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.
“Great is Truth and it shall prevail”

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TOWARDS THE FUTURE

Overgrow your small egoistic personality, and become a worthy child of our Mother India, fulfil your duties with honesty and rectitude, and always keep cheerful and confident, with a steady trust in the Divine's Grace.

The Mother

Mother never thinks of future difficulties, falls or dangers (of sadhaks). Her concentration is always on love and light, not on difficulties and downfalls.

Sri Aurobindo
TALKS WITH SRI AUROBINDO

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

JANUARY 6, 1940

N: Hot water seems to have a stimulating effect on the hair-cells.
SRI AUROBINDO: How?
N: On your lower limbs I find a growth of hair which was not there before.
S: Then N can try hot water on his own head. (Laughter)
N: I was thinking of trying it, but it makes the head so hot.
S: Then why not try hot and cold?
SRI AUROBINDO: Cold water may take away the rest of the hair! (Laughter)
S: If N proves successful, we'll all try the remedy.
N: No chance of success. Getting bald is hereditary.
SRI AUROBINDO: You mean it is the effect of being born bald?
S: Scientists consider heredity to play a great part.
N: Perhaps they ascribe to heredity whatever they can't explain.
SRI AUROBINDO: They are discovering so many wonderful rays. Why don't they discover something for baldness?
N: They have tried ultra-violet, but no result.
SRI AUROBINDO: It burns up whatever hair there is? Voronoff seems to have succeeded with his monkey-gland operation. Besides doing several things, it grows hair.
N: I hope it does not grow hair everywhere—as on a monkey! (Laughter)
SRI AUROBINDO: Not so far. If it did, it may grow a monkey-tail too.
S: There are plenty of advertisements for cure of baldness, but the problem remains. Perhaps N can find something out.
N: I may when I get my intuition opened or when the Supermind opens.
S: The Supermind opening is a long affair.
SRI AUROBINDO: Intuition would be easier to get.
P: If one gets the Supermind, there will be no need to find anything out.
N: Yes, the hair will grow itself. There will be a change in every cell.
P: You will be all golden, I suppose.
SRI AUROBINDO: As they say in the Upanishad, the Supreme Being with the golden beard, etc.

When Sri Aurobindo was lying down, N read to him a letter from Tagore to Sahana on mystic poetry.

N: He says: “Mostly we see that those whose spiritual realisation is new cannot express that new experience in the simple and easy old ways. In their manner of expression there is something laboured.”

SRI AUROBINDO: That is not true. If there is any obscurity in a truly mystic poem, it is because the poet tries to express faithfully his extraordinary vision, what he has inwardly seen. Others may find difficulty in understanding it, but it is not consciously written with a view to make it unintelligible. It is not a laboured work. On the contrary, if one tries to make it easily intelligible it becomes laboured.

N: Tagore goes on: “The sculptor who erects a chapel does it on the common soil. He does not think that unless he constructs it on Kanchanjanga his art is in vain.”

SRI AUROBINDO: Can’t he have a private chapel of his own wherever he wants it?

N: Besides, does an artist have all these motives and plans beforehand?

SRI AUROBINDO: No. He creates moved by an inner urge. What else does the letter say?

N: “One who has tasted heaven, if he is an artist, will build this paradise on the earth which is accessible to all and make ordinary clay heavenly. Language is a vessel meant to be enjoyed by all. Even if ambrosia is served, it must be in this common vessel.”

SRI AUROBINDO: The artist can base his poem on heaven: why necessarily on earth? Does Tagore mean to say that everybody understands or appreciates all poetry? How many appreciate Milton and other great poets? Besides, one must have the power of understanding.

N: Tagore further writes about the Ashram poets: “Among you, Nishikanto alone has proved his easy mastery over language.”

SRI AUROBINDO: That is a different matter from writing with easy intelligibility for everybody.

N: Why does he want us to follow the simple and easy old ways—the beaten track?

SRI AUROBINDO: Perhaps poets when they grow very old want old ways to be followed?

P: But Tagore has himself gone off the beaten track. And what about his prose-poetry? What age-old way is there in it? In Gujerat, Kalelkar and Gandhi also say the same thing—that poetry must be for the masses. Kalelkar says that even the Ramayana was written for them.

SRI AUROBINDO: Good Lord!
P: Yes, Kalelkar explains that Valmiki used to go from cottage to cottage reciting the Ramayana and that when the epic was finished the Rishis presented him with a *Kamandalu*, a water pot, a *Kauśā*, a loin-cloth, and a *Parnakutir*, a thatched hut.

SRI AUROBINDO: But the Rishis were not the common people and they had retired from ordinary society. Kalelkar’s is an entirely unheard-of interpretation of the Ramayana.

P: He claims to find evidence in the poem itself for his theory.

SRI AUROBINDO: Where is it said in the Ramayana? If Valmiki meant it for the masses he kept his meaning a secret. Nor did he recite it to the masses. There were the professional reciters who carried it from door to door and popularised it. That is a different thing.

P: At the Ahmedabad Literary Conference, Gandhi as President asked: “What has literature done for the man who draws water from the well?”

SRI AUROBINDO: How much has the President done? The man is still drawing water.

Do the masses understand Kalelkar’s own writings?

P: Not quite. Gandhi alone can be said to be understood by them.

N: All this seems to be an attempt by people to apply the principle of democracy everywhere. But it is democracy in terms of socialism and communism.

SRI AUROBINDO: Yes.

P: Tagore has also taken up the cry now, but formerly he was not quite for the common man.

SRI AUROBINDO: I suppose he has further developed his idea of the *viṣṇa mānava*, “the universal man.” But, really speaking, the universal man includes the best as well as the worst, the highest no less than the lowest, whereas the *jana sādhāraṇa*, “the common man”, appears to leave out the best and highest.

N: But Tagore’s literary works—for example, his novels—can hardly be appreciated by the masses. In that sense, Sarat Chandra Chatterji can be called more successful in living up to the democratic ideal.

P: In Hindi, somebody wrote on Art recently under the title: *Kasmai Devaya?* “To What God?” and said *Janārdana*, “the God of the People”. But in practice “the People” only are insisted on: “the God” is left out of account. Possibly there is the echo here of Vivekananda’s idea of serving *Daridranārāyaṇa*, “God the Poor”.

N: Vivekananda did perhaps see *Nārāyaṇa* in the *Daridra*.

SRI AUROBINDO: But ordinarily, in the man drawing water from the well, people hardly have the vision of the Divine at work: they see only the peasant.

P: Kalelkar says that substance is more important than form in art. He gives the analogy of the vessel and the food in it, and emphasises that the food is the real thing. I don’t understand how in art the two can be separated.

SRI AUROBINDO: This is something like Tagore’s ambrosia and the earthen vessel. But there can’t be art without form. If substance alone counts, we don’t
have art. An artist has to give a body to his vision, which is the soul of his art; but in art you can’t take soul and body as separate things. Those images—food and vessel—can be applied to physical processes, not to any inner process like art-creation.

P: When Valmiki had the vision, he was more busy with giving form to it than going from cottage to cottage and popularising the Ramayana.

By the way, there is a point made by someone about Vyasa and his Mahabharata. He says that Vyasa was greater than Sri Krishna because he had universal sympathy: Vyasa expresses his sympathy with every character he created in the Mahabharata.

SRI AUROBINDO: Where does Vyasa say that? This looks like Valmiki’s intention to write for the masses. Both the poets have kept their meaning a secret! As for Vyasa’s universal sympathy, one has to understand an important distinction in art. Every creator has to identify himself with his characters in order to make them live and bring out their essential points. This doesn’t mean that he has sympathy with each and every character created. Homer put many good things into his Hector’s mouth. But his sympathy was, if at all anywhere, on the side of Achilles.

NIRODBARAN

LETTERS OF SRI AUROBINDO

THE INNER BEING

SRI AUROBINDO: What do you mean by the inner being? When I speak of the inner being I mean the inner consciousness and the inner existence.

The inner being cannot be “located” above, it can only join with the above, penetrate it or be penetrated by it. If it were located above, then there would be no inner being.

There is a central consciousness, I suppose? When the consciousness is centred above, it can be said to be located above. That does not mean that there is no consciousness left in the lower parts.

Do you not know that the inner being means the inner mind, inner vital, inner physical with the psychic behind as the inmost? How can there be one centre for all that?

When the inner being once thoroughly establishes its separateness, even oceans of inertia cannot prevent it keeping it. It is the first thing to be done in order to
have a secure basis in the Yoga, to establish thoroughly this separateness. It is most usually when the peace is thoroughly fixed in all inner parts, that the separateness also becomes fixed and permanent. 23-7-1936

If the inner being is safe, then there is no longer any struggle or overpowering by inertia or depression or other fundamental difficulty. The rest can be done progressively and quietly, including the bringing down of the Force. The outer being becomes merely a machinery or an instrumentation to be set right. It is not so easy to be entirely mukta in the inner being. 24-7-1936

Q: Instead of going in for the higher development, if I had gone in for the inner first it would have been much better. For now when I try to come down for work my whole consciousness gets externalised and I am not able to maintain the inner status.

SRI AUROBINDO : Yes. But also the psychic development would have been easier, and the conquest of ego—likewise the widening of the consciousness. 26-7-1936

Nobody said that you should not take the higher being as a first station. The question was about enforcing the peace of the higher being in the lower parts down to the physical so as to (1) create that separateness which would prevent the inner being affected by the superficial disturbance and resistance, (2) make it easier for the force and other powers of the higher being to descend. 27-7-1936

If the separateness depends on the dynamic peace filling up the empty or passive peace, if it is not felt in the empty or passive peace itself, it cannot be depended upon. It must always be there even in the utmost passivity. 28-7-1936

Q: How is it that the peace that comes down is always passive and not solid or dynamic?

SRI AUROBINDO : Because your inner being is not sufficiently solid in an established passive peace to be able to bring down the dynamic at will. 2-8-1936

All that may be very well in theory, but practically it is found that the physical impurity is strong enough to bar the inner progress and limit rigidly the inner experience to some passive peace. 11-10-1936

Q: You wrote: “Without the inner touch the inner being cannot work.” I do not understand how this explained my question. The Mother’s inner or subtle touch felt before had not the same effect as her physical touch during the Pranam. The former came and disappeared within a few seconds, leaving practically no effect, whilst the latter left its impress for a long time even in spite of depression and resistance.

SRI AUROBINDO : It is because you lived in your outer and not in your inner being that it is like that. But unless you open to the inner touch, the inner being cannot develop. 3-2-1937
The inner touch is the Mother’s influence felt in the inner being. 6-2-1936

Q : When I had experiences and realisations why did I not feel the inner touch, since it is said that none can have experiences (which are the fruits of the inner being’s development) without it?

You did not feel it because the inner being was not awake to it—it felt only the results—and these results were not experiences in the inner being itself but the self above. 6-2-1937

Q. I conceive there are two inner beings. One is just behind the outer, but wider and finer. Artists and thinkers often create from it. However, it can be as impure and restless as the outer. The other inner being is centred not around the ego but around the psychic. It is peaceful and pure and open to the Divine and not only to the universal forces. It helps in preparing the outer nature for the spiritual life and, though it can act directly, it usually acts through the inner being that is just behind the outer. Is there any substance in my statement?

It is correct as a distinction between the true mental, vital, physical beings and the outer layers of the inner mind, vital and physical. 15-12-1936

Q : I want to attempt a full stabilisation of my central consciousness on the higher plane, so that I may not be disturbed by any difficulties of the outer being.

SRI AUROBINDO: This is only possible if the inner being becomes awake, open to the Higher and able to feel itself separate from the outer nature.

Q : I aspire also for the inner being to bring down the Mother’s Force not merely to guide the actions of the entire being but to take them into itself and be their doer.

SRI AUROBINDO: This is more possible, provided the inner being separates itself from the outer. 19-3-1937

You spoke of a complete separation between the lower nature and the higher, a full stabilising of the central consciousness in the higher nature. That would mean staying above and leaving the lower nature including the inner consciousness to themselves until this had been done. I questioned whether this was possible so long as the inertia was so strong. Usually the full stabilising can only come if the inner being is separate from the outer consciousness, otherwise the outer consciousness is sure to pull the central down. 19-3-1937

Q: During certain moments the inner being calls me within. When I accept it the outer being pulls me and tries its best to keep me on the surface. Then a tug-of-war takes place!

SRI AUROBINDO: That is because you are accustomed to submit to your outer consciousness and not live within in your inner consciousness. If one lives within,
then it is the inner consciousness that one depends on, not the outer. The inner consciousness can then always go on independent of the outer state to which it gives attention only when it chooses.  

7-7-1937

Q: Is it true that the point between the eye-brows is the centre of the will as well as of the inner vision?

Sri Aurobindo: It is the centre of the inner mind—therefore also of the inner mental will and inner mental vision.  

18-3-1937

The inner parts in everybody remain vulgar or become high according as they are turned to the outward forces of the Ignorance or towards the higher forces from above and the inner influence of the psychic. All forces can play there. It is the outer being that is fixed in a certain character, certain tendencies, certain movements.  

18-3-1937

Q: If all forces can play in the inner being, is it not wrong to say that the inner being is always near and around the psychic being?

Sri Aurobindo: I do not know what you mean by its being "around" the psychic. It is obviously nearer to the psychic than the outer mind, vital or physical, but that does not insure its being open to the psychic only and not to other universal forces.  

25-3-1937

The outer being does not care for the sadhana unless it gets something by it which is to it pleasant or gratifying or satisfying—depression therefore comes easy to it.  

30-3-1937

From Nagin Doshi
OLD....NEW

OLD

POETRY

Lovely fictions of the luminous, delightful fantasies of the perfect—these alone I let loose in a winging adventure of harmonious speech.

PAINTING

All that the eye can seize of transient line and colour, all that the eye can trace of finite form my brush sets playing and glowing in a dream that can never come true.

SCULPTURE

I shape out a body of beauty that life can hope to reach in an utmost of poise or passion, which is yet no more than human.

MUSIC

Mine is the work of soothing or stirring man's heart with rhythms that weave for him a paradise of sounds—but sounds echoed only from this earth.

DANCE

A gesture, a turn, a leap—and I strike into graceful intensities the movements of manifold nature within the limits of space, the bounds of time.

THOUGHT

I seek to measure and relate the steps of Reality. But what I find goes no further than a fitting together of Reality's shadows and a changing of them from one system to another.
NEW

POETRY

Truth's sun-gold silence breaking into words that move in unison like laughing gods through depth on depth of self-discovery.

PAINTING

Lines that tear all veils, colours that awake all mysteries, forms that gather up all the ends of existence—earth's play touched by an all-revealing light.

SCULPTURE

I break off with every stroke of time the mass of sleep concealing the faultless figure that lives and shines eternally in the heart of Matter.

MUSIC

An everlasting rhythm runs through the universe, holding the earth together with the stars. This rhythm, an outburst of rapture from the Infinite, I pass in a thousand tones through the common air we breathe.

DANCE

The body sways, the limbs undulate, the face and form flower and flame—all to the heart-beat of a timeless Love, all in a space full of immortal watchers.

THOUGHT

Not seeking to measure Reality but letting Reality measure me, I have become soft silent ground on which She leaves for ever the footprints of her secret ways linking the worlds and leading them upward.

K. D. Sethna
THE FOUNDATIONS OF THE NEW AGE*

The advent of a New Age, according to Sri Aurobindo, demands the simultaneous satisfaction of two conditions: there must be first a few individuals who have seen the Truth, who have realised the Spirit, who have moulded their lives by its power and are capable of inspiring and leading the mass; and there must be a mass of men willing to transform themselves, ready to receive the light and to follow in their footsteps.

