

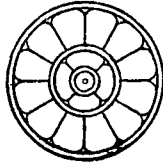
# MOTHER INDIA

APRIL 24, 1963

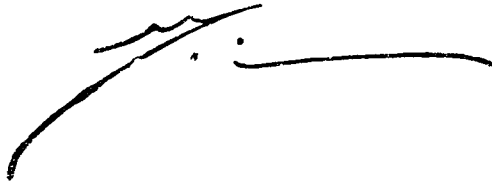
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Lord, Thou hast willed, and I execute.  
A new light breaks upon the earth,  
A new world is born.  
The things that were promised are fulfilled.



# MOTHER INDIA

## MONTHLY REVIEW OF CULTURE

Vol. XV

No. 3

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*"Great is Truth and it shall prevail"*

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### CONTENTS

	<i>Page</i>
WORDS OF THE MOTHER	.. 5
THE UNPUBLISHED LETTERS OF SRI AUROBINDO	.. 6
TALKS WITH SRI AUROBINDO	<i>Nirodbaran</i> .. 14
REMINISCENCES	
(Translated by S. K. Banerji from the Bengali) <i>Nolini Kanta Gupta</i>	.. 20
OLD LONG SINCE	
(Translated by Parichand from the Tamil) <i>Amrita</i>	.. 27
SPIRITUAL CAUSERIE . 3	<i>Prabuddha</i> .. 31
COMMENTARY ON THE FIFTH SUKTA OF RIGVEDA	
(Translated by Chinmoy from the Bengali) <i>Nolini Kanta Gupta</i>	.. 33
<i>The Life Divine</i> OF SRI AUROBINDO :	
ITS LEADING PRINCIPLES AND CONCEPTS	
(Classified Excerpts) <i>Compiled by Nathaniel Pearson</i>	.. 35
THE URGE FOR WHOLENESS	<i>Indra Sen</i> .. 37
TEILHARD DE CHARDIN (Some Letters)	<i>K. D. Sethna</i> .. 43
LUXOR FOR LUNCH (Poem)	<i>Marilyn</i> .. 48
THEN DO I KNOW ALL AT ONCE...(Poem)	<i>Bibhash</i> .. 48
GOD'S WORKING (Poem)	<i>Har Krishan Singh</i> .. 49

## CONTENTS

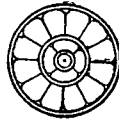
	<i>Page</i>
THOUGHTS <span style="float: right;"><i>Girdharlal</i></span>	.. 50
SELF-TEACHINGS : Urge for the Unknown <span style="float: right;"><i>Narzwani</i></span>	.. 51
EARLY MORNING HOUR <span style="float: right;"><i>Sadhaka</i></span>	.. 52
BOOKS IN THE BALANCE :	
PUBLISHER'S WORLD <span style="float: right;"><i>Review by "Dapdor"</i></span>	.. 53
POORNAYOGA KENDRA <span style="float: right;"><i>Review by Har Krishan Singh</i></span>	.. 54
VISIT TO THE U. S. SENATE BY HON. SUDHIR GHOSH, MEMBER OF INDIAN PARLIAMENT	.. 55
MR. SUDHIR GHOSH GIVES SRI AUROBINDO'S BOOKS TO PRESIDENT KENNEDY	.. 56
BULWARK OF ASIA <span style="float: right;"><i>Sudhir Ghosh</i></span>	.. 56

### Students' Section

THE DESCENT OF THE BLUE : A DRAMA <span style="float: right;"><i>Chinmoy</i></span>	.. 58
POETRY AND MANTRA	
(Translated by Madal from the Bengali) <span style="float: right;"><i>Nolini Kanta Gupta</i></span>	.. 63
ROBERT FROST :	
II. A Terrifying Poet	
III. In the Great Tradition of Poetry <span style="float: right;"><i>C. Subbian</i></span>	.. 66
GIVE US THY IMMORTAL TOY (Poem) <span style="float: right;"><i>Savitri Agarwal</i></span>	.. 72
SANSKRIT SIMPLIFIED ; Lesson IX <span style="float: right;"><i>Pujalal</i></span>	.. 73

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When men will understand  
that the Divine knows better  
than they do what is the best  
for them, many of their  
difficulties will disappear  
/ /

## THE UNPUBLISHED LETTERS OF SRI AUROBINDO

30th December, 1922.  
Arya Office,  
Pondicherry.

FIRST about KS. I do not think you are quite right about him, at least in the idea that he is responsible for the recent undesirable manifestations at your place. He is evidently what is called a psychic sensitive and one of a very high, though not perhaps the first order. It is not his fault, I think, that things went wrong recently. These sensitives require a constant protection and guidance from someone, who has both power on the psychic and vital planes and knowledge of the science of these planes. There is none such among you. Especially when he is in certain psychic conditions such as those into which he has recently entered, he needs absolutely these protections. He cannot then possibly protect himself, because the very nature of these conditions is an absolute passivity and openness to the psychic and psycho-vital influences. It is useless to ask him at that time to exercise his judgment or his power of rejection. For that would immediately make the condition itself impossible. If the psychic and psycho-vital influences are of the right kind, all is well and very remarkable results can be obtained. If they are bad the condition becomes dangerous. The only way to secure the exclusion of the bad influences is for someone else with psychic power to keep a wall of protection round him at the time. The sort of trance in which the breath diminishes, the tongue goes in, the body is curved upward and psycho-physical movements begin in the body is one which I know perfectly well and there is nothing essentially wrong about it. It may be brought about by a very high influence and equally by a bad one, or being brought about by the former it can be misused or attacked by the latter. If there had been a protection about him exercised by one who had knowledge and confidence in his own psychic and vital force, the untoward influence evidenced by the cries, grimaces, etc. would not have come in to spoil this stage. Let me add that these are not forces of our lower universal but an intervention from a foreign and hostile vital world.

In the present circumstances the proper line for KS is to postpone this kind of psychic development, I mean the later ones—especially those of a physical character. He must understand the character of his higher psychic experiences. These, including the voice, are not direct from the supramental but psychic and intuitive on the whole mental plane from the higher mind

downwards. That is no reason to belittle them. Only in the transcription in his mind there is a mixture of his own mental and other suggestions which is almost inevitable at the beginning. He should now without interrupting his higher psychic development give more attention to a self-controlled meditation and mental enlargement. In one letter he speaks of interrupting the reading of "Arya" from the fear of growing too intellectual. This was an erroneous suggestion of his own mind. Let him by all means read and study these things. Of course in this kind of mental enlargement and self-controlled meditation there are dangers and likelihood of mistakes as in all the rest of Yoga. But I think it is what he needs at the present stage. The progress would be slow but it is likely to be more safe, and he can resume the full psychic development when the necessary conditions can be provided. He should also turn his will towards mental and vital purification. There is often much misunderstanding about passivity and self-surrender. It does not mean that there should not remain in the earlier stages any kind of choice, self-control or will towards certain things which are seen to be needed rather than others. Only they must be subject to a confidence and free openness to a higher guidance, which will respond to this choice and will in us if the choice and will are right and sincere.

Next with regard to the hostile manifestations, which I observe to be of a very low vital and physico-vital character, I may observe that although there is a real force behind them many of them are not of a real character, that is to say, the faces seen and touches felt were not, in all cases, of real vital beings but only forms suggested and created out of the stuff of your own surrounding vital atmosphere and can easily be dismissed by refusing to accept their reality or to admit their formation. It may be that some particular person in your group opened the way for them but they need not necessarily have had such a personal cause. The real cause may have been the coming together in meditation of so many yet undeveloped people carrying with them a very mixed atmosphere. When that happens or even when there is a general meditation, a *cakra*, hostile forces are attracted and try to break in. There ought to be someone in the group who during the meditation protects the circle. If the meditation is of a psychic character the protection must be psychic on the vital plane. Mira's experience is that the protection must take the form of a white light constantly kept round the circle. But even this is not enough as the forces will attack constantly and try to find a gap in the protection; there must therefore be round the white light a covering of dense purple light sufficiently opaque for these beings not to be able to see through it. It is not sufficient to have this light in the mental or psychic levels. It must be brought down into the vital and fill it, because it is in the vital that there is the attack. Further nobody must go out of his body during the meditation (I mean the vital being must not go out, the mental can always do it) or psychically out of the circle. But there is one thing that must be noticed. That if the manifestations occur in spite of all there must be no fear

in the minds of those who become aware of them. It is by creating fear through terrible forms and menaces that the hostile beings prevent the Sadhaka from crossing over the threshold between the physical and vital worlds and it is also by creating fear and alarm that they are able to break in on the vital being of the body. Courage and unalterable confidence are the first necessity of the Sadhaka.

I observe that in your Calcutta centre the Sadhana seems to have taken a different turn from that in the Krishnanagore centre. It seems to be marked by an immediate opening and rapid development of the psychical consciousness and psychical phenomena. This turn has great possibilities but also by itself great dangers. In the complete Sadhana there are two powers necessary, the masculine, *Purusha* or *Ishwara* power coming down in knowledge, light, calm, strength, wide consciousness from above and the feminine, Nature or *Ishwari* power opening in receptivity, passivity, psychic sensibility, the responsiveness on all the planes of the being from below. The first by itself tends to be predominantly mental or mentalised intuitive and afterwards mentalised supramental. It is slow in action but sure and safe, only there is often a difficulty of opening up the separate psychic vital and physical being to the illumination and change. The second by itself is rapid, sensitive, full of extraordinary and striking experiences but apt in the absence of psychic or occult powers to be chaotic, uneven and open to many dangers. It is when both are present and act upon each other in the being that the Sadhana is likely to be most perfect.

I think you should insist in your Calcutta centre on attention being given to what I call the *Purusha* side, that is to say, a basis of deep calm, strength, equality, wide consciousness and purity in the mental being, and as the vital and physical open also in the vital and physical being. If that is attended to and successfully developed the play of the psychic, vital and physical experiences will be more steady, ordered, and safe...

As to what you say about an unhinged and unsound element in KS, this is a probable explanation. The nature of this kind of psychic sensitives is complex and is full of many delicate springs easily touched from behind the veil (thence the sensitiveness) but also easily twisted owing to their very delicacy. In that case great care must be taken. It must be found out what it is and the thing be put right without any too rough handling.

\*  
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Pondicherry,  
January, 1923.

It is unfortunate that KS's Sadhana should have taken this turn...

As to the development of egoism in him that is a thing which often happens in the first rush of experiences and with proper protection and influence may



be got over. The serious features are only the psycho-vital, the danger to the body and certain suggestions which are evidently meant to put him off the right way. I still find it difficult to believe that the menacing apparitions are primarily due to him : for there is nothing in the atmosphere of his letters that suggests a medium of this kind..

I see that you say in your letter that all have been frightened by these apparitions. Insist on what I have already said about the necessity of dismissing fear. Some time or other everybody will have to face things of this kind and how can they do it if they fear ? If they are afraid of these things, many of which are merely figures and nervous formations, how can they be spiritual warriors and conquerors, without which there can be no rising towards supermanhood ? I presume they would be brave against physical dangers : why not then be brave against all psychical dangers or menace ?

If KS heeds the instructions I have sent in my former letter to you (they were made after consultation with Mira) all may yet be well. If not I shall have to try to send my mental protection and see what it can do. He is unfortunately too far away for me to put a psycho-vital protection about him. Let me know immediately what has been done and where he goes. I am sending you a letter for him enclosed to you.

\*  
\*\*

23rd January, 1923.  
Arya Office,  
Pondicherry.

I got your telegram about KS this morning. Yesterday I received his photograph and today his last written experiences. I have been able to form from all these and from other indications as complete an idea about him and about what has happened to him as is possible at this distance. The photo shows a remarkable soul and idealistic psychic intelligence and the presence of a high and beautiful internal being but the part of the face showing the emotional and vital being is too delicate to support adequately the upper part and the physical and physico-vital mould is of a poor and inferior character not easily lending itself to the higher movements or to the change demanded by the Yoga. This disparity in the being was the cause of his illness and is the cause also of his present disorder. The immediate cause however is his being hurled by circumstances and the eagerness of his own mind into a development too rapid for the physical consciousness which should have been subjected to a long and steady preparation.

I do not know whether KS received M's letter written to him.... In this letter I suggested that he should remain in Chittagong or some other quiet

place and do the Sadhana by himself turning to me for help and protection and I also insisted that the main object of his Sadhana should be the purification and calming of the mind, the vital being and the body. After returning to Bhawanipur I see that just the contrary has happened,—a feverish psycho-physical activity and a much too eager attempt at rapid progress. Instead of calmly receiving he has been seizing at everything that came and trying to translate it and throw it into form. He has also been pulling at realisation and trying, as Mira has put it, to swallow the world in a minute. The result is that there has been an uprush of some undesirable kind from the imperfect vital being and the physical mind unable to bear the strain has been thrown into disorder. It is evident also that the atmosphere of the Bhawanipur centre is not favourable to him. There is there an intense mental and psychic activity and a constant push towards rapid experience and progress which are just the things that are dangerous for him and there is not yet the assured basis of calm, peace, serenity and inner silence which is what he needs above all things.

I hope that it is only a crisis or a passing disorder. I am doing my best from here to mend the breakdown but you must help me by keeping there a firm quietness and calm concentration. This was the object of my telegram. I am of the opinion that when he recovers his balance, my original instructions (in M's letter) should be adhered to and he should go to some quiet place where there will not be any high pressure. He must be instructed to put away every other object except the quieting of his mind, vital being and body and the attainment of a poise of serene calm and peace. Also it is better for him not to pass the whole day in meditation and Sadhana but to take plenty of relaxation for the relief of the physical being and do some physical work (not exhausting) which will keep it occupied and healthy. He must be assured that this change does not mean at all a rejection but that it is necessary to secure the proper condition for his future Sadhana. He must of course keep himself in constant spiritual connection with me and write to me from time to time.

Please keep me constantly informed of his condition until he recovers.

Since the above was written your second telegram came into my hands this morning. It is possible that Krishnanagore may be a more suitable place for KS than Calcutta. There is a more settled basis there. The place is more deliberate and the surroundings are likely to be quieter, a not unimportant consideration in his case. Besides he needs someone who can impose upon him an atmosphere of calm and influence him directly from the psychic nature and not through the mentality, the latter being always of a doubtful effectivity in dealing with psychic people, and from what you have told me about Indu it is possible that she may be able to help him in this way. In that case it would not be necessary for him to return to Chittagong or pursue his Sadhana in isolation. All this of course after he has recovered. His case is not that of

insanity in the ordinary sense but, as in J's case and for rather similar reasons, a psychic disorder.

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Arya Office,  
Pondicherry,  
January, 1923.

I have got a fuller idea from your letters about KS's collapse. The main cause is what I saw, the vehement and unrestrained pressure from the vital uprush, overstraining and upsetting the defective physical mind. There is no evil in the physical and mental or even the vital being proper. The seat of the harm is evidently in the physico-vital and the physical being. The physico-vital dazzled by the experiences began to think itself a very interesting and important personage and to histrionise with the experiences and play for that purpose with the body. This is a frequent deviation of Yoga observable even in some who are considered great Sadhakas. It is a kind of charlatanism of the vital being but would not by itself amount to madness, though it may sometimes seem to go very near it. Ordinarily if the physical mind is strong it either rejects or else keeps these demonstrations within certain bounds. But in this case the physical mind also broke down. The coarse kind of violence exhibited is due to the rough and coarse character of the physical being—so much I see but am not yet able to determine whether the disorder is only psychic or, as was suggested in my last letter, there is some defect in the brain which has come to the surface. I am concentrating daily and those in Krishnanagore have to help me by remaining calm and strong and surrounding him with an unagitated atmosphere. He must be kept outwardly and inwardly under firm control and check. If the disorder is only psychic the violence will pass away and the other signs abate and less frequently recur. But if there is some brain defect then, as I said, it may be a difficult affair. I can give final instructions only after seeing how the malady goes.

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Arya Office,  
Pondicherry,  
31st January, 1923.

...Although to cure KS by psychic means might not be impossible, the prolonged resistance and the increasing violence make the present conditions impossible. The ordinary means of restraint and medical treatment have to

be used and therefore his removal as you suggest is the only thing left open to us.

It appears from your letters that there is a strong play around you of the hostile opposition from beings of the lowest physico-vital and physical ranges. These beings are small and without intelligence but full of power to do various kinds of harm and mischief. They are similar to those that did the stone-throwing in the other house. To produce brain-incoherence, freaks, absurdities, sexual disorders, nervous agitations and disequilibrium, coarse violence of various kinds is their sphere in the physical [-vital] domain and in the physical to bring about accidents, illnesses, injuries, physical impediments, and on a smaller scale, little mischiefs, inconveniences and hindrances of all kinds. It is these that have taken possession of KS's brain and nervous centres and impel his speech and movements. It is these also that pursue with accidents those who are trying to collect money. I have for some time been aware of their activities and suggestions and they are now almost the only positively hostile forces of which I am aware in the Yoga, the rest being merely the normal obstructions of nature. In my own atmosphere I am able to make their suggestions abortive and minimise their play pending their elimination. But in your case they seem to be moved by some more powerful force which, not being able to act on you directly, is using them as agents. Probably you have in your Sadhana touched and awakened the plane on which they work, but are not yet able to conquer and protect as you can in the higher fields. Those entirely within your spiritual influence may resist or escape but others are exposed to their attack.

I think in these circumstances it is best to limit your creation of a centre there to those who have already begun [Sadhana] and even with them—I mean the newcomers—you should be careful. Probably the best course is to keep the centre at Krishnanagore, as you suggest, and have only a small establishment in Calcutta. The atmosphere of Calcutta cannot be a good environment for a Sadhana centre. As to money affairs, you must see whether the resistance can be overcome during February and, in any case, I hope you will not return empty-handed or with a nominal sum, for that would mean a victory for the hostile force which will make things more difficult in the future. I understand from your last letter that S has already realised 500/-. If so, get that sum and send it at once ; also get in hand and send the Benares money. That will mean so much materialised and to that extent the opposing force defeated. Afterwards see whether the rest does not come in with less difficulty. If you can prevail, that means the way made clear for better success in the future. It is enough that these forces should have destroyed such fine psychic possibilities as KS's. I do not like their being successful in other directions also.

Arya Office,  
Pondicherry,  
14th February, 1923.

