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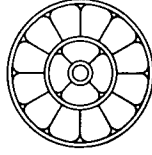
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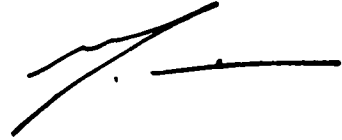


Lord, Thou hast willed, and I execute,

A new light breaks upon the earth,

A new world is born

The things that were promised are fulfilled



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MONTHLY REVIEW OF CULTURE

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No. 7

“Great is Truth and it shall prevail”

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NARAD'S INNER GAZE THROWN AROUND SAVITRI

IN silent bounds bordering the mortal's plane
Crossing a wide expanse of brilliant peace
Narad the heavenly sage from Paradise
Came chanting through the large and lustrous air.
Attracted by the golden summer-earth
That lay beneath him like a glowing bowl
Tilted upon a table of the Gods,
Turning as if moved round by an unseen hand
To catch the warmth and blaze of a small sun,
He passed from the immortal's happy paths
To a world of toil and quest and grief and hope,
To these rooms of a see-saw game of death and life
He beheld the cosmic Being at his task,
His eyes measured the spaces, gauged the depths,
His inner gaze the movements of the soul,
He saw the eternal labour of the Gods,
And looked upon the life of beasts and men .
He sang of the glory and marvel still to be born,
Of the Godhead throwing off at last its veil,
Of bodies made divine and life made bliss,
Immortal sweetness clasping immortal might,
Heart sensing heart, thought looking straight at thought,
And the delight when every barrier falls,
And the transfiguration and the ecstasy .
He who has conquered the immortals' seats,
Came down to men on earth the man divine
As might a lightning streak, a glory fell
Nearing until the rapt eyes of the sage
Looked out from luminous cloud and, strangely limned,
His face, a beautiful mask of antique joy,
Appearing in light descended where arose
King Aswapati's palace to the winds
In Madra, flowering up in delicate stone.
There welcomed him the sage and thoughtful king,
At his side a creature beautiful, passionate, wise,
Aspiring like a sacrificial flame
Skyward from its earth-seat through luminous air,
Queen-browed, the human mother of Savitri.

There for an hour untouched by the earth's siege
 They ceased from common life and care and sat
 Inclining to the high and rhythmic voice,
 While in his measured chant the heavenly seer
 Spoke of the toils of men and what the gods
 Strive for on earth, and joy that throbs behind
 The marvel and the mystery of pain
 He sang to them of the lotus-heart of love
 With all its thousand luminous buds of truth,
 Which quivering sleeps veiled by apparent things
 It trembles at each touch, it strives to wake
 And one day it shall hear a blissful voice
 And in the garden of the Spouse shall bloom
 When she is seized by her discovered lord
 A mighty shuddering coil of ecstasy
 Crept through the deep heart of the universe
 Out of her Matter's stupor, her mind's dreams,
 She woke, she looked upon God's unveiled face.

Even as he sang and rapture stole through earth-time
 And caught the heavens, came with a call of hooves,
 As of her swift heart hastening, Savitri;
 Her radiant tread glimmered across the floor
 A happy wonder in her fathomless gaze,
 Changed by the halo of her love she came;
 Her eyes rich with a shining mist of joy
 As one who comes from a heavenly embassy
 Discharging the proud mission of her heart,
 One carrying the sanction of the gods
 To her love and its luminous eternity,
 She stood before her mighty father's throne
 And, eager for beauty on discovered earth
 Transformed and new in her heart's miracle-light,
 Saw like a rose of marvel, worshipping,
 The fiery sweetness of the son of Heaven
 He flung on her his vast immortal look,
 His inner gaze surrounded her with its light .

SRI AUROBINDO

(*Savitri*, SABCL, Vol 29, pp 415-18)

ROAD TO THE HEAVEN OF GOOD DEEDS

तदेतत् सत्य मन्त्रेषु कर्माणि कवयो
यान्यपश्यस्तानि त्रेतायां बहुधा सन्ततानि ।
तान्याचरथ नियत सत्यकामा
एष व पन्था सुकृतस्य लोके ॥१॥

- 1 This is That, the Truth of things' works which the sages beheld in the Mantras¹ were in the Treta² manifoldly extended. Works do ye perform religiously with one passion for the Truth; this is your road to the heaven of good deeds

यदा लेलायते ह्यचि समिद्धे हव्यवाहने ।
तदाज्यभागावन्तरेणरहुतीः प्रतिपादयेच्छुद्धयाहुतम् ॥२॥

2. When the fire of the sacrifice is kindled and the flame sways and quivers, then between the double pourings of butter cast therein with faith thy offerings

यस्याग्निहोत्रमदर्शमपौर्णमास-
मचातुर्मास्यमनाग्रयणमतिथिवर्जितं च ।
अहुतमवैश्वदेवमविधिना हुत-
मासप्तमास्तस्य लोकान् हिनस्ति ॥३॥

- 3 For he whose altar-fires are empty of the new-moon offering and the full-moon offering, and the offering of the rains and the offering of the first fruits, or unfed, or fed without right ritual, or without guests or without the dues to the Vishwa-Devas, destroys his hope of all the seven worlds

SRI AUROBINDO

(*The Upanishads*, SABCL, Vol 12, p 271)

1 The inspired verses of the Veda

2 The second of the four ages

THE INFLUX OF OCCIDENTALISM IN INDIA

EVEN for those of us who have a strong affection for oriental things and believe that there is in them a great deal that is beautiful, a great deal that is serviceable, a great deal that is worth keeping, the most important objective is and must inevitably be the admission into India of occidental ideas, methods and culture even if we are ambitious to conserve what is sound and beneficial in our indigenous civilisation, we can only do so by assisting very largely the influx of Occidentalism. But at the same time we have a perfect right to insist, and every sagacious man will take pains to insist, that the process of introduction shall not be as hitherto rash and ignorant, that it shall be judicious, discriminating. We are to have what the West can give us, because what the West can give us is just the thing and the only thing that will rescue us from our present appalling condition of intellectual and moral decay, but we are not to take it haphazard and in a lump. rather we shall find it expedient to select the very best that is thought and known in Europe, and to import even that with the changes and reservations which our diverse conditions may be found to dictate. Otherwise instead of a simply ameliorating influence, we shall have chaos annexed to chaos, the vices and calamities of the West superimposed on the vices and calamities of the East.

No one has such advantages, no one is so powerful to discourage, minimise and even to prevent the intrusion of what is mischievous, to encourage, promote and even to ensure the admission of what is salutary, than an educated and vigorous national assembly standing for the best thought and the best energy in the country, and standing for it not in a formal parliamentary way, but by a spontaneous impulse and election of the people. Patrons of the Congress are never tired of giving us to understand that their much-lauded idol does stand for all that is best in the country and that it stands for them precisely in the way I have described. If that is so, it is not a little remarkable that far from regulating judiciously the importation of occidental wares we have actually been at pains to import an inferior in preference to a superior quality, and in a condition not the most apt but the most inapt for consumption in India. Yet that this has been so far the net result of our political commerce with the West, will be very apparent to any one who chooses to think. National character being human nature, maimed and imperfect, it was not surprising, not unnatural that a nation should commit one or other of various errors. We need not marvel if England, overconfident in her material success and the practical value of her institutions, has concerned herself too little with social development and set small store by the discreet management of her masses: nor must we hold French judgement cheap because in the pursuit of social felicity and the pride of her magnificent cohesion France has failed in her choice of apparatus and courted political insecurity and disaster. But there are limits even to human fallibility and to combine two errors so distinct would be, one imagines, a miracle of incompetence. Facts however are always giving the lie to our imaginations, and it is a fact that we by a combination of errors so eccentric as almost to savour of felicity, are achieving this prodigious *tour de force*. Servile in imitation with a peculiar Indian servility we have

swallowed down in a lump our English diet and especially that singular paradox about the unique value of machinery: but we have not the stuff in us to originate a really effective instrument for ourselves

SRI AUROBINDO

(*Bande Mataram*, SABCL, Vol 1, pp 40-41)

TWO INSIGHTS FROM SRI AUROBINDO

The Hour of God's Movement

. .THERE are particular movements in particular epochs in which the Divine Force manifests itself with supreme power shattering all human calculations, making a mock of the prudence of the careful statesman and the scheming politician, falsifying the prognostications of the scientific analyser and advancing with a vehemence and velocity which is obviously the manifestation of a higher than human force. The intellectual man afterwards tries to trace the reasons for the movement and lay bare the forces that made it possible, but at the time he is utterly at fault, his wisdom is falsified at every step and his science serves him not. These are the times when we say God is in the movement, He is its leader and it must fulfil itself however impossible it may be for man to see the means by which it will succeed ¹

Great Consequences

The events that sway the world are often the results of trivial circumstances. When immense changes and irresistible movements are in progress, it is astonishing how a single event, often a chance event, will lead to a train of circumstances that alter the face of a country or the world. At such times a slight turn this way or that produces results out of all proportion to the cause. It is on such occasions that we feel most vividly the reality of a Power which disposes of events and defeats the calculations of men. The end of many things is brought about by the sudden act of a single individual. A world vanishes, another is created almost at a touch. Certainty disappears and we begin to realise what the *pralaya* of the Hindus, the passage from one age to another, really means and how true is the idea that it is by rapid transitions long-prepared changes are induced. Such a change now impends all over the world, and in almost all countries events are happening, the final results of which the actors do not foresee. Small incidents pass across the surface of great countries and some of them pass and are forgotten, others precipitate the future ²

References

¹ *Karmavogin*, SABCL, Vol 2, pp 69-70

² *Ibid* p 406

DYUMAN'S CORRESPONDENCE WITH THE MOTHER

(Continued from the issue of June 1998)

My dear Mother,

I did not go for marketing today, but I had a long sitting with You during the Pranam after many months. There I realised more clearly that in truth we all belong to You and our true nature is one of Your peace, love, harmony and joy I know for certain that one day we shall rise above the nature of quarrels, envy, hatred, jealousy, arrogance and pride

Your experience is true, the essential nature is peace, harmony and love I hope all will realise it one day

I am always with you

14 July 1935

My dear Mother,

This too is a training for me: to see how far I stand detached from circumstances, untouched by the jealousy around me and true to the Divine

Yes, the only thing you have to do is to remain quiet, undisturbed, solely turned towards the Divine; the rest is in His hands.

17 July 1935

My dear Mother,

As long as the being does not depend upon the Divine alone, there can never be peace, joy and happiness.

Yes, this is true, it is only in union with the Divine and in the Divine that harmony and peace can be established

Always with you, my dear child

30 July 1935

My dear Mother,

B has informed me that she is again getting bad ideas, but she is not weak and has taken her food regularly She is quite strong and keeping quiet

It is all right, but if B and the others made less fuss about these "bad ideas" they would get them less often!

22 July 1935

My very dear Mother,

Today I had a very true experience: While returning from the market this morning, the thought passed in me: "C is a big man in the outside world" and I felt a kind of dissatisfaction somewhere in the vital. Then You appeared before me and showed me: "Look here, here you are." You carried me on Your arm close to Your heart

Yes, it is surely better than to be a "great man" for the outside world!
All love and blessings to you, my dear child

11 August 1935

My dear Mother,

D saw Aroumé and looked quite pleased and satisfied; he also took away 3 loaves of bread He shall have to pay a heavy price for that, and I shall not be satisfied if it is less than 3 lac rupees If he can give a loan of 99 lacs to the government, surely he can also give to You a good and decent sum

He went away without giving a single rupee! and I believe he does not intend to give anything—only sweet words, that is all

My dear Mother, it looks to me as if the disturbance in me has gone. Once more I have regained my normal balance of peace and happiness. I was feeling that my disturbance will pain You much more than any loss of money, and that brought me to my senses very soon.

This is good Indeed the loss of money is of small importance, but the loss of equipoise is a much more important thing.

All love and blessings to you, my dear child

20 August 1935

My dear Mother,

May my sincerity increase and pervade my entire being That will bring a greater consecration and surrender to the Divine, leading to an integral union

Yes, my dear child, sincerity is the key of the divine doors
Always with you.

31 August 1935

(To be continued)

QUOTATIONS FROM CHAMPAKLAL'S PAPERS

(Continued from the issue of June 1998)

Thoughts and Aphorisms

MATERIALLY you are nothing, spiritually you are everything

*

Let thyself drive in the breath of God and be as a leaf in the tempest

*

Accept thyself humbly, yet proudly, devotedly, submissively and joyfully as a divine instrument. There is no greater pride and glory than to be a perfect instrument of the master.

*

If thy aim be great and thy means be small still act, for it is by action alone that the means will be given unto you

*

However high we may climb, we climb ill if we forget our base.

*

A sense of humour is the salt of existence.

Sri Aurobindo

Lines from *Savitri*

An Infant nursed on Nature's covert breast,
An Infant playing in the magic woods,
Fluting to rapture by the Spirit's streams,
Awaits the hour when we shall turn to his call

*

Whoever is too great must lonely live,
 Adored he walks in mighty solitude,
 Vain is his labour to create his kind,
 His only comrade is the Strength within

*

The soul that can live alone with itself meets God .

+

Calm is self's victory overcoming fate
 Bear, thou shalt find at last thy road to bliss.

*

Happiest who stand on faith as on a rock

*

There is a purpose in each stumble and fall;
 Nature's most careless lolling is a pose
 Preparing some forward step, some deep result

*

In its unshaken grasp it keeps for us safe
 The one inevitable supreme result

*

But there is a guardian power, there are Hands that save,
 Calm eyes divine regard the human scene.

*

The luminous heart of the Unknown is she,
 A power of silence in the depths of God .

*

An unerring Hand shall shape event and act

*

All can be done if the God-touch is there.

*

All things shall change in God's transfiguring hour.

*

When all thy work in human time is done,
The mind of earth shall be a home of light,
The life of earth a tree growing towards heaven,
The body of earth a tabernacle of God.

Sri Aurobindo

(Concluded)

THE DEVELOPMENT OF SRI AUROBINDO'S SPIRITUAL SYSTEM AND THE MOTHER'S CONTRIBUTION TO IT

(Continued from the issue of June 1998)

A Reader's Letter to Amal Kiran

KINDLY read this patiently

Your series of articles, *The Development of Sri Aurobindo's Spiritual System and the Mother's Contribution to It*, is very very very much liked and appreciated by me. But you seem to have stirred a hornet's nest! Some people might have attacked you as saying that Sri Aurobindo had not the total knowledge about the Supermind and its "derivatives" from the very beginning. Well, I am not that orthodox. I fully agree with your views expressed so far (except the concept of an independent subtle-physical typical layer of consciousness, though it is reasonable to expect not only a typical subtle-physical layer to exist but all the *combinations* of the Mental, Vital and Physical to have typical counterparts)

I relate in the following a few points, as many as I can remember just now—more I may write later.

- 1) Sri Aurobindo's prime interest in Education
- 2) The Mother's statement about the Supramental Consciousness or Power flowing into her from Sri Aurobindo's body at the time of his leaving the body.
- 3) The Mind of Light was first mentioned by Sri Aurobindo in his last articles in the *Bulletin*
According to your line of reasoning there might be a typical layer of the Mind of Light. (I won't mind, even if it is newly created by the Mother's efforts)
- 4) If the Mother's and Sri Aurobindo's consciousnesses are one.
- 5) The Mother's statements about visualising *Savitri*-lines night after night while Sri Aurobindo was writing them in the next room and before he recited them to her later.
- 6) The sadhana through the opening of the Sahasradala-Chakra changing to sadhana through the opening of the psychic being
- 7) A sadhak asking the Mother whether one could go straight to Supermind without the intermediate planes
- 8) The Mother saying that Sri Aurobindo told her of at least 300 years being required for transformation
- 9) Supramental being, Superman, Superhuman being, distinguished variously by the Mother PLUS Superman consciousness (latest)
10. The Mother's announcement of the descent of Supermind in February 1956

- 11 The Mother's announcement of Superman consciousness arriving
12. The Mother's stress on the psychic opening and later, on the transformation of "cells"

Is the Supramental like watery fluid that it can flow from one body to another? Then why did it not do so earlier? Why did it not flow from the Mother into any other sadhak later?

