A DAY OF SUPRA-INTELLECTUAL LIGHT

Once again in the year came, on November 24, the day of darshan when people in their thousands gathered in Pondicherry to stand before Sri Aurobindo and before the Mother with whose radiant collaboration his world-work is done. February 21, April 3 and August 15 are also held on that day. Such occasions are most precious, for they serve periodically to rivet attention on the presence, in our midst, of a supra-intellectual light that can lift man to a divine fulfillment.

The typically modern mind is both to admit any supra-intellectual light. Not that it has no sense of psychological mysteries and profundities. The subconscious, the "unconscious"—a domain beyond the intelligence and its most powerful, and a mysterious region of strange urges and fantasies, indicating some sort of racial commonality—a basic more-than-individual wisdom of desire and symbol and myth—is this the foundation of modern psychology. But there is little here of anything divine, of anything religious or spiritual. An original or primitive chase is this—vivid, colourful and dynamic—out of which a precarious cosmos seems to emerge in our consciousness. But the fact that there is recognised a psychological "beyond" is of capital importance. Once we grant a secret stirrourance whence the conscious mind is fed, we open up possibilities of finding not only the subconscious wisdom but also some subconscious infinity. Already, side by side with the Freudian and Jungian explorations below the human mind's small focus of selfhood, there has arisen a study of what is called the para-conscious: extra-sensory powers like telepathy and clairvoyance and precognition.

This study suggests an actual superhuman mind-world independent of physical space and time. The path, therefore, is laid open for a yet more profound search, and the moment seems prepared for a come-back of the ancient verities—Innate Soul, Cosmic Consciousness, Transcendental Divinity.

The Modern Mind and Mysticism

Yes, the path is laid open, but the modern mind does not easily turn its eyes in the direction of mysticism. There are three reasons for this. First, the obsession of the nineteenth-century materialism still lingers subtly like an obstructive ghost, and is not sufficiently counter-acted by the new domain of the subconscious which keeps our look fixed downward on some dimly fantastically peopled seas of being on whose surface the physical mentality floats. So long as the truly spiritual is not revealed, so long as only a bewildering Below is seen and no illuminating Above, the materialist tendency is likely to continue. The second reason is the fascination of the new discovery. Such amazing vistas are disclosed that there is a move to find there the explanation of all things—even those that seem the most idealistic and the least akin to the welter of the subconscious. Art, religion, morality—everything suggestive of some hidden flawlessness of beauty, truth and goodness is sought to be interpreted in terms of that welter. Art with its intoxication of heavenly felicity becomes a canvased flagged sexual desire, surviving from infancy, of returning to the warmth and security of the mother's womb, or else a development from the curious pleasure the child takes in producing the diverse forms of its own faces. Religion becomes an imaginative compensation for thwarted instincts of sex and murder or a sublimated inability to outgrow the child's awed attitude towards its father or an escape-mechanism set up because failure to face reality. Morality becomes merely a half-conscious half-uncensured fixation in us of the customs and regulations found by ancestral society to be convenient, a fixation coloured also by hasty "habits" growing out of our infancy leading to the "guilt" of hospitality to the parents and of forbidden sexual love for the mother or the father. Every chance of reducing to the lowest possible terms the finest features of life is exploited. Of course, a vague unreason yet remains—

there is a sheer leap upwards, so to speak, in art, religion and morality, a feeling of the absolute and the perfect, a cry of something eternal within them which does not fit into the Freudian or even the Jungian schemes. But here comes the third reason: the traditional mystics is but to be mystical in spite of several fresh signs of the para-conscious and the supra-intellectual, apart from the age-old idealism implicit in all art, religion and morality. These signs appear to be so much like changing developments in this. Nothing is there that is not hard bread on in a concrete manner. The brute manifestations or the subtle transubstantiations of the libido are evident. Where is the direct and convincing testimony to mysticism?

Here and there a man lives who has an intense ethical drive coupled with religious faith, and some of those who are struck by his passion for righteousness argue their way mentally to a Godhead by the connotation of the drive towards moral absolutes appears to be born. The argument is sound enough, but the modern milieu does not allow it to reinforce sufficiently the inkling that has always been there of a divine law sought through morality. So the argument stays ineffective. When we are confronted with the mystics in the old tradition, there are bound to be a few who, because of the overwhelming concrete here of spiritual revelation with its spontaneous consequences of deep purity and vast pity, respond to them with a direct conviction that needs no argument. But these traditional mystics are other-worldly aspirants, travellers to some Nirvana or supra-terrestrial Heaven. They are, at best, looked upon by the typical modern mind as great but misguided visionaries, wonderful victims of holy hallucinations. A grievous error is this, and far more potentiality of even life-building is present in these mystics than in all our pseudo-scientific psychologists. But a certain truth also is wrapped up in the error, for the life-building effort is that the traditional mystics effect is not for the sake of an absolute value inherent in life, nor for a Godhead who will make earth the scene of His own plenary manifestation: it is done as a grand preparation for what is ever above earth and what has ultimately to be reached by casting away life. Lacking in the splendid message of the traditional mystics is a full justification of the labour of history, the travail of time: a grip is wanting on the final truth within "our proud and angry dust" as well as on all that colourful confusion of the subconscious below our intelligence's little perches. And the lacking justification, the wanting grip signify much more to the modern mind than it ever did in the past. The modern mind is heir to a century of extreme materialism: however it may outpost or attenuate or transpose its legacy, a constant laying of weight upon this-worldliness, upon fulfilment here and now, cannot any longer be avoided. No mysticism that strains in the end to a supra-terrestrial consummation will go truly home today. Even if a mysticism is found with credentials enough to prove the existence of God and the possibility of realizing the Infinite and the Eternal, he will not be followed whole-heartedly or considered satisfying for our needs, unless he can give earth a new force which will take up all our human endeavour and bring it sovereign fruition in terms of the Here and Now. Can the Heaven about which the Saints talk and which may even be unwieldy to our inward gaze be brought down to create a luminous Kingdom of God amongst us? That is the crucial question.

Sri Aurobindo's Message and Mission

To this question, Sri Aurobindo gives an affirmative answer. And his answer is even more affirmative than the modern mystics. This mind insists only on a change of the centre of gravity, as it were,—a different orientation to the earth's problem than that of even the most practical
INCREASING WORLD-INTEREST IN SRI AUROBINDO

Dr. S. R. Maitra, the President of the last Indian Philosophical Congress, who has returned from a world-tour has the following passage in his paper on aspects of western life and culture, published recently in Amrit Bazar Patrika:

"I should not be doing justice to New York and its citizens if I did not mention something about their intellectual and spiritual interests. I found from my talks with many American professors in New York and also in other parts of the U.S.A., and not only professors but also men in other walks of life, that there was a keen drive to know about Sri Aurobindo's philosophy. This is, of course, partly due to the interest, partly in Indian Philosophy which Swami Vivekananda had created in the American mind and which has since been kept up by the excellent work of the Ramakrishna Mission. But it is not entirely due to that.