It was to provide a suitable atmosphere for those who want to be in the vanguard of humanity, for those whose only aspiration is the descent of the spirit in their lives that this Ashram was created. It was “meant to be the cradle of the new world”\(^1\) for, as the Mother declares, “There should be somewhere upon earth a place that no nation could claim as its sole property, a place where all human beings of good will, sincere in their aspiration, could live freely as citizens of the world, obeying one single authority, that of the supreme Truth, a place of peace, concord, harmony, where all the fighting instincts of man would be used exclusively to conquer the causes of his sufferings and miseries, to surmount his weakness and ignorance, to triumph over his limitations and incapacities; a place where the needs of the spirit and the care for progress would get precedence over the satisfaction of desires and passions, the seeking for material pleasures and enjoyment.”\(^2\) And She adds, “That is exactly what we are seeking to do at the Ashram of Sri Aurobindo on a small scale, in proportion to our modest means. The achievement is indeed far from being perfect but it is progressive; little by little we advance towards our goal, which, we hope, one day we shall be able to hold before the world as a practical and effective means of coming out of the present chaos in order to be born into a more true, more harmonious new life.”\(^3\)

Our way shall be the way of self-perfection, a seeking after God and His manifestation upon earth. For any spiritual society that aspires to be divine in the true sense of the word must have for its basis the triple truth of all existence—“God, freedom, unity”\(^4\). But essentially these three are one. As Sri Aurobindo insists, “...you cannot realise freedom and unity unless you realise God, you cannot possess freedom and unity unless you possess God, possess at once your highest self and the self of all creatures”.\(^4\) The Divine alone is the foundation of the spiritual society and we find that Sri Aurobindo Himself came down here to mould and to give shape to this Ashram, to reveal Himself and His Divine workings in its minutest details,

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* A speech delivered at the First Annual Conference of the New Age Association on 6 September 1964.
2, 3 Bulletin, August 1954, pp. 113-17.
4 The Human Cycle, p. 315.
to lay the seal of certitude on the advent of the New Age. But the victory is not complete until each individual realises his inner unity with the Lord who has descended upon earth, and installs within himself that Divine Presence. The Supreme must be the object of all our striving and endeavour. We must live in Him, act in Him, and radiate His power and light and love. Then only will the first condition for the creation of a new humanity be satisfied.

Once this foundation has been laid, the future society will grow towards perfection in complete freedom and unity. What we now consider as freedom is simply an unconscious slavery to the forces of Nature, and the vital powers. But a greater consciousness will bring a greater life, a life free from limitations, weaknesses and obscurities. It will mean the liberation of the Purusha from the bonds of Prakriti, the freedom of the individual from the clutches of the ego, from the sense of division and imperfection. In the words of the Mother, “It is that freedom that I require of you: to be free from all attachment, all ignorance, all reaction,—free from everything except a total surrender to the Divine, for with this surrender comes the supreme spiritual freedom”¹ “The only way to be truly free, is to make your surrender to the Divine, total and without reserve. Then you will see that all that ties you, binds you, chains you loses its importance and falls off quite naturally.”²

But even to arrive at this state the Divine does not impose himself. Therefore here in the Ashram the Mother gives us a complete freedom, a freedom even to err and to stumble. Only that growth is truly living and healthy which proceeds not by an external compulsion but by a flowering from within. Only that discipline is truly valuable which the individual imposes upon himself, that law worth following in which he finds his own divinity. Therefore here the means employed are not impositions of fixed rules and regulations, but the call of an ideal, the gradual influence of an atmosphere charged with the light that surrounds and bathes us, but most of all the silent, continuous and sublime transformation that the Mother is carrying out within us even though we may not know it.

This is the divine freedom towards which we are moving and with it shall come also harmony and mutuality based on a spiritual unity. In fact this spiritual freedom will not be a veil isolating us from the rest, for, as Sri Aurobindo observes, “...he who sees God in all, will serve freely God in all with the service of love”.³ Like Buddha and Vivekananda the spiritualised man shall return from the heights to help and to succour the rest of humanity. He shall feel an inner oneness with all. For, in the words of the Mother, “This oneness is simply the Divine Presence.... The oneness exists...whether you know it or not, it exists, it exists in itself, independently of your consciousness of it. Therefore, whether you know it or not, whether you wish it or not, your being belongs to the Divine Unity. Only when you become conscious, you have the joy of the unity.”⁴

¹, ² Bulletin, February 1958, p. 81.
³ The Human Cycle, p. 322.
⁴ Bulletin, April 1956, p. 57.
It is in this Divine Presence that we have to establish ourselves, and by which we have to harmonise and unify the different parts of our being. We have to feel an inner identity with all existence by the perception of God in ourselves and God in the world. Finally, this spiritual life will admit within itself an infinite diversity, for it will be based on the inalienable unity of the spirit.

This then is the triple foundation of the future spiritual society, and the spiritual life will leave out nothing from its scope. If all is the Divine, each sincere endeavour, each manifestation can be a means of arriving at Him. Therefore in our life here nothing is excluded. Everything is accepted, offered to the supreme and made a means of our self-finding and self-conquest.

This is the goal that we put before us, but then many ask the question: “If your aim is exclusively spiritual, how is it that we find so many things here that are unspiritual, in fact things that one could never expect to find in an Ashram?” There are three reasons for this. First, we are in a stage of transition, and therefore there are bound to be parts in us that are not yet transformed. Secondly, says Sri Aurobindo, whenever there is such a concentrated effort to surpass oneself, the adverse powers also get concentrated and strive much more to block our upward endeavour, for their very raison d’être is to test our sincerity by prolonging the reign of darkness. And, finally, ours is an Integral Yoga which must be able to surmount all obstacles. Therefore, the Mother points out, “...although you knew nothing of it, each one of you represents one of the difficulties that have to be surmounted for the transformation. That creates very many difficulties. [Here] there will be all the frictions, contacts, reactions, all that comes from outside, as tests, exactly on your weak point, the most sensitive spot. Here you will hear just the word, the phrase, that you would not like to hear, and people will make just the gesture that would offend you....And it is precisely that which happens, and happens more and more, because you do not do your yoga for yourself alone, you do the yoga for everybody, without knowing it, automatically.”

This is the cause of all that appears as unspiritual in the Ashram and all that we must conquer. This would be an impossible task if left to our own effort, but we have also the unique opportunity that the Divine Mother has come down in our midst, in Her infinite Love, to bear our sorrows, to transmute our pain into delight, “our failure into success”, and death into immortality. As Sri Aurobindo insists, “To be a Yogi, a Sannyasi, a Tapaswi is not the object here. The object is transformation, and the transformation can only be done by being truly like a child in the hands of the Divine Mother.” All that we have to do is to offer ourselves to Her completely and joyfully; this complete surrender is the key that opens all the gates, for then the Divine gives Himself to the sadhaka. In the words of the Mother: “The more you give yourself to the Divine, the more you have the experience that the Divine is giving Himself to you.... It is as if you carried Him within yourself,
as if the Divine was always with you; you walk, He walks with you, you sleep, He sleeps with you, you eat, He eats with you, you think, He thinks with you, you love, He is the love which you have. But for that one must give oneself entirely, absolutely, exclusively, refusing nothing, keeping nothing for oneself, holding nothing back nor throwing away anything.”¹ Once this self-offering is completed it is the Mother who shall take up the burden of our sadhana, who shall provide the force that changes “difficulties into opportunities and weakness into unfaltering strength”, so that our Yoga shall become a sunlit path revealing at each step Her guiding hand and Her smiling face. Then we can advance with the certitude expressed in the message of Sri Aurobindo:

“The Light grows always.
As for the shadow it is only a shadow and will disappear in the growing Light.”²

Vijay Poddar

SPIRITUAL CAUSERIE

Kundalini—Shaktipata

It has often struck me how the work and message of some saints and spiritual figures spread more rapidly after their passing than during their life-sojourn on the earth. One of the main reasons, obviously, is that freed from the physical limitations inescapable in embodied existence here, they—or rather their Personalities—are able to function more freely, more effectively and extensively in their subtle forms, and effectuate results on the physical plane with a greater intensity and range.

Recently, a monk had been to an out-of-the-way place in the Western Ghats and told people there that he had been missioned by the late Swami Nityananda to open a Centre for the propagation of his message in that region. He sought the offices of a well-meaning and eminent individual of the town. The gentleman was inclined to help but wanted to be sure of the credentials of the visitor. So he went to his father inside the house—an old personage who had been an upāsaka (practicant of an inner discipline)—and asked him if the person was genuine. The father peered out of his aged eyes and said: ‘Seems to be so; there is some huge Man standing behind this monk.’

The old gentleman had never seen Swami Nityananda nor known of his massive physique. It is interesting how the Presence of the Guru shadowed the disciple and

² Message distributed on 15 August 1957.
was concrete enough to be sensed in precise physical outline. Of late one has heard of so many instances of the powerful influence of Nityananda. All these came up to my mind the other day when someone placed in my hands the first number of *Guruvani* issued from the Ashram of the saint. It testifies to the rapid growth made by the institution and the solace derived from it by increasing numbers from far and near.

Among the many readable articles in it is one by Sri B. P. Dalal. Sri Dalal is a skilled *raconteur* and makes his subject very living. It would appear he had been all along a ‘non-believer’, like most fashionable people of his age, till he had a significant experience in Europe. Let him speak:

“As I was wandering about the labyrinthine streets of Nice in southern France, quite by accident and partly to get out of the heat, I walked into a little old church. And there, round an altar covered in roses, I saw the poor of this wealthy city praying, wrapped in awe and piety. It was the altar of St. Rita in the little Church in the Rue Poissonnerie (the fish market street) in Nice. The faith of these troubled and poverty-stricken souls touched me. I went in, lit a candle like the rest, more out of propriety than anything, and enquired why this particular altar attracted so much attention. The priest gravely said, to my astonishment: ‘because it has miraculous powers, monsieur. Try it. No harm in investing a few centimes for a candle or two. Make a wish.’ Both by upbringing and training if anything of a sceptical and cynical mind, I looked pityingly at this balding old man who seemed to believe in old wives’ tales but I bought some candles all the same. I read the prayer which is prescribed and sold for a few centimes, and made no less than twelve requests: in fact all the little problems which were then on my mind. I left and forgot all about it. But things began to happen with a speed and precision which was disconcerting. The very next day, a long-awaited letter on which my future plans were to be made, arrived. In a week another wish came true. Within six months, ten of the twelve requests had been fulfilled—some of them by the most extraordinary means. I was shaken! Why should this Saint do this for me—I who looked upon all this as mumbo-jumbo, and superstition! I had many occasions thereafter to go to the little old Church and pray the simple prayer.”

He describes how he missed seeing Nityananda and also the interesting circumstances in which he came under the influence of Swami Muktananda, the present head of the Ganeshpuri Ashram which is founded to give concrete shape to the Teachings of the saint of Vajreshwari. He narrates how he was put in the way of effortless Dhyana and then goes on to record a striking experience. Again, let him speak:

“I have come to Ganeshpuri.... He asks how we are, whether we are doing our ‘home-work’ (sitting in meditation at home). We complain we try, but progress is slow. He says something encouraging, then, casually turning to me, says, ‘Will you go into the dhyana room?’ I get up and go in. This time, he looks at me keenly,
as if searching into the depths of one’s soul. He sits on the tiger skin on the bed while someone lights two scented sticks. I sit on a deer skin on the floor. He mutters something about not to be afraid. He leaves: the door is locked. I am alone in the dhyana room. I compose myself as usual, to meditate. But I cannot concentrate—try as I may. I let my thought go stray, as advised. I make no effort. I can hear Baba walking about in the garden, busily shouting instructions to persons working...suddenly he shouts loudly from nearby, ‘Kalu, Kalu’. I hear him distinctly. The effect is immediate. I feel a current of power flowing from the bottom of the spine gradually up, spread into my abdomen, my chest and soon my whole body tingles with a strange force. What is happening to me? The force surges up in waves. Now I can’t contain myself; my breathing is loud and forced. I am fully awake. I cannot sit still. I get up and walk about the narrow room. I feel an extraordinary strength. I stretch my arms, and flex my muscles. I have an insane impulse to break the wall down with my bare hands. I am Samson, ready to shake the pillars and bring the roof down over my enemies. I am breathing more and more heavily, as the mysterious force pours into my body. I have an insane impulse to thump my chest and shout. I resist it. But in a while, I can resist no more. I thump my chest and laugh aloud. For half an hour or more, I pace up and down the narrow room thumping my chest, and then suddenly I find myself shouting in triumph: *Sivoham!* *Sivoham!* *Sivoham!* Am I going mad? I can no longer stand it. I open the door, and slip out into the garden, and go to the far side, where is a bronze of Nataraj dancing in ecstasy. I stay there for a while, until I am calmer.”

Obviously it was the Kundalini that was awakened in him by the *sāmkalpa* of his Guru. What, it may be asked, is this Kundalini? What part does it play in spiritual life? Answers to this and allied questions are given in a remarkably lucid paper¹ (in Hindi) by Prof. Pratibha Trivedi.

The whole creation, she writes, is the manifestation of a Mahashakti, a supreme Consciousness-Force, which not only formulates and contains but equally dwells within each form. She is there in every man and has been visualised and pictured by the ancient seers of India as a thrice (3½ times to be exact) coiled *serpent* at the root of the spine, closing with its hood the door of *Suṣumna* which is a subtle channel running through the spinal column up to the head. She is the Kundalini as distinguished from the Universal Shakti which is called the Mahakundalini.

The Kundalini is normally asleep in the lowest centre of one’s consciousness, the *mūlādхāra*. This energy—divine in its essential nature and material in its exterior—is to be awakened in order that it may galvanise the whole system into an upward movement, releasing, in the process, the embodied consciousness from its involvement and subjection to Nature, Prakriti. Various processes have been recommended to this end: *āsana, prāṇāyāma, mudrā, upāsana*, etc. In describing all these as an inferior, strenuous and dangerous means, the writer fails to appreciate their

¹ *Shaktipātī-rahasya.*
full significance. I shall return to the point later on. The most direct and easy way—she writes—is to obtain the Grace of the Guru and the impact of his Power, śaktipāta. And here, in her treatment of the subject of śakti pāta, she is indeed superb. She explains:

With the dawn of the Grace of the Guru, yoga becomes natural to the disciple and his own latent sakti (spiritual dynamism) begins to manifest spontaneously. The descent or impact of the Power of the Guru is the result of devotion and service to the Guru. The Guru is pleased with the spirit of service and in his benevolence his Shakti begins to flow naturally into the disciple. It is a result of his love for the Lord. This is what is called Grace that is causeless. It is the Lord who is gracious in the form of the Guru. The Guru is verily the name or form of the Divine Power of Grace and by the Grace of the Guru is the Kudalini Shakti awakened in the disciple; this awakening effected by the Guru's Shakti is called the śaktipāta. (I may add, in passing, that this pāta is there wherever a spiritual awakening is effected and the spiritual energies released into activity—not necessarily in the form of Kundalini.)

Shaktipata is a spiritual process in which the Guru, moved by the Will of the Supreme in his heart, is pleased with the disciple and through the operation of his own Power initiates and awakens the disciple's self-power, ātma-sakti, into a movement that releases it from the bondage of karma. Thus does the Guru establish himself in the disciple. From one lamp of knowledge is lit another lamp. Both the Guru and the disciple become one. The disciple experiences a fulfilment in his life. By force of his faith and his love for the Guru, the development of his self-power goes on step by step. Joy and contentment in life are augmented. The very way of looking at things undergoes a change. The knots of the heart break asunder; mental questionings are cleared. An ineffable Delight is experienced and the capacity to realise it is promoted. With this awakening of self, the ego-ridden individuality is displaced and there is a revelation and recognition of the Universal Self as one's own. One ceases to be the doer, one ceases to live in the mind.