Well, this will be all for the present

It hardly needs to be mentioned that I am not pitting Sri Aurobindo against the Mother or *vice versa* I have full faith in both But seeming (or apparent) things have to get a correct assessment in one's thought There is no use in anyone being dogmatic and rebuking you for your extremely lucid and fine analysis

Amal Kiran's Reply

Thank you for your keen appreciation of my recent articles Your various questions in the assumed role of *advocatus diaboli* are welcome I have attempted below to satisfy their demands I know that you would never doubt the Mother's word so there is no misunderstanding on my part. I regard as a necessary intellectual exercise the representation you have made of the doubts in the minds of "sceptics"

Before I get down to the main task, let me say a word on the problem of what you call "the subtle-physical typal layer". When I wrote of the earth's subtle-physical layer (or "atmosphere", to use the Mother's metaphorical term) I did not dub it "typal". Whatever pertains to the earth or, for that matter ("matter" is rather an apt turn of speech here!), to the universe of which the earth is a member is not typal but evolutionary—at least in essence even if not everywhere so in process We usually think of our universe as the world of Matter But actually the world of Matter belongs to the same typal series that contains the worlds of Life and Mind, etc. Our material universe is an evolute of the Inconscient, which is not, any more than the sheer Superconscient, a plane in the sense in which the typal worlds are planes The real material universe is a typal level. In relation to ours we name it "subtle-physical". As I have mentioned, this subtle-physical is not the same as the earth's "atmosphere" the latter is an evolutionary dimension, not a typal one. When the typal world of Matter presses down from its own free plane upon the Inconscient which holds all the planes "involved" in it, and when the "involved" counterpart of the typal world of Matter pushed upward both by its "evolutionary" urge and in response to the pressure from above, there emerges a composite of gross and subtle-physical stuff, just as later in evolutionary history we have vitalised and mentalised emergents of the Inconscient Composites are to be distinguished from the typal dimensions, though they are connected with them At least this is how I look at the phenomenon of the evolving Inconscient in relation to the non-evolving ladder of existence The subject is rather

complex, and light from other Aurobindonian interpreters may be solicited without rigid dogmatism on one's part

Now I come to the main burden of your song set to the tune of the "sceptics"

1) During Sri Aurobindo's lifetime and with his approval and inspiration, it was projected to convert Pondicherry into a University town with an independence of its own within the Indian Union. Sri Aurobindo was prepared to be the Director of the University. Of course, not education as such but sadhana is the chief activity in a life along Aurobindonian lines, but the preparation of the psychological and physical being of the young by a special system of education within the permeating spiritual atmosphere of the Ashram-consciousness can be considered a very important mode of building with the minds and bodies of aspirant youth a new illumined future. I believe we can consider Sri Aurobindo to have been keenly interested and concerned here. There is "proof" for the Mother's reference at the 1951 Convention. The reference itself is not to an exclusive primacy of Education. The Mother speaks only of *one* of the best means. And even this, essentially, is just a particular channel for sadhana.

2) The Supramental Consciousness can flow from one bodily being to another not before it has been brought down into the embodied system—and even then it can flow in its own proper form not before one is ready for it. That is what happened between Sri Aurobindo and the Mother at the time of the former's "departure". In an indirect way, the Supramental Consciousness has flowed from both our Gurus to their disciples throughout the years I have been in the Ashram. In the Master-disciple relationship, the flow of the Master's spiritual consciousness to the disciple is the most potent factor in the sadhana. Even when the Master is no longer embodied, the call to the Master-consciousness to flow into one remains the central mode of the Yogic life. Surely one has to practise aspiration and rejection but the crowning process for advancement is surrender, the laying open of oneself to the Divine Presence and offering oneself to its Peace, Light, Knowledge, Power, Ananda as much as possible so that they may flow into one. The doubt over the Mother's "flow"-image is misconceived.

Besides, Matter is not the only concrete reality that can do concrete things like flowing. Supraphysical realities are the source and cause of Matter's concreteness which is actually a diminished version of theirs. Sri Aurobindo has written of psychological movements coming literally in streams or waves e.g. someone's anger.

3) The Mind of Light is not a typical overhead plane. That is why it does not figure in Sri Aurobindo's old hierarchy of planes. It is a creation in the physical mind by the Supramental Light's reception there. Merely because it is "involutionary" in the Mother's sense—that is, a Light descending from above—it does not rank as typical.

4) The Mother's Consciousness and Sri Aurobindo's are essentially one but in the dynamics of the play they are both one and two. Each has a specialised role in certain fields and knowledge can be veiled between them for the purposes of the world-game and because of the circumstances within whose framework they have chosen to act their parts. No mental "why" has any ultimate rationale here.

5) What you call the Mother's "statements" about visualising *Savitri*-lines are

actually reports I believe there is some misunderstanding here. As far as I know, the basic truth simply is that, as she once told Huta,¹ whose account she subsequently read and fully confirmed, the Mother long before she came to Pondicherry had passed through a series of visions and experiences which later she found expressed in *Savitri* when Sri Aurobindo read it out “to her day after day at a certain period of the Ashram”—visions and experiences about which she had not spoken to him during the time he had been composing the epic. If you read the very first article of my series “Our Light and Delight”, you will get the correct perspective in two of the opening pages.² Let me quote from them:

“Owing to my sustained aspiration to write what Sri Aurobindo has termed ‘overhead poetry’, that is, poetic inspiration caught from secret levels of consciousness above the mind, levels of a superhuman light and delight, Sri Aurobindo generously granted the incredible favour of letting me see portions of his epic, which was then still in the making. Without letting anyone know, he started sending me, every morning, in sealed envelopes the opening cantos. On October 25, 1936, written in his own fine and sensitive yet forceful hand, there burst upon me the beauty and amplitude of the first sixteen lines of the poem’s prelude of ‘symbol dawn’ as it stood at that time. The precious gift of passages kept coming to me in private for months and months and a happy discussion of them went to and fro. Before enclosing them, usually with the Mother’s ‘Amal’ inscribed on the covers, Sri Aurobindo must have daily read the verse out to her prior to breaking up their joint sessions of correspondence with the sadhaks through the night and the small hours of the morning. Some time in early 1938 the Amal-ward stream of *Savitri* ceased like the fabled river Saraswati of the Rigveda symbolism. The year and a half from nearly October’s end in 1936 to almost the close of February 1938 must be the ‘certain period of the Ashram’ to which Huta’s article refers.”

Apropos of your argument in the second column, I may remark that line-visualisation during the correcting, emending, remoulding and expanding of *Savitri* by Sri Aurobindo does not necessarily follow from the “statements” mentioned in the first column, though one may feel prompted to posit it as a sequel. Especially if the substance remained the same, the positing would be all the more a *non-sequitur*. But, of course, the picture I have given of “the basic-truth” of the situation renders the whole problem raised by you irrelevant.

Regarding the length of *Savitri*, I may recall that when I announced to the Mother that the poem ran to 23,813 lines she at once exclaimed “It should have been 24,000!” The number 24 is the double of 12 which is Sri Aurobindo’s number according to the Mother and which, according to Sri Aurobindo, signifies the all-fulfilling integral New Creation, towards which our evolutionary earth tends.

6) To speak of the Sahasradala, “the thousand-petalled lotus”, which is at the top of the head and whose opening was emphasised by Sri Aurobindo in the early days, is

1 “Spiritual and Occult Truths”, *Mother India* February 21, 1978 p 172

2 “Our Light and Delight”, *ibid*, pp 70-1

not to speak of an order of reality essentially different from the psychic being, for the latter is the inmost part of another Chakra, the Hrit-padma, the heart-lotus. The Sahasradala has also a spiritual reality centred within it, the Atman or Supreme Self. More accurately, we may say that this Chakra is the seat of the Jivatman, the true individual Self which is not divided from the universal and infinite Atman—the free Jivatman, whose delegate in the evolution is the psyche

The attention Sri Aurobindo paid to the Chakras in his writings is related to the transformation of the gross body with the aid of the potentialities of the Chakras in the subtle-physical sheath—it does not imply any lack of attention to the psychic being, the spiritual core of the bodily transformative process

7) What Sri Aurobindo said in *The Life Divine* and even afterwards was before the manifestation of the Supermind in the earth's subtle layer. Conditions must change to a good extent after this event. Now it is conceivable that especially the psychic being can have a direct contact with the Supermind. But one may wonder how far the general consciousness can absorb the Supramental Presence without this consciousness having been prepared by contact with the planes intermediate between mind and Supermind

8) Sri Aurobindo has not mentioned, in his writings, 300 years for the body's transformation, but he has definitely said in a letter that such transformation is a matter of a rather distant future and cannot figure among the immediate or even near-future realities of his Yoga¹

9) In the Mother's scheme the true supramental race will come without the sex-process, but only after the realisation on earth of supramentalised man who is=superman=superhuman being=intermediate race. In *The Life Divine* scheme, supramentalised man is the crown of evolution. The embodied mixtures of Supermind with other planes may be compared to the intermediate race in its various stages

10) It is a mistake to speak of the *descent* of Supermind in February 1956. I have already used the right term given by the Mother—*manifestation*. “Descent” is in relation to the *individual embodied being*—with its upper and lower directions, its ladder of levels—physical, vital, mental (corresponding to certain lower and upper parts of the body) and “overhead”. Where the universe is concerned, such a ladder has little meaning. So descent and ascent are irrelevant terms

As to what manifested, the Mother has clearly said that the Supramental Light and Force and Consciousness came but not the Supramental Ananda. There was no declaration that the whole Supermind had manifested in the earth's subtle-physical. In regard to “Power”, what she has said is that the primary aspect the embodied Supermind would need is “Power” so as to defend the new beings against attack from the millennially entrenched lower consciousness's instruments

11) There is a good deal of Talk (“Notes on the Way”, January 1, 4, 8, 18, February 15, 1969) on the arrival of the Superman-consciousness and on its mode of working and its quality and texture, so to speak, as felt by the Mother. On 14 March 1970 we are told of a great change in the Mother's sadhana. It is crystallised in the

¹ Sri Aurobindo on Himself and on the Mother (Sri Aurobindo Ashram, Pondicherry 1953), pp. 423-4

words “The physical is capable of receiving the higher Light, the Truth, the true Consciousness and of *manifesting* it. It took a little more than a year for this Consciousness to win this victory. And still, naturally, it is not visible except to those who have the inner vision, but it is done. This is the fourteenth month since the Consciousness came.” A footnote identifies what the Mother is referring to “The superman consciousness which manifested on 1 January 1969”

We have also a brief reference on 5 August of the same year to its pressure for “sincerity”—and on this occasion the Mother has used “He” to designate the Superman-consciousness

Perhaps an indirect commentary may be understood from all that she has said about the Intermediate Race which is the Superman’s precursor or preparer of the advent of supramental beings or the Supramental Race by a straight materialisation

12) The Mother’s stress on the psychic opening and afterwards on the transformation of the “cells” has nothing to puzzle one. In an Integral Yoga, which is an adventure into the unknown, all sorts of different stresses are put at different times. The final centring in the psychic is the logical conclusion of a process coming down increasingly to the transformation of the embodied being. The psychic is the pivot of the evolutionary progress—it is the embodied being’s ever-growing core. Whether other Yogas had the stress on it or not shouldn’t bother us. You say that, in contrast to this stress by the Mother, Sri Aurobindo’s approach has the full force of the past Yogas. The words “full force” are incorrect. If they were quite appropriate, his approach would be merely an extra-luminous rehash of Veda, Upanishad and Gita. It certainly is not that and Sri Aurobindo has emphasised this point time and again. What he has granted is that in them there were intuitions or even experiences whose true development would be a sign-post towards the Aurobindonian vision. Thus he has given original interpretations of the Rigveda, the Isha and Kena Upanishads and the Gita, bringing out the trend in them which would show itself because ultimately the Supermind is secretly pushing to its own earthly fulfilment through all human illuminations. Also, Sri Aurobindo has accepted the essence of the great basic realisations of old—Nirvana, the All-Brahman, the Ishwara-Shakti, the Cosmic Consciousness, the great Gods and Goddesses, the Jnana, Bhakti and Karma Yogas, the Tantra. The Mother accepts this essence just as much, though she may not employ the ancient Indian terminology as easily. In the stress on the psychic being, Sri Aurobindo is on a par with her from a certain stage of their jointly developed Integral Yoga. The stress need not conflict with the talk of Chakras. These too are factors in the Integral Yoga, even if not exactly in the old way.

You say that the psychic being was not a part of the past Yogas. But the psychic being is the true fountainhead of spiritual evolution. Even the urge towards a supracosmic realisation comes ultimately from it. In fact the psychic being hails from the Transcendent, the negative aspect of which is the Supracosmic in the sense of the Extracosmic Unmanifest. Since the past Yogas did not envisage a fulfilment here and now but strained in one way or another towards the Beyond, the psychic’s full play was

never known or allowed. Even so, in the Bhakti Yoga, especially of the Vaishnava kind *à la* Chaitanya, the play of the psychic is extremely intense. What was not seen still was the complete direction of its intensity. From the age of the Rigveda with its Agni, the flame of aspiration, “the Immortal in the mortal”, and from the age of the Upanishads with their Purusha no bigger than the thumb of a man in the cave of the heart—the Chaitya Purusha or Antaratman, as Sri Aurobindo doubly calls it—the psychic being was known. The Upanishadic Yoga is actually a universalisation of consciousness into the infinite and eternal Self from the heart-centre where the Chaitya Purusha, the Antaratman, the thumb-like Purusha, is seated. The Gita with its call for total surrender to the Divine beyond all dharma is fundamentally a call to the psychic being from the Purushottama, the Super-personal Transcendent who is higher than the mutable (kshara) and the immutable (akshara) Purushas—the Super-personal Being from whose transcendence the “soul” in its earthly embodiment in life after life has derived.

Of course with the transformation of the cells, all their constituents—chromosomes, molecules, atoms, electrons, quarks and what else—will automatically get divinised in the individual body. One need not be surprised at such a consummation being involved by the Supermind’s work in the cells. The constituents no less than the cells have potential divinity. Don’t you remember the octave of that sonnet of Sri Aurobindo’s?—

The electron on which forms and worlds are built,
Leaped into being, a particle of God
A spark from the eternal energy spilt,
It is the Infinite’s blind minute abode

In that small flaming chariot Shiva rides
The One devised innumerable to be,
His oneness in invisible forms he hides,
Time’s tiny temples of eternity

I shall end now—repeating your phrase “Well, that will be all for the present”

Let me express again my gratefulness for your frank praise of my many-sided and somewhat “unorthodox” analytical treatment

The Reader’s Comment

You have very well explained all the points and your explanation about the subtle-physical is so elaborate and convincing to my understanding that I could hardly have clarified it better. I am grateful to you for your favour.

“INSPIRATIONS FOR PROGRESS”

(Continued from the issue of June 1998)

HOWEVER wrong a movement may be, learn not to identify with it and feel guilty for it, but remain detached from it, consider it as not your own, and offer it up to the Mother for removal

Learn to open and expose all movements to the Mother’s Light without any shame or fear and, instead of struggling with them, simply call Her Help to remove them

It is not the difficulties that matter but the attitude towards them

Taken in the right attitude, difficulties become opportunities for progress.

Do not be troubled if in the transformation of the physical nature difficulties seem to be very obstinate, sticky, persistent, recurrent The physical nature is like that, but one has to persevere against its difficulties with a greater obstinacy

To endure and to persevere in the right attitude with complete trust in the Mother—that will eventually bring deliverance Therefore be *confident* always.

