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. 5

"Great is Truth and it shall prevail"

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NOTES

1. Sanskrit text: "स्वरूपिणी रूप्याय रूपमार्गम मार्गमयी" from the Upanishad, which translates to "Be what you are and go on that path which is yours."
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To be had of:
SRI AUROBINDO ASHRAM, PONDICHERY
Whatever is done here must be done in a spirit of complete collaboration with one single aim in view — the Service of the Divine.
WORDS OF THE MOTHER

In any case, of one thing you must be sure—your future is in your hands. You will become the man you want to be and the higher your ideal and your aspiration, the higher will be your realisation, but you must keep a firm resolution and never forget your true aim in life.

2-4-1963

Go and prepare yourself and the best preparation is to be useful to the Divine's work.

May, 1963
THE UNPUBLISHED LETTERS OF SRI AUROBINDO

The paragraph in one of your letters about the debts is very confused and I can make nothing out of it.

It is very necessary for me, whether in determining what to write to A with regard to money matters or in trying to help you, to have an exact and clear idea of the whole transaction. When there is only a confused, vague or general idea, the force I put out loses itself very largely in the void. Specially I shall have in future to try and act more and more from the Supramental and less and less from the mind. Now the first condition of the Supramental is exactness, clearness and order both in the total and the details and their relations. Therefore it is a great advantage if there are these elements in the data upon which I have to work and great disadvantage if they are absent.

14th February 1922

**

Many more desire and are fit to undertake this Sadhana than I can at present admit and it is only by large means being placed at my disposal that I can carry on this work which is necessary as a preparation for my own return to action.

18th November 1922

**

At present the main difficulty in your attempts to raise money there is that all remains as potentiality and promise and thins away before it can come to material realisation. It is possible that if you can materialise the small amounts this obstacle may break and remember that it is a psychic difficulty, a state of forces, that is the thing to be changed because that is the real obstacle. If another balance of forces can be begun in which there is the actual materialisation even on a small scale that may well be an opening for better conditions.

January 1923

**
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.

31st January 1923

**

I have been obliged for some time, partly owing to the many-sided storm of which you speak, to concentrate on other things and perhaps that is one reason why this stream of money collection has run dry.

30th May 1923
THE HOUR OF GOD*

The Mother’s New Year message this time—“Let us prepare for the Hour of God”—is the shortest of all the New Year messages she has given so far. Yet it is fraught with incalculable significance. It is not so much a message as a call. But a call to whom and for what? And why has she given it specially this year?

That can be truly understood only if we recollect what she has been repeatedly saying ever since she began her great work for the earth and humanity, and especially during the last few years. In the course of these years, on a number of occasions, she has pointed out that the present juncture of human history is of exceptional significance for the human race because it is a crucial period in its evolutionary development. In the long history of the terrestrial evolution there have been in the past also critical periods of transition from a lower to a higher stage of consciousness, but the present crisis is of supreme importance because in the new evolutionary step that humanity will take in this period it will find an assured fulfilment of all its deep longings and high dreams of perfection for which it has been aspiring and labouring through the long millennia of its past career on earth. To put it in the Mother’s own words:

“There are, in the history of the earth, moments of transition when things that have been for thousands of years must give place to things that are about to manifest. A special concentration of the world consciousness, one might almost say, an intensification of its effort, happens at such times, varying according to the kind of progress to be made, the quality of the transformation to be realised. We are precisely at such a turning of the world’s history. As Nature has already created upon earth a mental being, even so, there is now a concentrated activity to bring forth in this mentality a supramental consciousness and individuality.”

To carry this turning of the world’s evolution to its successful issue and its perfect consummation by securely establishing the supramental consciousness on earth has been the sole preoccupation of the Mother all through her life and the essential significance of all her activities. When it is fulfilled the cycle of human evolution developing by successive stages through the past epochs of history will rise to its highest apex. Then will come upon the earth the Age of the Spirit, the Kingdom of Heaven, the Golden Age for which humanity has always been yearning. In the past history of the earth also there have been

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* From a lecture to the students of Sociology in the Higher Course of Sri Aurobindo International Centre of Education.

periods which are called the Ages of the Spirit. The Vedic Age in prehistoric India is the most glorious example of such an age. But these early ages of humanity’s childhood did not reveal the Spirit in its perfect splendour. They were the early dawns of the Spirit but not its full day. After a brief golden glimpse the Spirit withdrew behind a veil to allow the external instrumental parts of human nature—its intellectual, ethical, aesthetic, emotional, vital, dynamic and sensational faculties—to develop themselves to become the perfect mediums of the Spirit’s plenary revelation on earth. This development of the instrumental parts has been the essential purpose of all the stages of human evolution that followed those early dawns. Once the instruments are ready the Spirit will re-emerge from behind the veil in its full glory. The early dawns of Truth will return in the earth’s skies in their plenary splendour. That is the promise of the Supramental Age now pressing to manifest openly on earth. For Supermind is the perfect Spirit, the entirely unveiled God.

The hour of the unveiled supramental manifestation on earth will therefore be the Hour of God. The Supramental Age will bring the advent of God in His perfect glory and He will rule the world directly and openly. This is not to say that in the previous ages God was not the ruler of the world. God who has created the world is always its ruler. As Sri Aurobindo says: “One who has shaped this world is ever its lord”. But He does not always rule it directly and openly. Mostly he has remained behind a veil, working out His Will through a maze of conflicting forces in the front. But in the Supramental Age He will no longer remain concealed behind a veil. Throwing down the veil, He will step in the front and take the reins of his kingdom directly into his own hands. The veiled Master will become the unveiled Lord. His Will will then be the sole law of the world.

All the previous ages of earth’s history have been leading towards this marvellous Hour. At the present juncture that Hour is imminent. So the Mother has given her call: “Let us prepare for the Hour of God.”

But it may be asked: Why has the Mother given this call to prepare ourselves? Does she imply that the coming of the Hour of God depends on our preparation? Does she mean that it will come only if we are ready for it?

The Mother has insistently declared that the supramental manifestation on earth which will bring the Hour of God is a thing absolutely certain because it is the inevitable destiny of the earthly evolution. The Hour of God is therefore bound to come on earth. But whether it will come through man and manifest in his being and life will depend on his readiness and his preparation to receive the supramental truth in him. And this preparation he will have to make by his conscious free choice. Unless he prepares himself consciously to receive the Supermind in himself and consents to let it transfigure his being and life, the Supermind will not manifest in him. He will prove an evolu-

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1 *Savitri* (First Edition), Book I, Canto 4, p. 55
tionary failure and will not fulfil his high destiny on earth. Man’s readiness to receive the supramental truth in him is thus a necessary condition of that truth’s manifesting in and through him on earth.

There is a fundamental reason for this necessity. In the earlier stages of terrestrial evolution, so long as man has not emerged, it is Nature that governs the life and evolution of the sub-human species. Because these species have no self-conscious mind and will they have not the capacity to govern their life and determine their evolution. They blindly follow Nature’s urge by mechanical instinct. But once man arrives on the scene, a radical change takes place in the evolutionary process. Since he is himself a being possessed of self-conscious mind and will he refuses to be entirely dominated by Nature’s mechanical compulsion and insists more and more on determining his own life and development. This emergence of self-conscious mind in man is an event of supreme significance in the earth’s evolutionary history because it signifies the conscious awakening of the secret soul from its total submergence in material form. This conscious awakening as it progresses brings with it an increasing power of self-determination and self-development. Even if man cannot become an absolute master of his evolutionary development he at least insists on participating in that development. Nature is compelled to work hand in hand with him. His will, choice, consent are needed at every step before Nature can carry his evolution to higher levels.

Nor will the Divine compel man to evolve beyond himself. The Divine will also want man’s free consent in his farther evolution, not because the Divine’s Will is incapable like Nature’s of prevailing against man’s will but because freedom is the law of the Divine’s dealings with the self-conscious being. The Divine is always the Lord and His Will is for ever irresistible; but He does not impose His Will on the self-conscious being and compel him to obey Him. The self-conscious being is left free to consent or not to consent; he is always given the free choice to obey or not to obey the Divine’s Will. His submission to the Divine has to be a willing submission.

Since this is the truth of the Divine’s dealings with man, the Divine will not compel man to evolve into supermanhood. If he consents by his free choice, the Divine will lift him up to supramental greatness and transforming his life make of him a Divine Being. If he does not, he will prove a failure in fulfilling his great evolutionary destiny. The choice offered to him is his glorious privilege, but it is left to him to avail himself of it. To quote Sri Aurobindo’s “magnificent” words:

“Man’s greatness is not in what he is, but in what he makes possible. His glory is that he is the closed place and secret workshop of a living labour in which supermanhood is being made ready by a divine Craftsman. But he is admitted too to a yet greater greatness and it is this that, allowed to be unlike the lower creation, he is partly an artisan of this divine change; his conscious assent, his consecrated will and participation are needed that into his body may descend the glory that will replace him. His aspiration is earth’s call to the supramental creator.

“If earth calls and the Supreme answers, the hour can be even now for
that immense and glorious transformation."\(^{1}\)

So man’s conscious assent is a necessary condition for his farther evolution into a supramental being. The manifestation of the Supermind in earthly evolution is inevitable but for man to receive it in himself, his preparation is necessary. He has consciously to choose his destiny.

(3)

The significance of the present moment of earth’s history is that the pressure on man to make a decisive choice of his evolutionary destiny has reached a critical point. As Sri Aurobindo puts it: “At present mankind is undergoing an evolutionary crisis in which is concealed a choice of its destiny”\(^{2}\).

It is because the pressure of this crisis is becoming more and more acute that there is such wide-spread tension and unrest in the world today. As the Mother says:

“One thing appears evident that humanity has arrived at a certain state of general tension—tension in effort, tension in action, tension in everyday life—and at an overactivity so excessive, a restlessness so wide-spread that the whole human race seems to have reached a point where either one has to break through a resistance and rise into a new consciousness or fall back into an abyss of obscurity and inertia.

“This tension is so entire and general that something obviously has to break up. That cannot continue in this way.”\(^{3}\)

The present general world-tension is thus not due to any external political or economic reasons as it is generally thought. It is a symptom of a radical inner crisis in the human consciousness. And that crisis is of exceptional significance because in it the fate of humanity hangs in the balance.

(4)

What will the Divine do if the present humanity is found unfit for the supramental manifestation on earth?

There are a number of possibilities which can be envisaged if we take a long-range view of the whole evolutionary development on earth. In this development a number of species of beings have come in succession. Some of these have been found fit for the evolutionary purpose and have been retained, while some others have been found unfit and destroyed, with hardly a trace left of them in the earth’s history. Man also has come as a species—the highest at present—in this long evolutionary progression and his destiny too may depend on his fitness to serve the evolutionary purpose in him. If he fulfils that purpose successfully he will survive, but if he does not he may be destroyed and some

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other species more suited to fulfil the evolutionary purpose may arrive to carry the evolution to farther stages. Even if he is not wholly destroyed as a species, he may remain only as a static intermediary evolutionary link between the subhuman species and some new species of being that may arrive to carry the evolution to higher levels. As Sri Aurobindo says:

"Either man must fulfil himself by satisfying the Divine within him or he must produce out of himself a new and greater being who will be more capable of satisfying it. He must either himself become a divine humanity or give place to Superman." ¹

In the latter case man will forfeit his high destiny and the lead of evolution will pass on to some future race.

A less extreme possibility which can be conceived is not the destruction or the static arrest of man as a species but the destruction of only the civilisation which he has created in present times. This phenomenon has also occurred repeatedly in the past historical development of humanity. Many a civilisation in prehistoric ages, in several ways superior to the present one, has flourished for long centuries and then disappeared leaving no trace. Modern archaeologists are constantly digging up from the bowels of the earth relics of past civilisations of which nothing was known till now. Earth's history is constantly extending backwards. The present civilisation is only a brief episode in a long sequence and it may perish like many in the past if it proves unworthy of Nature's evolutionary intention in it. A new human civilisation may rise on its ruins and fulfil the evolutionary purpose more satisfactorily.

A still less extreme possibility is that the whole of the present humanity may not suffer the same fate. The fitness for higher evolution is undoubtedly there in a small section of the present humanity and that may be lifted up to supermanhood. Another portion not fit for perfect supermanhood yet capable of a partial divinisation may achieve a limited perfection and remain as an intermediate link between the perfect superman above him and the human and subhuman species below him. And there may also be several transitional types between the perfect superman, the partially divinised man and the grades of beings below him. These are the possibilities which Sri Aurobindo has mentioned in his last writings.² But in addition to these the Mother also speaks of other possibilities. In one of her talks on the present world situation to the children of the Ashram she has mentioned the following three possibilities:

"The portion of humanity, of human consciousness which is capable of uniting with the supramental and liberating itself will be wholly transformed; it marches towards a coming reality which has not yet expressed itself in the external form; the portion that is immediately nearer to animal simplicity, to Nature will be reabsorbed into Nature and thoroughly assimilated. But this corrupted portion of human consciousness that by its wrong use of mind allows perversion will be eliminated.

"This type of humanity is part of an unfruitful trial and is to be abolished,
like so many other species that proved abortive and disappeared in the course of the history of the world.

"The supramental world will eliminate what mental intervention in matter has created as perversion, ugliness, all this deformation that has aggravated suffering, misery, moral poverty, the entire zone of that sordid and repulsive misery which renders a whole section of human life something so horrible. It is that that will disappear..."¹

If we keep in mind all these statements of Sri Aurobindo and the Mother on the future possibilities of evolution it seems clear that the present humanity as a whole is not likely to meet the same fate. In fact all the possibilities both positive and negative seem likely to be realised in different sections of humanity. In any case one feels assured that even if a large or a small unfit section of the present humanity is destroyed and another section of it sinks down to the animal level, there will still be a section left which will rise to the occasion at this crucial hour and carry the torch of evolutionary progress farther into the supramental consciousness and fulfil the human destiny on earth.

But the Divine seems to be still waiting before taking the imperative decision about the present human civilisation. How long will He wait? At this moment, that is the most poignant question to which the Mother has given a definite answer recently. The report of her answer to this question has already been published with her full approval. So it is best to reproduce it in exact words:

On the 5th March 1963 a child had a meeting with the Mother. In the course of his talk with Her, he asked Her the following question:

"Mother, on 30th August 1945 You had said: 'I cannot promise you that the Divine's Will is to preserve the present human civilisation.' Can You now say that the Divine has decided to preserve the present human civilisation?"

On hearing the question the Mother concentrated for a long time with closed eyes. Then opening Her eyes She said in a distinct tone: "It will be settled in 1967." She emphasised the word 'settled' and once again said: "Do not change my words: It will be settled in 1967."²

The Mother has given the call to prepare ourselves for the Hour of God. But what exactly is needed to be done by those who are eager to answer her call and collaborate in the momentous task of bringing to effective birth the New World?

