence and by exercising her power through external means. She has not the patience or the wisdom to realise that the achievement of unity within one's self is the first necessity and absolute condition. That alone can give a total fulfilment in a perfect contentment. The East has discovered the foundation of Truth. She has not thought it necessary to build a broad-based outward edifice of delight on it, while the West has always tried to build a vast earthly palace, but where? On

the shifting sands. The West has become prosperous in life, accepting outward forms without number, but she lacks in the intimate high seriousness. The East is profound with her realisation, but in life she is or has become a destitute.

In this new epoch our aspiration should be for the self-realisation of the East, and for this we have first to realise the basic reality of all things and constantly live therein, but not by severing ourselves from the world and its objects. We shall not remain satisfied with the realisation of the Formless alone, because each and every manifestation of the formless Self can yield some special kind of delight and fulfilment. This truth we needs must learn from the West. Also we have to learn that this limited delight too does not really belong to the finite, it is derived from the Infinite and has its final fulfilment in the Infinite. We are not going to merge everything into the uniformity of the Eternal, but we shall enrich the delight we experience in the Formless Divine by the perception of the same and equal Divinity in all the diverse forms and objects in the manifestation. We do not propose to lose the earthly joy in the bliss of the indeterminate Absolute. We shall give full importance to every one of the infinite activities of life, but like the West we shall not consider any of them, in their present make-up, as the one thing needful. We shall see the supreme Being surrounded with all His powers and beauties. The ten-armed Goddess Durga will spread out her ten arms in ten different directions.

NOLINI KANTA GUPTA

(Translated by Chinmoy from the Bengali in "Bhārat-Rahasya".)

THE ALCHEMY OF LOVE

Ripeness is all

(Shakespeare)

And fill all fruit with ripeness to the core

(Keats)

IN the last instalment we traced to some extent how the experiences of life, the storm and stress of passions warring against our designs hatched and dove-tailed in an undivided state of mind, engulf us and sap our resolutions. But at the same time we noted how they bring the mellowness of autumnal maturity by tempering our adolescent asperity. The songs of spring full of ardour and hilarity depart but autumn has its music too.

No spring nor summer beauty hath such grace
As I have seen in one autumnal face.

(Donne)

The play begins with a soliloquy of Eric who is realising the ephemeral nature of his achievements because they stand on violence and blood-lust. His monarchy is assured by the swiftness of his sword :

...headlong, athirst,
My iron hound pursues its panting prey.

He sees in his vision how after his death everything will dissolve 'like a transitory cloud.'

When we come to the end of the play we hear the same Eric telling Aslaug :

...thou hast changed me with thy starry eyes,
Daughter of Olaf, and...a man
There was but height and iron, all my roots
Of action, mercy, greatness, enterprise
Sit now transplanted in thy breast, O charm,
O noble marvel !...
Thou sangst, Aslaug, once of the golden hoop,
Mightier and swifter than the warrior's sword.
Dost thou remember what thou cam'st to do,
Aslaug, from Gothberg ?
The gods have spoken since and shown their hand.

THE ALCHEMY OF LOVE

They shut our eyes and drive us, but at last
Our souls remember when the act is done.

And Aslaug says :

...it was fated. Now for us, O beloved,
The world begins again, who since the stars were formed
Playing the game of games by Odin's will
Have met and parted, parted, met again
For ever.

These are the two extremes spanned by the 'arching years'.

The most significant thing to note is how the self-same experience of Love leavens the life of each character not only according to his stage of development but also according to the line of his evolution. Eric is already disillusioned about the specious nature of the achievements based on violence and hatred. He rose up to avenge his father and uncle, subjugated the major part of Norway but he has clearly realised that 'to join' is not enough, he must discover the secret of soldering. Hence he has not to pass through any conflict nor does he lose his earlier dynamism and valour as a result of the overwhelming tide of Love that sweeps over him. On the other hand all his powers have discovered a new soil from which they derive their sap. They have been transplanted in Aslaug. Love has not clouded his brain nor sapped his will but harmonised them. As he says :

I have resumed
The empire with the knowledge of myself.
For this strong angel Love, this violent
And glorious guest, let it possess my heart
Without a rival, not invade the brain,
Not with imperious discord cleave my soul
Jangling its various harmonies, nor turn
The manifold music of humanity
Into a single and a maddening note.
Strength in the nature, wisdom in the mind,
Love in the heart complete the trinity
Of glorious manhood.

Aslaug, on the other hand, who came to avenge her brother full of filial affection and royal pride, disdainful of all sentiment and sweetness, needs the touch of tears. Only when her heart is torn between the pull of love and the desire for vengeance can she grow into ripeness. Love has rightly drained her power of resolution, cleft her soul, and filled her with self-reproach, self-

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deprecation and bewilderment at her own impotence. Thus having been paralysed she will wake to the need for compassion towards mortals who are not ambivalent but multivalent. Eric is supposed to have had a long experience of life—its stresses and discords; he has dealt with men of all sorts. But Aslaug, a woman, has to pass through the experience of different elements jostling roughly in the soul. Her soliloquy, when Eric is lying before her and shamming sleep, is one of the profoundest and richest psychological studies. How she lifts the dagger and then at the last moment is paralysed by the stroke of Love. She says :

My heart reels down into a flaming gulf.

And Eric's words to her reveal the whole complexity of the experience of Love :

Aslaug, thou feelest for thy heart ?
Unruled, it follows violent impulses,
This way, that way; working calamity,
Dreams that it helps the world. What shall I do,
Aslaug, with an unruly noble heart ?
Shall we not load it with the chains of love,
And rob it of its treasured pain and wrath
And bind it to its own supreme desire ?
Richly 'twould beat beneath an absolute rule
And sweetly liberated from itself
By a golden bondage.

Swegn is a typical Nordic type, reminding us of Ibsen's Rosermesholm family of nobles where for generations nobody has smiled. He is like those who would rather sacrifice a whole nation than allow their personal honour to be tarnished. Undismayed by any threats he, too, softens at the touch of love. He cannot bear to see Aslaug and Hertha humiliated.

Hertha is a unique creation among dramatic characters. In the hands of any other playwright she would have been turned into a perfidious villain. She is astute, cunning but most loving. All her apparent craftiness has sprung from her 'ripeness' which is the fruit of a slow ascent from a low position to marriage with a prince. All her astuteness is turned to furthering peace and amity among all. She is the hidden moving centre of forces which work for concord. She brings Aslaug to the court of Eric ostensibly to avenge themselves but really to leap the abyss of hatred.

(To be continued)

RAVINDRA KHANNA

THE BEAUTY OF TRUTH

THE Sun has risen in my life,
And I kneel before the holy beauty of truth.
Softly, with a quiet reverence
I approach her sacred chamber.
How can be described this silent joy ?
So tender is my touch, so loving my embrace.
Does willing gladness overflow her heart
My adoration to repay ?
Take my life, my beloved,
Cast me about as you will,
But go not away from my sight,
Lest I perish from the pain of it.
Ah, my love has welcomed me,
And white is my exaltation ;
Devoured by the purest flame,
A gift of Self to Self.
Peace be unto us, my Beloved,
And unto all living beings.

IRWIN L. ARLT

SIGNPOSTS AND SYMBOLS

“VINGT-ET-UNS”

A MYRIAD ways and more my Lover hath
Of winning over this drooping self of mine !
The yearning arms of ever-returning light
Waiting to greet my opening orbs at morn ;
And noontide glories flooding soon amain,
With golden proffers of one wide loving clasp ;
And softest whispers breathed into my heart
Through wafting breezes and warbling choristers ;
And importunate embassies, in riddling code,
Dropping in flowers right across my way ;
And constant witchery of dimply smiles
On innocent lovely cheeks wherever I turn,
And tokening sparkles even in strangers' eyes :
All speak the same refrain, my Lover's Love !

And who shall say what nightly ministries
My Lover attends unseen, the while I sleep ?—
What dangers kept at bay, what succours wrought,
What benediction-kisses sealed on me ?—
O the overpowering perfumes, rich and rare,
Of this sweet Gift of Love, embalm me quite :
And, night and day alike, I sleep, love-lapped, enrapt !

SIGNPOSTS AND SYMBOLS

6

Come, sit we down by these changing tapestries
The noonday-sun is weaving through shimmering leaves
Come, let us have our heaven awhile on earth,
And talk our clogging languor here aground !
For, languor's network of this intriguing Earth
Wherewith she loves to trip our dreams heaven-bound :
And, wisely, too, who knows ? For all we know,
Heaven may be Light unmitigate, austere,
Too sheer for orbs that stand not this noon-blaze,
Or else be wine of undilute Delight,
Too strong for nerves that drink not cool-bliss here !

And yet these orbs are children true of Light,
Ever-ringing apace the Prime Creation-cry
And bearing Light-legacy even in darksome depths ;
And nerves, likewise, are children of Earth-delight,
Even like those leaves and twigs that sway above
And con their rigorous play of movement-rest !
And, ah, where's Heaven at once for nerves and orbs,
Heaven here and now, but where Mother-love of Earth
Takes birth to shield them from ardent Father-love,
Suffusing softest rhythms of subtlest Light-and-Shade ?