"Apart from the interest in Indian philosophy, there was a special interest, I found, in Sri Aurobindo's philosophy, because many Americans had heard, though in a very vague way, that Sri Aurobindo's philosophy had some solution to offer of the hopeless mess into which international relations have fallen at the present moment. It was as the prophet of the superman that Sri Aurobindo, I found, had captured the minds of many Americans in New York and also in other places in the U.S.A. Many of them asked me, "When is the advent of the Superman going to take place? Will his advent mean perpetual peace on earth?"

"I also came to know that some of the American universities had begun to take interest in Sri Aurobindo's philosophy. For instance, Professor Pratap Chaudhuri of the Department of Sociology, Harvard University, was studying carefully the philosophy of Sri Aurobindo and had evinced a keen desire to introduce the thought of Sri Aurobindo to his pupils, but was feeling somewhat handicapped on account of the difficulty of getting Sri Aurobindo's books in America. This difficulty, I was glad to find, was going to be removed, thanks to the efforts of Mr. V. S. Tata, the energetic manager of Sri Aurobindo Library, an organisation recently started in New York for the publication of Sri Aurobindo's works.

"Since I returned to India after my world tour, things have moved very fast. Madame Gabriella Matzul, Netherland's Minister of Education, has proposed that Sri Aurobindo's work should be translated to the Swedish Academy for the award of the Nobel Prize in Literature. There was a grand meeting, held in New York on the 15th August last and presided over by Miss Pearl S. Buck, to celebrate the 77th Birthday of Sri Aurobindo. Not only that, but there was a simultaneous celebration in New York and Toronto on this day of Sri Aurobindo's Life Divine, as well as Essays on the Gita. There can be no doubt that a real interest has now been created in India in Sri Aurobindo's philosophy, and this, in my opinion, should be followed up by the establishment of a Sri Aurobindo Centre, first in New York, and then slowly in other American cities."

Several reports have reached us from Canada that increasing interest is being taken there in Sri Aurobindo. Pandit Rishi Ram, a well-known scholar of North India, was invited by numerous clubs and cultural institutions to speak on the Yoga-Philosophy of Sri Aurobindo during his recent tour of Canada. For a short while he was engaged at Vancouver where he was invited to conduct classes, organised by the interested groups, to explain the Master's system.

One of the reports from Canada says:

"It has been a very uplifting experience to come into contact with Sri Aurobindo's writings and with a follower of him. At last to have found in words the truth which we have long felt in our hearts is a great joy. We have sought for the truth, never finding it where we expected to, in religious organisations etc., but mostly in books written by thinkers.

"In looking back we can see a definite path in our seeking as if an unseen hand were guiding us. We read books about the ancient Indian Scriptures and encouraged in following the teachings of the Gita. We felt that we might find the answer in India."

"Then Pandit Rishi Ram came and brought the teachings of Sri Aurobindo. The best of India has to offer. We have listened to him with such reverence that lecture and gave us more than books. A new life is opening before us now. How can one be anything but grateful to the Divine Wisdom that leads so surely? The world may not yet know what Sri Aurobindo has been and is at present doing, but that Wisdom knows and those who are attempting to follow the Master know it in their hearts."

Dr. Tan Yun-Shan, the Founder-Director of the Sino-Indian Cultural Society, Director of the Chessa-Bhavana of Vivea-Bharati, and China's Ambassador in India, has come to this country to award the Nobel Prize in Literature to Sri Aurobindo. In a communication to an inmate of Sri Aurobindo's Ashram, he writes from Santiniketan:

"None in India today deserves the Nobel Prize in Literature more than Sri Aurobindo. He is not only the greatest seer of the age but also the greatest poet of the world today. It is such a joy to know that people in India and abroad have begun to turn towards the Light that Sri Aurobindo is. During my recent sojourn in China I did my bit to acquaint my countrymen with the ideals of the Master."

Years ago Dr. Tan visited Sri Aurobindo Ashram and had dinesh of the Mother and the Master. Recounting his impressions in a Foreword to the book Sri Aurobindo: A Homage by Shrikumar Mitra, Dr. Tan wrote:

"From what I have seen and felt there, I am convinced that Sri Aurobindo has evolved a practical philosophy of life which is singular in the history of man's spiritual achievement, and which is perhaps the first of a new order of life that is to be incarnated in man's life. Sri Aurobindo has been the father of the highest and inner regeneration of man. The powerful personality of Sri Aurobindo and his vast wisdom are the greatest assets of humanity. It is my hope and prayer that he will keep on extending his inspiring influence till mankind awakens to the truth of his mission."

A DAY OF SUPRA-INTELLECTUAL LIGHT

—Continued from page 1—

of the old Saints and Yogins, so that man's outer being may suffer not the least neglect nor be balked of rich development. Sri Aurobindo does much more than put full emphasis on the outer being's possibilities and rights; he offers it a growth that will staggers the most worldly of progressives. In the special power of the Spirit, which it calls Supersoul or Gnosia, he has discovered the creative and archetypal Truth-consciousness whose gradual and resisted manifestation in a world with a seemingly unchanging or anti-archetypal starting-point constitutes evolutionary nature. The Truth-consciousness contains a divine mental, a divine vital, a divine physical: in short, a supreme original of every part of our complex being. The soul in us is a delegate of that Truth-consciousness, and when it awakens, aspired to its origin and comes forth to influence and permeate mind, life, force and body it renders possible not just a partial enlightenment and purification of them but a total transformation, an entire divinisation by the descent of that archetypal from the depths of the dark, the inner subtle and the higher causal, the last-named a flawless and everlasting vehicle in which the functioning of the other two have their divine counterparts. But never before has philosopher or mystic spoken of the complete descent of the archetypal on earth—the only one that is so far known, the first of a new species, it is the effectuation of the next collective step beyond. Of course the entire human race cannot be supermanised at once, and the evolutionary step of nature's affords all the members of the preceding stage, an expanding nucleus is formed of the next stage and a general progressive influence is exerted on all. The Aurobindonian evolution is the characteristic of evolution, and Sri Aurobindo is most eminently evolutionary. His effort, therefore, satisfies not only the demand of the modern mind for earth-life's utmost development: it satisfies also the demand, no less modern, for the advancement of society, for collective progress, for a perfected civic life, for a New State. By a commonality of supernal supernal which removes the impression of all selfishness, however grandiose, attending on purely individual and isolated triumphs of the Spirit, the Aurobindonian mysticism "caps, crowns and cloaks" the ultra-consciousness of that all-round power of it which can marry the Spirit's empyrean to the abyss of Mater.
A great change is taking place in education all over the world. There are signs of innovation and humanization in the scientific and technological subjects. Education is important for the current and future societies. The focus on the improvement of the curriculum and the education system is crucial for the development of the next generation. The education system needs to be updated and modernized to meet the needs of the 21st century. In summary, the education system needs to be restructured to ensure that it meets the needs of the students and the society.

Neglect of the Liberal Arts and Humanities

By KEWAL MOTWANI

The situation, as it obtained in general, could be described as a group of eminent educationists: "Typically, such a student devotes his time to classes, tests, preparation, and applied. He has usually little knowledge of world affairs, or of the Government of his own country and locality. If he lives at home, as majority of the students do, the ideas of all the universities, his entire education may, and often will be, to an important extent, lecture, and laboratories, with a break for lunch at the refectory. The rest of his students' life is spent at home, where he may not find stimulating discussions. Formal, scientific subjects, and students, residing in the United Kingdom, have been astounded by the number of students who have rushed to the United States and the United Kingdom for higher education. The number of students who have pursued higher education in the United States and the United Kingdom is quite impressive, and the number of students who have pursued higher education in India is increasing.