*

Do not speak about your difficulties and troubles to any one. Do not expect sympathy, understanding or help from any one Do not rely upon anyone

Make Sri Aurobindo and the Mother your only confidants Rely upon Their sympathy, support and help with entire trust They will never fail Lean exclusively upon Their All-Powerful Love

19-5-67

*

Do what you can,
Ask for help,
Ask for the rest, endure with confidence

That is the right way to deal with all difficulties

20-5-67

*

Without any regret for the past, without any fear for the future, *absolutely relying on the Mother with loving trust*, always persevere in the right endeavour

6-6-67

*

The thing of *supreme importance* to be done is

Give all to Him with love Leave all to Him with simple and perfect reliance on His Love Aspire only to be His absolutely

Doing this—

Cast away all fear and anxiety and despair and doubt and guilt

Relying entirely on Him with perfect trust, remain always very quiet, confident, firm and happy

The Victory of His All-Powerful Love over all obstructions is absolutely certain

Whatever may be the appearance of immediate circumstances, remain always deeply and completely confident that—

He will bring deliverance from all difficulties,

He will bring New Birth and New Life in His Truth,

He will fulfil the longing of integral union with Him in the Truth of Eternal Love

He is the *Sure Friend* who *never fails*.

1-7-67

*

The only thing to do with any defect or wrong movement of the nature, whenever it arises, is simply to reject it with complete confidence that with the Mother's and Sri Aurobindo's ever-present and unflinching help it can be, and will surely be, removed

These defects of the nature which are long-standing and habitual because of their roots in the physical and the subconscious are bound to recur often Every time they recur they must be rejected steadily, firmly and obstinately. Their persistence and recurrence should not be allowed to create any sense of guilt or doubt or despair Especially they should not be allowed to create any distance from the Mother or to close up the consciousness to Her

To remain always *absolutely confident* that, by constant rejection and surrender, all defects of nature can be conquered To persevere steadfastly with complete reliance on the Mother's and Sri Aurobindo's Love and Grace—that is the only thing to be done

Also *not to identify* with the defects and the wrong movements is essential. It is this identification that creates guilt and doubt and despair and distance from the Mother

To remain separate from all defects and wrong movements, not to consider them as one's own, quietly and firmly to reject them and keep on rejecting them always whenever they occur and, above all, to offer them to the Mother and Sri Aurobindo for

removal—this is the only right way to deal effectively with all wrong movements and weaknesses of the nature

On the path of transformation all the defects of nature are bound to arise and recur obstinately To remove them is a part of the work to be done

But they should be faced and dealt with in the right attitude—detachment, rejection, surrender. So dealt with, they turn into opportunities for progress.

6-7-67

(To be continued)

KISHOR GANDHI

(Compiled by Arvind Akki)

IN ITHACA

THIS IS how we should be always:

Centred in a still white room
That overlooks a sunlit port

From this protected haven,
Across the narrow street where daily life goes on,
We face a dream of infinite distances—
Goals always calling, though veiled in silver haze

And at our backs, there is the reminder
Of bygone heroic voyages
And triumphant treasure-laden homecoming
Beyond all hope

Odysseus' s city crowns the hill behind.

SHRADDHAVAN

SRI AUROBINDO AND THE INDIAN NATIONAL CONGRESS

THE birth of the Indian National Congress in 1885 was, from the side of the Indians, the culmination of their previous endeavours to recover their national self—to live and grow as an unfettered nation. Among the factors that were the immediate cause of its birth was the action of some Englishmen. Prominent among these was A. O. Hume, who wanted to “save the Indian youths from the influence of spiritual teachers” who had been secretly working for India’s freedom. The sannyasins of Bankim’s *Anandamath* were no fiction. There was also “Russo-phobia” as an incentive for the Government to unite the Indian people against any possible Russian aggression.

It is not known if the Indian leaders of the time were fully or at all aware of the real motive behind Hume’s scheme of founding the Congress. There is evidence however that, on their side, they realised the need and importance of unity for the redress of the grievances then agitating the public mind in India. Notable among the men and institutions that had this aim before them were Surendranath Banerji and his Indian Association. They are rightly called the precursors of the Indian National Congress. Surendranath started an all-India movement for the purpose of creating national unity as an indispensable basis of national progress. And the success of his brilliant and passionately eloquent advocacy did much to prepare the country for a larger movement, an aspect of which took shape in the National Congress.

Early Shortcomings

But the outlook of these early leaders all over India, to whom we owe so much, did not envisage anything beyond the immediate needs of their country. They showed no sign of any far-reaching vision or any forward policy that might make the Congress a powerful and effective instrument for realising India’s highest political destiny. Besides, far from concentrating on their own strength and infusing into the country a spirit of self-reliance and self-confidence, they depended on what Surendranath Banerji called “the liberty-loving instincts of the greatest representative assembly of the world—the British House of Commons”—what Dadabhai Naoroji, another early leader of the Congress, characterised as “the instinctive love of justice and fair play of the people of the United Kingdom.”

It was not that their perception of the British character was wholly wrong. But it must be admitted that it was not enough at that momentous hour of India’s destiny, when she was waking up from her long slumber and seeing the golden glints of a dawning glory. The formulation of a high ideal, which might carry its own appeal to the mind, heart and imagination of the people, and a more dynamic programme of action for its realisation were the basic need. This lacking, the Congress was an airy-fairy annual show of oratorical feats by a sprinkling of the country’s intelligentsia. But the

Goddess of India's destiny could no longer let her be the sport of British diplomacy and the theme of academic discussions by learned leaders at their holiday gatherings. Her voice rang out in the clearest accents of truth and power, through the pen of her chosen instrument, working behind the scenes, exposing the hollowness and futility of the Congress policy, principle and method.

In August, 1893, six months after his return from England, Sri Aurobindo contributed to the Bombay weekly *Induprakash* a series of articles under the title, *New Lamps for Old*, in the course of which, he said "How shall we find words vivid enough to describe the fervour of those moving hopes, [that] wonderful enthusiasm? The Congress was to us all that is to man most dear, most high and most sacred, a well of living water in deserts more than Saharan, a proud banner in the battle of Liberty, and a holy temple of concord where the races met and mingled."

But within eight years of its foundation it pitched from its noble height into an ignominious abyss. The reason—its own weakness—"Our actual enemy," says the young critic, "is not any force exterior to ourselves, but our crying weaknesses, our cowardice, our purblind sentimentalism." Then he goes on to emphasise "I say, of the Congress, then, this—that its aims are mistaken, that the spirit in which it proceeds towards their accomplishment is not a spirit of sincerity and whole-heartedness, and the methods it has chosen are not the right methods, and the leaders in whom it trusts, not the right sort of men to be leaders,—in brief, that we are at present the blind led, if not by the blind, at any rate by the one-eyed." The National Congress was not really national, and had not in any way attempted to become national. The Congress, which represents not the mass of the population but a single and very limited class, could not honestly be called national. The proletariat is the real key of the situation—the proletariat now sunk in ignorance and overwhelmed with distress. I again assert that our first and holiest duty is to elevate and enlighten the proletariat—a very great potential force."

It may be worthwhile to note that the one who penned the above words was then only a youth of twenty-one, just fresh from his fourteen years of student life in England, where he not only absorbed the whole of Western culture but had acquired a thorough knowledge of world history and a penetrating insight into the Western mind, more especially that of the English. His father, himself an England-trained Civil Surgeon and a lover of European culture and ways of life, unable to bear the inhuman treatment meted out to Indians by supercilious English bosses, sent press cuttings of such instances to his son in England and thus indirectly prepared his youthful mind to think out revolutionary ideas and work for India's independence.

The son, for his part, had had mystic intimations, once in his eleventh year, then in his fourteenth, of his having to participate in great movements to come. Before returning to India he had attended and addressed secret societies in London and the Indian Majlis in Cambridge on the evils of foreign rule in India and on the way to end them. He turned his back upon the prospects of an I.C.S. career, for which he had brilliantly qualified himself except in his wilfully neglected riding test. Thus equipped,

he appeared in the field, a dynamo of energy, a willing instrument of God's work for India and the World

The ideal which Sri Aurobindo wanted the Congress to pledge itself to was complete freedom, "absolute autonomy free from British control." And his programme of action was, in the main, the preparation of the country for "an armed rebellion." An effective factor in this preparation, Sri Aurobindo believed, was the participation of the people in all such activities as might make them conscious of their aim and create in them a will to achieve it. To this end he formulated the Nationalist programme of Swadeshi, Boycott and National Education, which soon proved to be one of the most powerful of forces, giving as nothing else did, a tremendous push to the movement of liberation

Dynamic Plan

The Government's decision in 1905 to partition Bengal hastened the emergence of this dynamic plan, which Sri Aurobindo had already conceived as a student in England, along with his revolutionary ideas on how to free his country from the alien grip. And he gave these ideas some shape while he was at Baroda, where under his direction was started the Tarun Sangha, a "Society of Youths," with which were later amalgamated several secret societies of Western India.

Sri Aurobindo became President of the central organisation for the whole of Gujarat. This beginning of his revolutionary work assumed a more decisive character when, in 1906, under his direction, was started in Calcutta the famous Maniktala centre. A yet earlier phase of this was when, in 1902, Sri Aurobindo sent Jatindranath Banerji to Calcutta to organise revolutionary work. He had arranged for Jatindra's admission to the Baroda State Army to have military training for that purpose. It is well known how these moves gave a "militaristic turn" to the political endeavours of the Indian people. Its repercussions on the then Congress were no less disconcerting than on the Government.

The Congress that Sri Aurobindo attended the first time was "the tame Moderate Show at the 1902 Ahmedabad session," where he met Tilak, who "talked to him for an hour expressing his contempt for the tinkerwork show." This meeting of two mighty souls had its effect on the future political action they initiated for India's freedom. And the Swadeshi movement was its momentous beginning. In its Benares session in 1905 the Congress was faced with the grave problem of Bengal Partition. Sri Aurobindo, who was present at Benares but did not take any active part in the Congress session, guided the Nationalist leaders in putting forward their programme of Swadeshi and Boycott for adoption by the Congress as the only practical means of fighting the Partition. The Congress leadership accepted the Swadeshi but rejected the Boycott as part of an all-India movement.

The New Party, as the Nationalists called themselves, was now busy strengthening itself for the next session of the Congress at Calcutta. In his leading article in *Bande*

Mataram, the organ of the Nationalist Party, Sri Aurobindo reaffirmed, on the eve of the Congress session, that “nothing short of absolute autonomy free from British control would satisfy the political aspirations of India” Wrote a contemporary. “The people were aglow with a patriotic fervour inspired by the forceful words of their young leader reminding them of their aim and their duty at the Congress.” But the Congress, still under the Moderates, did not go much farther than its Benares session.

The columns of *Bande Mataram* began now to vibrate with the fiery words of Sri Aurobindo, in which he exposed “the hollowness of the loud-voiced Moderatism,” explained “the philosophy of the New Nationalism. Its different aspects and applications, its necessity, methods and objectives against the background of Indian history, culture and thought” As if to lend added force to these writings came his arrest in connection with some articles in *Bande Mataram* Long before the Government could make any assessment of Sri Aurobindo’s work he had wrought a marvellous change in the outlook and consciousness of the people And his arrest, far from being a deterrent, acted as fuel to the fire Bipin Chandra Pal’s firm refusal to give evidence before a British court against Sri Aurobindo reinforced the Nationalist cause and brought about the collapse of the case.

Open Conflict

The District Conference at Midnapur was the next occasion for an open conflict between the Moderates and the Nationalists. led by Surendranath Banerji on the one side and Sri Aurobindo on the other Here the Moderates broke their promise of placing the Nationalist resolutions, passed by the Reception Committee, before the open session of the Conference. Not only that, but the Moderates took the help of the police to curb the rising tide of Nationalist feeling Regarding this action of the Moderates “as an abominable outrage on national sentiment,” the Nationalists held an open-air conference, which unanimously passed all their resolutions “It was a landmark in the progress of the national movement in the country”

Sri Aurobindo now called upon his countrymen to prepare for the next session of the Congress at Surat—“to swell the tide of national life which has just begun to flow.” But things fared no better at Surat. The Moderates would give no quarter to the Nationalists Their President refused permission to Tilak to speak, but Tilak insisted on his right and began to read his resolution and speak in its support. Then there was a tremendous uproar And when some Gujarati volunteers hurled chairs at him, others from Maharashtra became furious

Sri Aurobindo then gave the order to break up the Congress Here are his own words. “History very seldom records the things that were decisive but took place behind the veil; it records the shown front of the curtain. Very few people know that it was I (without consulting Tilak) who gave the order that led to the breaking of the Congress and was responsible for the refusal to join the new-fangled Moderate Convention, which were the two decisive happenings at Surat Even my action in

giving the movement in Bengal its militant turn or founding the revolutionary movement is very little known'' (*Sri Aurobindo on Himself*, SABCL, Vol 26, p 49)

Thus did Surat signalise the end of Moderatism in Indian politics and a further strengthening of the forward programme of the New Party, which the country had already accepted with enthusiasm as an effective plan of action

Origins of Terrorism

The revolutionary work at the Maniktala centre was now well under way. It should be made clear here that the aim of this work was not terrorism but the rousing of the Kshatriya spirit in the youths, to prepare them for an armed rebellion against alien rule. It was the Government's cruel and barbarous action against certain political workers that compelled the revolutionaries to take to terroristic activities in order to demoralise the British and Indian enemies of India. This led to searches and arrests. Sri Aurobindo and about forty workers were arrested on May 2, 1908.

Along with a few others under trial Sri Aurobindo was acquitted after just a year's stay in jail. He now renewed his political work, but from a deeper spiritual vision which he had acquired in jail. It was with the vision indelibly implanted in him that he could declare in a spirit of absolute certainty. "We believe that God is with us and in that faith we shall conquer. We believe that India is destined to work out her own independent life and civilisation." This was the first affirmation of the spiritual force behind the movement of India's national being towards her political liberation. *The Karmayogin*, in English, and *Dharma*, in Bengali, were the two fortnightly he started editing, in order to expound the inner significance of Indian Nationalism, which motivated his active participation in politics.

He now felt the need of unity in whatever endeavour the country might make to achieve its political destiny. In the Bengal Provincial Conference, held at Hooghly in 1909, he showed his bold statesmanship in the way he tackled the problem of bringing about a rapprochement between the Moderate and the Nationalist sections in the political life of Bengal. He knew—and none better—that a united Congress would be the most powerful front the country could present to the alien bureaucracy. When the Moderates would not accept any item of the Nationalist programme, he gave way and agreed only to their main point of securing some definite step in relation to the holding of a united Congress. The next Nationalist victory after Hooghly was the Sylhet District Conference, which adopted Swaraj and Boycott *in toto*.

A Summing Up

To sum up in Sri Aurobindo's own words: "Sri Aurobindo had to establish and generalise the idea of independence in the mind of the Indian people and at the same time to push first a party and then the whole nation into an intense and organised political activity which would lead to the accomplishment of that ideal. His idea was to

capture the Congress and to make it an instrument for revolutionary action instead of a centre of a timid constitutional agitation which would only talk and pass resolutions and recommendations to the foreign Government, if the Congress could not be captured, then a central revolutionary body would have to be created which could do this work. It was to be a sort of State within the State giving its directions to the people and creating organised bodies and institutions which would be its means of action, there must be an increasing non-cooperation and passive resistance which would render the administration of the country by a foreign Government difficult or finally impossible, a universal unrest which would wear down repression and finally, if need be, an open revolt all over the country.

“This plan included a boycott of British trade, the substitution of national schools for the Government institutions, the creation of arbitration courts to which the people could resort instead of depending on the ordinary courts of law, the creation of volunteer forces which would be the nucleus of an army of open revolt, and all other action that could make the programme complete. The part Sri Aurobindo took publicly in Indian politics was of brief duration, for he turned aside from it in 1910 and withdrew to Pondicherry, much of his programme lapsed in his absence, but enough had been done to change the whole face of Indian politics and the whole spirit of the Indian people to make independence its aim and non-cooperation and resistance its method, and even an imperfect application of this policy heightening into sporadic periods of revolt has been sufficient to bring about the victory.