With the awakening of self-power, consequent on the impact of the Guru's Power, several processes of the purification of nerve channels start of themselves and a variety of experiences commence which strike the practicant with wonder. The mystery of Shaktipata is to be realised in experience and he who is the recipient of such a grace attains to that knowledge owing to these inner workings.

On being awakened, the Kundalini moves into activity and it ascends with the prāna through the Sushumna, breaking open the six centres on the way up. As each centre or chakra opens, the Sadhaka gets uncommon experiences; visions of the deities of the different worlds, visions of the divine beings of the perfect world; sound of the conch, bells and similar supernormal sound; a kind of intoxication, a flash of lightning in the body, seeing of lights, thirst, perspiration, tears of joy, horrorrilation, tremors, natural suspension of breath and so on. In some there is a welling up of poetic inspiration; in others singing and dancing follow upon the ecstasy of devotion.
Each one gets different and varying experiences according to his nature, capacity and his need.

The mind gets one-pointed of itself; faith and devotion rise up; there is a kind of joy; several kinds of movements leading to the cleansing of the nerves take place. These are the first signs of Shaktipata. But the final culmination is the knowledge and constant realisation: "I am everywhere; All is indeed my own play". The knower, the known and the knowledge become one. As long as the union of Shiva and Shakti is not effected in the Sahasrara, there are seen lights, sun, moon, stars, there are heard sounds, etc. Following upon such supernormal experiences in the processes of the purification of the elements and the principles, tattva, of one's existence, the mind experiences the state of Peace and becomes still, becomes, so to say, a Void. Beyond this state of Void lies concealed the Ananda of Para-Brahman knowable only in experience. In this void of the mind there is a slow dawning of the rtam-bharā prajñā—Consciousness full of truth—and there is the revelation of Para-Brahman. At the end of this stage there comes the Nirvikalpa Samadhi and the whole world appears like a dream. This state is called Turyātīta, beyond the fourth. The great soul who has attained to it is called Bhagavan.

This then is Shaktipata.

In some form or other it operates in every line of spiritual effort where the Guru-sishya relation is recognised. As Shrimati Trivedi points out, it is an integral part of the Indian spiritual tradition and there are still Gurus in this land who have the capacity and the higher sanction to effect the pāta in those whom they choose—or are directed to choose. She makes another point which is noteworthy. He alone is empowered to shower his grace through Shaktipata who is also capable of regulating—and, if necessary, checking—the course of the Power he releases into action. He takes into account the capacity of the disciple, the extent to which he can hold the descent, and suits his impact.

And that is natural. For this discipline revolves upon an axis of two ends, the Guru and the disciple. In the dynamics of this yogic sadhana both have their parts to play. True, the major role is played by the Power of the Guru which initiates and works the yoga. But the disciple too has a responsibility. He has to contain and support the Shaktipata in its continued workings. And here comes the necessity of what may be called the personal contribution. Ceaseless purification and re-orientation of one's energies of the body, life and mind so as to collaborate with the Power set in operation by the Guru is indispensable. For that purpose there are various sadhanas that are recommended; meditation, concentration, progressive surrender in adoration, mantra japa, etc. Their value should never be underestimated. Personal exertion in some form or other is necessary to equip and perfect the ādīharā in which the Guru releases his tapas-shakti. At any rate, it is indispensable till the nature and the being of the disciple are completely surrendered to the higher Will that is active and his sadhana is entirely taken charge of by the Shakti.

PRABUDDHA
THE DESTINY OF THE BODY

THE SEER-VISION OF SRI AUROBINDO AND THE MOTHER

PART TWO: THE CONQUEST OF SLEEP

(Continued)

IV. THE INVOLUTORY SLEEP

"Is the material state an emptiness of consciousness, or is it not rather only a sleep of consciousness—even though from the point of view of evolution an original and not an intermediate sleep? And by sleep the human example teaches us that we mean not a suspension of consciousness, but its gathering inward away from conscious physical response to the impacts of external things. And is not this what all existence is that has not yet developed means of outward communication with the external physical world?"

(Sri Aurobindo, The Life Divine, p. 81)

SLEEP is, in its widest and intrinsic sense, a cosmic phenomenon, evolutionary in character. And man's psycho-spiritual sleep to which we have alluded in the previous section is but a phase of this great cosmic event. Indeed, a close but detached scrutiny of the terrestrial becoming shows us unmistakably that this becoming represents the working out of an evolutionary process that is in its most fundamental aspect a progressive awakening of consciousness-force from its original status of a dense sleep in Matter. It has so far passed through the submental sense-awareness of the vegetable kingdom and lower animals to arrive at last at the somnambulist half-sleep of the mind of man. But the hold of sleep has not yet ended and the travail of the emerging consciousness has yet to continue till all becomes 'the Sun and the everlasting Day.'

This evolutionary aspect of sleep—the fact that the state of sleep is indeed primordial while a progressively elaborated wakefulness in more and more advanced forms is a phenomenon of later development—is borne out by evidences furnished by both its ontogenetic and phylogenetic manifestations, also by its grossly externalised form of the body's somnolence as well as by that of psycho-spiritual slumber of which the former is but a symbolic representation, phenomenally different but in essence the same. (We are concerned for the present with the phenomenon as it appears when viewed from outside; contemplated from inside the very same phenomenon takes upon itself the aspect of an eternal wakefulness with an exclusive and absorbed concentration on the surface. Did not the Rishis declare long ago that there is
One that is awake for ever even in all that sleeps\(^1\) and that its Eye oversees everything like the all-encompassing ether?\(^2\)

Let us then look at the phenomenon of sleep, first from the angle of the scientific theory of evolution, then against the background of the occult-spiritual account of the same process.

*The evolutionary Theory of Sleep*;\(^3\) The evolutionary theory of sleep and wakefulness, as advanced by N. Kleitman and others, takes its clue from the manner in which the polyphasic sleep cycle gives way to the monophasic pattern 'as a function of both phylogenetic and ontogenetic development.' Let us note in this connection that the pattern of the sleep-wakefulness rhythm of an organism is said to be *polyphasic* or *monophasic* according as the individual's total daily need of sleep is met at two or more separate times or in one uninterrupted sequence.

Now the evolutionary theory of sleep assumes that this transition from the polyphasic to the more advanced monophasic pattern is somehow dependent upon the progressive elaboration of the evolutionary process, especially on the side of the instrumental development. Thus, according to this theory, "sleep as a state of inactivity requires no explanation", for it is the *basal state* from which all evolution has started. It is rather the rarefaction and later modifications of this original sleep that need be investigated and accounted for.

As a matter of fact, anatomico-physiological studies have so far failed to locate any "sleep-centre" in the brain. No naturally occurring destruction in the brain stem or elsewhere in the nervous system has ever produced permanent insomnia (in other words, a state of permanent wakefulness), thus militating against the existence of a sleep-centre and, for that matter, against the possible assumption that the state of wakefulness might be the substratum on which the state of sleep is occasionally imposed.

On the other hand, pre-planned damages inflicted, through modern electrocoagulation procedures, on discreet and selected regions of the hypothalamus, without of course injuring the cerebral cortex at the same time, have invariably induced states of profound somnolence or frank sleep. A similar result has been observed in patients suffering from encephalitis or sleeping sickness in which the cerebral cortex remains uninjured but there are extensive lesions in the brain stem. All this points to the existence of a "wakefulness centre" in the hypothalamus, whose destruction is liable to bring the victim down headlong into the swoon of the *basic sleep-state*. Is it not significant that sufferers from sleeping sickness cannot maintain their wakefulness even if they are at times aroused?

Now, this hypothalamic centre and the cerebral cortex, the latter being a more

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1. *Ya esa suptesu jāgatis* (Katha Upanishad, v. 8).
2. *dvīva caksurātatam*.
3. Mainly based on the following articles:
   2. Prof. R.A.M., "Sleep" in McGraw-Hill Encyclopaedia of Science and Technology, Vol. 12,
recent instrumental development brought about by the process of organic evolution, play distinctly different roles in the maintenance of the waking state.

Thus wakefulness of the primitive type, associated with polyphasic sleep cycles, as seen in animals at the bottom end of the evolutionary scale and in younger or decorticated (i.e., deprived of the cerebral cortex) members of the higher animal groups, is solely “designed to meet the minimum needs for keeping alive and for protoplasmic growth”. Such short-term waking, which has been called “a wakefulness of necessity”, is maintained by a subcortical, probably hypothalamic, mechanism which is in its turn activated by simple afferent sensory impulses arising in the viscera and the muscles, tendons and joints.

Contrastingly, the more advanced type of wakefulness—the longer-term one seen in monophasic sleepers like the adult specimens of all higher animals—with its attendant alertness, critical activity and wider interests, is a “wakefulness of choice”. It is assumed to be a function of the cerebral cortex, a later product of evolution as we have already mentioned; as a result of acquired experience and adaptation, this cortex comes to exert some sort of control over the more primitive subcortical mechanism.

Thus the state of physical wakefulness has progressively risen on the scale of quality with the further march of the evolution of forms. And this is all that the scientific account of sleep, solely concerned with the outward aspect of instrumental elaboration, can reveal. For more, and indeed for the basic mystic rationale of the whole phenomenon, we have to turn to the occult-spiritual view of the great cosmic becoming whose other name is Evolution.

THE OCCULT-SPIRITUAL ACCOUNT OF THE INVOLUTIONARY SLEEP

A progressive rarefaction of the sleep of consciousness, a gradual unclosing of the lids drooping over the orbs of the spirit dreaming in its body of Matter, resulting in the manifestation of growing intensities of self-awareness and world-awareness,—is this not what the process of evolution signifies in its most fundamental aspect?

As a matter of fact, if we look upon the world and consider the living physical forms appearing on the surface of our globe, we cannot but be struck by the wide variety of organisms in rising degrees of wakeful awareness, that have grown up in the course of the evolutionary march, as a tapering superstructure upon the pyramidal base of apparently inanimate and viewless Matter. The last to come upon the scene has been

“Man, sole awake in an unconscious world”\textsuperscript{1} who

“Aspires...to change the cosmic dream.”\textsuperscript{2}

\textsuperscript{1, 2} Savitri, Book III, Canto IV, p. 380
We have advisedly employed the word ‘apparently’ in order to denote the life-less and inconscient state of Matter. For, contradicting our primary and superficial view of things, an integral spiritual Vision affirms what even our enlightened Reason informed of the panoramic phenomenon of the emergence of consciousness may very well come to perceive: it is that there exists no form in the world which is altogether devoid of consciousness. For the Force that builds the universe and is at work in it, whatever be its appearance or particular poise of activity, is in essence Chit-Shakti, a conscious creative Force, and the Existence that is manifesting itself in this world of forms is conscious Being “that is awake in those who sleep”.

But what is then the difference between diverse forms in existence, between plants and animals and men, between inert and inanimate Matter, living physical bodies and a creature like man in whom the mind consciousness has emerged into the open to look around and wonder? The essential difference lies in “the more or less involved or more or less evolved condition of consciousness”—quite involved and asleep in a state of self-oblivious absorption in inconscient Matter, “hesitating on the verge between involution and conscious evolution”, between a state of profound sleep and a dim unclosing of the eyes, in the first non-animal forms of life in matter, half-awake and somewhat consciously evolving in “mind housed in a living body”, and destined to be fully evolved and awake “by the awakening of the Supermind in the embodied mental being and nature”.

Thus, what characterises Matter is not that it is bereft of all life or consciousness but that therein the involved consciousness is “in a full sleep” and has not developed any faculty or means of communication with the surface or the outside world. But it must be noted that this inconscience of matter is entirely superficial and phenomenal. It is no more real than the ignorance of exclusive concentration of man’s waking mind or the inconscience or subconscious of his sleeping mind. Only, here, the self-limitation of consciousness and the “superficially exclusive self-forgetful concentration of Tapas, of the conscious energy of being in a particular line or section of its movement” has been so radical and total that the inconscience of Matter, although only phenomenal and not essentially real or integral, has been “the complete phenomenon.” So complete is it that it is only by an impulsion of evolutionary consciousness emerging into other forms less imprisoned and less dormant that the involved consciousness can gradually come back to itself and recover its full and superficially conscious waking and working. Otherwise, “as in us, so in the atom, the metal, the plant, in every form of material Nature, in every energy of material Nature, there is... a secret soul, a secret will, a secret intelligence at work, other than the mute self-oblivious form, the Conscient—conscient even in unconscious things—of the Upanishad, without whose presence and informing conscious-force...no work of Nature

1 Ya esa suptesu jāgarti (Katha Upanisad, v. 8).
2, 3, 4, 5 The Life Divine, p. 630.
6 Ibid., p. 172.
7, 8 Ibid., p. 525.
could be done. What is inconscient is the Prakriti, the formal, the motional action of the energy absorbed in the working, identified with it, to such an extent as to be bound in a sort of trance or swoon of concentration, unable to go back, while imprisoned in that form, to its real self, to the integral conscious being and the integral force of conscious being which it has put behind it, of which in its ecstatic trance of mere working and energy it has become oblivious. Prakriti, the executive Force, becomes unaware of Purusha, the Conscious Being, holds him hidden within herself and becomes again slowly aware only with the (evolutionary) emergence of consciousness from this swoon of the Inconscience”.

But what is the sense and significance, the plan and order of this evolutionary awakening and ascension of consciousness from forms to higher forms, from intensity to greater intensity? To understand that, we have to take note of the fact that to the highest spiritual perception the supreme Reality of the Absolute reveals itself as a triune Sachchidananda (Sat-Cit-Ânanda), a Divine Existence-Consciousness-Bliss. This infinite and absolute Existence, infinite and absolute Consciousness, infinite and absolute Force and Will, infinite and absolute Delight of Being, this Sachchidananda, although a supracosmic and self-existent Reality, is also the secret truth underlying the whole manifestation, the origin and foundation of all truths, forces, powers and existences.

The universe is a self-creative process of the supreme Reality. But the present cosmic manifestation of which the evolving terrestrial cycle is a central and significant element, has for its secret goal the self-finding of Sachchidananda, of Existence-Consciousness-Bliss absolute, in other conditions than the supracosmic, indeed even in the apparent opposites of his being offered by the terms of an embodied material existence.

Thus, for Sachchidananda to trace the cycle of self-oblivion and self-discovery, the manifestation has taken the shape of a double movement, a prior involution of the spirit followed by a process of evolution. “Involution is the process of self-limitation or densification, by which the universal Consciousness-Force veils itself by stages until it assumes the appearance of a dense cosmic Inconscience”. Thus is reached the lowest stage of this downward plunge of the manifestation—a total involution of the manifested being of Sachchidananda into an apparent nescience of itself. But what is the essential nature of this nescience? “The Inconscience is an inverse reproduction of the supreme superconscience: it has the same absoluteness of being and automatic action, but in a vast involved trance; it is being lost in itself, plunged in its own abyss of infinity. Instead of a luminous absorption in self-existence there is a tenebrous involution in it, the darkness veiled within darkness of the Rig Veda, tama āsīt tamasā gudham, which makes it look like Non-Existence; instead of a lumi-

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1 The Life Divine, pp. 524-25.
2 Sri Aurobindo, The Future Evolution of Man, p. 144
nous inherent self-awareness there is a consciousness plunged into an abyss of self-
oblivion, inherent in being but not awake in being." (Italics ours)

Such then is the nadir point of the involutionary descent of the triune Reality, the ‘divinity’s lapse from its own splendours’ into ‘the Inconscient’s boundless sleep’, knowingly adopted for a great cosmic purpose: the dynamic manifestation of the divine Existence, Consciousness and Delight of Being here in the very mould of an apparently inconscient, insensible and viewless Matter.