Here is the Mother's own answer:

"At the basis of this collaboration there must be necessarily the will to change, not to be what one is, and that things must not be as they are. There are several ways to come there and all ways are good when they succeed! One can be thoroughly disgusted with what is and can want ardently to come out of

¹ Bulletin of Physical Education, August 1958
² Published in Sri Aurobindo Circle, Nineteenth Number, 1963.
all that and attain something else. One can, and it is a more positive way, one can feel within oneself the contact, the approach of something positively beautiful and true and discard all the rest deliberately so that nothing may weigh heavy on the march towards this new beauty and truth. What is indispensable, in any case, is the ardent will to progress, the willing and glad rejection of all that is a shackle to the march, to cast away from oneself what prevents you from advancing and moving towards the unknown with the ardent faith that it is the inescapable truth of tomorrow, that will happen necessarily, a truth that nothing, nobody, no bad will, not even the will of Nature can prevent from becoming the reality—not perhaps in a distant future—a reality that is working itself out at this moment and they who know how to change, who know how not to be burdened with old habits will surely have the happiness not only to perceive but to realise.

“You go to sleep, you forget, you just go on living—you forget, you forget all the time. But if you could remember—remember that you are at an exceptional hour, in a unique epoch, that you have this great happiness, this invaluable privilege of being present at the birth of a new world, then you could easily get rid of all that impedes you, prevents you from advancing. Therefore the most important thing seems to be to remember the fact. Even when you have not the tangible experience, to have the certitude, to have the faith, to remember always, to recall it constantly, to go to sleep with this idea, to awake with this feeling; to do whatever you do, having at the background, like a constant support, this great truth that you are present at the birth of a new world.

“You may participate in it, you may become this new world. And truly, indeed, when you have such a wonderful opportunity, you must be ready to give up everything for that.”

And there is Sri Aurobindo’s answer to the same question:

“. . . What is demanded by this change is not something altogether distant, alien to our existence and radically impossible; for what has to be developed is there in our being and not something outside it: what evolutionary Nature presses for, is an awakening to the knowledge of self, the discovery of self, the manifestation of the self and spirit within us and the release of its self-knowledge, its self-power, its native self-instrumentation. It is, besides, a step for which the whole of evolution has been a preparation and which is brought closer at each crisis of human destiny when the mental and vital evolution of the being touches a point where intellect and vital force reach some acme of tension and there is a need either for them to collapse, to sink back into a torpor of defeat or a repose of unprogressive quiescence or to rend their way through the veil against which they are straining. What is necessary is that there should be a turn in humanity felt by some or many towards the vision of this change, a feeling of its imperative need, the sense of its possibility, the will to make it possible in themselves and to find the way. That trend is not absent and it must increase with the tension of the crisis in human world-destiny; the need of an escape or a solution, the feeling that there is no other solution than the
spiritual cannot but grow and become more imperative under the urgency of critical circumstance. To that call in the being there must always be some answer in the Divine Reality and in Nature."  

(6)

But it is quite evident that the whole of the present humanity does not feel this imperative need even though the tension of the world-crisis has now reached its utmost critical point. So it will not and even cannot make the right endeavour needed to answer the urgent call of the hour. That is why Sri Aurobindo says: "The answer might, indeed, be only individual". The fundamental reason for this is explained by Sri Aurobindo thus: "The individual is indeed the key of the evolutionary movement; for it is the individual who finds himself, who becomes conscious of the Reality. The movement of the collectivity is a largely subconscious mass movement; it has to formulate and express itself through the individuals to become conscious: its general mass consciousness is always less evolved than the consciousness of its most developed individuals, and it progresses in so far as it accepts their impress or develops what they develop."  

Do such exceptionally developed individuals, who can effectively answer the call of the present hour and on whom therefore the successful issue of this momentous world-crisis rests, exist on earth at the present moment?  

There is no uncertainty at all about it. Sri Aurobindo and the Mother have definitely stated that these individuals, however limited in number, do now exist on earth. In the deeper truth of things it is not the external personality of these individuals that will count because it is not in their present life that they have to make the decision of participating in the creation of the new world. They made that decision before their birth upon earth; in fact they have come down upon earth with the Mother with that special mission. Sri Aurobindo said in 1935: "Some psychic beings have come here who are ready to join with great lines of consciousness above, represented often by beings of the higher planes and are therefore specially fitted to join with the Mother intimately in the great work that has to be done."  

It is these same beings to whom the Mother probably refers in the following passage:  

"Certain beings who, I might say, are in the secret of the gods, have been advised of the importance of this moment in the life of the world, and they have taken birth upon earth to play their part in whatever way they can."  

Perhaps it is some of these beings whom she saw in her experience of February 3, 1958 and about whom she wrote afterwards: "I saw some of the

2 Ibid, p. 939  
3 Ibid, p. 930.  
4 Sri Aurobindo on Himself and on the Mother, p. 551.  
5 Bulletin of Physical Education, Vol V, No. 4.
persons here and elsewhere belonging already to the supramental world in one part of their being”.  

Are these beings themselves aware in their exterior human personality of their great mission? Perhaps they will become aware of it only when their exterior personality joins with their psychic being within or the higher being above. Even the Avatar, the Incarnate God, is not aware of his Divinity in his external consciousness from the beginning of his life on earth. That awareness comes only at a later stage of development. Sri Aurobindo speaks of them as unconscious Avatars till they reach this stage. So also these exceptional beings on whom rests largely the responsibility of ushering in the new world may not be aware even now of the higher truth of their being and their great mission on earth. At the present moment, when the issue of the world’s future is being fought out in a grim and desperate battle on the inner frontier of the earth’s consciousness between the forces of the supramental world that has manifested up to the subtle physical layer of the earth and the forces that oppose its advent here, these beings are perhaps in the very thick of that battle facing heroically, as the Mother says, “the furnace of inner purification so that it may not be necessary to pass once more through one of those formidable, titanic destructions which plunge a whole civilisation into obscurity”.  

In any case, these few heroic beings on whom depends to a great extent the coming of the Hour of God are now definitely on earth. The advent of the new world, the realised manifestation of the supramental truth on earth, is therefore an absolute certainty however blind and unprepared the rest of humanity may be: 

“A few shall see what none yet understands; 
God shall grow up while the wise men talk and sleep; 
For man shall not know the coming till its hour 
And belief shall be not till the work is done.”

But when will this Marvellous Hour arrive? 

From the lower end of things the time of its arrival depends on the working out of the conflict between the forces of the new and the old worlds. From the higher end it is the Will of the Supreme that decides and does all: 

“Above blind fate and the antagonist powers 
Moveless there stands a high unchanging Will; 
To its omnipotence leave thy work’s result. 
All things shall change in God’s transfiguring hour.”

But has the Supreme not fixed the date of the arrival of this “transfiguring hour” on earth?

4 Ibid., Book III, Canto 4, p. 309.
In the supramental manifestation all the things are predetermined in their minutest details. So the date of this great Advent is also fixed by the Supramental Creator:

"A date is fixed in the calender of the Unknown,
An anniversary of the Birth sublime:
Our soul shall justify its chequered walk,
All will come near that now is naught or far."¹

KISHOR GANDHI

¹ Ibid., Book I, Canto 4, p. 55
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. Mamulal, 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-eighth 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 28, 1939

In the morning, during the sponging, C and P were engaged in swatting flies. They were making a clapping sound. C burst into laughter. We reported the cause of the laughter to Sri Aurobindo.

SRI AUROBINDO: This is not Ahimsa. C should be sent to Vinoba at the Gandhi Ashram.
P: Oh he will be given severe punishment.

SRI AUROBINDO: He should be stopped from laughing for six months!

In the evening, after the Mother had left for the meditation, we were ready to begin talk. But Sri Aurobindo seemed preoccupied with something, or was thinking, or perhaps just in a mood of silence. N asked P: "Come out with your news." But P kept smiling. After a few minutes Sri Aurobindo looked at us and broke into a spontaneous smile. Then N started speaking.

N: P seems to have some news.
SRI AUROBINDO: Then why doesn't he spurt it out?
P: No, nothing today.

SRI AUROBINDO: Well, there is a cure for your cold in the Sunday Times. You have to get into an aeroplane, take some rounds, get down—and you are cured.

S: Permanently?
SRI AUROBINDO: Yes, if the aeroplane comes down with a crash!

N: V used to put a string up his nose for his cold.

S: That is a Hathayogic process.

SRI AUROBINDO: The Hathayogis also insert a long piece of cloth into the stomach and through the intestine and bring it out from the anus to clean the whole system. And there have been authentic cases of eating poisons like nitric acid, cyanide, etc., and also things like nails and bits of glass.

S: I wonder how the scientists will explain all this. Somewhere they were invited to a demonstration, but they refused to come.

SRI AUROBINDO: They can't come—for fear of getting their present convictions shaken.

N: The Hathayogins perhaps know some process to prevent absorption of the poisons.

SRI AUROBINDO: Yes, they have the power to stop the action of the poisons and to eliminate them. They have to carry out some secret process immediately after their demonstration.

N: Probably you have heard that Sir William Crookes invited scientists to his mediumistic séances. But they refused to have anything to do with that sort of thing.

SRI AUROBINDO: The same happened in Germany. In some German village there was a horse which could do mathematical calculations. The owner of the horse invited scientists. They not only pooh-poohed the thing and turned down the invitation but also complained to the Government, saying such matters should be stopped because they were scientifically unorthodox.

P: Maurice Maeterlinck went to see the performance and said he had himself not believed before seeing it, but he tested the animal by giving his own figures and the animal answered correctly by signs.

SRI AUROBINDO: People say animals can't think or reason. It is not at all true. Their intelligence has evolved to act only within narrow limits of life, according to their own needs. But they have latent faculties which have not been developed.

The cats have a language of their own. They utter different kinds of mews for different purposes. For instance, when the mother cat mews in a particular tone and rhythm after leaving her kittens behind a box, the little ones understand that they are not to move from that place until she comes back and repeats that mew. It is through the tone and the rhythm that cats express themselves.

Even the donkeys, which are supposed to be very stupid, are sometimes unusually clever. Once horses and donkeys were confined together, with the gate shut, to see if they could get out. It was found that, while the horses were helpless, a donkey got out by lifting the latch and opening the gate.

Why go so far? Even in our Ashram the Mother's cat Chikoo was extraordinarily clever. One day she was confined in a room. It was discovered that she was trying to open the window in exactly the same way as the Mother used to do. Evidently Chikoo had watched the Mother carefully.

We had a dog—a bitch—left by somebody in the first house we rented. One day she was locked out. Finding it impossible to push the door open, she
just sat in front of it and began to think, "How to get in?" The way she sat and the attitude of her head and eyes showed clearly that she was thinking. Then suddenly she got up, as if saying to herself, "Ah, there is the bathroom door. Let me try it." And she went in that direction. The door was open and she got in.

It is the Europeans who make a big difference between man and animal. The only difference is that animals can't form concepts and can't read or write or philosophise.

N: They can't do Yoga, either.

SRI AUROBINDO: I don’t know about that. Once, while the Mother and myself were meditating, a cat happened to be present. We found that she was getting queer and passing into a trance and was almost on the point of leaving the body and dying, but suddenly recovered. Evidently she was trying to receive something.

S: Ramana Maharshi’s cow Lakshmi also is said to bow down to him. She is supposed to have been someone connected with him in her past life and was attached to the Maharshi.

This cow must be an exceptional one in South India. One can’t really love Tamil cows: one gets so disgusted with their thin starved look and blank expression. And what a horrible practice it is to set the cow’s milk flowing by putting a stuffed dummy calf before her, which she can’t recognise as a fake one.

You say animals are intelligent, but this doesn’t show it.

SRI AUROBINDO: All men too are not intelligent!

The talk about the dummy calf brought Gandhi into the discussion, as he severely condemned the practice and said, besides, that to drink a cow’s milk is equal to drinking the calf’s blood, for it starves the calf. This was thought to be rather an extreme statement.

S: Perhaps Vallabhbhai knows that Gandhi is sometimes extremist in his principles and that is why he asked him not to come to Bardoli at all during the Satyagraha campaign there with Vallabhbhai in full command. Vallabhbhai is very shrewd.

SRI AUROBINDO: Possibly he thought Gandhi would stop the whole movement if it didn’t conform strictly to his own principles.

P now brought in his favourite subject: Rajkot affairs. He related the substance of the letters that had passed between Patel and the Thakore and the part played by the Dewan in helping the Thakore retract from the agreed terms. He also recounted the story of the suicide of Ranjit Singh because he was insulted by the Viceroy in the Chamber of Princes. Then the subject of Federation came up.

SRI AUROBINDO: When is the Government going to inaugurate Federation?
P : Early part of 1940. That is why they are trying their best to bring the Congress into a settlement.

SRI AUROBINDO : Early part of 1940 is too soon. They have hardly a little more than a year in hand. Within such a short period they have to rope in the Princes and come to terms with the Congress.

P : Bhulabhai Desai went to England many times with the ostensive reason of his health but really, it would seem, to discuss this Federation problem. He hopes to remain behind the scenes.

SRI AUROBINDO : That was my policy too. I sympathise with him. But the Nizam won’t so easily give in. If the Major States come in, the small ones don’t matter.

P : Vallabhbhai is trying to appeal to the Gaekwar.

SRI AUROBINDO : He will think for 30 years more before he gives in. But who knows? He may give in. Since he is old he may take the glory and give the legacy of trouble to his successor.
A VEDIC CONVERSATION

INDRA, AGASTYA AND THE MARUTS

INDRA

That is not today, nor even to-morrow. Who knows the Beginningless One? It communes with another’s mind. But the moment you try to seize it by thought it vanishes.

MARUTS

O Indra, why do you want to ruin us? We are your brothers, Maruts. Let us join together for the Ultimate Fulfilment. Do not kill us in the fight.

INDRA

Agastya, you are our brother, you are our friend; yet why does your thought move forward surpassing us? I know for certain that you do not want to surrender your mind to us.

Prepare an altar and kindle a fire. Therein alone abides the Consciousness of Immortality. The Maruts and I will enhance your sacrificial fire.

AGASTYA

You are the Treasurer of all the wealth in the Being. You are the Power of the Mother that lords it over the creation. You are the King of amity in all its aspects. O Indra, be one with the Maruts in will. According to the rhythm of Truth enjoy the oblation of clarified butter.

COMMENTARY

Indra is the Lord of Heaven. Heaven is the world of pure intelligence. One has to pass through this world while rising into the absolute divine Truth. Agastya represents the Seer in man. By dint of his spiritual practice Agastya has come up to Heaven. But, however pure may be the human intellect, there is always a sense of pride. He thinks he will be able to reach the highest absolute Consciousness by his personal effort. The present sukta deals with human consciousness at this stage.

