

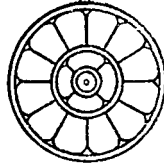
# MOTHER INDIA

JULY 1965

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**Mother India: Sri Aurobindo Ashram, Pondicherry-2**



Lord, Thou hast willed, and I execute.

A new light breaks upon the earth,

A new world is born.

The things that were promised are fulfilled.



# MOTHER INDIA

## MONTHLY REVIEW OF CULTURE

Vol. XVII

No. 6

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*"Great is Truth and it shall prevail"*

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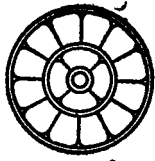
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To be receptive

To be receptive is to feel  
the urge to give and the joy  
of giving to the Divine's Work  
all one has  
all one is  
all one does

## 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 17, 1940

N READ out Tagore's letter to Nishikanta, in which Tagore says that Nishikanta's expression and rhythm are of a very high order and he is a real artist but he complains of one thing—lack of variety: Nishikanta is like a one-stringed lyre while the poetic mind demands a variety of tunes. Tagore quotes the Upanishad's *Raso vai sah* and says that the poet's mind enters into everything.

SRI AUROBINDO *(after keeping silent for a while)* : It really comes to this : "You can't be a great poet unless you write like me !" *(After a short pause)* Take, for instance, Francis Thompson's "Hound of Heaven". How many people understand and appreciate it ? Does it follow that Thompson is not a great poet ? Milton is not understood by many. He is not a great poet then ?

N : Tagore doesn't raise the question of understanding in this letter. He demands variety.

SRI AUROBINDO : What does it matter if there is no variety ? Homer has written only on war and action. Can Tagore say that he is a greater poet than Homer ? Sappho wrote only on love : is she not a great poet ? Milton also has no variety and yet he is one of the greatest poets. Mirabai has no variety either and she is still great.

P : What about the Upanishads themselves ? They have only one strain.

SRI AUROBINDO : Shakespeare too has his limitations.

P : All these people are trying to make art and literature democratic. They want them to be available to the masses, the proletariat.

N : Tagore doesn't mean that here. He lays stress on various sides of life as necessary parts of art. Otherwise art is like a one-stringed lyre.

SRI AUROBINDO : But why should a great poet write on everything—even on matters in which he is not interested ? People who are leading a spiritual life naturally express the truth and experience of that life. And do the masses appreciate poetry ? I think I told you the story of a Spaniard, a commercial man, who was my brother

Manomohan's friend. Whenever he came to his room he saw books on Milton lying on the table. He cried out : "What is this Milton, Milton ? Can you eat Milton ?" (*Laughter*)

N : Poetry without variety becomes, according to Tagore, limited, monotonous.

SRI AUROBINDO : What does it matter ? Greatness of poetry doesn't depend on that but on whether the thing that has been created is great or not. Browning has a lot of variety. Can you say that he is a greater poet than Milton ?

N : No, but if a poet combines height, depth and variety, he reaches perfection.

SRI AUROBINDO : That poet doesn't exist and no poet is perfect. As I said, even Shakespeare has his limitations.

N : Amal says that Yeats is a greater poet than AE. I think it is because of Yeats' variety.

SRI AUROBINDO : No, it is because of his more perfect poetic style and expression.

N : Tagore means to say that everybody must have variety like himself. Nishikanta saw in a vision that Tagore was satirising Nishikanta's expressions like "light-fountain" before people and saying, "What is this light-fountain ?

P : But why ? When he first wrote "Breaking of the fountain's dream" he had to face the same criticism.

N : People say after reading our poems : "What is this God and God and God in every poem ?"

SRI AUROBINDO : What else do they expect us to write about ?

N : We say about them : "What is all this love, love, love ?"

SRI AUROBINDO : What is wrong with love if they can express it with poetic feeling and power ? They are not leading the spiritual life.

N : The only objection to limiting oneself to a single theme is that its appeal becomes circumscribed and not universal.

P : That is the modern socialistic theory. These socialist poets say poetry must be understood by the masses. They say Spender is so popular.

SRI AUROBINDO : Popular ? I thought these modern poets had a very restricted audience.

P : I think so too.

SRI AUROBINDO : If you want poetry to be appreciated by all, why stop with the masses ? Why not the hill-tribes and children too ?

If you speak of popular poets, Martin Tupper was a very popular poet at one time but nobody knows of him now. So with every popular poet. Longfellow, for instance : his poem with the line, "Life is real, life is earnest" was in everybody's mouth and in every schoolbook. Everyone understood him and got the *Rasa*.

N : It has been translated into Bengali.

SRI AUROBINDO : Yes, by Hem Banerji ?

N : I don't know by whom.

S : We also had to commit it to memory.

SRI AUROBINDO : But now ? Nobody reads Longfellow. He is quite forgotten.

P : The Socialists themselves object to Longfellow's line : "Learn to labour and to wait." They won't wait.

SRI AUROBINDO : No, it should rather be : "Learn to labour and be dictated to."

P : That should be Stalin's motto, but he himself doesn't labour.

SRI AUROBINDO : Oh no, he labours a tremendous lot but to dictate. So in Stalin's case the line should be : "Learn to labour and dictate." (*Laughter*)

(*After a little lapse of time*) According to Tagore it boils down to this—that if you have expression and rhythm, you should not write only on things which you feel within you and what you are interested in, you should not express only what is experienced in your inner consciousness and is true to your own self; you should express also things that don't interest you, you must write in the romantic, erotic, classical, realistic styles for the sake of variety and for the masses. It looks rather absurd.

N : I heard a humorous story from X about the judgment of a critic. That critic is one of his relatives. She appreciates Nishikanta very much and says, "After all, there is someone after Tagore." About X's poems she says : "Yes, they are very good, they are very interesting, etc." X says : "I am not a fool not to know what it means." (*Sri Aurobindo laughed.*) What X did was to send under Nishikanta's name a printed poem of his own which he has quoted in his proposed book on rhythm. As it was in printed form, she would take it for Nishikanta's and she did. She was simply in ecstasy over it. X said to me : "See, such are the critics. How they go by the name !" (*Sri Aurobindo enjoyed the story very much and laughed hilariously.*)

P : Tagore himself did the same thing at the beginning of his poetic career when people were abusing him. He wrote those poems called Bhanu Sinha's songs and as soon as they came out people were enthusiastic. They were made to think that Bhanu Sinha was some unrecognised Bengali poet of Chandidas's time.

SRI AUROBINDO : They are fine poems. I hear he has stopped publishing them.

NIRODBARAN



# LETTERS OF SRI AUROBINDO

## STUDY AND SADHANA

*Q : I wanted to study as part of my sadhana, as an offering to the Mother. That is, with the same attitude as I do other work, like flytoxing or painting—with her Force supporting and guiding me all through. But I am sorry to say it is not so as yet.*

SRI AUROBINDO : Probably you are still too much identified with your mind when you study, so that you cannot stand back and watch it working or the Force working through it. 6-2-1936

What is lacking in your French study is attending to details and entering into the spirit of the language. Grammar and syntax must be correct, but also, even if grammatically correct, English turned into French is not French. There is a turn, a way of writing that is proper to French and that has to be learned. 2-5-1936

You should pay more attention to correctness of grammar and phrase. Otherwise one can go on studying for ever without much progress or entering into the spirit or using properly the forms of the language. 17-10-1936

I don't know what you mean by help. One can do sadhana without knowing French or for that matter English either. Knowing languages is part of the equipment of the mind. 4-11-1936

An unintellectual mind cannot bring down the Knowledge? What then about Ramakrishna? Do you mean to say that the majority of the sadhaks here who have not learned logic and are ignorant of philosophy will never get Knowledge? 4-11-1936

Expression is another matter, but Ramakrishna was an uneducated non-intellectual man, yet his expression of knowledge was so perfect that the biggest intellectuals bowed down before it. 5-11-1936

I have never heard that learning logic was necessary for good expression. So far as I know very few good writers ever bothered about learning that subject. 13-11-1936

*Q: See the difference between Ramakrishna's expressions of knowledge and those of a perfectly developed intellect like yours. And who preached Ramakrishna's gospel to the world? Vivekananda, a highly developed mind.*

SRI AUROBINDO: His expressions are unsurpassable in their quality. Don't talk nonsense. Moreover I never developed my intellect and I made zero marks in logic.

And who taught Vivekananda the truth? Not a logician or highly developed intellect certainly? 7-II-1936

*Q: How then did your intellect become so powerful even before you started Yoga?*

SRI AUROBINDO: It was not any such thing before I started the Yoga. I started the Yoga in 1904 and all my work except some poetry was done afterwards. Moreover my intellect was inborn and so far as it grew before the Yoga it was not by training but by a wide haphazard activity developing ideas from all things read, seen or experienced. That is not training, it is natural growth. 13-II-1936

*Q: Would a developed mind hinder spiritual growth?*

SRI AUROBINDO: It may or may not—if it is too intellectually developed on certain rationalistic lines, it may hinder. 5-II-1936

*Q: Does logic help us to observe, think or judge in the right intellectual way?*

SRI AUROBINDO: No, not necessarily. It is a theoretical training; you learn by it some rules of logical thinking. But the application depends on your own intelligence. In any sphere of knowledge or action a man may be a theorist but a poor executant. A very good military theorist and critic if put in command of an army might very well lose all his battles, not being able to suit the theories rightly to the occasion. So a theoretical logician may bungle the problems of thought by want of insight, of quickness of mind or of plasticity in the use of his capacities. Besides logic is not the whole of thinking; observation, intuition, sympathy, manysidedness are more important. 1-II-1936

*Q: Do not logic and philosophy help one in one's sadhana?*

SRI AUROBINDO: They can help to prepare the mind or they can help to express knowledge properly in the mental way. What else do you expect them to do? 4-II-1936

I am not aware that by learning logic one gets freed from physical things. A few intellectuals lead the mental life and are indifferent to physical needs to a great extent, but these are very few. 4-II-1936

Why should you expect the theory of logic to have anything to do with Yoga—it is concerned with mental reasoning, not with spiritual experience. Cooking also has nothing to do with Yoga; you can't cut up Brahman and the Purusha and surrender and put them into the dishes either as a vegetable or a sauce. All the same cooking is a part of existence, even of existence in an Ashram. 3-II-1936

*Q : One thing more I would like to ask you about logic. You wrote to N. that though people call you a philosopher you have never learnt philosophy. Well, what you have written in the "Arya" is so philosophical that the greatest philosopher of the world can never expect to write it. I don't mean here the bringing down of the new Truth, but the power of expression, the art of reasoning and arguing with intellect and logic.*

SRI AUROBINDO : There is very little argument in my philosophy—the elaborate metaphysical reasoning full of abstract words with which the metaphysician tries to establish his conclusions is not there. What is there is a harmonising of the different parts of a manysided knowledge so that all unites logically together. But it is not by force of logical argument that it is done, but by a clear vision of the relations and sequences of the Knowledge.