...I have received no news about KS for the last three days. This kind of disregard of instructions is not at all right. It puts me in considerable difficulty in trying to help KS... BB's letter is very interesting but does not solve the difficulty I had, as it gives me no fresh information of any importance. It had already been seen that the immediate cause of the collapse was partly sexual; for that was included in what I meant by the uprush from the vital being. Nor does it make much difference that the physico-vital force possessing him took the form or assumed the pranic body of some dead friend. The situation remains as before. If the disorder is only psychic it will disappear in time. If there is some brain defect that has come up, the issue is more doubtful. The suggestion about the medicine may possibly be useful hereafter.

## TALKS WITH SRI AUROBINDO

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

*This is the twenty-sixth instalment in the new Series which, except on two occasions, has followed a chronological order and begun at the very beginning. The four earliest talks, after Sri Aurobindo's accident, appeared in Mother India 1952.)*

JANUARY 23, 1939

THE previous day's discussion about destiny, fate and the Cosmic Spirit had bewildered N. He was thinking to get out of the bewilderment by asking a few more questions. But he was hesitating and expressed his feeling to P.

P : N intends to ask you a question but he hesitates. It is the contradiction in what you said yesterday that he is unable to understand.

N : Once you said that the Cosmic Spirit might be leading Hitler on the way he is going and again you said that the Cosmic Spirit is not responsible for Hitler's actions. These two statements seem contradictory to me.

SRI AUROBINDO : That is generally the case when one states some truth : one has to express it in contradictory terms.

P : N expected intellectual consistency in your views.

SRI AUROBINDO : Truth is not always consistent. But contradiction here does not mean that there is no responsibility or no morality, no right and wrong. The individual is responsible because he accepts the action of the Gunas, the qualities of Nature.

N : But is it not the Cosmic Spirit that makes him accept them ?

SRI AUROBINDO : No, the Cosmic Spirit doesn't act directly. It acts through the individual, not the true individual but the individual in nature, what may be called the individual personality. The personality, of course, is

not the Person : it is something formed in the mental, vital and physical nature.

N : Well, if the Cosmic Spirit doesn't act through the Person, it acts through the personality or nature. If it is acting through my nature, where is my responsibility ?

SRI AUROBINDO : But the individual in nature has the freedom to accept nature or refuse to do so. Arjuna refused to fight and eighteen chapters of the Gita followed to make him fight. It is the Purusha in the individual that can withdraw its sanction from Prakriti and then Prakriti cannot act according to its own movement. Real liberation comes when the Purusha awakes and feels itself free and lord.

N : But generally the Purusha is bound.

SRI AUROBINDO : Yes, usually the Purusha consents to Prakriti. But it can refuse consent and stand apart. It can be free only by getting out of the evolution—that is, by being free from the working of the ego and nature-personality.

The Cosmic Spirit is not in the evolution whereas the individual is. It contains in itself both good and evil.

N : Then it is responsible for evil.

SRI AUROBINDO : First of all, it has no human standard of good and evil. You can't say that it is responsible for the one and not the other. Through good and evil, light and darkness, the Cosmic Spirit works out its purpose.

N : Why is Hitler made to pursue this path of violence, repression, etc. ?

SRI AUROBINDO : Because he has to be evolved through his own nature.

P : When the freedom of the Purusha is won, then does it become possible for the individual to look beyond the Cosmic Spirit to the Transcendent ?

SRI AUROBINDO : Yes; that is to say, instead of being an instrument of ignorant nature, you become the instrument of the Divine.

P : Do you mean by the Cosmic Spirit the Impersonal Consciousness ?

SRI AUROBINDO : No, the Cosmic Spirit is a personality but not in our narrow sense. It is both dynamic and static, Saguna and Nirguna, the Nirguna supporting the Saguna.

P : You have said that the psychic being is also a personality.

SRI AUROBINDO : Yes, there is the Psychic Purusha.

P : Does the psychic being develop from birth to birth ?

SRI AUROBINDO : It is not the psychic being itself that develops. But it guides the evolution of the individual by increasing the psychic element in the nature of the individual.

P : If the psychic being is a spark of the Divine, then its function is the same as that of the Vedic Agni as "the leader of the journey".

SRI AUROBINDO : Yes, Agni is the god of the psychic and leads the journey upward.

P : How does the psychic carry the personality formed in this life into another ?

SRI AUROBINDO : After death it gathers its elements and carries them onwards to another birth. But it is not the same personality that is born. People easily misunderstand these things, especially when put in terms of the mind, because the process is very subtle. The past personality is taken only as the basis and a new personality is formed according to its own requirements in future evolution. If it were the same personality, then it would act exactly in the same manner and there would be no meaning in that.

P : Does the experience of the Cosmic Spirit correspond to the experience of the Overmind ?

SRI AUROBINDO : Yes; but you can have the experience of the Cosmic Consciousness on any level. Generally you have it on the level of the Higher Mind where you feel the two aspects—the dynamic and the static—as separate. But as you go above you find the Overmind arching over all other levels and the two aspects are gathered together in it and combined in the same consciousness.

(*Turning to N*) To come back to Hitler : Hitler is responsible so long as he feels he is Hitler. In his young days, he was considered an amusing crank and nobody took any notice of him. It is the vital possession that gives him his size and greatness. Without this Vital Power he would be a crudely amiable fellow with some hobbies and eccentricities. It is in this kind of people whose psychic is undeveloped and weak that a possession is possible. There is nothing in the being that can resist the Power. In his latest photographs I find he is becoming more and more criminal and going down very fast. In two photographs there was the psychic element a little in front. One showed him weeping before his mother's grave—but that was more fictitious than real. The other showing his visit to his old village was genuine; he felt something there.

N : Has he what you once called the London cabman's psychic ?

SRI AUROBINDO : Yes. Mussolini has comparatively a better developed psychic and a strong vital. In his latest photograph he seems to have weakened. Either he is unwell or he is aging or perhaps he has misused his powers and hence the reaction.

N : Does Hitler feel responsible for his actions ?

SRI AUROBINDO : He feels responsible not only for himself but for the whole of Germany !

P : And for all the "Aryans" !

SRI AUROBINDO : Of course, all Aryans are Germans.

To get rid of responsibility you must get rid of ego : that is to say, of the mental, vital and other personalities.

N : If one could act without responsibility one would be free.

SRI AUROBINDO : It is not easy. You can try and see. You may say you are not responsible but internally you will feel that you are.



In order to be free from this responsibility you must become free first in consciousness. There are three ways of attaining that freedom : (1) by separating the Purusha from Prakriti and realising its freedom from it; (2) by realising the Self, Atman or Spirit free from the universe, the cosmic nature; (3) by identifying with the Transcendant above—realising the Paramatman. You can also have freedom by merging with the Shunyam, the Void, of the Buddhists.

S : In the second and third ways, does the Purusha remain the witness ?

SRI AUROBINDO : Not necessarily. It may in the first realisation because the Purusha separates itself from Prakriti and is then the witness. In the second realisation, that of the Self, you need not be the witness of the universe or its movement. The Self may remain in-gathered without witnessing anything. There are many conditions into which the Spirit may pass.

A certain kind of Nirvana experience is necessary even for this Yoga. That is, the world must become in a way nothing to you because, as it is constituted, it is a work of ignorance. Then only can you enter the true creation and bring into existence here the World of Truth and Light.

S : When Krishna in the Gita says, "You will find the self in all and all in the self and then in me", what self is meant ?

SRI AUROBINDO . It is the Brahmic Consciousness. You see the One Consciousness in all and you see all contained in the One Self and then you rise above to the realisation of One that is both personal and impersonal and beyond either.

B : Is it true that men with a spiritual bent are born with *adhikāra*, fitness ?

SRI AUROBINDO : Yes.

B : Can one acquire *adhikāra* ?

SRI AUROBINDO : Certainly. When we say a man is not ready, we mean he has not got the *adhikāra* but he can acquire it by preparing himself.

S : When one thinks of this problem of manifestation, one gets tired of it.

SRI AUROBINDO . Being tired is not enough. One must have the power to be free either by moving out of the evolution or by attaining to something that would not bind one to the evolution. Many Yogis, when they go beyond into the Spirit or Cosmic Consciousness, allow the cosmic nature to act through them without any sense of individual responsibility. They remain concentrated in or identified with the higher consciousness and their nature moves sometimes uncontrolled and then you find them using foul language, of which D complains. The Yogis are not bound by manners or the rules of decency. They act like *jaḍa*, *bāla*, *unmatta* or *piśāca*, because their consciousness is linked up with something above while their nature is allowed to act freely.<sup>1</sup> When one

<sup>1</sup> " the outer nature may become the field of an apparent incoherence, although all within is luminous with the Self. Thus we become outwardly inert and inactive, moved by circumstance or forces but not self-mobile (*jaḍavat*), even though the consciousness is enlightened

attains that Higher Consciousness, one doesn't regret, saying, "I didn't do that which was good, I did that which was evil".

Another difficulty—most of the Yogis are very bad philosophers and can't put their experience in mental terms. But that doesn't mean they have no real experience. They get what they want and are satisfied with it and don't care for intellectual developments. When you look for things in a Yogi which he never cared to have, you get disappointed like Lady Batesman who objects to Maharshi's spitting on the floor. Such actions have no bearing on spirituality.

S : Can one say that in the aspect of *Sat*, Pure Being, *Cit* or Consciousness is absent ?

SRI AUROBINDO : No—even in what you call Pure Being, Consciousness is there : only, it is held back or inactive, so to speak, while the *Sat* aspect is in front.

P : You have so often said that *Sat-Cit-Ananda* is a triune reality and no part of it can be thought of as separate.

S : The difficulty arises when one has seen many experiments of different systems. One finds great difficulty in choosing among them.

P : Does one always choose by the mind ?

S : There is no other go. Cannot the study of different systems lead one to knowledge ?

SRI AUROBINDO : Yes, it can help in making an approach to the path of knowledge. Philosophy is an attempt to explain to the human mind what is really beyond it. But to the Western mind thought is the highest thing. If you can think out an explanation of the universe, you have reached the goal of mental activity. The Westerners use the mind for the sake of using the mind. That leads nowhere. (*To N*) So you see, the universe is not a question of logic but of consciousness.

N : But is the study of philosophy indispensable ? One can know by experience.

SRI AUROBINDO : You can know by experience all that philosophy has to teach and something more which it cannot give.

S : The Sankhya division between Purusha and Prakriti is in one sense sharp and helps one to get away from bondage to Prakriti.

SRI AUROBINDO : Yes, it is categorical. They believe in two realities, Purusha and Prakriti, as the final elements. Sankhya and Buddhism were first appreciated by Europe because of their sharp distinction between Purusha who is consciousness and Prakriti which they believe to be *jada*, inconscient. Accor-

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within, or as a child though within is a plenary self-knowledge (*bālavat*), or as one inconsequent in thought and impulse though within is an utter calm and serenity (*umnattavat*), or as the wild and disordered soul though inwardly there is the purity and poise of the Spirit (*piśācavat*)." —SRI AUROBINDO, *The Life Divine* (American Edition), p. 211.

ding to Sankhya, Prakriti is *jaḍa* and it is the light of the consciousness of the Purusha that makes it appear conscious; they believe that even *buddhi*, intellect, is *jaḍa*. We in this Yoga need not accept it. Buddhism the Westerners liked for its strong rationalism. Its logic led up to *śūnyam*, void : the non-being state is the aim and there is a strong note of agnosticism in Buddhism, which appeals to the Europeans. In Buddhism, the universe is something that hangs in the air, so to speak. You don't know on what basis it stands.

There is a certain similarity also between Sankhya and Science, for in Science they believe that evolution begins with the *jaḍa*, the unconscious, and goes up the scale of consciousness.

S : We have so much darkness in us that we can't empty it out by our little efforts. It seems even a little light will do...

SRI AUROBINDO : No, a little light, a mere candle-light like mental illumination will not do. There must be the full sunlight. It is a slow process. If you have an opening, more and more light can come.

N : How shall one accept the light if one doesn't know it ?

SRI AUROBINDO : That means something in you doesn't want it. Otherwise there is hardly any difficulty. So far as the world is concerned, it has always refused to accept the light when it came. The test for knowing whether the world is ready or not for the Divine is its acceptance or refusal of the light. For example, when Christ was sentenced, Pilate had the right to pardon one of the four condemned. He asked the Jews whom they wanted to be freed. They wanted the robber Barabbas to be released and not Christ. Nowadays scholars say that Barabas was not a robber but a national hero or, if a robber, one like Robin Hood, I suppose, or else a political opponent. At any rate, a romantic robber was preferred to the Son of God, or a political opponent to the Teacher of Truth.

N : You said experience brings knowledge. But when I feel sometimes a pressure in the head I don't know that it is a working of the Higher Consciousness.

SRI AUROBINDO : You will know it slowly. Till then you have to accept it from the Guru. First *śravaṇa*<sup>1</sup> and then *manana*,<sup>2</sup> as they say.

<sup>1</sup> hearing

<sup>2</sup> remembering.

# REMINISCENCES

## XIII

### THE INITIATION OF SWADESHI

THE Swadeshi Movement of 1905 in India was a most astonishing event, something in the nature of a marvel; one might almost call it a miracle. It was like those great upheavals of Nature, as sudden and irresistible.

Earlier preparations and abortive attempts there had been galore, with results that counted for little. This huge mammoth mass of humanity lay inert like Kumbhakarna of the epic story for hundreds of years. Here and there once in a while an attempt had been made to pour into its ears fiery words of awakening, like :

Who would live a life bereft of all freedom,  
Who would care so to live ?

or,

In this land of India there are thirty crores of men,  
And the foreigner rules here supreme !

and,

China is awake, Japan is awake,  
But India persists in her sleep.

In sheer desperation, the poet had exclaimed :

Unless the women of India are wide awake,  
This land of ours will never awaken.

If the Sepoy Mutiny of 1857 was truly our freedom's battle, it was no more than a scratch on a solid block of stone. A few shots fired, one or two murders (like those of the Chapekar brothers)—the whole thing had the dimensions of a flea-bite.

But what was this happening now ? All on a sudden, almost overnight, the dark accumulation of centuries was shaken off, and with the speed of lightning,

The Mother was up on her feet.

Over the entire land there passed a mighty flood, an earthquake shook all. We looked on in wonder, lifted our voices in splendid chorus :

We know not when, O Mother,  
 Out of the heart of Bengal,  
 You suddenly revealed yourself in your strange beauty.  
 Our eyes cannot turn their gaze from you. O Mother,  
 The doors have swung wide open in the golden temple.

Almost overnight again, how very different we became from what we had been as individuals ! We used to be just humdrum creatures, most ignorant and inert; now we became conscious and alert, our lives acquired a meaning, an aim, a purpose. We used to move in the traditional ruts, dull and disparate. Instead of that our lives now got a cohesion, an orientation. Borne along the current and driven with the crowd, the most one could hope for in the past was to become a Deputy Magistrate or Professor<sup>1</sup>, a Doctor or Advocate, worldly men of sufficient means. In a moment, all this got topsy-turvey, our lives were rent in twain as if by an earthquake. There lay across the chasm the deathlike life of the dead past, and here loomed a life of the present that faced the future with new duties.

Calcutta was at the time in the throes of a great turmoil. The press and the platform were loud with cries of "Freedom" and "Boycott" : the British must be driven out, India must be rid of the Britisher. In the parks and wherever there was an open space, crowds would gather to listen to lectures and orations, crowds mostly of boys from the schools and colleges—the girls had not yet come out and joined. Swadeshi, boycott, national education, rural uplift—these were the slogans dwelt upon everywhere. And with it all there went on, in secret, underground preparations for revolution and revolt, and armed attack.

In our country, it has not been at all a rare thing for an individual to arrive at a turning point in his life which makes him leave the comforts of home and go out in search of something higher; such an event may be counted among the familiar and commonplace. But a whole nation rushing away from its old moorings in search of the unknown—this was a rather extraordinary spectacle. Something like it had been seen during the French Revolution, in the storming

<sup>1</sup> Even while I was a Second or Third Year student—in those days the Matriculation or School Final class was known as the First Year—I was dubbed a Professor<sup>1</sup> by one of my class-fellows and he called me by that name. It was not because I had been a top-ranking boy in school, for I never stood first or second, I was not that good. But afterwards, when I acquired a little fame as a writer, he reminded me of his prophecy.

of the Bastille, for example, but the Indian awakening had a different form and character.

I myself attended a number of meetings, particularly at Hedua, in Panti's Math and College Square, in the evening after college hours. At one of those meetings in Panti's Math, I had a view of Rabindranath as a leader and high-priest of nationalism, calm and handsome and sweet-tongued and self-possessed but breathing words of fire charged with strength and enthusiasm. On another day I chanced to see, in the fading twilight of evening at a meeting in College Square, Sri Aurobindo. He was wrapped in a shawl from head to foot—perhaps he was slightly ill. He spoke in soft tones, but every word he uttered came out distinct and firm. The huge audience stood motionless under the evening sky listening with rapt attention in pindrop silence. I can now recall only these few words of his : it was a matter of shame and regret for him that he was unable to speak in his native tongue, his early training and environment had been such as compelled him to express himself in a foreign language; he was asking to be pardoned by his countrymen. And the other thing I remember was the sweet musical rhythm that graced the entire speech. This was the first time I saw him with my own eyes and heard him.

The events of another day come to mind. Perhaps it was on the occasion of the first declaration of Boycott, on the 7th of August, 1905. The Town Hall of Calcutta was the venue of the meeting. What a huge crowd had gathered there and what an oceanic movement ! I had been taken there by Atul Gupta, the friend, philosopher and guide of my student days; I had been his disciple in every respect, in my studies as in patriotic work. He made me sit by his side and gave me the necessary instructions. The entire audience at one time stood up in a body and shouted their unanimous approval of a resolution : "All, all," they cried. I too had to do the same. You will perhaps call it drama, but after all, the critical moments of life are nothing but drama. There was no hypocrisy about the thing, it was just a manner of expression. One thing deserves to be mentioned here : the voices I heard of the many orators of that epoch. The glory of those voices is now lost, thanks to the kindness of the mike. Surendranath Banerjea, Ambikacharan Majumdar, Sachindranath Bose and of course Bepinchandra Pal—what high-pitched voices they had and how graceful in movement ! How was it possible to combine in a single voice such power and strength with so much sweetness ! I had read about the orations of Demosthenes and Cicero, heard the eulogies of France's Mirabeau and Danton, of Burke and Gladstone of England. But it was truly an experience to have heard with one's own ears a human voice of their calibre. One cannot do without a mike today if one is to address an audience of a thousand. In those days ten thousand people could easily listen to those superhuman voices. But why need we go so far ? You have all listened to the voice of our Sahana, a voice that held the heart of Rabindranath enthralled. Let me here tell you an amusing

story in this connection, though it belongs to a much later date. There was a musical *soirée* at the residence of one of Dilip's relatives; it was at his uncle's I believe. I too was among the invitees and there was a fairly big crowd. The performers of the evening were to be a virtuoso, one of the well-known ones though I forget the name, and our Sahana. A question arose : who would sing first, Sahana or the virtuoso ? It was agreed to have Sahana first and the virtuoso to follow; after all, a master must have the last word ! Sahana finished her songs and now it was the master's turn. But he dropped a bombshell ! He said, "One cannot sing anything after that, it would fall flat !" He did sing, though, after a while... Those were the days indeed.