CHIMANBHAI

NEW ROADS

BOOK XI

THE PSYCHIC DAWN

(I)

No intimation is there—
naught that betrays a warning,
no preview at all

But the intensification rare
of the golden rays of morning
meeting a rising wall

Of thought-emotion,—
overwhelming
the forms of intelligence ;

Intensification
overshelling
the serrated edge of sense :

No longer a mystery
(like Truth)
sometimes to be found
in a lie.

Or the leaves of History
(like untruth)
that litter the ground
to die ;

Or like whispers of innocence
that hound
the heart to flee

NEW ROADS

The long roads of ignorance
that abound
our mortality.

Intensification
of Beauty
held in the blink of an eye,
And the rare elation
where Beauty
is Bliss—mind cannot deny :

Intensification
of Truth
glimpsed in a complex whole—
Sight-revelation
with Truth
as the only ultimate goal :

To a supra-rational feeling
of a vaster upward climb
to worlds above,
A supra-physical ceiling
held fast in embodied Time
in the centres of Love—
Centres in which live
fire-shoots
of fragrant undying Bliss ;
Centres in which live
flame-roots
of His unendurable Kiss.

NORMAN DOWSETT

THUS SANG MY SOUL

(34)

VIII MOTHERING THE BOND OF LOVE : PRAYERS AND PRAISES

(Continued)

63. O MAKE ME WORTHY !

O MOTHER, make me worthy of Thy Love.
Given to worldly ostentations false,
Driven by ignorance for ego's laud
My thoughts unruly towards Thee do not move.

My senses live their separative life.
Shorn of transfiguring liberating light,
Torn by the exigencies of the sharp world,
Self-clashed, with other egos locked in strife.

O gather them around Thy Light-born flame,
The purest fire of unselfish Love,
The surest grace of purifying sun,
And flush them with the nectar of Thy Name.

64. O MAY I FATHOM THY LOVE'S INFINITY !

O never my being's one small gate
Be opened to the adverse power
Whose forces in an ambush wait
To strike at Evil's zero hour.

Oblivious to Thy touch when I
Defenceless stay, protect me, Mother,
When on Thy wings of Love I fly,
Make me forgetful, know none other.

O may my life in leaps and bounds
Under Thy cover, O Blissful Sky,
Free ever from world's prisoner rounds,
Fathom Thy love's infinity.

HAR KRISHAN SINGH

SRI AUROBINDO ASHRAM

PART II

SHAPING THE FUTURE IN THE PRESENT

SRI AUROBINDO ASHRAM is a marvel of the Mother's Vision. It is a living commentary on Sri Aurobindo's work. The vision which she had when she was thirteen years old and which she expresses in her prayer of 22nd February 1914, can be taken as a foreshadowing of her future work.

Where rises the Sun there is the East. It was in compliance with the Divine *Adesh* that Sri Aurobindo came to Pondicherry in 1910 and never went out of the town even for a day during the long 40 years, despite all attempts to invite him to British India or to extradite him. The Ashram, then no visible body, can be taken to have been set up, in its very essence, with his arrival. *The Life Divine* which was hailed by Sir Francis Younghusband as the greatest book of our time was written in its first form before 1920.

The Mother's coming to Pondicherry in 1920 as a collaborator with Sri Aurobindo was like the meeting of two vast oceans. If there was only one book of the Mother, her *Prayers and Meditations*, it would be enough to win for her a golden place in the ranks of world-teachers.

But even with their extraordinary treasures of Knowledge they would not entertain the idea of forming an Ashram. Six years were further allowed to pass. When they were assured about the future of man, the natural result took the name of Sri Aurobindo Ashram.

In 1960, it was the 50th completed year after Sri Aurobindo's arrival in Pondicherry. A significant coincidence of this year was the first leap-year celebration of the Supramental Manifestation which had been declared in 1956, the 30th completed year of the Mother's direct taking charge of the Ashram and making it an organised body.

A few words may be said on the town of Pondicherry where the Ashram stands. Monsieur Jouveau-Dubreuil, historian and archaeologist, was a professor of Pondicherry College one of the oldest in India. He was staying in a house now belonging to the Ashram and known as Dortoir. He later shifted to No. 9, Rue de la Marine.

Thanks to his researches we get a glimpse of the ancient history of Pondicherry.

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Our town's real name is Puducheri, which means New Town. But it is quite ancient. We do not know exactly how old it is. From what is written on the stones of the temple of Vedapurishwara, we know Pondicherry was once called Vedapuri ; that is, a city of knowledge. It was a centre of culture, the seat of a university. The patron of the city was the great sage Agastya. In the first century before Christ, on the site at the mouth of the river Arian-coupom stood the walls of the Roman colonial agency of Arikamedu. This is confirmed by the *Perplus of the Erythrean Sea* (first century after Christ), a guide for the commercial navigator, which mentions the name Poduka. This Poduka figures also in the maps of the later *Geography* of the Greek scholar Ptolemy (second century after Christ). Thus from fairly early times Puducheri existed and had commerce with Rome and was certainly a port of relay between Rome and the Far Eastern countries.

The way Pondicherry is growing to be a dynamic centre of world culture as well as an industrial town augurs well for the day when it may go far ahead of its past glory. But what was its condition before it came into the possession of the French can be learnt from the following extracts from the eminent historian Jadunath Sarkar :

“Pondicherry was founded in 1674 on land granted by the Nawab of Vali-Kandapuram, not as the capital of a foreign territorial dominion, but as the administrative head-quarters of the French factories in India. So too was Chandranagare in Bengal, some 16 years later. To-day one cannot imagine how miserable and poor these two cities were in their origin but we possess descriptions of them as they looked when the French first occupied the land. Pondicherry was a desolate village marked by some naked fishermen's huts and equally poor paddy-cultivator's thatches. A Hindu traveller passing by this settlement at that time has written that his nostrils were burnt and his brain reeled at the stench of rotting fish drying and sea-brine in salt-pans evaporating in the sun in that village. But in a few years Pondicherry had become a centre of civilisation, order and wealth. This Hindu came to Pondicherry to engage a European doctor for his master Dalpat Rao (a general in the Mughal Emperor's army and the father of the founder of the Daria Raj in Bundelkhand).”¹

¹ The interest of French savants in Indian culture can be seen from Sarkar's further account : “French contribution to the preservation, growth and study of Indian literature, art and culture is equally memorable. The oldest and best manuscript of the Bengali poems of Bharatchandra Roy (1730-50) is preserved in Paris. And so also a unique and detailed *History of Bengal* in Jehangir's reign (1608-24) and the official dispatches of Jai Singh (who fought Shuja), the *Haft Anjuman*, can be found only in the Bibliotheque Nationale of Paris.”

Our Shastras say: Like a picture on a piece of cloth the Guru sits immobile under the shade of a banyan tree, silently radiating his influence, his message and answering, the questions that arise in the minds of seekers. How the Guru can kindle the light of Knowledge in the heart of a spiritual aspirant by his silence, is above the comprehension of the modern mind. Let us hear Sri Aurobindo :

“There are two great forces in the universe, silence and speech. Silence prepares, speech creates. Silence acts, speech gives the impulse to action. Silence compels, speech persuades...

“The knowledge of the Yogin is not the knowledge of the average desire-driven mind. Neither is it the knowledge of the scientific or of the worldly-wise reason which anchors itself on surface facts and leans upon experience and probability. The Yogin knows God’s way of working and is aware that the improbable often happens, that facts mislead. He rises above reason to that direct and illuminated knowledge which we call *Vijñānam*....The strength of noise and activity is, doubtless, great,—but infinite is the strength of the stillness and the silence in which great forces prepare for action.”¹

When the country was sunk in inertia, darkness and timidity, how Sri Aurobindo infused a revolutionary *élan* into the youths of Bengal and turned the course of India’s history is well-known. What the result of his 40 years’ work in Yoga has been will reveal itself gradually to man’s growing consciousness. The arduous labour of the Master and the Mother are not only for the spiritual benefit of the sadhaks as individuals but for the “out-flowering of the Divine in the collectivity.”

“Every Sadhak here represents a type and serves a Divine purpose.” If the attempt of an individual scientist succeed in changing a cup of sea-water into fresh water his achievement will not be personal but will form part of general knowledge. Similarly, the spiritual success of an individual in the Ashram will represent a wider possibility and be the promise of a large-scale achievement. The Ashram constitutes a picture of evolving individuals in a developing society. The kind of collective life which is under formation here indicates that the power at work originates from a source beyond human reach. One can feel its influence in everything and in every event.

How the idea of collective sadhana originated can be seen in the Mother’s own words :

¹ *The Ideal of the Karmayogin.*

“Should we do an intensive individual sadhana withdrawing from the world, that is to say, having no contact with others any more, and arrive at the goal; then, thereafter, deal with others? Or should one allow all those others to come who have the same aspiration, let the group form itself in a natural and spontaneous way and march all together towards the goal? The two possibilities were there.

“The decision was not a mental choice, not at all. Quite naturally, spontaneously the group formed and asserted itself as an imperative necessity. There was no choice to be made.

“And once you start that way, it is done, you have to go right through to the end.”¹

The principle is based on the assumption that individual realisation, however great, is not sufficient for a change in the world and the transformation of life.