4-11-1936

*Q : Or can it be that in course of the sadhana, one may have certain intellectual or other training by the direct power of Yoga ? How did your own wide development come ?*

SRI AUROBINDO : It came not by "training", but by the spontaneous opening and widening and perfecting of the consciousness in the sadhana.

4-11-1936

From NAGIN DOSHI

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# LEAVES FROM MY ENGLISH DIARY

## A PERSONAL RECORD

(Continued from the June issue)

7TH SEPTEMBER 1955 : MEETING WITH MR. C. DAY LEWIS

I HAD to take a taxi to reach Chatto Windus & Co. Miss Tomlinson indicated the place to the driver. We drove for more than 40 minutes without reaching our destination. Fortunately, I had kept a margin for delay. In London, names of places with 'Victoria', 'Queen', 'William' are so many and so confusing to an outsider that unless one is exact in giving the address one does not find the place. Feeling that the driver was not going to the proper place I told him the address : "Chatto Windus & Co. King William 4th Street W.C. 1." Then he found it was "William IV Street"! I was fortunately on time, though it cost me a good sum. The Secretary informed C. Day Lewis on the phone and I reached the office room upstairs in a lift. At the entrance I met a rather heavily built person with spectacles, "May I know who you are ?" I asked. "C. Day Lewis," he said. I looked at him for a moment with curiosity and keenness.

We sat down in his office and I recounted to him Sri Aurobindo's life and work. I also explained to him the purpose of my visit. As to poetry written now, I told him that his own and that of Herbert Read and Stephen Spender had many signs of the trend Sri Aurobindo had prophesied in his book, *The Future Poetry*. I referred to his "Magnetic Mountain", "The Word Above All" and "The Poet" and other poems which had struck me as embodying the trend foretold by Sri Aurobindo. He was surprised to find somebody quoting his own poems rather easily. I showed him a copy of *The Future Poetry*, and told him, "It advocates a new way of evaluating poetry. Sri Aurobindo has introduced in evaluating poetry an essentially Indian element which makes his book a special contribution. There is also his essay 'On Quantitative Metre', which has failed to attract the attention of poets and critics in England. I am sorry for it. Besides the two volumes of *Collected Poems and Plays* he has written two epics *Savitri*, a long one dealing with an Indian subject, and *Iliad* depicting a sequel to the *Iliad*. He has written this latter epic in quantitative hexameters on a new principle. It is a matter of regret that the English world is ignorant about his contribution to the English language and literature."

He said : "Why don't you write an essay or an article in some magazine here ?"

"I can always write and I have written; but if somebody like you writes about it then it would be more acceptable to the British public. My request to you is that you go through his poetry and other literary works and then write what you feel about them."

"I am crushed under a heavy load," he said, "I am a director of this company; then I have the professorship at Oxford. I have to earn my bread and butter."

There was silence for some minutes during which I marked that he had three vertical lines, not parallel, on his forehead; but his eyes were those of a poet.

"Do you go out of England?" I asked him.

"I hardly get a long time for it. At the most I can have three weeks. According to present arrangements I spend three weeks at Oxford and one week here in London," he said.

I commended him to read some parts of the *The Life Divine* to get an idea of Sri Aurobindo's prose. I traced, in short, the main line of thought and at the end concluded by showing that man has consciously to participate in his own further evolution to a new consciousness.

He listened with attention and was glad. He said: "I thank you for the two books. I will try my best to read them."

I got up, he came to the lift to bid me good-bye.

"If you come to India I invite you to visit Pondicherry."

The lift was very narrow and it was taking time to come up. I said: "I do not always like these lifts."

"I often feel them like a prison," he said. "Till I reach the top or the bottom I have the fear of being held up somewhere in the middle."

CAMBRIDGE : 9TH SEPTEMBER 1955

There was a letter from Morwenna Donnelly that I should reach Audley End, where she was staying, on the 7th afternoon and that she would drive me on the 9th to Cambridge, which is not very far. My appointment with the Vice-Chancellor was on the 9th. I reached 'Audley End' by 6.30 p.m. and saw Morwenna in person for the first time—a beautiful young lady—with a friend of hers, on the station. I had two heavy suit-cases which I got accustomed to carrying myself as there are no 'Coolies' in England.

'Saffron Walden' is a village in Essex, but a village in England is so different from a village of ours that there is hardly anything in common except the name. Roads, water, electricity, cleanliness and other modern facilities are available in the villages. There is a garden or open space to each well-built house. The upkeep of the house, earning one's bread and maintaining regularity are so taxing that one hardly gets time for anything else. The week-ends are filled with individual and social commitments and appointments; there is hardly 'leisure' in the sense of available idle time. All activities outside earning bread—seeing a museum, or marketing, or picnicking, travelling, etc.,—are kept for the week-end.

Morwenna's house is in the Tudor style. To keep up the Tudor character of the house is a very important part of the life of Morwenna and her husband Mr. Collins. It is a kind of ritual. All changes in the house must not alter its character. The owners

of such buildings take legitimate pride in them. This attitude is common throughout England. As a result, even though the people live like isolated individuals, there is a historical and cultural continuity. Besides, people meet at church or at common village functions and festivals. It costs them to maintain the form of the house and at the same time to take advantage of modern facilities like the telephone, electricity, radio, etc. But people don't mind spending money for that.

At dinner we had a very nice talk about Sri Aurobindo. During the talk Morwenna maintained that in Europe also, as in India, there were people who could sacrifice or renounce things for spirituality, which I know is true. Only, their number is not very large and the prevailing atmosphere and values of collective life are not congenial to the growth of spirituality. We talked up to 11.30 at night and having discussed a wide range of subjects ended with a short meditation before we retired.

8TH SEPTEMBER 1955

I saw the garden round the house. A lotus-pond, fine roses, the ground covered with turf. There are apple trees and on one side a fine vegetable garden; there are cattle and poultry to take care of. Servants and labourers are hard to have and they are costly. So the two of them have a hard time to keep the house going.

I had a heavy task this day. Twenty-seven packets of books had arrived from Pondicherry and I had to open them and arrange the books in sets. In the course of our talks I found out that Morwenna had not read the *Collected Poems and Plays* of Sri Aurobindo. *Savitri* she found rather long. She remarked that the poets in the Ashram seemed to be busy with 'Golden Light', 'Blue Sky' and 'Infinite'. "Why do they not write about the bee, the flower and the ant?" she asked.

9TH SEPTEMBER 1955

I started at 10.30 in a car for Cambridge and reached there at 11.15. During the drive we talked of India's poverty, absence of collective consciousness, increase of population, the five-year plan, etc.

We met the British Council staff. I saw Pandit Rishi Ram on the road—he was surprised to see me at Cambridge. He was giving a course of lectures on his own. Cambridge has narrow roads like Oxford but more quiet—less boisterousness. Old colleges on narrow roads are there as in Oxford. No one dares even to imagine that the buildings can be pulled down to widen the roads—the English are conservative and yet progressive. These colleges began as religious institutions and all the signs of the old atmosphere are maintained, though religion itself has undergone radical changes.

I met the Vice-Chancellor, Mr. Henry Willink, at 12 o'clock for about 40-45 minutes. I explained to him the object of my visit—Sri Aurobindo's connection with Cambridge and with King's College, his stay there from 1890-1892, etc. Also inciden-

tally I recounted to him the works he had written. He told me he had not visited India and informed me with justifiable pride that when Jawaharlal Nehru had come he had found at the lunch that four of his staff had been Cambridgemen.

He phoned to King's College and fixed up an appointment with the Vice Provost, John Saltmarsh, at 2-30 p.m. He had ordered sherry for us but when he found that I did not take wine he ordered orange squash for me. After our meeting he took me to the little lawn and introduced me to his wife, his daughter and son-in-law. When I invited him to visit India he said he had only flown over it. We had a nice time with the children and before I left I presented a set of Sri Aurobindo's books to the University in his memory. I expressed the wish that the set might be kept apart as a unit. He looked at the books and said : "This is a library."

After this I had lunch with Prof. Mrs. Von Lohaizon. We talked about Sri Aurobindo's Vedic interpretation, Kapali Shastri's commentary and other subjects.

At 2-30 I reached King's College. Just at the entrance I saw Mr. John Saltmarsh with his scholar's indifference to dress and his great kindness and courtesy. He took up the suit-case I was carrying despite my protest. He was sorry that the college was on vacation and so there was very little to see. I expressed my desire to see the records. Before we went to his office he took me to the famous chapel of King's College. It is famous throughout England. It is magnificent. Kings Henry VI & VII had built it and the building work had lasted for 80 years. Its length and breadth and height and the wonderful arches contribute to the impression of grandeur. Thousands of squares of stained glass windows on both the sides when lighted from the outside produce a very happy impression.

Then we went to the Registrar's office where the official had kept ready Sri Aurobindo's records as a student. In the last column of "remarks" I was surprised to find the mention of his prosecution for sedition in 1906 ending with "acquitted". This is only one example of the meticulous care in keeping records, as in everything else, at these hoary institutions. The prosecution took place in 1906 whereas Sri Aurobindo had left Cambridge in 1892 !