Grin Post-war Situation

The education system in India is positively deteriorated throughout the world. The democracies that were formed after the Second World War and the colonial preparations of the Axis powers, have been unable to "beat their swords into ploughshares". The Atlantic Charter has been a failure, and the status quo in the world country should know so little about the workings of democracy or its actual achievements in social well-being.

The War-mentality Moulding

The small nations have lost their right to neutrality, but not in the way Huxley wanted them; Germany and Italy have not put a stop to the irresistible craving for the future armament factories, as well as the world. The war, like the allegorical English King George, is a war on himself, and it enjoys perpetuity as an institution. The manufacturing of armament factories, in shakings off the yoke of a nation refusing to live up to the ideals for which Nation was fought and to recognize the new spirit of emergent Asia, French India-China and Malayan Settlements are still in ferment. On the west of India, Pakistan and Afghanistan are preparing to snarl at each other. Persia's fate is undecided. Turkey lives under the shadow of another war, and over her the power-politics of the Eastern bloc. Russia and Yugoslav are exhibiting explosive temperaments and one never knows when the Stalinist storm will hit. They will try to flatten out Titoism, Iraq, Transjordan, Israel, and Syria present highly inflamed states of affairs, and a crisis in the near future. Egypt has succeeded in gaining the present status for herself over her by the power-politics of the Eastern bloc. The dark races of Africa are astir and the driving awareness of the southern peoples is a new force in the rule. The political awakening among the masses of Crete and Messinia is an inspiration. The dark races of Africa are astir and the driving awareness of the southern peoples is a new force in the rule. The political awakening among the masses of Crete and Messinia is an inspiration. The dark races of Africa are astir and the driving awareness of the southern peoples is a new force in the rule.

The war-mentality moulding is going on in the universities. The war-mentality moulding is going on in the universities. The war-mentality moulding is going on in the universities. The war-mentality moulding is going on in the universities. The war-mentality moulding is going on in the universities. The war-mentality moulding is going on in the universities.


INDIAN EDUCATION IN DANGER

Continued from page 3.

article, the Britiards themselves were victorious of this step-sided, special-edu- cational planning. In the planning of this article we shall take special pains to guard against the errors committed by the western nations in their mistaken balance between the sciences of livelihood and life, between natural and cultural values, between science and humanities, between the disciplinarity of education, the demonstrative, puristic, and in doing this, we shall find it necessary to be quite clear in our ideas, and we shall, therefore, in this article, present the cultural con- tour of a country. We can do this by following the nature and the history of the country. The West witnessed a mental and social flowering in the last two centuries, during which the world of science, the world of the philosophy of science, which, was a mechanical interaction of the great forces of science and the great forces of the world of nature, was substantiated by matter; mechanical interaction of the processes, with emphasis on the formal and the corresponding denial of the material, which constitutes the meaning of this drama of the scientific revolution. The world of science, the world of the philosophy of science, was to be woven into the fabric of the world. Education was conceived in terms of controlling the child to serve the state; there was no conception of enabling the inner soul to gain a fuller grasp of his instruments and reveal the divinity within. Education came to be a hammer in the hands of the political ideology, and, as such, it degenerated into being a mechan- ical process. The modern scientific institutions of this culture of the machine and of science were geared to the machine, which they sought to conquer, exploit most ruthlessly and thus dislocate the whole social structure, the hydrologic cycle, so finely main- tained by the nonhuman subordinated man, exploited him; to feed the gaping jaws of the machine, while depriving the individual of his freedom. He was conditioned, he was fied the individual completely and reduced him into being a non- descriptive member of the inhuman mass, the nation. Science threw a challenge to the living of the nation, to the life of religion and gave rise to those monstrosities—centrums camps, ghastly and ghastly.

The point to be emphasised here is that the whole of the above is a living thing of life. Science does not exist in a vacuum. Science creates a constant flux in the life of the nation, unless that group or nation is dynam- ically aware of what is being done to it. The vehicle of this is the education. Most of the nations of Asia that have been subjected to the industrial machine culture of the West are under the grip of the chaos that envelops European education. The British have nothing to be ashamed of from being conquered by the philosophy, which science and the machine rep- resent. We must guard against indiscriminate transplantation of this alien ideology into our mental and spiritual make-up, but before that, we must inquire into our own minds as to what we stand for. We must get to the core of this and examine the connection and contrast with what the West has to offer in every phase of thought and activity.

India and the Major World-issues

As a nation, it is my firm conviction that the development of this nation can largely depend on the solution that India can offer. First, we must understand the nature of our prakriti. There is no such thing as dead matter. All matter is informed, that is, it has the potentialities of all other forms of being. Matter is a mode of manifestation of the universal principles of existence. The material world cannot be thought of as separate. The whole cosmos is one in which we are all related. The relationship of the various orderings of life and society is a reflection of the universal order. The concept of prakriti, which is the basis of all Indian thought, is the basis of all Indian thought. It is a fundamental concept in the understanding of the nature of reality.

The next is the concept of the unity of all life. Light and Power and God are one. The law of the universe is the law of the universe of man. Every action of man has its effect on the universe. The natural laws of the universe are the laws of man. We shall have to look at life anew. Evolution of a single, homogeneous organism into a heterogenous, com- plex creature is not the result of the blind urge of nature. The grand strategy of evolution is not exhaust- ed by explanation in terms of mechani- cal operations. Even the latest Biology has come to realize that it is the merger of a single principle even in the most complex the opposite, that fashions the forms and functions of life to their optimum in the most complex the opposite, that fashions the forms and functions of life to their optimum in the most complex the opposite, that fashions the forms and functions of life to their optimum in the most complex the opposite, that fashions the forms and functions of life to their optimum in the most complex the opposite, that fashions the forms and functions of life to their optimum in the most complex the opposite, that fashions the forms and functions of life to their optimum in the most complex the opposite, that fashions the forms and functions of life to their optimum in the most complex the opposite, that fashions the forms and functions of life to their optimum in the most complex the opposite, that fashions the forms and functions of life to their optimum in the most complex the opposite, that fashions the forms and functions of life to their optimum in the most complex the opposite, that fashions the forms and functions of life to their optimum in the most complex the opposite, that fashions the forms and functions of life to their optimum in the most complex the opposite, that fashions the forms and functions of life to their optimum in the most complex the opposite, that fashions the forms and functions of life to their optimum in the most complex the opposite, that fashions the forms and functions of life to their optimum in the most complex the opposite, that fashions the forms and functions of life to their optimum in the most complex the opposite, that fashions the forms and functions of life to their optimum in the most complex the opposite, that fashions the forms and functions of life to their optimum in the most complex the opposite, that fashions the forms and functions of life to their optimum in the most complex the opposite, that fashions the forms and functions of life to their optimum in the most complex the opposite, that fashions the forms and functions of life to their optimum in the most complex the opposite, that fashions the forms and functions of life to their optimum in the most complex the opposite, that fashions the forms and functions of life to their optimum in the most complex the opposite, that fashions the forms and functions of life to their optimum in the most complex the opposite, that fashions the forms and functions of life to their optimum in the most complex the opposite, that fashions the forms and functions of life to their optimum in the most complex the opposite, that fashions the forms and functions of life to their optimum in the most complex the opposite, that fashions the forms and functions of life to their optimum in the most complex the opposite, that fashions the forms and functions of life to their optimum in the most complex the opposite, that fashions the forms and functions of life to their optimum in the most complex the opposite, that fashions the forms and functions of life to their optimum in the most complex the opposite, that fashions the forms and functions of life to their optimum in the most complex the opposite, that fashions the forms and functions of life to their optimum in the most complex the opposite, that fashions the forms and functions of life to their optimum in the most complex