(To be continued)

JUGAL KISHORE MUKHERJEE

SEEING’ HANDS

(The most important news lately to have come out of Soviet Russia is neither the 3-men trip into space nor the tripping up of 1 top-man, Khrushchev, on earth. It is the official recognition of a psycho-physical problem of immense significance to the scientific and philosophical view of Man’s nature. Eric de Mauny, BBC Correspondent in Moscow, spoke on ‘Today’ (Home Service) about the curious phenomena bearing on this problem. ‘The Listener’, April 13 1964, p. 235, gives his broadcast.)

In the Soviet Union several cases have been reported recently of people who can read and detect colours with their fingers, and even see through solid doors and walls.

One case concerns an eleven-year-old schoolgirl, Vera Petrova, who has normal vision but who can also perceive things with different parts of her skin, and through solid walls. This ability was first noticed by her father. One day she came into his office and happened to put her hands on the door of a locked safe. Suddenly she asked her father why he kept so many old newspapers locked away there, and even described the way they were done up in bundles.

Vera’s curious talent was brought to the notice of a scientific research institute in the town of Ulyanovsk, near where she lives, and in April she was given a series of tests by a special commission of the Ministry of Health of the Russian Federal Republic. During these tests she was able to read a newspaper through an opaque screen and, stranger still, by moving her elbow over a child’s game of Lotto, she was able to describe the figures and colours printed on it; and, in another instance, wearing stockings and slippers, to make out with her foot outlines and colours of a picture hidden under a carpet. Other experiments showed that her knees and shoulders had

1 The Life Divine, p. 491.
a similar sensitivity. During all these tests Vera was blindfold; and, indeed, except when blindfold she lacked the ability to perceive things with her skin. It was also found that although she could perceive things with her fingers this ability ceased the moment her hands were wet.

Soviet doctors and psychiatrists admit that they are baffled by much that has emerged in these tests. However, they are recalling the work of a famous Russian psychologist, Professor Leontiev, who established that everyone has certain areas of the skin that are more sensitive to light than others—such as the region between the eyebrows. And it appears that, during the tests, when Vera Petrova tried to describe things with her fingers, toes, and other parts of her body, she always referred to just this spot as the place where the images took shape.  

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ESSAYS ON SAVITRI AND PARADISE LOST

5. PHILOSOPHY

(Continued)

Attached to the theory of God is the idea of Evil, which, according to Milton, was generated in Heaven itself. This as a concept opposes the unitarian aspect of God's paramount power. We face a division in God's totalitarian character which needs explanation.

Creation of evil in heaven is a fact that is truly symbolic. Milton conceives evil as born from disharmony due to passion which upsets the balance of Reason. But why at all this occurrence, since God did not generate evil? At this point we are at a loss. That God, who punished evil, when it manifested itself as a revolt, and punished man for his disobedience, should tolerate the birth of Sin seems illogical. Either He, parent of all things, created Evil and Error and Sin deliberately as an opposing factor to man to test his sincerity, or his paramountcy was not absolute after all, or else He was not All-good and all-True and had Himself contradictions, so that He generated too a world of contradictions. Milton gives no clear answer to this enigma. Theologically, Christianity is zealous to prove and uphold God's paramount position. But it, too, has failed to give a logically satisfactory answer to this problem.

Perhaps such a problem is beyond the scope of reason to resolve. But reason does understand many cosmological, ontological and epistemological problems. Why should it not grasp a problem that is so basic? Or at least we should be led to

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Editors's Note: The region between the eyebrows is exactly the one where Indian Yogic knowledge locates in bodily terms the Third Eye, the occult supraphysical centre of vision by which the limitations of the senses are transcended.
such a position that reason would by itself abandon its right and proclaim its defeat. But here God's position is very clear. Why should He, whose power seems indisputable, face an unanswerable defeat? Religion would ask us to rely on faith and not scrutinise a subject that cannot be understood by Reason. But by faith one cannot create a philosophy, or satisfy the logical rational parts of our nature. And when one sets out to write about the fall of man, this situation does need to be straightened up.

The problem of Evil is a fundamental problem. It has vexed philosophers and Yogis down the ages. And they have given us different answers. Some have, like Berkeley or Shankara, renounced the validity of the world, because they could not answer the question of Evil. In fact this dualism between God and Evil, Reason and Passion, World and Nature, has been faced by Kant, Hegel, Kapila and a host of philosophers who have given their different verdicts—but none have satisfactorily answered the question except Sri Aurobindo. Some have arrived at a partial truth, while others have given us a totally wrong answer. None have faced the question squarely as Sri Aurobindo. We shall deal with him in our next section. But this much remains: Milton like others has failed in the task.

Closely linked with Evil, is the question of Free Will. Christianity conceives man to be born with free will. In a sense man is free; in a sense man is bound. His will is determined by the many factors of environments, conditions, developments, personal likes and dislikes and beliefs and values. His life is beset by many entangling influences and conditioned by passions, desires, impulses, reactions and sentiments. Milton's Christianity does not take all this into consideration. It takes man to be a rational being and expects him to live up to the ethical imposition laid on him. It does not recognise the many factors that limit and complicate human existence and is deaf to the pleadings of the highest humanity—the incarnation of Christ.

In a sense the Christian doctrine of Free Will is valid. But it applies only to the soul, which alone is free. Mistaken, it thinks reason to be free and confuses mind with the soul. But the soul never errs. Its choice is deliberate and is never lost amid chaos or fall. It chooses everything for its own experience and plenitude. But its choice of one thing or another, apparently evil or good, is not conditioned by any ethical principle or made for fear of retribution. Its free will is unconditioned and it is not punished for its choice, for this choice is there not for wandering in the maze of action, impulses, drives and losing itself in the blind fury of nature, but for deriving experience of a fall, of desire, of being driven by the blind natural forces. By all these varied and multitonal conditions, it grows, gaining strength by the secret sap of felicity that is there behind the crudest lust and the most excruciating suffering.

Milton's Christian theology is unaware of this part of reality. He has not studied his own self or unveiled the psychological secrets that lie hidden behind the loud trumpet of outer reason or outer becoming. Milton's Christianity has some definite moral laws: these are inflexible, because it takes man to be a surface pheno-
menon and condemns him as a sinner. To it sin is all-pervasive, because truly to the moral entity there is a threatening pervasiveness of evil, and all this puts its integrity in danger. There are two conditions in the world, the evil and the good—and the ethical being must always guard itself against the onslaught of the former influence. To this surface condition Milton poses an inflexible dictum.

Milton conceives man to be a creation of God but without God's omniscience and almighty will. Man is, however, given an immortal soul but a single birth that determines his afterlife of eternity. That is, his one lonely material and human existence determines his immortal existence that is infinite. This seems illogical and hardly tenable. Further, one act is enough to damn him and his generations to come and nothing can change this decree. If man be in possession of an immortal soul, he cannot fall, for fall and immortality cannot co-exist. God bequeathed only an immortal soul, but not knowledge, power and felicity, the capacity for right action and its inevitability. Even unfallen man did not possess these qualities; if he had he would not have swerved from his path. So we have to admit that God did not endow all these qualities; and that too with a purpose. These qualities could, if man had been in possession of them, have made him rise out of temptation and given him an existence of happiness. But as we see in Book Three God previewed all, and the aids he sent out were exterior aids and not an inner strengthening help that might make man strong enough to overcome temptation. In other words, it was God's will that man should fall.

This is man's background. Thus he is created with gates of hell open to him, but his own doors closed to heaven. His reason cannot save him, but his passions can damn him; he, in other words, is shown as an exterior being, a creature led by his impulses, without the deeper agencies of higher and calmer intellect, soul or Godliness. This is the Biblical estimate of man. He is not the hidden god of the Greeks, the political entity of the Romans, the mental incarnation of India. He is not the leader of the evolution, the brings of the Divine fire to the world. All these he well could have been, had he not eaten the fruit of knowledge. Now the fruit of knowledge holds the key of all his decline. What is this fruit? It is a moral capacity to judge, evaluate and reason out. Un Fallen man does not have this capacity. He has his faith. But once reason awakes in him, he is doomed. How then could reason, which was the sole moral guide, become an instrument of destruction? The Bible in general and Milton in particular conceive morality to be the highest standard of perfection—why then in this moral code should a rational regeneration spell disaster? The answer is again clear; it was God's will that man must fall; if he did not fall, he must be satisfied with virgin natural existence. The reason is implied. God did not will that man should grow; if he did grow he would become like Satan and would revolt. God did not want to repeat this drama.

Woman, the Bible conceives, is created out of man, and is his inferior but proves to be otherwise. This shows the Semitic contempt for woman who is conceived as man's bondservant. Had she too come out of God's breath like man, she
would have been equal to man in status. This no Bible or Quoran or other Semitic doctrine would tolerate. Also since God was male, he created another male; the place of woman was to tend his house and children and give him sexual gratification. Woman as Shakti, as the Divine Mother, as the primal creatrix, seems totally unknown. That again proves that the Bible could not get rid of primitiveness and, in spite of its morality, could not see higher aspects of the truth, but remained tied down to the physical.

Milton, however, was the child of the Age of Reason. He could not totally accept his Semitic outlook. He had seen the work of the woman-saints and queens and he could not deny their greatness or think them to be wholly below his status. Hellenic poetry had revealed to him the aesthetic side of woman’s character: Diana, Venus, and other Greek Goddesses are all beautiful. He adds their beauty to the Biblical character of Eve, and this in a way softens the harshness of the Biblical theme. But he cannot deny that woman has no soul, nor can he venture to give her the character of prophetess or a royal personality. But even the little with which he endows her, he cannot give to Adam. She is Venus, but he is not Hercules or Achilles or Hector. He does not give him any special grandeur, force or dignity. Man is shown as a timid childlike creature, who is swayed by the pleadings of his mate, as most men are, unless he be a tyrant or a fool. He is primitive but has curiosities. She is too the eternal woman, jealous of her hold on her companion. Between them exists a bond of physical attachment; or, being primitive, they are physical beings. Milton would want us to believe that they had an amoral existence; but what he describes shows creatures of primitive morality and naturally ego-centric in character. But they have the secret of communing with Nature.

Of love, the great cosmic force Milton is unaware. The love he knows is the physical aspect of love. But he seems to be against the sophisticated art of love. To him this is the only bond between man and woman and, as such, the only rational way of loving. In this, we find the vestige of the Elizabethan age remain with its strong attachment to ‘joie de vivre’.

It is good that in this sphere he has not transgressed the limits of actuality and life as he knew it. Otherwise he would have painted an improbable God and unrealistic Angels.

But his Angels too are, strangely enough, physical beings, prone to hunger, wounds and physical deformities and ailments. There is nothing ethereal about them. And their knowledge seems limited to the Protestant theological dogmas and doctrines. This is because Milton is unable to conceive a spiritual entity, an entity of light and pure aerial substance; he dismisses it as a formation of fancy, and therefore unreal. All formations must be physical or allied and belong to the same substance. This concept is totally different either from Plato or Aristotle whom he must have been familiar with, but rejected because of their pagan origin. Behind this concept is the idea that God created all substances and all things are substances and as they emerge out of God’s reality, they are also real. This again shows that Milton does not accept the
idea of an intermediary between the creation and God. This earth is a direct emanation from the will of God. Even the Angels are no exceptions. We have witnessed the tangible fury, remorse, despair, courage and vengeance in Satan. All these qualities, that exist in man and devil, exist in the Angels as well. The only difference is that the Angels or even the Archangels do not undergo mutation or change. They are pure moral entities, reason being their staying and guiding power.

The world, as conceived by Milton, is a strange cosmos with the earth its centre. He was aware of the more scientific theory, but rejected it because current Christianity negated such a postulate. Again, physical observation and the senses are his guides. He has two authorities which he follows—the Bible and his senses; the result is the geo-centricity attested both by his senses and the Bible. We shall have opportunity to examine the Aurobindonian point of view at a later stage and the difference would then be clear.

This concept limits the creation and limits God’s work and potentiality and reveals Him to be a Being in proximity to earth and as having an earthly character. It also glorifies the human ego and makes empiricism the supreme covenant.

Angel Gabriel’s refusal to speak further on creation is typical. Milton’s Christianity does not want to dilate on matters it has no direct communication with, it is based on sense data or experience. It has no respect, either, for fancy, and even inspiration it regards with scepticism. Our cosmos is one great riddle. The Hellenic peoples, the Hindus, the Mayans, the Chinese and others have attempted to know, probe into this endless mysterious creation. But the Semitics have remained silent on this issue and this silence has been passed on to the inheritors of the Hebraic faith. Thus we find scanty information—except for a fanciful description of the cosmic composition. This, neither occult experience of phenomena as revealed by the seers nor science as developed by Astronomy can accept.

In the Miltonic philosophy passion becomes almost synonymous with Evil and reason with Good. How did these qualities emerge? If we accept Milton to be the voice of Christianity, we must accept God to be the originator of these, for out of nothing, nothing emerges, and out of a positive something is born. As we have seen earlier, God did initiate evil indirectly, so too did he begin the qualities of passion and its opposite qualities of Good and Right. For qualities are manifesting aspects of God, be they evil or good; and God has qualities and its deforming occurrences. God’s anger is one positive proof of this quality. His relentlessness is another. Faith alone cannot justify these. Anger is passion and, when armed with omnipotence, it can spell endless disaster and misfortune, as it has done to humanity according to Christianity. Although it tries to transfer the blame on man, the original wrong has been committed by God himself. Thus the passions that we see in Satan and his host or in man and his mate have had their origin in God.

Curiously enough, Milton is not an apostle of the positive quality of Good. It occurs in Christ’s benevolence and in man’s unfallen state; but the stress seems to be on Evil both in its supernatural and natural aspects. Also, passion becomes the pivot
upon which the destiny of man seems to move; so we shall concentrate on this aspect alone.

Passion is a deformation, a break in the law of harmony. It has a force and its impact is terrible. Passion in *Paradise Lost* breaks the existing law of God, it evokes another wave of passion in God. Between the two, man and the Almighty, is the active agent of evil; God does not, in his virulent anger, destroy (I have a suspicion He could not). Hence man must bear the brunt of the two evil actions: Satan's machination on one hand and man's disobedience on the other. He casts down man from his happy state and thus makes him prey to evil all the more, instead of saving man by His grace and letting Satan swallow the full venom of his defeat. God allows Satan's passion to win. Man's passion passed, but the seed of the passion of evil resides in him. Milton has attempted to answer for the tragedy of human existence in this way. But a doubt remains: can man be wholly responsible for his action and his fall, when outside agents intercede? Is reason after all powerful enough to combat evil? What we have seen is the defeat of reason by passion. Can reason only aid from without but not save from within? Are these sceptic observations valid?

Reason, as shown by Milton, has two aspects: the aspect of force and the aspect of benevolence. In its aspect of force, it crushed the insurgence of passion. In its aspect of benevolence it interceded between God's anger and man's temptation. Christ applied the one when Heaven's integrity was at stake but did not use it when man's total destiny was involved. This is to say, there exists a gulf between the creature and the creator. Reason does not accept the fall of man as its own defeat and sees it with indifference. It has the power to save but does not apply it: we ask, why?