Then in the Vice Provost's office I saw plans of the scholars' boarding-house. There in "King's Lane" Sri Aurobindo's name written as "Ghose" was in the plan of the room. And the same room was 'vacant' in October 1892, as he had left Cambridge for London.

We went then to the boarding house; the Vice Provost opened with his key the room once occupied by Sri Aurobindo and showed it to me. Standing in silence for two minutes I was deeply moved: Two years of Sri Aurobindo's life here ! Where India and where England ! Where Pondicherry and where Cambridge ! What mysterious links work in life ! How did the young man who had been completely kept away from Indian culture happen to become the spiritual guide of his country and all humanity ? Mr. Saltmarsh was noticing my silence with great sympathy. I had to confess to him : "I am deeply moved."

"I understand," he said.

I saw, afterwards, that Sri Aurobindo had already got a place in the heart of the Vice Provost, for he went out of his way to give me all help in the matter of securing photographs of the register and of the room also.

I got information about Oscar Browning. In the Library I saw the application by Sir Isaac Newton to the King as the King's appointment of him as Provost had not been supported by the Executive of the University. His application to the King against their non-election did not succeed.

All the students that have passed through Cambridge from 1752 A.D. to the present year are listed in alphabetical order in a series of volumes.

I met Pt. Rishi Ram and had dinner with him at 30 Kimberly Street. We had a long walk during which he plied me with many questions. He was much impressed by the organisation of collective life in England but his constant comparison with conditions in India was rather not just. England had an empire over which the sun did not set—it is a small country with a great nation. But India is hoary and idle and poor. Its freedom was won only the other day. She has to catch up with the modern world in many things. She must have time—that was one point I pressed.

Besides, these advanced nations have also to pay a price for their "progress". Economic organisation is not all in a culture. Both East and West can learn from each other but no good can come out of mere outward imitation. The very climate of England dictates certain life-conditions—*e.g.* houses with doors closed. In India we require opening to the outside air.

The English know how to make the most of their slender natural resources : the small stream, called "Cam", when it passes near or through a town, has both its sides protected by cement bars or by wooden planks that would not rot in water. The water is hedged in at a height and collected to flow evenly throughout the year. At places the narrow river is extended by dredging the land and using the extended water surface for keeping boats for rowing.

## APPENDIX

From the Vice Chancellor of the University.

The Master's Lodge, Magdalene College,  
Cambridge.

7th September 1955

It would be a great pleasure to meet you if you could find it possible to call at my Lodge at noon next Friday, September 9th. I hope that this may be possible for you.

Yours sincerely  
HENRY WILLINK



From: Prof. Basil Willey.

Pembroke College,  
Cambridge.  
(Telephone : 5086)  
20.11.1955

Dear Sri Purani,

Thank you very much for your letter, and for so kindly sending me copies of *The Life Divine* and *Sri Aurobindo and his Ashram*. It should be possible from these to gain an adequate preliminary knowledge of Aurobindo's life and views.

It was a great pleasure to meet you, and I shall always remember your visit with great satisfaction and interest. I did not in the least mind standing up while you read me passages aloud—in fact, I liked this for its naturalness and informality.

All good wishes and kind regards,

Yours sincerely,  
Basil Willey

Ashdon Hall  
Saffron Walden  
Essex.  
Oct. 22nd 1955

My dear Purani,

Thank you for a lovely morning yesterday and for sparing so much of your precious time with me. It is the greatest joy to me to be able to hear first hand about Sri Aurobindo; you know I could go on listening for ever !

Morwenna.

Ashdon Hall  
Saffron Walden  
Essex.  
Nov. 30th 1955

My dear Purani,

I feel so sad that you are going away in the flesh if not in the spirit, and that we shall no longer have the pleasure of welcoming you here, at least for the present. You have done a fine work here, stirring us all up and putting people in contact with one another; not to mention all your other achievements like the broadcast.

I am sure that Clare, Doris, Margaret and myself will be able to go forward now with resolution. We did need encouragement, and perhaps weren't really ready until now to make a concerted effort. We have always felt it was so important to go slowly and not to act at all unless we had an inner direction to do so. It is so easy for Westerners to rush into "doing", initiate societies, give lectures and otherwise engage themselves in activity, without any of it having a true foundation in disinterestedness—just a jolly round for the ego ! In the end these kind of organisations

always fall apart and we felt it was vital not to be drawn into making that mistake and to discredit what the Master stands for by a failure.

Do come back to us in the not too distant future. We shall need many contacts with our Indian friends, specially those who were close to Sri Aurobindo....Please tell Mother to send us an emissary now and again.

Well, dear Purani, it has been so lovely to meet you—or is it really to remake an old acquaintance that we were brought together? I feel it must be so, because you don't feel in the least like a new friend to me.

All my love and good wishes for a safe and pleasant journey.

Morwenna

## WHAT IS A CHANGE OF CONSCIOUSNESS?

*(Continued from the June issue)*

(V)

WHAT is the change of consciousness that humanity has to achieve today, in the context of the Mother's message?

The Mother refers to a collective change, rather than to change achieved by a few individuals. If the change is, initially, perceptible only in a few individuals, these individuals will be such that their key position and influence will release into the atmosphere the conditions favourable for a universal change. Sri Aurobindo and the Mother have declared that the Hour of God has come. The Supermind has manifested in the earth-atmosphere. Evolution takes a stride forward now and, if humanity responds to the call, it will transform itself into a higher race, with its consciousness poised above the Mind. The psyche will gradually be sovereign in the personality and replace the surface or instrumental self. The individual will live more intensely in the inner being and establish a more direct contact with the world and its objects and beings. The psychicised individual will replace Economic Man, the vitalistic barbarian that modern civilization has produced.

In order that this change may take root in the human consciousness, there will be a wide-spread fourfold self-expansion. There will, of course, be a gnostic brotherhood—the few who attain Supermind and the many who set their faces in that direction. The many will find their own occult or hidden parts of consciousness

more and more responsive. Poetry and the other fine arts will become more and more inward, but without losing their hold on the objective world. Thought, emotion and action will all be suffused by this glow. It follows that philosophy will plant its feet in the field of logical positivism and rise into the immensities of the transcendent again. Many 'happy' warriors will emerge, those who have the daring and the skill to ascend into a higher consciousness and to transform the crudities of life in its solar light. There will be an upsurge of earnestness and seeking, the delight of consecration and self-giving. The oppressiveness of dogma, the tyranny of the one or the many, the spirit of division and disparity, the cult of competition and exploitation, all this will disappear in favour of an environment that will be the fitting setting for a divine life.

## (VI)

It may be a fancy. But I think of the surface consciousness with its six elements or more as a crystallising dish, the dish in which whatever is placed achieves crystal structure.

Mind itself is like a mirror reflecting scenes and objects from the outside world. But the movements coming from all the other layers of consciousness have to meet and mingle or collide here. The nature of the crystal that is formed depends upon the movements that are permitted to dominate the surface consciousness.

Mind itself is like a reflecting mirror. But it becomes a concave or convex lens giving rise to interior or exterior distortions when the submental and sub-conscious have their sway or psychic and subliminal perceptions are diluted into false mixtures. There is a certain distorting curvature in mind itself because of its limited receptivity. It receives inessential features and leaves out the essential. A certain falsity always accompanies lensatic sight.

The crystal surface consciousness becomes translucent when it surrenders itself to the advent of Higher Mind. It develops its own crystallo-luminiscence. There is a diffusion, suffusion and infusion of the higher light into the crystalline consciousness.

Higher still, the surface consciousness becomes a prism with a number of refracting surfaces at acute angles. Illumined Mind breaks a ray of reality into its component prismatic colours.

The surface consciousness becomes a sun-stone or a kind of rock crystal or quartz at the level of Intuition. It condenses or concentrates the rays of light into a burning point, into an exceeding intensity of heat as well as light. The burning point consumes the object, it revels in an utter identity and unity.

At the level of Overmind, the surface consciousness turns into a ball of rock crystal which condenses an entire landscape or scene into its essential lineaments. We gaze on a ball of rock crystal and are aware of time and its divisions and all eternity. It may also be said to develop into a totally reflecting prism, giving us a comprehensive,

though colourful, configuration of the Many into the One and an equally colourful refraction of the One into the Many.

Last of all, in the supramental state, the surface consciousness becomes a design of crystal glass known for its utter transparency. Mind ceases to exist and is lost in Supermind. It is and becomes the Universe itself, though it retains its separate but unobtrusive identity. Around the 'crystal nucleus' is formed a system of crystal 'drive', 'habit' and 'control'. All the elements of the surface consciousness receive a crystal orientation.

## VII

The more comprehensive world ideal comes in at this point and we may refer to it in passing since it is a theme by itself. It is only by growing and living within that we can find ourselves. Once that is done, to create from these the spiritual or divine mind, life, body and through this instrumentation to arrive at the creation of a world which shall be the true environment of a divine living—this is the final object that Force of Nature has set before us. But to hope for a true change of human life without a change of human nature is an irrational and unspiritual proposition.

(Concluded)

V. K. GOKAK

# AN INQUIRY INTO MODERN PSYCHOLOGY IN LIGHT OF SRI AUROBINDO'S PSYCHOLOGY

(Continued from the June issue)

## IV. THE PROBLEM OF REALITY

### *Science and the Social Sciences*

Thus, it appeared that the question of the scientific approach in the field of psychology was a central issue. Heidbreder in her book on American psychology stated that every one of the major systems, in so far as it dealt with mind and body, treated these phenomena as part of the natural world, and made them "amenable to the regular procedures of science."<sup>1</sup>

"But where can the scientist find the guarantee that he is establishing a real unified system ?..." asked Schultz.<sup>2</sup> Each of the social sciences that had reached the

<sup>1</sup> Edna Heidbreder, *Seven Psychologies* (New York : The Century Company, 1933), p. 421.

<sup>2</sup> Alfred Schultz, "The Problem of Rationality in the Social World," *Economica*, 10.148-49, May, 1943.

theoretical stage of development had formulated a fundamental hypothesis that first defined the field of research and then provided the pattern for expanding the system. Here was the problem : if scientific research had found that the social world exhibited the essential characteristics of the natural world such extensive research into the nature of human beings and human groups would seem an "intellectual game."