Race is one of the major problems to be reckoned today. Today, we are waiting for revelation of a technique by means of which various ethnic groups, with their biological and cultural communities have yet to be understood; and India, that has been the crucible of races and cultures, will be able to understand the subject. Human mind has yet to be properly studied and under- stood. The science of the mind and its relation to the other sciences have yet to be understood. And the whole science of mind and its relation to the other sciences have yet to be understood.

The Problem of Religious Education

We can see how this can be done if we take an example. The problem of religious education is appli- cated in the context of the British Raj. The Indian Constitution-makers had to work with the British Raj for the British Raj, under the draft Constitution, and it read thus: "No religious instruction shall be given in any State, or any instruc- tional institution wholly maintained out of State funds." We should add the word "participating" also, as also religious denominations

Continued on page 5.
Corruption is the order of the day. In all walks of life wherever we have to live, the sense of principal is not uncoined to us, we have to accept him (even in the Shakespearean sense, that is), welcome him, who him. It is like one of the demons of the Greek legends that come out of the underworld, not to say sky, to prey upon a helpless land and its people until a deliverer comes.

Corruption appears today with a twofold face, Janus-like: violence and fraud. In the political field, in the business world, in social dealings it is now and again considered that it has reas-

The rest are mental conceptions, notions, abstractions, day-dreams meant to deceive you. A vindication of the doctrine is bound to yield to your fulfilment and achieve-

ment. That is how we have listened to the voice of Mephisto and sold away our soul.

The government of a country is, as we know, the steel frame that holds together the life of the people: it is that which gives the primary stability and security, scope and place to all its activities. In India it was the pride of the British rule to keep the iron of the frame very strong and our national government is trying hard to set it up again, strengthening, reinforcing, riveting wherever and however it is necessary. But if the country is to live, the steel must be rubbed and worn out from inside.

Moreover, the diminution of public morality and collective conscience has set in, in an ideological assimilation and aspiration of individualism, an individualism or selfishness to it, yet one did not deny it or spurn it; one endeavoured as best one could, even though in private hours, as an acceptable or inevitable thing. It was too late for any heavy heart with a heavy heart. Indeed the heart was sound, it was the flesh only that was rotten and a disease for all. Indeed the true evil was in the inner mind and consciousness at least, to obey and follow its dictates.

It is the Nietzsche theory of life that brought to the very forefront and made the humiliating dilemma of Good as Evil, Falsehood as Truth. That is prismatic with a venge-

angry spirit in the life of Indian society, to worldly success, that is to say, brings you wealth, prosperity, to rule over others and things, en-

riches you in your possession—

how to stop this rot that is gain-
grounding day by day, how to react against the inroads of the enemy, that is leading to a final explo-

Cinematic and musical traditions of current day life are also under threat, with the medium of cinema and television being increasingly influenced by Western content. The result is a dilution of traditional cultural values and the promotion of Western ideals and norms.

The One Anti-Corrosive

How to stop this rot that is gaining ground day by day, how to react against the inroads of the enemy, that is leading to a final exploration of the cultural and political landscape, is a question that challenges the world and maintains its truth and the life of its culture. The result is a dilution of traditional cultural values and the promotion of Western ideals and norms.

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VISION and REALISATION

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

O SWEET harmony dwelling in all things, sweet harmony filling my heart, manifest thyself in the most outward forms of life, in every feeling, in every thought, in every act.

All appears to me beautiful, harmonious, silent, in spite of the din outside. And in this silence, it is Thou, O Lord, whom I see; and so I perceive Thee that I can only express this perception as that of a constant smile. In truth, the essence of the impression that is felt in the presence of the most sweet, the most calm, the most compassionate smile has a feeble analogy with what I feel when I so perceive Thee.

May Thy Peace be with all.

August 8, 1913.

THE MOTHER
Prayers and Meditations.

In this falling dusk, Thy Peace becomes more deep and intimate and Thy Voice more clearly perceived in the silence which fills my being.

O Divine Master, for Thee is our life, our thought, our love, all our being. Take back possession of Thy own; for Thou art ourselves in our real being.

August 15, 1913.

THE MOTHER
Prayers and Meditations.


FLAME-WIND

A flame-wind ran from the gold of the east.

Leaped on my soul with the breath of a sevenfold noon.

Wraps of the angel, gallop of the beast!

Mind and body on fire, but the heart in swoon.

O flame, thou brighest the strength of the noon,

But where are the voices of morn and the stillness of eve?

Where the pale-blue wine of the moon?

MIND and life are in flower, but the heart must grieve.

Gold in the mind and the life-flame’s red

Make of the heavens a splendour, the earth a blaze,

But the white and rose of the heart are dead.

Flame-wind, pass! I will wait for Love in the silent ways.

SRI AUROBINDO:
Collected Poems and Plays.


Ever his consciousness and vision grew;
They took an ampler sweep, a loftier flight;
He passed the border marked for Master’s rule
And passed the zone where thought replaces life.

Out of this world of signs suddenly he came
Into a silent self where world was not
And looked beyond into a nameless vast.

These symbol figures lost their right to live,
All tokens dropped our sense can recognize;
There the heart best no more at body’s touch,
There the eyes gazed no more on beauty’s shape.

In rare and lucent intervals of hush
Into a nameless region he could soar
Packed with the deep contents of formlessness
Where world was into a single being rapt
And all was known by the light of identity
And spirit was its own self-evidence.

The Supreme’s gaze looked out through human eyes
And saw all things and creatures as itself
And knew all thought and word as its own voice.

There unity is too close for search and clasp
And love is a yearning of the One for the One,
And beauty is a sweet difference of the Same

And oneness is the soul of multitude
There all the truths unite in a single truth,
And all ideas rejoin Reality.

There knowing herself by her own nameless self,
Wisdom supreme, wordless, absolute.

Sat unaccompanied in the eternal Calm,
All-seeing, motionless, sovereign and alone.

There knowledge needs not words to embody Ideas;

Is seeking and seeking, seeking, seeking,
Weary of its homeless immortality.

Asks not in thought’s carved brilliant cell to rest
Whose single window’s clipped overlook on things
Sees only a little arc of God’s vast.

The boundless with the boundless there concur;

While there, one can be wider than the world;

While there, one is one’s own infinity.

His breath is hardly ever by an island,

A power of seeing silence filled his limbs.