Agastya denying the help he has received from Indra, even ignoring him, wants to reach the absolute Truth by his own intellect. So Indra says that the absolute Truth, which is beyond time and space, cannot be grasped within
the limited forms. Its movements are different. It vanishes the moment one tries to grasp it with the intellect limited by time and space.

Agastya is now at a loss. He says that his thought-powers, the army of Maruts, whose movements break down the old laws and invite the new ones are none other than the soldiers and brothers of Indra. Indra is the spiritually divinised Man. The Maruts are his teeming Thoughts. Why does he then want to rout them? Is it not obligatory on his part to help his own people?

Indra says, “That is true. But you want to ignore me and go ahead? You want to have realisation for yourself alone. But man’s spiritual effort is for the union with the Universal Power and for becoming a faithful instrument to it. And that is how man’s true fulfilment is achieved. The aspirant is the priest of this world-sacrifice”. The individual consciousness must be turned into the Universal Consciousness and then the aspirant has to rise into the highest absolute Consciousness beyond the universe. That is why Indra asks Agastya to prepare an altar which is a vast basis of consciousness, and to kindle the fire of aspiration and Tapasya on it.

Agastya is able to follow the message of Indra and offers his obeissance to him.

Above the body, mind and life the Being which is full of Wisdom is the Being of Indra. So it is from Indra that all the elemental substances originate. He is the source of all our physical, vital and mental capacities. The thought-currents, i.e. the Maruts, belonging to a man who is predominantly intellectual, turn to the Divine under the guidance of Indra, the Lord of pure intellect.

NOLINI KANTA GUPTA

(Translated by Chinmoy from the original Bengali)
SPIRITUAL CAUSERIE

ASANAS AND OUR YOGA

"Why is it that the yoga-asanas occupy a very minor place in your system of physical education? Why are Swedish exercises and the like given so much prominence? All over the country there is an awakening of interest in the efficacy of asanas and the governmental agencies are encouraging the starting of new centres for training in the asanas. But here, in an Ashram like this, they are relegated to the background. Why?"

It was an educationist earnestly speaking to me the other day. Just a couple of days earlier a team from a Yoga Institute in the North had asked me for our manual of asanas. On my telling them that we had no such treatise among our publications, they were frankly surprised and, to make sure that I had understood them aright, they asked me further what kriyās we did in the yoga here. It was not a new query. For, times without number visitors and correspondents—specially from the West—are intrigued when they find that asanas do not form part of our daily routine in the Ashram. And I understand their difficulty. Somehow a misunderstanding has grown up in the common mind that yoga means asanas or at any rate consists to a large extent of a schedule of asanas. Now before touching upon this question of asanas in Yoga, let me first deal with the objection raised at the outset by the well-meaning friend.

It is not that asanas do not find a place in our system of physical education. Actually there is a separate section conducted by an expert in the line and it is being availed of by those who are particularly interested in it. But, by and large, the number of persons who participate in its activities is negligible. Asanas, it need not be explained, are special postures and movements of the body and its limbs in order to derive certain benefits for physical growth and well-being. Properly done under suitable guidance, they build up and promote solidity, endurance and elasticity in the body. They regulate the circulation of the blood and direct it to the maximum advantage. They keep the whole system in a fine glow of health, free from ordinary diseases caused by congestion or obstruction in the normal functioning of the physiological apparatus. Beyond this they do not normally go. They do not directly build up strength; nor do they form the muscles. A well-directed programme of physical exercises should aim not only to keep the system in sound working condition, but to build up a muscular body with sufficient reserves of strength. It is not enough, moreover, to attend to the body in situ; the body in movement is also to be trained. If fuller attention is paid to the movements of the body in its various limbs and they are exercised intelligently, there grows an agility, a grace or beauty of movement. And if these individual movements are trained to synchronise with the movements of others on a collective scale, the body learns to move in a rhythm,
to vibrate to a leading note as a conscious being. The body is taught to respond spontaneously and function as a conscious member. These are the governing principles of the rhythmic exercises popularised in the Scandinavian countries and adopted with much profit elsewhere too. Helpful aids like music, games, etc. are pressed into service and the whole movement is turned into a pleasant, interesting and at the same time highly beneficial exercise. The aim of the Physical Culture Training at our Educational Centre is not only to build up a strong physique but also to develop its innate capacities of agility, rhythm, beauty and conscious self-direction. Only so could the body express to an extent the divine Truth of Beauty in Form which is its function to manifest in this Creation. Something of this was attempted with considerable success in the ancient communities of Greece. But it was not followed up in the succeeding civilisations.

It will be obvious why the system of asanas alone is totally inadequate for this purpose. It may be pointed out that our system does not consist of ‘Swedish drill’ alone, either. It represents a balanced combination of different systems of Physical Culture so as to develop the human body in all possible directions.

Then to come to the next poser : why no asanas in our yoga?

Yoga means union, union with the Divine; by usage it also covers the means used for effecting that union. The means are several and so several are the yogas. Each of them has its own technique; each bases itself on any one power or one group of powers in the human system. One of the Yogas is Hatha Yoga which is organised around the physical body and the life-energy that vivifies that frame. This Yoga consists—to put it in general terms—of a series of bodily exercises, manipulation of the limbs, aimed at freeing the body from the normal limits imposed by Nature on its capacity of endurance, plasticity and longevity. These exercises or postures called āsanas are combined with certain breathing exercises known as prānāyāma (lit. lengthening of the life-breath) which establish a sure control on the course of the life-breath, purify the nerve channels and exert a stilling effect on the whole system. In result there is an intimate collaboration between the body and prana which leads to the third step, that of directing the concentrated life-force on to the basic centre of all Power in the body, lying practically untapped in the “subtle sheath” at a point corresponding in the “gross sheath” to the base of the spinal column. This centre, when so struck and awakened, releases a dynamic power, Kundalini, the central Shakti of which all energies in the body are secondary formulations. This Power rises upward through the various levels of our being, governed by different tattvas or principles—the physical, the vital, the emotional, the mental, etc.—till it reaches the centre at the top of the head where vibrates the plenary Divine Consciousness. Once the Shakti joins this Consciousness at the summit, there is a downpour of bliss bathing the whole system in the bliss of union, yoga.

This in main is the course of Hatha Yoga. It starts with the asanas which yield spectacular results in the body, overcoming the normal laws of nature, and that is what most appeals to the popular imagination. To the common man, both in the East and the West, yoga has consequently come to mean this disci-
pline of asanas which gives control over the body, builds up an uncommon endurance, increases longevity and, when combined with pranayama, gives also a control over certain types of subtle phenomena which strike the eye with their miraculous impact.

But the asanas have only a preliminary, enabling role. Even in Hatha Yogas they are not the whole of it. They build only the first, the basic part of the edifice. In Raja Yoga where also they are used, they play a secondary role, the main process being psychological purification and control of the internal organ of the mind in all its complexity. Asanas are used to support and promote this control and purification. In other yogas—the Bhakti, Karma, Shabda, Laya Yogas, etc.—the asanas may not be used at all. In our yoga also there is no necessity to adopt all the laborious and time-taking methods of asana or pranayama. What is sought to be achieved by asanas in the yogas where they are commonly resorted to, is here done by methods other than physical or physiological. Psychological and psycho-spiritual means like meditation, concentration, prayer, inner surrender are adopted.

In Hatha Yoga the body is controlled, collected and its movements so directed as to exert a pressure on the mind and on the other deeper and higher centres of power in the system. The physical energies are stilled; the life-energies are purified and both are directed to awaken the hidden centres of spiritual power. In Raja Yoga the mental energies are similarly controlled, purified and made to exert their pressure upward so as to open up the region just above the mind. It proceeds from below upwards. In this Yoga the movement is more natural: it is from above to below, from the higher to the lower. It is the higher spiritual Consciousness and Power that are invoked directly from the heart or by concentration in the head and that are directed on the lower members like the mind, the life, the body, so as to calm them, purify them and uplift them to their own higher nature. Thus the restlessness of the mind and the impetuosity of the life-force are stilled in the Peace that descends from above or spreads out from within. That way the effort is much less strenuous and the results more secure.

This is the normal course in our Yoga. Asanas are not necessary, much less indispensable. As for those who need or prefer to utilise aids like asanas or pranayama for their yogic progress they are certainly free to do so. Asanas are not enjoined upon anyone; but they are not prohibited, either. They can be utilised if they are found useful and as long as they are found necessary.

Prabuddha
AMONG modern psychologists McDougall has a place all his own. He is surely not a great pioneer and a discoverer of new truths as Freud, Jung or some others have been. But he has admirable talent for wide synthesizations. He clearly grasped that animal, normal and abnormal psychologies should be pursued and investigated as sister branches dealing with a continuous subject-matter. His two ‘outlines’ of normal and abnormal psychology are very aptly treated as Part I and Part II. The evolutional standpoint and its value for the understanding of mental phenomena is also appreciated by him more concretely than by any other. A study of the growing consciousness in the animal is the approach emphasised by him for the understanding of the human consciousness. What is more striking is his recognition that the evolutionary process moves forward and that it may realise a new form of consciousness. In his theory of Integration of Personality he also visualises the possibility of a complete harmonisation of personality under a master sentiment. But it is interesting that the evolutionally possible new form of consciousness or a completely harmonised personality does not much challenge his attention and he does not inquire as to the character of such consciousness or personality. Perhaps these were too distant possibilities. Evidently he did not appreciate the value of these possibilities for the light they could throw upon present-day psychological problems. He, therefore, in spite of his staunch purposivism fell back upon the way of mechanical causation of material nature and searched for the antecedents of structural dispositions of instinctive behaviour to explain the complexities of the socio-ethical life of man instead of inquiring into the nature of the general progressive purpose which was being realised through the moving tide of evolution. If he had called instincts the realised and stereotyped purposes of our nature he would not have been wrong. But it was necessary to recognise that they belonged to the scheme of a wider evolutional purpose, which may be demanding a constant re-adaptation from them. Instincts could not thus be entities of structural dispositions, but instruments of evolving life, which were relatively sufficient up to a stage, but in man they are greatly modified, and sometime in the future they may be really changed out of their nature. This conception was perfectly consistent with McDougall’s appreciation of evolution and its character as a basic force determining the various forms of life and consciousness. His citation from Nunn in the Outline of Psychology, offered in fact to represent his own position, bears it out. The citation is: “It (the hormic theory) comes to view the history of life as striving towards individuality which is expressed most clearly and richly in man’s conscious nature, and finds, therefore, in that goal toward which the whole creation moves the true interpretation of its earlier efforts.” In the revised edition of the ‘Outline’, McDougall further widens out this basic outlook, already so broad, by contemplating a form of consciousness higher than the present human one as an evolutional possibility.
But McDougall failed to work out his purposivism fully. Virtually the same is noticed in Jung too, who is equally emphatic about the teleological character of the conscious and subconscious working. Having once recognised the prospective or purposive trend for their explanations they readily fall into a backward looking attitude to search for antecedent causes. The present writer feels inclined to ascribe it to the general habit of mechanical explanation engendered by natural science. Yogic psychology alone takes a thoroughly purposive standpoint. And it is evidently easier for it to do so, since it knows the next larger purpose, which mind and consciousness are evolutionally tending towards. For a consistent purposivist psychology all behaviour would consist of pursuits after purposes, realisation of purposes or delays in realisation or frustration of purposes or deviations from purposes or resistance in the realisation of purposes. If mind, consciousness and behaviour are essentially marked off from material nature by a prospective attitude or a purposive tendency, then surely a thorough-going purposive psychology is yet a matter for the future.

So far as the ‘idea of wholeness’ of our thesis is concerned, obviously we cannot fail to recall Gestalt psychology. Von Ehrenfels had vividly shown how *gestalt-qualität*, ‘the quality of the form’, is a distinct fact. After him a whole line of eminent researchers have shown, through suitable experimental devices, how this quality is virtually so important as essentially to determine a complete outlook in psychology. The psycho-physical behaviour of the animal as of man is, according to this outlook, always a movement to close a gap or overcome a tension and achieve a state of balance, poise or wholeness. In the perception of an interrupted circle we have a tendency to overlook the interruptions. Learning or solving a problem is to overcome a tension. Now so far as Gestalt psychology demonstrates the tendency to wholeness as the basically determining movement in behaviour, it is all so fully corroborative of the thesis here considered. But we must, however, point out that all the wholenesses considered by Gestalt psychology are partial and incomplete wholenesses. These are wholenesses relative to the preceding situation. A whole wholeness would be a legitimate culmination of the incessant tendency to wholeness so clearly recognised by Gestalt psychology. However, regarding that state it has no curiosity. For yogic psychology that state itself is its original fact. Besides, Gestalt psychology refuses to learn from modern abnormal psychology that mind and the psyche possess a kind of independence of the body and it persists in emphasising continually psycho-physical parallelisms as a sort of necessity.

Next it will be interesting to consider two Indian Psychologists, Bose and Mitra, who have formulated hypotheses which bear a close relation to the position here defended. Bose through a wide psycho-analytical experience has been led to diverge from Freud in certain respects and develop a position of his own. The original fact of his *New Theory of Mental Life* is most interesting. We shall state in his own words how he struck upon this fact. “In the course of my analysis,” says Bose, “I found that the symptoms connected with a repressed element in the unconscious would not disappear even when it had been made conscious by analysis and the patient had accepted the truth of the interpretation. Apparently all the resistances had not been overcome. Under such circumstances
a curious thing was seen to happen. The nature of the symptoms changed and
the free-associations of the patient and his phantasies and dreams showed the pre-

essence of an unconscious element of the type opposite to that originally unearthed.
The original repressed material had been apparently replaced by its opposite. The
symptoms were therefore traceable to opposite groups of forces; this fact
is well known to psycho-analysts, and is often represented in a dramatic manner
in hysterics in whom manifestations affecting the right side of the body may be
of an opposite nature to those involving the left side. As the analysis proceeded
the opposite repressed tendency came into the conscious mind and the primary
repressed element, which had been made conscious before, lost its significance
or sank back into the unconscious level. Simultaneously with its disappearance
from the conscious sphere or with loss of its significance, the free-associations
were seen to be again influenced by it showing that the element was not de-
stroyed but had only changed its state. When this was brought to consciousness
again, its opposite, in its turn, disappeared from view. The see-saw mechanism,
as I have termed it, would go on for some time with striking regularity, but with
a gradually decreasing intensity of the opposite tendency and an increasing
frequency of oscillation till a time came when both the elements would be
conscious and acknowledged by the patient; it was only then that the symptoms
disappeared.”