Now to resume the thread of my narrative. During the holidays I was back in my home town of Rungpore. Here there was evidence of the same movement, with identical features. We roamed the streets singing, that is, shouting hoarsely at the top of our voices we did the morning rounds with songs like

Awake, O men of India, how long would you sleep ?

and so on.

Perhaps it was in October, there was a day of special oath-taking. The day was to be a day of complete fasting, no smoke should appear over the top of any house, any house showing signs of smoke would be marked in black for treachery. I too undertook a complete fast on that day, the first and the last time I have ever done such a thing. I did not even touch a drop of water during the twenty-four hours. But that did not keep me indoors doing nothing. I roamed the streets as usual, shouting "Bandemataram" with the processions. The vital being in us, in its enthusiasm and excitement, cares not a whit for anything.

Something rather out of the ordinary came to pass one day. There was an order served on the town as a whole and on certain individuals in particular, forbidding all processions. No one was to take out a procession or join in one. In defiance of the order—defying orders was part of the programme of those days—groups of young boys came out and roamed about the streets singing. But that was all they did, there was no occasion for any breach of the peace save the disturbance that their shouts might have caused. Nevertheless, the Bandemataram cry in itself was in the official view a symbol of resistance, of violence and atrocity. So the police soon rushed after us, ordering us to disperse. We left the main road and gathered in a garden-like empty space by the roadside. Many had left, but about a hundred—I was among that number—squatted down. The police sub-inspector Raicharan arrived on the scene with a mighty mien, accompanied by a few constables. As he kept on touching each of us on the head by turns, he muttered in his inimitable English, "You arrest, you arrest." We were taken to the Magistrate's bungalow, and as the day drew to

a close we were released on bail. The case came up before the court. The ringleader of our group had been Atul Gupta. Our counsel pleaded on his behalf that he was a man of position—he was at the time a student of the M.A. class—and should therefore be provided with a chair instead of having to stand on the dock. The magistrate took no notice and dismissed the plea. Atul Gupta's father happened to be a prominent nationalist of the town and the order banning processions had been served in his house. This had the effect of doubling or trebling the seriousness of Atul's offence; for he was an educated man, he claimed to be a leader, what he had done was done with full knowledge and deliberately. Hence the punishment he received was the heaviest of us all, a fine of a hundred rupees. Thus he became a marked man, and it stood in his way when in after-life his name was considered for a judgeship of the High Court. There could be no place for him as a Judge in the British Empire, and he had to remain an advocate. This however did not hurt him in any way, either by way of prestige or emoluments. We had in our group another person considerably older than all of us. We used to call him a member of the vagabond company, as he did no work or studies. He was asked by the Court, "What is your occupation?" In order to keep up his dignity and position, he replied, "General merchant." The Magistrate took him at his word and awarded a fine of fifty rupees. Fifty rupees ! But the poor fellow was not even worth five. I for my part might have escaped, as I was a mere boy, but I was fined twenty-five rupees. The reason was that when they asked me if I had been aware of the Government order, I said without any hesitation that most certainly I was. A deliberate defiance of the law ! That was an unpardonable offence. Afterwards, during the Alipore Bomb case, this was cited against me on behalf of the prosecution in order to prove that I was an old offender. But the judge of the Alipore court, Beachcroft, had rather taken a fancy to me. He did not take any note of this point and dismissed it as schoolboy bravado. Nevertheless, that confession of mine had been dubbed by many at the time an act of foolishness, for, as they said, had I but mentioned that I knew nothing of the Government order, they would have let me off without further ado. My answer was that I was embarking on a good and noble venture, how could I start off with a lie ?

I have referred above to sub-inspector Raicharan. An ordinary sub-inspector, he was nonetheless an interesting colourful personality, exercising considerable power and influence as a strong man. Immediately after our so-called "arrest", when he came to know who I was, he blurted out, "So you are Rajanibabu's son ? But why didn't you tell me earlier ? I would have let you off. Now I can't do anything about it, it is too late." He knew my father very well and had been a sub-inspector at Nilphamari as well. As I was saying, sub-inspector Raicharan was a man with an individuality. I can still picture him riding at a gallop, his chest proudly thrust forward, the tail of his horse flying at the back, in front his beard reaching to the chest, puffed up by



the wind and parted in two. His mount too was a well-known race-horse of the town. They used to hold races in the huge meadow near the Collector's office—we called it the Colectorate Math. It was Raicharan's horse that always came first; he was his own jockey.

Thus it was that I received a new initiation in my life.

Within a short while I discovered that my mind had taken a completely different turn. Studies offered no longer an attraction, nor did the ordinary life in the world. To serve the country, to become a devoted child of the Mother, for ever and a day, this was now the only objective, the one endeavour. What would that imply ?

It implied that one must give up everything else : studies of course, and parents and relatives, all. I felt it was my duty to keep my parents informed of this irrevocable decision of mine. I thought it would be an act of treachery towards them if I were to do anything so drastic without their knowledge. There was, no doubt, the old maxim of the sages, *yad-ahar-eva-virajet, tad-ahar-eva-pravrajat*, "one must leave one's home the day one feels the attachments cease to bind." The Buddha did that, Chaitanya did that, though Shankara wanted to arrive at an understanding with his mother first.

I thought I should now break the news to my father. I distinctly remember the scene. I was then aged seventeen and a student of the Third Year, not exactly a kid, you see. One evening, as my father rested in bed after his dinner, I came and sat by his side. I had come determined to tell him, but there was a little hesitation about the way of putting it. I could not obviously just blurt out, "I am going to leave home in order to do patriotic work." At last, I managed to put it like this, for we had a deep respect for our father, "I shall not be studying any more at the Presidency College, I shall join the National College." To join the National College had become a craze at the time, and I thought that to put it that way would be to give the least offence. I stopped with that one sentence. My father listened to me and then he began his discourse : "Whatever you do you should do after a good deal of thought. Never do anything under a sudden impulse, for that might later give you cause for regrets. First, you must remember that you are the eldest son in the family. We are getting on in age and you have younger brothers and sisters of whom it is incumbent on you to take charge, or else they would find themselves thrown out on the streets. Secondly, if you want to serve your country, that is a good thing and I do not stand in your way. But if you can succeed in becoming a somebody, in learning and position, then you would be able to do much better and bigger things, wouldn't you ? You don't have to go very many years, at the most two or three, to finish your education. Once you acquire a decent position in life, you will not need to be just a common worker; you can, with your learning and intellectual gifts, become one of the leaders. Look at Atul Gupta, for instance. He didn't have to give up his studies, he has just done his M.A. and is

now reading Law. He has acquired a name and some fame and will be able to work for the country ten times better as a man of position. And besides, there is another thing. If you feel a true urge for renunciation, like Shankara or Chaitanya, that is another matter, for that would add lustre to our family. But you must first look into yourself carefully to see if you have developed in yourself that strength and capacity. If it is just the caprice of a moment, then there will be no end of regrets afterwards..."

He went on in this strain for some time. I sat silent and motionless like a block of stone. But I felt a sense of release within : I had said what I wanted to say, done my duty. And as to my decision, that would be unshaken, "as long as shone a sun and a moon", *yāvaccandra-dvākarau*.

I was now reminded of the story of Parvati in the *Kumāra sambhava* of Kalidasa. Mahadeva comes in disguise to beguile her mind. He says, "What you have set your heart on is but a ghost, a goblin, a dirty creature. Is it meet to have such a low despicable thing for a husband ?" And Parvati gives answer, "You may say what you like, but my mind is set, it will not be shaken." The mind had settled on its one attraction, *mamatra bhavaikarasam manahsthitam*, it had now no other way.

NOLINI KANTA GUPTA

(Translated by Sanat K. Banerji from the original Bengali)

## OLD LONG SINCE

(6)

I BEGAN now to pass more time in Sri Aurobindo's house and less in mine. I would go home for food and sleep only. And for this I had a good excuse to give to my family. I was then studying in the Matriculation class of the Calve College, Pondicherry. My class-mate was Krishnamachari, the son of M. Srinivasachari's elder brother; he was perhaps two years younger than I. As Krishnamachari and I (I was then known as Aravamudachari) had been very intimate and as there were greater facilities for study in his house, such as space, books, etc., I began preparing for the Matriculation in his company. My family was under the impression that my time was all devoted to study. The time left after studies I would spend mostly in Sri Aurobindo's house. Sometimes I would take my bath there and sometimes meals too. But I would not eat with the inmates. Bejoykanta would bring for me a slice or two of bread with butter. As my heart was full, the need for food was not much felt. Even some light refreshment would be a feast to me. My association with Bejoykanta grew into intimacy. Once a month or once in two months, seven or eight of us together would go out picnicking to the suburbs of Pondicherry such as Villenour, Oosteri, Pakkamadayanapathu etc. We would set out early in the morning to return as it grew dark.

Before my friendship with Bejoykanta, I used to go with Ramaswami Iyengar to Villenour or some other villages around Pondicherry. Several times Bharati joined us. When he was in the party, the expenses would be borne by the late Krishnaswami Chetty of Muthialpet. With Bharati we could not remain out at night. If Bejoykanta accompanied us, we had to come back by all means before 10 p.m. because Sri Aurobindo used to take his meal between 9-30 and 10 p.m.

Thus those who led an orthodox life were felt by me as strangers whereas others I felt as my kin. I developed a dislike for the family rites and ceremonies and lost all faith in them.

As I record my reminiscences here, I follow all along in the background the ineffaceable footprints visible anew on the path of my life's pilgrimage. In this interminable flaming journey the chronological order and the successive arrangement of things are sacrificed. What I consider important is the series of small changes brought about in me by the action of light. To return to the subject. My heart realised that all attachment to the orthodox way of life had definitely fallen off from me as do the withered leaves from trees. Something

else more important had begun to take shape in me imperceptibly. It was not visible to my surface consciousness. Because it was working behind the scenes my wrong conduct, *mithyācāra*—the false way of life—continued yet for a few years. I should live firmly in the truth, express the truth in each movement of life, be a fit instrument of true realities—such were the sweet notes that kept vibrating ceaselessly and noiselessly in my dream-state and that I heard now and again as a soft music in my waking state also. Although all attachment to the Vaishnava way of life had left me radically, my attachment to my parents, specially to my mother—should I call it desire ? love ? bondage ?—still continued its hold on me. My mother had the feeling that she would some day in some way lose her eldest child. But as she could not give expression to this feeling, she kept silent. She knew nothing in her outer consciousness about it. “My child spends his time with his friend in the house of Srinivasachari, preparing for the Matriculation examination. After the examination, before he joins the F.A. in Madras, he will come to stay with me for two or three months”—these thoughts my mother cherished in herself and these she expressed as they were clear to her outer mind.

During the one year of my preparation for the Matriculation I was reducing the number of my visits to Bharati's house and increasing the time of my stay in Sri Aurobindo's, with the result that an intimate relation was formed with Bejoykanta and Sourindranath Bose who too was living there. Bharati once or twice asked me, “Why, my boy, have you stopped coming to my house?” I could not forget this. In this respect, in my mother's heart and in the heart of Bharati I seem to perceive the same thing, an echo of the play of the World Mother in her fragmented nature of the three gunas.

One day it was noon. I proceeded as usual to Sri Aurobindo's house. No human voice was heard as I walked down the street. The sun was at the meridian; it was all lustre. So extraordinary was its light that nothing could keep hiding in the places lit up wide by it; all must come to light. Not a speck of dust in that broad daylight; it was as though the presence of Lord Krishna behind the sun, pervading the whole sky, was there to enhance a hundredfold with its dark blue the light of the sun shining therein. Nothing could conceal itself in that great light. As I note down my experience of this time, it comes to my memory clothed in that significance. What was then only an impression left on my consciousness seems now to have been an unforgettable experience, an unearthly sunlight.

I do not know what account I gave to my family, specially to my mother, for my absence from the midday meal. The real reason, of course, was that it was the time for me to go to Sri Aurobindo's house, after taking my bath in Srinivasachari's house.

Unaccountably joyful, I entered Sri Aurobindo's house. I found Bejoykanta waiting in the verandah downstairs and, on seeing me, he called me to

him, his face smiling. I too approached him with a heart full of delight, not knowing why. He then said, "I told Sri Aurobindo about you and also told him about your strong desire to see him." (Nowadays we say "to have darshan.") Bejoykanta added, "I was just thinking how and through whom to send for you. Come up, let's go."

It was twelve or twelve-fifteen at noon. As I think now of my climbing the stairs, it seems to me as if I was truly going up towards the sun out of the dark state of my consciousness !

### THE SCENE I SAW

It was for the first time I got up to the first floor of Sri Aurobindo's house. In the long verandah overlooking the wide courtyard below, there were big windows giving a wide view southwards...all the doors of all the rooms were open... Everywhere and on everything there fell an all-revealing light, nothing but light... nothing was seen covered or screened, nothing was unrevealed... no spot hidden from light... My heart too, unwittingly, with no doors to close or conceal anything, free of confusion or perplexity, wide-open, soared up in sheer delight ! I was in this state and Sri Aurobindo stood there, his eyes gazing southwards... His small feet appeared to my eyes as two red lotuses. His hair partly hung on his chest, partly on his back. It was still wet from his bath; water dripped from its ends. His bare broad chest shone in great beauty... His divine gaze did not yet turn towards me...

Bejoykanta got up first, I followed him, reached the head of the long corridor and, as I just stood there, Sri Aurobindo, who was about twenty feet away, turned his eyes upon me. Whether I walked to him or took a leap to him, I do not know. What I remember is that a lamp was lit everywhere in me and I saw in a spontaneous and automatic movement in front of me an intense celestial beauty. My being unknowingly swam, as it were, in a sea of silence, it fell prostrate at the lotus-feet of the Master, it did not utter "My Refuge, my Refuge", but lay there body, life and mind all together a single block. Sri Aurobindo touched me with his flower-like hands and made me stand up. I drank the drink he gave me. That eternal sight still lives in my memory in the same form. I do not know why I burst into sobs as I clasped him. Tears streamed down from my eyes. Were they tears of delight now that I had attained the celestial joy of Indraloka, or were they the regrets of my ego watching the imminent end of its life ? I cannot say. Bhakti is a divine acquisition, a thing of wonder; it cannot have its birth without divine grace. When the heart is aroused from sleep by the all-ruling grace, one sees that greatness; it is so delightful to the sight; then only one's life, possessed of the knowledge of the Lord's universal state and His transcendent state, will know how to live at once in all the three states.

The sight seen by me at that young age, as I lay at Sri Aurobindo's feet, comes vividly into my memory. Immeasurable wonder drowned me. What I saw was the repetition of a marvel of many years before.

Our village. A huge sand-hill far away from the village. On the sand-hill stood rows of thick-set palm trees almost striking the sky. On the north of the hill in the lowland was a wide and deep reservoir of water. It was the village-tank. The tank was full of lotuses and there were lilies too in a little corner of it. On its eastern bank was a banyan tree; at a distance from that a Peepal tree.

In the evenings the Brahmins of our village in order to perform their evening rites (*sandhyā-vandanam*) would start from the village, cross the mango-grove, amalaki-grove, tamarind-grove, date-palm forest, etc., wade through the small stream flowing with a soft murmur, climb the sand-hill with its palm forest, get down to the bank of the tank and sit by its edge. After having performed the evening rites, Japa and Tapa they would get up and, all of them reciting together the Vishnusahasranama (the thousand names of Vishnu), come back to the village.

On the eastern bank of the tank was a small temple of Ganesh, the holy image of Eyenar at the border of the village.

One evening. Darkness had just crept over the place. I was sitting on the sand-hill by the tank. I was then about 8 or 9 years old. Four or five Brahmins were still on the bank occupied with the performance of rites.

In that dim darkness of the evening, just two or three stars twinkled in the western sky.

And then, in front of me at a short distance and gradually drawing nearer and rising above as it came close to my head, there appeared a shining ball, a big ball of the size of a palm fruit. Its lustre was dark blue. My eyes fixed on it, I kept looking at it. That ball shone soothing my eyes, comforting my body, seizing my heart and, as it slowly swam up, proceeded far to the south; my sight followed its course till it disappeared.

I must have been immersed deep within me at that time because I was oblivious of the earth and voyaging in the sky.

Someone in the darkness, his face I could not see, called me to go home and so I came back to the waking state. Ten miles away from our village to the south-east was Pondicherry !

Sri Aurobindo had not yet come to Pondicherry. The beings of the upper worlds were as if making ready the blessed town of Pondicherry to receive Him !

While I lay at Sri Aurobindo's lotus-feet for the first time I saw once again that glowing ball, familiar to me and quite close, appearing in the dark blue sky within me and leading me towards the south. It seemed as if the star had accomplished its ordained work.

## SPIRITUAL CAUSERIE

I REFERRED in the first Causerie to the Sri Chakra while speaking of the seeker of Sri Vidya, the Divine Mother.

The Chakra, as we all know, is a diagrammatic representation of the Abode of the Divine Mother in the Tantras. Why this particular form, some ask loftily, when God is everywhere ? Indeed, God is everywhere, only we do not have the capacity to recognise Him, and feel Him everywhere. That is why God manifests, reveals Himself more in some Forms than in others. These are the several Forms in which men have found and worshipped the Divine across the ages, *e.g.* Images, Idols, Yantras and Mandalas, etc. The Divine is more easily accessible to the human consciousness in these special Forms either because He has been invoked and established in them by Holy Men who have realised the Divine or the Divine Himself has chosen to abide tangibly in some particular Forms which correspond to certain fundamental truths in the Being and the Becoming of the Divine. The Sri Chakra is one of the most remarkable Forms of this kind. The *Yogini Hṛdaya* (Tantra) says that the diagram of circles and triangles constituting the Chakra represents accurately the configuration of the creative Forces of the Divine Shakti in manifesting the Universe. That is why, apart from other factors, the Chakra acts by itself as a powerful evocation of the Presence of the Divine Shakti. It is an unmistakable experience of all, not only of those who worship but also of those who witness and receive the sanctified Tirtha after the Puja, how the entire atmosphere in the place where the Chakra is installed or worshipped is surcharged with powerfully spiritual vibrations.