Reason is an exterior force—its aid is exterior, its workings are materialistic. It has no control over the subtler workings of passion. Being exterior it is egocentric and the division, that reason creates, creates distance and superiority on one side, awe and inferiority on the other. Man, we see, is a creature standing between the two poles of reason and passion, his ascent to the former invites the jealousy of the latter and his leaning to the latter invokes the anger of the former. He thus is the target of curse both from reason and passion. It is the conflict between the inner forces and exterior powers, and man's choice between them creates his destiny.

Passion and reason are two eternal principles; one cannot destroy the other. There may be momentary defeats for the one—but both co-exist. Man stands between the surging waves of these principles. And this indecision is due to inner leanings towards both. He has both passion and reason. Both are his saviours and his enigmas, his guides and his destroyers. And at the end neither of these can save him. Man must save himself, by his own effort, his *Tapasya*, his suffering and his patience. Theological principles are moral tenets to curb his rational criticism that may at the end make him land in undisguised atheism. Theology also curbs his passions that sweep aside his native calmness. It is man's creation, conceived to save himself from the enigmas of passion and reason, evil and virtue. To this Milton points; but he does not dare speak openly.
We come to the last part of our question: the Divine Will. Greater than the
act of God and man's destiny, the vengeance of Satan and the triumph of evil
the Divine Will. It is omniscient, but seems to allow all things to run their course.
fall of man is planned by this supreme Intelligence. Only in front it puts on
face of opposing forces. It may appear almost fatalistic, the way this Will leaves
things to their fate. There is a clear hint of this in the Third Book.

God's anger is only the outer way of its working. Man's fall is the manifesta-
ion of this principle. Let us conceive of man's unfallen state. With the possibility
no fall and no restriction, man would have lived an existence of tame felicity.
ere would have been no drama of the opposites, the saga of human toil, effort,
, victory and redemption. Much of the colour, the strife, the perplexity would
ve been missing. Christ's advent would have remained unnecessary and per-
ps no such faith as Christianity would have been born.

Christianity starts with the fall of man. It starts with the birth of evil at one
and man's fall at the other. With the fall, the intervention by some direct
divine agent becomes imperative. This too is in the Divine Will. As a principle,
is entirely veridical. But Christianity goes wrong to assert the advent of one
ing divine agent—it goes wrong to see Christ alone to be the Son of God. It
not account for the numerous incarnations that came from age to age to redeem
world. In this limitation, it shuts out the total truth and cannot see the presence
the Divine Will. That is why it lays such great stress on human freewill. This
ertion is the result of the limitation which cannot view the total aspect of the
divine Will. Milton caught a glimpse of this reality. But he was bound by religious
iefs that did not allow him entire freedom to see the Truth.

All religions start with a limitation, otherwise no religion could be. That is
y it would be futile to seek for the total aspect of Truth in a formation that itself
limited. All these objections that are made in these pages may appear to be cri-
isms. But we have attempted to see the thing from the Aurobindonian standpoint
integral vision. There are many half-truths and some total falsities. And rarely
es Milton hit upon the Truth alone. This is because he conceives the limitation
be the plenitude of Truth. And nothing could be more fallacious. It is to this
ct that we have attempted to draw attention. Also, this forms the prelude to
at we are going to examine next: the philosophy in Savitri. It is this very ground
shall traverse in order to discover the difference.

(To be continued)
LOVE-MAD

THE REALISATION OF GOD IN ALL THINGS BY THE VISION OF DIVINE LOVE

(Translated from the Tamil Lines of Nammalwar)

[The poetic image used in the following verses is characteristically Indian. The Mother of a love-stricken girl (symbolising the human soul yearning to merge into the Godhead) is complaining to her friends of the sad plight of her child whom love for Krishna has rendered “mad”—the effect of the “madness” being that in all things she is able to see nothing but arms of Krishna,—the ultimate Spirit of the Universe.]

Seated, she caresses Earth and cries “This Earth is Vishnu’s;”
Salutes the sky and bids us “behold the Heaven He ruleth;”
Or standing with tear-filled eyes cries aloud “O sea-hued Lord !”
All helpless am I, my friends; my child He has rendered mad.

Or joining her hands she fancies “the Sea where my Lord reposes !”
Or hailing the ruddy Sun she cries : “Yes, this is His form,”
Languid, she bursts into tears and mutters Narayan’s name.

I am dazed at the things she is doing, my gazelle, my child shaped god-like.

Knowing, she embraces red Fire, is scorched and, cries “O Deathless !”
And she hugs the Wind; “’Tis my own Govinda,” she tells us.
She smells of the honied Tulsi, my gazelle-like child. Ah me!
How many the pranks she plays for my sinful eyes to behold.

The rising moon she showeth, “’Tis the shining gem-hued Krishna !”
Or, eyeing the standing hill, she cries : “O come, high Vishnu !”
It rains, and she dances and cries out “He hath come, the God of my love !”
O the mad conceits He hath given to my tender, dear one!

The soft-limbed calf she embraces, for “Such did Krishna tend,”
And follows the gliding serpent, explaining “That is His couch.”
I know not where this will end, this folly’s play in my sweet one.
Afflicted, ay, for my sins, by Him, the Divine Magician.

Where tumblers dance with their pots, she runs and cries “Govinda;”
At the charming notes of a flute she faints, for “Krishna, He playeth.”
When cowherd dames bring butter, she is sure it was tasted by Him,—
So mad for the Lord who sucked out the Demoness’ life through her Bosom!

In rising madness she raves, “All worlds are by Krishna made,”
And she runs after folk ash-smeared; forsooth, they serve high Vishnu !
Or she looks at the fragrant Tulsi and claims Narayan’s garland.
She is ever for Vishnu, my darling, or in or out of her wits,

36
LOVE-MAD

And in all your wealthy princes she but sees the Lord of Lakshmi.
At the sight of beautiful colours, she cries, “O my Lord World-scanning !”
And all the shrines in the land, to her, are shrines of Vishnu.
In awe and in love, unceasing, she adores the feet of that Wizard.
(8)

All Gods and saints are Krishna—Devourer of infinite Space !
And the huge, dark clouds are Krishna; all fain would she fly to reach them.
Or the kine, they graze on the meadow and thither she runs to find Him.
The Lord of Illusions, He makes my dear one pant and rave.
(9)

Languid she stares around her or gazes afar into space;
She sweats and with eyes full of tears she sighs and faints away:
Rising, she speaks but His names and cries, “Do come, O Lord;’
Ah, what shall I do with my poor child o’erwhelmed by this maddest love ? (10)

(Reproduced from “Arya”, Vol. II, 15 September, 1915)

HUMILITY

Blades of grass,
Leaves of humility,
Spread wide your carpet on the grounds of the sanctuary
To receive the Guests with a secret mission who walk softly
And are startled by the rustling of a falling leaf.

Blades of grass,
Leaves of humility,
Offer your deep cushions to the priests and dignitaries
Tending through sleepless vigil the smokeless Fire
Which alone can eudaemonise life’s tragic confusion.

Blades of grass,
Leaves of humility,
Give your bouquets to the Heralds of glory.
Protected by its green magic
They shall pass unhurt through all the keyless doors
And contain the Divine Force without breaking.

NIRANJAN GUHA ROY
ON LOOKING AT ABANINDRANATH’S
“SHAH JEHAN’S LAST MOMENTS IN BED”

“So wonderfully has God made the world that a man using a simple combination of lines, an unpretentious harmony of colours, can raise this apparently insignificant medium to suggest absolute and profound truths with a perfection which language labours with difficulty to reach.”

—Sri Aurobindo

I

AMBITION, Fame, Power,
Battle, Struggle, Victory,—
Submission, Imprisonment,—
Thou blood-drenched unstable piece of Earth,
Must thou yet make room
For Love?

II

Love’s come:
A perfect thing,
A perfect joy.
Eternity’s before . . .
Yet must the Gods thwart
A man’s shaping power of dreams?
Or Nature mock
At a happy boon?

Comes the fatal Hour.
The knell rings:
Love’s gone,
Leaving the King’s heart
A pregnant Sorrow
Rich with a vision of perfect Beauty.

Love, disembodied, whispers:
“O King of my Heart,
A self-willed sacrifice
From thee I part

38
For Beauty's sake alone;  
Else how should the world know  
The depth of thy mighty Passion  
Creative?

Soon shall it see:  
Thou hast seized me  
In a new ravishing form,  
A glowing Resurrection."

III

Deep is the night,  
Pale is the moon,  
The river trembles,  
Death's coming,  
But the Fire burns still within!

Taj the peerless,  
Light of Love  
With marble magic  
Soothes the heart of night.  
An immutable Beauty broods  
Upon the moving moon  
In the glistening river....

IV

Seer Artist,  
Your work is immortal too,  
Such is your gift divine  
*With a simple combination of lines,*  
*And unpretentious harmony of colours,*  
You move the heart of man  
To tears  
And wake his soul  
To a breathless rapture of Everlastingness!

Bibhash Jyoti Mutsuddi
A DOOR

A door,
Bars broken,
Wide open!
Sun's rays,
Its guests
    Always.
Its mates
Are stars
    Of eve,
Twittering birds,
Flying godwards.
The morning breeze
From the Bakula trees
Comes down
    To caress
The door,
Its love
To outpour.
Our heart
Has a door!
Mind is its bar,
Which hopes to mar
The Light's outpour.
But soon or late
Fetters of dark Fate
    Loosen themselves,
    And fall.
Bars are broken,
Great and small.
O, my heart,
Open thy door,
Cleanse Doubt's dark web
From thy memory.
Let ever be free
The Light's outpour.

KAMALAKANTO
A GUIDING FORCE

A SHORT STORY

(Dr. Dinesh Chandra Dwivedi, a medical practitioner of repute and the author of this story, started writing short stories in Hindi at an early age. And even while he was at College he won short-story competition prizes, and later added to his fame the Premchand Short Story prize. For a few years, while studying for graduation, he was staff correspondent of “Amrita Bazar Patrika”. Lately he has been taking a keen interest in the spiritual life. This led to his stopping his literary work. But now he has resumed it, in the light of his inner experiences. We hope to receive from him more stories specially written for our magazine.)

NIGHT had set in, when after closing my dispensary, I was about to leave for my house. Bhagat came, bringing his sick child in his arms. It was winter: in the severe body-twisting cold of the night, the child was sighing, the pain was unbearable in his chest, the fever very high. On his body there was hardly anything woollen-only a sweater torn and old. Over it was wrapped a coarse thick chaddar which served the purpose of a coat. I could see Bhagat, with his usual self-poise and happy expression—his lips, barely seen below the thick moustache, were open. Without showing any kind of fear or emotion he spoke, “Doctor Saheb, could not come earlier. Please see him now. His mother was so terrified.”

“When he has pneumonia, why have you brought him here in this cold?” I found myself shouting. I added with great anxiety, “I had told you to come and inform me of the condition. That would have been sufficient in order to give the medicine.” Then I examined the child and wrote out the prescription.

Bhagat was living just a little distance from my house. His house was only three walls and a broken roof. All around it, there were big and palatial kothis. Even so this cottage had its own value and pride. No one knew his real name; we knew him only as Bhagat. Sometimes fame comes to give birth to innumerable difficulties and losses. This had happened in this case at least, it seemed. To Bhagat, one after another, five children were born. Alas, before reaching even a year four children died one by one; no medical help was given to two, and the other two, who received medical attention, did not benefit. Calm, cheerful and always ready to help, Bhagat was a mystery to me; it was difficult to measure and understand the limit of his inner sorrow—not enough food—no sufficient place to live—no clothes to wear—and, to crown it, the recurring pain of losing sons. Is there any greater sorrow to humanity than this? Even then, fate had not been able to print the network of its cruel lines upon his face. For the last 12 years I had been watching him. No damage could be done to his calm and cheerful poise. Whenever I have tried to stare deep into
his eyes, I have found myself lost in a depthless ocean. The task of bread-earning was being done by his wife who worked on a meagre pay for cleaning grains in the grinding mill of the town. And Bhagat would go far—far away, mile after mile—to cure, by administering his mantras, those who had been bitten by deadly poisonous snakes. And often he was gone for many days from the house. But when he had not gone, he earned, to help his wife, about ten or twelve annas a day by cutting grass.

Not only once but repeatedly I had told Bhagat to take up some kind of job. Always he had smiled at the suggestion, telling me, “Oh, when I am busy in the service of the Divine, how can I serve someone else?” Naturally this answer caused me great annoyance, but seeing his calm poise, the constant delight on his face, I restrained myself. What delight he had I did not know—so did I have the right to dig into him?

Because of my duty this time, I naturally felt angry and annoyed. While soaping my hands I said, “Bhagat, after all, what have you decided? You have already lost four sons and all of them are buried by the river. Even then how careless you are! I live so near and you have come so late—Why? His condition is worsening. Don’t you think you must fulfil your duty a little as a father towards your child?”

And for the first time I saw his face crossed with grave anxiety and sorrow. His eyes were full of tears—eyes which were dry even at the time when his sons had died. My words had penetrated deep into his heart. He spoke, “Sahib, 3 miles away, a son of a farmer was bitten. It was the poisonous cobra. I took a lot of time removing its effect. On my return I found my child unconscious, with heavy breathing. His mother was weeping, so I brought him straight to you.”

Interrupting him I said, “So this is it! Can your child be cured by administering a mantra to someone else? He ought also to be cured.”

“How can I cure him?”

“But you can definitely cure others. Suppose you had not gone, would the other child have died?”

“Oh! who else would have cured him? And I can never stop myself when I hear the news of snake-bite. Some guiding force inspires me and takes me to the victims—courage and strength flow into me—my feet are stronger then.”

I remained silent, choosing not to reply. He took the medicine and left. His last words had a magic effect on me. They came up again to my mind like an electric current vibrating into me his beliefs and attitudes. I thought: “That uneducated fellow with such firm faith claims to cure snake bite. And he says that ‘some force’ moves and pushes him. And we, so educated, cannot, in spite of all our scientific progress, do anything with full faith and confidence. Neither do we have any knowledge of this inner force. What force is this? Which power pushes him—pulls him and makes him reach where he has to be taken? And now leaving his son, just about to die, he moves towards his duty under the Guiding Will.”

Lying on my bed I started seeing—visions, I suppose: his face full of tears, his watery eyes staring at me, the call of duty and of that force, then the deep
crepitations of his child’s lungs. It made me restless. The increasing effort to sleep had no effect and I saw sleep running away. At last I got up. It was half an hour after midnight. With no thought I dressed hurriedly, lighted the lamp and took the emergency bag. Opening the door I was just about to sneak out, when my wife woke up. “Now where are you going?” she asked, surprised. I told her as I stepped out, “Oh, nothing serious, I am just going to Bhagat—his son is having high fever. I shall see him and return immediately.” “But he has not come to call you,” she argued.

By then I was out on the street as if I knew ‘who was calling me’. Five minutes, and I was at Bhagat’s cottage. Bhagat’s wife was sobbing violently. She saw me. Bhagat also stood up. In silence I examined the child. The breath was halting—he was restlessly in pain. The nostrils were dilating. The lips were becoming cold and blue. The pulse throbbed swift—very swift. I opened my bag, took out a medicine and injected it. I also poured some into his mouth. Ten minutes later I gave another injection. My eyes met those of Bhagat, both he and his wife were standing with folded hands, quiet and humble. I asked them to sit down. After half an hour the child’s condition improved. The pulse was better. He opened his eyes; asked for water, moving his hands in the air as if to embrace his mother. I got up. No more could his wife check herself, she was weeping and spoke, sobbing, “Sahib, I shall not forget the obligation.”

I was still silent. I left. Bhagat was with me with my bag. At home I fell into a heavy and happy slumber.