To carry 1500 souls of different temperaments along the road towards the light in times of turmoil bespeaks but one aspect of the Mother’s personality. When the engineer goes on digging deeper and deeper, the layman cannot picture to himself what sort of structure will rise from the depths.

To achieve divine “victory in the world, each of us must have victory over himself.” There must come a change in the inner consciousness, steeping the being in the divine light and delight. The Mother explains :

“It is with the sense of separation that pain and suffering, misery and ignorance and all the incapacities have come. And it is with self-giving, self-forgetfulness in a total consecration that suffering will disappear and give place to a Delight that nothing can obscure.

“It is only when this delight is established in this world that it can be truly transformed, then only there will be a new life, a new creation, a new realisation. The delight must first be established in the consciousness, then the material transformation will take place, not before.”²

It should be noted here that the manifestation of the Supermind took place during the collective meditation on the 29th February 1956—an event which the Mother declares to be the forerunner of the birth of a new world.³

The crying need of the hour is spirituality. Even eminent scientists and veteran statesmen have started feeling that spirituality is the only saving power.

What is spirituality ?

¹ *Bulletin of Physical Education*, February 1960.

² *Ibid.*, p. 55.

³ “Towards the 29th”, *Mother India*, February 21, 1960.

It is the power to live in God and do His will. Morality and religion,¹ for all their utility, are yet within the domain of the mind, and they have been tried out again and again, but with no radical result in the nature of man. Spirituality goes beyond mind. The time has come to transcend the mind. Nothing but the power of the Spirit—the self-luminous supreme Truth—can build up lasting peace. All around us there is a seeking for a new philosophy, a new way of life, and for a true guide who can take man by the hand to a better world not merely beyond but also here and now.

The unique contribution of Sri Aurobindo's yogic life is that he has given a philosophic form to the idea of Heaven on earth and by his own spiritual attainment made its realisation a certitude.

Whatever progress man has made till now has not gone in vain; it has been a preparation for that great end—the manifestation of God in him. The time is ripe at last to welcome the Divine to possess man.

The Mother's gift to humanity through the Ashram is many-sided. If "India is destined to solve", says Sri Aurobindo, "the political, social, economic and moral problems which Europe has failed to solve", she must do something that has not been done before. It will not do any more to go on clinging to the outworn past, and making a fetish of it.

When the eyes of the world were dazzled with the splendours of science and science not only dominated everything but threatened even to dethrone the Divine, Sri Ramakrishna appeared like a blazing sun. He set an example before the world that God could be born in this life if one was ready to leave behind everything for His sake.

Sri Aurobindo came to make us realise that all can be a means of His manifestation, the very unregenerate ore of human life can be smelted into pure gold.

But the big question is : How ?

How is one to activate spirituality in the normal order of life, how pass its currents through the nerve-centres of the society and make it shine on the surface of the earth?

The answer is in the life-work of the Mother.

To-day man is confronted not with one but with thousands of problems. At the time of Sri Krishna, a crisis like that of Kurukshetra was one which occurred

¹ "Morality is a part of the ordinary life; it is an attempt to govern the outward conduct by certain mental rules.

"The religious life may be the first approach to the spiritual, but very often it is only a turning about in a round of rites, ceremonies and practices, or set ideas and forms without any issue. The spiritual life, on the contrary, proceeds directly by a change of consciousness, a change from the ordinary consciousness to a greater consciousness in which one finds one's true being and comes first into direct and living contact and then into union with the Divine." (*Letters of Sri Aurobindo*, First Series, p. 91.)

on a rare occasion in centuries. At present, before one crisis is solved ten others take its place. They are the products of an over-developed mental civilisation. According to Sri Aurobindo, no one is to be blamed for that. At the stage where we stand in the process of evolution, this is bound to happen. The solution can come only from higher sources. Some higher power must intervene. That was the work for which Sri Aurobindo lived and laid down his life and for which the Mother has been working with all her might.

The problem facing man is not whether he should accept science or reject it but how science with its phenomenal advance can be harnessed to the service of the higher life, how its splendours can manifest a portion of the Divine glory. If a complete fusion of the two is achieved in one part of the world, a new horizon will open before man and it will be one of the greatest gifts of the Mother to humanity.

The poison of Provincialism and casteism is eating into the vitals of India and it keeps our future full of uncertainty and dangers.

The Ashram recognises no caste or creed or religion and its gates are open to all provided they are willing to follow the spiritual path shown by it. Men of all religions, all nationalities and cultures meet here without having to forego the least bit of their culture or nationality. On the contrary each culture has its scope of free growth and development. Each member of the Ashram can act according to his aptitude for the higher life and yet all members form a homogeneous whole. Thus the Ashram is so designed and developed that it will ever remain a source of inspiration to the efforts towards the growth of a universal culture. Miss Hodgson from England (known in the Ashram as Datta) and P. Barbier St-Hilaire from France (known by the name of Pavitra) were the first to lend the Ashram an international complexion. I shall speak about them in the proper place.

A youth of a noble family distantly related to the Nizam of Hyderabad came as a visitor and afterwards felt a call to take up the Ashram life. Then followed his mother, his sister and two brothers. The Mother received them so lovingly and they mixed with all so freely that no question of any distinction ever arose in anybody's mind. This, of course, does not mean that people who joined the Ashram years ago had not to fight down their inherent *saṁskāras*.

In 1945 X came for Darshan with the intention of staying for good. He had taken up *saṁnyāsa* at the age of 21 and had come here when 36, having observed silence and lived on food prepared by himself all these years. He was shocked to see that he would have to take brown bread and have his meals along with others.

In those days C served rice in the dining room. He had a beard. Looking at his bearded face, X pondered the question again and again in his mind :

Is he a Mohamedan ? He dared not put the question to anybody. He could conceive of no greater topsyturvydom. Days passed. He could not still his restless mind and reconcile himself to this situation. Leavened bread was also a trying experience for him.

He had the feeling that those having *Darshan* were invariably blessed with some vision or experience. But the great day of the *Darshan* came and went without his having had any. He had been greatly attached to Rama. While repeating the name of Rama he found himself spontaneously repeating the name of Sri Aurobindo.

Now a bitter repentance seized him. He had moved away from his former discipline and lost his loyalty to his Istadeva; sixteen years' *tapasyā* all gone ! He went up to his terrace and shed tears over his tragic frustration. At this moment of crisis appeared before him the glorious figure of the Divine Mother. From that moment, a sharp change came over him and his sadhana took a turn which definitively set him on the Path.

The weeds of pettiness, rigidity, bigotry have been so cleanly uprooted from the soil of the Ashram that they have no chance of sprouting again. The wonder of it is how such deep-rooted sectarianism can be completely abolished without raising any kind of storm.

Another case. A youth from M.P. was thinking of taking up yoga for a pretty long time. He thought that after getting his wife accepted he would join the Ashram. She was accepted and he went back alone.

When he reached home and broke the news to his father, the old man got stunned. "What will people say ? A daughter-in-law of my family taking to Ashram life ! With what face can I go out ?" He told his son to go to the Ashram that very moment or else he would break his head and actually he became violent.

The poor son had no other way but to return to Pondicherry by the next available train. Till his son returned with his wife the old man did not come out of his house. A year or so later, the young couple were blessed with a son. As the boy grew up to be six or seven, whenever he found his father coming to Pondicherry, he insisted on accompanying him.

After a time the mother of the youth from M.P. died. She left some money. With that the youth's father, who had fought shy of the Ashram, came for permanent stay. When he insisted upon my securing permission for him, I asked, "Well, if Mother refuses, what then ?" "No, no, don't say so, if the Mother says no, I shall drop down dead."

He was kept on trial for six months and then made permanent. He joined marching exercises and started, at the age of 60, learning English right from the alphabet. Four or five young men from his place had taken up the Ashram

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life but none could continue for long. But even to-day we see the grandfather and grandson continuing their journey hand in hand. The father, with his wife, comes only on visits.

At present, there are inmates of widely varied ages ranging from 3 to 83 and they include boys and girls as students, and men and women from all social and professional levels. Even people having physical disabilities of various kinds are not barred. Arrangements are there for special care of each.

NARAYAN PRASAD

THIS DAY

THE silent dawn awakens the twitter of birds;
Grim, musing, the darkness pales into the glow,
The wind tosses the slumbering boughs with a blow,
Now stillness-whispers become fury and words.

The Sun announces the break of another day,
Shoots silvery arrows with desires and fears,
Smites joy, caresses laughter into tears
And fades away with our hopes in its last ray.

Our cravings flower not and, lying fast bound,
From morn to night, they drowse our ardent belief,
Promising little success and greater grief,
Our true self flickers dim, remains unfound,

Wondering whether this day shall break our gloom
Or tread a pathless wood to its voiceless tomb.

RÁMRAJ

BOOKS IN THE BALANCE

Gymnastic Marching by *Pranab Kumar Bhattacharya*. Publishers : Sri Aurobindo Ashram, Pondicherry. Pp. 125. Price Rs. 6.

Pranab Kumar is too well-known an instructor in the field of Physical Education to need introduction to the Indian public. In the prime of his youth, endowed with tremendous strength, he had won his laurels in boxing in Bengal.

The author is essentially an instructor by temperament, immediately and exquisitely aware of every claim of Physical Organisation.