This see-saw phenomenon forms one of the basic facts of Bose’s theory. He
has elaborately worked out his theory of opposite wish and has attempted to
show that it explains mental phenomena, as a whole, more satisfactorily
than any other existing theory does. Evidently he carries the idea of polarities
to its extreme. He is not content with a few pairs of opposites operative
in the mind, but affirms that to every wish—and ‘wish’ simply indicates a desire
—there is a contradictory opposite wish. “Subject-object polarity”, however,
“comprises within it all possible forms of opposition”. But between this last
polarity and the countless polarities of the individual wishes, there are surely
distinct units of organisation, which give certain common characteristics to
the wishes included in those organisations. These units of organisations do need
to be identified and characterised. Jung seems to the writer to have done this
with admirable success. The “logical character and the apparent completeness”
of the theory is rightly apprehended by the author as the sources of doubt re-
garding it. Indeed the see-saw mechanism has been demonstrated and some
other facts too support it. The theory also explains many kinds of behaviour
more intelligibly. And yet the position that each wish must have its opposite
wish seems to involve a deductive operation from a more general principle of
mental life. In fact such an attempt too has been made. “Actions and reactions
are equal and opposite” is the principle, which according to Bose, holds good
in biology and psychology as it does in physics. The organism acts and is acted
upon by the environment and this relation is governed by the above principle.
The author argues, “Since actions and reactions are simultaneously in operation
and since they are opposite in nature it may be said that in all cases wishes
having opposite qualities develop in pairs.” Thus virtually the last foundation
of the theory rests upon the assumption of the principle mentioned above and
the theory possesses a sort of absoluteness because of the deductive necessity that it has in relation to that principle.

The position of Indian psychology in this connection appears to be very enlightening. Firstly, the nature of mind is such that we tend to fasten upon the appearances of things, the Rūpa, Rasa, Gandha, the visual impression, the taste, thesmell, etc. Then, the conative aspect of mind involves a Raga-Dwesha attitude, the like-dislike attitude and thus the mind in its reactions to things forms Raga or Dwesha in respect of their dominant impression at a time. Now a mind going by the appearances of things, forming likes and dislikes as it proceeds, is bound to form lots of desires of a contrary type. This hypothesis will be perhaps sufficient to explain the action-reaction and therefore it will not be necessary to posit rigidly an opposite wish to every possible wish.

However, it is interesting to observe the idea of ‘Dandwas’ of Indian psychology rediscovered and worked out in varied ways by Bose, Freud and Jung. But immediately in relation to our thesis what interests us more in Bose is the last sentence of the quotation given above. He says, we shall repeat, “The see-saw mechanism, as I have termed it, would go on for some time with striking regularity, but with a gradually decreasing intensity of the opposite tendencies and an increasing frequency of oscillation till a time came when both the elements would be conscious and acknowledged by the patient; it was only then that the symptoms disappeared.” Now what is this final state? That is exactly the thing that interests us. The mind normally creates wishes of opposite quality as it proceeds; the environment and the organism by virtue of their interactions and the law of action and reaction must do so and yet a state is here contemplated in which the opposite tendencies are, as it were, transcended. Has this state any resemblance to the Dwandwātīta condition of Indian psychology? Later on, in the exposition of his theory Bose propounds his “guiding principle” which governs the wishes. We have said above that the relation of the subject and the object presents the last polarity of mental life. Now Bose says: “All wishes are efforts at bringing about a psychological unification of the subject and the object.”—“The principle of unity is the only principle that guides our wishes.” It obviously interests us deeply to ask what this principle of unity is and what is the state of consciousness implied where the opposition is unified. Here we feel that Bose is presenting a very profound truth of human nature, which was not observed by Freud. Jung, however, in his principle of the ‘Centre’, which lends wholeness to personality, had very concretely discovered the same thing now being suggested by Bose under his principle of unity.

(To be continued)

INDRA SEN

REFERENCES

16. Ibid., p. 133.
TO ISHWARA AND ISHWARI

If I could only take Both, Thee and Thee,
Into my praying arms, my longing eyes...
If I—in the mad man's clothes the spirit glowing free,
The fool who knows that stars and skies
Are not too far and can be torn
Out of infinity's cold hard wheel
To throb in all the yearning hearts forlorn—
If I could take Thee, Two in One, in my embrace,
Then a New Age would here be born.
For God would bless with golden grace
This soil that warm under my cheek I feel,
And kiss the humble earthy face....

JANINA

HOMAGE

AGAIN Sri Aurobindo I have read,
His matchless organ-hymnal Savitri,
The vastive all-enarming trine-root tree
Of literature, most rich and amply spread
Of epics, highest mountain range, to tread
From peak to larger distant peak, so free
From trivia, such a blessing: widest sea
And deepest, comprehensive to the stead
Of godhood here, all splendor, such a song
As makes a cheat the term "magnificent",
Come down from sphere divine whence forged the Word
Builds worlds like dancing beauty, truth deferred
No longer, light and bliss and power athrong
Revealing wisdom-love's lost firmament.

JESSE ROARK
ALL THINE

Mother Divine, in a kingdom of dreams on the border of life,
The fettered creepers virile and thirsting for the sunlight,
Burst the chains that held them anchored so long
To become snakes gliding over fields and lakes.
A luminous green ardour still flows in their veins.

Camelias, Petunias, Orchids, Roses and Lilies
Fly away in a tumult of exciting colours
Changed into dragonflies, gorgeous moths and butterflies;
Forerunners of the splendid tribe of peacocks and swans,
They draw their strength from the liberty of the blue sky.

The patient majestic tree brooding for centuries
Implored the Gods above with a thousand hands,
Detached from its earthly moorings,
Becomes the restless and daring spirit of Man
Besieging the mute heavens with his thousand queries.

Aspiring men and women, young and old, seeking their souls,
Burning day and night in an inner fire, life after life,
In this miraculous Hour of Grace, leave their humanity behind,
And lightened for ever from the burden of the tormenting night
Inve the Earth with a supernal delight and a God-vision deep and wide.

Mother Divine, hidden will in the atom and the protoplasm,
Thou aspireset in the flowers and the creepers,
Extendest Thy arms of prayer in the tree,
Thou keepest vigil on the altar of the soul of man;
Mother Divine, Thine is the inspired vision, the struggle and the battle,
Thine too the Victory, the laurel and the crown,
The Realisation, the glory of the marvellous New Creation.

May 30, 1963

NIRANJAN
GERMANY AND SRI AUROBINDO'S MESSAGE

These words were spoken by the former German Consul-General in India and the present Head of the Cultural Section of the Indo-German Society, Wilhelm von Pochhammer who presided over a meeting at Bremen, Germany, which A. B. Puranam gave a lecture on December 13, 1962.

My dear Professor and reverend Swami:

Allow me some brief words of thanks. You have given your lecture in Bremen at a function organised by two different organisations existing in Bremen. The one is the Association for the Promotion of Interhuman Relations, an organisation which evidently has in mind similar aims as you have had the kindness to explain to us, and the other is the Indo-German Society of Bremen, a society which has been founded in order to promote contact with India in all possible respects. And both are happy and deeply thankful that we have had the opportunity of hearing you tonight. We owe you a great revelation of many thoughts which we have never had so far. Allow me now to continue to speak in German to my countrymen.

(The following is translated from the German by Carlo Schueller)

Ladies and Gentlemen:

I have expressed our thanks to Swami Puranam for the extraordinary spiritual message we have received from him today. I do not know whether you felt along with me that here we were witnessing an extraordinary event. An Indian comes to us and speaks to us in such clear words as I, in my forty years of work in India, have never heard from any Indian. One cannot help being reminded that about seventy years ago a German who was also seeking for the Spirit and the Soul travelled to that region, to Madras, from which our speaker today hails—actually he comes from a little south of Madras, from Pondicherry—and after returning home founded a movement which also had the object of reintroducing the Spirit into European culture. I am speaking of Rudolf Steiner.

When our speaker explained in such moving words how the atomic age, in becoming more and more the dominating part of our life, seems to be leading us to seek for spiritual truths, and when he gave us some interesting proofs of the spiritual inclination in England, we naturally could not expect him to cite German examples. I would like to add to this that it is precisely one of our great atomic physicists and theoreticians, Pascual Jordan, who has concluded his books with the realisation that a change has taken place in the outlook of science. The entire and purely scientific structure of our past thinking which our speaker has described so convincingly was based upon one principle:
GERMANY AND SRI AUROBINDO’S MESSAGE

that the law of cause and effect is more powerful than anything else. It is precisely the research of our atomic physicists which now for the first time in the exact, the material sciences has arrived at the realisation that this law of cause and effect is not always valid and that new forces are arising which up to now cannot be explained through simple causal relations. It seems to me that we have here a similar development in the intellectual life of Germany which may be mentioned side by side with the examples our lecturer has given from England.

Ladies and Gentlemen, how close is this Indian spirit, this Indian speaker to us Germans! This is the most essential part of this evening’s experience. Surely we have read much of Indian philosophy and often or most of the time have had the feeling that this is a completely different mentality, a completely different order of thought than what we are accustomed to here. Ladies and Gentlemen, this India has, in the course of the last two hundred years, itself experienced what it has so often described in its philosophy and thought, a rebirth, such a remarkable new birth of the spirit and out of biological conditions as has rarely been achieved by any large nation in recent times. And this rebirth in India took place along two strongly divergent lines. One of them, “Back to ancient Vedic India,” was the attempt to give new life to the old India and thus to gain the forces which the nation needs for fulfilling its task in human history.

This is personified by the great Indian sage Ramakrishna and for us most easily understandable through the thinking and acting personality of Mahatma Gandhi. It was natural at the same time that through the close contact with the West there arose the attempt at a new education according to Western methods, and many Indians of the upper classes thereby became so westernised that they ceased to be Indians in the inmost core.

And between these two schools which proceeded side by side there appeared this unique personality, this Sri Aurobindo, whose destiny or rather whose good fortune it was to be educated during youth in Europe, and who has been the only Indian thinker up to now to return to his country fully equipped with European logic and methodology and there to have this spiritual experience which the speaker has described to us. I might add, by the way, that he was immediately acquitted of political violence. In spite of all the fiery nationalism that moved young Sri Aurobindo, he did not throw any bombs. This perhaps it may be useful to mention.

This Sri Aurobindo remained inwardly an Indian with a totally pure and deep inclination. But he had the ability to describe his spiritual realisations in such a way as to make them much easier for us Westerners to understand than anything else we have had from India up to now. And this is our great profit from this evening, that we have seen from the words of our speaker how intimately this world of Sri Aurobindo touches us and how well his ideas about the future of mankind are suited to us. How often did he use the word “evolution”! To whom would it not occur that it originated in German philosophy of the early 18th century? And we were the first to attempt to introduce this risky conception into philosophy as well as into history. I say “risky” because the word “evolution” has often been misused. And considering the attempt
to lead man from his present constitution upwards to a higher perfection, who
is not reminded of how among us Nietzsche has developed the conception of
evolution towards the superman in a manner which was not philosophically
founded, more like a vision and therefore misapplied. Here on the other hand
we have a case of a teacher, a guide, who shows us the path on which the indi­
vidual through work on himself can reach a higher level of human existence.
And, Ladies and Gentlemen, if we take home with us this evening this concep­
tion which Sri Aurobindo has given to the world as an enrichment to every way
of looking into the future, then this evening will have been of great profit to us.

(in English again, turning to Sri Purani)

I close my remarks by suggesting to your audience that the name of
Aurobindo, Sri Aurobindo, and the thoughts you have developed, missioned
by him, shall remain a most precious remembrance and a most precious addition
to the spiritual life of all our hearers tonight. Once more, our most sincere
thanks.
HOW THE MOTHER'S GRACE CAME TO US

AN AIR-HOFAST's EXPERIENCES

(1)

The year was 1958. I was then working in an Airlines Company as an air-hostess. I was not expected to go on flight the next day, because it was my off-day. At night I had a dream in which I saw a figure. This I recognised to be the Mother whose beautiful form I still recollected after a glimpse of her in Pondicherry. I had been reading her books and had started having devotion for her. I wondered what she was communicating to me in the dream.

As soon as I got up in the morning I spoke to my mother about the dream. After some time a call came asking me to go on flight because the steward who was supposed to fly that day did not turn up and the stand-by was not available. Although I did not give much importance to the dream and my mother brushed it off as meaningless superstition, yet I did not accept to go. As you might be knowing, one is paid handsomely if invited on extra duty; but I did not care.

The company called another steward for duty. The captain of the airship was really a very expert and daring person. Although the weather conditions were bad, he took the responsibility on himself and took off. The plane crashed on the way and none survived. I had rarely refused to accept any call of extra duty, but that day somehow I was made to keep back. If I had agreed to go, my end would have been certain. I consider it to be a great Grace of the Mother that she saved me from the crash.

(2)

There has been a similar incident in which while lying down on my bed in the evening I heard a voice as if somebody was telling me not to allow my husband to go on duty: later I recognised that it was the Mother. My husband who is working in the Security Department of the Indian Air Force was expected to go on air duty the next day in the early morning.

When I told him about it, he laughed out the incident as mere superstition. As the plane was to take off next morning at 4 o’clock, he set the alarm at 3 a.m. and asked me also to wake him up at that time. But he did not hear the alarm, nor could I get up. After waking up a little later, he hurried to the airdrome; but the plane had already taken off and in my husband’s place someone else, the next person on the list, had been deputed to go.

The plane crashed on the way. This is how the Mother saved us for the second time from disaster. Our gratitude to her is beyond words.

Compiled by Har Krishan Singh

* Readers are invited to send their experiences to the Editor or the Compiler—or directly to the Mother.
UNFAMILIAR INDIA

I

THE HISTORICAL SENSE IN ANCIENT INDIA

It is a common opinion among Indologists that India, with her spiritual and metaphysical bent, cared little for history and had no historical sense leading to careful compilation and preservation of records. The following extract from J. Barthelemy Saint-Hilare's Hiouen-Thsang in India will be an eye-opener to many.

FROM Hiouen-Thsang we must conclude that in the seventh century after Christ, at the time when the Chinese pilgrim travelled over India, there were to be found in Sanskrit literature works which described more or less faithfully the history, statistics and geography of the country; none of which have come down to us. This is doubtless a very unexpected and curious discovery, but it is no less a fact.

As Hiouen-Thsang found writings of this kind all over India from the northern kingdom of Kutch down to Magadha, where he remained many years, in order thoroughly to study them, it is evident that these works were very numerous and well-known. The names Hiouen-Thsang gives them are various; sometimes he calls them Ancient Descriptions, sometimes Historical Memoirs, sometimes Collections of Annals and Royal Edicts; at other times Secular Histories, or simply Indian Books on such and such a country, or Memoirs of India, etc.