Of course, there are requisite conditions like faith, devotion, love for the Yantra (Chakra) or the Image on the part of the worshipper. It will not do to treat it as an inanimate object of prescribed ritual. It should be looked upon and regarded as a living Personality. An incident in the life of Sri Ramakrishna will illustrate the point.

Due to some accident an idol of worship in the temple was damaged and a leg came off. They did not know how to proceed or what to do. A number of learned pandits were consulted on the course to be adopted. There was a heated discussion at the end of which they advised the authorities to consign the idol to the Ganges and substitute a new one. At that time someone had the bright idea to ask Sri Ramakrishna, who was already known for his strange God-intoxicated ways, what was to be done in the matter. He seemed surprised that such a question should be asked. He asked, in anguish, "You are consigning the lamed Krishna to the Ganga ! If a similar mishap befalls the

son-in-law of the Rani, perhaps you will go in for a substitute son-in-law ! Treat it as you would treat a fractured human limb." So saying he took the idol and himself had it set right. It was so natural for him to do it because he treated the idol as a live entity to be treated as a living person.

Coming nearer home, we see so many times how even photographs spring into life. Times without number, people have seen Sri Aurobindo moving, smiling, even coming out of the photograph in the Reception Room and when Sri Aurobindo was asked about it, he confirmed the genuineness of such experiences. Whole lives have been changed by a single look at the Mother's photograph emanating vibrations of an unearthly order. Coming to the subject of the Mother's photographs, we may mention how each photograph has a different effect, each radiates a force of its own. Once I remember, as I was seeing a new photograph, I suddenly felt my head disappearing ; there was a yawning of Infinity as it were. When I mentioned it to the Mother and asked why we got different experiences from different photos of Hers, She was gracious enough to explain that the photographs were taken at different periods, on different occasions, and the vibrations they emanated corresponded to the state of consciousness She was in at each time. She also added that one could put oneself into contact with that Consciousness through the particular photograph by concentration. ( Concentration of that kind may not be possible for all, but a loving adoration is. And that is found to be more effective and lasting. )

This is the reason why when you see some photographs of the Mother, your heart melts into tenderness , on seeing some your mind evaporates as it were and a stillness takes possession of you ; on seeing others you breathe in sheer joy and beauty. There is a photo of Hers sitting on a window sill, watching, may I say? the birth of a New Age. Who can look at this picture and yet escape a feeling of Newness ? Each of Her photographs is a landmark, a sign-post in the spiritual evolution of the race.

The photograph brought out on this year's Ashram Calendar is unique in this respect. I have yet to see a man who is not knocked out of his little world on seeing this portrait which is expressively named REALISATION. I should regard this picture as the most vivid capture of Her Role as the sole-sufficing Link between the world of men and the Realm of the Divine Truth above. Her Eyes seize and hold the Link which is firmly established on Earth by the Power that exudes from Her Glorious Body.

PRABUDDHA



## A COMMENTARY ON THE FIFTH SUKTA OF RIGVEDA

THE present sukta also tells us that we are to conquer all the powers of the terrestrial life with the help of pure delight and establish in pure mind the foundation of Truth, the perfect manifestation of Force, Knowledge and Bliss, the manifold fulness and perfection of Indra.

The diversity in the creation is a profound and sublime Truth. So the sadhaka also has to manifest in his being and nature this immensely diverse play. The manifoldness of Form is revealed consciously through the mind. When the true mental being awakes all the formations lose their petty and mortal nature and appear as cadences and expressions of the blissful immortal Truth. That is why the mental Purusha or Indra is called *Purutamam Purunām*. No other god has so many diversified forms as Indra. It is because he is at the root of all manifold diversities. Indra comes with plenitude ; he conquers for the sadhaka *Sahasrinam Vājam* (a thousand-fold plenitude). *Vājam* is the fulness which is indivisible ; it is the vessel of a thousand-fold movement of creation. Indra is the eldest of all, because the primal form of the external manifestation appears first in the heart of the mental being. Later on it becomes manifest in the outward nature. After his very birth Indra wants to be the eldest of all, i.e., as soon as the pure mental being awakes in the aspirant, it becomes the master and guide of his sadhana and his new spiritual creation. For this reason Indra is called *Isānam* (Lord) and *Sukratu* (the all-accomplishing Power of action). It is in him that all the masculine powers of God are manifest. In accordance with the Will of the Purusha all the forms of Prakriti take shape. The vessel or the form which Indra is shaping newly in the aspirant is firmly established on supreme Truth and Knowledge.

Pure mental being is rich with pure knowledge. Pure mental knowledge is that which makes an object stand revealed to the knower. This knowledge of Indra is many-sided. The real function of Indra is to harmonise the truths of all objects and movements of the creation. Hence he is called *Purandhi* or *Purudhi* (a city full of intellect-power). Indra does not want dissolution in the One Existent, but he wants a diverse and many-sided manifestation. In unfolding or blossoming alone is his joy. He seeks for a vibrant cadence of the Truth. The Bliss of Indra is founded on Truth. That is why this Bliss is pure and tranquil and yet dynamic. The joy of sensuous pleasure of an ordinary man is emotional and fleeting. Man cannot hold it and an aspirant cannot build anything on it. That joy flows out and man spills it away in trying to hold it. That is the reason why this joy of the senses has to be purified and made

noble with the light of pure mind, intellect and knowledge. Then alone that joy will be beneficial, capable of doing works and yielding fruit. When the pure mental being, rich with the nectar of immortality and supported by the pure vital energy, marches forward driving his two luminous horses of knowledge and power to the battlefield to advance in spirituality, the dumb material forces of Ignorance fail to oppose them. Cutting asunder all limitations of the earthly consciousness and the powers of Death, Indra founds a full-fledged bliss of immortality in the aspirant. He enables the creative genius of the aspirant to blossom in the untrammelled expanse of the infinite consciousness.

NOLINI KANTA GUPTA

*(Translated by Chinmoy from the original Bengali)*

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

(Classified Excerpts)

## SECTION VI — THE NATURE OF THE SOUL

### (ix) LOVE

LOVE—the relative principle, not its absolute—is a principle of life, not of mind, but it can possess itself and move towards permanence only when taken up by the mind into its own light. What is called love in the body and the vital parts is mostly a form of hunger without permanence.<sup>1</sup>

The growth into the third status of life by the principle of association, the growth of love, does not abolish the law of desire, but rather transforms and fulfils it. Love is in its nature the desire to give oneself to others and to receive others in exchange; it is a commerce between being and being. Physical life does not desire to give itself, it desires only to receive. It is true that it is compelled to give itself, for the life which only receives and does not give must become barren, wither and perish,—if indeed such life in its entirety is possible at all here or in any world; but it is compelled, not willing, it obeys the subconscious impulse of Nature rather than consciously shares in it. Even when love intervenes, the self-giving at first still preserves to a large extent the mechanical character of the subconscious will in the atom. Love itself at first obeys the law of hunger and enjoys the receiving and the exacting from others rather than the giving and surrendering to others which it admits chiefly as a necessary price for the thing that it desires. But here it has not yet attained to its true nature : its true law is to establish an equal commerce in which the joy of giving is equal to the joy of receiving and tends in the end to become even greater; but that is when it is shooting beyond itself under the pressure of the psychic flame to attain to the fulfilment of utter unity and has therefore to realise that which seemed to it not-self as an even greater and dearer self than its own individuality. In its life-origin, the law of love is the impulse to realise and fulfil oneself in others and by others, to be enriched by enriching, to possess and be possessed because without being possessed one does not possess oneself utterly.<sup>2</sup>

Love will be for him (the gnostic being) the contact, meeting, union of self with self, of spirit with spirit, a unification of being, a power and joy and intimacy and closeness of soul to soul, of the One to the One, a joy of identity and the consequences of a diverse identity. It is this joy of an intimate self-revealing diversity of the One, the multitudinous union of the One and a happy interaction in the identity, that will be for him the full revealed sense of life.<sup>3</sup>

#### (x) THE ALL-BEAUTIFUL

A second approach made by the soul to the direct contact (with the spiritual reality) is through the heart : this is its own more close and rapid way because its occult seat is there, just behind in the heart-centre, in close contact with the emotional being in us; it is consequently through the emotions that it can act best at the beginning with its native power, with its living force of concrete experience. It is through a love and adoration of the All-beautiful and All-blissful, the All-Good, the True, the spiritual Reality of love, that the approach is made; the aesthetic and emotional parts join together to offer the soul, the life, the whole nature to that which they worship.<sup>4</sup>

*Compiled by* NATHANIEL PEARSON

#### REFERENCES

1. Vol. I, Ch. XXI, p. 188 (A) 243 (U)-footnote.
2. Vol. I, Ch. XXI, pp. 188-9 (A), 244-5 (U).
3. Vol. II, Ch. XXVII, p. 874 (A), 1171 (U).
4. Vol. II, Ch. XXV, p. 803 (A), 1075 (U).

## THE URGE FOR WHOLENESS

*(Presidential Address to the 33rd Indian Science Congress :  
Section of Psychology and Educational Sciences)*

### I

It belongs to science to seek to explain the empirical data laboriously collected by it, though it is true that such explanations will themselves need a progressive reshaping and retouching in the light of fresh data as and when obtained. It is, indeed, difficult to refrain from seeking to formulate a comprehensive idea of a given field of scientific investigation. But such hypotheses do also facilitate and encourage further collection of data.

The present position of psychology is rather interesting. Even a psychologist like C. G. Jung, who, as it were, by temperament seeks to systematise, explain and harmonise, feels that we are not yet in a position to attempt a general theory of mind, human nature or consciousness. The reason is that the data so far collected, though vast and varied, yet need abundant further supplementation to provide a sufficient base for a comprehensive view of human nature as a whole. While this opinion will be heartily endorsed by many other psychologists, the fact is that since the beginning of this century the science of psychology has witnessed the growth of a number of explanatory systems deserving the name of schools of psychology. Many amongst us face this situation of conflicting schools and standpoints in psychology with serious disappointment and frustration. But we cannot forget that the rise of these conflicting standpoints greatly facilitated and encouraged research, yielding a good harvest of varied facts of human nature. These facts themselves and some of the theories offered to explain them, by virtue of their very partialities and one-sidednesses, challenge and demand a general theory, wide and broad enough to cover all the complexity of mental life. By virtue of the separate fields of investigation, which the various schools discovered for themselves within the same original subject-matter of psychology, and the striking new facts that those fields contributed, they do also powerfully suggest to us to look for other fields, which might yield new facts, crucial and determining, so far as human nature in its totality is concerned.

As we view, review and ponder over the diverse facts and theories of contemporary psychology and consider the exclusive claims of different schools for treating this or that aspect of mental life as fundamental, we feel irresistibly

challenged to seek to determine the really basic trend or the most fundamental urge of human nature, the most essential characteristic of our subject-matter. We cannot but feel baffled by the exclusive claims of 'behaviour', 'sex', 'will to power', 'purpose', 'reflex action' or any other similar concept to explain human nature satisfactorily. Even a lay reader, if he reads representative books of different schools comparatively and not exclusively, will have to ask himself, "Which of these many answers, to apparently the same question, is really correct?"

Now we are going to consider another answer here, which the present writer has developed from a consideration of the general facts of evolution, Yogic discipline and the form of consciousness reached by it, and the contemporary schools of psychology. According to this answer of ours a tendency to a progressive organisation, an urge for wholeness, is the really basic trend of not only human nature but of organic evolution as such.

If we consider the entire range of organic evolution from amoeba to man psychologically, we find a progressive growth of consciousness, seeking to rise equal to the needs of the environment. The tiny flicker of consciousness of the amoeba grows steadily in complexity and organisation always seeking to adjust itself to the growing environment. This is the character of the evolving wholeness of consciousness. But that this range of consciousness, which is marked by a sense of inadequacy in relation to the environment, is really a tendency to wholeness is confirmed by that highest reach of human experience, in which consciousness presents 'self-contained wholeness' as a fact. And by the general relation of sequence, such wholeness appears to be the goal of the entire evolution of consciousness. This, in brief, is our thesis.

'The trend towards wholeness' throughout the ranks of the sub-human life consists of progressive perceptual adjustments to an ever more complex environment. In man, self-consciousness, making thought possible, widens the range of experience and a larger organising process, a whole-making tendency, assumes the form of what Stout aptly calls 'ideal construction', a construction in ideas. An ideally constructed world and self, encompassing indefinite expanses of space and time, thus becomes a possibility to man. But the more important thing, that happens to him, is that his self-consciousness affords to him a direct awareness of his own psyche. In other words, he becomes conscious of the projection inveterately involved in his relations with the external world. This gives a radically new turn to the growth of his psyche. Instead of seeking adjustment with the external reality the 'wholeness trend' now recognises near at hand the divisions of the psyche itself as the essential sphere of its working. Such a recognition already assumes the possibility of a psyche made good in its inner divisions and established in wholeness.

This hypothesis has arisen out of the author's occupation with practical yoga and mystic and religious psychology during the last few years. The pro-

longed, intensive, deep introspection consisting of an attempt at a constant awareness of the various impulses arising to the surface of consciousness and of the reflections and suggestions cast on it, affords a real insight into the past of the individual as also into the evolutionary goal to which his nature generally is tending. Introspection is, indeed, the primary method of psychology. The study of the mental processes of others, by experiment or otherwise, particularly where complex processes are concerned, presupposes a previous introspective study. However, introspection, to serve the purpose here intended, has to become a yet more perfect instrument. Wundt indeed improved it by making it experimental. The Kulpe school extended its serviceability to the complex processes. But it must now learn to read the depths of mind from its surface phenomena and it is through such introspection, perfected through long practice, which an individual can wield with freedom from self-deceptions, that psychology can look forward to a fuller and deeper knowledge of human nature. The science of psychology will grow out of the collaboration of experts, wielding such introspection.

Now the principal fact, which such deep introspection reveals, is an ingrained tendency in human nature seeking to bend all its varied and vast material, conscious and unconscious, into the form of an evolving wholeness. This tendency becomes a direct experience at a certain stage of the growth of what Indian psychology calls the 'witness consciousness'. As a yogic student sets out on his path of self-knowledge and through self-knowledge, self-mastery, he seeks to become more and more conscious of the impulses, which sway him at different times. Given seriousness and patience, the student will soon discover the working of projection, the habit of assigning causality to other persons and things for effects, for which his own motivations have a responsibility. Having sufficiently appreciated the projection-habit, he gets ready to feel and grapple with the reality of his own psyche. A deep abiding motive to know his psyche, *as it is*, is the only pre-requisite. That given, he proceeds—the help of an experienced teacher being a very valuable aid—to explore his psyche. In doing so he develops his self-consciousness as a living force capable of observing the ever-changing mental activities. Now while he experiences, let us say a stomach-ache, he becomes conscious or rather self-conscious of it. In becoming self-conscious of it he achieves a relative separation or detachment from it. To appreciate this difference one has to contemplate the two states, in the terms of Professor Stout's example given in his 'Manual of Psychology'—that of observing the waves and that of becoming conscious of doing so, when surprised by the question, 'what are you doing?' In watching the waves the percipient is identified with his activity of perceiving. When questioned 'what are you doing?' that activity becomes an object and he, as observer of it, is distinct from it. Now the yogic student through prolonged labours goes on discovering his identifications with his varied experiences

and through self-consciousness achieving his distinctness from them all.

When this activity has been carried on for a certain length of time he will become conscious of the subconscious identifications revealed indirectly at the plane of consciousness. This will give some depth to introspective activity and he will look for identifications revealing themselves in the dreams or indirectly in the waking condition. When the same activity has been carried on for a considerable length of time the self-consciousness of the yogic student will tend to develop a settled sense of inwardness and depth. With that fairly achieved he can sometimes find himself placed in a form and level of consciousness, which, when it first occurs, might surprise him. It is marked by a unique joyousness, balance, poise and wholeness. To start with, it is likely to be a short experience, but this consciousness is qualitatively different from the ordinary consciousness, which is marked by division, contrary pulls and which on the whole operates through an economic balance of the numerous stresses and strains exercising their forces consciously and subconsciously. The new form of consciousness, in a persevering yogic student, will tend to grow to longer durations and in course of time may become fairly normal. This really marks a distinct plane of consciousness, recalling to our mind the two preceding ones, the perceptual and the conceptual.

With many forms of yoga the enjoyment of this state itself is the goal, but with the form of yoga evolved by Sri Aurobindo, which is practised at the Pondicherry Ashram, this consciousness is a means for effecting transformation in the personality. So the witness-status and the general interiorisation are explored for their very central and most profound level, as it were, facing freely the entire personality's life-expressions. Sri Aurobindo calls this central profundity the 'Psychic Consciousness' and ascribes to it the capacity of raising the impulsive tendencies of the consciousness to the form of its own harmony and wholeness. Psychic consciousness is different from the ordinary mental consciousness; the former pertains to the psychic being, the inmost fact of human personality, whereas the latter to the mind, the form of consciousness evolved in interaction with the environment. The Pondicherry Ashram with a few hundred persons devoted to the practice of yoga affords a vast material of yogic experience. This experience confirms certain general principles as also reveals many individual differences. The experience of the psychic consciousness itself admits of large individual variations. Some might get it soon, others not. But, on the whole, given the right approach it is not so rare a thing as we are likely to believe. It can also occur and perhaps does occur in the course of our ordinary life. But we do not much notice it. It is, however, not the same as a relatively poised state of mind, which we do get off and on more easily. The former is marked by a quality of depth and intensity, which the latter has not.



This fact of experience is, to the present writer, a fact of very great importance. It, however, proceeds from a sphere of consciousness and human nature not yet explored and tapped by any of the contemporary schools. This new sphere, marked by the quality of a harmonious and harmonising consciousness, is obviously different from the 'chaotic' unconscious. And the ordinary consciousness, which represents the ego's adjustment with external reality, moving dangerously between the *Superego* and the *Id* of Freud's terminology, also lacks the essential harmony and creative effectivity of the 'psychic consciousness' of Sri Aurobindo.