In the morning, immediately after my wash, I flew towards Bhagat’s house. The child was sitting on the bed. The fever was much less. The parents were sitting near him. Just as I reached them, both touched my feet. Bhagat said, “I shall never be able to repay your kindness.”

“Where is my kindness? It is yours, Bhagat.” I said, smiling. And his mouth was open with surprise.

“Don’t you understand, my friend,” I said, “it is the Grace of that ‘Guiding Force’ which takes you to those who are snake-bitten? She surely brought me last night to this child.”

Tears rolled down from his eyes. To hide my emotion I left, telling him to come and collect the medicine.

I remembered these words of Sri Aurobindo’s on the doer of the Integral Yoga:

“No desire, no attachment must drive him, but a Will that stirs in a divine peace, a Knowledge that moves from the transcendent Light, a glad Impulse that is a force from the supreme Ananda.”

DR. DINESH CHANDRA DWIVEDI
SRI AUROBINDO AND ASCETICISM

(This article by Mohammed Rafique, Research Fellow, Department of Philosophy, Aligarh Muslim University, is of special interest because he is a Muslim and Muslims in India have not yet shown a substantial response to Sri Aurobindo's Integral Spiritual Vision. We may hope the author heralds a generation carrying the gains of the past towards a new and greater future.)

A generally prevalent notion in India and elsewhere is that Sri Aurobindo, the great mystic, poet and philosopher of modern India, was an ascetic; or that, if he was not an ascetic, his philosophy at any rate teaches asceticism. But it is a mistaken view as will be clear from a study of his life and works.

But, before we proceed to remove the above misunderstanding, let us see who after all is an ascetic. An ascetic is one who practises extreme self-denial for spiritual realisation. For this purpose, he also observes severe austerities, keeps himself aloof from worldly affairs, avoids matrimony and is usually a recluse. Such ascetics have been found in every age and in every country. Generally Brahmins, Buddhists, Christians, Stoics, Egyptians and certain Sufis have been practising asceticism in one form or another.¹

In the above sense of the word, Sri Aurobindo cannot be regarded as an ascetic. The confusion regarding Sri Aurobindo's actual position is, perhaps, due to the word 'Yoga' which is the soul of his teaching. G. H. Langley also remarks that Western minds are apt to take the meaning of 'Yoga' in the sense of asceticism, renunciation of the world and the observance of physical austerities.² And they will not be quite wrong in their belief; for, in the long history of Indian thought, there were times when 'Yoga' was interpreted to mean asceticism. But this is not the only conception of Yoga found in Indian philosophy. The definition of 'Yoga' as given in the Bhagavad-Gita is as old as Indian civilization itself. Here Sri Krishna, explaining the true meaning of Yoga to Arjuna, says 'Yoga is skill in actions (works)'.³ This definition gives no chance of interpreting Yoga as life-shunning asceticism.

Similarly, the use of the word 'Yoga' by Sri Aurobindo is peculiar to him. The very sentence, 'All life is Yoga'⁴ gives a wide connotation to Yoga. According to him, the real use of Yoga lies in reorganising and perfecting human life in this world. Elucidating his concept of Yoga, Sri Aurobindo says:

"In the right view both of life and of Yoga all life is either consciously or

¹ Universal World Reference Encyclopedia, p. 392; also The Modern Cyclopeda, p. 262.
² G. H. Langley, Sri Aurobindo, p. 60
³ Bhagavad-Gita, Chapter II, Shloka, 50.
subconsciously a Yoga. For we mean by this term a methodised effort towards self-perfection by the expression of the potentialities latent in the being and a union of the human individual with the universal and transcendent Existence we see partially expressed in man and in the cosmos.\(^1\)

In this way, according to Sri Aurobindo, the one, ineffable and absolute Brahman has involved itself in the inconscience of Matter in the form of Sachchidananda.\(^2\) The process of manifestation of this world begins with the evolution of this Sachchidananda out of this involved state. As to the question, why the one inalienable Brahman subjects itself to the processes of involution and evolution, a separate discussion is needed. Suffice it here to say that it is for the delight of existence, the delight of struggle and strife, the joy of coming victorious out of the battle with its opposites that Brahman takes to self-manifestation. Thus, to Sri Aurobindo, the world is a real manifestation of the real Brahman. Hence, there exists no illusory or unreal world.

The whole of Nature is engaged in this work of manifesting explicitly the involved Sachchidananda—her inherent potentiality—and evolution is her instrument. Thus we can say that Nature has got her own peculiar Yoga by which she is striving to realise perfection through being a true and exact manifestation of Sachchidananda, the involved infinite Brahman. In the emergence of man on earth, she has got a self-conscious and thinking collaborator in her mission. Hence Swami Vivekananda called ‘Yoga’ a means of compressing one’s evolution. It is an intensified and effective effort of the individual at the perfection of the body, mind and soul. It accelerates the evolutionary process. As Haridas Chaudhury says, expounding Sri Aurobindo:

“...Yoga is a concentration of centuries of slow evolution into a few years of revolutionary march to capture the ‘Kingdom of Heaven.’”\(^3\)

Thus the real object of Yoga is to unite man with God through the perfection of the human life. Unless every part of the human being, viz., body, mind and soul, is transformed perfection cannot be completed. That is why Sri Aurobindo preaches the Integral Yoga in which, beside the perfection of the soul, the perfection of the body is given adequate place. In this way the Integral Yoga is a life-long process of perfecting human life in every detail. Sri Aurobindo’s Yoga synthesises the three methods of Yoga\(^4\) which were previously pursued in isolation from each other. Moreover, it is not the perfection or salvation of one or two individuals but of the whole human race that is envisaged by his Integral Yoga. Thus we can rightly say that the sense in which Sri Aurobindo has used the word ‘Yoga’ does not imply asceticism. On the contrary, it aims at the fulfilment of the inner potentialities of

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\(^1\) On Yoga, I (The Synthesis of Yoga), p. 4

\(^2\) The trune of Sat (Existence), Chit (Consciousness) and Ananda (Bliss).

\(^3\) Sri Aurobindo: The Prophet of Life Divine, p. 42.

\(^4\) These three methods of Yoga are Yoga of Divine Knowledge (Jnana Yoga), Yoga of Divine Work (Karma-Yoga) and Yoga of Divine Love (Bhakti-Yoga).
body, mind and soul so that a human being may succeed in being a truly realised Sachchidananda in miniature. For this purpose, his Yoga encourages all forms of co-operation of the individuals living in a society.

Sri Aurobindo regards the denial of the development of inherent possibilities of the body, mind and soul as an escape. This kind of escape defeats the very purpose of the creation. The purpose behind creation has been the constantly increasing realisation of the potentialities of the Sachchidananda hidden in this universe. The fulfilment of this purpose lies in the exact realisation of the Sachchidananda in the human being. This is the greatest goal placed before us. This goal will be achieved by the Superman and the divine life will be established here on earth.

Sri Aurobindo’s ideal of human life is, in fact, an integral one in the sense that there is sufficient and legitimate scope for the perfection of both the worldly life and the spiritual life. He criticises in this connection the blunder of both the East and the West. The East in quest of the spirit neglected worldly life and material progress altogether. In the same way the West devoted its whole attention to the betterment of worldly life at the cost of the spiritual aspiration of man. They have generally tended to regard Matter and Spirit as two irreconcilable opposites. However, Sri Aurobindo holds that they are not two contradictory but the two ends of one and the same chain interlinked by such terms as Life, Mind and Supermind and that the perfection of the spirit on the one hand and the perfection of the earth-life on the other are the two phases of the intended manifestation of Sachchidananda in this world. Thus he says:

“...they (Spirit and Life) are not incompatible with each other, rather their divergence has to be healed and both have to be included and reconciled in our view of the future.”

The very definition of life by Sri Aurobindo proves that there can be no contradiction between life and spirit. Thus he writes:

“Life is surely nothing but the creation and active self-expression of man’s spirit, powers, capacities, his will to be and think and create and love and do and achieve.”

Thus we see that Sri Aurobindo always stood for vigorous and all-round development of life. Sri Aurobindo’s definition of Yoga not only excludes asceticism but also regards it as ‘an offence to the reason, almost a crime.’

As a matter of fact the tendency to renounce worldly life is born in the wrong attitude that this world is illusory or unreal. The natural consequence of such an attitude is to attempt liberation from the bondage of the physical world and to seek bliss in some state of self-extinction such as Nirvana or Moksha. Most of the spiritual seekers have cherished this attitude. Sri Aurobindo questions it and presents his ideal in the following words:

1 Messages of Sri Aurobindo and the Mother (II Series), p. 21.
3 Ibid., p. 97.
"One man or another may get indeed this featureless Moksha, but what is the gain? The Brahman, the self, God are always there. What God wants in man is to embody Himself here in the individual and in the community, to realise God in life."  

Similarly Sir Mohammad Iqbal, explaining the philosophical basis of his great work *Asrār-i-Khudi*, says:

"The moral and religious ideal of man is not self-negation but self-affirmation and he attains to this ideal by becoming more and more individual, more and more unique. The Prophet said, 'Takhallaque bi-akhlq-Allah', 'Create in yourselves the attributes of God'... He who comes nearest to God is the completest person. Not that he is finally absorbed in God. On the contrary, he absorbs God into himself."  

Thus, according to Sri Aurobindo, a spirituality which preaches self-extinction or escape from this world as the goal of life is not a true spirituality. A true spirituality embraces a practical and vigorous life in full. He says that as the mountain peaks cannot stand on clouds, so also spirituality cannot flourish in a void of life. Life is the base on which spirituality survives.

The fact, that spirituality has been the dominating factor in India's culture, has been interpreted by some adverse critics of India such as the late Mr. Archer to mean that India has never been civilized and that she has been the home of asceticism. In reply to such false charges, Sri Aurobindo says that though India has been largely spiritually disposed, her spirituality did not mean 'a remote metaphysical mind or the tendency to dream rather than to act'. Metaphysics combined with the vigour of life and action was the real soul of Indian spirituality. However, here Sri Aurobindo also admits that there were some periods of decadence in India such as are, as a rule, faced by every culture after each period of prosperous flourishing. During such periods of decadence, certain misconceptions about spirituality took hold of people's mind. Consequently they resorted to the ascetic life. It is on this point that Sri Aurobindo explains his own conception of a true spirituality. He says:

"Spirit without mind, spirit without body is not the type of man; therefore, a human spirituality must not belittle the mind, life or body or hold them of small account."  

It is interesting here to note that although both the materialist and a true spiritual seeker regard life, mind and body as indispensable, the difference between the

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2 Introduction to *The Secrets of the Self*, the translation of *Asrār-i-Khudi* by R. A. Nicholson, pp. XVIII-XIX.
3 Sri Aurobindo: *The Renaissance in India*, p. 42.
two is very vital. The spiritual seeker regards them merely as means to a yet higher end, but a materialist treats them as ends in themselves.

Sri Aurobindo preached the gospel of the Divine Life on earth. The perfection of the lower being of man, i.e., the body, constitutes an essential part of this life. He also fully realised the need of a corporate life in a society. As we learn from his writings, ever since 1910 he had been thinking in terms of establishing a spiritual commune in one form or another. The Ashram at Pondicherry is the fruit of his efforts. This Ashram is striving towards the realisation of such a divine life. Together with spiritual Sadhana, the proper development and education of the physical body forms a very important part of the Ashram life. Besides this, the Ashramites are carrying on all the activities of a modern industrial world. Explaining the life in his Ashram, Sri Aurobindo writes:

A total perfection is the ultimate aim which we set before us, for our ideal is the Divine Life which we wish to create here, the life of the Spirit fulfilled on earth, life accomplishing its own spiritual transformation even here on earth in the conditions of the material universe. That cannot be unless the body too undergoes a transformation."

Thus we see that to interpret the philosophy of Sri Aurobindo as implying asceticism is wholly erroneous. As to the misconception that Sri Aurobindo was an ascetic, the following statement of his own should suffice to remove it. He says:

"But I had thought that a Yoga which required me to give up the world was not for me. I had to liberate my country. I took to it seriously when I learnt that the same Tapasya which one does to get away from the world can be turned to action." June 22, 1926.

In this way we see that Sri Aurobindo’s greatness lies in his refutation of the renunciation of life which had taken root for some time in India due to the wrong conception of spirituality. In fact, the ascetic attitude has largely been responsible for retarding India’s scientific and industrial progress. Sri Aurobindo’s attempt at refutation of asceticism is the most forcible in the whole history of modern India. Posterity will always honour Sri Aurobindo for this great service to humanity.

MOHAMMED RAFIQUE

1 Sri Aurobindo Circle, Number 8 (Bombay), A.B. Puran’s article ‘Sri Aurobindo and His Yoga’, p. 151.
2 Sri Aurobindo and the Mother on Education, p. 43.
3 Quoted from A. B. Purani’s book The Life of Sri Aurobindo, p. 120.
Students' Section

THE NEW AGE ASSOCIATION

SECOND SEMINAR

22 November 1964

In pursuance of the programme of activities laid down for the New Age Association, its First Seminar was held on 9 August 1964. The full proceedings of this Seminar have been reported in the September, October and November-December issues of Mother India.

Since the programme of the Association is to hold regular periodical Seminars, the question had then to be decided at what regular intervals the subsequent Seminars should be held. The Mother was asked to decide this and She directed that the Seminars should be held "4 times a year, nearby the Darshan days." So the Second Seminar was fixed to be held on 22 November 1964, as it was the most suitable date near the next Darshan day—24th November 1964.

As in the case of the First Seminar, the Mother was asked to give herself a subject for this Seminar also. She gave the following:

"How to be steady and sincere in our aspiration for the Divine Life."

This subject was notified to all the members of the Association and those who wished to participate as speakers were asked to give their names.

The following 13 members gave their names:
Amita, Chanda, Debranjan, Manoj, Mita, Mona, Oscar, Romen, Rose, Selvi, Shobha, Tarun, Yamuna.

The Seminar was held in the New Hall of the Centre of Education, as fixed, on 22 November 1964, from 8.30 to 10.45 a.m.

At the commencement a short piece of recorded music of the Mother was played. After that Kishor Gandhi, the Chairman of the Seminar, made the following introductory speech:

Friends,

It needs hardly to be said that the subject that the Mother has given for this Seminar directly points to the central aim of our Yoga. That aim, as you know, is the establishment of the Divine Life upon earth by the manifestation of the Supermind in earthly evolution. The first and the most essential requisite for the realisation of this aim is to have an aspiration for it—an aspiration that is steady, i.e.
sustained, steadfast, constant, unfailing, unaltering, not vacillating, wavering, spasmodic; also an aspiration that is sincere, i.e. one-pointed, whole-hearted, total and integral, true and pure, not divided, self-contradictory, mixed, hypocritical, deceptive.

This is the obvious meaning of the Mother’s subject, but there is so much more implied in it which will not be so obvious at first sight to those who have not earnestly practised Sri Aurobindo’s Yoga. In the actual practice of Yoga the terms “steadiness” and “sincerity” unfold so many shades of meaning that it is not possible to reduce all of them to a single definition or explanation. Though the central core of their meaning remains the same, it reveals several subtle variations in the dynamic endeavour and living experience of sadhana. It is for this reason that each sadhak of Sri Aurobindo’s Yoga can have his own individual interpretation of these terms derived from his own inner understanding and experience and can therefore explain in his own unique and distinctive manner the subject which the Mother has given.

So we expect that the thirteen speakers participating in this Seminar, though they have to speak on the same subject, will each of them explain to us some new significances of it revealed to them in their exploration of the vast ranges of inner experience in their own sadhana.