Hiouen-Thsang did not confine himself to these indications, already very exact; he does not even confine himself to the quotations he gives from the Sanskrit books; he also tells us the sources of these valuable books and their official origin. In a general description of India, which fills the best part of the second book of the Si-yu-kí, and which may be considered an excellent introduction to all that follows, Hiouen-Thsang is careful to tell us, in a chapter devoted to literature, that 'special functionaries were generally appointed in India to take down in writing any remarkable speech; and that others had the mission of writing down an account of any events that took place'. Then he adds: 'The collection of annals and royal edicts is called Nalafíta. Good and evil are both recorded, as well as calamities or happy omens.'

It is therefore certain that India possessed in the days of Hiouen-Thsang, and even long before his time, a large number of historical works, full of details, analogous in a certain measure to those which, since the famous days of Greece, have continued to be drawn up by all the nations of civilized Europe. It must be admitted, while recognizing the value of these annals, that judging even from
Hiouen-Thsang's quotations, the natives of India had a peculiar method of understanding and writing history. India has never had a Herodotus, a Thucydides, a Polybius, a Titus-Livy, a Tacitus, or a Machiavelli. It had, however, its original historians, whoever they may have been; and this fact can no longer be denied. It would therefore seem that it is a hasty assertion to say that the Indian genius had no knowledge of history; and that in its constant preoccupation about the absolute and infinite, it had never thought of noting the lapse of time, nor of recording in any lasting manner the events that were taking place. India felt this need like the rest of humanity, and tried to satisfy it in the best way it could; and Hiouen-Thsang's testimony, although it stands almost alone, is perfectly undeniable on this subject. His proofs are too constantly repeated, and he relies on too many different authorities, for his credibility to be doubted for an instant.

(Pages 52-53 of the translation from the French by Laura Ensor, published by Susil Gupta (India) Ltd., to whom our acknowledgements are due.)
THE DREAM OF LAUGHING WATERS

This was not really my home. I had come out on a trip during the year of the great depression to seek new work and new environment. Perhaps it was fortunate that I found employment here, even though it ended badly. There were different faces; fresh ideas. I took hold with a vengeance.

That may have made it harder to bear. The build-up and the let-down had a greater space between them. The new future I had visualized crumbled quickly with the loss of my employment, and an apparent indifference on the part of my new “friends” sent a current of bitterness and despair through me. I decided to go on a short camping trip into the mountains. The time was ripe for solitude. I wanted to leave the next day, early—to depart quietly and avoid meeting the others.

And I did leave early, so early indeed that the morning sun had only just begun to show a crimson blotch beyond the eastern plains. The sooner I could get away the better, thought I. So many people around annoyed and irritated me. I had to get away from them all and be by myself for awhile. I recalled a little rushing stream which winds its way down through the hills a little way south of the village of Georgetown and it was in that direction that I turned the wheel of my car. Here was a place where I could be quite alone.

Mid-afternoon found me on the spot that I had chosen and with my tent already up. Nearby was the rushing stream which made quite a noise as it splashed its way down the steep incline over the boulders. But it was pure water, and so clean and clear. I breathed a sigh of satisfaction as my food began to sizzle over the fire, and the atmosphere slowly but surely began to penetrate my consciousness. Here was peace, here was a place where one could think. I had known such places before, why had I not managed to visit them more often? I knew why. It was because one just had to live in the places where money could be earned. Money, how I hated it; and yet how necessary it was.

A surge of bitterness came over me again as a returning ocean tide, and while I slid into my sleeping-bag my mind seemed determined to review all the injustices that had befallen me during the course of my life. Then like a punished, pouting little boy I coaxed the gods of slumber to take me; and soon they did.

How strange! Did I hear someone near me? Was it in the bushes? Someone was surely close. I could feel a presence. Was it moving? No, someone was laughing, chuckling as though to himself. I must be crazy; but no, there it was again, and louder. Maybe this was a dream but if it were I did not care, it promised to be interesting.

“Ho Ho Ho; Ha Ha Ha.” What could be so very funny, I wondered.

“Who is there and what are you laughing about?” I inquired in a rather loud voice.
The laughmg seemed to hesitate; then, to my amazement: "Did someone speak? Who has dared to interrupt my fun?" And then, not waiting for a reply, the deep voice continued: "Ha, I see you now, a mortal sleeping in the woods. Come, I'm in a genial mood; I would talk with you, for I can clearly see that all is not well."

"You speak the truth," I replied, a little fearful, "but who are you?"

Just then the light of a waning moon fell upon the moving torrent of the stream, and I knew.

"I am the Spirit of the Laughing Waters," the voice replied. "Have you not heard me singing and dancing in the moonlight?"

"I have heard you laughing in the moonlight and my curiosity is aroused. Won't you tell me what is so funny? I am tired and sad and perhaps a good joke would do me good."

"My son," spoke the stream in solemn tones, "before you tell me what has made you sad I already know the truth. The affairs of men have wearied you and you have cringed beneath the whip of reality. But I have taken a liking to you, and if you care to listen, I will tell you of my wisdom that your heart may be less heavy and your eyes less moist with tears.

"Truly you have turned a corner in the path of life. But would you stand forever still and not move onward toward the unknown? Consider the things that you have. You have not much in worldly goods, but you have protection from the cold and rain for tonight. Why are you over-greedy? The green grass which lies beneath your weary form complains not that it can no longer wave to the moon, but rejoices rather that it is of service to its brother, man. You have health, you have the vigor of youth. Would you then deprive yourself of hope? No, your lot is not all bad. Even you have reason to rejoice."

The voice drifted off as though in dreamy contemplation. My mind reflected upon its words, and I found myself drawing my blanket round me closer, not so much for warmth, as for an expression of a growing feeling of affection. The simple things about us, how little we appreciate them. What a privilege just to live and move amongst the trees and flowers and under a bright blue sky. Yes, it was good just to be alive, but . . .

"But what, my friend?" the voice interrupted my very thoughts. Truly such a magician was worth listening to, especially if he were friendly. "I am a spirit and I see clearly what you see but poorly and often not at all. Lend me once again your ear and, if you be not a stubborn mortal, mayhap you can acquire some wisdom. Have you not watched the sea, how it comes and goes in endless surgings? Have you not for many years beheld the moon which rides the heavens, how it waxes and wanes in eternal recurrence? Surely, too, you have marvelled at the seasons of the earth, how they chase each other round the globe. Think you deeply on these things for therein lies a secret. For all creation is but an ocean which ebbs and flows, and all the affairs of men but dancing shadows which rise and fall eternally according to a changeless law. Look upon the world of men as you have done before and behold that which is called growth and that which is called decay. Know now that the two are brothers, the one dependent on the other. For what grows except at another's loss?
And what is it that decays except its substance enter another and newer life? You have heard that it was well to build and create; I say to you, it is equally well to tear down and destroy. For what is built but by destruction, and what is destroyed but to supply new bricks for new mansions? I say to you truly, the two are equal and advance and retreat together. One cannot live without the other, and neither ever dies.

“And of life and death I would also speak to you. For life and death live also upon one another even as the night and the day. To stop dying would be to stop living and to enter an unbearable sterility. Life must move onward, it dares not to stop. Sometimes terrible and fierce, sometimes sweet and tender, life must be grappled with, must be travelled through. And in the end when you have beheld the deepest wisdom you will know that this is best.”

My heart was beating faster. What madness was this I heard? I knew that somehow the reason of my mind responded to these thoughts as though in greeting to a long-lost love. And a fierce exaltation began to smolder within me. Did others know these terrifying truths? Or, knowing them by hearsay were there any who believed, even as I found myself irresistibly believing? This was an adventure, an adventure which threatened to change the whole system of my thought. It fascinated me. I felt myself reaching out as though to grasp more words of wisdom from my ethereal friend.

“O my friend of the waters,” I called out again, “tell me, if you will, whence comes this world of opposites that live together in constant conflict yet sustain each other in secret.”

And the voice answered and spoke to me again:

“Friend, though I am loath to leave my play, I have yet a duty to perform. When weary mortals come to seek my truth I must needs give it to them, for that which passes not on does not live, and to fulfill my own life I must give constantly of myself. Listen again to me while I am able to retain my seriousness, for the mirth of the dancing water calls me and I must soon be gone.

“The source of the opposites is the ‘One’, the indescribable middle. All diversity proceeds from this subtle Essence and returns thereto in course of time. Between your two eyes you reside; between the so-called good and the so-called evil God resides. Passing over the face of the universe God’s laughter takes on many forms and worlds appear. Our world subsists on opposites. Seeking to know Him through a single form but destroys the form. Know you now that all that is is the Voice of God, thundering in war, echoing sweetly in peace, wooing Itself in human loves, goal-less, recreating and loving Itself forever.

“Awake then, my son; enter the play of being. Lose yourself again in this adventure and find yourself again, in love with life. Harmless are you to kill the Self; impervious are you to real destruction; for real destruction oes not exist and never has. In the beginning, fire fell in love with effort and released the pages of life, one by one. See now the wisdom of reality and fasten your mind to it. Work consciously with the purpose of God and thrill with this highest joy. Join your hands with all of nature’s creatures and enter the dance of God’s play. One duty have you to perform unceasingly, and one reward to harvest. The duty is to never cease from action; movement and life are one,
The reward is your acceptance into the eternal game of joy. Go now once more into the ways of men, knowing yourself and them. Go now and feel the trembling lives all about you, thrilling with the same spirit, longing for the same fun. Go now, released from all your burdens of self-imposed responsibility and see to it that you dance; and see that you also laugh. And now I must leave you; fare you well, my friend, and remember well my words, for therein lies a key to happiness and release from all oppressions.”

I awoke with a start. Surely a soft warm hand had gently touched me. Ah yes, it was a gentle hand, the first pure flame of morning sun bashfully looking askance into my little valley. Now I knew at once that the sun with its warming rays was not just a dead, unconscious thing which sailed across the sky; it was rather a tongue-tied maiden yearning to be known. My spirits rose as though to the breaking point. Unable to contain myself, I broke into song. It mattered not what I sang, it was enough that I should respond to that thrilling impulse which now seemed all around me. The stream was singing still, I knew, though I no longer heard the friendly voice. And the breeze was playing with my hair, while the still cool morning earth was intrigued by the mysterious touch of my feet. O joy! I rose upon my toes, I felt so light. My heart was singing and I was glad, irrepressibly glad.

The journey back to town was short. Everything was too short now, it seemed. I passed through a little village and saw a laborer going to work. How strong he looked, how rugged, how friendly. What a joy to have friends; what a joy to have friends who know you not. The old woman feeding her chickens, the chickens themselves, all sent me waves of invisible joy. O the joy of sight and color; the joy of touch, of things smooth and rough. O the joy of wayside trees, in stately, silent salute. The joy of just “being”, and brushing our way lovingly past the contacts of life.

Now I was entering the city, and I was glad to return, though not regretful of having left. In the people and things about me I saw my own weaknesses and my own strengths; I saw my own dreams growing and collapsing. And I knew my oneness with all men and my love for them grew to far outshadow any previous conception I had ever had in moments of generosity. Now I loved men, not for their goodness alone, but for their naughtiness as well. I loved them for existing, and filling the stage of my life with ever new mysteries to be seen and to be penetrated. Life is a delight to the Spirit both divided and as one.

As I walked up the stairs to my room a friend stepped up to meet me.

“Hello, Jim, how did you enjoy your…? Say, what is the matter with your eyes—have you been crying?”

“Gosh no, Frank, my eyes are wet from laughter.”

IRWIN L. ARLT
WHEN NEHRU MET SHAW

The history of our times is full of memorable meetings between the Modern East and the Modern West. Perhaps the meeting that took place in May 1949 was the most imaginatively significant—not only because two outstanding representatives met but also because of what the one gave to the other.

Both the meeting and the gift were eminently in the fitness of things. Immediately after achieving what seemed like “squaring the circle”—the reconciliation of the concept of India the sovereign independent Republic with the concept of the British Commonwealth of Nations—Jawaharlal Nehru could not have acted more appropriately than by meeting that master of surprise and paradox, Bernard Shaw. Nor could he have done anything more appropriate at the meeting than giving Shaw not the usual presents one might anticipate, such as a tiny model of the Taj Mahal or a statuette of Nataraja or a pocket edition of the Bhagavad Gita, but that most unexpected symbol of his country—the mango!

In the world of fruits the mango is as essentially Indian as olives are Greek, grapes French, figs Spanish, oranges Maltese and dates Arabian. Even more so—since it is a stauncher nationalist than any of them inasmuch as it has refused to thrive to any marked degree in a non-Indian soil, although Burma, Ceylon, Egypt, Brazil and the U.S.A. have done their best to plant mango groves. It is also as old as Indian history: the specimens Nehru put into Shaw’s hands are known by botanists to have had four thousand years of ancestors behind them, in the land of Krishna and Buddha, Asoka and Harsha, Rana Pratap and Shivaji, Rammohun Roy and Tilak.

Further, the mango is fraught with the flavour and bouquet of the typical Indian genius. This genus combines in its unity a large diversity of elements so that India is a sort of microcosm of all humanity’s numerous cultural and racial types: this fruit, as a recent writer on its many merits pointed out, holds in its own unique taste and smell the presence of the apricot, the melon, the peach, the pineapple and is, to Europeans, suggestive even of turpentine! What is more, we learn from the same writer that in the Hitopadesha and Pancha Tantra it is regarded not only as the medicine par excellence for humans but also as the food of the Gods. It is, therefore, the emblem of the spiritual delight which is said to sustain the celestial realms and we are told that according to ancient records certain varieties of this fruit were actually “named after the Gods themselves for whom they were supposed to be the approved and relished bhoga or offering.” India the seeker of the Supreme Spirit can very well consider the mango as suggestively summing up at the same time the high ideal of her inner life and the sacrificial, the dedicative, the detached attitude which is commanded to the idealistic soul by Krishna in the famous phrase of the Gita: “Thou hast a right to the work but not to the fruit thereof.”
A most poetic and profound gesture, then, can be read in Nehru’s action, conveying to Shaw the truth and beauty of historical India in the shape of the mango. But an added touch of the sympathetic imagination may be found if we realise that no other figure among the intellectuals in England could be so fitting a recipient of this delicacy as Shaw. Shaw is the most emphatic voice raised there against what he considers the superfluity no less than the barbarity of eating flesh. Throughout his life he has stressed that from the nutritive point of view it is not in the least necessary for man to be a carnivorous animal. All that the body needs, says he, is found in vegetables and fruits. But perhaps even Shaw did not know that in the mango we have the complete food: medical dieticians inform us that here are all the ingredients required to keep the body vibrant with every conceivable vitamin! Hence the mango is the master confirmation of the Shavian thesis.