Now if what we have called the psychic consciousness is a fact, verifiable and ascertainable under certain given conditions, then its character, which grows out of and succeeds the average human consciousness, must be of invaluable help to the understanding of the anomalies of our nature. The 'whole,' 'self-poised,' 'harmonious and harmonising' psychic consciousness must throw a new light on the conceptual and moral consciousness of man. The implications of the 'psychic state' which is an incipient samadhi state are very great for a theory of mind. We have ordinarily so far looked at mind as revealed in the normal human adult. It is not long ago when we started looking at it as a product of animal evolution, from below upwards. Psychoanalysis gave us a new angle, that of looking from the depth to the surface. Indian psychology offers a new approach, that of looking from above downwards, in view of the future evolutionary goal as reached in pioneer-individuals. These approaches are all complementary and a psychology earnestly seeking the whole truth of human nature will recognise the entire realm of experience, the conscious, the subconscious and the superconscious as its subject-matter. When we are concerned with the understanding of an intermediate stage of a process, we cannot hope to understand it completely in terms of the stage or stages antecedent to it. An idea of the end towards which the whole process is moving is the most important single factor in this connection. Indian Psychology discovers this end in yogic experience of a harmonised and integrated consciousness as such and is thus obviously in an advantageous position to interpret the antecedent stages. Still, it is true that Western Psychology has taken immense pains for an empirical study of the average human personality while Indian Psychology sought to know it primarily with a view to carry it forward to its higher stages of growth. But there can be no doubt that the fact of the harmonised and integrated consciousness and its character are of unique value for interpreting the mental processes of the average divided consciousness and for testing and verifying many of our hypotheses. However, a proper use of them will become possible to psychology only when the need for determining the goal of the evolutionary process as a whole is recognised and when the fact and the character of that state become more definitely ascertained to the satisfaction of science.

The present writer has laid a great deal of emphasis on the reality and the value of what he has called psychic consciousness. He has characterised it essentially by the quality of wholeness or harmony. It is a form of consciousness harmonious and harmonising. Its will is a whole spontaneous will and not a strained and struggling will, working under the pressure of opposing will-tendencies. Its emotional quality seems to be broadly one of joy, whatever the circumstances. This evidently constitutes a whole concrete form of consciousness and we have, therefore, pleaded that it marks a distinct level and plane of development comparable to those already recognised, the perceptual and the conceptual. However our chief evidence in support of the reality of the fact of psychic consciousness is yogic experience. Now many amongst us are likely to rule out yogic experience as rather mysterious and thus reject its value as scientific evidence. But when we say so what we really mean is that we do not find yogic students readily submitting to our cross-examination and laboratory testing and verification. Indeed we do not find yogic experience offered to us so easily. Yet there is good evidence in support of the fact of psychic consciousness, which challenges our attention. There is a vast yogic literature bearing a large testimony. But happily for the scientific psychologist there has been a distinct revival of interest in yoga in India in recent years and certain yoga ashramas conducted under the guidance of competent masters offer the opportunities of ascertaining the conditions and the quality or qualities of yogic experience. However, so far as the present writer is concerned it is out of a desire to lay before his colleagues the very best experience that he has found as a psychologist that he chose to address you on the subject.

*(To be continued)*

INDRA SEN

## TEILHARD DE CHARDIN

(SOME LETTERS)

You have referred admiringly to "the instinctive, blind, intransigent resistance of Catholic Ireland to the English Juggernaut". Well, Ireland is very close to the monster of Modernism against whom you inveigh, and the reactions of her soul are bound to be a little violent ; but, if they are as extreme as you say, I think they are a trifle unhealthy. After all, Modernism has to be accepted in its essence—"an ever widening and deepening intellectual and imaginative curiosity, a passion for knowledge, a passion for finding, an eye of intelligence awakened to all the multiform possibilities of new truth and discovery", as Sri Aurobindo puts it. Its distortions and perversions are to be guarded against, but to recoil from its complex straining of free thought in a thousand directions is to miss the secret of the future.

To be instinctive, blind, intransigent is no solution of the problem. Even to be Catholic is not to find the way in a world which has once for all broken away from the religious forms of the past. Nor, I may add, has the Catholic form of Christianity always kept Europe safe from

### The Titan and the Demon and the Ghoul

lurking in our depths either in the Mediaeval Age or in the Modern (Franco's Spain !). I am not condemning Catholicism, mind you. I know its beauties and exaltations with something of an inner acquaintance, for I have studied it well enough, prompted by my education from start to finish in a Catholic school and college at Bombay, under European Jesuits. But the Irish type of Catholicism is hardly quite what we need in our times. What can be a glorious part of the best movements of the modern *Zeitgeist* is the Catholicism of a Teilhard de Chardin, mystic and scientist of a pan-en-theistic evolution, whom the Church has suppressed and whom, judging by her recent *Monitum*, she will ultimately put on the Index.

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(17-9-1962)

You have written : "I am sorry that the Church turned down Teilhard, but there are certainly questions unanswered by his theory ; such as the Fall and Original Sin. But it does seem unlikely he will be placed on the Index ; the Jesuits themselves are proud of him, and the Dominicans enthusiastic (with, of course, certain reservations). I myself found him imaginatively

most stirring, somewhat like the poetry of St.-Jean Perse (whom I saw a good deal of in U.S.A.).”

I am afraid your appreciation of Teilhard doesn't strike me as quite complimentary to him. Surely he would have been happy to learn that Kathleen Raine found him “imaginatively most stirring”, but the spiritual scientist in him would not have been entirely happy over being bracketed with St.-Jean Perse and would have wanted another kind of response too than of a poet to poetry. Perhaps, in the deepest sense, a poet's response to poetry covers everything—it is what Teilhard himself calls “our resonance to the All”—but when a thinker, with no matter what profoundly stirred imagination, has written *The Phenomenon of Man* rather than *The Noumenon of Man* he wants a more intellectual response, particularly with a scientific discrimination.

Teilhard's vogue today is not simply because of his lifelong pan-en-theism, though without it he would fail to touch the finer fibres in us. His vogue comes from the scientific shape his intuitions have taken—or, to put it more thoroughly, the organic form in scientific terms his feeling of the Cosmic Christ, “in whom we live and move and have our being”, has created for itself. The many-sided scientific “incarnation” of his soul of mysticism, the brilliant clear-cut adjustment of this soul to concepts which draw their vitality from physics and biology—these are the things that render him so momentous to the modern mind. Others have tried similar things—Lecomte du Nouÿ, for instance—but none before with such depth of inspiration accompanied by such self-steeping in the spirit of science at its most passionately modern. Not the rankest anti-religious materialist can outdo Teilhard in his passion for evolution, his wholehearted commitment to the phenomenalist vision of development. He asks for no concessions from the biology of the day and is quite sharp in oblique criticism of his fellow religionists who accept its fundamental tenets with reservations. But at the same time he reveals possibilities in those tenets, which point far beyond science : he makes intellectually possible a “metabiology” as well as a “metaphysics”. And it is just because he speaks wholly from within science, at one with its most fervent followers, that his new interpretative concepts go home.

Just in a few places, towards the end of his great book, he lets in a breath of religion from outside. These are his weak points, unwelcome though not quite ungraceful intrusions of the priest on the palaeontologist. But they do not spoil his book on the whole nor twist the main lines of his thought. And I should say that it is to the credit of his book as a piece of scientific philosophy that it leaves unanswered such questions as the Fall and Original Sin.

These questions must have seemed to Teilhard rather meaningless from the standpoint of super-evolution that was his. An Original Sin implying a Fall irreparable in the natural scheme of things would rule out the spontaneous movement Teilhard reads in Nature of an evolution towards and into Omega

Point, man's growth by the very drive of life and mind implicit in the Alpha Point into a universal consciousness, a totality of being, a supra-individualised but never depersonalised participation in the Cosmic Christ, a real organic fulfilment of the vague dream abroad today of "One World".

It seems to you unlikely that just because his theory takes little account of matters like the Fall and Original Sin he will be placed on the Index. But have you studied closely the recent *Monitum* of the Church against him ? I have written, apropos of this "Warning" and of a first-rate article in the *Times Literary Supplement* on Teilhard, a letter to that journal, discussing his future standing with the Church. The Editor expressed his "great interest" in my letter, but for some reason or other he later fought shy of publishing it. I'll send you the copy I have with me. You will see from it why I think Teilhard's official condemnation inevitable and also why I consider such an open condemnation good for the true import of his message. (17-10-1962)

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To the Editor,  
*The Times Literary Supplement.*

Sir,

Your excellent article of May 25, "Mystic and Man of Science", whose general survey and defence of Teilhard de Chardin's position could hardly be bettered, came into my hands at almost the same time that I read the serious *Monitum* of the Roman Catholic Church against him and the severe commentary by the *Osservatore Romano* of June 30 and July 1 on his doctrines. The orthodox Italian journal uses even the fiery word "heresy" with regard to Teilhard's dictum that Christ has, in addition to his human and divine nature, a cosmic one.

I feel sure that the *Monitum* is only the prelude to an ultimate anathema which would place Teilhard's works on the Index. For, there was a self-contradiction in his attitude to the Christianity of the Church which he served with the immediacy of a priest. How else are we to account for the fact that despite his awareness of the Vatican's distrust of his world-view and despite his acceptance of its ruling that his books should not see the light, he left them intact in the care of a lay party, Mlle Mortier, who was likely not at all to be influenced by ecclesiastical disapproval ? Teilhard did nothing short of ensuring their publication after his death. Here your reviewer speaks of his "integrity". An apposite word, but it does not explain the whole complexity of his behaviour. We have to say : "Teilhard believed that his world-view was not only correct but also in keeping with the true implications of Catholic doctrine and that the Roman Church, although in his own day it was in disagreement with it, would finally come round to acceptance and that therefore he would serve Truth

best by preserving his writings for publication while yet remaining obediently within the Church."

Now, as soon as his Church realises all this in the midst of an ever increasing adherence by progressive Christians to his glorious vision of evolution and of man's future possibilities, it is bound to make everything explicit and definite once for all by condemning and prohibiting him instead of merely issuing a warning. And do not the words of the warning itself render such a step inevitable? The Vatican goes so far as to say of his books: "It is quite clear that these works present such ambiguities and grave errors in the philosophical and theological fields as to offend Catholic doctrine."

A clean cut by the Church will be an immense gain for the vision Teilhard has set forth. Even the present *Monitum* is enough to save his message from his own mistake about it. The Roman Catholic Church can never be reconciled to his theories. It is also doubtful whether any established form of Protestantism is wholly adequate to them. Unlike Catholicism it may permit them, but can it serve as their right basis? It is because Christian thinkers come within the strong spiritual aura of Teilhard's vision and of his personal devotion to Christ that they persuade themselves that his Christianity can find roots in what any Church holds today. The disapproval of the Vatican is a pointer in the correct direction: Teilhard's Christianity is something new, something deeply interpretative of the scientific discovery of evolution, extraordinarily illuminative of the growing modern sense of human unity, extremely significant for man's spiritual progress beyond the present mental level.

This Christianity, once it is seen as divergent from all established Churches, will immediately show its true affinities. Its true affinities are with the greatest spiritual philosophy and life-movement that has arisen in modern India—the work of Sri Aurobindo constantly expanding from its centre in Pondicherry where stand both his Ashram of Integral Yoga and the Sri Aurobindo International Centre of Education.

What Teilhard seizes with brilliant but incomplete insight is expounded at full length and with a profounder basis and wider import in *The Life Divine*, *The Synthesis of Yoga*, *The Human Cycle*, *The Ideal of Human Unity*. These books had their origin in the years 1914-1921 when Sri Aurobindo wrote and published, all by himself, a philosophical monthly, the *Arya*. Several years ago (July 8, 1944) *The Times Literary Supplement* contained a striking "Middle" on him, which, among other things, said:

"Of all modern Indian writers, Aurobindo—successively poet, critic, scholar, thinker, rationalist, humanist—is the most significant and perhaps the most interesting....In fact, he is a new type of thinker, one who combines in his vision the alacrity of the West with the illumination of the East. To study his writings is to enlarge the boundaries of one's knowledge....He has achieved a reconciliation between matter and spirit....Aurobindo is no visionary. He has

always acted his dreams. 'Truth of philosophy,' he has said, 'is of a merely theoretical value unless it can be lived.'... He gave up everything, and withdrew to Pondicherry—to follow the new light that had been vouchsafed to him. What was this light ? To be of active help to the new world which, in his opinion, was struggling to be born. To achieve this aim he had, first, to make of his body, mind and spirit a delicate and precise instrument, and then to learn to draw from this instrument the maximum of its possibilities...Aurobindo cannot be dismissed as one who happens to have written a few fine books.... Long before others he spoke of 'one world'."

Last year *Art and Letters* (Vol. XXXIV, No. 1). the Journal of the Royal India Pakistan and Ceylon Society, which is published from London, carried a thoughtful article by the well-known English writer on philosophical themes, Ninian Smart, under the caption "Aurobindo and History", comparing the world-views of Sri Aurobindo and Teilhard de Chardin.

Just a few weeks back the Presses Universitaires de France brought out *L'Evolution Future de l'Humanité : La vie divine sur la terre*. It is a sort of anthology of Sri Aurobindo's thought on the sense of earthly life and of the evolutionary crisis through which it is passing today. It is meant to throw special light precisely on the problem of evolution and its relation to the spiritual consciousness, which has been discussed with a new interest most frequently and abundantly in France as a result of Teilhard's *Le Phénomène Humain*. Such a book would be very useful in England too where, I find, Teilhard's masterpiece is provoking quite a deal of controversy. And after all, Sri Aurobindo, who was educated at St. Paul's School, London, and at King's College, Cambridge, wrote all his works in English. It is high time some publisher on your side of the Channel brought out the French anthology in the original English version and laid before the thinking public the comprehensive vision, both philosophical and spiritual, from which Teilhard's insights for all their far-reaching character seem only a limited selection in the terms of his own scientific mind and religious experience.<sup>1</sup>

(12-7-196)

K. D. SETHNA

<sup>1</sup> Since this was written, the firm of Allen & Unwin has undertaken to publish an enlarged version of the French anthology, under the title *The Future Evolution of Man*. An American edition is also expected from Harper & Row,

## LUXOR FOR LUNCH

CLEO of the silken barge  
 Has passed this way,  
 Her incense mingled with  
 Backwash of speed and  
 Power's crafty lurch.

The slowly swished  
 Green breast of river god  
 Still lies beneath  
 A new bronze film  
 Of oil and slag.

Look where beneath  
 A boot of black efficient strut  
 The naked ancient foot of majesty  
 Still toes the sandy bank....

MARILYN

## THEN DO I KNOW ALL AT ONCE\*...

I KNOW not the glory of the Golden Age gone by;  
 I know not how sweetly the Sirens sang;  
 I know not how heavenly fair Helen was;  
 I know not what immortal beauty lies  
 In that Mysterious Smile of the Venetian LISA;  
 I can conceive not of the loveliness of Venus;  
 I can conceive not of the ecstasy of the fabled Ambrosia;  
 I can conceive not of the luminous laughter of the Gods;  
 Of all these full ignorant I am;  
 But when I behold her,  
 Or muse upon hearing the mantric music her name must bear,  
 Or dream of the Perfection she is,  
 Then do I know all at once  
 The beauty of earth and heaven and God.

BIBHASH

\* These few lines were written after I had seen a small sketch of a woman by the Mother.

Indeed, I have seen quite a few of the Mother's finished and beautiful paintings. I have liked all of them very much. But none did I like so much as this little sketch which, although unfinished, appeals to me most by a divine carelessness of creation. It so appeals to me because I seem to see captured in it the eternal beauty and mystery of all womanhood, motherhood, girlhood—their compassion, forbearance, softness, gracefulness, submissiveness, strength, delicacy.



## GOD'S WORKING

UPON a far-off summit an Eye is set :

It watches all the worlds with an eagle sight;  
A command omnipotent, an omniscient light  
Claims ruthlessly from earth its ever-due debt.  
In the troubled waters of under-life is let  
Loose now a fore-willed work of the Infinite  
Intent to sunder wide the doors of Night  
And fix its rule of love in the heart of fret.

Intransient forces their own strategy plot,  
Conspire and sconce themselves against God's Will;  
They manœuvre in vain to escape the circling Thought  
That hovers the world over, a salving Grace;  
Retreating to death-safe cells of a murky Nil,  
Darkness they deem their refuge, their sheltering place,  
Never do they know that the hour of God's stern skill  
Shall set on them one day the last doom-seal.

HAR KRISHAN SINGH

## THOUGHTS

EVEN if I am the possessor of all the desirable goods it is of no use when I am fast asleep.

One has to wake up in order to enjoy life's pleasures and then one has to keep awake for that.

Who would wake us ?

Stumblings and accidents.

Who would wake us up and then keep us awake ?

The call of the Mother.

All have stumbled at one time or another, but of these, if not all, many must have been shaken out of their slumber. But such awakening is momentary.

Many must have met with accidents and the eyes of many must have been opened by accidents but this jolt is of a short duration.

Rare is the person who seizes the Mother's call.

Rare is the person who awakes at the Mother's call.

But such a person once awake never lapses into torpor again. He does not blink his eyes. He remains awake without any strain.

\*  
\*\*

I am dead. I have been burnt to ashes. But when people die they are laid on a bier and are carried to the burning ghat. But in that way I have neither been placed on the bier nor cremated.

Just as the hoar frost in winter destroys the crop, similarly the cold peace entered into me and consumed me entirely.

I may be asked : "Can such a thing happen ? If this is true then how are you able to talk like this ?"

O brother, sweet death is always like that. Just as a man whose life has been bitter utters lifeless words, in the same way one who has died a sweet death describes vividly that experience. What is there to be astonished at in it? It is something very natural.

Indeed the really immortal episodes of human history comprise the lives of those who died such a sweet death. Eternal verities have been bodied forth by those who died in this way.

GIRDHARLAL

*(Translated from the author's Gujarati book "Uparāma")*

## SELF-TEACHINGS

### URGE FOR THE UNKNOWN

RESTLESSNESS, inconsistency, the urge for something unknown to the physical mind and intelligence of a man, are clearly manifest from the very opening chapter of the birth of a child. Observe his craving to snatch, possess and throw off, to break and to make, to repossess and again break, his restless and unsatiated desire to own this variety and that, to have all; and yet he remains satisfied with none.

As a child grows, his softness of skin, his innocence of nature and purity of mind gradually vanish, and likewise vanish his once eagerly sought-for hobbies and habits—playing with dust, with marbles and kites, curiosity to learn, then to teach; from cycling, driving a car or flying a plane, to today's rocketting into space. Next come the pleasures and pangs of love-play. Finally, he reaches a "settled" stage of homely, comfortable life with his various needs satisfied. Still at each stage his hold on satisfaction becomes loose; with the travel of non-stop time each loved hobby, pastime or pleasure becomes an urge of the past, out of date and untimely. But his restlessness and search remain as intense as ever. New desires and ambitions replace the old. Past experiences, painful or pleasurable, fade away with the glow of new hopes. Ultimately man, though having strong vital and intellectual capacities, and with all his desired achievements, still fails to discover the final goal of permanent contentment and joy where he can rest in eternal calm.