In actuality it appeared that scientific investigation in psychology was performed in order to *discover* the real nature of the human beings and not the one that has been formulated by the scientist. It is true that there were certain historical boundaries for science in the form of approved postulates which required that scientific study "be compatible with the totality of both our daily life and our scientific experience." But one might not be satisfied with this guarantee, Schultz said, and ask for a greater reality.<sup>1</sup>

*"The Emperor's New Clothes"*

Wirth stated that European existentialism was useful not because it provided specific answers to problems, but because it stimulated an awareness of central issues in modern civilization. "...Man and his world are incomplete and far from predictable." Conditions must be created for "...the continuation of unshackled inquiry and fulfilment of the person."<sup>2</sup>

The forces of "...deception and manipulation in all their forms..." were the enemies of those who struggled to preserve the integrity of the person. In choosing to expose and oppose them, Wirth said one could take to heart the closing words of Hans Christian Anderson's little story, *The Emperor's New Clothes* : The tailors had tricked the emperor, and he was parading down the street all undressed. The people were too ashamed to admit that they saw nothing and exclaimed at the beauty of the new robes. Just then a child's voice called out above the murmurs of the crowd.<sup>3</sup>

..."But the emperor has nothing on at all !!!" said a little child.

"The child tells the truth," said the father. And so it was that what the child said was whispered from one to another until all knew and they cried out altogether, "BUT HE HAS NOTHING ON AT ALL !!!" The Emperor felt very silly for he knew that the people were right but he thought, "The procession has started and it must go on now !"

So the Lords of the Bedchamber held their heads even higher and took the greatest pains to pretend to hold up the train that wasn't there at all.<sup>4</sup>

<sup>1</sup> *Ibid.* pp , 148-49.

<sup>2</sup> Arthur G. Wirth, "On Existentialism, The Emperor's New Clothes and Education," *Educational Theory*, 5:157, July, 1955.

<sup>3</sup> *Ibid.*, p. 157.

<sup>4</sup> Hans Christian Anderson, *The Emperor's New Clothes* (Boston : Houghton, Mifflin Company, 1949), P. 41-44.

*An Insight from the East*

Having surveyed modern Western psychology the writer looked to the psychology of the East and found this issue :

...Either India is rising again to fulfil the function for which her past national life and development seem to have prepared her, a leader of thought and faith, a defender of spiritual truth and experience destined to correct the conclusions of materialistic Science by the higher Science of which she has the secret...or she is rising as a faithful pupil of Europe, a follower of methods and ideas borrowed from the West, a copyist of...politics and society...<sup>1</sup>

Mühling wrote that the author of this statement, Sri Aurobindo, provided modern psychology with a master-key to its problem.<sup>2</sup>

*A solution to the problem of reality.* The problem, Sri Aurobindo stated, was centered around the question "What is reality ?" Conceptions of reality were basically dependent upon the "...way of contact with existence...". To the senses the earth was flat, and for practical purposes this sense reality of flatness was accepted as if it were a fact. But in phenomenal reality the earth's flatness was invalid, and science, concerned with the truth of phenomenal reality, considered the earth round. With a wealth of details science was able to contradict the evidence of the senses and uphold the truth of phenomena; but still the framework provided by the senses was accepted because the practical relations with things that they imposed had validity as an effect of reality and could not be disregarded.

The reason, relying on the senses but also exceeding them, constructed its own rules or notions of the real and unreal, but these laws varied according to the point of view of the reasoning observer. The physical scientist investigating phenomena built his methods and formulas upon the processes of objective and phenomenal reality : to his view mind might "...appear as a subjective result of Matter and self and spirit as unreal...."

The psychologist who probed into the consciousness and unconsciousness of the mind discovered another domain of realities, subjective in character and possessing its own law and process; to him mind appeared to be the key to the real, matter the field for mind, and spirit apart from mind something unreal.

But there was a deeper probing which revealed the truth of self and spirit and established an order of the real in which there was a reversal. From this view, Sri Aurobindo said, both the subjective mind realities and objective physical realities were seen as secondary phenomena and "...dependent upon the truth of self and the realities of the spirit..."<sup>3</sup>

*Wholes and parts : an answer.* But it was the reason which made these distinctions

<sup>1</sup> Sri Aurobindo, "A Task Unaccomplished," *Mother India*, 12:5, May, 1960.

<sup>2</sup> Jobst Muhling, "The Future of Psychology," *Mother India*, 12:25, April, 1960.

<sup>3</sup> Sri Aurobindo, *The Life Divine* (New York: E.P. Dutton and Company, 1951) pp. 423-24.

because it was accustomed to deal with the finite. The faculty of reason, rationality itself was responsible for the problem of wholes and parts that has so vexed psychologists : it was its natural habit to divide the whole into parts and select one part of the whole as if it were the entire reality.

When the mind came to the experience of the spiritual, "...which is itself the whole or contains the whole in itself..." the mind took there too its segmenting reason and defined things according to its finite cognition. It cut a line "...between the infinite and the finite, the spirit and its phenomena or manifestations,..." and called some real and others unreal, and thus there arose the controversy of wholes and parts.

These various canons of reality provided by rational science appeared to a greater consciousness as partial constructions containing an element of truth in them and an element of error. A more developed consciousness, a consciousness beyond the finite reason and the finite sense; "...a larger reason and spiritual sense..." would perceive the whole and at the same time the parts without finding controversy, for it would see with a logic whose sequences were "...not the steps of thought but the steps of existence..."<sup>1</sup>

Sri Aurobindo said that the mind insisted upon its pragmatic habit and conception of the real and admitted only what was "...factual and practical as true..."; it was prone to regard anything else as unreal. Because something had not been realized in the present situation it was not necessarily an unreality, "...it is not an unreal but an unrealized, not an unreal of being but only an unreal of present or known fact..."<sup>2</sup>

*Parapsychology : an explanation.* This might be seen in the issue of parapsychology. It was the inner sense and not the outer mind which possessed the supernormal powers of telepathy, clairvoyance, and second sight. It should be evident that a "...demand for physical valid proof of a supraphysical fact is irrational and illogical..."; this is an irrelevant requirement of the scientific mind which assumed that only what was objective and physical was fundamentally real and all else was merely subjective.

A supraphysical fact, Sri Aurobindo said, might produce physical results, but that was not "...the most normal character or process..." Ordinarily, a supraphysical fact must produce an effect upon the mind or emotion, "...which are the parts that are of the same order as itself..." It could in its natural working only indirectly and through the mental and emotional nature influence the physical world.

This was the case, he said, with psychic phenomena such as telepathy.

Our physical mind is not the whole of us now, even though it dominates almost the whole of our surface consciousness, the best or greatest part of us; reality cannot be restricted to a sole field of this narrowness or to the dimensions known within its rigid circle.<sup>3</sup>

It was true that psychic phenomena were deceptive, since there had been "...no recognized method or standard of verification..." But error was not the prerogative

<sup>1</sup> *Ibid.*, pp. 424-25.

<sup>2</sup> & <sup>3</sup> *Ibid.*, pp 429-30.

of the subjective or inner nature of human beings, it was also found in the workings of the scientific mind and its objective methods and standards.

Thus Sri Aurobindo would agree with Murphy and the others that the possibility of error was not reason enough for closing out an important realm of experience; "...it is a reason rather for scrutinizing it and finding out in it its own true standards and its characteristic appropriate and valid means of verification..."

All truth, supraphysical or physical, can be founded not on mental belief alone : it must be founded upon experience, "...but in each case experience must be of the kind, physical, subliminal or spiritual, which is appropriate to the order of truths into which we are empowered to enter..."; their validity and significance must be closely examined, but each phenomenon according to its own law and by a consciousness that could enter into it "...and not according to the law of another domain or by a consciousness which is capable only of truths of another order..." In this way only "...can we be sure of our steps and enlarge firmly our sphere of knowledge..."<sup>1</sup>

*Conclusions.* Sri Aurobindo has pointed out the limitations of a rational and quantitative science; he has indicated, that the issue of wholes and parts is the creation of a rational science and its segmenting view. Further he has shown the place of psychic phenomena, and, most important, he has indicated that the issues of modern psychology may be solved by an existential or experiential rather than by a rational or quantitative approach; he might provide that part of modern psychology which will make individuation possible.

*(To be continued)*

MILIANA DRACHMAN

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<sup>1</sup> Sri Aurobindo, *The Life Divine* (New York: E.P. Dutton and Company, 1951) pp. 688-90.



# SRI AUROBINDO AND THE PRESENT CRISIS

## HIS CALL TO THE GREAT AWAKENING

Is it not a striking fact that this period of the Cold War impasse, the most serious crisis which has ever confronted the human family, has not in all these years produced a solution able to inspire and rally men of goodwill, the world around, to its support ?

The United Nations, normally the repository, however imperfect, of man's hopes for peace and progress, itself reflects the dangerous nature of this stalemate at the brink. It is not only ironical but instructive that the International Cooperation Year was ushered in by the first withdrawal of a member state from the UN, and that within the third month of I.C.Y. the UN General Assembly had been forced to adjourn for more than half a year as the only device for preventing a break-up.

"Instructive" because it deflates a great illusion; it graphically underlines the conclusion to which Sri Aurobindo came as a result of his experience in the arena of political struggle, and after his integral yogic consciousness had penetrated to the secret of that human unity which is the key to peace and progress. The Master-seer discloses in *The Ideal of Human Unity* that the human problem is insoluble, in any definitive way, on the ordinary level of social, economic and political life, and that it is only on a foundation of spiritual development, through man's consciously accelerating his own further evolution, thus solving the perennial problem of egoism, individual and collective, that peace and progress can be securely founded. Now we see why there has been the (at first sight) strange lack of a real solution in so many years. It is to be found only on the level thoroughly explored by Sri Aurobindo, to which we have not yet awakened. Months of our concentrated exploration of the rich legacy of the Master in this field have revealed him as the pioneer, the philosopher and the exemplar of spiritual statesmanship.