“The course of subsequent events followed largely the line of Sri Aurobindo’s idea. The Congress was finally captured by the Nationalist Party, declared independence its aim, organised itself for action, took almost the whole nation minus a majority of the Mohammedans and a minority of the depressed classes into acceptance of its leadership and eventually formed the first national, though not as yet an independent, Government in India and secured from Britain acceptance of independence for India.” (*Sri Aurobindo on Himself*, SABCL, Vol 26, pp 26-27)

SISIRKUMAR MITRA

(Courtesy *The Illustrated Weekly of India*, 28 January 1962)

INTEGRAL YOGA IN THE ERSTWHILE U.S.S.R.

Extracts of Letters from Russian Correspondents

(Continued from the issue of June 1998)

I am forty-seven years old, a physician. I graduated from the first Pavlov Medical Institute (now Medical University), St. Petersburg. Then I specialised in neurophysiology and nervous and mental diseases in the Institute of Experimental Medicine. But science and numerous medical theories could not give me the answers to the principal questions of human existence.

From childhood I was interested in various religions and spiritual doctrines, but only after reading Sri Aurobindo's and Satprem's books did I feel a real joy and peace of mind.

I have been digging deep and long
Mid a horror of filth and mire
A bed for the golden river's song,
A home for the deathless fire..

My gaping wounds are a thousand and one...

Sri Aurobindo

27 June 1997

Victor Butchenko (St. Petersburg, Russia)

(Concluded)

TWO POEMS*

THE EXPERIENCE

THE consciousness is still
Before the greatness of the future work
The mind is mute—
The thought is only a first draft
To be shipshaped.
The flow of passion has ceased,
All that was insane and vain,
It is not even a drop of bliss.
The body waits, to be awakened
Even so the heart foresees,
Singing with the quiet satisfaction
For the Earth's perfection¹

THE MASTER

I am in the darkness.
I don't see in it anything,
All that is there

But sometimes
Someone leads me,
Tells me what I need,
Someone whom I know
As my Master.²

GLEB NESTEROV
(ROSTOV-NA-DONU, RUSSIA)

* From a Russian Correspondent

1 Written in Russian and translated by the poet himself in English

2 As written in English

Gleb Nesterov writes

I know that Sri Aurobindo said (it seems to be in the *Evening Talks*) that it is very difficult to write poetry in a foreign language. But this inspiration came to me when I read and translated *Savitri*

THE WAGER OF AMBROSIA

VIII. Awakening the Kundalini

(Continued from the issue of June 1998)

It has been firmly held by every spiritual discipline that the Yogic path can prove beneficial to the seeker of the knowledge of the Self only by constant study and practice, *abhyāsa*. However, in order to set oneself on the path and commence the journey a certain preparation is first necessary. But how should one get ready for it? The answer as given by *Jñāneshwarī* is along the traditional lines, recommending the ascetic method of meditation and awakening the Kundalini Shakti, the occult-vital energy, lying asleep at the base of the spine in the subtle-physical. To briefly paraphrase *Jñāneshwarī*

The seeker of the Self should first select a quiet and lonely place proper for meditation. It should inspire in him feelings of detachment from the things of the world, *vairāgya*. It should be a cloistered dwelling which will further strengthen his resolve and bring to him more of tranquil happiness. In such a lonely place the practice of Yoga will become spontaneous and in its beautiful surroundings the spiritual experience will flow unimpeded. Even an agnostic or a heretic or a nonbeliever, should he chance to go by this place, would get attracted towards it and engage himself in askesis. While there, in that holiness, in that spotlessness, in the company of the seekers of the Self, intuitive sight will reveal to the aspirant that such a place, *adhishthān*, is indeed like the Abode of the Supreme himself.

In selecting the place care should be first taken that throughout the year the trees bear rich and sweet nectarine fruits, that at easily approachable distances there are flowing springs of crystalline water, that the sun is always mild and the low gentle breeze is fresh, and that it ever brings coolness. It should be a thick forest difficult for wild beasts to prowl or move around, a deep recess where is heard no disturbing sound, nor any voice. Only at times by the waters swans or female cranes or, with an occasional lonely cry, cuckoo-birds may visit there. But if the peacocks should prefer to come and stay in the vicinity, it may be quite all right and acceptable. Somewhere there, hidden and cloistered, may exist an anchorite's small shelter or a little fane of Shiva. In these surroundings the aspirant should select a good comfortable spot where the mind can easily fall silent. Always in that solitude must he remain, unmoved and unperturbed. There he should prepare for himself a proper seat, first by spreading criss-cross, and in an even careful way, soft holy grass, then on it he should put folds of a suitable white cloth and a clean and shining deer-skin. The seat should be neither too high nor too low and it must be sufficiently firm and convenient for a continued steady meditation.

Having thus established the Yogic *āsana* in a secure and resolute manner the seeker of the Self, by meditating upon his preceptor, should gather his faculties inward. When the mind becomes calm and the sense of ego and all the outward-going movements cease, in that state of concentration as the body remains motionless, the life-breaths hold themselves together. Taking the firm posture of *mula-bandha*, by pressing the heels between the anus and the testicles, control over the lower breath is obtained. As the meditation proceeds, eyes remain half open and sight settles on the tip of the nose. In this deep self-absorbed Hathayogic state all mental and bodily perceptions disappear and the Kundalini Shakti awakens. Until now she lay there asleep, coiled up like a small female cobra, making three and a half turns. In this state she appears like a ring of lightning, or a rounded fold of fire, or a thick bar of pure shining gold rolled around. Under Yogic pressure, presently, she stirs up and stands erect at the navel centre. But pushing her hood upward as she surges, just then the mythical lake of the moon-nectar, *chandrām-ritāche tale*, tilts a little and pours a bit of itself in her mouth. At this stage even the outward appearance of the Yogin undergoes a very perceptible change. His limbs begin to shine like pure saffron, gleaming with its own lustre, or they seem like the seeds of jewels that have struck roots and sprouted, or else we may say that they could have been formed from the pleasing innumerable shades and hues of the setting sun. More likely it is that this emblematic figure of splendour could have been made from some intense and blazing inner flame, *yogāgni*. The Yogin's body appears filled with lustrous vermilion, or it could have been a thing cast from the very essence of his Yogic attainment and perfection, or it could be that some calm and shining icon of tranquillity had been sculpted out in this figure of him. Imagine several pigments and colours used for making a picture of personified bliss, or a bright form that holds the greatness of joy, or a well-cared sapling of happy contentment, -- and indeed all these steady themselves in his person. Or, is he a bud of the golden champa flower, a solid statue of ambrosia, or a lush flourishing field of plantation. We may say that he is the disc of the moon moistened by the autumn, or else, seated on the *āsana*, he may look like an image carved from the substance of brilliance itself.

Such a Yogin soon gets distant sight and he begins to see things that are far away, even beyond the other shore of the sea, he can hear the subtle sounds that arise in the sky, as much as he can know the intent and inner thoughts of even an ant. He rides the wind, taking it like a horse, and he walks on water without ever getting his feet wet, and many such siddhis or supernatural powers does he acquire.

That Kundalini, the Mother of the Worlds, is the imperial greatness and glow, the majesty of the Lord of Consciousness himself. She is the one who takes care of the shoot that has sprung up from the little seed, the seed that bears within itself the whole cosmos. She is the body of the creative Non-Existence, she becomes a casket to hold the Great Self that is Shiva, manifestly, she is

the birthplace of the expressive Word

As the Yogin advances on the path, slowly his gross physicality also starts disappearing. His limbs present an appearance as if they have been made from the sky itself, indeed, he moves in the sky in complete freedom. In him the subtle elemental constituents of earth, water, fire and air successively turn into higher grades and finally merge in the last, the ethereal substance. At this point, Kundalini loses her name as Kundalini and she is simply called Maruti or Vayu, Wind. However, she yet remains apart as Shakti, without the union with Shiva,—until such time when she will attain complete oneness with her Lord. But, then, crossing the stage of *paśyantī vāk* or vision-speech, she surges upward in her Yogic ascent. Presently, she has the experience of *That am I, so'hamasmi*, and even as she embraces the Supreme Begetter, *paramātmalinga*, she becomes one with him. The earlier sense of twoness or duality disappears in the ineffability of such an identity. We may quite well say that she has moved past the town of all description. When the sky fails to find any place for itself in the deep of that great void, *mahāśūnyāche dohī*, then speech is bound to fall short in describing it.

Words return baffled, the will has no sway and it exercises no power any more, the wind cannot penetrate it, thought gets dumbstruck. That excellence of absorption, that state of indrawn silent mind, is where the Yogin now arrives. Yet beyond this state is the ever-youthful fourth state, *turiyā*, beauteous and charming, originless and incomprehensible, the supreme essence of everything. To that which is the province of forms and figures and shapes, where is the happy solitude of liberation, and where subside or are absorbed the beginning and the end, who is the root of the universe, the fruit of the tree of Yoga, the delight of conscious existence, who is the seed of the great elements, and who is the bounteous lustre of lustres,—it is to that extraordinariness does he come.

ऐसे शब्दजात माघौते सरि । तेथे सकल्पाचे आयुष्य पुरे । वाराही जेथ न गिरे । विचाराचा ॥ जे उन्मनियेचे लावण्य । जे तुर्येचे तारुण्य । अनादि जे अगण्य । परमतत्त्व ॥ जे विश्वाचे मूळ । जे योगदुमाचे फळ । जे आनदाचे केवळ । चैतन्य गा ॥ जे आकाशाचा प्रातु । जे मोक्षाचा एकातु । जेथ आदि आणि अतु । विरोनि गेले ॥ जे महाभूताचे बीज । जे महातेजाचे तेज । एव पार्था जे निज- । स्वरूप माझे ।

(*Jñāneshwarī*, 6 319-323)

But exceptional are the souls who practise this arduous discipline. It is not a path which is easily accessible to each and every one. There is a definite preliminary requirement to be fulfilled, a certain fitness, a certain capacity and a capability, a certain qualification needed to turn towards this Yoga, an endurance that can bear the demands of its hardship. A long preparation in the nature of control over senses, detachment from things worldly, non-indulgence, regulated habits including control over sleep, control over eating, control over action are all necessary. When these initial conditions are strictly followed can then open out the easy way

of Yoga This indeed leads the Yogin to oneness with Yoga, he remains engaged, yoked to it ever, becomes *yogayukta* Thus in all states, in every circumstance, he will be in Yoga with the Supreme This union we can call a happy confluence of holy rivers, *kshetrasannyāsa*, a place of utter renunciation where mind steadies and from there departs not And of this oneness with Yoga what are the gains? When Fortune smiles upon a person engaged in great commerce or activity, she walks with all her excellent gifts of prosperity into his house Likewise are bestowed upon him the gifts of the spirit when with full determination and steadfastness he pursues the path of Yoga

Jnaneshwar has well utilised the opportunity of the Gīta's brief mention of the Yoga of Meditation to elaborate in considerable detail the process of awakening the Kundalini Shakti lying otherwise asleep at the base of the subtle-physical These few shlokas of the Scripture are taken up by him and expanded into a description of some two hundred *owis*. He himself says that it would not have been possible, quite obviously, for the Teacher of the Gīta to speak about all these details on the battlefield; but he maintains that the main purport of the reference is sufficiently well hinted even in these quick statements It is also asserted that it is actually the quintessence of the Yoga as propounded and followed by the practitioners of the Nath Sampradaya However, if both the spiritual and historical considerations are to be taken note of, then this assertion becomes somewhat arguable But this may as well be connected with the fact that Jnaneshwar's elder brother and guru Nivrīti belonged to the Nath Sampradaya, just a few years earlier at Triyambakeshwara he was initiated into the discipline by Gahinīnath As an expression of gratitude and respect for his preceptor Jnaneshwar might have added this note also

But what is perhaps more likely is that this particular *owī* (6·291) was put in the text later by some ardent follower of the Sect, the Nath Sampradaya In fact, a suspicion to this effect does arise at a number of places and one wonders if the present version of *Jñāneshwarī* was not heavily interpolated during subsequent transcriptions over centuries, particularly during the long Muslim domination when its study was generally carried out privately Even from the point of view of poetry, there is a certain unevenness which can well strengthen such a suspicion Not that unevenness is uncommon in a work of this magnitude, but the quality of expression can well betray another hand entering into the composition Notwithstanding the fact that occultly glowing phrases, charged with an exceptional power, are present everywhere in this Kundalini-description -- such as *gaganī gagan layā jāye* (sky getting dissolved in the sky), *śabdāchā divo mālavalā* (the lamp or day of the word has set), *mahāśunyache dohī* (in the deep of the great void), *antarjyotiche linga* (the creative organ of the inner fire), *ratnabyā nighāle kombh* (the sprouting of the seeds of jewels), *amrutāchā putaḷā* (the image made of ambrosia) -- we have a good deal of mixed stuff also, very often this stuff does not come up to the expectation of Jnaneshwar's composition In fact, at a number of places the description about the awakening of the Kundalini Shakti looks

more like a practitioner's manual than a literary creation belonging to the province of Yogic poetry

But, at the same time, we must admit that the manual is authentic and perfect in details. We must also remember that Jnaneshwar himself was a master of the arduous and difficult discipline and had acquired its several merits or siddhis. Not that this acknowledgement or certification from the contemporary Yogis and Siddhas is needed for him. He had at his command great occult powers and had control over things material and psychic. There are any number of legends, current even today, about the performance of 'miracles' by him. It is said that he was chased and solicited everywhere for worldly boons by the common mass faced with the problems of daily life. His obliging them would have led to his own Yogic downfall and therefore he had decided to take early Samadhi, at the age of twenty-one, by leaving his body in a Yogic manner. This could not have happened without complete understanding and practice of the Kundalini Yoga. Yet the soul of Jnaneshwar was the soul of a Jnani-Bhakta, filled with knowledge and devotion. In fact, this element stands out more prominently in him than the element of Hathayogic-Rajayogic Sadhana which was perhaps only a preparatory means towards the Sunlit Path of Yoga.

(To be continued)

R. Y. DESHPANDE

I CANNOT DANCE

I M so tired that the world appears
as if it's standing on its head
And I'm angry with myself again
for not loving you the way I should

I am frightened and bewildered again,
so I pick up my pen and through
the singing ink I flow out to sea

When I find the pearl's heart,
the ocean will flood me forever

Now you are dancing on the breathless waves
and everything becomes a whirling blaze
I run across and ask you to dance—
then remember that I cannot dance myself

MIREK

MEDITATION

My meditation is a white-fire ring
Within whose silence silently I dwell,
Outside its circle does some sweet bird sing?
I do not know, I cannot tell

Time fades Within Out of the sapphire cup
Of God are spilt the last pale drops of dawn
Yet lo, the very instant I wake up
I find that Time goes beating on

Burn the last shadow-vestige of the mind
In meditation's all-consuming heat,
When in the blank of Silence you will find
The meaning of the Mother's Feet

My meditation is a white-flame grip
On life and death which pass into escape
Of immortality and swiftly slip
Necessities of hue and shape.

2nd September, 1933
written at 8-10. Morning

HARINDRANATH CHATTOPADHYAYA

Harn What sort of poem is this?
Sri Aurobindo Very beautiful

(From the typescript volume entitled *The Veiled One*)

HELP OF HELPLESSNESS

MIND would appraise and plumb the deep
but has no liquid eyes
that will equip him
for the enterprise

He dives in his high daring still:
all must yield to his keen
swift-piercing gaze and yet
there supervene

Strange blurs and eddies he could never
foreshadow nor surmise.
He stands in awe: whence could
such glooms arise?—

Rings out a voice from the depths
“The gloom is liquid light
and thus to solid eyes
'tis inky night ”

Helpless, he wails “My real eyes
are blinded by the glooms!”—
Lo, on dark's stem
the ideal vision blooms!

NEW BIRTH

FROM a secret womb I have emerged,
A ray of Thy bright infinitude,
Bare of all bondage, of worldly accretion purged,
A body of beauty, nascent and nude

Plunged in the mysterious darkness of men
I met the blockade of a stony, gateless wall,
A diamond light beyond mortal ken
Opened my passage into the dim nether hall.