I may also add that the subject before us this morning is not only of central importance in Sri Aurobindo’s Yoga but, at the present moment, of urgent importance. The supramental manifestation for the establishment of the Divine Life upon earth, which has been all these long years the aim of Sri Aurobindo’s Yoga, has now in its initial phase already taken place on 29 February 1956 in the subtle physical atmosphere of the earth, and since then it has been constantly pressing for its unveiled manifestation in the external life and material conditions of the world. The obstruction which still resists its pressure will soon break down and then the agelong human dream of the Divine Life upon earth will begin to be realised. Because of this supreme significance of the present period in the history of humanity, the Mother has called it the “Hour of God” and has given us an urgent call to prepare for it.

The Hour of God will bring the Divine Life on earth and to prepare for it, to be ready for it, the essential condition is to aspire for it—to aspire steadily and sincerely. At the present moment that is the urgent demand of the Time-Spirit, the imminent call of the Master of evolution to man on whom lies the burden of carrying that evolution beyond the misty skies of the mind into the solar vastnesses of the Supermind.

We shall now hear from 13 members of the Association how to fulfil this demand and to answer this call.

After all of them have spoken, I shall read out the Mother’s own answer, which She has given us at our request in Her own handwriting.

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After this speech the 13 speakers were called one by one in the alphabetical order of their names to deliver their speeches. All the speeches are reproduced below.

**HOW TO BE STEADY AND SINCERE IN OUR ASPIRATION FOR THE DIVINE LIFE**

I

Sincerity is the watchword, the key to the divine doors; without it we cannot hope to be steady. And sincerity, for us, is a progressive term. Not that we need to doubt our integrity, but we become more and more sincere as we learn more fully in all parts of our being to aspire for and collaborate in the Life Divine.

It is a little difficult at first to make ourselves understand that our sincerity is incomplete, so satisfied we are with our attitude towards life and our understanding of the Ideal. But once that vanity is broken, life and all that surrounds us become an ever-widening source of self-realisation. We look at all the circumstances of our life, all our actions and reactions in the light of the Ideal. Any preference or indulgence will distort our vision and mar our judgment. Then, if we are strong enough, we shall pick on any dark spot in our nature and hold it in the presence of the purifying Flame of our soul. That is the constant sacrifice required by the Immortal Guest in our mortality before any steadiness in the aspiration can be achieved. No blemish, no weakness can remain in the nature if we want to be ready for the Integral Transformation. And we cannot get rid of our pettinesses or insincerity by suppression; we have to get rid of them by opening to the Mother's Conscious-Force that guides us patiently through all....For this we need a lot of courage, a courage which has no bravado but which adds to one's personality a finer quality of stability and confidence—not confidence in our petty selves but in that Power which sustains us all, the "unseen Presence" which "moulds the oblivious clay".

The more fully sincere we become in all the parts of our being the more our aspiration gains in steadiness. Then whatever part of our being is in the forefront the aspiration is there because we have established sincerity first. The whole day with its numerous activities, the night with its physical sleep, can all contribute to the happy building of a one-pointed Ideal and become part of our aspiration for a Higher Life.

This does not mean rigidly leading a so-called virtuous and upright life, dry and very self-contentedly superior to others. On the contrary, it is a life full of humility, one in which we marvel at the constant working of the Divine's Grace and where all the parts of our being find the full satisfaction of an intense and purified self-expression.
The biggest danger here is to go astray under the illusion of being truthful to something in our nature that craves for expression. And yet, it is not really going astray if we have acted under the illusion in all sincerity! Our very mistake will turn out to be a stepping-stone towards a greater progress; something is bound to occur that will show us the fault and help us to revert to the right path. Such is the work of the “unerring Hand” that “shapes event and act”, such is the Wisdom that “guides the mysteried world”.

But if, knowing that it is an element in our nature that must change, we do nothing about it, then things are more difficult. We have to wait for the moment when a great shock or the Mother’s Grace will break the resistance—wait for the blows of Mahakali which “beat what is rebellious in their material into strength and perfect truth, hammer straight what is wry and perverse and expel what is impure or defective”. (Sri Aurobindo, The Mother, pp. 60-1)

An interesting paradox of our daily life, when we try to be steady and sincere in our aspiration, is our conscious effort towards spontaneity: conscious, so that we may not give expression to any unwanted movement; spontaneous, because we are concentrated and one-pointed in our purpose. The only safe way is perhaps to cling to the psychic being which alone can successfully invoke the Mother’s presence in our life and thus gradually achieve the total sincerity which leads to steadiness in aspiration.

AMITA

II

The Mother and Sri Aurobindo are at every moment with the aspirants of the Divine Life and leading them on their journey towards it. They have trodden the unknown path and cloven ways through impenetrable desert, forest and rock, leaving for us a mapped and easier road with all the possible sign-posts. But human nature is such that man follows inevitably the hard, hampered and roundabout way and, when knowingly or unknowingly he falls into a dark pit, calls for the “veiled powerful hands” to pull him out. But once out, he just cannot help crashing down into another, until surprisingly the Hands reach him and he clings to them wounded and hors d’haleine. We have all shared this experience. Now the question is: how to avoid or reduce the parachuting into these chasms?

The way out would be to aspire for these “Screened Hands” which reach us everywhere, to rely on them and have trust in their capability and to let them carry us on the sunlit path. When the aspiration fails us or the faith is shaken, then we must remember that those “Tremendous Hands” are always there to uplift us. We have only to call and still call for their help. One feels so much comfort and solace by hearing the Mother say, “When difficulties besiege you, know that the Divine Grace is with you.”
The path of the Divine Life is not an easy one and the total change of the nature cannot be done in a day; steadiness is a very necessary requisite. Doubt, despair, inertia and impatience appear everywhere as stumbling-blocks to our faith in the Divine Grace. The Master in his luminous way and the Mother in her loving and protecting manner have told us how to overcome this stage.

Let me quote a letter of the Master which, though somewhat long, is one of the most striking letters I have read on the subject. Most reassuring and persuasive in his tone, the Master says:

"What I want of you besides aspiring for faith? Well, just a little thoroughness and persistence in the method! Don't aspire for two days and then go into the dumps, evolving a gospel of earthquake and Schopenhauer plus the ass and all the rest of it. Give the Divine a full sporting chance. When he lights something in you or is preparing a light, don't come in with a wet blanket of despondency and throw it on the poor flame. You will say, 'It is a mere candle that is lit—nothing at all!' But in these matters, when the darkness of human mind and life and body has to be dissipated, a candle is always a beginning—a lamp can follow and afterwards a sun; but the beginning must be allowed to have a sequel and not get cut off from its natural sequelae by chunks of sadness and doubt and despair. At the beginning, and for a long time, the experiences do usually come in little quanta with empty spaces between—but, if allowed its way, the spaces will diminish and the quantum theory give way to the Newtonian continuity of the spirit. But you have never yet given it a real chance. The empty spaces have been peopled with doubts and denials and so the quanta have become rare, the beginning remains a beginning. Other difficulties you have faced and rejected, but this difficulty you have dallied too much for a long time and it has become strong—it must be dealt with by a persevering effort. I do not say that all doubts must disappear before anything comes—that would be to make sadhana impossible, for doubt is the mind's persistent assailant. All I say is, don't allow the assailant to become a companion, don't give him the open door and the fireside seat. Above all, don't drive away the incoming Divine with that dispiriting wet blanket of sadness and despair!

"To put it more soberly—accept once and for all that this thing has to be done, that it is the only thing left for yourself on the earth. Outside are earthquakes and Hitlers and a collapsing civilisation and, generally speaking, the ass and the flood. All the more reason to tend towards the one thing to be done, the thing you have been sent to aid in getting done. It is difficult and the way long and the encouragement given meagre? What then? Why should you expect so great a thing to be easy or that there must be either a swift successor or none? The difficulties have to be faced and the more cheerfully they are faced, the sooner they will be overcome. The one thing to do is to keep the mantra of success, the determination of victory, the fixed resolve, 'Have it I must and have it I will.' Impossible? There is no such thing as impossibility—there are difficulties and things of longue haleine, but no impossibles. What one is determined fixedly to do, will get done, now or later—it becomes possible.
Drive out dark despair and go bravely on with your yoga. As the darkness disappears, the inner doors will open.” (On Yoga II, Tome One, pp. 606-608)

In another passage he writes, “Anything else one may doubt but that he who desires only the Divine shall reach the Divine is a certitude, and more certain than two and two make four.” (Ibid., p. 562). So one must have trust and faith in the Divine Grace. But one has to take care, for there is a great difference between the attitude of the shirker, who says with the tamasic and ineffective faith, “I won’t do anything; let Mother do everything” and that of the sadhak who tries his best with a dynamic faith and then leaves the rest for the Divine.

At every step one meets the opposite forces throwing doubts like a rope between the legs to stop one short with a stumble since it is their métier to do so. They obey their law of existence and do their function. We should on the other hand learn to live within and feel the true Self in us, and regard the rest as only a flux of changing movements on the surface which are sure to go as the true self emerges. We should become conscious and reject the movements of Prakriti and become one with the calm and quiet Purusha. This also helps one to become steadier.

Sometimes some sort of work is necessary to get into the full stream of the sadhana and not drift away to one side and go circling there. Often we have heard The Mother ask people to work in order to be free from some persisting wrong movement. So there are different ways of becoming steady on the path, according to one’s own nature, but steady we must be in our sincere aspiration for the Divine Life.

Now arises the question: What is meant by sincerity? When is one not sincere? and how to be sincere in our aspiration? By sincerity is meant “the unification and harmonisation of the whole being in all its parts and movements around the central Divine Will.” (On Yoga II, Tome One p. 536) One is insincere so long as even one part of the being is unwilling to live according to the Divine Will. To have this sincerity means to have an introspective self-vision, for men have always qualities and defects mingled together. If we are to have the Divine Life on the earth, we must have only one desire and aspiration, to realise the Spiritual Truth and manifest it in all our thoughts and feelings and actions and nature. I am reminded here of the story of the wolf in The Mother’s book, Tales of all Time. Often we behave like the wolf, as the Mother says, “parading fine sentiments because it suits our interests and we pose as little saints when we cannot give free rein to our vices.” But no, once we have decided to realise the Divine, we must want nothing else but the Divine, come what may. There is to be no bargaining, no mixing up of the desires with the spiritual aspiration, no sitting reluctantly on the wayside but to go on seeking and seeking only That with an absolute courage and an unending perseverance.

CHANDA
Sincerity can be cultivated by the combination of two elements: ideal and will. Our aspiration to live the Divine Life is a spiritual ideal. We may have arrived at it by a psychic urge or by a philosophical insight or by the influence of a Guru or a spiritual society such as we have it here in the Ashram. Whatever may be the source of our ideal, to enliven it there must be a will and an enthusiasm. But again, only a strong will and a bursting enthusiasm without a noble ideal to guide them do not lead us anywhere. It is like having only oars and no boat—we may charge the water with all our ferocity but we never get going. Thus our problem is to harmonise these two elements—ideal and enthusiasm—because in their harmony lies our steady progress which is always a mark of sincerity.

An ideal to be effective must be clear, as a Chinese sage used to say, “Like a pearl under clear unturbulent water.” Desires, ambitions, ego muddy the water of our nature and we lose sight of our aspiration. In other words, we are caught on the way by some unwanted elements of pleasure which delay our journey. What we call insincerity is this dallying with things that are simply unnecessary for one’s ideal. We must be therefore vigilant to keep our aspiration steady and clear in our vision. The only way to do it is to fall in love with the aspiration or the object of aspiration. For, the very spur of love is to arrive at union—it creates an urge, a will to realise the ideal in life. Here our aspiration is to live the Divine Life. But what conception do we have of the Divine that we may form with Him a relation of love?

“I am He”, “Thou art That, O Swetaketu”, “All this is Brahman, this Self is Brahman”. These are too vast, too deep conceptions of the Divine to enamour our ordinary heart and mind. But, while it is difficult to grasp the Supreme Divine or the Brahman, it is easy to grasp the Divine Mother who has come down in our midst with the promise to guide the noblest of our human aspirations—to live the Divine Life. In our love for her lies our highest fulfilment, because love demands among many things a devoted obedience; if we have that we cannot but act sincerely.

Thus, to be steady and sincere in our aspiration for the Divine Life there must be a harmony of our aspiration and will, and love alone can effect this harmony. Steadiness, sincerity, will—these are all means to arrive at the union with the Divine but, when we have got the Divine Mother near us, let us love her with all the passion of our heart.

There was an ancient mystic who used to say, “A basket trap is for catching fish, but when one has got the fish one need think no more of the basket.” We have got the fish at hand. Let us be quick to catch it so that we have not to bother long about the basket.

DEBRANJAN

(To be continued)
1. 1965, promises to be a year of BREAKTHROUGH—to New Hopes, New Ideas, New Thoughts, New Techniques and New Worlds of Beauty, Wonder and Delight. There is a New Youth rising against the Old Order of the Past; a small but sincere élite that is impatient with the old conservatism of our fathers, as well as with the so-called modern 'stupidities' of their contemporaries—they mean to drive forward to greater conquests that are the challenges of the worlds of the Future.

2. Gifted Pupils

It is of especial interest to us that several thought-provoking articles have been written in Educational Journals of late on the subject of the Education of Gifted Pupils. One of the most cogent is by Professor Q. L. Bagga of the Government Teachers College, Solan, in Indian Education, who points out that the gifted pupil may not receive due attention under a system which wants to democratise education in the pursuit of the slogan: "equality of opportunity". This is to put the matter mildly. There are so very few schools or institutions that make any effort to give even recognition, let alone special attention, to gifted pupils, that India may be in great danger of losing her finest talent.

Some effort is being made in this direction in the "Free Progress Classes" of our own Centre of Education.

3. The Central Advisory Board of Education

Mr. Chagla told a Press Conference that under the proposed legislation, no person would be able to impart education unless he was recognised by the Government. People without any qualifications and without any wherewithal had started institutions and had been awarding diplomas. The State must give recognition or licence for starting institutions.

4. Statistics

Quoting the most recent statistics on literacy based on the 1961 census, Shri P. N. Kirpal, Secretary to the Minister of Education, states that out of a total population of 438 million, 160 million men and 175 million women are illiterate. "The task of making them literate in a reasonable period of time is colossal."
5. UNESCO Assistance

Shri Khaliq, Assistant Director of the Department of Education of UNESCO, assured India of assistance from UNESCO in the steps to be taken by the Government to remove adult illiteracy from the country.

6. Australian-India Society

An Australian-India Society which was formed last year at the University of Melbourne, has a membership of more than a hundred. The society aims to provide a meeting place for discussions on Indian affairs and to cultivate public understanding of India’s culture, history and relations with Australia. It will co-operate with other bodies in helping specific development projects in India, in arranging an interchange of visitors, and in finding temporary accommodation for newly-arrived students.

7. Research

Educational Research in the west has long since passed the pioneer stage of collating data—it has become almost the ‘insignia’ of university status, or the ‘badge of office’ proclaiming a detailed knowledge which comes from years of study and investigation into the psychological motivation of both student and teacher and the use of material and the considered choice of methods.

These Research Centres are increasing every year and the questionnaires, surveys and tests required from the teacher are also increasing. Although it would not be at all fair or practical to confine all this Educational Research activity to, say, one organisation such as the National Foundation for Educational Research of England and Wales, as some suggest, it should be possible to regularize, by time and quantity, the amount of co-operation expected by the already overworked teacher. It is hoped that India will take a lesson from this unsatisfactory state of affairs in the west to formulate a more workable policy of her own.