Thus without any apparent end, decay and death finish the chapters of our weak body, life after life, until a point comes in the infinity of time when man feels exhausted completely in the play and clash of universal forces and is compelled to accept defeat. His egoistic vanity gives way to an element called Faith in some stronger Power and superior Will, unknown to him and hitherto unclaimed by him.

It is the hidden Divine Will, always exceeding the lower wills of man, which causes his insatiable urge and his search always forward towards some superior and greater unknown.

On the gradual shedding of the ordinary human consciousness, which is all the time controlled by and limited to the satisfying of the unquenchable thirst of the lower forces—egoism, lust, greed, attachment and anger—the perpetual universal play of "desire, possess and break" finally melts away into a higher ambition of "seek for the Supreme, the Eternal Beloved."

It is at this stage of man's evolution that the Eternal Parent, Supreme Care-taker and Immortal Lover, who has always throughout man's various lives supported him with a hidden hand of protection behind all the endless trials and tortures, pains and pleasures, now gradually manifests in him His uncovered Shakti. So far unknown, covered up by the dense layers of man's ignorance and darkness, He now turns man's mortal defeat into an immortal Conquest.

NARWANI

## EARLY MORNING HOUR

*(Continued from January)*

THE hardest of lessons are forgotten. Primitive nature has a thousand ways of wiping out gains of experience and asserting its own ways again and again.

So in spite of my previous experience, I relapsed after some time once again into the habit of sleeping 'just for a few moments' after meditation. And sure enough I was once again shown what I was doing.

I found myself in a new place across railway lines. It was all foreign and I wanted to rush back to the Ashram immediately. It was a long way and I looked for a rikshaw. Rikshaws were there in plenty—a whole row of them—but there was none to pull them. I looked round and saw them in a peculiar way. There was a parapet wall against which the rikshaw-pullers were kneeling with their foreheads touching the wall. They were snoring, fast asleep. They were all hefty and exuded a heavy feeling of inertia. It was oppressive. I woke up to realise what a tamasic region of subconsciousness I had sunk into.

Weeks after this experience, the old Adam once again reared his head this morning. I stretched myself. Suddenly I found (in a dream) that all the doors of the house were open. Locks had been opened and within a few minutes our valuables stolen. Thieves had broken in and done away with my gains.

2-3-1963

SADHAKA

## BOOKS IN THE BALANCE

**Publisher's World** : Editor T. V. Manikkam. 2/23 Nanik Nivas, 91 Warden Road, Bombay 26.

ANY effort to bring in a special and concise form the details of various magazines and books to the reading public is laudable. In the present century the world is flooded with reading matter. In India, since Independence, the tempo of publication has risen tremendously. We see periodicals brought out by the dozen on a variety of subjects by a variety of people, right from Central and State Governments and big publishing houses to new unknown entrants in the field. Besides, we on this subcontinent speak so many languages that the number is multiplied enormously.

As far as a reader is concerned, he has hardly time enough to spend from his working hours at the Stalls, glancing through the spread-out journals and books to suit his need. The bookseller too is in the same plight.

The magazine, *Publisher's World*, under the editorship of K. V. Manikkam has been for the last one year trying as best it can to serve a highly desirable end. In the present issue of February 1963, which starts the second year, its editor has something to say about his bitter experience of publishers in the article "Between You and Me".

Do the ideals not work ? Mr. Manikkam should be practical along with his ideals. The protest from his pen against publishers is not quite justified. If his journal was unable to draw the required help from them, it does seem that possibly his office failed to bring his journal to their notice. Then, again, before deciding to extend association, the publisher naturally would like to see a few issues, so that he may form a concrete picture of the journal, its work and its usefulness to him. Anyway, it is a happy relief to find Mr. Manikkam mentioning that "some of the publishers have come up with generous offers of help".

The present issue gives some reviews of magazines like *Reader's Digest*, *Women's World*, *Psychology* and *Life International*, in addition to notices of books. The latter occupy almost half the pages of the journal. All the surveys are well-written, with just sufficient information. The issue has also an interesting essay for booksellers, "Code of Conduct for Booksellers", written by S. H. Primalani, proprietor of a leading bookselling house in India. The little biographical note on U. Gopalkrishna Rao adds extra interest. The journal has been clearly printed and has a pleasing get-up.

The greatest necessity from the point of view of publishers today is to find the proper readers and that too in as large numbers as possible. Whether the journal before us will be able to help them has to be seen. We do hope, however, that it will succeed in its ideals and sell itself extensively in order that its pages may become truly the "media of contact between publisher, bookseller and buyer".

"DAPDOR"

**Poornayoga Kendra**, a brochure of the Poorna Yoga Kendra, D11/5, Kidwai Nagar (East) New Delhi.-3 Cost Rs. 1.50 nP.

We have before us a brochure of the Poorna Yoga Kendra with its guiding motto "All Life is Yoga" (Sri Aurobindo), brought out recently in a beautiful get-up in English and Hindi. It contains a choice and arresting collection of the writings of Sri Aurobindo and the Mother and some others. Articles like *Yoga and Poorna Yoga* by Nagarsheth, *Who is the Mother?*, *Physical Education in Integral Education* by Indra Sen, *Sri Aurobindo and the New Evolution* by Dr. K.C. Varadachari, *The Gracious Evolution* by Dada Parmarath, *Sri Aurobindo and the Present Crisis in India* by Manibhai (Bombay), *A Constant Prayer* (Sanskrit) by Kapali Shastri and poems by Dada Parmarath, Kamaniya Chakrabarti and a Hindi translation of Sri Aurobindo's "Who" by Om Prakash Sharma are some outstanding writings. We have in it art-paper pictures of Sri Aurobindo and the Mother and a marbled oil painting with the title "First drops of Light in an agitated mind" in the Mother's handwriting.

Our hearty wishes are with the Kendra. It is being run with a great spirit of selfless devotion. May it ever remain true and faithful in its work of "rehabilitation of man on the human level and for raising him further".

HAR KRISHAN SINGH

## VISIT TO THE U.S. SENATE BY HON. SUDHIR GHOSH, MEMBER OF INDIAN PARLIAMENT

*(Extract from "The Congressional Record : Senate U.S.A.")*

MR. HUMPHREY : Mr. President, at this time I desire to call to the attention of the Senate the fact that we are privileged this afternoon to have as a distinguished visitor a fellow parliamentarian from the great nation of India. I call the attention of the Senate to the presence in this Chamber of Mr. Sudhir Ghosh, one of the most distinguished and able leaders of the Parliament of India, a true friend of democracy and freedom, and a gentleman who enjoys the friendship of many Americans and many members of this body. Mr. Ghosh is a recognised leader in his country, a disciple of the late Mahatma Gandhi, and an advisor to Prime Minister Nehru; I wish to welcome him to the Senate.

*(Applause, Senators rising)*

MR. SPARKMAN : Mr. President, I should like to say I have had the pleasure of knowing Mr. Ghosh ever since 1952 when I first met him on a trip to India. I have been with him on many occasions since then. I have found him to be an active, alert, devoted, patriotic Indian and a very fine and dear friend of the West. He possesses much native ability. He was closely associated with the late Mahatma Gandhi and was a student or at least a disciple of his. I think he still exhibits a great deal of the qualities of Mr. Gandhi.

Several of us have just had the privilege of lunching together in the Foreign Relations Committee Room and we went over a good many of the questions which are of mutual concern and interest to both countries. I am delighted that Mr. Ghosh is able to be here and would welcome him every time he came.

MR. COOPER : Mr. President, I am glad to join other Senators in welcoming a Member of the House of the People, which is the elected House in India. I had the great honor and pleasure of knowing Mr. Ghosh in India. He is highly respected there. He is one of the strong leaders in the Congress Party and also in the House of the People. He has been here on several occasions. He has many friends among members of this body and the other body of the Congress.

I concur in the statement that he is a great believer in and advocate of democratic institutions.

## MR. SUDHIR GHOSH GIVES SRI AUROBINDO'S BOOKS TO PRESIDENT KENNEDY

Mr. Sudhir Ghosh, Member of Indian Parliament, who has been having talks with U.S. congressional and administration leaders for a month on India's defence needs in a non-official capacity, had on March 27 a half-hour talk-meeting with President Kennedy.

Mr. Ghosh during his stay in the U.S.A. has done, according to observers, an incredible job of public relations and fence-mending and mobilising grass-roots support for India. Meeting Senator Humphrey, Senator Sherman Cooper, Senator Fullbright and other liberal leaders, he has tried hard to dispel misunderstanding among critics.

Mr. Ghosh presented to Mr. Kennedy three books by Sri Aurobindo summing up Sri Aurobindo's philosophy of History, Social Progress and Human Evolution both individual and collective. The books are : *The Human Cycle*, *The Ideal of Human Unity*, *War and Self-determination*. Mr. Ghosh drew Mr. Kennedy's attention to Sri Aurobindo's warning (as expressed in the words of the Editor of *Mother India*) on November 11, 1950 : "We must burn it into our minds that the primary motive of Mao's attack on Tibet is to threaten India as soon as possible."

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## THE BULWARK OF ASIA

*(The following statement by Sudhir Ghosh, Member of Parliament, India, was issued on the editorial page of the "Washington Post", Washington, U.S.A.)*

THIRTEEN years ago, before Tibet was taken over by the Chinese, the great Indian seer, Sri Aurobindo, with his characteristic vision, wrote (January 1950): "In Asia a perilous situation has arisen, standing sharply across the way to any possibility of a continental unity of the peoples of this part of the world, in the emergence of a communist China. This creates a gigantic bloc which could easily englobe the whole of Northern Asia in a combination between the two enormous communist Powers, Russia and China, and would overshadow with a threat of absorption South-Western Asia and Tibet and might be pushed to overrun all up to the frontier of India, menacing her security and that of



Western Asia with the possibility of an invasion and an overrunning and subjection by penetration or even by overwhelming military force to an unwanted ideology, political and social institutions and dominance of this militant mass of Communism whose push might easily prove irresistible."

This prophecy has now come true, and it is this threat that we face today. The Chinese army has passed Tibet as the gateway to India and has occupied certain strategic places which put the whole of North-Eastern India at its mercy. Clearly, the Chinese did not invade India so deeply after a massive military build-up in Tibet (and the build-up is increasing in spite of their peace offensive) merely to settle a border dispute. Their purpose is more far-reaching.

To quote again from the late Sri Aurobindo, in his last testament written in November, 1950, after the Communist take-over of Tibet: "The basic significance of Mao's Tibetan adventure is to advance China's frontier right down to India and stand poised there to strike at the right moment and with the right strategy, unless India precipitately declares herself on the side of the Russian bloc. But to go over to Mao and Stalin in order to avert their wrath is not in any sense a saving gesture. It is a gesture spelling the utmost ruin to all our ideals and aspirations. The gesture that can save us is to take a firm line with China, denounce openly her nefarious intentions, stand without reservation by the U.S.A., and make every possible arrangement consonant with our self-respect to facilitate an American prevention of Mao's evil designs on India. Militarily China is almost ten times as strong as we are, but India as the spearhead of an American defence of democracy can easily halt Mao's evil designs on India and Mao's mechanized millions. And the hour is upon us of constituting ourselves such a spearhead and saving not only our own dear country but also all of South-East Asia whose bulwark we are."<sup>1</sup>

Those prescient words are as valid today as when they were written. The fact that most Indians did not realize their wisdom until now, when it is almost too late, should not blind us to realities. It is no use crying over spilt milk, or indulging in the easy satisfaction of saying: "We told you so."

Today, it is imperative that all forward-thinking Americans and Indians face up to the common threat to their democratic way of life from Chinese Communism. India has had a salutary shock and has learned a lesson. She now knows who her real friends are. My question is, will the United States respond by taking the broad, statesmanlike view and help India defend the democratic world, or will she allow partisan policies and alliances to dissuade her from doing so?

<sup>1</sup> Editor's Note These words are not directly Sri Aurobindo's. They are part of an editorial article in *Mother India*. But all such articles were first read out to Sri Aurobindo and published only after he had fully approved of them as expressive of his own views.

# *Students' Section*

## THE DESCENT OF THE BLUE

(A Drama)

ACT 7

Scene 5

*(Aurobindo in his cell. Alipore Jail.)*

AUROBINDO : Ten days' fast, with sleep once in three nights, has left me no whit weaker, rather I feel greater energy. Now it's time for *śīrṣāsana* (head-balancing).

*(Enter Andrews Frazer, Lieutenant Governor, Bengal, with his aide-de-camp. He is surprised to see the Yogic posture of balancing the body on the head.)*

FRAZER : What is all this, Mr. Ghosh ?

*(No answer)*

FRAZER : Mr. Ghosh !

*(No answer)*

AIDE-DE-CAMP : He is practising Yoga.

FRAZER : What is Yoga ?

AIDE-DE-CAMP : It is a process of seeing God.

FRAZER : Queer ! Sheer nonsense.

*(Exeunt Frazer and his aide-de-camp.)*

*(Aurobindo is sitting relaxed.)*

*(Enter a Scotch sergeant)*

SERGEANT (*in a tone of bravado*) : So, Arabinda, you are at last caught.  
 AUROBINDO : Yet shall I escape.

(*Enter the jail doctor Mr. Daly*)

DALY : It pains me to see you confined in this solitary cell. The jail Superintendent has kindly listened to my request. He has allowed you to have a walk in the open courtyard.

AUROBINDO (*smiling*) : I thank you both.

### Scene 6

(*Aurobindo in his cell. Early morning.*)

AUROBINDO : I wonder from where this fragrance is coming. There is no flower near by, nor even a gentle breeze. (*A voice breaks out in the silence.*)

VOICE : I am Vivekananda. I want to speak to you about the workings of the consciousness above the mind.

AUROBINDO : Above the mind?

VOICE : Yes. I myself had no idea of such workings while I was in the body. Now I have it and I will help you with it. For this I shall visit you every day for about two weeks.

AUROBINDO : I believe these workings would lead towards some Supreme Dynamic Knowledge.

VOICE : That is for you to discover. I can but show what I have found. The world's burden of progress rests upon your shoulders. It is a great happiness to find you ready to bear it. Godspeed.

(*The spirit of Vivekananda disappears.*)

### Scene 7

(*On reading Sarojini's appeal in the 'Bande Mataram' of 18th<sup>th</sup> August, 1908, for funds for defence of Aurobindo two patriots are walking to Sarojini's residence, at 6, College Square, Calcutta.*)

1ST PATRIOT : We must not rest satisfied with our own contributions. However large the expenses, the country must meet them.

2ND PATRIOT : That is my feeling too. We must work our hardest to collect funds from door to door.

1ST PATRIOT : Yes, we must.

2ND PATRIOT : We have to plan an organised effort.

*(Enter the two patriots and greet Sarojini,)*

PATRIOTS : We have brought in our humble mite. *(Each handing to Sarojini a hundred rupee note)* We are planning a door-to-door collection.

SAROJINI : That's all to the good. So far I have received less than half the sum required. Sixty thousand, that's the estimate of legal experts. The amount so far received is twenty-three thousand.

*(Enter a Punjabi postman)*

POSTMAN *(handing a ten-rupee note to Sarojini)* : Mataji, please accept this poor man's offer. Aurobindo Babu is our god. We pray for his victory.

*(Enter a bearded Muslim cabman)*

CABMAN : Baji,<sup>1</sup> Babuji has used my cab many many times. I have received higher and higher Bakshis every time. I have wept and prayed to Allah for his release. Allah, Allah, help him out of the trouble! Kindly take this petty sum for his defence. *(Handing a five-rupee note to Sarojini with a salaam he goes out.)*

*(Enter a street cooli of Oriyan origin. Tears rolling down from his perspiring face.)*

COOLI *(placing a half-rupee coin on Sarojini's table, with folded hands)* : This wretched cooli has nothing more to give. Jagannath Prabho, save our country's jewel.

### Scene 8

*(Aurobindo's cell. Aurobindo in deep meditation. A blue Light fills the cell. Vasudeva appears in the midst of the Light.)*

VASUDEVA *(coming in front of Aurobindo)* : Look at me, my child. I am He whom you have been seeking. I come to tell you that from now and for ever you will be finding me in you, with you, around you everywhere. The second thing is that your work for India in Bengal is now done. I have decreed India's independence. The rest of the work for it will be done by others to come. I sent you on earth to do my work for world-liberation and world-transformation. That will require a pretty long and intensive preparation on your part. Henceforth concentrate on it according to my guidance. As regards your case here, it is my concern. Leave it all to me. I will instruct

<sup>1</sup> Elder sister

your counsel, speak through him and see you released. You will remain ever free from all their blind efforts afterwards to force you out of the sphere of your work—for the moment in India, then the world over.

*(Aurobindo bows in silence. Vasudeva disappears.)*

Scene 9

*(C. P. Beachcroft, Additional Sessions Judge and Eardley Norton.)*

BEACHCROFT : Mr. Norton, you know Arabindo Ghosh was a very brilliant scholar in England. He had no equal at St. Paul's. He won a scholarship at King's College, Cambridge. He was a contemporary of mine in the I.C.S. We both won honours at the University and, at the final examination of the Indian Civil Service, Arabindo the prisoner beat Beachcroft the Judge to second place in Greek and Latin. This is called the irony of Fate ! Poor Arabindo !

NORTON : "To me it appears a matter for regret that a man of Arabindo's mental calibre should have been ejected from the Civil Service on the ground he could not, or would not, ride a horse. Capacity such as his would have been a valuable asset to the State. Had room been found for him in the Educational Service of India I believe he would have gone far not merely in personal advancement but in welding more firmly the links which bind his countrymen to ours. The new era of reform, in spite of local and I believe temporary cleavage, illumines India's political sky and promises a future as much a matter of just pride to the Englishman as of hope and contentment and advance to the Indian."

Scene 10

*(Alipore Court. Beachcroft, Additional Sessions Judge and the jury. Norton, C. R. Das and other lawyers. The day of Aurobindo's release. C. R. Das after summing up his whole case concludes his historic address.)*

C. R. DAS : "... My appeal to you is this that long after this turmoil, this agitation will have ceased, long after he is dead and gone, he will be looked upon as the poet of patriotism, as the prophet of nationalism and the lover of humanity. Long after he is dead and gone, his words will be echoed and reechoed not only in India but across distant seas and lands..."