There in the dark eddies of thronging, thoughtless doom,
Twin foreboding serpent-coils sought me in embrace;
I repelled their advance with the subconscious's lotus-bloom
Under the blue-gold drizzle on my uplifted face

A lucent channel-ray from sun to higher sun
Dancing on jewel-hoods, my new-being is begun

AKASH DESHPANDE

GRIEF

Grief!
O overwhelming grief!
bitter and sweet
in turns, indeed!
coming and going
at your sweet will—
you leave your gems
side by side.

Often joy keeps
us in its grip

and stops all means
to peep into oneself.
Perhaps you are
a reminder
and a remedy
to this sticky
and sterile malady,—
O Thou grabbing grief!

ASHALATA DASH

A TINY DROP

ONLY a tiny drop
on the vast ocean,
insignificant, lone, forlorn,
tossed and turned around,
whirling at a dizzying speed,
I sink to the bottomless pit,
dark and strangling!
Is this the end, O Lord?

Answering comes softly
a hand of Grace,
a tender touch
to glide me gently
off to the shore
to freely breathe

As I lie there awhile
on the itching sands of Time,
the splendid sun invites me
with a burning kiss
to merge forever
in his immortal Bliss

But before I vanish,
comes an angel sweet
and picks me up
in his heart of love
He carries me away
with a smiling sweep
back to the ocean-bed
to teach me to dance
on the crest of joy

He sings me the Song of Life,
spurring me to soar

beyond the grip
of death and strife,
Initiated to the rites of Love,
to the secrets of Life
where in its inmost chamber
I learn to sing
a chant of Beauty,
a serenade of Love,
a hymn of adoration,
a rhapsody of Bliss,
all-pervading, everlasting

Now, moved by his call,
fearless I dive
deeper and deeper still
till I reach
the unconscious base,
there to unveil
the resplendent face of my Lord,
seated within,
gracious and beloved,
in absolute peace,
smiling and stark awake

Truth-conscious and free
I toss and turn as I play
in this limitless ocean of
Sat-Chit-Ananda
One with the wind,
and raging storm,
one with the sun
and the roaring sea,
I play the game of life
with ever-new wonder
and a candid smile.

Impelled by the indwelling Lord,
 Immortal and vast I live
 with carefree laughter
 for the joy of adventure,
 ready to plunge
 again and ever again

A tiny drop
 in the ever-expanding universe
 of infinite Existence,
 fulfilled and blest,
 forever I roll on and on
 from shore to greater shore,
 from deep to profounder deep,
 from height to supernal height,
 marvelling at the endless vistas
 of Beauty and Splendour,
 forever dancing
 on the crest of Joy enticing,
 safe in the sacred heart
 of Eternal Time

Only a tiny drop,
 I dance and sing
 from the centre of Bliss,
 the Song of Life
 ever-widening,
 ever-heightening,
 awakening every atom
 of the universe
 to burst into
 a triumphant symphony
 of resplendent Ecstasy
 and fill all existence
 with luminous Bliss

In deep gratitude,
 my being now sings
 an incessant hymn
 Of adoration
 Victory to the Lord
 and the Mother sweet!

KAILAS JHAVERI

HYMN TO ABIRAMI

(Continued from the issue of June 1998)

THEN banish my grievances and grief I pray If I am born again
Whose fault is it except thine own?
With a waist thinner than the lightning fork,
Thou meetest Shiva's love with the passionate attraction of the Divine (72)

Divine Mother, with the flower-arrows and the bow,
The Bhairavas turn their midnight meditations to thee
My last refuge and shelter are thy entrancing feet.
O, Thou, imperial and three-eyed Tripurasundari! (73)

Three-eyed Shiva, Vishnu and the unwritten Vedas
Along with Brahma worship thy feet with a vast surrender
Men on earth choose to stay in thine own groves
Where the Kinnaras and Gandharvas sing and dance (74)

Dancing in the groves of the Kalpaka trees, men
Calling thee, the Creatrix of the seven earths and seas,
Are unborn and free from the sufferings of this immense material world.
O, Abirami, the Divine Mother with dark and fragrant tresses! (75)

Dark tresses with flowers visited by bees honey-drunk,
Consort of Shiva, thy lord, master and king,
With my prayers and appeals to thy embodied beauty
I have shut the passage for the King of Death, O Bhairavi! (76)

Bhairavi, Panchami, keeper of the noose and the *ankusha*
Chandi, Kali, devourer of the wicked and the hostile,
Malini with the snake-garland, Shulini, the trident-bearer, Varahi—
With these names the Veda-knowers address Thee. (77)

Thy breasts the golden jars of ecstasy smeared with sandal,
Thy ears with the diamond studs and pearl pendants,
Thy coral mouth, and thy eyes with sidelong glances,
Thy luminous smile—these are captured in my mind's eye (78)

Thine eyes shed their grace on the foolish and the wise,
My stout heart is for the worship the Vedas enjoin,
The sunlit path is forever before me,
Why should I seek the shadow and hell-ward go? O, Abirami! (79)

Abirami! Seated on the golden Lotus eternal longing
 Has chosen me Burnt are my sins mortal and fatal
 Revealed is thy form secret and ecstatic,
 Mine eyes dazzle in the divine drama of delight (80)

Delight eternal, all joy of earth, all heaven's beatitude
 I seek not the godheads of the Little Life,
 Seek not the company of the giant sons of Darkness and Cruelty;
 I have no words for thy love and Saviour Grace (81)

Gracious goddess seated on the honeyed Lotus the brown bees visit,
 Thy Light is ever on lands and seas and thy Beauty
 Entralls the rapt soul: heart and sense grow limitless;
 I forget not thy divine wizardry and wonder. O, Mother! (82)

Endless riches accrue to men and mortals on earth
 Who arrange the honeyed lotus buds at thy feet,
 There is the kingdom of Indra and all wealth,
 The white elephant, the leaping Ganges, and the Kalpaka groves. (83)

Thou hast taken me captive, my body and soul,
 Wearer of the crescent horn of a gold moon!
 Wearer of the red robes on thy slender waist!
 Bestower of immortality, the panacea for all ills (84)

Wherever I turn I see thy war-weapons, the noose and the trident;
 Ever in my sight I hold thy flower-arrows, javelins of light;
 I see thy body of beauty in all living things,
 Thy buxom breasts lure me with the string of pearls, O, Tripurasundari! (85)

Goddess, thy speech is sweeter than sugar and honey,
 On my day of death save me from the angry god,
 With thy mighty powers and render me the vision
 The elder gods and heavenly seers seek. (86)

Seeking the vision beyond thought's limiting boundaries
 My mind is upon great and distant things,
 My heart is filled with sweet and violent joy,
 Proud possessor of the body of Shiva. (87)

Proud possessor of the mighty Shiva, Princess of the untiring gods,
 The sworn enemy of the demons and queller of Brahma's face,

I worship thee, the wise One too great to know;
Spurn me not as one unworthy of thy Grace (88)

Gracious Mother, seated on the thousand-petalled Lotus,
At the hour of death grant me shelter and refuge,
Beloved, come with thy consort and plunge me in the depths of trance
And make me feel thy Presence and obey thy Might (89)

Mighty One! in the cave of the lotus of my heart,
Thy old, familiar hearth and home and tabernacle
Thou hast come and I seek no more the earthly gains,—
Giver of the coveted nectar of immortality! (90)

Immortal One with a thin waist like the lightning rod,
With bosom bare to the godly touch,
With glory and grace that enslave the sages' souls,
Shower a rain of gold on men of this oblivious earth (91)

Men on earth and the gods of the Greater Life
Enjoy thy tender smile and glee and delight,
The smile that cancels earth's grief and pain,
The smile that awakes celestial sense (92)

Smiling Woman! Mother of the universe veiled and unveiled
With breasts lotus-dyed and eyes gazelles,
Mountain-born, eternal, cosmic and transcendent—
Yet we know not thy ineffable completeness (93)

Ineffable Beauty! thy lovers weep and moan and grieve
With tear-filled eyes and joy-filled heart and sense,
With minds disturbed with delight, fail and falter—
To be close to thee is a madness and a rapture. (94)

Rapturous Beauty, whatever befalls good or evil
I know nothing: it is thy burden and care,
My heart and soul I have given up to thee,
Mother of perfect perfection, Himavan's daughter! (95)

Himavan's daughter, Abirami, tender Creeper,
In the lotus of my heart and head and navel is thy home,
Nonpareil Beauty, Parvati, blameless and benign
Mother of all arts and crafts and devotion! (96)

Devoted to Thee are the Sun, Moon, Agni,
 Kubera, Indra, Brahma and Shiva,
 Narayana, sage Agastya of the Hills
 Kartikeya, the War-god and the elephant-faced Ganapati and
 Manmatha the god of Love O, Abirami! (97)

Love-mad the mighty Shiva stroked thy feet
 More maddened he placed them on his head,
 At this Agni and the leaping Ganges turned away
 And hid themselves out of good manners and courtesy (98)

Thou art the cuckoo of the Kadamba forest,
 The proud peacock of the Himalayan ranges,
 The wanderer over the sky and etheric space,
 Thou art the swan of the supramental regions. (99)

Supreme Mother! thy breasts sweet-scented and shoulders smooth,
 Thy flower-shafts, thy pearl-white smile and gazelle eyes,
 Ever stay in the depths of my sacred heart—
 O Abirami, nursing in Thy bosom a greater dawn (100)

THE BENEFIT OF THE PRAYER

Mother Incarnate, Individual, Universal and Transcendent,
 Ordainer of the upper heavens and this green earth below,
 Keeper of the war-weapons, bold and indomitable,
 Three-eyed Abirami, no harm accrues to men who adore Thee

(Concluded)

C SUBBIAN

DEVELOPMENT AND SYMBOLISM OF SHIVA IN INDIAN SPIRITUAL LITERATURE

(Continued from the issue of June 1998)

RETURNING to the Upanishadic description, another trinity and three dualities also emerge as important in the description we have considered. Not only is Shiva at once the Transcendental, the Universal and the Immanent; he is also at once Creator, Preserver and Destroyer. Verse 11 is the key to this. Since he enters into all *yonis*, he is the progenitor of all things; since the manifest world “comes together” in him, he holds it in himself and is thus its Preserver and since all things dissolve in him, he is the Destroyer. Thus the later Puranic trinity of the Trimurti comes together here in Shiva. We have also already noted the duality of the Unborn and the Manifest; and that of Maya equated with Prakriti and the Lord of Maya equated with Maheshwara. The third duality is, of course, the familiar one from the Rig Veda—that of the Destructive (Rudra) and Auspicious or Benevolent aspects (Shiva). Thus Shiva is established in this Upanishad as the meeting-place of all logical opposites, that principle which includes all things even in their transcendence.

The image of Shiva that emerges in the Puranas would seem at first sight to hold little resemblance to the descriptions we read in the Veda or the Upanishads. Here is the concrete image that becomes the object of worship and adoration of billions of Hindus throughout India. The deity is accepted with the same reverence as is shown him in the Upanishad, but without the full weight of the esoteric signification available therein. Here is a humanization that comes with anthropomorphic concreteness, which makes the deity more accessible, easier to establish relations with, but which also obscures the fact that the spiritual experience of the deity is one whose dimensions are alien to our normal experience. However, reading between the lines of the physical allegory yields, I believe, the same paradoxes as presented so forcefully in the Upanishads.

Thus, Shiva is represented in the Puranas in a number of distinct contradictory aspects. On one hand, he is the ascetic, the Forgetful One, Bhola, the wanderer in the cremation grounds, accompanied by ghosts, Bhutanatha, the sannyasin-beggar with the skull bowl in his hands, Bhikshatana, the consumer of bliss-producing other-worldly intoxicants, Somanatha, drinker of the poison of the world, Vishakantha, ruthless fierce destroyer of evil, Rudra or Bhairava, the Unborn Lord of pure potential, Linganatha. On the other hand, he is the great Lord, Maheshwara, the Lord of the worlds, Lokanatha, the Auspicious, Benevolent one, Shiva, the teacher of Divine Knowledge to all the creatures, Dakshinamurti, the eternal Bridegroom of Parvati, Kalyanasundara, Lord of the Cosmic Dance, Nataraja. Three aspects fall neatly into two categories, which for want of better terms we may call Unsocial and Social.

The unsocial aspects point to the place of Shiva in the Trimurti as the Cosmic Destroyer. There are several sub-aspects to Shiva as the Destroyer: (1) As the eternally

Unborn infinite potential, Shiva is destructive to the Manifestation. In this he represents the Refusal of the Ascetic. The path of Renunciation through refusal as taught by Advaita (Neti, neti) leads to the realization of the Eternal One, an event that destroys all meanings and significations within the realm of time. Thus he is Kala, which has been called Time, but is more properly the eternal Time-Spirit, and Master of Time as movement, Kali. It is for this reason that we find the Swetashwataara pronouncing, "Knowing Thee unborn, one cometh to Thee and his heart is full of fear"¹⁵ (2). Within the Manifestation, he assumes the role of the Destroyer of Evil, battling against the Asuric and Rakshasic elements (though this is more properly Vishnu's domain, and many a comic bungle is attributed to Shiva in this respect in the Puranas), and (3) As the friend of Vishnu, he destroys the bondages and the elements of the past which tend to retard the evolution of consciousness in the Manifestation. In this function he is the great Lord of Yoga, Yogeshwara, and his help is sought by the yogi as the way to Liberation, even in spite of ourselves. It is in this aspect that Rudra is hymned in the Rigveda as Mahamrityunjaya, the Great Victor over Death, who can therefore bestow Immortality on the spiritual seeker by hewing his attachments to the mortal state.¹⁶ Apart from our cherished bondages to Ignorance, there are also the elements of the past that were necessary in their own time, but persisting beyond their utility, have become hindrances. Destroying these is necessary for clearing the way so that the higher states of consciousness may be born in us. The Sanskrit word for the past is "bhuta", from which derives the sense of "bhuta" as a ghost. The ghost is the persisting remnant of a dead past. "Bhuta" in Sanskrit also means "element" and the "bhutas" in this sense are the elementals. It is in both these senses that Shiva is Lord of the bhutas, Bhutanatha. The bhutas, elemental spirits of the past are cleared by Shiva in an interesting way—he makes them part of his entourage. By giving them refuge in his companionship, he rids the manifestation of their negative potential by harnessing them to his purposes.