Caught by a voiceless white epiphany
Into a vision that surpasses forms,

Into a living that surpasses life,

He neared the still consciousness sustaining all.

SRI AUROBINDO
Swasti: Bk. I, Canto 3.

His soul stood free, a witness and a king,
Absorbed no more in the moment-blind flux

Mind incessantly drifts as on a raft

Hurried from phenomenon to phenomenon,
He abode at rest in indivisible Time.

As if a story long written but acted now,
In his present he held his future and his past,

Pelt in the seconds the uncounted years

And saw the hours like dots upon a page.

An aspect of the unknown Reality

Altered the meaning of the cosmic scene.

This huge material universe became

A small result of a stupendous force:

Overtaking the moment the eternal Ray

Illumined that which never yet was made.

Thought lay down in a mighty voicelessness;

The toiling thinker widened and grew still,

His soul could sail beyond thought’s luminous bar;

Mind screened no more the nameless infinite.

Across a void retreating sky he glimpsed

Through a last glimmer and drift of vanishing stars

The superconscient realms of motionless peace

Where judgment ceases and the word is mute

And the Unconceived lies pathless and alone.

There came not form or any mounting voice;

There only were Silence and the Absolute.

Out of that stillness mind now-born arose

And woke to truths once inexpressible,

And forms appeared, dumbly significant,

A seeing thought, a self-revealing voice.

He knew the source from which his spirit came:

Movement was married to the immobile Vast;

He plumbed his roots into the Infinite,

He based his life upon Eternity.

SRI AUROBINDO
Swasti: Bk. I, Canto 3.
This Section: The Spiritual View of Existence, will not be complete without a brief examination of the three main stages of the cultural development of ancient India, for such a procedure will give us an opportunity to see not only the mutual influence of the various religions, but also the growth of the various religious currents. The three stages are the Vedic, the Post-Vedic, and the Purano-Tantric. Of Truth and right doing. The people no doubt took these ideas in their most external sense, but they were trained by them to develop their ethical nature, to turn towards some initial development of their psychological knowledge, and truth other than that of the physical world, and to receive a first conception of some sort of greater spiritual reality which was the highest reach of human aspiration. The deeper truth of these things was reserved for the initiates, for those who were ready to understand and practice the inner sense, the esoteric meaning hidden in the Vedic scripture—for the Veda is full of words which, as the Rishis themselves express it, are secret words that give their inner meaning only to the seer, karene śivacakṣusā mudāśvā ruchānāka. This is a feature of the ancient sacred hymns which grew obscure to later ages, became a dead tradition and has been entirely ignored by modern scholarship in its laborious attempt to read the hieroglyphs of the Vedic symbols. Yet its recognition is essential to a right understanding of almost all the ancient religions; in all or most there was a religion for the common man, a man in whose heart a secret of the Mysteriums disguised by symbols which was open only to the initiate. But it was the inner meaning, the higher psychological and spiritual truths they contained, which gave to these hymns the name by which they are known, the Veda, the Book of Knowledge. Only by penetrating into the esoteric sense of this worship can we understand the full flowering of the Vedic religion in the Upanishads and in the later evolution of Indian spirituality.

This inner Vedic religion started by the extension of the psychological conception of the godsheads of the Cosmos. Its primary notion was that there are different worlds or planes of being in the universe, a mounting scale of physical, psychical, and spiritual, corresponding to a similar mounting scale of planes or degrees or levels of conciousness in the nature of man. There is a Truth, Right and Law which sustains and governs all these levels of being, but it takes us in different but cognate forms,—for instance the outer physical light, the inner psychological light which is the vehicle of the mental and physical consciousness and the highest inmost light of spiritual illumination, so that Surya, the Sun-God, is at once the lord of the physical Sun, the giver of the rays of knowledge which illuminate the mind, and the soul and power and body of the spiritual illumination, a luminous form of the one and infinite Godhead. All the Vedic godsheads, in their external character powers of physical Nature, have in their inner meaning a psychical function and psychological associations and they are various powers of some sort, a sort of inner consciousness, an inner soul state, called often in the Veda "That Truth" or “That One”, tat satyam, tat ekam. This truth of the Vedic godheads assumes forms which have been wholly misunderstood by those who ascribe to them only their external general significances. The Vedic religion consists in the first place of the inner sense, the esoteric meaning, of the Vedic teaching, and worship to which a European scholar has given the sounding mikromer, ehotheism,—while beyond in the triple Infinite they put on their highest nature and are names of the one nameless Being.

But the power of the Vedic teaching lay in its application to the inner life of man. Man lives in the physical cosmos subject to death and the "nought falsehood" of the mortal existence, in order to rise beyond the death he has to turn from the falsehood to the Truth, to battle with and conquer the powers of the Darkness, and the very battle by conscious communion with the divine Powers and their aid,—the symbols of the outer sacrifice are for this purpose given in the way of the Mysteries all over the world an inner meaning and represent an inner calling of the gods into the human being, a sacrifice, an intimate interchange, a mutual and a communicative oneness of the one Existence, form in their combination of powers a universal "power of godhead, vairāyāyam, and each apart from his special function is one with the others and holds in himself the universal divinity; each god is all the other gods,—an aspect of the Vedic teaching and worship to which a European scholar has given the sounding mikromer, ehotheism,—while beyond in the triple Infinite they put on their highest nature and are names of the one nameless Being.

*The Gitas recognises four kinds of worshippers and God-seekers, the arhākā and ārjya, those who seek for the fulfillment of desire and for divine help in the narrow and suffering of existence, the jñāna, who is moved to seek the Divine in his truth and in that too seek. The jñāna who has already the truth and endeavors to live in union with the Spirit.
Reliance

With outstretched arms of prayer I cling to thee
Like a helpless child, so long is the way I tread!
Earth-memories like a shadow follow me,
Even of things irrevocably dead.

But thy Power circles with a vigilant fire;
It carries me a wave upon a sea
Or a delicate tune out of the heart of a lyre
Borne by the magic air of eternity.

Nothing I fear, for credited in thy peace
My journey seems like an ecstatic sleep
Where the harmony begins to cease
In the wide silence of the Spirit’s deep.

My life is filled with thy immortal wine;
Its little movements flow towards thy light,
A rhythm of endless beauty made divine
And drunk with the vision of the Infinite.

NIRODBARAN.

Across

This is the English rendering of a “bijan” very popular in Gujarat. The author of the original is Namab, one of the best lyriest of this province, with a strain of mysticism that has gone straight to the roots of all Gujars. The translator tells us that “Across” with its emotional yearning and lyrical torrent defiled all strict propriety in the course of translation. He hopes that at least something of its beauty of feeling and imagery is conveyed.

O sailor delay not: Sail thy boat!
I long to go across!
Mathura stands on the left-hand bank,
On the right is Gokul town;
Here on the bank my body rests,
Lingers there my soul?
Waters overflow the aerial sea,
Float therein Sun and Moon;
On this bank are the rocks so dear,
There the land of Light!
Smoothly roll the waves of life,
Slow are the Bhringing wind;
Here on the bank are my groves of hope,
The temple of love beyond?
Ah, I crave to go across!
O sailor delay not: Sail thy boat!