*(Beachcroft looks on, eyes indrawn. The prosecution counsel Mr. Norton, who was listening spell-bound to the peroration, now looks at C. R. Das, relaxed and relieved of his yearlong tension.)*

*(Beachcroft starts addressing the jury. After his address to the jury the foreman takes leave of the court to retire for consultation with his colleagues.)*

*(The jurors retire.)  
(The Court rises for lunch.)*

*(After lunch)*

FOREMAN *(turning to the Judge)* : Your honour, our fully considered verdict is unanimous so far as Aurobindo is concerned. We all are of the opinion that he is NOT guilty. As regards the others...

BEACHCROFT : I accept your verdict and acquit Arabindo of the charges brought against him. *(Turning towards C.R.Das)* Mr. Das, I congratulate you on your laborious study, patience, endurance and your able conduct of the case concerning your client Arabindo.

C. R. DAS : I thank your honour for your kind appreciation of my personal efforts. I thank also the members of the jury for their unflagging patience and energy in following the case in detail from day to day and for giving their well-considered verdict.

NORTON *(coming forward and shaking C. R. Das by the hand)* : You have the reward of your labour. I congratulate you.

C. R. DAS : Thank you very much, my learned friend.

CHINMOY

*(To be continued)*

NOTE :—Nolini Kanta Gupta has pointed out that in Act 7, Scene 4 (published in the March issue) the Court in which he and Sudhir Sarkar appeared was not of Mr. Birley but the Sessions Court of Mr. Beachcroft.

## POETRY AND MANTRA

POETRY and mantra are not one and the same thing. I shall try to point out the difference between the two. Poetry can turn into mantra ; not only that, poetry must needs be so. The highest form and the most perfect perfection of poetry lie in the mantra. Likewise a mantra can manifest itself in the shape and form of poetry. But that is a thing we hardly meet with.

Let us now focus our attention on something else. When we study the Gita or the Upanishads or the Vedas, the idea never flashes across our mind that we are reading poetry ; our consciousness enjoys a delight which surpasses that of poetry. Here is a clear proof. When we speak of genuine poetry, we hardly think of the Veda-Upanishad-Gita. To serve our purpose we immediately resort to the works of Valmiki, Kalidasa and Bhavabhuti. Yet, as a matter of fact, the Gita, the Upanishads and the Vedas can easily stand on the same footing with the greatest poetry. However natural or supernatural may be the delight in poetic creation, it can never surpass the poetic greatness of the mantra. Neither the ancient poet Valmiki nor even Homer or Shakespeare is an exception. It is said that "the highest art is to conceal art". The famous poets of to-day cannot so easily conceal themselves in their poetic creation as did the poets of the Veda-Upanishad-Gita. When the Upanishad says,

"This is the highest Refuge, the Refuge supreme,  
When one realises it, one shines in the status of the Brahman,"

or when the Gita says,

"Unperturbed in the midst of sorrow,  
Unelated in the midst of happiness,"

we do not at first or at all discern that we have come across one of the highest pitches of poetry. But this is the type of poetry that we would like to call mantra.

What is poetry ? It is delightful speech. There can hardly be any better definition of poetry than this. Admitting this fact I would like to say that the definition of mantra is the Brahman manifested as sound. At both the places we see the glory and greatness of *vāk* (speech). But there is a subtle border-line. On one side *vāk* grows into the mantra, on the other *vāk* grows

into poetry however beautiful and great it may be. The real thing is this: when *vāk* does not assert itself in the least, when it does not hanker after displaying its own skill, remains self-enamoured like a deer with the fragrance of its musk, having no other object than to possess inner delight, then only it amounts to a mantra. When *vāk* abounds in mere words, it simply comes down to the category of poetry.

But it is not that mantra means something solely dealing with spiritual disciplines or religious practices. Even the experiences and realisations of this terrestrial world can reveal themselves through the mantras provided their fundamental truth is the truth of delight.

Take the famous utterance of Shakespeare :

And in this harsh world draw thy breath in pain,

or Dante's :

Lasciate ogni speranza voi ch'entrate,  
(Abandon hope, all ye that enter here,)

or Valmiki's :

*Apahr̥tya Śācim bhāryāṁ śakyamindrasya jīvītum.*  
*Na ca Rāmasya bhāryāṁ māmapanīyastī jīvītum.*

(Even after stealing Sachi, the consort of Indra, one may remain alive.

But kidnapping me, the wife of Rama, one cannot retain one's life.)

In these phrases we observe nothing of so-called spirituality. Here we get the utterance of common men like you and me. But I place them on the same footing with the mantras, for here speech is not the dress or outer garb of an experience, but the realisation of an inner delight, and it has become inseparably one with that inner delight. That is why mantra sublates speech, unveils its inner potency and gives a concrete shape to that reality. Speech does not retain its normal free individuality here, it becomes faithful by obedience to the truth beyond speech. There is a type of form that retains its own uniqueness, its own independent value. There the manifestation of the Spirit is secondary, however beautiful and charming it may be; it is based on ignorance or partial lesser knowledge and it is perishable. The beauty of Greek sculpture is of this type. The Greeks wanted to express this lesser beauty and charm of life. But there is another type which surrenders its independent existence and becomes the vehicle and embodiment of Immortality. I believe herein lies the secret of India's sculpture, and the aim of many Indian spiritual disciplines was this Immortality.

Kalidasa is a great poet—he stands in the vanguard of the world's greatest poets. He really deserves this place. Yet he is only a poet and does not seem to be a seer or creator of mantras like the poets of the Upanishads.



What Matthew Arnold said of the poet Wordsworth we all know. In places where Wordsworth's poetry, he says, reaches the acme of perfection one feels as if the poet has disappeared : Nature herself has used his pen. I would like to say that the speciality of all the mantras lies in this impersonality. The poet cannot claim to be a seer or creator of mantras so long as there is the stamp of an individual ego in his creation. In such a case he is nothing more than a poet. When the poet is fully conscious of himself as a poet and nothing more, he rarely forgets the excellence of his creation. That is why with a heart full of pride Bhavabhuti could declare :

"Whatever may be their knowledge, my efforts are not for those who look down upon me. I believe I have some equals on earth, and if not I will have some from the womb of future, for time has no end and the earth too is boundless."

From this point of view Milton and Virgil may be looked upon as mere poets. Those who consider Shakespeare, Homer and Valmiki superior to Milton, Virgil and Kalidasa come to such a conclusion from a subtler consideration. One group of poets makes use of *vaikhari vāk*, while the other *paśyanti vāk*.

Seer as poet and poet as poet are different, because of their difference in speech, *vaikhari vāk* is the word that stands in its own value and glory, maintains its own separate dignity and greatness, giving free scope to the inherent power of sound, voice and articulation. Hence the inner Being, the true Being of delight, does not always relish even the sweet noise—as Hamlet speaks out : it is all words, words, words—  
or as Jayadeva declares :

*Mukharam cdhram tyaja mañjīram*

(Reject the grandeur of sweet and fleeting rhetoric.)

*Paśyanti vāk* is the spontaneous voice, the soundless sound of this inner Being ; it is the truth-vision's own lovely streak.

*Vaikhari vāk* is predominant in Bengali poetry. *Paśyanti vāk* is hardly available, rare, nay, it will be no exaggeration to say that it is totally lacking. No doubt, beautiful poetry has been written in Bengali. It may be said that the creation of beautiful poetry in Bengali has been considerable. But, as a contrast, what about the seer-poets ? Rabindranath ? Perhaps the power of poetry has reached its acme in Rabindranath. But what about the mantric power in his creation ? In spite of having Rabindranath, it may well be asked to what extent we get the true Aryan speech in our varied and rich creation.

NOLINI KANTA GUPTA

(Translated by Madal from the original Bengali in "Shilpa Katha")

## ROBERT FROST

( *Continued* )

### II

#### A TERRIFYING POET

It was Lionel Trilling who exploded the Frost cult, in his speech at the Waldorf-Astoria, on the occasion of the eighty-fifth birthday celebration of the poet. Towards the close of his speech, Trilling addressed Frost and said the following lines :

“And I hope that you will not think it graceless of me that on your birthday I have made you out to be a poet who terrifies. When I began to speak I called your birthday Sophoclean and that word has, I think, controlled everything I have said about you. Like you, Sophocles lived to a great age, writing well ; and like you, Sophocles was the poet his people loved most. Surely they loved him in some part because he praised their common country. But I think that they loved him chiefly because he made plain to them the terrible things of human life : they felt, perhaps, that only a poet who could make plain the terrible things could possibly give them comfort.”

This view of Trilling gained currency and there is justification enough to say that Frost has attempted to show the futility of modern life, the wastage of human powers, and the limitations of the human being, in his poems. Let us look at the most awful of Frost's smaller poems called *Design* :

I found a dimpled spider, fat and white,  
On a white heal-all, holding up a moth  
Like a white piece of rigid satin cloth—  
Assorted characters of death and blight  
Mixed ready to begin the morning rite,  
Like the ingredients of a witch's broth—  
A snow-drop spider, and a flower like froth,  
And dead wings carried like a paper kite.  
What had that flower to do with being white,  
The wayside blue and innocent heal-all ?  
What brought the kindred spider to that height,

Then steered the white moth thither in the night ?  
 What but design of darkness to appal ?—  
 If design govern in a thing so small.

Here we have a calculated catastrophe. 'And this albino catastrophe is too whitely catastrophic to be accidental, too impossibly unlikely ever to be a coincidence : accident, chance, statistics, natural selection are helpless to account for such designed terror and heartbreak, such an awful symbolic perversion of the innocent being of the world.' 'Dimpled, fat and white' are just the words used to describe any baby. Of all the flowers, the heal-all is chosen for its name ; and the common wayside blue heal-all happens to be white to complete the design.

'Holding up' suggests some kind of ritual, a ghastly ritual at the altar of the white heal-all, to the priest and his victim. The 'white piece of rigid satin cloth' has the stilling rigour of death. 'Assorted characters of death and blight' is ambiguous in a way, but by association has the suggestiveness of 'a mixed bunch of actors ready to begin their morning rite'. 'The ingredients of a witch's broth' reminds us of the cauldron in *Macbeth*, and the witch's soup. 'A flower like froth' is obscenely horrible. In the next line, 'dead wings carried like a paper kite'—the words *dead* and *wings* work back and forth to bring out the contradictory pathos .

Then, 'What had that flower . . . heal-all ?' expresses the fact that Original Sin is only Original Accident, so far as the creatures of this world are concerned. 'The wayside blue and innocent heal-all' brings us other associations : *wayside* suggests the universal, the commonplace, somehow dearer to us ; and the *blue*, the normal colour, the heal-all, a sad, ironic life : it healed all, itself it could not heal. *Thither in the night* and *steered* have Biblical echoes and are very mysterious. 'What but design of darkness to appal ?' comes almost as a relief, in its generalisation, taken for granted, yet with such terrifying actuality of what has come before.

"This poem, I think most people will admit, makes Pascal's 'eternal silence of those infinite spaces' seem the hush between the movements of a cantata" (Randall Jarrell).

"It suggests not so much a mood of depressed brooding over 'the design of darkness to appal' but rather a grim pleasure in using such a peculiar *exemplum* for challenging and upsetting the smug assurance of complacent orthodox belief concerning Who steers what where, and how. Yet this sonnet resists even that much reduction. For Frost, the attempt to see clearly, and from all sides, requires a willingness to confront the frightening and the appalling in even its darkest forms" (Lawrence Thompson).

The other poem which is appalling in tone and content is called *Neither Out Far Nor In Deep* :

The people along the sand  
All turn and look one way.  
They turn their back on the land.  
They look at the sea all day.

As long as it takes to pass  
A ship keeps raising its hull ;  
The wetter ground like glass  
Reflects a standing gull.

The land may vary more ;  
But whatever the truth may be—  
The water comes ashore,  
And the people look at the sea.

They cannot look out far.  
They cannot look in deep.  
But when was that ever a bar  
To any watch they keep ?

“The poem is simply there ; and what we are to make of it is also there in its unchanging actuality. When we choose between the land and the sea, the finite and the infinite, the sea *has* to be the infinite that floods over us endlessly, the deadly monotony of the universe that has no relation with us—everything into which we look neither very far nor very deep, but look, look just the same.”

What we do know we don't care about ; what we do care about we don't know : we can't look out very far, or in very deep ; and when did that ever bother us ? This is something terrible to say ; but Frost says it, not unpleasantly, with something more passive than acceptance. And yet what is said is one of the permanent truths touching upon our absurdity, our helplessness, our incapacity and limitations.

## III

## IN THE GREAT TRADITION OF POETS

In this chapter, I have chosen two poems of Robert Frost as a modern American poet who continues the great tradition of poets in his short lyrics. He has similarities in his powers of observation, description and impression to the great poets of the past.

## RELUCTANCE

Out through the fields and the woods  
     And over the walls I have wended ;  
 I have climbed the hills of view  
     And looked at the world, and descended ;  
 I have come by the highway home,  
     And lo, it is ended.

The leaves are all dead on the ground,  
     Save those that the oak is keeping  
 To ravel them one by one  
     And let them go scraping and creeping  
 Out over the crusted snow,  
     When others are sleeping.

And the dead leaves lie huddled and still,  
     No longer blown hither and thither ;  
 The last lone aster is gone ;  
     The flowers of the witch-hazel wither ;  
 The heart is still aching to seek,  
     But the feet question 'Whither ?'

Ah, when to the heart of man  
     Was it ever less than a treason  
 To go with the drift of things,  
     To yield with a grace to reason,  
 And bow and accept the end  
     Of a love or a season ?

The description of the falling leaves in autumn is very similar to passages in Shakespeare and Dante. Shakespeare's sonnet LXXIII opens with the following lines :

That time of year thou may'st in me behold  
 When yellow leaves, or none, or few, do hang  
 Upon those boughs which shake against the cold,  
 Bare ruined choirs, where late the sweet birds sang.

Dante describes a similar scene in Canto IV, *Hell* (Cary's translation) :

As fall away the light autumnal leaves,  
 One still another following, till the bough  
 Strews all its honours on the earth beneath ;  
 E'en in like manner Adam's evil brood  
 Cast themselves, one by one, down from the shore,  
 Each at a beck, as falcon at his call.

Though Frost's description does not reflect the compression of language of Shakespeare or the dignity and stately tone of Dante, the observation is pleasing and accurate. He has handled the language for the treatment of his subject in an effective way. For example, he is able to create the illusion of space—the distance between the leaves on the tree and those that lie huddled and still on the ground. He is also presenting the view that man is not completely involved in the cycle of Nature. The second and third stanzas convey the gradual falling of leaves and the autumnal scene familiar to those who live in those areas and climates. The last lone aster is gone—this is realistic, from a close observer of the advance of autumn.

The second poem, *The Vantage Point*, is cast in the sonnet form and has a formal eighteenth-century setting and language, such as Cowper or Collins would have employed.

#### THE VANTAGE POINT

If tired of trees I seek again mankind,  
     Well I know where to hie me—in the dawn,  
     To a slope where the cattle keep the lawn.  
 There amid lolling juniper reclined,  
 Myself unseen, I see in white defined  
     Far off the homes of men, and farther still,  
     The graves of men on an opposing hill,  
 Living or dead, whichever are to mind.

And if by noon I have too much of these,  
     I have but to turn on my arm, and lo,  
     The sun-burned hillside sets my face aglow,

My breathing shakes the bluet like a breeze,  
I smell the earth, I smell the bruised plant,  
I look into the crater of the ant.

The words 'mankind, hie me, keep' are eighteenth-century diction. The simple word 'opposing' has a literal meaning of 'opposite' and also the implied meaning of death opposing life. 'Sets my face aglow' instils a sense of vitality, 'bruised plant' suggests that man is aggressive to nature. The last line suggests that he looks far deeper into the nature of things. Thus this sonnet presents a unified relation of life and death, in the language of the old poets.

C. SUBBIAN

## GIVE US THY IMMORTAL TOY

WE pray, O Mother, give  
Such an immortal Toy  
That we may ever play and live  
A life of endless joy ;

By play bring down all power unfurled  
And build, O Mother, the future world ;  
And bring down in mere game  
Life's light and flame  
In all those who aspire.  
Direct this play  
In the sweet way  
Of Thy Divine Desire.

As wonderful Thou art,  
So too Thou play'st Thy part  
All full of endless wonder.  
We children come,  
Before Thy Home,  
In front of Thee to lay  
Our hearts of strong surrender.

With folded hands we pray :  
O Mother, teach us all Thy art of play !

SAVITRI AGARWAL

*(Translated by Har Krishan Singh from the Hindi)*



## SANSKRIT SIMPLIFIED

### LESSON IX

#### I. स्वरसन्धिः

##### Rule 1.

When two similar vowels come together, the vowel that takes the place of both is the same vowel lengthened.

(अ is similar to आ, इ to ई, उ to ऊ, ऋ to ॠ, and लृ to ॡ for the sake of coalescence.)

Thus

१. अ or आ + अ or आ = आ.
२. इ or ई + इ or ई = ई.
३. उ or ऊ + उ or ऊ = ऊ.
४. ऋ or ॠ or लृ + ऋ or ॠ or लृ = ॠ.

##### Examples :

१. पीत + अम्बर = पीताम्बर, नील + आकाश = नीलाकाश, शाला + अन्त = शालान्त, सुधा + आकर = सुधाकर.
  २. रवि + इन्द्र = रवीन्द्र, मुनि + ईश्वर = मुनीश्वर, शची + इन्द्र = शचीन्द्र, श्री + ईश = श्रीश.
  ३. बहु + उदर = बहुदर, बहु + ऊर्जस्वल = बहुर्जस्वल, वधू + उत्तरीय = वधूत्तरीय, सरयू + ऊर्मि = सरयूर्मि.
  ४. पितृ + ऋण = पितृण, पोतृ + ऋकार = पोतृकार, अध्येतृ + लृकार = अध्येतृकार.
- (not many, rather rare, cases of this kind of Sandhi :)

##### Rule 2.

When अ or आ is followed by इ, उ, ऋ, लृ, short or long, the *Guna* letter of the latter takes the place of both.

(गुण of इ or ई is ए, of उ or ऊ is ओ, of ऋ or ॠ is अर्, and of लृ is अल्)

Thus

१. अ or आ + इ or ई = ए.
२. अ or आ + उ or ऊ = ओ.
३. अ or आ + ऋ or ॠ = अर्.
४. अ or आ + लृ = अल्.