The social aspects of Shiva arise from his domestication. Coming down from his remote mountain fastness, he faces the south and teaches the Divine Knowledge which is the only security from the pitfalls of the Ignorance, or taking residence in the Shining City, Benaras, as its Lord, with his consort at his side, he governs the worldly kingdom as the very embodiment of Benevolence. From the Rig Veda, this duality has been recognized in the image of Rudra who has the other and auspicious face which the seers invoke. In his union with the female principle, seen as Parvati or Shakti, his Destructive power becomes transformed and established as lordship over the manifest world. In the Tantras, another body of spiritual literature closely affiliated to the Puranas, this relationship is depicted graphically through the image of Kali straddling a supine Shiva. As in many other places, the Tantra turns this image into a verbal pun. A corpse in Sanskrit is denoted by the word "Shava", the seed-syllable for Shakti is 'i'. Thus, says the Tantra, Shiva is only a corpse without the activation of Shakti.¹⁷

The key to the spiritual meanings of these categories may be found in another of the Upanishadic trinities, Sat-Chit-Ananda. This is a description of the Brahman in its

origin as Knowledge. It is commonly translated Existence-Consciousness-Bliss. It is also often written as a single term, *Sacchidananda*, clarifying its unitary character. In the Puranas, the image of the span of consciousness figures as the world-egg, *Brahmanda*, which has two hemispheres, the upper and the lower. The upper hemisphere is the realm of Knowledge, while the lower is the realm of Ignorance. Each of these hemispheres is composed of a triplet—the upper of Sat, Chit, Ananda, the lower of Anna, Prana and Manas, that is, Matter, Life and Mind. In between these two hemispheres is the link principle of *Vijnana*, which the modern Indian sage, Sri Aurobindo, has termed Supermind. Thus the range of Being is seen as composed of seven levels of consciousness—Sat, Chit, Ananda, *Vijnana*, Manas, Prana and Anna. These impersonal-seeming principles have their correlates also in Vedic thought. There the scheme of the worlds or *Lokas* is figured as *Bhur*, *Bhuvar*, *Swar*, *Mahar*, *Janar*, *Tapas* and *Satyam*. These again translate into Matter, Life, Mind, Supermind, Bliss, Consciousness and Existence respectively.¹⁸

Much debate has been carried on in the history of Indian spiritual thought about whether the Divine Reality is formless and impersonal or has form and personhood. In the *Swetashwata Upanishad*, we saw passages which clearly equated Shiva with a formless indefinable Reality. It may well be that constrained as we are in our mode of understanding and expression by the principle of Mind, the choice of form or formless as the ultimate nature of divine reality is a valid one for us, but in a higher dimension than Mind's, viz. in Supermind, the simultaneity of form and formless is as valid. The principle of *Sacchidananda* is not a mere abstraction but is Being, and therefore, can hardly be conceived of without a sense of self-conscious identity or personhood. The triple principle is distinguished because though One in reality, from the viewpoint of the Mind, this oneness can be seen as triple-aspected, each of the three appearing to have an independent reality. If then these three have attached to them some sense of Personhood, it may well be that the Puranic gods are those personal aspects. Ananda would seem to be Vishnu and of the avatars of Vishnu, quintessentially Krishna—a conclusion Vaishnavite literature tends to draw when it views Krishna as the fountain-head of all the Avatars of Vishnu. The Tantras are quite specific in making the Shakti or female divine principle the personification of Chit—repeatedly in Tantric literature, she is termed 'Chit-shakti rupini',¹⁹ or one who is the form of the power of Chit. Does Sat have a similar personification?

If 'Chit' is Consciousness and 'Ananda' is Bliss, 'Sat' is pure Existence. Pure Existence just is, it has no need to know what or who it is. The Tantras speak of the vibrating of Consciousness in pure Existence as the process of the awakening of Knowledge. Chit latent and at rest in Sat produces the state of *nivritti* or absence of the tendency towards manifestation, Chit active and vibrating in Sat produces the state of *pravritti* or decided urge towards manifestation. The infinite contents of pure Being are released in a perpetual adventure in Time and Space. This is the intercourse of *linga* and *yonis*, of Shiva and Shakti.²⁰

That Shiva is the personification of Sat is seen more clearly in this light. The state

of *nivrutti* is that of Shiva alone and self-satisfied, without any need to manifest. This is the ascetic, the wanderer of the cremation grounds, the supine corpse, the erect phallus that will not shed its seed. In this state, he points to the Beyond, the open-ended infinity that lies inviolate and hidden within him, the escape from worldly concerns through the consumption of intoxicating substances. The state of *pravritti* is the union of Shiva and Shakti, it is the precondition of all Manifestation, rendering Shiva active and bringing his infinite potential into expression. Note, however, that this does not violate Shiva's continence. Such is the paradox of the mathematics of Infinity—to take a finite sum, however large from Infinity, leaves Infinity behind as the remainder. In the language of the Upanishad, from the Full if the Full is taken, verily the Full remains. Thus through all his activity and his love-making, Shiva remains ever the upright linga, unborn, full of an infinity of inexhaustible potential.

(Concluded)

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A SCIENTIFIC APPROACH TO SPIRITUALITY

Introduction

SCIENCE, as distinct from technology, being concerned primarily with a genuine quest for (a) reality or truth, and (b) unifying principles behind the apparent diversity and changeability of this phenomenal world, consists basically of intellectual activities. A scientific approach would thus amount essentially to an objective or thoroughly impartial intellectual analysis regarding spirituality, without making any *a priori* assumption as to the propriety or validity of the principles enunciated or the values enshrined in our scriptural literature.

Function of the Human Intellect

Note that the term 'intellect' used here does not imply mere 'rationality' but has to include 'intuition' as well. The intellect can, in fact, be recognised by its primary function, namely, by its ability to distinguish between truth and falsehood, and also by its quest for synthesis or unification amidst the varieties of the manifested realm of Nature. Outstanding discoveries of modern science seem to be mostly due to the operation of intuition, rather than to the scientists' ability to ratiocinate.¹

There is, however, nothing wrong with rationality as such, it is only obsession with the same that leads to a distortion in our ability to see things in the proper perspective. As a matter of fact, man cannot do without rationality, in the same way as he cannot do without his eyesight, knowing fully well its limitations.

It is indeed true that ordinarily one cannot attain the Ultimate Reality with the help of one's intellect alone, in view of the intellect's very strong knot of association with the limited ego-consciousness. Nonetheless, an unbiased approach is able to help ordinary mortals like us in the process of loosening the aforesaid knot, which is an important step for the attainment of the Ultimate Reality.

Interest of this Dissertation

This dissertation conforms to the following well-known criteria for any original enquiry: (a) Self-consistency, (b) Plausibility, i.e., not hurting the sense of rationality; and (c) Conclusions conforming to known and relevant facts and experiences, both physical and psychic.

The results of this analysis would obviously be of interest to many of us who feel at home when something appeals to our intellect and reason rather than to anything else. There is, moreover, an additional interest which is explained below.

Human beings, forming part of Mother Nature which is characterised *inter alia* by dynamism and evolution, do also progressively evolve. This progress, either individual or social, implies a step-by-step movement from (a) the gross physical, material (and

economic) plane to (b) the subtle mental, moral and intellectual plane, and finally to (c) the supra-intellectual goal of total freedom and thereby to ultimate fulfilment

From the foregoing, it naturally follows that every man, without exception and irrespective of his status, education and ambition, seeks not only relative satisfaction or fulfilment, corresponding to the aforesaid steps (a) & (b), but also ultimate fulfilment corresponding to the step (c) as well. But most of us confuse fulfilment with pleasure, profit, privilege and the like. Fulfilment is total satisfaction and is of lasting value, while pleasure, profit, etc. are not only fleeting but also have their concomitant opposites, namely, pain, loss and so on. You cannot have, for example, pleasure without pain, nor can you have any right and privilege without the corresponding duty and obligation. They go together just as do light and shadow. Thus it is obvious that only an integral experience transcending concomitant opposites such as pleasure-pain, excitement-relaxation, rights-obligations, light-shadow can lead an individual towards satisfaction.

The quest for ultimate fulfilment appears superficially to be individualistic in scope. Nonetheless, as said before, this quest is invariably common to all. Whether we are aware of it or not, each one of us has a craving in the innermost core of the heart to move away from the actual mental state of turbulence and discontentment to that of fulfilment and all of us are, in fact without exception, moving according to this urge, consciously or unconsciously.

Thus we conclude, though incidentally, that on this platform all individuals stand naturally linked together, as members of one human family.

Now, just as in the case of a mathematical theorem, all the steps in a given sequence are required to be individually understood for a proper grasp of the whole theorem, similarly in our life too we cannot hope to have ultimate fulfilment without properly developing steps (a) & (b), inclusive of the intellectual plane.

Objective Materialism

In philosophical parlance science is considered to come under Objective Materialism. Let us note that this objective world, with which all of us are familiar, and which can be perceived or known, is the *Drishya* (seen) or *Jneyam* (knowable). It exists in its own majesty and sovereignty, with both animate and inanimate components. It exists and persists irrespective of man's existence or not on this planet. At the other end of this existential situation is the *Drashtā*, the seer or *Parijnātā*, the knower. The interaction between these two entities explodes into a vision, *Darshana* or knowledge, *Jnānam*. The terminology of the above paragraph is explained below.

Knowledge, Knowable and Knower

There is a basic law of the human psyche enunciated in the *Bhagavad Gita* (XVIII) according to which the three factors involved in motivating our actions are the

following the knowledge that is sought (Jnānam), that about which the knowledge is sought, the knowable (Jneyam), and the one who seeks to gain that knowledge, the knower (Parijnātā) The terminology used in Patanjali's Yoga Aphorisms is somewhat different, viz. Darshana (vision or knowledge), Drishya (seen or knowable), and Drashtā (seer or knower)

Asmitā (Ego)

In the aforesaid interaction between the two entities, viz. knowable or seen (Drishya or Jneyam) and the seer or knower (Drastā or Parijnātā) leading to knowledge (Jnānam) or Darshana (vision), the knower or Drashtā uses his instruments of perception, and the process involves three factors, the knower (doer), the process of seeing or knowing (the Action) and the instruments of perception Also, while the seeing process takes place at the level of instruments, the seer or Drashtā identifies himself with the instruments of perception When, for instance, one says, "I am the seer or observer." one implicitly includes in this "I" one's body, senses, mind and intellect Obviously, the physical body cannot be the "seer", the indwelling Drashtā in man A little reflection would further show that the senses, the mind and the intellect are no more than mere instruments and therefore belong, strictly speaking, to the realm of seen, Drishya The mixing up of the seer and the seen is a serious error, giving rise often to erroneous vision and action—a fact which all intellectuals at least need to be aware of

To assume that the instruments, used in the process of "seeing", and the "seer" are one and the same thing is termed as Asmitā or ego-sense (the sense of I-am-ness) (Yoga-Sutra, II, 6) Asmitā is a tension, Klesha, because it generates a contradiction between 'what is', the existential, and 'what is thought to be', the ideational

According to Patanjali (vide Yoga-Sutra, II, 3), Ignorance (Avidyā) which gives rise to Asmitā (ego-sense), and the inherent tendency to cling to it (Abhinivesh) through likes and dislikes (Rāga and Dwesha) is the root cause of man's tension (Klesha) leading to his predicament The primary object of all spiritual pursuits is to attain freedom from Klesha, and in fact from the conditioned consciousness that colours the very process of understanding²

Thus the spiritually illumined person, with supra-intellectual awareness, realizes that his intellect, mind, etc are completely different from his real Self, the in-dwelling Drashtā or Parijnātā, which remains all the time immutable, while the instruments of perception or cognition are mutable and are, in principle, perceivable and knowable But, most of us are not spiritually illumined Hence arises the problem Nevertheless, it may not be impossible for an ordinary human being like us to develop a reasonably impartial intellectual approach towards life's primary predicament, namely, the mixing of Drashtā (Seer or knower) in the human personality with the Drishya (Seen or knowable) and thereby to start loosening the strong grip that binds one to the limited ego-sense

Supra-intellectual spiritual pursuit can never be anti-intellect. On the other hand, it implies fulfilment of the latter. One can try to achieve this objective by developing the intellect to the maximum possible extent and then by offering the same as a sacrifice at the altar of the final spiritual goal. The Veda in fact speaks (Rig Veda, III, 2. 1)—in its symbolic language of course—of offering Dhishana (intellect) in the symbolic form of Ghrita (clarified butter) to Agni (the symbolic form of the Illumined Energy of the Divine Will), one of the most important gods of the Vedic lore.³ (See, for example, Ref 3.)

Hierarchical Order of Perception, Knowledge or Awareness

Senses, mind and intellect are arranged in this order at different levels of hierarchy. Thus, the knowledge obtained when the knower is identified with his sense-organs would be different from that acquired when he is involved with his intellect and so on. (See the following paragraph for an illustration thereof.) As a matter of fact, the existence of different levels, or hierarchical* order of perception or knowledge is admitted by not only ancient Rishis⁴ but modern thinkers⁵ also. Examples of the hierarchical levels of knowledge or awareness are as follows: The one pertaining to that obtained through the operation of sense-organs, the second gained through our intellectual enquiry, and the third is that experienced directly through supra-intellectual awareness which, of course, can be attained only by transcending the intellect, as would be explained later. The perception pertaining to a particular level of higher hierarchy would obviously be more comprehensive than that of a lower hierarchy.

Intellectual or Scientific Quest for Truth and for Synthesis

We are all familiar with the physical world, as perceived by our sense-organs, we also have at least some awareness of what goes on at the intellectual level. Hence, before coming to the less familiar field of supra-intellectual spirituality, it may be worthwhile to briefly review the salient features of the intellectual plane in relation to those of the lower planes. For example, we all, without exception, see with our eyes the sun rising and setting in the sky. Yet, when the same phenomenon is viewed through the intellect and not the senses, e.g., when examined by the science of astronomy, the sun does not move the way our eyes see it. This example clearly reveals the relative inadequacy of the knowledge obtained through the sense-organs, as compared to that gained through the intellect belonging to a higher hierarchical level.

And secondly, this world appears to be full of diversity and constantly changing. However, there exists in every intelligent mind a natural quest not only for the objective reality or truth, but also for an order, for some unifying structures and principles behind

* "Wherever there is life it must be hierarchically organised —Koestler. Hierarchy appears to be the basic element in all healthy systems of organisation, structure of living organisms, human psyche and so on. There are in fact different states or levels of consciousness. For details, see Arthur Koestler."

the apparent diversity and changeability

Let us recall, in this context, that "science", though primarily empiric (i.e., relying on experimental facts), is largely concerned with intellectual activities. It, therefore, searches *inter alia* for truth and also unifying ideas through experiments and theories. When Newton, for example, enunciated his famous laws of motion and of gravity, he did not explain their origin or cause,⁶ yet, once they were enunciated, they were able to bring in much order in the vast mass of otherwise apparently uncoordinated information concerning moving bodies, not only terrestrial but also extra-terrestrial. Then, again, in classical Newtonian physics, "matter" and "energy" were taken for granted as two entirely separate entities. This barrier was broken down by the modern Theory of Relativity of Einstein; the two entities are now established to be interconvertible. Einstein is therefore hailed as an outstanding scientist. Similarly in Modern Physics, "time" and "space" are no longer considered as two entirely disconnected variables. One now talks of a four-dimensional space-time continuum, comprising time and three-dimensional space. Modern Physics has moreover shown that the "observed" cannot be completely isolated from the "observer". The very event of observation introduces some change in the "observed", which change is of negligible magnitude for massive objects but has to be reckoned with, especially in the case of very small sub-atomic particles, or when the exchange of energy is of very small magnitude.

Incidentally, let us note the distinction that is made between the classical or Newtonian Physics and that which is known as Modern Physics. The latter includes the revolutionary Theory of Relativity, Quantum Mechanics, and other recent developments.

Unfortunately, however, the foregoing aspect of unification of Modern Physics does not always get its due importance. Thus, we find several Western authors^{7,11} lamenting that a large number of people who claim to be scientists are in reality technicians, being completely unaware of the philosophical, cultural and spiritual implications of modern scientific theories. Many of today's physicists actively support a system which is still based, as it was in the nineteenth century, on the mechanical, fragmented world-view, without seeing that the new discoveries of science point beyond such a view, towards the ONENESS of the universe.

(To be concluded)

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TWELVE YOGAMUDRAS FOR CURING DISEASES

EACH finger of the hand represents one of the five elements

Thumb—Fire
Index finger—Air
Middle finger—Earth
Ring finger—Ether
Little finger—Water

Yogamudras, to be effective, should be done in a sitting posture, whereas, *Rogamudras* (=mudras for curing diseases) can be done any time in any posture. Also note, whenever a finger is bent, it should touch the root of the thumb.