The first part of the book deals with the development, scope and purpose of Gymnastic Marching. In the second the exercises are described in detail with corresponding illustrations so that to a fairly intelligent man the book may serve as a self-teacher.

Gymnastic Marching, he writes, "does not claim to build up huge muscles or great strength, but it aims at general fitness and good health. By its variety of movements it enables one to exercise the whole body, contracting and extending them to their maximum range : thus it brings suppleness to each joint and hence the posture is improved. Like all other rational exercises it too strengthens the muscles and keeps them in good working order. It gives, in time, perfect control over all muscular movements and helps to develop the will power. The circulatory, digestive, alimentary and respiratory systems, and the metabolism in general, are stimulated to action, and consequently into a state of organic health, by helping to make all the functions of the body regular."

In order that health and happiness may become part and parcel of the human consciousness men must aspire for these rare boons. If the will is there, the way will not be wanting. Here the Director of the J.S.A.S.A. points out a unique way which can easily be adopted by all.

It is a great pleasure to observe that Pranab Kumar has housed in himself both the theoretical and practical knowledge in profusion on the subject. We will not be far from the truth if we dare say that he has an encyclopedic knowledge of the literature on Physical Education all over the world. He has equipped his Ashram library with the best available books, magazines and pamphlets on Physical Culture.

I cannot help citing the following wise passage showing the inevitable necessity of physical exercises :

“Nature’s law is that without use, decay is inevitable,—be it the brain or the muscles. Due to the easy life man leads at present, the muscles of his body have no more to work as before. And, as they are not so often active, the function of the heart and of the circulatory organs too has slowed down. Moreover it is observed that the working capacity of the lungs has diminished. The abdominal muscles which used to hold up the internal organs, have grown weaker and those organs are generally found displaced, sagging and pressing one upon the other. That is why they can no more function freely as before, and increasingly various kinds of stomach troubles such as indigestion, constipation and many others, have invaded the human body. To climb up a staircase or to walk a short distance seems now exhausting. Headache is a common disease. Since man’s body has become less strong and less resistant, disease can easily attack it. As a whole, his muscles have grown weaker, his nerves without strength and his physical resistance to disease has decreased.”

We have come to learn that the book has won warm appreciation in foreign lands, especially in America. We are, however, tempted to say that by working out a concise yet complete system of Physical Exercise the Head of the Department of Physical Education of Sri Aurobindo Ashram has laid all lovers of health under a genuine debt of gratitude.

CHINMOY

Mahatma Buddha An Arya Reformer By *Pandit Dharma Deva Vidya Martanda*, Ananda Kutir, Jwalapur (U.P.). Pp. 132, Price Rs. 1.50.

Pandit Dharma Deva Vidya Martanda, the well-known scholar of both Vedic and Buddhist literatures, has dealt with certain aspects of the great Personality of Buddha that serve to dispel the many misconceptions that have cropped up regarding his teachings and role in history.

Profusely quoting from the Buddhistic and Vedic texts, the learned author has ably proved his point that Gautama Buddha never set himself up as a founder of a new religion; neither was he an atheist in the usual sense. He was a mighty reformer who tried by his Doctrines of the Four Noble Truths and the Eightfold Noble Path to purify the then-existing ritual-ridden religion to its original lofty purpose. The Buddha strove to reestablish the Arya Dharma in its pristine glory and that is why the author appropriately calls him an Arya reformer. With telling quotations from the Pali Suttas Dharmadevi proves that the teachings of the Master are based on the Fundamental Truths enunciated

BOOKS IN THE BALANCE

n the Sanatana Arya Dharma. He then establishes in unequivocal terms that as Buddha believed in the other world, rebirth and a Reality, he could never be called an atheist. In an interesting chapter attention is drawn to Buddha's reverence for the true Veda—not as interpreted by those who lost the spirit of it, *daitya-veda-bahishkarta*,—and in particular for the Vedic wisdom embedded in the famous Gayatri Mantra.

The author is in line with the Indian tradition in holding up the Shakya Muni as a model for men. There are plenty of references to him in the Puranas and the Agamas—some of them are quoted by the author—as one of the significant Avatars that have marked the evolutionary ascent of man. Among the misconceptions that are proved to be baseless by the writer is the idea that Nirvana is total extinction; Nirvana is the highest bliss, *paramam sukham*, unchangeable station, *accutam thanam*, declare the Suttas.

The book is a very valuable addition to the growing literature on Buddha and Buddhism and contains much matter helpful for a correct evaluation of the role of Buddha in the evolution of the Indian spiritual and cultural tradition.

M.P. PANDIT

Students' Section

TALKS ON POETRY

(These Talks were given to a group of students starting their University life. They have been prepared for publication from notes and memory, except in the few places where they have been expanded a little. Here and there the material is slightly rearranged in the interests of unity of theme. As far as possible the actual turns of phrase used in the Class have been recovered and, at the request of the students, even the digressions have been preserved. The Talks make, in this form, somewhat unconventional pieces, but the aim has been to retain not only their touch of literature and serious thought but also their touch of life and laughter.)

TALK TWENTY-FIVE

I FEEL I have almost lost the habit of lecturing. It is after three weeks that we meet again. You must have been wondering what could have put so long a stop to this endlessly wagging professorial tongue. One of you was curious or kind or bold enough to ask me. My reply was "A sprain in the brain." A friendly visitor to the Ashram got the same reply. He became goggle-eyed with surprise and exclaimed: "Oh, I didn't know that such things could happen. Does one sprain the brain also?" I had no explanation to give. My phrase was not quite meant to be explained. It was a piece of mystic poetry, or at least of mystic verse, since it had rhyme but no reason. I wore a serene and far-away smile on my face instead of answering. Unfortunately the silent smile served as an answer which I had not intended. My questioner looked serious—very knowingly serious—and slightly shook his head. I knew what he was thinking: "Really, something has gone wrong with this poor chap's top floor."

I believe he felt what Anatole France had felt when he had met Einstein and the latter had spoken of his theory of relativity. Anatole France afterwards reported: "Dr. Einstein told me many strange things. I listened attentively to him. But when he started telling me that light is matter, my head began to reel and I said 'Adieu' and took my leave."

My questioner also took his leave. By the way, attend to this phrase I have used. In India it is common to say, "May I take your leave?" That is incorrect. You can't take my leave. You can only take yours. If you wish to take mine instead of letting me do so, you will have to take me by the scruff of my neck and push me out of your presence. But your own leave you can take gracefully.

To return to our story. My questioner went off. And, whatever he may have thought of me, I learned two things about his brain. It certainly had no sprain, but it was unimaginative enough to take me literally instead of figuratively, and it was incapable of understanding such a self-expression as a silent smile. These two characteristics distinguish the typical prose-mind, however analytic or comprehensive it may be : it has not the leap of insight. How differently one of my students received my statement ! She laughed and there was a gleam of appreciation in her eye. Not that she could have understood what I had said—but that was because what I had said was not something meant to be understood as one understands a statement like : "I've sprained my ankle." The gleam in her eye was distantly akin to the one which Wordsworth spoke of in a famous stanza. His phrase ran :

...and add the gleam,
The light that never was on sea or land,
The consecration and the Poet's dream.

This wonderful phrase, I may tell you, Wordsworth himself in his later years, his "deadened years", changed to :

...and add a gleam
Of lustre, known to neither sea nor land
But borrowed from the youthful Poet's dream.

Mark what the change brings about. A critic has well pointed out the difference. In the original version we get the impression of some mysterious natural phenomenon. The gleam, the light is something objective, something intrinsic to the scene. The vision of a mystic reality hauntingly present in the very world is conveyed. In the revised version the words "a gleam of lustre" give us only a metaphor for a merely subjective impression "borrowed" elsewhere and superadded to the scene. Besides, the language has lost all magic. Even the idea sought to be communicated has become prosaic in expression. Surely Wordsworth could have written :

...and add a gleam
Of lustre strange to either sea or land
But captured from the Poet's youth of dream.

Wordsworth seemed too far gone for genuine poetry from his dreaming youth to his intellectualised dotage. Luckily, though he had weakened in his creative sense, he had not wholly lost his appreciative sense. He felt a little uneasy over the change—and again restored the original lines, so that the final form in which we have the stanza stands in its pristine revelation.

Let me return once more to our subject. By the way, don't think I am just wandering on and on instead of continuing from where I broke off my Talks on Poetry three weeks ago. There is a direction in my digressions, a Hamletian method in my madness. Of course, it is a direction rather hidden, a method rather baffling : what else can you expect from one who has had a sprain in his brain ? But they are both there, and you shall discover them, for there is also brain in my sprain. Let me carry on for the present in the manner I am doing.

I was saying that my student received my remark as if Amal Kiran as a professor of Poetry and a student of Yoga could have made no other in order to illuminate her and as if a subtle sense were shining in the apparent nonsense, like Wordsworth's light that never was on sea or land. This concludes my first digression apropos of Symbolism. It is the first sign of the method in my madness.