Norman C. Dowsett
TO THE KENNEDYS

JOHN-JOHN

22.11.1964

Because you were his wonder-cheers,
The core of the world is wet with tears.
Because your heart his only home,
All world-thoughts of Truth within you roam.
Because you are the John-John of John,
In you, with you his Tomorrow's Dawn.

CAROLINE

Your father is he
Who sits above Space and Time
Your father is he
Who drinks Nectar with the One.
On his Vision-Tree
Grow God's Rhythm and Rhyme.
In his Sacrifice
The Promise of the Fulfilment-Sun.

JACQUELINE

If dire was the dart,
Stronger was your heart.
If bitter was the frown of the sombre Night,
Sweeter was the smile of your soul's Delight.
If unseen, O world, is Kennedy,
More so is God's Fulfilment-Tree.
If realised his Vision, giant Sacrifice,
Closer are the blessings of the golden skies.
Jacqueline, to the world you offered your very own.
Bathed in your tears and courage today's world is grown.

CHINMOY
THE MYSTICAL ELEMENT IN WHITMAN’S POETRY

"The relation of the individual to the Absolute, which is the essential aim of all philosophy cannot be but mystically apprehended" (Dean Inge). Whitman expresses in a quieter way what was probably with him a chronic mystical perception: "There is," he writes, "apart from mere intellect, in the make-up of every superior human identity, a wondrous something that realizes without argument, frequently without what is called education (though I think it the goal and apex of all education deserving the name), an intuition of the absolute balance, in time and space, of the whole of this multifariousness, this revel of fools, and incredible make-believe and general unsettledness, we call the world; a soul-sight of that divine clue and unseen thread which holds the whole congeries of things, all history and time, and all events, however trivial, however momentous, like the leashed dog in the hand of the hunter. (Of) such soul-sight and root-centre for the mind mere optimism explains only the surface." ( Specimen Days and Collect). Whitman charges it against Carlyle that he lacked this perception.

This sudden realization of the immediate presence of God, this sporadic mystical experience is best expressed in the well-known passage in "Song of Myself":

I believe in you, my Soul...
Loaf with me on the grass, loose the stop from your throat;...
Only the lull I like, the hum of your valved voice.
I mind how once we lay, such a transparent summer morning.
Swiftly arose and spread around me the peace and knowledge that
pass all the argument of the earth,
And I know that the hand of God is the promise of my own,
And I know that the spirit of God is the brother of my own,
And that all the men ever born are also my brothers and the women
my sisters and lovers,
And that a kelson of the creation is love.

Such mystical moments as states of consciousness were of an entirely specific quality, and they made a deep impression on Whitman. First and foremost they brought him a consciousness of the cosmos, that is, of the life and order of the universe. Great thoughts of space and eternity fill him; he thinks of all the globes of the past and the future, of the immensity of the universe. He exclaims:

O to realize space!
The plenteousness of all, that there are no bounds,
To emerge and be of the sky, of the sun and moon and flying clouds, as one with them.
This cosmic sense was probably natural to him, but he seems to have cultivated it systematically—for the following note has been found in his papers: “First of all prepare for study by the following self-teaching exercises. Abstract yourself from this book; realize where you are at present located, the point you stand that is now to you the centre of all. Look up overhead, think of space stretching out, think of all the unnumbered orbs wheeling safely there, invisible to us by day, some visible by night... Spend some minutes faithfully in this exercise. Then again realize yourself upon the earth, at the particular point you occupy. Which way stretches the north, and what countries, seas, etc.? Which way the south? Which way the east? Which way the west? Seize these firmly in your mind, pass freely over immense distances. Turn your face a moment thither. Fix definitely the direction and the idea of the distances of separate sections of your own country, also of England, the Mediterranean Sea, Cape Horn, the North Pole and such like distant places.”

These are the spiritual exercises which he practised in order to reach a state of grace; they show to what extent he strove never to forget the existence around him of the infinite space of the universe. When, in his poems, he draws up long inventories of things, towns, rivers—‘catalogues’, as they are usually called—his aim is probably the same. He simply tries to make us realize the immensity of the world; he does so to warm up his imagination and ours. (Allen)

This cosmic sense in turn brought him an intellectual enlightenment which alone would make him almost a member of a new species. He realizes “that the mind itself has a higher state of existence, beyond reason, a superconscious state, and that when the mind gets to that higher state, then this knowledge beyond reasoning comes”. “And with a singularly clear first seeing of the ideal goal and the ideal way of the conversion of the intellectual and vital into the spiritual self, he calls the spirit of man to the adventure.” (Sri Aurobindo)

The circumnavigation of the world begins,
Of man, the voyage of his mind’s return,
To reason’s early paradise,
Back, back to wisdom’s birth, to innocent intuitions,
Again with fair creation...

Innocent intuitions alone would enable man to understand the riddle of life. One should seek the ultimate reality “without edifices, or rules or trustees or any argument”. In his reliance on intuition and his distrust of cold logic, he anticipates the visionaries of a New World.

Logic and sermons never convince,
The damp of the night drives deeper into my soul...
I believe a leaf of grass is no less than the journey-work of the stars,
And the pismire is equally perfect, and the grain of sand, and the egg of the wren,
And the tree-toad is a chef-d’œuvre for the highest...
And the cow crunching with depress’d head surpasses any statue,
And a mouse is miracle enough to stagger sextillions of infidels.

(“Song of Myself”)

A morning-glory at my window satisfies me more than the metaphysics of books.

When he is ‘afoot with his vision of the past leading to the ideal future’, he rings a prophetic note that the wider movement of man, the voyage of the human spirit will find its completion in the divine unity, “the divinity of the human soul with the divinity of the Eternal”.

O Thou transcendent,
Nameless, the fibre and the breath,
Light of the light, shedding forth universes, thou centre of them,
Thou mightier centre of the true, the good, the loving...
How should I think, how breathe a single breath, how speak, if out of myself I could not launch to those superior universes?
Swiftly I shrivel at the thought of God,
At nature and its wonders, Time and Space and Death,
But that I, turning, call to thee, O Soul, O actual Me,
And lo, thou gently masterest the orbs,
Thou matest Time, smilest content at Death,
And fillest, swellest full the vastnesses of space...

And “he foresees the coming of that kinship of God and man to conscious fruition in oneness” (Sri Aurobindo):

Greater than stars or suns,
Bounding, O Soul, thou journeyest forth:
What love than thine and ours could wider amplify?
What aspirations, wishes outvie thine and ours, O Soul?
What dreams of the ideal? what plans of purity, perfection, strength?
What cheerful willingness for others’ sake to give up all?
For others’ sake to suffer all?
Reckoning ahead, O Soul, when thou, the time achieved,...
Surrounded, copest, frontest God, yieldest, the aim attained,
As filled with friendship, love complete, the Elder Brother found
The Younger melts in fondness in his arms.

C. Subbian
The Yogic fulfilment in the Yoga of Life has three main stages of Realisation. They have been termed by Sri Aurobindo the psychicisation, spiritualisation and supramentalisation of the being.

Psychicisation is the first Yogic realisation aimed at. It means the integration of the human personality around the individual divine delegate in nature, the psychic being, after all the contradictions and disharmonies of the human complex nature have been resolved by the rejection of the downward-directed tendencies of nature and by their unqualified acceptance of the psychic rule in a spirit and act of utter plastic humility before the Divine Mother and of total surrender to Her. "It is only," says Sri Aurobindo, "when man awakes to the knowledge of the soul and feels a need to bring it to the front and make it the master of his life and action that a quicker conscious method of evolution intervenes and a psychic transformation becomes possible."

With complete abrogation of the ego, heretofore the mover and governor of life, the psychic being assumes full and unhindered control over the triune human field and function, enjoying a free, natural and spontaneous joyful and dynamic cooperation and perfect assent and participation of the mental, vital and physical elements of the human nature in this new-won state of swarājya, self-rule.

The mind becomes calm, clear and transparent, devoid of doubts and uncertainties, consistent, pure and luminous, the heart full of devotion, dedication, joyous, free from wandering emotions, attachments and outward-going impulses, the will becomes free from sentimental reactions, poised, plastic and obedient to the higher influence, the physical becomes free from grossness, inertia, recoils of exhaustion, lower sensuous pullings, balanced, light and conscious. The entire being remains in constant rapport with the Divine, the Mother's Consciousness, and always ready to work out her Will alone. Its perception becomes automatic and immediate. It becomes so conscious and strong that spontaneously and vehemently it rejects and repels any attack from the universal nature-forces.

In the words of Sri Aurobindo, psychic guidance and governance from within "exposes every movement to the light of Truth, repels what is false, obscure, opposed to the divine realisation: every region of the being, every nook and corner of it, every movement, formation, direction, inclination of thought, will, emotion,
sensation, action, reaction, motive, disposition, propensity, desire, habit of the con­
scious or subconscious physical, even the most concealed, camouflaged, mute, re­
condite, is lighted up with the unerring psychic light, their confusions dissipated,
their tangles disentangled, their obscurities, deceptions, self-deceptions precisely
indicated and removed; all is purified, set right, the whole nature harmonised, modu­
lated in the psychic key, put in spiritual order.”

In this state of psychicisation, the state of true individualisation, one is fully
liberated from the earthly bonds, always responding to the high and divine touches,
plastic to contain the gains of the descents of the vaster universal and the higher
spiritual consciousneses. There is a plastic purification of the entire triune human
personality and a dedication of it to the single cause of the divinisation of nature.

“This process,” says Sri Aurobindo, “may be rapid or tardy according to the
amount of obscurity and resistance still left in the nature, but it goes on unfalteringly
so long as it is not complete. As a final result the whole conscious being is made
perfectly apt for spiritual experience of every kind, turned towards spiritual truth
of thought, feeling, sense, action, turned to the right responses, delivered from the
darkness and stubbornness of the tamasic inertia, the turbidities and turbulences
and impurities of the rajasic passion and restless unharmonised kinetism, the en­
lightened rigidities and sattwic limitations or poised balancements of constructed
equilibrium which are the character of the Ignorance.”

It is not that the stage of spiritualisation will begin only when the psychicis­
tation is wholly over. There is a successive as well as a simultaneous movement. Spi­
ritualisation, coupled with universalisation, is effected although after psychicisation,
but it can begin and naturally begins long before psychicisation is final and complete
or even when it is very partial. Yet the true individualisation must prepare the
field for the universalisation, must purify the ground for the next stage of
spiritualisation to stabilise itself.

Spiritualisation, says Sri Aurobindo, “is a free inflow of all kinds of spiritual
experience, experience of the Self, experience of the Ishwara and the Divine Shakti,
experience of cosmic consciousness, a direct touch with cosmic forces and with the
occult movements of universal Nature, a psychic sympathy and unity and inner
communication and interchanges of all kinds with other beings and with Nature,
illuminations of the mind by knowledge, illuminations of the heart by love and de­
votion and spiritual joy and ecstasy, illuminations of the sense and the body by higher
experience, illuminations of dynamic action in the truth and largeness of a purified
mind and heart and soul, the certitudes of the divine light and guidance, the joy and
power of the divine force working in the will and the conduct. These experiences
are the result of an opening outward of the inner and inmost being and nature; for
then there comes into play the soul’s power of unerring inherent consciousness,
its vision, its touch on things which is superior to any mental cognition; there is there,
native to the psychic consciousness in its pure working, an immediate sense of the
world and its beings, a direct inner contact with them and a direct contact with the
Self and with the Divine,—a direct knowledge, a direct sight of Truth and of all truths, a direct penetrating spiritual emotion and feeling, a direct intuition of right will and right action, a power to rule and to create an order of the being not by the gropings of the superficial self, but from within, from the inner truth of self and things and the occult realities of Nature."

With the spiritualisation the higher states of consciousness, e.g. the Higher Mind, Illumined Mind, Intuition and Overmind (all coming under one common head, the Spiritual Mind) descend, through the agency of the psychic being and on the psychicised human ground to manifest and stabilise their hold of increasing divine energies, faculties and powers, at the same time cosmicising the human consciousness by their higher and higher divine power which is increasingly vaster.

Spiritualisation lifts and widens man out of his psychically individualised status to an increasingly universal status. The seeker gets united with the universal Self and the universal Powers of the Spirit start working and manifesting through him on the triune human field, transmitting their powerful influence to all those who come into his contact one way or another. A new change ensues. The whole human nature comes under a powerful influence and activity of the universal Gods changing the course and destiny of the earth-bound mentality and materiality of the individual and the influenced group of individuals.

"To be fully is to be universally," says Sri Aurobindo. "To be in the limitations of a small restricted ego is to exist, but it is an imperfect existence.... To be in the being of all and to include all in one's being, to be conscious of the consciousness of all, to be integrated in force with the universal force, to carry all action and experience in oneself and feel it as one's own action and experience, to feel all selves as one's own self, to feel all delight of being as one's own delight of being is a necessary condition of the integral divine living."

Thus is the ground prepared for a yet higher and supernal realisation of complete self-transcendence, the supramentalisation of self and nature. One goes beyond the limits of the universe into the upward extending infinity of Truth-Consciousness.

For, Sri Aurobindo says, "to be universally in the fullness and freedom of one's universality, one must be also transcendentally....One must transcend not only the individual formula but the formula of the universe, for only so can either the individual or the universal existence finds its own true being and a perfect harmonisation; both are in their outer formulation incomplete terms of the Transcendence, but they are that in their essence, and it is only by becoming conscious of that essence that individual consciousness or universal consciousness can come to its own fullness and freedom of reality."

Here in the beyond-universe status of the Supermind, the sway of limitation, which is the condition of the entire universal creation, ends. One enters into full divine consciousness, the status of pure and eternal Knowledge. The field of the dividing Mind is left behind. Here all is eternally one and identified with the Infinite
Existence. All-knowledge carries with it its own effectuating power and here all-power is all-wise. Supermind is the plane of divine dynamism, having the omnipotent power of transforming the ignorant life of the earth, of establishing divine life and bringing in the immortality of the physical. There exist no shadows to any state of being and living; there exist no contraries or opposites. There are no separate Powers and Gods who can work and operate and effect independently of one another, like the Powers and Gods of Overmind; in the Supermind, all the Powers carry an integralising and synthesising action. There is a whole-plan and a whole-action. Here is seen "directly the spirit, essence, the face and body, the result and action, the principles and dependences of the truth as one indivisible whole and therefore these can work out the circumstantial results in the power of the essential knowledge, the variations of the spirit in the light of its identities, its apparent divisions in the truth of its oneness."

The seeker "must enter into the supreme divine Reality, feel his oneness with it, live in it, be its self-creation: all his mind, life, physicality must be converted into terms of its Supernature; all his thoughts, feelings, actions must be determined by it and be it, its self-formation."

The Supramental status is the status of perfect harmony, of the highest and immortal power of perfecting harmony which effectuates itself to the very other-end of the Spirit, i.e. the material base out of which is moulded the human body. In the attainment, descent and manifestation of the Powers of this divine status, lies the promise of the highest realisation, the promise of fulfilment of the pinnacle-aspiration of humanity, the immortalisation of the body, the perfect perfection, the creation of a new race of divine beings, a world of perfect and most beauteous symmetry and harmony, a full divine life on earth.

We may also add here that during all the three stages of our integral Realisation, the triple effort of aspiration, rejection and surrender is kept up. It goes on perfecting itself till the psychicised and spiritualised human being becomes only an occasion and an instrument for the full divine descent and manifestation, till all is taken up by the Divine Mother and brought by her to fulfilment and perfection. For she indeed is the doer of sadhana, the cause of the effort as well as the result.

(To be continued)

HAR KRISHAN SINGH