From the Baroda foreshadowing, through the Calcutta arena of revolutionary struggle, to the four decades of fulfilment in Pondicherry, with its progressive perfection of "a new power of action"—mahayogic action on world situations—and with the theme of the statesmanship of the Spiritual Age not only dominating *The Ideal of Human Unity*, *The Human Cycle* and the latter part of *The Life Divine* but also figuring in a number of his other works and in his messages, Sri Aurobindo developed spiritual statesmanship as one of his major interests, an integral phase of his mighty divine Work. Let us summarise what is meant by this theme.

Spiritual statesmanship is that wisdom and skill in governmental affairs which springs from a higher level of consciousness than the ordinary rational or moral or political consciousness—the spiritual consciousness.

Ordinary politics, in all but very exceptional cases, are relatively restricted and short-sighted in outlook; egoistic—though it may be the 'sacred egoism' of nation or

class or party—and self-seeking in motivation; not overly scrupulous as to means; limited, confused and self-defeating as to objectives.

Spiritual statesmanship, on the other hand, is broad and free and far-sighted in outlook; in its motivation going beyond altruism because of a firm consciousness of identity, of oneness, of world community; having nothing to hide, it is truthful and confidence-inspiring in its attitudes and ways of working, and in its objectives pioneering and expansive, creative and confident. Such statesmanship, at its best, is free from egoism, guided by a higher intuitive wisdom, and able to draw upon the ultimate form of power in varying degrees.

This new statesmanship must not be identified with a sentimental, moralistic or religious approach to public life. Spiritual statesmanship is spiritual realism. As it increasingly supersedes politics in today's world it will be able to solve the problems of egoism, wisdom and power in public affairs and bring to actuality a really new order on earth.

The life of Sri Aurobindo, in which he exemplified the new outlook on national and world affairs, his thoroughgoing treatises on spiritual statesmanship, and his many messages applying that wisdom to current situations, make him a potent practical guide for this perplexing hour. How can we unite in the maximum utilization of this timely resource? A thesis on this theme has unfolded in recent months which discloses the high potentialities of this new outlook for the new age.

Why then should we not join the Master in seeking the way out of the present perilous impasse, daring to take the new way of *spiritual statesmanship* to which he points us, instead of the old way of politics, daring also to get out of our ruts and to let him lead us as a pioneer in this field? A fresh approach to some of the Master's last writings before he left his body is as revealing as it is rewarding, and we marvel that we have made this discovery so late. But the Mother, as we now recall, very significantly told us in a World Union interview some six years ago, that Sri Aurobindo's works in this field, *The Human Cycle* and *The Ideal of Human Unity*, have been neglected because the general public supposes them to be too spiritual and philosophical and idealistic and passes them by, while disciples assume that they are too secular, not sufficiently spiritual for their taste, and turn to the Master's other works. Yet it is precisely in these studies of history, revealing the secret of human unity and consequently of peace and progress, that we shall find *the practical saving truth for a world in crisis*.

Let us turn first to one of the very last writings of the Master, the postscript chapter to *The Ideal of Human Unity*. This chapter was first published in 1950. But why the unusual step of a postscript chapter? That the great seer found it necessary to add a lengthy postscript some 32 years after he had concluded that consummate study, is most significant, in the light of what follows. For this chapter was not written simply to take account of what had happened on the human scene in the interim.

Looking ahead into the period which is coming to a climax today, Sri Aurobindo saw a potent menace taking shape. He used to follow closely, through all his years

in Pondicherry, the tides and currents of world affairs by radio and daily newspaper. Writing the postscript chapter only a few months before the sudden outbreak of the Korean War, he observed, "In Asia a more perilous situation has arisen, standing sharply across the way to any possibility of a continental unity of the peoples of this part of the world, in the emergence of a communist China. This creates a gigantic bloc which could easily englobe the whole of Northern Asia in a combination between two enormous communist Powers, Russia and China, and would overshadow with a threat of absorption South-Western Asia and Tibet and might be pushed to overrun all up to the whole frontier of India, menacing her security and that of Western Asia with the possibility of an invasion and an overrunning and subjection by penetration or even by overwhelming military force to an unwanted ideology, political and social institutions and dominance of this militant mass of Communism whose push might easily prove irresistible."

Returning a few months ago to teaching a course in International Relations in the Sri Aurobindo International Centre of Education, a course which we call "Contemporary India and the World", I have been reminded—and impressed as never before—with the complete and striking relevance of Sri Aurobindo's many writings in this field to the current crisis. This truth has made its cumulative impact upon me with overpowering intensity, until the sharing of it has become imperative.

Note that in Sri Aurobindo's vision the menace is a very real one—"whose push might easily prove irresistible." Indeed, he sees the threat of a militant Communism (in Stalin's time) within a still more formidable overarching menace. In the very first paragraph of the postscript chapter, Sri Aurobindo speaks of the necessity of *persevering in the quest for world unity "until a successful solution has safeguarded the future of mankind,"*<sup>1</sup> not only against continued disorder and *lethal peril* but against *destructive possibilities* which could easily prepare *the collapse of civilisation* and perhaps eventually something even that could be described as *the suicide of the human race.*" Again, in the next paragraph, Sri Aurobindo says: "*A third still more disastrous war* with a prospect of the use of weapons and other scientific means of destruction *far more fatal and of wider reach* than any ever yet invented, weapons whose far-spread use *might bring down civilisation with a crash* and whose effects might tend towards something like *extermination on a large scale*, looms in prospect;" later he speaks of "the terror of destruction and even of *large-scale extermination* created by *these ominous discoveries...*" And in the last paragraph of the postscript he pictures the present era as "threatened and disturbed by unsolved needs and difficulties, precarious conditions, immense upheavals, *huge and sanguinary world-wide conflicts* and the threat of others to come."

Accordingly, throughout this lengthy postscript chapter the Seer is concerned with the *most concretely practical spiritual statesmanship*, as we shall see in some detail presently. He followed up his warning a few months later (May 1950), at the outbreak of the Korean War, when in reply to an inquirer he wrote :

<sup>1</sup> All italics ours (J.H.S.).

"I do not know why you want a line of thought to be indicated to you for your guidance in the affair of Korea. There is nothing to hesitate about. There the whole affair is as plain as a pikestaff.

"It is the first move in the Communist plan of campaign to dominate and take possession first of these Northern parts and then of South-East Asia as a preliminary to their manoeuvres with regard to the rest of the continent—in passing Tibet as a gate into India."

Is there not even less "to hesitate about" by now ?

In the months immediately preceding Sri Aurobindo's "passing" (December 5, 1950) he approved a series of strong editorials in *Mother India* on the menace of China's tough policy. Note that he ended his letter on Korea with the statement "For the moment *the situation is as grave as it can be.*" These dire warnings are the more impressive, coming from a *mahayogi* of Himalayan calm detachment, and one whose vision of the future was shown to be accurate, as confirmed again and again by unfolding events.

To us who are aware that Sri Aurobindo is today "a dynamic Presence in action" comes the searching question : Can we imagine, now that the world crisis has intensified, that he is less concerned than he was fifteen years ago, near the *beginning* of that crisis, to view the world situation, and India's place in it, in the light of practical spiritual statesmanship ? History shows that, very soon after avatars or other great spiritual lights pass on, *the religionizing process* sets in. Is it not time that we, so to speak, *de-religionize Sri Aurobindo in our minds* in considering this problem of the world crisis—both those disciples who are habituated to the almost entirely devotional approach to him as *Guru* and *Avatar*, and the public who have labeled him simply a great saint and Yogi and philosopher, and therefore beyond them and not concerned with practical affairs—de-religionize him and permit him to guide us in thought and action, in the present crisis with his practical spiritual statesman's wisdom ?

If we disciples go on neglecting our Master's deep concern, what can we expect of the rest of our fellow-world-citizens ? Even a brief study of his last writings in this field will convince us of *his profound practical concern, still valid.*

Turning again to the postscript chapter, we find in the very first sentence the phrase "concrete and practical." Dealing with the problem of "the new word-order," Sri Aurobindo refers to the ill-fated League of Nations and then, alluding to the UN, he ends the first paragraph of the chapter with the phrase "the stupendous endeavour on which depends the world's future." Proceeding, he shows the same concrete interest when, referring to the problem of world unity, he speaks in terms of "the practical formation of a concrete body, an organised instrument with that object." Again, he speaks of "the lines of development which the actual realisation of human unity may take."

In addition to *The Ideal of Human Unity* and *The Human Cycle*, there are the two booklets, *Messages of Sri Aurobindo and the Mother*, which bear witness to their concern for not only the inner, the spiritual development, which is fundamental for life and for spiritual statesmanship, but also for *adequate outer action in the historic*

situation. Humanity must obviously first be *preserved* if it is to undergo the great transformation for which it is destined !

Can we escape our share of co-responsibility for adequate action ? Sri Aurobindo refers in this chapter to "those who have the power of prevention [of "the disastrous consequences of a terrible defeat"] and the welfare of the race in their charge." *Can we suppose that he means only officials ?* And is it not significant that, far-seeing as he was, he speaks in terms of "a terrible defeat" as a possibility, not our easy assumption of inevitable divine victory ?

But Sri Aurobindo's spiritual realism does not mean pessimism. He says in the postscript chapter : "We may rely, if on nothing else, on the evolutionary urge and, if on no other greater hidden Power, on the manifest working and drift or intention in the World-Energy we call Nature to carry mankind at least as far as the necessary next step to be taken, *a self-preserving next step*." And further, in the same chapter : "We may then look with a legitimate optimism on what has been hitherto achieved and on the prospects of further achievements in the future." But he adds : "This optimism need not and should not blind us to undesirable features, perilous tendencies and the possibilities of serious interruptions in the work and even disorders in the human world that might possibly subvert the work done."