I will now be a little sentimental. In the longish period during which, except by accident, we did not see one another, did we miss one another ? Well, one may ask sentimental questions but should not always answer them. For, sentimental questioning, like all questioning, creates a healthy uncertainty. The answer may be Yes, the answer may be No. If we give a sentimental answer, we leap up to our chins into an emotional Turkish Bath. You know what a Turkish Bath is ? You sit in a closed box with only your head sticking out and with your whole body submerged in hot steam which makes you sweat and sweat until every superfluous ounce is melted off your tummy and off any other place where superfluous ounces have the habit of collecting. You emerge from the melting pot very smartly slimmed but rather weak and wan : it is an oozy and groggyfying luxury, just what indulgence in sentimentalism would be.

The English people are to be imitated in the matter of sentiment. I am sure they feel quite as acutely, even as lushly as we do, but they have the tradition of keeping a stiff upper lip. So, when the emotion is really strong, their faces do not disintegrate into whining and weeping but bear a keenly expressive sculpture-effect of creative feeling. There are even Englishmen who would show nothing on their faces, but that is the work of the prosaic and hard Teutonic element of their complex psychology. The all-round harmonious Englishman is not against expression of emotion. What he does is to wait till the emotion

is truly strong and then he lets it express itself in all its strength—against an effort to check it. Strong emotion thus expressed becomes authentically poetic in its expression. Poetry of feeling is not an unrestrained force gushing and rushing and flushing and never hushing. It is extreme intensity becoming effective under the grip of a great control. If we may put the matter paradoxically, it is what would happen when an irresistible force met an unbreakable obstacle ! The result is as if something that could never be uttered finds utterance. In other words, the ineffable seems to get said. This concludes my second digression apropos of the theme of Symbolism.

En passant, my query whether we missed one another reminds me of an editor's reply to a poet. He received a lengthy poem written on perfumed paper and tied with a pink ribbon—evidently from a lovely lady with a love-lorn soul. The title was : "I Wonder Will He Miss Me ?" The editor read the piece, frowned and returned the material with a letter saying : "Dear Madam, if he does miss you, he should never again be trusted with fire-arms."

This editor's comment satirises the mistake people often commit of thinking that togetherness always shows or breeds fondness. Appearances can be quite deceptive. I remember the case of William Morris and the Eiffel Tower. You must have seen a picture of the Eiffel Tower. It is an all-iron structure rising 1000 feet in the air from the midst of Paris. I have actually been on top of the 1000 feet when I was myself about 3 feet high—which means 6 years old. Of course, if that ratio of height being, in terms of feet, half of what one's age is in terms of years were valid at all times, I would be at present quite a tall building—at least as high as this first floor on which we are holding our Class. Luckily, the ratio ends fairly early in life, and nobody is unfortunate enough to be the theme of a poem by Edith Sitwell, one of our most famous modern poets who early in her own life immortalised herself as well as a lady named Jane by writing the unforgettable lines :

Jane, Jane,
Tall as a crane.

I understand she did not have in mind the bird called a crane and was not referring to the height at which a crane might fly: she meant a machine for moving heavy weights. There is such a machine on the Pier of Pondicherry. Perhaps it is the most distinguished machine on earth. For it was connected with Tagore—yes, connected in the most physical and direct sense. For when Tagore came to Pondicherry to meet Sri Aurobindo he was hoisted from his boat up to the Pier with this crane. But don't imagine that the hook was just put into his collar to pick him up. He was seated in a chair and the chair was brought up by the crane from the boat. Tagore was rather ill : hence

this extraordinary mode of landing him at Pondicherry : otherwise he would have climbed the iron ladder let down from the Pier to a boat bringing people from ships in the distance. All of us were thrilled to see a steel crane helping to Pier-height the poet who had celebrated the flight of living cranes in his Bengali book called *Balaka*. All of us craned our necks to get a full view of the impressive event. But, of course, Tagore's chair hung high in air was not half as impressive as the Eiffel Tower in my boyhood's hour.

We went up a lift from floor to floor. The first floor was so large that—if my memory is correct—four restaurants, each bigger than our Ganpatram's, were situated on it—an English restaurant, a French, a German, an Italian, each with its own national edition of a laughing and welcoming Ganpatram, a Mister Ganpatram, a Monsieur Gannepatramme, a Herr Gaunpautraum, a Signor Ganpatramo. From the very top floor I could see taxicabs looking as small as beetles. I have been on top of the Rajabai Tower of Bombay and the Kutub Minar of Delhi. This was much after I had stood at the Eiffel Tower's height of 1000 feet. When people were exclaiming at the sight they caught from the highest gallery of the Kutub Minar I dumbly and glumly turned my gaze away from such paltry exultations in altitude. Think of what Tensing would feel on top of the Eiffel Tower itself—he who had looked down on all the world from Mount Everest ! He would just say “Pah !” or whatever else Bhutanese people say with the same intention when they don't express their intention more eloquently by spitting. He would hardly feel hilarious. By the way, he didn't feel quite hilarious on Mount Everest, either. It was Hillary who felt hilarious, because he was the first to put his foot on those summit snows. There has been a lot of bad blood over this affair which threatened to develop into an international squabble. But Tensing has got over the ill-feeling and everybody has seen the problem in the correct light—that it didn't matter who stood first on the top of the world when it was not possible for the two sole conquerors of it to reach it gaily together arm-in-arm : they could pant and gasp up to it only on a rope one behind the other and the slightest personal competition would have sent them crashing to an Ever-rest below. The two, thus bound, were really equal to one man. Which half touched the peak first was of no consequence, no significance even. We might as well discriminatingly ask whether out of Hillary's two feet the left or the right foot stepped first on the untrodden ice 27,000 feet high. Whichever foot was in the lead, what was accomplished could only be termed “feat”. So, truly speaking, we should hold that not Hillary or Tensing but Hillsing climbed up there and felt the hill sing his triumph.

Let me descend from Hillsing to my own Eiffel-Towerish self. I did not even feel like saying “Pah !” to the ecstasies of the Kutub Minar. I just re-

collected the view of tiny Paris years and years ago and kept quiet. William Morris must have known that view times without number. For he used to go every day and sit from morning to evening in the Eiffel Tower. At last, after a month of daily visit, a friend said to him : "William, what makes you so fond of the Eiffel Tower ?" Morris replied : "Fond ? The blasted thing is so tall that it is forced on one's eyes in every nook and corner of Paris. I felt sick of it. So I have gone every day to the only place from which I can't see the monstrosity piercing into God's blue !"

The constant togetherness of Morris and the masterpiece of Monsieur Eiffel was no proof of attachment. Of course, I am not referring to our case of being together every Wednesday and Friday. I am just psychologically philosophising on a possibility often ignored, and making the point which concludes my third digression apropos of the Symbolist Movement. How shall I express my point ? You know the saying : "Absence makes the heart grow fonder." Somebody has considered this an incomplete sentence and finished it thus : "Absence makes the heart grow fonder—of absence !"

Now let me sum up the various points I have made :

1) A subtle sense appears to shine in apparent nonsense—like a light that never was on sea or land. The very obscurity is strangely luminous. If we may pick out a phrase the poet Vaughan used about God, there is "a deep but dazzling darkness".

2) The ineffable seems to get spoken. Or let us put it this way : silence appears to get sung.

3) Absence becomes, as it were, one's beloved. Let us say : Absence becomes a thrilling Presence.

These are three of the most prominent characteristics of the Symbolist poetry of Mallarmé. Mallarmé was perhaps the most astonishing phenomenon in poetic history up to the end of the nineteenth century. Sri Aurobindo has observed that he marks a new turn in European poetry, a turn which is the first step to what Sri Aurobindo has called the Future Poetry. All the more astonishing is Mallarmé in the context of the poetry of France. We may even dub him the second French Revolution. The French spirit is the spirit of clarity—the lucid thought and the limpid word. I have mentioned Anatole France. Well, his name is most appropriate. Anatole France is in an important respect France personified. Or, if you like, *la belle France* turned into a man. This is not a statement that should surprise you in our times. Daily we read of women growing into men and men growing into women. Perhaps it is a perverted sign of the trend that is our spiritual movement towards men and women becoming supramentalised into neither men nor women but a new type that is complete in itself, superior to sex-divisions, sex-hungers, a being

that holds the essential truth and not the accidental vitalism of both the sexes in a more than human consciousness lit up with an indivisible Ananda. Anatole France in his own non-supramental way sums up the soul of *la belle France* so far as literary expression is concerned. And Anatole France himself can be summed up in his literary quality by the rule he has laid down for writers : “D’abord la clarté, puis encore la clarté, enfin la clarté”—Clarity first, clarity again, clarity at the end.”

The English genius differs here from the French, perhaps because England has more mist and fog than the other side of the Channel. The English poet William Watson has said :

They see not the clearliest,
Who see all things clear.

And Havelock Ellis, looking at Anatole France’s advice, has added his own comment of both agreement and disagreement : “Be clear. Be clear. Be not too clear.”