1. *Jnana Mudra* (Touch the index to the thumb) For all diseases of the head. To increase the power of memory. To get spiritual knowledge [*Yogic Jnana Mudra*. Sit in *Padmasana*, place right hand in front of chest and left hand on the left knee. Meditation is easier thus.] Also cures sleeplessness, lethargy, weak memory, anxiety, depression. Even mental cases benefit by this *Mudra*. One feels peace, the memory becomes sharper, a feeling of vitality and spiritual well-being fills the being.
2. *Prithvi Mudra* (Touch the ring finger to the thumb) Removes weakness of the body and mind. A flow of energy is experienced in the body. Removes the lack of vitamins in the body.
3. *Vayu Mudra* (Fold the index to touch the root of the thumb and place the thumb on the second phalanx of the index finger) Removes all wind-related diseases, like tremor, paralysis. Done with *Prana Mudra* (see 7), the results are better and quicker.
4. *Shunya Mudra* (Fold the middle finger and place the thumb on the first phalanx.) Good for all types of ear-aches and diseases of the ear. Even deafness gets cured. For acute diseases, it should be done for up to 45 minutes.
5. *Varuna Mudra* (Touch the little finger to the thumb) For diseases where the water element is less. For all sorts of blood abnormalities, or skin diseases like dryness of the skin.
6. *Surya Mudra* (Fold the ring finger and place the thumb on the second phalanx) Lessens the fat in the body.
7. *Prana Mudra* (Touch the ring and little fingers to the thumb) Centre of life-giving energies. When there is a balanced flow of *Prana* and power in the body, there is no disease. All should practise this *Mudra*. Done regularly, eyesight gets better. In the very early stages, one will feel a kind of electric current flow in through the nerves.
8. *Linga Mudra* (Hold the left thumb straight and wrap round it the right thumb and the right index finger, then cross the fingers of both hands—thus both the hands are held with the fingers crossed and the left thumb erect) Produces heat in the body.

and thus burns away cough. Good for colds—even chronic colds get cured. Makes the body more resistant to colds and chest infections. Helps decrease weight. But weight watchers who practise this *Mudra* must ensure that they eat fruit and ghee or butter for the heat it generates, because these are cooling agents, or else drink a lot of water (8 glasses a day)

- 9 *Apana Mudra* (Touch the thumb to the middle and ring fingers) This cleanses the body. Should be done for 45 minutes. When done after a meal, makes the stomach light. Relieves stomach ache too.
- 10 *Apana Vayu Mudra* (Fold the index and touch the thumb to the middle and ring fingers) For heart problems it acts like a tablet of sorbitrate and gives immediate relief.
- 11 *Surabhi Mudra* or *Cow Posture* (Touch the little finger of one hand to the ring finger of the other and the index finger of the second hand to the middle finger of the first hand) Useful for weak memory. Controls rheumatic inflammation.
- 12 *Shankha Mudra* (Hold the left thumb erect with the four fingers of the right hand, the right thumb is erect along the left thumb and touches the index finger of the left hand) Helps in diseases of the throat. It has been effective in speech defects too. If with the continuous chanting of OM there is the ringing of bells and the blowing of the conch, then certainly, even in the not too easily curable diseases like cancer it ensures improvement.

ANONYMOUS

JULIUS CAESAR STILL RELEVANT

SHAKESPEARE'S *Julius Caesar* is a play of everlasting appeal. Conspiracy and intrigue that constitute the political milieu make it a play of relevance. Brutus is the tragic hero and Caesar the historic victor. The play was produced in 1599, months after *Henry V*, the last of the nine plays written by Shakespeare and produced before *As You Like It*, a comedy. So *The Tragedy of Julius Caesar* is sandwiched between history and comedy. The rivalry of friends is the essence of the play and Caesar's "Et tu, Brutus!" explains it. It is also a paradox of ambition.

The play opens with the tribunes of the people, using Pompey's memory to dissuade them from participating in Caesar's triumph over fellow Romans. They express the "republican fear" that Caesar seeks to deprive the Romans of their ancient liberties and keep them in "servile fearfulness." If Caesar is crowned, it would reduce the Republic to a monarchy. This is vividly communicated as Cassius tries to persuade Brutus to lead a conspiracy against Caesar. Caesar's scheme to have himself crowned by popular vote reminds many of contemporary politics. A similar scheme was known to Shakespeare's audience by the usurping tyrant Richard III. In both cases we see the unwillingness of the people to support the scheme and the conspirators resorting to other methods to get themselves crowned. The play emphasises not the progress of Caesar and his followers but the impact of "the spirit of Caesar" on Brutus, who must choose between his friendship with Caesar and his public responsibility, to prevent the subversion of the Republic. This tragic dilemma is interesting to read. Brutus from the first is "at war and deeply concerned" for "the general good." This is seen from his soliloquy at the beginning of Act II. It begins, "It must be by his death, for my part I know no personal cause to spurn at him, but for the general."

In the rest of the soliloquy Brutus considers Caesar as a private man and can find nothing to justify his assassination. It reflects the mind of Brutus and makes a distinction between Caesar the man and Caesar the future king. It tells the conspirators: "not that I loved Caesar less but I loved Rome more. Caesar loved me. I weep for him;—As he was ambitious, I slew him." Caesar and Antony unlike Brutus are unscrupulous politicians. "Mischievous foot," says Cassius, who is politically shrewd. Brutus has been chosen to lead the conspiracy because integrity, "like riches alchemy" would make it seem worthy and virtuous. Cassius is a foil to Brutus whose nobility is enhanced by his rejections of Cassius' political proposals. Soon Brutus is disillusioned about the motives of fellow conspirators. "This was the noblest Roman of them all." All the conspirators, except himself, did what they did because they envied Caesar. "He only in a general honest thought and common good to all, made one of them." Octavius overrides Antony as much as Brutus and the fact is that Octavius has given the final speech on Antony. He and Cassius are foils for Brutus. Antony gains the support of the people and Brutus and Cassius have to run away from the city.

Caesar is dead, but his ambition led to his assassination. Caesar's appeal to Brutus reminds him of the reason for the civil war. The plebeians shout after Brutus' speech

“Let him be Caesar Caesar’s better parts crowned in Brutus ” At this point we are aware that the Roman mob was no longer capable of Republicanism, as the Romans like to be governed by a king Antony and Octavius knew this The audience is prepared for the approaching end of Brutus and Cassius

At last leaders of the two sides accuse Brutus and Caesar on the battlefield Brutus says he saw the ghost of Caesar, the play ends with his death and Antony and Octavius praise him

His life was gentle, and the elements
So mixed in him that Nature might stand up
And say to all the world, “This was a man ”

H H ANNIAH GOWDA

(Courtesy *The Hindu*, 21 December, 1996)

THE LAST MAN*

A Brief Review

THIS sort of intellectual construct like a “future super-universalization of right” is not all that is required to define Man and History. We need the search for a new paradigm, a whole new set of categories of perceptions and sensibilities to define Man, his Environment and the Universe.

For in the higher denomination of human consciousness far beyond all material concept, lie the pregnant possibilities of the true progress of mankind. Man is far beyond mere reason and rationality, beyond trite and effete arguments. Human ingenuity does go progressing from Socrates to Hegel, then to the big Marx—with a Material or Economic God in the 20th century, but now a fallen God as was inevitable.

Each personality had a share of his own in the concept of Man (of what he is), of History and beyond. None is crowned with the finality of his theory or categorization. And so, there is nothing like “The End of History and The Last Man” as the author Fukuyama honestly laboured to point out through his 339 pages. There is a man behind man, there is a man beyond man.

Today’s categorization is just an approximation. Intellectual theorisation although sacred can never define Man and History in their full breadth and vision. Intellect must calmly yield to spirituality, to the Divinity in Man, because free man soars always beyond the horizon already reached. The origin of Man is Man himself. Find Him out. When we theorise, “The End of History and The Last Man,” we nonetheless cast aspersion on the modern man’s capacity for intellectual and spiritual depth and comprehension. The depth and breadth of human knowledge and wisdom are ever expanding. So, categorizing History and Man as “The End of History and The Last Man” is tantamount to misjudging the reality and history of Mankind.

Reason, desire and thumos—the three most essential ingredients of liberal Democracy—are not the end of Mankind’s total breadth and vision of reality. One is forever capable of going beyond.

Reason berserks, desire turns beastly and the thumos of Socrates at best hovers in between reason and desire and thus is lost and the superuniversalization of, for instance, rights remains at best an intellectual and cerebral exercise.

To merge the distinction between human and non-human requires more than reason, desire and thumos—what Mankind is truly in utter need of is spiritual vision, vision of Divinity, the psychic exercise of the soul, the content of Man’s Essence. So long as we are away from this new horizon of vision of spiritual contents we shall forever be handicapped in finding the true Man and his true History.

Spirituality and Divinity perhaps symbolise the key Mankind has long lost. So, the new paradigm should take in its sweep more of the field of spirit, of inmost things, of the infinite Kingdom of soul-content of Man, Nature and Universe than of any over-intellectuality—the so professed and pampered “in-thing” of Supra-modern Man.

PRASANTA K SARKAR

* *About The End of History and The Last Man* by F. Fukuyama, p. 296

SRI AUROBINDO—THE SOUL OF INDIA

(Continued from the issue of May 1998)

SRI AUROBINDO gives a vivid picture of those who dwell in the divine consciousness. The great-souled who are open to either immanent divinity “become aware of the highest status of him in which he is master and Lord of all existence and yet see that in each existence he is still the supreme Deity and the indwelling Godhead. They see too that as it is his Nature which has become all that is in the universe every thing is in its inner fact nothing but the one Divine, all is Vasudeva, and all they worship him not only as the supreme Godhead beyond, but here in this world in his oneness and in every separate being. They see the truth and in this truth they live and act. Him they adore, and serve.”

SRI Aurobindo shows how the Gita brings about a clear synthesis of Works, Devotion and Knowledge. Many verses from chapter IX are interpreted in the spirit of this reconciliation. Works and knowledge have been already synthesised. Here the stress is laid mainly on bhakti and on a loving self-surrender. Love of the Supreme and a total self-giving constitute the straightest and the quickest way to oneness with the Divine.

We have now a clear conception of the Gita’s teaching of divine love and devotion in which Knowledge, Works and the heart’s longing merge into one. The teaching, the supreme word of the scripture—a brief reiteration of what has been taught so far—appears at the commencement of the tenth chapter. “I will speak this supreme word to thee from my will for thy soul’s good, now that thy heart is taking delight in Me.” Arjuna, whose heart is full of ecstatic love for his teacher, promptly accepts the word and asks for a direct way of seeing God in all things in Nature. What is needed is a liberating knowledge, knowledge of the Supreme in all aspects. This is emphasised in the following verses: “Hearken to my highest word again. Neither the gods nor the great Rishis know any birth of Me. I am their source and beginning in every way. He who knows Me as the unborn without origin, he, free from delusion, is released from all sin.” This knowledge opens the way to a greater Yoga—the yoga of the Will and Intelligence. “The wise hold Me for the birth of each and all, hold each and all as developing from Me its action and movement, and so holding they love and adore Me and I gave them the Yoga of the understanding by which they come to Me and I destroy for them the darkness which is born of the ignorance.” These results are bound to come from the very nature of the Knowledge and the Divine (Aishwarya) Yoga that proceeds from it—for the light of knowledge has become one with the ecstasy of God-love. This assurance too Arjuna accepts, but, says Sri Aurobindo, “a desire for a deeper constant spiritual realisation has been awakened in his heart and will.” And he cries out, “Thou alone, O Purushottama, knowest thyself by thyself.” He knows that this all-important knowledge cannot be attained by the unaided human faculties.

He tells Krishna, “Narad and all the Rishis say this of thee, so do the divine seers

Asita, Devala and Vyasa Not only these sages, but Thou thyself sayest it to Me ” And what the Teacher himself says, the disciple holds for the truth But he asks for that permanent inexpressible spiritual realisation of which the mental is only a preliminary or a shadow and without which there cannot be a complete union with the Eternal Arjuna sees that the acceptance of Vasudeva as all is helping him to get over the perplexity of his half-opened mind, still he asks the teacher for a complete enumeration of the sovereign powers of his becoming Krishna agrees to set forth the forms of his manifestation in the world, but warns Arjuna that his reply is bound to be incomplete as these forms are innumerable Each form symbolises some sovereign power of becoming, Vibhuti “Yes,” he says, “I will tell thee of my divine Vibhutis, but only in some of my principal pre-eminences and by way of indication so that thou canst most readily see the power of the Godhead ”¹ Sri Aurobindo gives the message of the Gita to the humanity, through Arjuna

“The secret of action,” so we might summarise the message of the Gita, the word of its divine Teacher, “is one with the secret of all life and existence Existence is not merely a machinery of Nature, a wheel of law in which the soul is entangled for a moment or for ages, it is a constant manifestation of the Spirit Life is not for the sake of life alone, but for God, and the living soul of man is an eternal portion of the Godhead. Action is for self-finding, for self-fulfilment, for self-realisation and not only for its own external and apparent fruits of the moment or the future. There is an inner law and meaning of all things dependent on the supreme as well as the manifested nature of the self, the true truth of works lies there and can be represented only incidentally, imperfectly and disguised by ignorance in the outer appearances of the mind and its action The supreme, the faultless largest law of action is therefore to find out the truth of your own highest and inmost existence and live in it and not to follow any outer standard and Dharma All life and action must be till then an imperfection, a difficulty, a struggle and a problem. It is only by discovering your true self and living according to its true truth, its real reality that the problem can be finally solved, the difficulty and struggle overpassed and your doings perfected in the security of the discovered self and spirit turn into a divinely authentic action Know then your self, know your true self to be God and one with the self of all others, know your soul to be a portion of God Live in what you know, live in the self, live in your supreme spiritual nature, be united with God and Godlike Offer, first, all your actions as a sacrifice to the Highest and the One in you and to the Highest and the One in the world, deliver last all you are and do into his hands for the supreme and universal Spirit to do through you his own will and works in the world. This is the solution that I present to you and in the end you will find that there is no other ”²

Sri Aurobindo continues

“Here it is necessary to state the Gita’s view of the fundamental opposition on which like all Indian teaching it takes its position This finding of the true self, this knowledge of the Godhead within us and all is not an easy thing; nor is it an easy thing either to turn this knowledge, even though seen by the mind, into the stuff of our

consciousness and the whole condition of our action. All action is determined by the effective state of our being, and the effective state of our being is determined by the state of our constant self-seeing will and active consciousness and by its basis of kinetic movement. It is what we see and believe with our whole active nature ourselves to be and our relations with the world to mean, it is our faith, our *śraddhā*, that makes us what we are. But the consciousness of man is of a double kind and corresponds to a double truth of existence, for there is a truth of the inner reality and a truth of the outer appearance. According as he lives in one or the other he will be a mind dwelling in human ignorance or a soul founded in divine knowledge.

“In its outer appearance the truth of existence is solely what we call Nature or Prakṛiti, a Force that operates as the whole law and mechanism of being, creates the world which is the object of our mind and senses and creates too the mind and senses as a means of relation between the creature and the objective world in which he lives. In this outer appearance man in his soul, his mind, his life, his body seems to be a creature of Nature differentiated from others by a separation of his body, life and mind and especially by his ego-sense—that subtle mechanism constructed for him that he may confirm and centralise his consciousness of all this strong separateness and difference. All in him, his soul of mind and its action as well as the functioning of his life and body, is very evidently determined by the law of his nature, cannot get outside of it, cannot operate otherwise. He attributes indeed a certain freedom to his personal will, the will of his ego, but that in reality amounts to nothing, since his ego is only a sense which makes him identify himself with the creation that Nature has made of him, with the varying mind and life and body she has constructed. His ego is itself a product of her workings, and as is the nature of his ego, so will be the nature of its will and according to that he must act and he can no other.

“This then is man’s ordinary consciousness of himself, this his faith in his own being, that he is a creature of Nature, a separate ego establishing whatever relations with others and with the world, making whatever development of himself, satisfying whatever will, desire, idea of his mind may be permissible in her circle and consonant with her intention or law in his existence.