Translation: RAMESH DAVE.
Several years ago I attended an exhibition of paintings done by artists of Sri Akrobo's Ashram. The experience was unforgettable. There were pictures held with a massive mystery or subtle with a heavy born as Birsdon's "The Mummy's Arm" published by Sri Akrobo's Koryala of Aman I expected to meet a deli- bera- tion of that exhibition. Unfortunately pictures here are those which, for one reason or another, happened to be reproduced in the various publications brought out by the Ashram or their clients. It was heartening to know that there are no striking pieces. At least seven out of the nine have each in its different way and degree, a memorableness of both vision and technique. Also I think it is quite possible that if the aim had been to give the best instead of what was conveniently to hand.

"Pondicherry Seaside"

Possibly I ask too much of art, but it is my opinion that the work reproduced within these covers of François Sammer, the Czech painter and architect who was in the Ashram for many years always go beyond being a well-coloured exercise. "The Pondicherry Seaside" is described by the introductory comment in the Collection Volume as being "the pondicherry seaside. It is the east coast of India. It is a peaceful afternoon, the bull- seers are lowing contentedly along the sandy strand. The sky above the sea life's imperceptibly to the limitless space, the Infinity where the Spirit broods for ever on its creation, above and yet in it." I think the comment is rather imaginative in the instance. The first half is cor- rect, the second half explains the basis of the poetic exaggeration. The sky here has no quality of colour or of comparative proportions. It is a brilliant sky, you could say, unim- mimately or with a mighty sweep to the Spirit's Infinity. It is an indifferent- negative sky with a weak wash of thin mauve cloud-scape and oc- cupeesions less than the room- scenery; there is little of any broad brooding presence in it, or any- thing of the bright transparent firmament in Claude's subtlety in his depiction of the vastness of the sky, the infinity of space. The human figure seated on a stone at the extreme right. The uninitiated might take it for the Mother herself; then a second thought would tell you there is nothing in the painting of the figure to indicate the radiantly refined personality that one ex- pects the Mother to be from the delicate strength and flower-tinted calm and reticent brightness of her character. Even if we could understand that this is not the Mother, there is a certain jar, a lowering of the ex- cessive key in which the composition is pitched. Apart from this one defect, all is admirable, even the sky, which is a fairy tone, the same as the one in which Dow's miniature appears in the composition of all old- mittan and the more recent such as the picture above. A pleasant creamy- powdered tone. The sky, of course, by any chance a striking display of either spiritual or secular art.

"A Street in Pondicherry"

"A Street in Pondicherry" by Sammer is a much better picture. It conveys faithfully the hot hazy brilliant Sun, and the catching up of the different hues of the house-face is especially effective, setting as it does the house aglow with a life which, in combination with the screened and shut appearance of it, throws upon us a sort of keen drowsiness through which we begin to see the picture as if it were a part of the everyday life of a room. There is certainly not yet transmitted to us eye like El Greco's turned on Pondicherry impression. But there is some quiver of creative- ness here, sufficient at least to make us see the picture from being the product of an extremely efficient artist-talented man to a degree of dynamic artistry under the influence of Yoga. A gifted colourist is Sammer, playing heavily with the light and dark, the emphasis of shades. A fine disposer, too, he is of the mood. But one technical flaw remains despite his cunning, a flaw which cannot be ex- cused. This is the treatment of sky. While at the remote end of the verandah of the main house a small patch of sky is painted a blue quite different from the rest of the sky-colour, it often. This was an unwittingly meaningless peculiarity. The artist has evidently forgotten to wash down this dab.

"The Mother's Apartment"

The depiction by Jayantilal of "The Mother's Apartment" is done with meticulous skill and a very sensitive poetic appreciation of pattern and plane and atmosphere. The colouring is faultless within its limits, the design impeccable and the whole is a well-balanced, well-composed, and a living presence of coolness combined with intensity is suggested. There is love that sooths the soul to a smil- ing confidence pervades the picture. But there is here also a slightly disappointing fact: the human figure seated on a stone at the extreme right. The uninitiated might take it for the Mother herself; then a second thought would tell you there is nothing in the painting of the figure to indicate the radiantly refined personality that one expects the Mother to be from the delicate strength and flower-tinted calm and reticent brightness of her character. Even if we could understand that this is not the Mother, there is a certain jar, a lowering of the excessive key in which the composition is pitched. Apart from this one defect, all is admirable, even the sky, which is a fairy tone, the same as the one in which Dow's miniature appears in the composition of all old- mittan and the more recent such as the picture above. A pleasant creamy-powdered tone. The sky, of course, by any chance a striking display of either spiritual or secular art.

"The Ashram Interior"

Krishnala has three other pictures in the Collection. One is "The Ashram Interior", a study in cool blue tones in parts by brown and yellow warmth and green tender- ness. It shows the extreme part of the entrance to the courtyard, the Ashram hall in which joint meditation takes these place and the tall staircase leading up to the Aurobindo's room. The staircase is more suggestive than actual of being the entrance by being shown twice. The significance of it, however, is perhaps more strongly indicated by the framing of a palm-tree in the entrance which is a view of the courtyard. Here a symbol of earth-life, ris- ing to the clay sky. In "The Golden Purvanta"

"From Darkness to Light"

Excellent indeed as is "From Darkness to Light", Krishnala's power of artistic vision and reali-
Nine Pictures

(Continued from page 9)

The Mother’s painting entitled “Apparition,” the one on view here in oils, is as worthy of praise as it seems to be a quickly done, vigorously hurried picture, but just this strong colorist suggests great success the rare and brief marvel of a superhuman being’s appearance to our mortal sight. There is little window of detail, but the vision is so luminous, so luminous that emerges with power without sacrificing its origin in the Unknown as intuited; a pure and large exercise unrestricted to this or that particular existence and still a living exercises comes of looking in the cocoon. And how concrete the cocoon can be, a thing that is not wholly removed from us or alien to our human being. The Divine, for all His power and super-cosmicity, is present throughout the universe and touches with His base the common earth, He is our own highest and ideal Self, He is our very Self, one who is our own existence contained and fulfilled and essential and all gradations are cut away, finds in the Divine our very Self, He is our very Self, breaking with all that we are, and by seeking the perfection of our all is a path into the Divine. Connection there is between the human and the Divine as this picture shows by means of a well-formed path that runs along the limb leading to the enormity. And finally enters right into the secret of the inner. Not only that, but these are, as exemplified by the little hut-like structure on the right side, halting places where the sacred pilgrim may rest awhile and lessen the arduousness of the journey. The exceptionally curious and meditative structure of the line of the highest plateau is indicative too of the warmth and vitality that are ever within God’s subsilience and puissance. This peculiarly horizontal structure contrasts very felicitously with the straight vertical recession clearing and extending infinitely into space. The resolution in the small gently strong and head already suggest part of an extraordinary technical inspiration of line-work. The line, though thus everywhere and confident without being obvious, a simple yet never superficial art is employed in the grinding of the masses, a varied progression is suggested in the side-wise manner of the framing or minimizing the utter spring upward of the central block of God-granite. Even the utter spring is sensitively delineated: the vertical is not without skillful relief which the dim earth-substance has. The means of awakening is a crescent moon held aloft in the right hand. A softly dense glow is in the area of the heart, there is strength, a happiness one with force.