In his account of his third great "dream" in his August 15, 1947 message, the vision of "a world union forming the outer basis of a fairer, brighter and nobler life for all mankind," the Master ends with the statement : "A new spirit of Oneness will take hold of the human race." In this connection, he speaks of India's important role in the world situation, *if she fulfils the condition*, that is, "If she can develop *that larger statesmanship* which is not limited by the present facts and immediate possibilities but looks into the future and brings it nearer." The future as seen by Sri Aurobindo ? Does this not mean that we must see that our leaders are not overburdened and harassed by the immediate pressure of administrative chores, but are expected to develop, and are sufficiently free to develop, "that larger statesmanship," that far vision, if they have it in them, so that we are not again caught napping, as in October '62, even after Sri Aurobindo's clear warning in 1950.

But then spiritual statesmanship need by no means be confined to officials or political leaders. It may be too difficult for most of them to change soon enough. That remains to be seen. In any event, there are doubtless those who, official and non-official, have been providentially prepared for the role which the present crisis demands. Sri Aurobindo ends the book, *The Ideal of Human Unity*, on this note : "But the higher hope of humanity lies in the growing number of men who will realise *this truth* and seek to develop it in themselves, so that when the mind of man is ready to escape from its mechanical bent,—perhaps when it finds that its mechanical solutions are all temporary and disappointing—the truth of the Spirit may step in and lead humanity to the path of its highest possible happiness and perfection." Has that time come ? Has not the Mother saluted the advent of this truth ? Is this not the Hour of God ?

The Mother uttered the following invocation on the first birthday of the nation :  
 "O Our Mother, O Soul of India, Mother who hast never forsaken Thy children even in the days of darkest depression, even when they turned away from Thy voice, served other masters and denied Thee, now when they have arisen and the Light is on Thy face in this dawn of Thy liberation, in this great hour we salute Thee. Guide us so that the horizon of freedom opening before us may be also a horizon of true greatness and of Thy true life in the community of the nations. Guide us so that we may be always on the side of great ideals and show to men Thy true visage, as a leader in the ways of the Spirit and a friend and helper of all the peoples." Do we not need a great Awakening to live up to this commission ?

The Mother also stresses, on another occasion, India's responsibility : "The future structure of the world depends on India. India is the living soul....The soul of a nation consists in its aspirations, aptitudes, capacities placed at the service of the Divine.... India must maintain the spiritual leadership of the world. If she does not, she will collapse, and with it will go the whole world."

We do well to recall that in May, 1941 the Mother wrote, "If India is in danger, Pondicherry cannot be expected to remain outside the danger zone. It will share the fate of the rest of the country. The protection I can give is not unconditional. It is idle to hope that in spite of anything and everything, the protection will be there over all. My protection is there if conditions are fulfilled." This was said even before Hiroshima ! Is it likely that her statement would be less true in the current situation, with the threat of the present Chinese regime's tough policy and its menacing posture *vis-à-vis* India, plus the *possibility* of a "large-scale extermination" envisaged by Sri Aurobindo ? We think in this connection of the Mother's message not long ago about Mahakali and disasters.

In the strategic postscript chapter, Sri Aurobindo sounds this note of urgency (and remember, it was uttered some 15 years ago) : "It is for the men of our days *and, at the most, of tomorrow* to give the answer. For too long a postponement or too continued a failure will open the way to a series of increasing catastrophes which might create a too prolonged and disastrous confusion and chaos and render a solution too difficult or impossible; it might even end in something like an irremediable crash, not only of the present world civilization, but of all civilization."

It is unthinkable that once again we should fall asleep despite the master-seer's clear and repeated warnings, as we did in regard to the Chinese invasion of October-November, 1962. With that challenge we witnessed an upsurge, a great rallying to repel the threat. Who can deny that we have had in India since then an equal reaction and relapse ? Now, with an even greater crisis building up for the entire human family and with a commanding positive solution, derived from Sri Aurobindo's inspiration and insight, in the process of emerging, as we shall presently see, India must not again falter, but take up resolutely her saving role.

It is of the utmost urgency that we, his disciples, wake up and stretch—stretch mightily in our aspiration to emulate Sri Aurobindo's integrality, his bigness, complete-

ness of vision *and action* in this critical situation. Are we not prone to be quietistic, even those of us who may not be in such an intensive sadhana concentration that we dare not interrupt it for anything ? Are we not prone to dualism *in practice*, although professing integrality ? It is not easy to be integral *in practice*; we tend to be "either-or"ators ! Are we not at times simply prone, tamasic, instead of standing up to the challenge ? Sri Aurobindo never abandoned the temporal order. Let us also try to be big enough to keep both orders in our consciousness—or to see them as really one.

Is it not an idle supposition that now, in the Supramental Age, we can disregard what Sri Aurobindo said and what he indicated as necessary to do in the world situation, on the assumption that now everything will be miraculously accomplished ? As we have noted, he was far from that attitude, yet always in yogic poise. Even in *The Supramental Manifestation upon Earth*, he dramatizes the integral down-to-earthness of the Supermind by devoting more than half the book to the *body* ! The Master, speaking of the full possibility of perfection of mind, life and body, declares : "This, no doubt, would not take place at once, but an evolutionary progress towards it could begin to grow with increasing rapidity towards its fullness." Again in *The Human Cycle*, Sri Aurobindo explains why a miraculous short-cut in the transformation of humanity is not to be expected.

We note that, according to the Master in *The Human Cycle*, under the second condition for the coming of the Spiritual Age, the preparation of the mass mind and heart of humanity, *active cooperation* with the Divine Force is implied. Those whom he envisages as the "apostolate," the pioneers of the Spiritual Age, will be "able see, to develop, to recreate themselves in the image of the Spirit and to communicate both their idea and its power to the mass."

If tempted to assume that Sri Aurobindo's sole sufficing concern today is the yogic preparation of individuals (which is indeed the primary concern) let us recall that he said concerning the conditions for the coming of the Spiritual Age : "It is the unpreparedness, the unfitness of the society or of the common mind of man which is always the chief stumbling-block. It is the readiness of this common mind which is of the first importance." In our last interview with the Mother concerning World Union, she twice spoke of its work in terms of "the preparation of the world". And Sri Aurobindo declares that this must be *simultaneous* with the deep yogic preparation of individuals. This requires, all the more, a deep spiritual foundation in the workers.

Can anything justify our failure to take Sri Aurobindo seriously in all this—the gravest active concern for the objective historic situation, the vast disaster for the human family that is building up unless the challenge of the hostile forces on the world scene is met with *adequate saving action* ?

Only two objections or qualifications of our position can be entered, so far as we can see :

1) That we can depend in any case on the Mother's Force to save us. We

have, of course, nothing but overwhelming, ever-marvelling gratitude for this mighty Divine resource. It will continue its blessed Work. But will it not also work in us to stir us out of our *tamas* ? And in the world to awaken and mobilize the forces of goodwill in this Hour of God ? The Mother once told the writer that World War II retarded greatly the *sadhana* of the Master and Herself for the world. What would a World War III do ?

2) There will be those whose yogic concentration should not be broken in order to participate in outer action in the massive Truth-Awakening. True; let them, if they are so led, increase the inner support on which we must all rely, that we may be not only active but truly effective, for adequate saving action must proceed from *within*. But may we all be saved from a kind of dreamy state, neither concentrated on a real yogic *sadhana* nor active in outer work that is definitely for the realization of the Master's vision of human unity for peace and progress.

Let each person in this crisis, whether disciple or simply fellow-world-citizen, respond to this truth in his own way, in his own best light.

A historic crisis calls for a historic solution. Many disciples, and others also who respect the Master's wisdom, are in a position to contribute to the necessary Awakening and the development of a movement that will endeavor to generate an adequate response to the challenge of this hour, in the light of his guidance. We shall need all the more to deepen our spiritual foundations as we humbly offer ourselves for this work.

The Master, in stressing in *The Human Cycle* the second of the two conditions for the coming of the Spiritual Age—the preparation of the mass mind and heart—as of “first importance,” goes on to say that “the first essential sign must be the growth of the subjective idea of life—the idea of the soul, the inner being, its powers, its possibilities, its growth, its expression and the creation of a true, beautiful and helpful environment for it as the one thing of first and last importance.” Note the emphasis. Even “the *idea* of the soul” has its important part in the work of preparing the world. And what kind of environment for the souls of men and the Life Divine will this planet offer if such a “lethal peril,” such a “large-scale extermination,” such a war with “weapons whose far-spread use might bring down civilization with a crash,” as Sri Aurobindo envisaged to be possible even near the *beginning* of the Cold War, should actually descend upon us through our neglect in letting the present stalemate at the brink continue ?

So much for what may seem the “negative side” but is really positive, being the negation of that negation which is the neglect of Sri Aurobindo's Truth. On the obviously positive side, there is good news, for this article is a relatively brief prelude to a positive solution of the critical world problem, a thesis which has emerged from our coming to grips with it in the light of Sri Aurobindo's spiritual statesmanship, as we have aspired and striven to be guided by his “dynamic Presence in action.”

Our submission concerning Sri Aurobindo and the crisis of the age has been objected to on the grounds that it is a literalistic appeal to the Master's utterances of



long ago. Our reply is that : 1) We have not broached the matter in anything like a literalistic spirit. 2) The present world crisis with which we are concerned is not a matter of shades of interpretation but of hard, objective facts. 3) In the 15 years since these writings, the world situation has not changed essentially, and the problem confronts us in an even more crucial way. 4) In the perspective of the ages, specially with a mighty seer, fifteen years ago, when he wrote these things, is merely day before yesterday and they are still perfectly valid.

Sri Aurobindo foresaw, indeed he evidently left his body to accelerate, the manifestation of the Supramental Light and Force. The manifestation took place in 1956, which now makes all the more possible the work that he has shown us as imperative. As the Mother told us World Union workers in 1959, "We consider now is the time most propitious for the endeavour. For a new Force or Consciousness or Light—whatever you call the new element—has manifested into the world and the world has now the capacity to become conscious of its own unity." Again, is not the Mother's recent "Salute to the advent of the Truth" meant, among other things, to signal the great awakening to this saving truth of Sri Aurobindo for the world in this Hour of God ?

When we who are disciples bow at the Samadhi of the Master and recall those words of the Mother's inscription : "That we may never forget, even for a moment, all we owe to Thee", we may think of that "all" as including this truth about his concern to save the human family for the glories of the Supramental Manifestation on Earth.