“There is, however, something in man’s consciousness which does not fall in with the rigidity of this formula; he has a faith, which grows greater as his soul develops, in another and an inner reality of existence. In this inner reality the truth of existence is no longer Nature but Soul and Spirit, Puruṣa rather than Prakṛiti. Nature herself is only a power of Spirit, Prakṛiti the force of the Puruṣa. A Spirit, a Self, a being one in all is the master of this world which is only his partial manifestation. That Spirit is the upholder of Nature and her action and the giver of the sanction by which alone her law becomes imperative and her force and its ways operative. That Spirit within her is the Knower who illuminates her and makes her conscient in us, his is the immanent and superconscient Will that inspires and motives her workings. The soul in man, a portion of this Divinity, shares his nature. Our nature is our soul’s manifestation, operates by its sanction and embodies its secret self-knowledge and self-consciousness and its will of

being in her motions and forms and changes

“The real soul and self of us is hidden from our intelligence by its ignorance of inner things, by a false identification, by an absorption in our outward mechanism of mind, life and body. But if the active soul of man can once draw back from this identification with its natural instruments, if it can see and live in the entire faith of its inner reality, then all is changed to it, life and existence take on another appearance, action a different meaning and character. Our being then becomes no longer this little egoistic creation of Nature, but the largeness of a divine, immortal and spiritual Power. Our consciousness becomes no longer that of this limited and struggling mental and vital creature, but an infinite, divine and spiritual consciousness. And our will and action too are no longer that of this bounded personality and its ego, but a divine and spiritual will and action, the will and power of the Universal, the Supreme, the All-Self and Spirit acting freely through the human figure.

“This is the great change and transfiguration,” runs the message of the Godhead in man, the Avatar, the divine Teacher, “to which I call the elect, and the elect are all who can turn their will away from the ignorance of the natural instruments to the soul’s deepest experience, its knowledge of the inner self and spirit, its contact with the Godhead, its power to enter into the Divine. The elect are all who can accept this faith and this greater law. It is difficult indeed to accept for the human intellect attached always to its own cloud-forms and half-lights of ignorance and to the yet obscurer habits of man’s mental, nervous and physical parts; but once received it is a great and sure and saving way, because it is identical with the true truth of man’s being and it is the authentic movement of his inmost and supreme nature.

“But the change is a very great one, an enormous transformation, and it cannot be done without an entire turning and conversion of your whole being and nature. There will be needed a complete consecration of your self and your nature and your life to the Highest and to nothing else but the Highest, for all must be held only for the sake of the Highest, nothing accepted except as it is in God and a form of God and for the sake of the Divine. There will be needed an admission of new truth, an entire turn and giving of your mind to a new knowledge of self and others and world and God and soul and Nature, a knowledge of oneness, a knowledge of universal Divinity, which will be at first an acceptance by the understanding but must become in the end a vision, a consciousness, a permanent state of the soul and frame of its movements”³

(To be continued)

NILIMA DAS

References

- 1, 2 & 3 *Essays on the Gita*, SABCL, Vol 13, pp 553-56

EXTRACTS REGARDING *GOLCONDE* FROM ANTONIN RAYMOND'S AUTOBIOGRAPHY*

Dear Compats, I have found it always pleasant and interesting to read the following pages from the autobiographical not-very-much-known book of Antonin Raymond, one of the architects who worked on the design and building of *Golconde* in the Ashram. The text not only deals with the project but also offers a glimpse of the Mother's and Sri Aurobindo's times and ways and of the people concerned. I don't have the entire book. Somebody must have given me this extract when I started the construction of Matrimandir

I thought to share it, as it represents a different, more civil way to involve the reader's attention than the recent article of Philip Weiss in the *NY Observer* Love.

Piero (one of the architect engineers of Matrimandir)

I DECIDED to accept a very interesting invitation from India. Our French friend, the engineer-mathematician Philip St. Hilaire, with whom we had taken refuge immediately after the earthquake in Tokyo, had gone through many varied experiences since that time. St. Hilaire, who was profoundly interested in Eastern mysticism, had gone to Mongolia and China to further his studies of Northern Buddhism, had naturally gravitated to India and had finally become a disciple of the famous Indian philosopher-yogi Sri Aurobindo Ghose at his Ashram in Pondicherry.

Sri Aurobindo Ghose intended to build in his very active and growing Ashram a truly up-to-date modern dormitory for his disciples. St. Hilaire had been writing to me about the project for some time. He sent me photographs of the Pondicherry architecture, eighteenth century French colonial, with high-ceilinged dark rooms behind colonnades and roof terraces. These I had criticized as unsuitable in this day and age of advanced techniques and an absence of formal elegance. This point of view and an unexplainable confidence in me from Sri Aurobindo brought about his request for my photograph, upon the receipt of which he apparently formed a judgment of my character and sent me a considerable amount of money for expenses to cover the transportation of my wife, son and myself to India.

A few months before leaving I sent George Nakashima, then working for me as an architect, ahead to survey the situation and report to us so we could finish our drawings in Tokyo.

In about 1936 we met a delightful person who had come out of the Czechoslovak Siberian Army, a young and handsome Czech architect, François Sammer. He was a pupil of Le Corbusier and had gone with him to Russia and then joined the Siberian Army, which eventually took him to Shanghai and to my office in Tokyo. He was one

* *Antonin Raymond—An Autobiography*, Charles E. Tuttle Co., Rutland, Vermont, 1973, page 159. Pondicherry Job'

of those totally dedicated youngsters and was an ideal companion on the design of Pondicherry

He accompanied us on our trip to Pondicherry and worked devotedly in the Ashram I left him with Nakashima in India, and soon afterwards the Second World War separated us. I heard nothing of him until August 1966, when I heard from him from Czechoslovakia, where he was practising architecture.

We found Pondicherry extremely interesting and in many ways a charming city. The architecture is colonial French from the seventeenth and eighteenth centuries, well-laid-out streets, squares and fine public buildings. There was a library, the shelves of which were stacked with original volumes published in the 1600s and 1700s, and much of the original furniture and equipment was intact. Apparently French architects of the colonial period trained Hindu workmen extremely well. The buildings are of brick of good quality, stuccoed. The stucco is coloured in bright yellow, pink, blue, red and green, mellowed by salt and sun but still brilliant and beautiful against the tropical skies.

The plastermen are the designers of the mouldings, which they model with great freedom and with an understanding of the play of sunshine and shadow on the surface. Ornament, which is alive and a sincere expression of an idea, in the word of Elie Fauré, “animates a surface.” Stiffly copied from books, unrelated to climate of other conditions, it is indeed ugly and stupid. The cities of India are not clean, and certain of the customs of the Pondicherry populace were puzzling. One did not dare to walk on the public beaches for fear of the filth with which they were littered. Yet the Ashram of Sri Aurobindo, quite a portion of the town, was immaculate, better kept, in fact, than any place I have ever visited. The many buildings were maintained in perfect condition. The narrow streets of rose-orange sand, carefully swept, stand out in a surprising contrast to the rest of the city. On such a road we were given a house, a regular palace on the seashore with a terrace overlooking the harbour, and servant quarters for a couple of servants, who were graciously anxious to take care of all our needs. The food at the Ashram was strictly vegetarian, even tea and coffee were not on the menu. We decided to live like the disciples, and it was a most amazing experience.

Except for Nakashima and Sammer, the Czech architect, I had only the disciples of the Ashram to work with. Many offered their services, including scientists, engineers, bankers as well as those who had no specific education or training. I found them to be most industrious and very capable.

The building I had in mind was to be in reinforced concrete throughout—something without precedent in India. Since I had to depend entirely on the local labour, who had neither any modern tools nor any know-how in their use, I decided to build a working model first. I started at once to establish a laboratory for testing the materials and the strength of our concrete mixture. The enthusiasm and seriousness of everybody concerned were remarkable. The final result was more than satisfactory.

Upon my arrival, I tried to impress the client by the efficiency of our work, by the exactitude of our estimates and the rigid working schedule that I intended to follow. I

found out eventually that it did not matter how long the job took, nor did it matter very much what it cost. What was important was that the process of building should be a means of learning and experience in the life of the Sri Aurobindo Ashram, where not only the spiritual but all other aspects of man's nature must be developed and perfected. Here I was to do a technologically complicated modern building with former priests and monks from Tibet, India and Indo-China, with former professionals from all over the world, including some French and British ones.

Sri Aurobindo Ghose was originally a revolutionary working for the independence of India and therefore a thorn in the side of the British. He took up residence in the then French colony of Pondicherry, and laid aside politics for spiritual pursuits. He became the foremost spiritual leader of India, that is, purely spiritual and not also political, like Gandhi. He greatly inspired the Hindus, and gradually people from all parts of the world came to him.

Sri Aurobindo Ghose lived an entirely secluded existence. He had not in many years left his apartment. He seldom saw anyone but the "Mother." All my dealings were with the Mother. My interview with Sri Aurobindo was of a few minutes' duration. I stood before him as he sat facing me. Neither of us said a word. Nevertheless I was profoundly impressed by the peace and beauty of his countenance and an extraordinary light which emanated from him.

It is difficult in a few words to convey an idea of the significance of the Mother. To the disciples of the Ashram, she was both their spiritual guide and the manager of things secular. She was always intently watching over the welfare of each individual, seeing to the particular needs of each one, for each disciple lived according to his own particular leaning. The Mother is a truly remarkable person, attending to everything concerning this large organization, giving out instructions to every individual of the community as to his duties, and even as to his daily work and diet. Among many other things, she took care of the accounts for the design and construction operations. Her attention even to the smallest details of the administration of this complicated community filled me with wonder and seemed often quite miraculous.

A daily ritual was the hour of meditation, attended by most of the disciples of the Ashram. I was not required to attend but I often did because the setting was an open hall between two beautiful gardens and I found this time spent in trying to detach one's mind from all earthly concerns a great relaxation. The Mother presided over these sessions, standing in meditation on a balcony above us. The time of meditation over, the disciples quietly departed in the golden after-light, walking along the orange-coloured sandy paths amid the flowers and beneath the bluest sky that ever was, in their flowing robes of white and yellow. Every cast of feature, all shades of complexion were represented.

The work went on steadily, and as most of it was done by hand, it was done to great perfection. Some of the operations were delicate and very difficult, as for example precasting the large roof tiles 4 × 6 feet, setting the reinforcement, exactitude of form, work, grading and cleaning the aggregate. It was done with an excellence such as I

would not have achieved even in Japan. As a result, I am told that the dormitory building now, after 30 years, is in perfect shape and an object of admiration for all who visit it.

KRISHNAKUMARI—A TRIBUTE

I MET Krishnakumari near the Samadhi on the afternoon of 24 April 1967 on my second visit to the Ashram. At that time, I was feeling the need for a contact person. When we were sitting near the reading room window, in a brief conversation of two or three sentences only, I mentioned to her my wish. Very gracefully, she gave me her name and address. From then, till July 1969, by which I finally came over to Auroville from Madras, she was my friend, philosopher and guide. I was able to get the Mother's direct contacts at that time. She was instrumental in introducing me to some good people like Amrita-da, Dyuman-da, Prithwisingh-ji. I also offered my service during Darshan days and holidays. When I got the Mother's "Yes" to stay and work in Auroville once for all, it was Krishnakumari again who gave me the first orientation for my stay and work in Auroville at Aspiration. Our contact continued till the end of 1977 and even afterwards at some levels.

Recently, between the 12th and 18th April, 1998, I happened to attend a workshop on "Consecration" at Vérité, Auroville. I finally realised that without even mentioning the word consecration, it is into that technique in life and work she had oriented me.

Though I was taking more and more external work and was not regular in practising sadhana outwardly, something is doing it inside me,—like a fire smouldering under ash.

When I discover this again in my being, the depth of this experience is not coming up into the nib(bling) of this pen.

I owe this to my friendship with the young Krishnakumari who ever lives in me.

SYAMALA
(Promesse—Auroville)

BOOKS IN THE BALANCE

Management (Value-Oriented Holistic Approach) by *S. A. Sherlekar* Himalayan Publishing House, 1997, 555 pages. Price: Rs. 175.

ONE of the promising trends in modern thought with a great potential for the future is the growing idealism emerging in modern business philosophy. There is an increasing recognition among modern business thinkers and professionals of the need for a deeper, more holistic, humanistic, global and value-oriented approach to Management than that of the traditional materialistic approach of the West with its predominant motives of profit, productivity, efficacy and individualism. Some of our modern Indian management thinkers have responded creatively to this need with a new thinking which tries to provide an alternative management paradigm based on Indian spiritual values. This new thinking or this search for an "Indian ethos to management" is slowly gaining widespread recognition among perceptive management thinkers and professionals not only in India but also abroad. But the awakened mind always moves towards a synthesis, it will soon realise that the need of the hour is neither an exclusively "Eastern" approach with its emphasis on the inner psychological and spiritual development of the human being nor the "Western" approach with its emphasis on the progress, perfection, efficiency and productivity of the outer physical and vital life, what is required is a synthesis in thought and practice which can bring about the inner perfection of man which expresses itself outwardly in the perfection of his outer life. This synthesis or "holism" exists inherently in the ancient Indian spiritual thought, in the Vedas, Upanishads and the Gita and in the later period, visibly and concretely in the Tantras, it has to be rediscovered, reinterpreted and reapplied to suit the modern condition. The modern globalised business world is very much in need of such a synthesis and the awakened minds in business are consciously seeking for this synthesis. The book under review by Prof. S. A. Sherlekar belongs to this genre of new thinking searching for a "holistic" approach to Management.

The book is an informative and scholarly compendium on modern Management presenting both the Western and Indian thought on the subject in a holistic perspective, it provides a crisp review of the latest "cutting-edge" thinking on modern management and therefore will be very useful for management students. The other positive feature of the book is that it views the Western and Indian approach as complementing and not contradicting each other. The author aims at a synthesis of the Indian insights on inner growth and the Western insights on the tools and technology for outer growth.

The book contains 28 chapters with a comprehensive preface in which the author explains briefly what he means by "Value-oriented and holistic approach" to Management and gives a brief overview of the contents of the book. The first two chapters of the book introduce briefly the fundamental principles of modern management science. The third and fourth chapters deal with the unique features of the Indian ethos to Management. The rest of the book deals with the various aspects of modern

management like Total Quality Management, Organisational Changes, Globalisation and Information Technology, Decision-making, Planning, People-Management, Leadership, Motivation, etc. There is also a perceptive and appreciative foreword to the book by Swami Someshwarananda, the chairman of the Vivekananda Centre of Management, Indore, in which, complementing the book, the Swami writes "I have read many management books but no doubt this is the best. The author has his anchor in high idealism and yet has a down-to-earth approach. He has synthesised the Indian insight and wisdom of the inner growth and Western technology and tools of the outer growth."

We would like to add a few suggestions for improving the quality of the book. The book claims to present a value-oriented holistic approach to management based on Indian spiritual values. But the Indian thought forms only a small part of the book with only two chapters devoted to the subject with the rest dealing mostly with the modern Western thought on Management. If the author can give some more thoughts on the Indian approach to the various aspects of Management,—for example, leadership, decision-making, motivation,—and incorporate these thoughts in the corresponding chapters of the book, it will make the book more reflective of its central theme. The second suggestion which we would like to make is to include a chapter on what is the Indian perspective on the collective aims of business. For ancient Indian thought held the view that each organ of the society has its own unique Dharma. What is the unique Dharma of business? What is the highest aim, what are the values and goals of business? We must remember here that character-building or psychological and spiritual development of the individual cannot be the collective aim of business. Business is part of the economic system of the society. So, without a clear vision of the highest aims of the economic life of the society and the role of business in realising this aim, any overemphasis on individual human development may lead to a blurring of our vision and understanding of the collective aim of business. Here ancient Indian thought and Sri Aurobindo's insights can provide some luminous clues. Indian thought held that the right human type which is temperamentally suited for organising the economic and commercial life of the community is the Vaishya, who is a man of Mutuality and Harmony. And, according to Sri Aurobindo, the highest function of money-power, which is the outer symbol of the economic life of man, is to be used for "a beautiful and harmonious equipment and ordering" of the physical and vital life of man. This means the highest aim of business corresponds to the highest aim of Art. If the aim of Art is to bring beauty and harmony to the mental life of Man, the highest aim of Business is to bring beauty and harmony to the physical and vital life of Man. This opens up vast vistas of thought for those who are interested in the Indian ethos of Management. We hope the author of this book under review will explore these possibilities in some detail in the next edition of the book.