Regarding to the technique I may remark that the absence of distinctive figurative in the face is not only a result of impressionistic of the light falling upon them and ceasing all shadow and flooding every hollow. The general colouring of the whole picture is done with a simplicity, almost a naivety, yet it is in perfect keeping with the elemental, directness of the artist’s vision and the Goddess’s manifestation. Some critics may be inclined to dwell on what may seem slight anatomical abnormalities in the down-stretched left arm and the flexed right knee. But such observations would mar the work, just as much as a close architectural inspection of the base of the main stone-pillar. The Mother is a trained artist, she can be absolutely precise and realistic whenever necessary. There is no occasion here to be quite meticulous. The picture is painted so simply and so freely appreciated by a certain attitude of free and mind. If we come with a different attitude, we shall diminish the effect upon ourselves of its highly suggestive art as well as its profoundly entrancing theme. Personally I feel drawn intensively inward to a sense of some beautifully soul-saving Supreme whose impact on the eye of reverie is made with an effective poetic composition and a plainly executed yet skillful and semi-paradoxical play of cool hues designed to take life within a framework of warm tones depicting oblique harmony.

I congratulate the Sri Aurobindo Karyalaya of Anand on its venture, and wish it would make public more and more the flowerery of art in the Pondicherry Ashram. This Ashram promises to be the centre of a new consciousness and culture springing from a broad spiritual experience, the one of the most fruitful ways of spreading into the world at large the idea of its own human living is to set increasingly and the pictures no less than the poems inspired by the Aurobindoian Yoga.

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DREAMS AND THE MYSTERY OF TIME

BY HARVEY MAY

DREAMS are telling us more about time, which is one of the most baffling things in the world. Within the past ten years considerable research has been done in the subject of our preconscious and unconscious mental states. A streak of lightning is a unit of time. It is a mountain. One of the greatest discoveries today perhaps could be a bit lengthier than lightning in terms of the creation of the universe. There was a period when the mountain did not exist and then it was created by some process which we can no longer understand under the sea. A mountain is merely a fleeting incident and must be regarded as such in universe-time.

Time resembles a road which criss-crosses the sky and then unwind itself on the other side. Events are taking place even now on the other side of the road, which we cannot see, or rather, most of us cannot. A few rare souls, gifted in some strange way, however, can. Why do we not know, but science may show the secret in the near future. Dr. Doal, Lecturer in Mathematics at Queen Mary College, London, has conducted experiments to show that some can see events two seconds before they take place. If we were not ten? If ten, why not a hundred; and if a hundred, why not a million? Why a limit?

The Future in Dreams

We know that many events have been witnessed by the average man in the course of dreams. What if science can divulge the secret that will unlock the future in front of us? Shall we then be able to avoid mishaps if we knew what is already laid down and immutable? There are millions who feel that such a possibility exists. There is evidence in the shape of dreams to prove that events are foretold in detail. It remains for us to find a way in which we can dream truly.

Consider existence as a four-dimensional space, in which we are unraveling gradually and relentlessly—the four-dimensional time. The patterns of the carpet which we cannot see exist as certainly as the future itself, but we cannot see them unless we have X-ray eyes. Some are gifted and can in their dreams see the patterns before the carpet unrolls. An ant, for instance, can see the side of the roll and obtain a preview. During sleep some of us become ants and take a peep into the future.

The curious part about dreams is that when they are taking place they often seem far more real and intense than reality. The fear, for instance, that one experiences in dreams, seems to outweigh by far that which is experienced during waking moments.

Dream-life is infinitely more vivid. Immediately after waking, even the most familiar scenes seem credible. An hour later they become much less so and in the cold light of day, most vivid visions dissolve into arrant nonsense.

The mechanism of dreams is something which eludes us. And yet, can we dismiss the dream-state, as being of the subconscious? Scientists and writers like J. W. Dunne, Stuart Young and Megrac have conducted a vast volume of research, in the subject and feel certain that dreams can be useful to mankind. It may be possible for all of us to dream in such a way that we can tell the future. But even if even a minute fraction of the population is able to dream accurately and truly, then we may be warned of catastrophic events and so save life and avoid misery.

Will it be accomplished in our future?

Cases of Accurate Dreaming

There are several authenticated cases of true dreaming, none more remarkable than that described by the celebrated psychiatrist, Professor Meyer of the University of Johns Hopkins. On June 8, 1937 he was sent for by a step brother, who was seriously ill. The student entrusted a box to his care, instructing him to open it if he died. He died on the 13th and Meyer opened the box to find a letter written by which he had foretold that he should have a stroke of the brain.

Another case is that of a man who had wandered into a cemetery where he saw a tombstone with his name and date of birth. The day of death had been forecast by a mirror to which he was entranced, which when scraped off, read "July 13, 1937." He then swooned—horrified.

The student who died on the day of death was buried on the grave he had seen in his dream.

But an isolated case is not enough to prove that dreaming one's future is possible. Again and again we have seen the pattern of time before it is due to be unraveled. I propose to recall some very good examples of dreams which can only be interpreted as forelapses into the future.

One of the best known is that of Spencer Perceval, Prime Minister of England in 1812. On May 11 that year he came to break fast, but was fished to the Earl of Harrowby, with whom he was staying, that he had been greatly disturbed by a dream that night. He said that as he was walking through the lobby of the House of Commons, he was clad in a green coat adorned with brass buttons fired a pistol at him, and he fell dead.

Lord Harrowby did his utmost to dissuade him from attending Parliament that day, but he refused to be guided and history relates that Bellingham, the man who fired the pistol, was dressed in a green jacket with brass buttons! This was clearly an instance of a warning sent in dream form. Why was it ignored?

If the future is immutable and not subject to change, what is the purpose of showing a slice of the future in dreams?

There are many instances of such dreams, though what their purpose is, we cannot possibly say. But warnings are seldom heeded, and all that is shown in such dreams comes to pass.

A few days before his assassination, Abraham Lincoln confided to his wife and a friend, Ward Hill Lamon, that in a dream he had wandered in a room to room of the White House. The place was empty, but in one room he heard the sound of sobbing.

In the East Room he beheld a cataloque on which lay a corpse clothed in funeral vestments. Surrounding the soldiers who stood

guarding it was a throng of weeping

nourers. "Who lies dead in the White House?" Lincoln asked.

"The President," they told him. "He was assassinated." Lincoln confessed that though it was "only a dream" the impression was so vivid that he did not sleep for the rest of the night and could not cast aside an oppressive sense of impending doom.

Spencer Perceval and Lincoln dreamed of their own deaths, but there are instances of people dreaming of the deaths of others.

Samuel Clemens (Mark Twain) was one. While working as a helmsman on the steamer Pennsylvania he slept at the house of his sister, where he had a most disturbing dream.

He saw his young brother, Henry, stretched in a metal burial case in the sitting room. Adorning his breast was a bouquet of flowers surrounding a single crimson bloom. Mark Twain was a man of considerable sensitivity. The dream impressed him so strongly that he walked down the street to see his brother. But not till he had walked a quarter of a mile or so did he realize that it was only a dream—and he turned back. He related the experience to his sister the following morning—but thrust it from his mind.