An even deeper aspect of Shavianism is hidden in this fruit. But before we touch upon it let us refer to a lighter side of the situation of Nehru’s giving Shaw the mango. The Irish thinker and wit, with his grand beard, reminds us of the story in which an Iranian traveller who had returned to the court of a great Shah saved his life by a brilliant brain-wave. The traveller praised to the Shah the wonderful Indian fruit of the mango. The potentate told him that the praises had no point unless the mango’s taste could be described. “If you cannot tell us,” the traveller was informed, “what the mango tastes like, we shall cut off that head of yours which is so full of vain words.” The poor rhapsodist was in a panic. Then a thought struck him. He called for honey. Dipping both his hands in the jar he smeared his own big beard with the sweet stuff and, holding it towards the astonished Shah, said: “If Your Majesty deigns to taste of the honey on this most humble beard, the taste of the mango will be revealed.” The Shah, we are told, “was so impressed by the novelty of the proposal that he made the traveller his vizier.” What the traveller did to convey the mango’s deliciousness has indeed a strong taste of the mind and personality of the original and impudent yet patriarchal Shaw.

The most profoundly Shavian association, however, of the mango is by way of a pun. And this pun drives home also the most luminous philosophy that has sprung up on Indian soil in our day—the philosophy of Sri Aurobindo—and filled what in Shaw is but visionary aspiration with a concrete substance and practicality beyond his dreams. Often has Shaw declared that the mere change of institutions and of outer social forms is of no avail if man does not change himself, set astir his imagination and dynamise his will and evolve into a better brain for the purpose of fulfilling the immense potentialities of wisdom and harmony lying within that secret Something which is at the back of all being and striving, that secret Something called the Holy Ghost in the past and named the Life Force by Shaw. No doubt, the Shavian gospel lacks the true mystical sense and impulse; too many intellectual hedgings have taken away from the novel version of the Holy Ghost the dynamics of divinity; but an intense dissatisfaction and disgust with materialism and mechanism animate Shaw and some touch he does bring of
the prophetic Soul
Of the wide world dreaming on things to come.
The cry which Nietzsche raised of “surpassing man” and going beyond to a
greater formula of embodied consciousness is ever on Shaw’s lips, although he
is not a strict partisan of Nietzsche’s apotheosis of strength and aggression and
reckless rapture. It is no use, he says, our playing variations on the theme of
Man: we must make this old theme give place to a new one—the Superman.
But, while the Modern West has vaguely searched in a Neo-Vitalism for a means
to this theme, the Modern East in the figure of Sri Aurobindo the Master of
the Integral Yoga has shown the actual inner and outer Way by which it can
be worked out. What is to Shaw’s credit, in spite of all his shortcomings, is
that he has looked farther than the common “isms” beglamouring the usually
extravert West: the deep urge within is to him more important than the vast
surge without. Our life, in his view, will be genuinely fruitful if we keep always
in our mind and heart like an uplifted torch of truth a longing for Man’s depar­
ture and Superman’s advent. Of that genuine fruitfulness we can very well
conceive Shaw himself ingeniously making the mango expressive. Perhaps the
extreme pleasure with which Shaw accepted Nehru’s gift was due to the fact
that the word “mango” sounds the first note of his world-message—a world­
message which, in a highly transfigured form unrecognised by him and even
by Nehru, is also India’s weltanschauung today and which, in brief, is:

“Man, go! Superman, come!”

K. D. Sethna
BOOKS IN THE BALANCE

A GOOD STEP TOWARDS NATIONAL INTEGRATION

A Consolidated Glossary of Technical Terms, English-Hindi; Central Hindi Directorate, Ministry of Education; Government of India. Pp. 1400, octavo, Rs. 12 only.

The people of every province of our country are aspiring to develop their own regional languages, e.g., to make them the medium of education, to use them in courts and offices; and that means, to publish in them a large number of books on science, agriculture, industry, law and other subjects. But for this purpose lakhs of technical terms have to be coined.

If all the regional languages of our country go on developing independently without any co-ordinating link between them, a condition of confusion and chaos may arrive, fissiparous tendencies may become deeper and deeper and the unity of the nation won after hard labour and great sacrifices may be broken, our strength to face strong enemies may disappear. There is needed, therefore, specially at this time, a vocabulary and a language, in consonance with our past traditions, culture, genius and ideals, which can form a co-ordinating link between all the languages of the country.

In ancient times too in India there were many languages spoken as well as written, but they were undeveloped or partially developed. Sanskrit was always the common language of the educated people, and so the Vedas, the Upanishads, the Gita, the Smritis, the Darshanas including various works written by the Buddhist and Jain scholars, some of which are recognised among the best literature of the world, were written in Sanskrit. Sanskrit is also the mother of all modern Indian languages or else a tongue allied to them, so much so that some of them have taken 60 to 80% words from it and some have adopted even its script, and all have taken inspiration from its ethical, philosophical, religious and spiritual culture. Sanskrit also has a wonderful capacity that probably no language in the world possesses of expressing various ideas and shades of ideas by simply adding prefixes; for instance, from the root hri (to carry) words like prahār (attack), āhār (food), upāhār (light-food), upahār (present) samhār (killing) upasaṃhār (summing up) sāmāhār (collecting) pratihār (porter), vihār (enjoyment), vyavahār (behaviour) have been formed, which carry quite different senses from one another. Therefore, either Sanskrit or some modern Indian language nearest to Sanskrit should serve the purpose of the co-ordinating link required. Fortunately, Hindi, which is nearest to Sanskrit and spoken and understood by the largest number of people of our country and whose literature is greater than of any other regional language, has been recognised as such a link by great men and scholars of our age, like Swami Dayananda, Mahatma Gandhi,
Lokamanya Tilaka, Lajpat Roy, S.K. Chatterjee and others. Recently it has been recognised as the national language of the country for all official purposes by the Parliament of our country. But Hindi also is not fully developed. It requires lakhs of technical terms to be evolved and thousands of books on various branches of knowledge to be translated from other languages.

Taking all these factors into consideration, the Union Government sought the co-operation of about 400 eminent scholars, university teachers and researchers representing all the regional languages of India and got about three lakhs of technical terms collected or coined, out of which the volume under review contains about one lakh. The principles underlying the preparation of these terms have been explained in the introduction to the work. A few of these can be mentioned here.

1. The subject-wise committees of experts have adopted without change or with only minor phonetic changes all scientific and technical terms used at least in three most advanced languages of Europe.

2. Foreign words like engine, engineer, machine, police, station, ticket, which are generally used in all Indian languages, have been retained as such.

After investigation a large number of technical terms were discovered in Sanskrit, Hindi and others Indian languages. Such words have all been collected and after careful evaluation as many of them as passed the test of severe accuracy have been incorporated in this work.

4. Many words from regional languages have been chosen to represent scientific concepts. A few examples are: bandhani for “brackets” from Bengali, pāvati for “acknowledgement” from Marathi, nival for “net” from Canarese.

After looking into the work one is obliged to praise the sincere and herculean efforts made for more than a decade by 400 eminent scholars and experts and the members of the Central Directorate, to bring out this voluminous work. Most of the terms incorporated are no doubt very accurate but there are certain words which require a little more examination. For instance, the word “international” has been translated as antar-rāstrīya. In English there are two words, “inner” and “inter”: the former means within one (thing or being) and the latter means mutual or between (or related to) more than one. Similarly in Sanskrit there are two words: antar ending with the consonant ‘r’ and antara ending with the vowel ‘a’, whose senses differ in the same way. For example, the word antar-jñānam means “inner knowledge”, antar-grham means “the interior of a house,” antar-nagaram means “the inner part of a city,” antar-deśam means “the inner part of a country”. Antaḥ-karniṇya vyayāḥ means “pain in one’s own heart”, antaṅgrhiya kalaha means “conflict in one’s own house”. Following this line of words the word antar-rāstrīya means inner-national or something related to the inner part of a nation and not to many nations together. If some relation between several or different objects is intended, then the word antara ending with the vowel ‘a’ is used. For instance, grhaṇtaryā or antaraṅgrhiya, nagarantaryā or antaranagarīya. The proper translation for “international”, therefore, should be rāṣtrantaryā or antara-rāṣtrīya. The translation antara-rāṣtrīya is incorrect.

The word “invention” has been rightly translated as āvīskār, but can the
word “discovery” be also āvīṣkār? The word āvīryāna may be considered as more appropriate.

The word “error” has been translated as bhula, truti. These terms can be used sometimes in law but not in philosophy, psychology and logic. There the word falls into another group of words: “illusion, error, hallucination,” etc. When a man perceives a snake where there is really a rope, the appearance of the snake is called illusion. When his mind decides that it is a snake, his knowledge is called an error. When there is no object at all, the appearance is called hallucination. The word “illusion” has been rightly translated as bhrama, and the translation of the word “hallucination” as nirmūla bhrama is not incorrect, though the more appropriate word for it is mṛddhāṣṭhāna bhrama, because the word adhīṣṭhāna is specially used for the basic object of illusion. But the most appropriate words for the “error” in Indian philosophies are viparyaya and mthyā-jnāna and not bhula and truti which are vague and can be used for all the three.

The smallest particle of matter, called “atom”, has been rightly translated as paramāṇu, “molecule” as amu, the unit of living substance called “cell” as kośaṇu. Following this chain of words, the unit of energy called “erg” can be translated as karmāṇu and the unit of energy called “dyne” can be translated as urjāṇu, instead of using the same foreign terms.

The word “indeterminate” has been translated as anirdhārīta. No doubt, this word can be used in certain branches of knowledge but the most appropriate word in philosophy for it is nīrviśeṣa. Shankara’s Brahman is called nīrviśeṣa, nirguṇa, nīrvikalpa and Ramanuja’s Brahman is called saviśeṣa, saguṇa, savi-kalpa. The word “indeterminate” stands for nīrviśeṣa and “determinate” for saviśeṣa.

In spite of some such defects in certain terms, most of the terms are accurate and can be used in or adjusted to all the Indian languages. And if certain terms are less accurate, they generally indicate the basis on which more accurate ones can easily be formed by intelligent scholars and writers. The publication of the work, therefore, provides a unique opportunity for broad-minded writers to enrich their own language and at the same time to enrich all other Indian languages by making proper use of it. Thus what is needed at this time is that the terms incorporated in the book should be used in works translated from English into all Indian languages. When once their use has begun, whatever defects there are would go away by criticism and examination by scholars and experts. In the course of time less accurate terms will disappear by giving room to more accurate ones and these will be fixed. That is the only and the best way of developing languages.

We should like to suggest the following few points in this connection:

1. Whenever a translation from English into any Indian language is published, the list of technical terms used in the book should be given separately at the end of each book in an appendix, in both the languages.

2. If some translator or teacher or scholar finds any defect in any terms and if he finds some better ones he should be encouraged to write his views to the experts’ committees appointed by the Union Government and the
committees should, after careful examination, convey their decision to the former without much delay.

3. If any translator or scholar suggests some improvement in ten or more terms or finds out new ones acceptable to the experts’ committees, he should be given some reward for them.

4. A dictionary of technical terms for each subject should be published separately, so that every writer and scholar of that subject may easily be able to obtain it and make use of it and think minutely over the terms.

5. Apart from these scientific and technical terms, when the regional languages will be developing, the writers will feel the need of thousands of other words and they would like to take them from Sanskrit, which is nearest to their own languages. But without any proper background of Sanskrit, there is every possibility of the danger that different writers may use the same words in different senses. Hence what is needed for co-ordination in all the regional languages is basic knowledge of Sanskrit so that whatever words the writers may take from Sanskrit they may be able to know the senses in which they were used by the ancient scholars. For this purpose the teaching of Sanskrit should become compulsory in schools and colleges. Instead of three, there should be a four-language formula. Sanskrit-teaching should be started at Class VII and should continue till Class XII. Either there should be a separate paper in it or it should be made an integral part of the study of the mother tongue and 25% marks reserved for it. In B.A., and M.A., for those who like to take any Indian language as a special subject, there should be reserved 25% marks for Sanskrit in B.A. and one special paper in Sanskrit in M.A. There should be no tuition fee for Sanskrit students in the M.A. classes.

Teaching of Sanskrit in schools and colleges is also essential from another point of view. The Sanskrit language contains eternal truths, and the highest type of morality and spirituality. Without the teaching of Sanskrit, we may say in the words of Lord Macaulay, “English education would train up a class of persons, Indian in blood and colour but English in taste, opinion, in words and in intellect.” Following in the footsteps of other countries and neglecting the spiritual heritage of her forefathers, India may develop her industry, commerce, military strength, dominate over a large part of the world, but in this magnificent progression she may forfeit her swadharma, lose her soul. “Then,” Sri Aurobindo warns, “ancient India and her spirit might disappear altogether. It would be a tragic irony of fate if India were to throw away her spiritual heritage at the very moment when in the rest of the world there is more and more a turning towards her for spiritual help and a saving light.”... “What we have to take from the West we shall take as Indians. First therefore become Indians. Recover the patrimony of your forefathers. Recover the Vedanta, the Gita, the Yoga. Recover them not only in intellect or sentiment but in your lives. Live them and you will be great and strong, mighty, invincible and fearless.”

Sanskrit has been the source of inspiration and the link of unity in the past; it also can and should be for Hindi and all the regional languages the coordinating link and the source of national and emotional integration and spiritual inspiration at present and in future,
The paper and printing of the book before us are good and, even apart from the magnitude of labour and considering only its huge size, the price Rs. 12/- is almost negligible.

We can go all out in praise of this great significant work done by hundreds of scholars and for the undertaking of it by the Central Hindi Directorate, Ministry of Education, Government of India.

We hope that the governments of the states will give full co-operation in the large task of linguistic co-ordination and national integration. We shall wait eagerly to see the remaining part of the two lakhs of words published soon in full cloth and stronger binding.

K. D. Acharya
Students' Section

THE DESCENT OF THE BLUE

ACT 8

SCENE 5

('Dharma' and the 'Karmayogin' Office. Aurobindo and Nolini. Time: evening.)

AURBINDO: Nolini, have you any desire to learn European languages, French, for instance, to start with?

NOLINI (taken aback): If you are pleased to help me, most certainly.

AURBINDO: The National College\(^1\) has a stock of my books, I have lent them to it. (Handing him a short note) Take this to the College Library. They will give you a volume of Molière's works.

(Nolini goes out with the note and returns with the book.)

AURBINDO (selecting "L'Avare"): Start here.

NOLINI (overwhelmed with surprise): Such a big leap for a beginner!

AURBINDO (smiling): Shake off old ideas. Come along with me. Read as I do.

(Sri Aurobindo reads, Nolini follows—the former occasionally correcting the latter in pronunciation)

Pronunciation well learnt, the thoughts and sentiments will present no difficulty. I will facilitate your understanding by writing the English meanings of difficult words in the margins.

SCENE 6

('Dharma' and the 'Karmayogin' Office. Aurobindo is occupied in writing for 'Dharma')

(Enter Nivedita)

NIVEDITA: Excuse me, Mr. Ghosh, I have to interrupt you. I have just had it from an authentic source that the Government have completed a plan to

\(^1\) Now Jadavpur University.
deport you outright from India. They are going to execute it any moment.