We do well to end on the note of urgency which occurs repeatedly in Sri Aurobindo's last writings in this field : "It is for the men of our days, and at the most of tomorrow, to give the answer...." He refers in this connection to "what is evidently now *the one thing needful*", and sees the urgency of preventing at any cost "the frustration of the world's hope".

JAY HOLMES SMITH

# INDRA-VIROCHANA AND PRAJAPATI

(Chhandogya Upanishad)

PRAJAPATI, the Lord and Creator, once declared himself thus:

“The Self is the sinless, ageless and deathless One; it has no sorrow nor hunger and thirst. The goal of all its desire is the Truth, Truth is the one thing worthy of its resolve. It is this Self that has to be sought after, it alone one should seek to know. And one who seeks after the Self and knows it, gains possession of all the worlds, wins all that is desirable.”

The message of the Lord reached both the gods and the demons. They discussed it among themselves. “If the Self is such a thing as can win all the worlds and every object of desire, then, come, let us go and seek it.” The gods sent Indra as their representative, the Asuras chose Virochana. The two of them came to Prajapati separately and unknown to each other, carrying fuel in their hands in token of their offering. Both lived as disciples taking the vow of chastity, for a period of thirty-two years. This was their first period of trial.

At the end of this period, Prajapati said to them both, “You have stayed here for thirty-two years, but what has been your aim ?” Both gave the same reply : “We have heard this message of the Lord, that the Self is sinless, ageless and immortal; it has no sorrow nor hunger and thirst; its aim is the Truth, Truth is the one thing worthy of its resolve; that it is this Self that has to be sought after and known, one who seeks and knows this Self gains all the worlds, wins everything desirable. To know this Self has been the sole object of our stay here.”

Thereupon the Creator made reply, “Behold, the Self dwells in the eye, one can see it there. That verily is the Self that is immortal and fearless, and that is the ultimate Reality.” Both of them asked the same question : “Who is that person whom the eye sees reflected in water, within a mirror ?” To this the Creator replied, “In all this the Self has been manifested.”

The language here used by Prajapati nearly borders on a riddle; it is the language of symbol or metaphor. What He means to say is that the Self (God or Supreme Reality) dwells in the eye because That can be seen by the eye, though not by this physical eye but by another kind of vision. But both Indra and Virochana gathered from this that because the Self dwells in the eye, in one’s own eye, and one cannot see one’s own eye, the reference here must be to the reflected image. They thought they were being very clever and had got the sense of Prajapati’s words very well. But Prajapati added to the riddle and said, “Verily, this Self dwells in all.”

“You look at yourself,” He continued, “in a vessel full of water. Then if there is anything you do not understand about the Self, come and ask me.” They saw

their own image in the water and approached Him once again. Prajapati asked, "What is it you saw?" Both came out simultaneously with an eager reply, "Lord, we saw the whole of the Self, from the top of the hair to the tip of the toes. We saw the true form of the Self." Then Prajapati said, "Very well. Now you look into the water again after getting yourselves beautifully adorned and dressed." They acted accordingly: they tidied themselves up, adorned their bodies with fine ornaments and dresses and looked at their forms in the water. Prajapati asked them, "What did you see now?" Both gave answer in the same enthusiastic way, "We saw the Self, but this time we found him beautifully adorned and dressed." Prajapati seemed satisfied. He said, "Very well, it is just as you say. You have seen no other than the Self, the Self that is Immortality, Fearlessness, the Supreme Reality."

When the two had taken leave and departed, Prajapati said to Himself, "O the unfortunate ones! They left without a knowledge of the Self. If either of them should imagine that the body is the supreme reality, that this is the sacred lore, the knowledge of the Truth, then he is doomed to perdition."

Virochana did in fact return to his people, happy and satisfied. He imparted to the Asuras this teaching as the supreme secret, "This body that you see, this alone is the Self. You should glorify this body as the true form of the Self, you should serve this body alone. By glorifying the body which is the Self, by serving it well, both the worlds are won, this world and the world beyond."

That is the reason why those of little faith, who make no gifts, do no sacrifice, are described as Asuras. This is the Asuras' gospel, that the body has to be pampered by luxurious living, adorned with fine ornaments and clothes, thus can the worlds be conquered; this is what the Asuras imagine.

Indra on the other hand as he was going back home began to ponder. "By making the body beautiful, its reflected image too grows beautiful; by adorning it the other also gets adorned; by cleaning the one the other too looks clean. But if it becomes blind, its reflection too will look blind; if this becomes lame, the other also will limp; if it loses a limb, that also will lose the same limb. Whatever happens to the body, the same is reflected in its image. If that be so, then I do not see where is the gain."

So he came back again, with fuel in his hands. On seeing him back, Prajapati inquired, "You departed along with Virochana, seemingly happy and contented. What now brings you back?" Indra replied, "Lord, I have perceived indeed that on adorning this body, its image reflects the adornment; on dressing it up, the other looks dressed. Not only that, but when the one becomes blind the other too looks blind, when it becomes lame, the other also limps, when it loses a limb the same happens to the other. I do not see any advantage in all this."

Prajapati said, "It is as you say. But I shall explain to you more fully again. You live with me for another thirty-two years." Indra stayed with Prajapati for the next thirty-two years and then approached Him once again. Prajapati gave a fuller explanation this time. "I have already told you," He said, "about the waking self.

But the Person that moves about in the dream-state is the one to be glorified. He is the Self, He is the Immortal, the Fearless, the Supreme Reality."

Indra was satisfied and he started going back again, his doubts set at rest. But a fresh doubt arose as he was wending his way. "Granted," he thought, "any harm done in the waking state to the physical body does no hurt indeed to the dream-self, it does not reflect any flaws of the other. But one does feel during sleep, in the dream-state as if someone is coming to attack, one does feel that one is being pursued. If the dream-self too feels sorrow and affliction, then where is the gain, what makes it worth while?"

Indra went back to Prajapati, related to Him his experience. And once again Prajapati said, "What you say is right. I shall speak about it in more detail, if you can wait for another thirty-two years." At the end of the thirty-two years, Prajapati spoke again about still more fundamental things. Beyond dream is the state of dreamless sleep, in which the entire consciousness becomes calm and still, where there is no sense of movement. The Person in this state of dreamless sleep is the Self, the Immortal, the Fearless, the Supreme Reality.

Indra now left for home, satisfied as before. But again a doubt arose in his mind. He began to think, "In this state of sleep there is no consciousness or thought, there is no sense of I-ness. Even if the I remains, the world does not exist, nothing exists, all becomes inexistent. I do not see the utility of this kind of experience."

Again he came back to Prajapati, and as on the previous occasions, Prajapati said once again, "What you feel is true. But if you stay with me for another five years, I shall give you my final instructions and you will have the realisation." Indra spent another five years with Prajapati, making in all a stay of thrice thirty-two plus five, that is a hundred and one years.

Thereafter, Indra was initiated by Prajapati into the last secret, he was told about the All-Conscious Self or Reality that stands as on a peak above the states of waking, dream or deep sleep. This fourth or supreme status of the Self is the Reality that abides beyond all Ignorance, on the other shore of Darkness; for our waking, dream and deep sleep are no other than states of Ignorance and Darkness. It is this state of superconscious Being that is the true Immortality and Fearlessness.

The Asura had remained contented with the first steps of the true Knowledge. Their strength is the strength of the body, to them the strength of arms is the one source of strength. Quick is their gain and early their victory. The effort of the gods is long. Their desire is for the true Truth, the integral Truth, not any half-truths or anything that masquerades as the Truth. Their victory is in the end, they have to wait for it long. What they have to acquire is not the mere strength of body, but the power of the Self in its integrity. And why this insistence on a hundred and one years? A hundred denotes perfection; one added to it makes the perfection perfect. The mystery of the other figures remains still a mystery.

NOLINI KANTA GUPTA

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

# INDIAN SPIRITUALITY AND PHILOSOPHY

(A LETTER)

I HAVE studied your interesting Summary. There is, in Ninian Smart's thinking here, a penetrativeness without marked profundity. He has a very sympathetic and living approach to spiritual philosophy, but the inside sense seems not so active. I shan't make step-by-step comment : I shall just record a few general responses, with truth their goal as far as possible along the lines of "Smart" thinking.

It is a myth that "the Upanishads unmistakably manifest the importation into Aryan religion of yogic elements, including belief in rebirth, which were not at all characteristic of the early parts of revelation". The myth has arisen because the esoteric meaning of the Rigveda has been missed. The Upanishads themselves, however, retain the sense of "Veda" (Knowledge) about that early scripture. Once we pick up that clue and proceed Aurobindonianly into the heart of this scripture we get not only the background and the base for the Upanishads in Aryan religion but also the correct centre of experience from which Indian spirituality and spiritual philosophy fan out in various directions and in diverse forms.

Seeing things in the terms provided by your author, I should put the situation as follows :

A plurality of souls get the experience of the inner spaceless and timeless Self (Atman) or an infinite and eternal Void (Nirvana) within. From this experience they arrive at the realisation, both conceptual and intuitive, of a monistic Reality. *Pari passu*, the many souls get into touch with the cosmic Gods and, through their multiple yet harmonious and ultimately unified action, reach the one supreme Divine Being (Deva, Ishwara). Or, it may be, the contact with this Divine Being is fundamental and the cosmic deities are seen and felt as His emanations. At any rate, Atman-Nirvana and Deva-Ishwara go together, with stress on the one or the other according to need or occasion. When the two experiences interact we reach the fullness of the Indian spiritual realisation. The single Deva Ishwara, under the pressure of the inner yogic contemplation looking luminously outward, assumes or rather discloses the reality of the Absolute, the Atman-Nirvana perceived not subjectively but objectively, not within but without. The grandeur of the cosmic and transcendental Brahman is then the spiritual revelation. Similarly, the monistic Atman-Nirvana, under the weight of the outer devotional vision brooding radiantly inward, takes on or rather unveils the reality of the Immanent Divine, the Lord seated within and not only throned without, active subjectively and not dynamic objectively alone : this is the Antaryamin (In-dweller) in all His psychological and parapsychological splendour of supremacy.