Now we must understand what clarity and non-clarity signify. Sri Aurobindo tells us that the aim of the highest spiritual poetry is not to be in itself unclear : “Its expression aims at a certain force, directness and spiritual clarity and reality. When it is not understood, it is because the truths it expresses are unfamiliar to the ordinary mind or belong to an untrodden domain or domains or enter into a field of occult experience ; it is not because there is any attempt at a dark or vague profundity or at an escape from thought. The thinking is not intellectual but intuitive or more than intuitive, always expressing a vision, a spiritual contact or a knowledge which has come by entering into the thing itself, by identity.” But don’t misunderstand the kind of clarity Sri Aurobindo ascribes to the highest spiritual poetry which is capable of expressing fully the supreme experience with which it deals. He says : “I meant to contrast the veiled utterance of what is usually called mystic poetry with the luminous and assured clarity of the fully expressed spiritual experience. I did not mean to contrast it with the mental clarity which is aimed at usually by poetry in which the intelligence or thinking mind is consulted at every step. The concreteness of intellectual imaged description is one thing and spiritual concreteness another.”

Now, the Mallarméan poetry does not attain the spiritual concreteness, except perhaps rarely and by accident, but it goes beyond the merely intellectually imaged description. In fact, all genuine poetry goes beyond it, even Classical Poetry at its truest, in spite of having an intellectually lucid expression as its ideal ; for, however intellectualised, it is Vision, inner Vision, that writes poetry, and when such Vision is on the scene the intellect is not the chief figure

though its minor figure may be made to stand side by side with the chief : only pseudo-Classicism is poetry of the intellectual surface and hence not the genuine article. Yes, all genuine poetry goes beyond the mere intellectually imaged description. But there are two ways of its doing so. One is to draw down the supra-intellectual into the intellect and speak in the intellect's manner, but with a core of clarity around which an aura of mystery lingers. According as the core or the aura is bigger and according as the core influences the aura or *vice versa*, we have Classical Poetry or Romantic Poetry. Of course there are other distinguishing qualities too, but these are the relevant ones in our discussion. Most of the finest poetry of the world is of this kind. But mystic poetry tries to submerge the intellect in the supra-intellectual. And it does so not by attaining the supra-intellectual but by standing overwhelmed by the strange light and the strange shadow of what is beyond. A new mastery on another level is not reached : a new master from another level is accepted. And this level is the mid-world, the occult planes between the earth and the highest spiritual levels. Mystic poetry as distinguished from spiritual poetry is the poetry of the subliminal and not the superconscious. The subliminal is a vast untravelled country behind our normal consciousness. It is a wonderful territory, more intense, more immense and more capable even of receiving the messages of the superconscious. But if we give ourselves to its colour and shape and sound and allow them to find their own embodiment, either we have a vaguely profound utterance in which there is a kind of magical mist or else we have a strongly cut, vividly imaged utterance in which there is no mist but the connection between one chiselled strangeness and another chiselled strangeness is most confoundedly unchiselled. That is so at times because the revelation caught has not yielded its meaning to the catcher's language and suggests this meaning by brief glimpses and quivering snatches. But at times the revelation itself is such that in language presented to and seizable by the human mind it makes a pattern of shining fragments between which we have to leap not by thought or imagination so much as by inner intuition. The coherence of the subliminal is different from the coherence of earth-situations, earth-significances. Mallarmé was the first to realise this truth and the need to project into speech the authentic realities of the beyond, the need to surpass the intellect's direct or indirect smoothing and linking hold on what comes from deeper or higher sources, a hold which falsifies or at least weakens their truth and robs them of their sheer soul-stirring force. Blake in England, nearly a hundred years earlier, was the only poet who was in several ways a Mallarméan Symbolist.

AMAL KIRAN (K.D. SETHNA)

THE BIRTH OF THE FLAME

BOTH in East and West the seasons of the year begin with spring and end with winter. But, in *Savitri*, Sri Aurobindo in Canto I of Book IV entitled "The Birth and Childhood of the Flame" begins them with summer and ends them with spring. Though the Savitri legend as described in the Mahabharat is kept essentially intact, yet here two symbolical purposes appear to be indicated.

The first purpose appears to be to make the seasons symbolic. Summer is the aspiration of the Earth, the field of manifestation, to the Sun-God for fulfilment of the seed of new life within her:

"A maenad of the cycles of desire
Around a light she must not dare to touch,
Hastening towards a far-off unknown goal
Earth followed the endless journey of the Sun."

The aspiration is intense but compact as if in a concise Mantra of 4 lines. There comes a boon from heaven, from the Sun, as a Symbol Rain. A detailed description of the boon for the entire satisfaction of the aspirant Earth's demand is in 44 lines on the rainy season. Then after intermediate silent seasons, a period for preparation and growth comes; at the last, the spring with a joyous description in 47 lines bringing the result, the fruit to summer. Thus the splendour of spring becomes metaphorically the new-born child to the Earth, the summer, the aspiration.

The second purpose of Sri Aurobindo seems to be too deep for our surface physical minds. In one of his letters on *Savitri* he states, "Savitri is represented in the poem as an incarnation of the Divine Mother. This incarnation is supposed to have taken place in far past times when the whole thing had to be opened, so as to 'hew the ways of Immortality'."

But who is that Divine Mother? Or is she only the Poetical Heroine of the legend?

Suddenly comes a famous date, the 21st February of the year 1878, to the memory, the Birthday of our Mother of the Ashram. On tracing this date in the Calendar we discover that on 21st February 1878 was the 10th day of Phalguna of the solar year and Phalguna Krishna 15 of the lunar year; at any rate it was the middle of Phalguna, the famous month for celebration of

THE BIRTH OF THE FLAME

the Spring Festival. The Earth had been waiting for this Flame through thousands of years of pain after the departure of Sri Krishna. (For, though the Lord had returned on the same 8th day of Bhadra Krishna, the 'Janmastmi', in the person of Sri Aurobindo on 15th August 1872, it was without his Eternal mate, his second Self.) The spring was annually coming to sport with inanimate or half-animate things, but it too was waiting for the regal day with leaden yet hopeful heart. Since on this day of 21st February 1878, the Flame, the Divine Flame, had come in the shape of a baby girl, a bud to flower on the breast and lap of the Earth Mother, so the Poet brought the spring in last, beginning with summer aspiration.

We may count the number of lines devoted to each season : 19 lines make the introduction ; 4 lines, as a Mantra, are given to the aspiration, the Summer ; 62 lines to the responsive 'Seed Season' of Rains including 18 lines devoted to the Earth's fecundity ; the small sum of 2 lines to Autumn ; and 4 lines to Winter and Dew-time. And then, in the end, 47 lines are given to the Spring, the Vasant, carrying the 21st February 1878 in its heart's core, in the symbolical month of Phalguna, to celebrate the unique divine festival with laugh and leap and dance and jostle maddened with ecstasy, as the poet assures us in the closing touch of the paragraph on the seasons : "All Nature was at beauty's festival."

So it becomes clear now that this arrangement was to bring the Spring Season carrying the Divine Birthday (21st Feb. 1878) in its bosom at the last. It is not the Savitri of the Mahabharata who lends the title to Sri Aurobindo's epic, nor is it the unincarnate Divine Mother but the Divine Mother in Human Form who is amongst us.

The Poet will not leave the fact to speculation as the second paragraph whispers out the secret :

"In this high signal moment of the gods
Answering earth's yearning and her cry for bliss
A greatness from our other countries came.
A lamp was lit, a sacred image made.
A mediating ray has touched the earth
Bridging the gulf between man's mind and God's ;
Translating heaven into a human shape
Its brightness linked our transience to the Unknown...
One had returned from the transcendent planes...
She took again her divine unfinished task...
Always she drives the souls to new attempt...
As one who has all infinity to waste,

MOTHER INDIA

She scatters the seed of the Eternal's strength
On a half-animate and crumbling mould,
Plants heaven's delight in the heart's passionate mire,
Pours godhead's seekings into a bare beast frame,
Hides immortality in a mask of death.
Once more that Will put on an earthly shape...
Even in her childish movements could be felt
The nearness of a light still kept from earth,
Feelings that only eternity could share,
Thoughts natural and native to the gods."

We do not get the above-mentioned assurance about the Savitri of the Mahabharata. So the legend of Savitri here is the metaphorical description of the incarnate Divine Mother. A thousand, rather a few hundred lines are given to the Savitri of the Mahabharata, thus keeping the old legend intact, but in the rest one can find the detailed description of the Glory and Greatness of the Incarnate Mother.

VASHISHTHA

I MUST HAVE MY LUNCH AT TWELVE SHARP

(I GO TO THE PRESS AT ONE-THIRTY)

We dwell among much trodden ways,
Where all the world doth call—
Sometime back I went for days
And had no peace at all !
Now !—when I hear upon the stair
Footsteps that should not be there,
I just give a baleful look,
Which means 'Avant' or, 'Sling your Hook'.
They say : 'Oh, just a word or two',
And this, of course, is never true !
Must they always be obtuse ?
Unconsciousness has no excuse.
(For these people really know
'Tis not the time to come,—but go !)
Again I say and with great stress,—
AT ONE-THIRTY I GO TO PRESS.

LEENA

STUDIES IN SHAKESPEARE'S PLAYS

Study No. 7 : *Twelfth Night*—THE WINDS OF ILLYRIA

VIOLA : She never told her love,
But let concealment, like a worm i' the bud,
Feed on her damask cheek : she pined in thought
And with a green and yellow melancholy
She sat like patience on a monument
Smiling at grief.

DATE AND SOURCE

Twelfth Night, one of the mellowest and most musical of plays, belongs with *The Winter's Tale*, *Cymbeline* and *Tempest* to the concluding phase of Shakespearean Comedy.