Aurobindo: Then?

Nivedita: I am come to ask you to leave British India forthwith.

Aurobindo: I will foil their plan.

Nivedita: How?

Aurobindo: I am going to publish, over my own signature, immediately in the Karmayogin ‘An Open Letter To My Countrymen’ setting forth our policy and plan of work.

Nivedita (with a note of anxiety in her voice): Will that suffice?

Aurobindo: It will. And you will agree with me when you read it through.

Nivedita: I take you at your word, as always. I shall read it only to make my senses doubly sure. Nothing can give me greater delight than to find you safely at work, here in our midst, for your dear land.

Aurobindo: Do I need your telling me that? I know your heart well enough.

Scene 7

(Bagbazar. Nivedita’s residence. She is poring over the latest issue of the Karmayogin. Sudhira is standing by the table.)

Nivedita (raising her head): Listen, Sudhira, and tell me who could write like this? (She reads out:)

“All great movements wait for their Godsent leader, the willing channel of His force, and only when he comes, move forward triumphantly to their fulfilment. . . . Our ideal of Swaraj involves no hatred of any other nation nor of the administration which is now established by law in this country. We find a bureaucratic administration, we wish to make it democratic; we find an alien government, we wish to make it indigenous; we find a foreign control, we wish to render it Indian. They lie who say that this aspiration necessitates hatred and violence. Our ideal of patriotism proceeds on the basis of love and brotherhood and it looks beyond the unity of the nation and envisages the ultimate unity of mankind. . . .”

Sudhira: Who but Mr. Ghosh?

Nivedita: Right. These words will pass into history and materialise in the life of India. Mr. Ghosh is not simply India’s glory. He is the glory of God in the world.

Sudhira: It is a thousand pities that the Government should think of him as a menace to their existence.

Nivedita: Menace, no doubt, to a ruthless engine of repression that the Government are. I am, however, strongly persuaded that Mr. Ghosh’s present letter to his countrymen will do the job. It is as clear as it is outspoken and well within legal bounds. Aurobindo is the Truth that is India. And the Truth will triumph.
(The ‘Karmayogin’ Office. Aurobindo, Nolini, Suresh Chandra Chakravarty, Biren Ghosh and Bijoy Nag are trying automatic writing. Time: 8 p.m.)

(Enter Ramchandra Majumdar)

RAMCHANDRA (turning towards Aurobindo in a low voice): I have just heard from father that in a day or two the Government will ransack our office and arrest you.

(Aurobindo in contemplation)

SURESH: True?
BIJOY: Authentic?
RAMCHANDRA: They have. But they know their own way. They are led by secret reports.
AUR0BINDO (abruptly): Chandernagore.
SURESH: Chandernagore?
AUR0BINDO: I am starting at once for Chandernagore. I am going to the bank of the Ganges.

(Aurobindo and party come to the Ghat. Aurobindo steps into a boat. Suresh and Biren follow him. The boat is rowed by two men.)

AUR0BINDO (to Suresh and Biren): Have no fear. I have heard the voice from above.
SURESH: That sets our anxieties at rest.

SCENE 9

(Aurobindo’s boat touches at Chandernagore)

AUR0BINDO: Biren, go to Charu Chandra Roy and ask him if he agrees to my stay in his house.

(Exit Biren)

(Biren comes to the residence of Charu Chandra Roy)

CHARU: Yes, please?
BIREN: Aurobindo Babu wants to know if you can agree to his stay in
your house without letting anybody know. He is at the Ghat, waiting in a boat for your word.

CHARU: Please ask him to excuse my inability. With a heavy heart I tell you this. My connection with the Government you know....

(Biren comes out. Sisir Ghosh follows him.)

SISIR: My young friend, do not lose heart. I shall take you to somebody who will gladly receive him.

BIREN (delighted): Who, who is he?

SISIR: He is Motilal Roy.

(They now reach Motilal Roy's residence)

SISIR: Aurobindo Babu whom you regard so highly is at the Ghat. Can you arrange for his secret stay in our town?

MOTILAL: Why this question of secrecy?

BIREN: The Government were planning to arrest and deport him. A timely warning came and, after a little concentration, he has got the command from above to come over and stay here in secret.

(Motilal hastens to the Ghat and asks the boatmen to take the boat near his house.)

Scene 10

(Motilal Roy's residence. First floor. A furniture godown. Aurobindo in meditation with eyes open.)

(Enter Motilal with a dish in hand.)

MOTILAL: It seems you are in another world. You look absorbed in your depths. Will you tell me if I have a chance of taking to Yoga?

AUROBINDO: Certainly you have.

MOTI: My family tie...

AUROBINDO: That's nothing.

MOTILAL: Then, pray tell me how I can take up the spiritual life.

AUROBINDO: Try to surrender everything to God.

MOTILAL: Will it be possible for me?

AUROBINDO: Why not? God is within and without us. He himself will do your Yoga.

MOTILAL: Then please show me the easiest path.

AUROBINDO: Surrender, that is the easiest. Try to surrender all you have and all you are.

MOTILAL (bowing down to Aurobindo's feet): Please give me your Blessing.

AUROBINDO (smiling and then placing his hand upon Motilal's head): If you must have it, here it is.

(To be continued)

CHINMOY
THE POETRY OF T. S. ELIOT

(Lecture Notes)*

INTRODUCTION

It has been said, by more than one authority, that if poetry is to live, the poet must say something that has not been said before, or in a manner that has not before been used.

The Poetry of Thomas Stearns Eliot certainly conforms to both of these demands. But I would like to show how his poetry has transcended this mere definition and developed into the ‘music of the spheres’—culminating in the pure poetry of the ‘Four Quartets’—and finding its place with the mystic poetry of AE (George William Russell), W.B.Yeats and Sri Aurobindo.

No comparison is here intended but rather a bracketing of poets of the same period who have broken through ‘The Cloud of Unknowing’ and brought something new and unsaid in a manner unheard before.

So we might bracket such names as Goethe and Heine, or the three English poets Marlowe, Shakespeare and Milton.

Eliot’s poetry was, in the beginning, certainly imitative—but it was as the runner getting into his stride, a prelude, a warming up, a tentative approach to a new method of expression which had to conform to a Europe laid waste by the 1914-18 war, and (with only a very few exceptions) the ‘Hollow Men’ that represented the intellectual and artistic period of the Twenties.

His earliest work was made up of several unimportant pieces including ‘A Table for Feasters’ which appeared in the Smith Academy Record St. Louis, 1915. There appeared also nine poems, besides the Harvard Class Ode, for 1910 in the Harvard Advocate between 1907 and 1910. Among these nine were three which were influenced by Jules Larforuge—‘Nocturne’—‘L’Humoresque’—‘Spleen’. ‘Conversation Galante’ was published in 1909, ‘Portrait of a Lady’ in 1909-10, two of the ‘Preludes’ in 1909-10, followed by the last two ‘Preludes’ in 1911. ‘Rhapsody on a Windy Night’ and ‘La Figlia Che Piange’ were published after the ‘Love Song of J.Alfred Prufrock’ which came out in Poetry in 1915. Though several works of this group were good, none approached the craftsmanship of this dramatic monologue which he began in 1910 while at Harvard and finished in 1911 during his visit to Munich in his Paris year.

The ‘Portrait’—the ‘Preludes’ and the ‘Rhapsody’ helped to ratify the judgement of those few friends and critics who saw this work at that time.

It was perhaps a new friend he encountered in Paris—Jean Verdenal (lost in the Dardanelles expedition of 1915) whom Eliot memorialised in his dedication to “Prufrock and Other Observations”—that helped to give him confidence to follow the cynicism of Laforgue. This French poet had the habit of shading his poems with a subtle pathos made bizarre because of their slang and deriding in one passage the tenderness of another.

* Sri Aurobindo International Centre of Education—1959.

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Eliot accommodated this idiosyncrasy to his own needs which helped him to veil his own personal agonies with impersonal ironies—a device which in the earlier and the middle poems is one of the keys to understanding the imagery of his expression.

We should also remember that about this time (1908)—when he would have been just twenty—he must have encountered *The Symbolist Movement in Literature* by Arthur Symons.

On June 26th 1915, Eliot was married to Vivienne Haigh Haigh-Wood, daughter of the painter Charles H.Haigh-Wood and, till the end of the year, lived with his wife's parents in Hampstead, London.

He tried teaching at The High Wycombe Grammar School, and afterwards at Highgate School, where he remained for only four terms. Giving up teaching he found a place in Lloyd's Bank. It is said that Bertrand Russell was at this time his patron.

In 1925, he went into the publishing firm of Faber and Gwyer—now Faber and Faber—and did editorial work for the *Egoist* and subsequently the *Criterion*, the latter from 1922 to 1939.

In 1927 he became a British subject.

He gave the Clarke Lectures at Trinity College, Cambridge, in 1926.

Eliot's poems of 1915-19, except for 'Gerontion', substituted for the dramatic monologue found in 'Prufrock' other impersonal devices such as: semidramatic character sketches and allusive symbolism. Prufrock's ideal of love is grounded in ordinary romance without attempting to be 'pure', but it has, nevertheless, all the force of longing which is the mystic's appetency for the Divine, without any of the illumination. A new hero of the age arises from the very failure to find spiritual perfection in the sad but ironical position of being a spiritual exile. Here, as also in 'The Hollow Men,' Eliot's debt to Dante is notable in the imagery he uses.

In 'Ash Wednesday', the lady of the poem has come to symbolise chaste love as a mirror of divine Love—beyond sex. Some critics say that the tragedy of Eliot's poetry is that properly speaking it shows no Beatrice. He seems soon to abandon Dante for St. John of the Cross.

In his unpublished Clark Lectures (1926) Eliot cited Dante's reply to the ladies' question about love (in the 'Vita Nuova' XVII):

"Ladies, the end of my love was once the salutation of this lady whom you appear to mean; and in that dwelt my beatitude, which was the end of all my desires."

The themes of love and redemption, growing out of the Dante-cum-St-John-of-the-Cross conflict, were not the only concerns of his poetry. For example, in his 'Whispers of Immortality' there is rather a unique correspondence between the ideal of the poet and the ideal of the lover. Let us look at the symbols and imagery of this poem. They divide themselves into two distinct indices, where the poet has tried to contrast the sensual with that which is beyond sense experience. To take them in order, they would be four under the heading of the Ideal of the Poet and four under the heading of the Ideal of the Lover.
The Ideal of the Poet

1. *Webster*—Was concerned more with the Reality behind appearances—"skull beneath the skin" which endureth in spite of death and appearances.

2. *Daffodils*—Symbols of Spring-Heraldry or of Spring-life issuing from Death.

3. *Donne*—Also tried to go beyond the sensual which clutches and penetrates beyond sense-experience to Reality.

4. He knew the longing for immortality which has no contact with sensual things and their demands upon life. (His was the finest metaphysical poetry of the 17th Cent.).

The Ideal of the Lover

5. *Grishkin*, the Russian, symbolises the sensual to sex desire.

6. *'Like a jaguar.*—Is the type of feminine attraction that devours.

7. *A Woman*—more feline even than the animal.

8. Those attracted by her "charm" may even be those more concerned with the abstract things of life—so man, the intermediary, must take the middle path if we are to keep our metaphysics alive.

WHISPERS OF IMMORTALITY

*WEBSTER* was much possessed by death
And saw the skull beneath the skin;
And breastless creatures under ground
Leaned backward with a lipless grin

Daffodil bulbs instead of balls
Stared from the sockets of the eyes!
He knew that thought clings round dead limbs
Tightening its lusts and luxuries

*Donne*, I suppose, was such another
Who found no substitute for sense,
To seize and clutch and penetrate;
Expert beyond experience,

He knew the anguish of the marrow
The ague of the skeleton;
No contact possible to flesh
Allayed the fever of the bone.

Grishkin is nice: her Russian eye
Is underlined for emphasis;
Uncorseted, her friendly bust
Gives promise of pneumatic bliss.
The couched Brazilian jaguar
Compels the scampering marmoset
With subtle effluence of cat;
Grishkin has a maisonette;

The sleek Brazilian jaguar
Does not in its arboreal gloom
Distil so rank a feline smell
As Grishkin in a drawing-room.

And even the Abstract Entities
Circumambulate her charm;
But our lot crawls between dry ribs
To keep our metaphysics warm.

At the close of ‘The Waste Land’ Tiresias asks:
“When shall I become as the swallow?”
thus expressing at once—
1. The misgivings of a thwarted lover;
2. A graceless seeking after faith;
3. A spokesman for a disinterested society;
4. The inarticulate poet longing for freedom from mortality—or a complete reversal of consciousness.

It is extremely interesting to note here that the four categories of doubt of Tiresias in ‘The Waste Land’ become implicit in ‘The Hollow Men’ and ‘Ash Wednesday’ and these supply the themes for the ‘Four Quartets’.

With mention of the ‘Four Quartets’ we must, of course, take into account that these four categories are almost superficial in comparison to what they are to become in the ‘Four Quartets’.

1. The thwarted lover is in ‘Burnt Norton’ transcended into a meditation on ‘Time’: i.e., all things that are of true value, all creativeness that lasts is not of time.

2. Seeking after faith is transcended, in ‘East Coker’, into the philosophy: We have our end in the seed of our primeval beginnings.

3. A disinterested society is transcended in ‘The Dry Salvages’ into the pure message of the Gita; to progress, to evolve with disregard for the fruit of one’s labour. “Thou hast a right to the work but not to the fruit of works.”

4. The inarticulate poet longing for freedom—seeking the spirit through the form, in ‘Little Gidding’—is transcended into a similar imagery as is depicted in ‘The Fire Sermon’, Spirit and the Form, Essence and the Rose. Our only hope—to be redeemed from fire by fire’. Through the fire and the labour of suffering, through the purge of the fire in the experience of life, do we find the truth of the Essence and our Salvation.

(To be continued)
THE PERFECT LITERARY SITUATION IN
EMILY DICKINSON

When culture disintegrates, at that very moment great literature arises in a nation. The struggle to emerge out of this disintegration involves a clash between two opposites: the disintegrating force of Nature and the poets' attempt to attain a mastery over the enemy.

“For the New England poets, the general enemy was Nature in some form; and for Miss Dickinson, the general symbol of Nature is Death. She saw into the character of this enemy more deeply than others. Her weapon against Death is the entire powerful dumb-show of puritan theology led by Redemption and Immortality. These puritan ideas, in her poetry, are assailed by the disintegrating force of Nature (appearing as Death) which, while constantly breaking them down, constantly redefines them and strengthens them. The values are purified by the triumphant withdrawal from Nature, by their power to recover from Nature. The poet attains a mastery over experience by facing its utmost implications. There is the clash of powerful opposites, and in all great poetry it issues in a tension between abstraction and sensation in which the two elements may be, of course, distinguished logically, but not really. We are shown our roots in Nature by examining our differences with Nature; we are renewed by Nature without being delivered into her hands. When it is possible for a poet to do this for us with the greatest imaginative comprehension, a possibility that the poet cannot himself create, we have the perfect literary situation. Only a few times in the history of English poetry has this situation come about: notably, the period between about 1580 and the Restoration. There was a similar age in New England from which emerged two talents of the first order—Hawthorne and Emily Dickinson.