Ten days later he and Henry made a trip to New Orleans on the Pennsylvania. Then the T. A. Locery on the return journey two days before the Pennsylvania—with Henry on board. It blew up on the way. Henry was fatally injured and died six nights after the accident.

Mark Twain was taken to see the body of his brother, which lay, with those of other victims, in a large room. All the bodies lay in coffins of stained wood, except Henry's, which was placed in a metal case. His youth and striking appearance had so affected the ladies of Memphis that they had bought the metal case by subscription and placed a bouquet of flowers on his chest.

Mark Twain stood in the doorway comparing the scene with his dream and thinking how alike they were—for the red flower—when a lady brushed past and going straight to the body of his brother, placed a rose in the middle of the bouquet, to complete the picture.

What was the significance of the dream? Why was it sent to Mark Twain if he could possibly have helped his brother to avoid a sudden death? And, if he had taken the warning and so saved his life, the dream would not have been an accurate slice of the future. It is not enough to say he was psychic or possessed second sight. Why did his dream mechanize function when the dream mechanism of others lay dormant? Is there any way of developing this extraordinary power? These questions prove that the interpretation of dreams requires occult as well as psychological research.

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The Western Mind's Conception of Yoga

By Norman G. Dowssett

"Yoga," says the Gitâ, "is skill in works." With this simple interpretation of the word Yoga most western minds would think themselves done with it, and they accept it as their own, which they most probably would not. Leaving aside for a moment the professor, the student, the thinker, let us concern ourselves mostly with what the ordinary man of the world would make up the 'average' reading public of the west. Do they think of Yoga means? That they have a very strong impression is obvious; it has passed as a sort of current stock remedy to the reflected impression of the mass. Then let us see why.

Tangled and Paltry Assumptions

One is apt to interpret a word, however presented, in the mental presentation a preconceived idea about it, and the average western mind does. Yoga doe to the idea they have of Yoga, born of associations which are entirely false: attracting the mind into concepts which border on the childish. "How," they would say, "does one reconcile oneself to it, when you are sitting in a bed of nails or an acetic doing penance in the sacred river Ganges?" They would feel deuced because they have always associated Yoga with the mystic, the occult, the unknown magic of the east—such things are they have been there where—almost unconsciously—they cannot discard the whole of yoga and that illusive mystery "the Indian rope trick"—and who knows perhaps fire comes from the sun, or is the Japanese sorrows, spirituality, life, man, may, or any other tributary created by Victorian novelists and propagated by the second-rate wave of spiritualism.

Man is a thinking animal and his own understanding of thought can only be learnt by himself. He has to evolve his own method of thinking, which method because anything more than a habit, it becomes a veritable part of his personality and, if he is to change, then it means a part of himself has to change. This is one of the fundamental difficulties and the reason why the reading public of the west fail to understand the meaning of the word Yoga.

Causes of Misunderstanding

The student of the orient may make the objection that many book-sellers sell the west display books on yoga. This is true; but if one takes the trouble to see in what proportion of these books one will notice that ninety-five per cent are on Hatha-Yoga or Hatha-Nâma-Yoga or Bûdhâ-Yoga, all of which are only parts of that which is given in a "Hatha-Yoga" as in "Yoga".

To the major section of the reading public the word Yoga means the occult, or an occult science which is best left alone something one should not meddle with. The occult, the middle ages or the attempts of spiritualism of our present age. This section of the reading public may certainly have had an intuitive perception of the occult, partly a part of yoga, as it is also certainly a part of life, and the occult side of yoga is not one thing to dabble in, especially on one's own without a Guru, or teacher, who has been trained as an intellectual study as some have by it.

Some philosophers of the west have certainly tried to intellectualize Yoga while they have also intellectualized the teachings of the Old Testament—this is perhaps one of the reasons why there is such an appalling lack of understanding of the spiritual truths contained in the Bible—many: if not all, of the modern teachers of the Upanishads or the Gitâ. They may have made an admirable intellectual and literary literature of the Hindu but they have completely failed to unravel the Truth contained in the symbolism of the Râisâ, or to bring the various branches of Yoga together to form an integral truth, and in failing to find the answer to the symbolism of the Vedas they have failed to find a scriptural language any higher meaning than either mythological poetry or poetry which unaided people addressed to the Powers of Nature. They would also have failed to evolve the ancient Râjâ and mystagogues, "they were not teachers at all, for a teacher must be able to impart his knowledge to a pupil," they would say. The obvious reason for this is that the majority of "students" is that the symbolism of the Râisâ was the only form in which they could express their knowledge; it was the age of symbol and intuition. Mind had not evolved to a state of intelligence therefore symbolism was the means by which they could express their knowledge. It was certain that the knowledge preserved in the Vedas was not one that could be made plain and transparent. It was a plane of consciousness higher than the mental, but it was not obvious to our intellectual philosophers that such knowledge was untranslatable on a mental level.

Only one has been able to do that and that one is the living teacher of the East—Sri Aurobindo. He is the only living teacher of the East who has the power to impart that which is contained in the symbolism of the Vedas. He has evolved a new plane of consciousness into which he was able to project his own consciousness and in so doing he was able to project his own consciousness into the life of the people of the East. Sri Aurobindo says in a letter to a disciple:

"... it makes constructions of words and ideas which have no application to the Truth, bubbles foolish things in it. Sri Aurobindo deplores the "wandering" wall which refuses to let in the Truth. His is a noble mission which surpasses the mere capacities and scope." And in another letter he asks:

"... one simple question of those who would make the intellectual mind the standard and judge of spiritual experience. Is it not enough to know less of mind or is it something greater? Is mental consciousness or an intellectual argument, unprecendous doubt, stiff and unoriginal kingly something superi- or or is it even to the Divine Consciousness or is it something inferior? Is the destiny of mortals in the second plane or is it greater, then there is no reason to seek after the Divine. If it is equal, then spiritual experience is quite superficial. But if it is inferiore then it challenges, judge, make the Divine wave an unaccounted or a witness before its tribunal, summon it to appear as a candidate for admission before a Board of Examiners or pin it like an insect under a microscope.

Intellig has a place in yoga but it is not the perfect and, by whom their authority we judge the Divine. It is not surprising that the west judges by intellectual standards, for it is their mind as spirituality is the mountain, not they are both divine attributes which only attain to their highest purpose when union in each other.

Yoga is "skill in works"—divine works, where the universal soul becomes an integral self of the supreme and the self of the supreme; his is the Karmayoga of the Upanishads, the path of action which becomes a perfection and a union with the Divine, and yoga is the discipline by which one enters, through an awakening, into an inner and higher consciousness; an awakening that is likened to that of the poet when he writes a poem that transcends all consciousness. In yoga the difference would be in degree, intensity, and the deeper the state in which he is the being. The Purpose of Life is for the evolving human being to strive for the awakening which brings about a union with the Divine and to so perfect its being as to be able to stabilize it in his nature, even unto the roots of his being, and so to accomplish the final purpose that brings about the Kingdom of Heaven on Earth. This is also the meaning and purpose of Yoga.

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