Twelfth Night was probably composed between 1600 to 1601 and printed in the First Folio edition in 1623. No quarto copy exists. Scholarship, searching for clues in the literature of Italy, France and England, has tracked its source to Gli' Ingannati ("The Deceived") of Intronati, to Gli' Inganni ("The Cheats") of Gonzago, to Novelle of Bundello and its translation into French of Bellefrost's "Histoires Tragiques" and to Riche's "Farewell to Militaire Profession". The sub-plot of Malvolio, Maria, Sir Toby, and Sir Andrew, is a Shakespearean creation.

THE WINDS OF ILLYRIA

The winds of Illyria which play, not in the open spaces of Arden, but in the palaces of Orsino or the cloistered retreats of Olivia, are the winds of Love. The music which lingers in aerial murmurs in royal rafters is not the breath of the woodlands. The flute throbs to the touch of refined fingers in halls of elegance. A rich rare purpleal beauty pervades the play; Orsino, soothed by plangent instruments and soft-voiced delights, lies in listless languor in the vestibules of song :

DUKE : If music be the food of love, play on;
Give me excess of it, that, surfeiting,
The appetite may sicken, and so die.
The strain again ! it had a dying fall :
O, it came o'er my ear like the sweet sound,
That breathes upon a bank of violets,
Stealing and giving odour !

Viola, ambassador and courtier of Love, rains upon Olivia an odorous shower of compliments. Olivia holds her head in proud deportment. She speaks from cold and stately lips. Sir Toby, Sir Andrew and Malvolio, in comic parts, carry

a lordly smile. Pride and arrogance reside in the chief characters. The atmosphere of *Twelfth Night* is urban, not rustic. It is a comedy inspired by the smiles of princes, the brilliance of the metropolis, and the singular foibles of high society.

THE ROMANCES OF *Twelfth Night*

The Romances of *Twelfth Night* are lapped in indolent delight. Orsino is no troubadour twanging his mandoline to seeking eyes. He woos from the voluptuous alcoves of his palace. Olivia is closed in the luxuriance of delicious grief. The sighs of love are mixed with melodies of delight. Amid lulling lutes and thrumming lyres, he watches, detached and distant, the progress of his suit. Viola plays her part with leisurely decorum, couching his amours in sculptured phrases and statuesque breathings. Olivia loiters with Viola and when, stirred by sterner passions of overmastering desire, commits her affections to the ingenuity of Malvolio. The affairs of Orsino, Olivia and Malvolio are entangled in the diplomacies of Love. Viola alone, through suppressed sighs, breathes the true air of Love. Malvolio's dreams are wide of their aims; he dallies with Olivia. Orsino, Olivia, and Malvolio are dancers or dandies on the path of love. A comic somersault is the natural incident of their ambulatory amours. Orsino succumbs to the smiles of Viola; Olivia to the lips of Sebastian; Malvolio—the mark of Maria—with broken aspiration withdraws from the pranks of the court. There is no touch of lip to lip, no caresses sought or exchanged, no utterance of love's "dulcet breath" from being's depths, no kiss of Romeo and no passion of Juliet. Love is silent and sealed in the mansions of frigidity. It is from perishing dreams, disappointed hopes, and retreating glamour that Love in the conclusion emerges healing sundered hearts and fulfilling soul's demand of hand and heart.

THE MOVEMENT OF GLAMOUR

The principal movement of *Twelfth Night* is the Glamour of the Loves of Orsino, Olivia, Viola, and Malvolio which pass through the five-fold phases of Comedy : namely, Tension, Climax, Reversal, Discovery and Harmonisation.

The initial Comic Complication lies in the unnatural tension of the amours. Orsino's wooing is compulsive, not spontaneous. His overtures are touched with state-craft. Olivia's suit is addressed to the smiles of a girl and not to the lisp of youth. Viola's love is concealed beneath the garment of a boy. Malvolio is involved in a haze of misunderstanding begotten of his fancies and conjured up by the forgeries of Maria or the slips and smiles of the unconscious Olivia. The eyes of the lovers are blinded by the mists of Maya.

Climax, Reversal, Discovery, and Harmonisation follow from the break of Illusions. The failure of Orsino's suit releases him from Olivia and links

STUDIES IN SHAKESPEARE'S PLAYS

him with the hands of Viola. Olivia's turn, sudden and unexpected, to Sebastian frees her from the error of Viola. Her unnatural Love becomes sisterly affection. Malvolio's self-discovery shatters the fetters of deception. In the marriages of Orsino, Viola, Sebastian and Olivia is the restoration of love to the Harmony of Nature.

THE MISTAKEN IDENTITY OF VIOLA AND SEBASTIAN

A special feature of *Twelfth Night* is the matter of the mistaken identity of the twin brother and sister—Viola and Sebastian; upon it hinges the harmonisation of the Comedy. The tangle of the disguised Viola and the over-zealous Olivia is resolved by swift promise, avowal, and marriage of Olivia to Sebastian under the mistake of Viola. Viola's duel with Sir Andrew is also avoided by the same error. It is Sebastian who wounds Sir Andrew and Viola escapes without a fight. It is the same mistake which concludes Orsino's suit for Olivia and which as a due consequence ensues in the marriage of Orsino to Viola. The mistaken identity of the twin brother and sister change the tragic ending into a Comedy. If the laws of probability have been violated, if dramatic license has been exceeded, the comic effects of mistake and misapprehension, sudden rotations, unsuspected reversals, climaxes and discoveries, have a dramatic justification.

SUBPLOTS AND UNDERCURRENTS

There are two undercurrents of this drama—the subplot of Maria and the unexpected duel between Sir Andrew and Viola. Both are comic trends behind the Love-affairs of Orsino, Olivia and Viola.

Maria is a merry humourist who sets a gin for Malvolio far-gone in the realms of fancy. The forgeries of the practical Maria quicken the imagination of the impractical Malvolio. The unsuspecting lover builds a fabulous castle of dreams, smiles with the thought of prospective fortune, and rails with ducal thunder as the lord of Olivia's mansion till he is chained for his follies. Malvolio is the spectacle of quasi-tragic Pity and Comic Laughter.

The duel between the disguised Viola and the violent Sir Andrew has the same quasi-comic purpose. The flying Viola, fearful of discovery in a boy's weeds, and the jealous Sir Andrew pursuing a girl unwittingly conclude in an unexpected clash with the mistaken Sebastian.

The two situations are the quasi-serious undertones of the Play contrasting with the gaiety and music in the palace of Orsino.

(To be continued)

SYED MEHDI IMAM

YOGA PHILOSOPHY OF PATANJALI*

(Continued from the previous issue)

THUS begins the famous Yoga Sutra : *Atha yogānusāsanam*¹ ” —“Now (an exposition of Yoga (is to be made))”.

DIVISIONS OF YOGA-SUTRAS

There are four Pādas or divisions of Yoga-sūtras which are as follows :

I. *Samādhypāda* : It deals with yoga-samādhi which means complete cessation of the activities of *Citta*, modifications of the mind or *Cittavṛtti*. In this part there are 51 sūtras or mnemonic rules devoted to the exposition of Yoga samādhi. It deals with the nature of samādhi, the central aim and different forms of Yoga. It also furnishes a description of the inner organs of mental activities and explains the different methods of attaining deep concentrated states of consciousness. The average man is lost in his own unstable and clouded thoughts and feelings arising from a restless and fluctuating condition of the mind; but when Yoga is attempted, the consciousness of the individual becomes gradually settled “like a lamp in a windless place” and then it becomes possible for the individual to see his true self standing apart and isolated from the flickering fluctuations of the mind-stuff. His true self, the Purusha behind, reveals himself after casting away all obstructions and obscurities.

II. *The second Pāda* called the *Sādhyanāpāda*, containing 55 sūtras, deals with the ways and means necessary for those who aspire to reach the goal of samādhi but yet require preliminary training for restraining the mental activities. Besides describing the preliminary aids for developing yogic consciousness, it deals with the nature and forms of different Kleshas or afflictions and the means of overcoming them.

III. *The third book* is a collection of 55 sūtras and is called the *Vibhutipāda* as it deals with the supernormal powers (*vibhūtis*) that may be acquired by the practice of Yoga. One is however frequently reminded that the acquisition of the siddhis or occult powers may prove to be a great hindrance on the path of

* Yoga Sutra, I

¹ From lecture-notes given to the philosophy students of the Sri Aurobindo International Centre of Education.

attaining true salvation in the free and immortal status and consciousness of the Purusha described as the status of Kaivalya.

IV. *The fourth section* contains 34 sūtras known as the *Kaivalyapāda* which is characteristically metaphysical dealing with the nature of self-perfection and the problem of the relation between the mind-stuff and the spirit, the Purusha. When the cognition of 'many' characterised by separative consciousness of 'Thatness' is completely abolished, then only can the individual soul enter into its own essential condition and secure Kevalattwa or isolation leading to Moksha. Here is given a metaphysical disquisition regarding the nature of Consciousness and Cognition with a view to lay bare the consummation of concentration which is tantamount to self-absorption detached from all relations. This is Kaivalya Samādhi, where the Self alone shines.