##### Examples :

१. सुर + इन्द्र = सुरेन्द्र, देव + ईश्वर = देवेश्वर, महा + इन्द्र = महेन्द्र, महा + ईश्वर = महेश्वर.
२. सूर्य + उदय = सूर्योदय, महा + उत्सव = महोत्सव, नव + ऊढा = नवोढा, सदा + ऊर्ध्वम् = सदोर्ध्वम्.

३. देव + ऋषि = देवर्षि, महा + ऋषि = महर्षि, वर्षा + ऋतु = वर्षर्तु, महा + ऋक्ष = महर्क्ष.  
 ४. तव + लृकारः = तवलृकारः, मन्द + लृकारः = मन्दलृकारः.

### Rule 3.

When अ or आ is followed by ए or ऐ, ऐ takes the place of both, and औ takes the place of both when अ or आ is followed by ओ or औ.

Thus १. अ or आ + ए or ऐ = ऐ २. अ or आ + ओ or औ = औ.

### Examples :

१. एक + एकम् = एकैकम्, तव + एव = तवैव, च + एव = चैव, न + एव = नैव,  
 अधुना + एतावत् = अधुनैतावत्, महा + ऐश्वर्यम् = महैश्वर्यम्.  
 २. दिव्य + ओषधि = दिव्यौषधि, महा + औषधम् = महौषधम्, उत्तम + ओजस् = उत्तमौजस्,  
 तव + औदार्यम् = तवौदार्यम्, सुवर्ण + औशीरम् = सुवर्णौशीरम्.

### Rule 4.

इ, उ, ऋ, लृ, short or long change respectively to य्, व्, र्, ल् when they are followed by a dissimilar vowel.

Thus :

१. इ or ई + any vowel except इ or ई = य् + the vowel;  
 २. उ or ऊ + any vowel except उ or ऊ = व् + the vowel;  
 ३. ऋ or ॠ + any vowel except ऋ or ॠ = र् + the vowel;  
 ४. लृ + any vowel except लृ = ल् + the vowel;

### Examples :

१. अति + अन्त = अत्यन्त, अति + आचार = अत्याचार, अति + उत्तम = अत्युत्तम, प्रति + एक = प्रत्येक, त्रि + अम्बक = त्र्यम्बक, अभि + आस = अभ्यास.  
 २. मनु + अन्तर = मन्वन्तर, अनु + अय = अन्वय, तनु + ई = तन्वी, सु + अच्छ = स्वच्छ, सु + अल्प = स्वल्प, गुरु + आज्ञा = गुर्वाज्ञा, वधू + ओः = वध्वोः.  
 ३. पितृ + आज्ञा = पित्राज्ञा, मातृ + इच्छा = मात्रिच्छा, धातृ + ई = धात्री.  
 ४. लृ + उच्चारः = लृच्चारः. (rare).

### Rule 5.

ए, ऐ, ओ, औ followed by any vowel change respectively to अय्, आय्, अव्, आव्.

Thus

१. ए + स्वर = अय् + स्वर. २. ऐ + स्वर = आय् + स्वर.  
 ३. ओ + स्वर = अव् + स्वर. ४. औ + स्वर = आव् + स्वर.

### Examples :

१. ने + अन = नयन, भे + अ = भय, शे + अनीय = शयनीय.  
 २. गै + अन = गायन, रै + अः = रायः, ध्यै + अ + ति = ध्यायति.  
 ३. गो + आ = गवा, गो + इ = गवि, छो + ए = छवे.  
 ४. गौ + औ = गावौ, नौ + इक = नाविक, श्रौ + अण = श्रावण.  
 (ने + अन = नय् + अन = नयन, गै + अन = गाय् + अन = गायन, गो + आ = गव् + आ = गवा, गौ + औ = गाव् + औ = गावौ.)

## Exceptions :

The final ए or ओ of a grammatical form (पद—न.), followed by the initial अ of a word, does not undergo the usual Sandhi. In such a case, the following अ merges in the preceding ए or ओ and is represented by the sign 's' (अवग्रह) in its place, the two words being written as one.

Examples : वने + अथवा = वनेऽथवा, गृहे + अपि = गृहेऽपि, सो + अहम् = सोऽहम्,  
को + अपि = कोऽपि.

२. यद्, तद्, एतद्, किम् -- (स्त्री.).

	यद्—स्त्री. (base या)			किम्—स्त्री. (base का)		
प्र.	या	ये	याः	का	के	काः
द्वि.	याम्	ये	याः	काम्	के	काः
तृ.	यया	याभ्याम्	याभिः	कया	काभ्याम्	काभिः
च.	यस्यै	याभ्याम्	याभ्यः	कस्यै	काभ्याम्	काभ्यः
पं.	यस्याः	याभ्याम्	याभ्यः	कस्याः	काभ्याम्	काभ्यः
ष.	यस्याः	ययोः	यासाम्	कस्याः	कयोः	कासाम्
स.	यस्याम्	ययोः	यासु	कस्याम्	कयोः	कासु
	सम्बोधनम् नास्ति			नास्ति सम्बोधनम्		

	तद्—स्त्री. (base ता)			एतद्—स्त्री. (base एता)		
प्र.	सा	ते	ताः	एषा	एते	एताः
द्वि.	ताम्	ते	ताः	एताम्	एते	एताः
तृ.	तया	ताभ्याम्	ताभिः	एतया	एताभ्याम्	एताभिः
च.	तस्यै	ताभ्याम्	ताभ्यः	एतस्यै	एताभ्याम्	एताभ्यः
पं.	तस्याः	ताभ्याम्	ताभ्यः	एतस्याः	एताभ्याम्	एताभ्यः
ष.	तस्याः	तयोः	तासाम्	एतस्याः	एतयोः	एतासाम्
स.	तस्याम्	तयोः	तासु	एतस्याम्	एतयोः	एतासु
	सम्बोधनम् न भवति			सम्बोधनम् न वर्तते		

## 3. The Imperfect Tense

अनद्यतनभूतकालः

Terminations

	परस्मैपदम्			आत्मनेपदम्		
१.	अम्	व	म	इ	वहि	महि
२.	स् (ः)	तम्	त	थास् (थाः)	इथाम्	ध्वम्
३.	त्	ताम्	अन्	त	इताम्	अन्त

In this tense, अ is to be prefixed to the verbal base if it begins with a consonant, and if it begins with a vowel, that vowel has to be

substituted by its *Vṛddhi*. Then the terminations are to be applied under the general rules :

Root	C. V. base	Imperfect base
१. वद्—१. प. to speak	वद	अवद
२. ईक्ष्—१. आ. to see	ईक्ष	ऐक्ष
३. तुष्—४. प. to be pleased	तुष्य	अतुष्य
४. उच्च—४. आ. to collect	उच्च्य	औच्च्य
५. ऋध्—४. प. to prosper	ऋध्य	आर्ध्य
६. जन्—४. आ. to be born	जाय	अजाय
७. इष्—६. प. to desire	इच्छ	ऐच्छ
८. दिश्—६. प. to show	दिश	अदिश
९. ऋच्—६. प. to praise	ऋच	आर्च
१०. जुष्—६. आ. to be pleased	जुष	अजुष
११. पूज्—१०. उ. to honour	पूजय	अपूजय
१२. अर्थ्—१०. आ. to request	अर्थय	आर्थय
१३. लज्—६. आ. to be ashamed	लज	अलज
१४. ऊर्ज्—१०. उ. to be strong	ऊर्जय	और्जय

Imperfect (अनद्यतनभूतः)

परस्मैपदम्			आत्मनेपदम्		
वद्—१. प. base अवद			ईक्ष्—१. आ. base ऐक्ष		
१.	अवदम्	अवदाव	अवदाम	ऐक्षे	ऐक्षावहि ऐक्षामहि
२.	अवदः	अवदतम्	अवदत	ऐक्षेथाः	ऐक्षेथाम् ऐक्षध्वम्
३.	अवदत्	अवदताम्	अवदन्	ऐक्षत	ऐक्षेताम् ऐक्षन्त
तुष्—४. प. base अतुष्य			जन्—४. आ. base अजाय		
१.	अतुष्यम्	अतुष्याव	अतुष्याम	अजाये	अजायावहि अजायामहि
२.	अतुष्यः	अतुष्यतम्	अतुष्यत	अजायेथाः	अजायेथाम् अजायध्वम्
३.	अतुष्यत्	अतुष्यताम्	अतुष्यन्	अजायत	अजायेताम् अजायन्त
इष्—६. प. base ऐच्छ			लज्—६. आ. base अलज		
१.	ऐच्छम्	ऐच्छाव	ऐच्छाम	अलजे	अलजावहि अलजामहि
२.	ऐच्छः	ऐच्छतम्	ऐच्छत	अलजेथाः	अलजेथाम् अलजध्वम्
३.	ऐच्छत्	ऐच्छताम्	ऐच्छन्	अलजत	अलजेताम् अलजन्त
पूज्—१०. प. (आ.) base अपूजय			अर्थ्—१०. आ. base आर्थय		
१.	अपूजयम्	अपूजयाव	अपूजयाम	आर्थये	आर्थयावहि आर्थयामहि

२. अपूजयः अपूजयतम् अपूजयत आर्थयथाः आर्थयेथाम् आर्थयध्वम्  
 ३. अपूजयत् अपूजयताम् अपूजयन् आर्थयत् आर्थयेताम् आर्थयन्त

#### 4. Study

1. This boy एषः बालः । (that boy सः बालः ।) the boy who... यः बालः ।  
Which boy ? कः बालः ?
2. These (two) boys एतौ बालौ । those (two) boys तौ बालौ । the (two) boys who... यौ बालौ । which (two) boys ? कौ बालौ ?
3. These boys एते बालाः । those boys ते बालाः । the boys who... ये बालाः । Which boys ? के बालाः ?
4. This girl एषा कुमारी । that girl सा कुमारी । the girl who... या कुमारी । Which girl ? का कुमारी ?
5. These (two) girls एते कुमार्यौ । those (two) girls ते कुमार्यौ । the (two) girls who... ये कुमार्यौ । which (two) girls ? के कुमार्यौ ?
6. These girls एताः कुमार्यः । those girls ताः कुमार्यः । the girls who... याः कुमार्यः । which girls ? काः कुमार्यः ?
7. This fruit एतद् फलम् । that fruit तद् फलम् । the fruit which यद् फलम् which fruit ? किम् फलम् ?
8. These (two) fruits एते फले । those (two) fruits ते फले । the (two) fruits which ये फले । which (two) fruits ? के फले ?
9. These fruits एतानि फलानि । those fruits तानि फलानि । the fruits which यानि फलानि । which fruits ? कानि फलानि ?

#### Sentences :

1. I saw this boy in that Ashram.  
एतम् बालम् अहम् तस्मिन् आश्रमे अपश्यम् ।
2. You (sing.) went to that play-ground with these (two) boys.  
एताभ्यां कुमाराभ्यां सह त्वं तत् क्रीडाङ्गणम् अगच्छः ।
3. Why does he read this book in that place ?  
तस्मिन् स्थाने सः एतत् पुस्तकं किं पठति ?
4. That teacher will examine these students in that hall.  
सः शिक्षकः एतान् छात्रान् तस्याम् कक्षायाम् परीक्षिष्यते । (कक्षा—स्त्री.; hall; परि-ईक्ष्- १. आ.) to examine)
5. These girls were much pleased with those pens.  
एताः कन्याः ताभिः लेखिनीभिः बहु अतुष्यन् । लेखनी=लेखिनी; pen; बहु-अ. much
6. The herd of these elephants lived in those great forests formerly.  
एतेषां गजानां यूथं पुरा तेषु महावनेषु अवसत् । (यूथ—न.; herd; पुरा—अ. formerly; महावन—न. great forest

7. From which well (with steps) did you bring those lotuses ?  
कस्याः वाण्याः यूयम् तानि पद्मानि आनयत ? (वापी—स्त्री. well with steps)
8. Who will enter that river in which crocodiles live ?  
यस्याम् मकराः वसन्ति तस्यां नद्यां के प्रवेक्ष्यन्ति ?
9. To which boy and which girl will they give these books ?  
कस्मै बालाय कस्यै बालायै च ते एतानि पुस्तकानि दास्यन्ति ?
10. With which hand do you (sing.) do work ?  
केन हस्तेन त्वम् कार्यम् करोषि ?
11. A tiger from this forest entered that city at night.  
एतस्याः अटव्याः एकः व्याघ्रः रात्रौ ताम् पुरीम् प्राविशत् । (अटवी—स्त्री.; forest; पुरी—स्त्री.=नगरी—स्त्री.=पुर-न.=नगर-न.; city, town; प्र-अविशत्=प्राविशत् entered.)
12. Beasts of prey live in forests in which trees grow.  
येषु वनेषु वृक्षाः रोहन्ति तेषु श्वापदाः वसन्ति । श्वापद—पुं. beast of prey
13. Which god and which goddess do you worship ?  
कम् देवम् कम् देवीम् च यूयम् अर्चयथ ?
14. Of which river is the water white and of which one dark ?  
कस्याः नद्याः जलम् शुभ्रम् कस्याः च श्यामम् वर्तते ? (वृत्—१. आ. to be, c.b. वर्त F.b. वर्तिष्य—आ. , वत्स्य—प.)  
The learned men to whom the king gave much wealth live in this Ashram.  
येभ्यः पण्डितेभ्यः भूपः प्रभूतम् धनम् अयच्छत् ते एतस्मिन् आश्रमे एव वसन्ति ।  
(भूप—पुं., King, प्रभूत—वि., much, दा—१. प. to give C.b. यच्छ, F.b. दास्य)

श्लोकः २३

अन्यक्षेत्रे कृतं पापं तीर्थक्षेत्रे विनश्यति ।

तीर्थक्षेत्रे कृतं पापं वज्रलेपो भविष्यति ॥

सार्थपदच्छेदः—अन्य-क्षेत्रे in (any) other place (अन्य pron. other, declined like यद्—क्षेत्र—न. place, field), कृतम् p.p. done, performed committed, पापम् sin, तीर्थ-क्षेत्रे in a holy place (तीर्थ—न. a holy place), विनश्यति disappears (वि-नश्—४. प. to perish, to be destroyed, to disappear, etc.) C.b. विनश्य F.b. (विनिशिष्य, विनश्य); तीर्थ-क्षेत्रे in a holy place, कृतम् committed, पापम्, sin, वज्र-लेपः adamantine plaster ((वज्र-वि. adaman- tine, hard, पुं. न. thunderbolt of Indra,—लेप—पुं., plaster), भविष्यति will become.

Translations :

Sin committed in some other place is destroyed in a holy place

(but) sin committed in a holy place will become (i.e. stick to us like) an adamantine plaster,

श्लोकः २४

श्लोकार्थेन प्रवक्ष्यामि यदुक्तं ग्रन्थकोटिभिः ।

परोपकारः पुण्याय पापाय परपीडनम् ॥

सार्थपदच्छेदः—श्लोक-अर्थेन in half a stanza, श्लोक—पुं. stanza, verse—अर्थ—पुं-न. half), प्रवक्ष्यामि I shall speak, expound, (प्र—वच्—२.प. to expound—F.b. प्रवक्ष्य), यद् which, उक्तम् p.p. (is) said, ग्रन्थ-कोटिभिः by crores of books (ग्रन्थ—पुं. book कोटि—स्त्री. crore); पर-उपकारः beneficence, doing good to others पर—pron. other—उपकार—पुं. beneficence), पुण्याय (leads) to divine merit, पापाय (leads) to sin, पर-पीडनम् giving pain to others (पीडन—न. giving pain)

यद् ग्रन्थकोटिभिः उक्तम् (अस्ति) तद् (अहम्) श्लोकार्थेन प्रवक्ष्यामि । (तद् इदम्) परोपकारः पुण्याय (भवति), परपीडनम् तु पापाय (भवति) ।

Translation :

I shall tell (you) in half a stanza what has been said (or preached) through crores of books : “Doing good to others leads to divine merit, (while) inflicting pain on others is sinful.”

श्लोकः २५

(उपेन्द्रवज्रा)

परोपकाराय वहन्ति नद्यः

परोपकाराय फलन्ति वृक्षाः ।

परोपकाराय दुहन्ति गावः

परोपकारार्थमिदं शरीरम् ॥

सार्थपदच्छेदः—परोपकाराय for the good of others, वहन्ति flow (वह्—१. उ. to flow, carry—c.b. वह F.b. वक्ष्य), नद्यः rivers; परोपकाराय for the good of others, फलन्ति bear fruit (फल—१. प. to bear fruit—c.b. फल F.b. फलिष्य), वृक्षाः trees; परोपकाराय for the good of others, दुहन्ति yield milk (दुह्—२. उ. to yield milk, to milk—F.b. धोक्ष्य), गावः cows, परोपकार-अर्थम् for the sake of doing good to others, इदम् this, शरीरम्—न. body.

नद्यः परोपकाराय वहन्ति । वृक्षाः परोपकाराय फलन्ति । गावः परोपकाराय दुहन्ति । इदम् शरीरम् परोपकारार्थम् (परोपकाराय) एव अस्ति ।

Translation :

Rivers flow for the good of others, trees bear fruit (and) cows give milk for the benefit of others : (verily) this body is for doing works of beneficence.

श्लोकः २६

(उपजातिः)

पिबन्ति नद्यः स्वयमेव नाम्भः  
स्वयं न खादन्ति फलानि वृक्षाः ।  
नादन्ति सस्यं स्वयमम्बुवाहाः  
परोपकाराय सतां विभूतयः ॥

सार्थपदच्छेदः—पिबन्ति drink, नद्यः rivers, स्वयम् एव themselves, न not अम्भः water (अम्भस्— न. water), स्वयम् themselves, न not, खादन्ति eat, फलानि fruits, वृक्षाः trees; न not, अदन्ति eat, सस्यम् grain (of all kinds), स्वयम् themselves, अम्बु-वाहाः clouds (अम्बु—न. water वाह—पुं. carrier), परोपकाराय for the good of others, सताम् of good-natured persons, विभूतयः rich possessions (विभूति—स्त्री. riches, prosperity, powers, etc.). in the same way नद्यः स्वयम् एव अम्भः न पिबन्ति। वृक्षाः स्वयम् (एव) फलानि न खादन्ति। (तथैव) अम्बुवाहाः स्वयम् (एव) सस्यम् न अदन्ति। (यतः since, because) सताम् विभूतयः परोपकाराय (एव भवन्ति)।

Translation :

Rivers themselves do not drink away (their) water; trees do not eat away the fruit (they bear), clouds (that carry water) do not eat away the grains (they produce); since the riches of the good are for the welfare of others.