“Miss Dickinson lacks almost radically the power to seize upon and understand abstractions for their own sake; she does not separate them from the sensuous illuminations; like Donne, she perceives abstraction and thinks sensation. She cannot reason at all. She can only see.”

In illustration of this rare quality of her mind, we may read her poem ‘The Chariot’.

Because I could not stop for death,
He kindly stopped for me:
The carriage held but just ourselves
And Immortality.

We slowly drove, he knew no haste,
And I had put away
My labor, and my leisure too,
For his civility.
We passed the school where children played,
Their lessons scarcely done;
We passed the fields of gazing grain,
We passed the setting sun.

We paused before a house that seemed
A swelling of the ground;
The roof was scarcely visible,
The cornice but a mound.

Since then 'tis centuries; but each
Feels shorter than the day
I first surmised the horses' heads
Were toward eternity.

"Here is a great poem wherein every image is precise and beautiful; moreover it is fused with the central idea. The rhythm charges with movement the pattern of suspended action back of the poem. In the third stanza, we see in a single order of perception a heterogeneous series: the children, the grain, and the setting sun (time) have the same degree of credibility; the first subtly preparing for the last. The sharp gazing before grain instils into nature a cold vitality of which the qualitative richness has infinite depth. The content of death in the poem eludes definition. He is a gentleman taking out a lady for a drive. The restraint is kept in the first two stanzas; and also the romantic concept of love being interchangeable with death is very deftly introduced. The terror of death is objectified through this figure of the genteel driver, who is made ironically to serve the end of Immortality. This is the heart of the poem: she has presented a typical Christian theme in its final irresolution, without making any final statements about it. There is no solution to the problem; there can be only a presentation of it in the full context of intellect and feeling; the idea of immortality is confronted with the fact of physical disintegration. We are not told what to think; we are told to look at the situation. The framework of the poem is, in fact, the two abstractions, mortality and eternity, which are made to associate in equality with the images: she sees the ideas, she thinks the perceptions. This is only a logical distinction; she did nothing of that sort. Her lack of formal training contributed negatively to her great distinction. Miss Dickinson is the only Anglo-American poet of her century whose work exhibits the perfect literary situation. She was not concerned with religious truths, but with personal revelation, like Donne."

(Allen Tate)

(To be continued)

C. Subbian
1. Here we give some sentences. Change the number of the subject and the verb. Change also the tense of the verb wherever possible, i.e., change the Present into the Past and the Future, the Past into the Present and the Future, and the Future into the Present and the Past. Thus each sentence will yield nine sentences altogether. Try also to effect vowel and visarga sandhi in each sentence.

1. सत्यम् सदैव सत्यम् एव वचनि।
2. पुजों स्वनन्दकाय पत्रम् लिखतः।
3. भक्तः भक्ताभेवे परमेश्वरे भजति।
4. हे मनु ! लवम् अविनयम् किम् न लवजति?
5. युवाम् प्रतिद्वारम् प्रभाते मात्रस्मि नमः किम्?
6. युवम् अपवावनि फलावनि किमयम् खादय?
7. अहम् गङ्गाया: निर्मलम् जलम् एव पिबावनि।
8. आवाम् अवहुना बवरकाशमम् प्रति गच्छातः।
9. वायम् तत्र एकम् पुराणम् सहावतम् पश्वानः।
10. राखसराजः रावणः बलाकारुरुण पञ्चवंत्यः: सीताम् अहरत्।
11. तो कुमारी व्यावनेन बलवौ अवबताम्।
12. इभे छात्रः एकाध्रिविलेन वेदान्त अपऱन्।
13. लवम् कर्मे वेदाय पुष्पम् पत्रम् फलम् तोमस्म उपाहरः?
14. युवाचम् अस्मम् नगरे विधायशास्यानं कवः न्यवसताम्?
15. युवम् कुजा कन्या च सिद्धस्य गर्भयम् आकर्षयति?
16. सम्याते अहम् परवतत्क दुःखे शुद्धे अतिवत्।
17. प्रतहम् प्रभाने पञ्चवन्दन आवाम् उविवयाश।
18. बायम् अवि तः: याजिकः: सहः कालयः: यात्रायः प्रतिहतमहि।
19. एवत् बनम् मा प्रविषा: व्याजः: लवम् भक्तविषति।
20. अरमात् बनात् राजसिमये गजः पुत्रम् प्रामम् आगवच्छाय।
21. षड्कुन्तलायाः: पर्याक्षताः: समीपे भूषत्य बालः: अफळम्।
22. यम् कन्यका देवमन्वरे गुणाणिनिनरीचित।
23. तस्या: अर्ह्याः सिस्रो आगमित्राः: यम् परवतम् च आरोहयतः।
24. व्यासं इध्याः: स्वात् वांचित्तनि, तेन च वनानि, उपवासं च वर्तमानि च हृद-तानन्तरात्मणि।
25. तम् जनकाः जनाः: च धितवयनां कदा आकाषीचित्?
26. युजस्व यद्य इध्याः सितहृतम् गजित्यवः: तच्छ इमे वान: वृष्ण दरिचित्तनि।
27. युजाः सर्वं असिन्तु क्रोडङ्गः अद्य विजाठिरम्।
28. अहम् परमेश्वरस्य चरणां: सर्वमान्म दात्वामि।
29. आयम् ज्ञानम्: पायने जले निमज्जनम् करित्याय।
30. यम् ईश्वरस्य गुण्या संसारसागरस्य तारीयाः।
31. प्रायः सर्वं: नासं परेश्चम्य: मिस्तारिच्च प्रवहितां च सागरस्य प्रति।
32. प्रभाक्षु: दौर्बल्यान्त्र: यो मन्याः: सत्यमार्गां भवित।
33. पदचाराः सीताः कथविषाणू: च सह राम: घोरमुद्यम सर्वं अविषाण।
34. अयम् आभ्राबुद्धा: तवरे मूलाऴिनां चौहे च फलित।
35. व्यापाः राशीं वनेः वनविरत्त मुखाः: च व्यापारिता क्षस्यन्तर: च।
36. यो धाराः तथा जायाः छायाः अंि युग: समभावान विरामां बितरित।
37. पदेन समन्तेः च भोजनम् मानव: आरोहाः लभते, सबल: भवति, शास्त्र: जीवित।
38. जले तेलविन्दुः: इव कोलपमय शार्ता प्रसरित।
39. कक्षापरायणां: काय: परोपकाराः: एव विभाक्ति, चन्द्रेण न।
40. शिविरे रक्षये: पवन: चरति स्त्यायम् च वर्याचित।
41. य: ईश्वरर: सत्तभावेन स्मरिति तस्य दुःखानि दुरितारिनि च नस्यित।
42. यम् सहुपेश्यां: कहादि च विमार।
43. लिन्ध, लिन्ध: तत्र मा गुच्छ; तसिन्तु स्थाने नागराज: वतंते।
44. गायत्रि बालिकाः: गीतम्, कृतानि च विहृतमाः।
45. व्यायित्त योगिनो देवम् सर्वधुरहरुम् दृष्टच्छ।
46. द्रह्म्यां भूतपूर्व जूतित, विषुः: रतित, दिक्ष: च संहरित।
47. अयम् विविध्यमर्य स्वल्पम् अधे महाभावान्त: ब्रह्मत।
48. धर्मात्मकस्य हिमायवलानिन धिशरितस्य स्धालिन।
49. साधुजानाः स्वस्तस्य स्वल्पम् परेश्चित्ति उपविशिष्टिः च धर्मस्य स्वहरोम्।
50. महाभावेन एव चतुर्विष्ठि महाकालां पति अनयाय।
51. गृहस्थनन्दस्य: विश्व: विनिमातावेन उपविवाहाः, हुणोति सहुपेश्यां, शिवादे च सदाचारस्य।
52. प्रमाेमाः एव परवतम् परमाः पोषणस्य च सब्झास्य।
53. मेधानाम् दस्तान्तत तेषां गतिः महर्षि मघुस्य मूर्यस्य मृद्धिः च शान्तेय।
54. साधव: परस्तलोऽेषा: तुष्यित तुषुकुः च तुषुकिता: भवित।
55. मेधानाम् दस्तान्तत तेषां गतिः महर्षि मघुस्य मूर्यस्य मृद्धिः च शान्तेय।
56. अयम् वाल: परिशोकायां: निष्कलयता: बढ़ू विषालित। सात्यं एवम्।
We give below some phrases, using in each one of the pronouns तु, तव, ते, तस्मै, तस्माद्. Replace the pronoun used by the remaining ones.


NOTE: The pronouns एतम् and इत्यादि have as their substitute एतम् for महतीया all numbers, तृतीया singular and वष्ठौ, सतमी dual, in all genders.

<table>
<thead>
<tr>
<th>एतम्</th>
<th>एतो</th>
<th>एतान्</th>
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<tbody>
<tr>
<td>महतीया</td>
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<td>महान्</td>
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<td>सतमी</td>
<td>सतो</td>
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neuter

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<td>एतन्</td>
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masculine
as in the masculine.

feminine

NOTE: The forms of एताम् can be used only when the proper forms of एत्र and एवम् are already used in a previous clause.

3. Here are some Atmanepada roots which we can learn to conjugate with profit:

<table>
<thead>
<tr>
<th>Root</th>
<th>c.b.</th>
<th>F.b.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. भाष्—१. आ.</td>
<td>to speak</td>
<td>भाष</td>
</tr>
<tr>
<td>2. वन्द्—१. आ.</td>
<td>to salute</td>
<td>वन्द</td>
</tr>
<tr>
<td>3. ईश्—१. आ.</td>
<td>to see</td>
<td>ईश</td>
</tr>
<tr>
<td>4. शिष्—१. आ.</td>
<td>to learn</td>
<td>शिष्य</td>
</tr>
<tr>
<td>5. यत्—१. आ.</td>
<td>to try</td>
<td>यत</td>
</tr>
<tr>
<td>6. कम्प्—१. आ.</td>
<td>to shake, to tremble</td>
<td>कम्प</td>
</tr>
<tr>
<td>7. गुर्—१. आ.</td>
<td>to rejoice</td>
<td>गुर्</td>
</tr>
<tr>
<td>8. शुभ्—१. आ.</td>
<td>to shine to look beautiful</td>
<td>शुभं</td>
</tr>
<tr>
<td>9. चच्—१. आ.</td>
<td>to like, to shine</td>
<td>चच</td>
</tr>
<tr>
<td>10. रम्—१. आ.</td>
<td>to sport, to be delighted</td>
<td>रम</td>
</tr>
</tbody>
</table>
11. लम्—१. आ. to get, लम्बा लम्बया
12. वृष्ण—१. आ. to be, वृष्ण वृष्णक्ष—से, वृष्ण—कित
13. वृष्ण—२. आ. to increase, वृष्ण वृष्णक्ष—से, वृष्ण—कित
14. बिद—४. आ. to be, बिद्वा बिद्वय
15. जन्म—४. आ. to be born, जन्म जन्म
16. युग—५. आ. to fight, युग्य योग्य
17. मृ—२. आ. to die, मृग्य मृग्य—कित
18. मृदु—१. उ. to release, मृदु मोक्ष्य
19. सित्व—२. उ. to sprinkle, सित्व सेव्य
20. में—१०. आ. to consult, मेंग्य मेंग्य
21. तन्त्र—१०. आ. to govern, तन्त्र तन्त्रग्य
22. सुर—१०. आ. to seek, सुर गृंगरीय
23. शूर—१०. आ. to be brave, शूर शूरिय

4. (a) Some common indeclinables and their use:

1. विना without—used with द्वितीय, द्वितीय or पंचमी e.g. Without Rama रामम् विना or रामेश विना or रामाव्य विना।
2. सह = सावर्च = सकिम = सम्य = विकुं विकुं राक्षसा, तीता सह। विकुं विकुं Sitā.
3. नम: namaskāra to—used with चतुर्वी e.g. रामायण नम: namaskāra to Rāma; लक्ष्मी नम: namaskāra to goddess Lakṣmī.
4. गुरस = पूरस = पुरस्तात् in front of—used generally with वष्टी, the last with पंचमी also sometimes, e.g. तस्म पुर: before or in front of him; अभ्यस्तत्व पूरस: in front of the Ashram; वृष्ण पुरस्तात् in front of the tree.
5. पश्चात् = प्रविष्टत: behind—used with वष्टी e.g. पविष्ट्य पश्चात् behind the mountain; पश्चात्तापण्य पृष्ट्य: behind the school-building.
6. उपरि on, above—used with वष्टी e.g. वृष्ण उपरि. on the tree.
7. अवस्तात् below—used with वष्टी e.g. वृष्ण अवस्तात् or अवस्तात् below (under) the tree.

(b) The root तन्त्र—४. P. to love, to have affection, and others having the same sense are used with the सत्त्वम of the person or thing loved, e.g. दशरथ रामम् अलोके तन्त्रहुति Dasharath loves Rama too much. मुग्याचाको तीते शकुंतला Shakuntala loves the young one (शखा—हु.) of the deer. (स्री.—४.अ. to have affection)

Verbs implying anger, malice, hatred and similar feelings are used with the चतुर्वी of the person or thing toward whom or which the feeling is directed. e.g. केवियी रामायण हुति Kaikeyi bears hatred towards Rama. शेषकाय बुध शुष्गित श्वामी the master uselessly gets angry with the servant.
Translation

In (this) world, the wise have their sin washed off in the holy tirtha of knowledge, the righteous get purified in the tirtha of Truth, the impure of mind are cleansed in the sacred waters of Gaṅgā, the yogis get rid of their blemish by entering into the purifactory tirtha of meditation, kings, the lords of the earth are freed from their stigma by a visit to the holy tirtha of Dhārā, the rich get purified by giving in charity, and ladies of noble lineage attain to purity of being through tirtha-like modesty.

श्लोक: 32

(शास्त्रविभीषणितम्)
केशुर न विभूययति पुण्यं हारं न जन्मोज्जवला
न स्मान न विलेयनं न कुस्मं नाल्लक्तता सूर्यजा:।
Armlets adorn not a man, nor necklaces bright like the moon; neither does a richly fragrant bath nor the application of sweet-smelling pastes, nor do flowers nor decorated hair. It is speech alone, looked upon as refined and cultured (by the élite), that rightly adorns a man. (All other) adornments last but little and the only true adornment is the adornment of speech.