YOGA PSYCHOLOGY

The Yoga analysis of the structure of the mind and the functions of the different parts of the individual is almost similar to that of the Sāṅkhya system. The individual Self is in essence a free spirit but being associated with the gross material body through the action of the subtle body composed of the senses, manas, ahaṅkāra and buddhi it allows itself to be fettered by ignorant Prakriti. Ignorance and inconscience of Prakriti produce the body which makes use of the *Citta* for offering enjoyments to the Purusha. The Self in its essence is pure, non-dual, unalloyed consciousness, uncorrupted by any external objects and free from all kinds of limitations and incapacities of the body-mind complex. It, however, comes in contact with the external world through the modifications of the *Citta* and as a result of this conjunction it gets involved in the mesh of ignorance. Although, in essence, the Self does not undergo any mutation or modification, yet on account of its reflection in the moving surface of the flickering fluctuations of the *Citta* it appears to be subject to change and mutation just in the same way in which the moon appears to be moving in its reflection on the rolling ripples of a disturbed sheet of water. This view of the Purusha in the individual is exactly the same as propounded by Sāṅkhya. The self-luminous, eternal principle in the individual stands behind the psychological mechanism and from there influences the unconscious activities of the *Citta* and makes them appear as conscious. The *Citta*, composed of subtle material elements, occupies an intermediate position between Purusha or Spirit on the one hand and Matter on the other. On the one side it receives the reflections of the Purusha and on the other it accepts the contacts of the material world through the sense organs. The term *Citta* in *Yoga Sūtra* is used in a very wide sense. Ordinarily it means "the reservoir of past mental impressions"; it is the storehouse of memory. All our experiences are stored up in *Citta* as passive and

potential memory. It is in the subconscious region of the mind just below the level of conscious functions. But Patanjali uses it to indicate all the four activities that can be gathered under the general name Mind. *Buddhi*, *ahaṅkāra* and *manas* of the Sāṅkhya philosophy are here collectively taken under the single name *Citta*. *Citta-vṛtti*, functions of *Citta*, thus means the functions of intelligence, the individualising and grasping principle of *ahaṅkāra* and the responding and receiving functions of *Manas* aided by the activities of the senses.

In the later Vedānta the term *Citta* is identified with 'Mahat' or *buddhi* and its modifications. In Yoga, *Citta* is co-extensive with the entire field of mental activities. But it must not be forgotten that, in Sāṅkhya-Yoga Psychology, *Citta* is regarded as an unconscious principle and its apparent consciousness is derived from its nearness to the real source of all Consciousness, namely, the *Puruṣa* or Self. Reflection from the all-conscious *Puruṣa* on the *Citta* makes its activities appear as conscious in a derivative way. The light derived from the *Puruṣa* makes the activities not only phenomenally conscious, but creates also the impression of a Person producing and experiencing the modifications. When the *Citta* moves nearer to the real source of Consciousness, it develops the impression of the Master, the Cause of modifications, and becomes in a way all-pervading like *ākāśa*. There are degrees of this experience of wideness and the *Citta* is also capable of expansion or contraction in a subsequent birth as a result of the past deeds. When it shrinks on account of perversions it can even be born in an animal body but on account of meritorious activities it can enter into a human body with high development acquired in the previous life.

The *Citta* in its Causal state is called *Kāraṇacitta* whereas *Citta* in its state of contraction and expansion is called *Kāryacitta*. According to Yoga philosophy, *Kāraṇacitta* is always *vibhu* or all-pervading and is in contact with the *Puruṣa* but the *Kāryacitta* is presented as fragments in the form of different modifications and is constantly in flux. It is limited by divisions and clouded by darkness. *Kāraṇacitta* is the *sattvic* part of *Citta* whereas *Kāryacitta* is always invaded by waves of *rajas* and *tamas*. When a *Yogin* can firmly identify himself with the status of *Kāraṇacitta* after subduing the motions of the *Kāryacitta* he enjoys the all-pervading status of *Puruṣa* and gets liberated from the fetters of the mind. Then the *Yogin* abides in his true self, "*Tadā draṣṭuḥ svarūpe avasthānam*"—then the seer abides in his true self. When the consummation of Yoga is reached by complete suppression of the modifications of the thinking principle, then the true seer, the *Puruṣa*, appears in his immortal glory and enjoys unalloyed bliss in *Nirvījasamādhi* in a condition of complete isolation from the activities of *Citta*. This ideal detachment from mental *Prakṛiti*

depends upon a correct analysis and comprehension of the various types of mental modifications and a steady application of the right methods of stilling them by repression or rejection.

FIVE-FOLD VṚTTIS OF THE MIND-STUFF

There are endless modifications of the mind-stuff which are in ceaseless flux during day and night. Patañjali however classifies them under five broad heads : namely, *pramāṇa*, *viparyaya*, *vikalpa*, *nidrā*, *smṛti* which are explained below :—

1. *Pramāṇa*¹ : or sources of right knowledge, true cognition. Like the Sāṅkhya theory of knowledge Yoga also admits three sources of right knowledge. To these three the Nyāya system adds a fourth, namely, *upamāna* or analogy, whereas in *Pūrvamīmāṃsā* and *Uttaramīmāṃsā* two more sources of knowledge are added, namely, *anupalavdhi* (non-presence) and *arthāpatti* (or implication). According to Sāṅkhya-Yoga right knowledge is obtained from the three sources, namely, *pratyakṣa*, *anumāna* and *śabda*. In these cases of clear thinking or right cognition, *Citta* correctly represents the impressions of things received through sense-organs, inference or verbal communication from authoritative sources. The process of clear thinking presupposes the predominance of the quality of *sattva* in the mind. It involves a certain amount of freedom from predispositions, preferences, and passions of the mind and the vital being.

2. *Viparyaya*² : or false cognition, erroneous thinking about a thing whose real form does not correspond to the thought. It is the false knowledge of objects as what they really are not. It includes also negative conditions of thought such as doubts and hesitations. A man in the natural state is not self-aware but is blindly involved in his own mental constructions. Clear knowledge arises, as we have already stated, by a proper use of the sources of valid knowledge such as *pratyakṣa* (perception), *anumāna* (inference) and *śabda* (authority), scriptural, historical or personal. But ordinarily human observations are hasty, partial and misleading due to rajasic and tamasic obscurities in the *Citta* itself. Similarly inferences are often one-sided and confused for similar reasons. Authority is also liable to misinterpretation due to limitations of various kinds in the individual. For instance, the high truths of the Vedas and Upanishads are interpreted in different and in some cases conflicting ways by the various schools of philosophy. This shows what the mind can do and undo in the realm of thought. One and the same truth handled in different ways gives even conflicting conclusions. This *vṛtti* is known as *Viparyaya* arising out of limited and confused thought.

¹ Yoga Sūtra, I,7.

² *Ibid.*, I,8.

3. *Vikalpa*¹ : or merely verbal cognition or fanciful imagination founded on knowledge conveyed by words alone, having no object corresponding to it as reality. It is merely an act of imagination regarding things which are non-existent but erroneously taken as existent. This type of modification is caused by words to which nothing real corresponds; *e.g.* the horns of a hare, the rising and setting of the sun, the thinking of the Self. *Vikalpa* should be distinguished from *Viparyaya*. In *Vikalpa* there is no reality corresponding to the idea but in *Viparyaya* there is an objective reality which is, however, wrongly interpreted : for example, when mother-of-pearl is mistaken for silver, or a rope for a snake.

4. *Nidrā*² : or the state of dreamless sleep. It is also a modification of *Citta* which is filled with nothingness. Besides the fluctuations of the mind-stuff during the states of waking and dreaming, there is also a certain kind of modification of the mind-stuff during deep sleep. Sleep is a positive experience and not, as some Vedantins would have it, a negative state in which all fluctuations are for a time arrested. One can, just after awakening, reflect : 'I have slept well, my mind is calm' or 'I have slept poorly, my mind is dull' etc., etc. And this shows that even during deep sleep one retains a connecting memory which is then a type of modification. It is, however, to be distinguished from the state of *samādhi*. In sleep, the *vṛtti* is veiled by *tamas*, whereas in *Samādhi* there is complete cessation of all modifications and it is accompanied by light and peace. The experience of the absence of cognition during deep sleep is a peculiar condition of the mind called *abhāva pratyayāmbana vṛtti*. This explanation of sleep is, however, different from the Vedantic conception of it. In deep sleep the soul retires into the transcendent self and by contact with it removes all fatigue and gains fresh vigour and joy of life.

5. *Smṛti* : or Memory³. It is the act of not allowing the past experiences of the mind to escape out of it. Positively it is the act of bringing back past experiences without any change or alteration in the contents of memory. The contents of memory may be of five different categories : namely, memory of right knowledge, memory of wrong knowledge, memory of fancies, memory of dreams and lastly memory of absence of cognition in sleep. The first three kinds of modifications of *Citta* may become perceptible also in sleep. Thus dream contents are constituted of representation or reappearance, in the form of dream, of the contents of the mind during waking state. Memory or *Smṛti* is the act of recapitulation of all the above five kinds of cognitions.

(To be continued)

NARENDRA NATH DAS GUPTA

¹ Yoga Sūtra, I.9.

² *Ibid.*, I.10.

³ *Ibid.*, I.11.