The double spirituality—personal-impersonal, devotional-contemplative—is

the essential original Indian experience. It is not always expressed or conceived in its fullness, nor was there any reason in the past why one or another side of it should not be emphasised provided the fullness remained subtly vibrant somewhere at the back. But at certain moments the fullness reached its conceptual and expressive form in the very foreground : two such moments can be clearly marked : the Isha Upanishad in ancient times and the Bhagawad Gita in times more near our own. They bring out the fundamental synthesis that is the core of the Indian spiritual experience.

As for Smart's point that the mystic's account of his experience is not necessarily reliable as it may be fused with interpretative elements derived from his religious practice and doctrines held prior to his getting a religious experience, I think Sri Aurobindo gives its due to both sides of the problem. On the one hand, experience may run counter to one's previous doctrines and expectations. On the other, essentially identical or similar experiences acquire a conceptually different form because of the general credal framework of the mystic's life.

24-1-1965

K. D. SETHNA

## LIFE IN SRI AUROBINDO ASHRAM

*("Life in Sri Aurobindo Ashram" by Narayan Prasad 'Bindu' will be published by the Ashram on August 15, Price Rs. 12.00, a simple yet vivid and authentic account, from both the inside and the outside, of the greatest spiritual experiment of our time. To herald the book, we are featuring the fine Foreword to it written by an energetic Western mind that has made itself a part of the new Light from the East.)*

### FOREWORD

WHAT is so attractive as the Life Divine actually lived—or even steadfastly aspired after ? Narayan Prasad's picture of *Life in Sri Aurobindo Ashram* presents to the reader a cameo of the Kingdom of God on earth in the making, a divine community which, aware of its shortcomings, is growing in the light of its ideal. The Table of Contents reveals the plan and the richness of this work.

The author is in love with his theme, alive to the privilege of living in this community. That he is not at all a litterateur (he has long attended to the storing of the wheat for the Ashram bakery) is in itself an instance of a remarkable feature of this Ashram. He has the facility of communicating to the reader something of his own experience of adventuring in the Life Divine in this sacred *milieu* for more than thirty years. Only

one who has himself trodden the Path can disclose to us in such clear fashion the subtle features of life in the Ashram.

The integral approach characterises Narayan Prasad's presentation of the Ashram story. As one who is asked on tour all manner of questions about life in the Sri Aurobindo Ashram, I welcome this treasure-house of information and inspiration concerning a most significant spiritual centre of our time.

In this day of universal stress on Integration, to the point where it may be said to be the keynote of the age, it is worth calling attention in this Foreword to the fact that there is much evidence in this book that the Sri Aurobindo Ashram is a force for unity on every level of life. There is here a constant and insistent emphasis on the utmost integration of the individual through the Integral Yoga as the only dependable foundation for the collective integration.

Visits which some of us have made in scores of Sri Aurobindo Centres and hundreds of houses of disciples, among the two hundred such centres in India and a dozen other lands, have convinced us that the average product of the Ashram and its Centre of Education is giving a good account of himself as an integrating influence in the local community.

This is true also of the Sri Aurobindo schools and other institutions in various states of the Indian Union, which radiate the spirit of unity and harmony, as it is of the journals in several languages of India published in the Ashram, which spread culture in its deepest sense, without provincialism.

The author has effectively scotched the widespread assumption that the inmates of this Ashram live a cloistered existence. He shows that the currents of life are sweeping through this spiritual community—with the constant stream of visitors from many lands and all parts of India, with whom the disciples and students freely mingle; with the array of magazines from several countries and the otherwise rich library; with the weekly cinema shows, documentaries from Embassies and the cream of feature films—all of this free from the cultural chaos that one so commonly finds 'outside'.

While the Ashram inmates must refrain from any political activity, the Ashram with the Mother as its dynamic center is strongly related to current historical developments. To illustrate the point, very little is known, even twelve years after Sri Aurobindo's passing, as to what he has done to save humanity from Nazi domination in order to keep the path of human evolution free and open. The subject has been clearly dealt with in the book, supported by facts of history.

Sri Aurobindo's whole energy was centered not only in bringing down the Supermind but in seeing it in operation in the world. This is a significant factor ably dealt with in this work.

It is good to note that, as an antidote to any temptation to the reader to form a too idealistic impression of the Ashram, we find in Chapter IV of Part I some idea of the rigours of 'the sunlit path', the inner self-discipline necessary for self-transformation. The author has done well to make clear also that the Sri Aurobindo Ashram is a laboratory, not a yogic show-case.

Narayan Prasad has done a thorough job, as befits a disciple of the Master and the Mother. No mere chronicler he, it is an inside job, in the better sense of the term. It is not simply a publication in book form of his *Mother India* articles. They have been thoroughly revised and several new chapters added. This authentic and fascinating account of a most significant divine experiment, a timely adventure in *Integration*, will have a host of inspired readers.

JAY HOLMES SMITH

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## WHOM GOD PROTECTS

THE LIFE-STORY OF A SPIRITUAL ADEPT

*(Continued from the June issue)*

ARRIVED at the ashram Anadi first worshipped the tantric Yantra, then sat meditating for some time, after which he offered all to the Goddess as quickly as he could, and prostrated himself before the Deity. He was muttering a great deal too, but Kuda understood nothing of all that he said. Then he got up and said to Kuda, "Come with me, boy, and hold the lamp for me."

In that solitary ashram, in the inner sanctum, there was a chest of huge dimensions made of hard jungle wood. Anadi brought out a key from a niche, removed all that was on the chest and quickly opened the lock. Placing Kuda with the lantern on a stool, he got busy. Kuda stood still, amazed at what he saw.

As the lid was raised the first thing that came into view was a bundle of scrolls wrapped in a red cloth; below that some costly pieces of silk. When these were removed one saw a dozen big vases of bell-metal arranged in rows; each one was covered with a small bowl of the same metal serving as a lid, which again was covered over with a piece of cloth tied at the neck.

The eyes of Anadi, that were surcharged with greed harboured for one knew not how long, opened wide in astonishment and he saw within gold pieces that filled the vases up to the brim. He could hardly take his eyes off them. A feeling of exuberance seemed to start a wild dance in his veins, but with an effort he controlled himself. He replaced the bowls and tied them up as before. There was also a packet at one corner tied in red silk which when unfastened let out a small casket similar to one used by Bengali housewives called 'the Casket of Lakshmi', never allowed to remain quite empty at any time. Anadi did not open it, but, saying, "Not now, I shall open it later", replaced it in its original corner. Then he rummaged within the chest to see if there was anything else of importance. Not finding any, he rearranged everything as before,



closed the lid of the chest and locked it. He took the lantern from Kuda's hand and placed it on the floor, then he lifted the boy in his arms and kissing his forehead affectionately said, "My boy, the Mother of the universe has saved you to-day from being sacrificed by the Kapalik. You seem to be hungry, aren't you?"

Kuda nodding assent said that he was very thirsty and would first like some water to drink.

"Come, let us eat something," said Anadi; and they both sat down to a meal.

At the very beginning Anadi poured out two or three cups of wine from the jug and then began to eat with great pleasure and relish. It seemed, while he was eating, that his joy was without any limit, so much so that he forgot even to give the usual portion to the jackals, but remembering at the end he gave them what little still remained. After the meal was over he picked up Kuda and began to dance and sing songs in praise of the Supreme Mother—as if he had clearly seen that the joy and the wealth that had come to him that day were all his because of that child. He also understood that this child was protected by the Divine, or else all that had happened that day could not have come about.

However, when he saw the boy nodding with sleep, he laid him down on the Kapalik's bed and said, "Go to sleep, my boy, have no fear, I shall stay near you all the time." Anadi did not sleep at all the little of the night that still remained.

When Kuda woke up next morning he found no one in the room, so he came out and saw the sun flooding the world all around in a golden splendour. Feeling a great bliss of freedom he ran out of the ashram. The air was full of joy carrying a beautiful fragrance, the atmosphere was surcharged with ecstasy. He began running towards the Ganga and, when he had come some distance, he saw Anadi walking towards him accompanied by a dozen men. As soon as Anadi saw him, he came close and said, "My child, don't go to the river bank now, there is a great crowd there, and he is dead."

Undaunted Kuda said, "I must go and see; where is he?" He began to run. He was quite fearless; a great curiosity was driving him forward. Anadi with his companions proceeded towards the ashram without once looking back at Kuda's receding figure.

The sight that Kuda saw at the river bank was indelibly impressed on his memory's page for all time. It seemed as if an unseen hand had been guiding him towards his destiny even now, here at this young age.

He saw a lot of people standing in a circle. Quickly, through gaps between them he went in and saw the huge body of the Kapalik lying there nude, a lifeless still body, but the eyes seemed to be yet alive looking keenly at him. Kuda to-day felt no fear to look upon that enormous shape. He saw, too, that at places dogs and jackals had torn away pieces from it, a hideous sight that a boy of Kuda's age could not have borne to stand and look at, but Kuda stood like a rock looking unflinchingly for a long time. What he saw, thought or understood, he alone knew. Many came, saw and went away again, but Kuda kept on looking, still as a statue, heedless of everything around him.

At the landing wharf there were a few boats; just then two others laden with passengers came in. These boats were large ones with a number of people and carrying a fair amount of goods too. The passengers became restive to disembark now, and more so as they saw the large crowd that had gathered there. One man from the boat came forward to see why there was such an assembly on the bank of the river, and as he could make out nothing from outside he pushed himself in with a certain amount of difficulty. What he saw seemed so gruesome to him that he became frantic to get out. Just then he saw the naked little boy Kuda standing still and merged in thought. The man, attracted by the child, pushed his way near him and leaning down scrutinised the boy for a few moments; then he called, "Kuda." At his call Kuda seemed to come out of his trance-like posture; startled he turned towards the voice. His memory came to his aid as he looked at the man and, recognising in him Brindavan Saha, his foster father, he jumped into his arms and hid his face on his shoulder.

Brindavan with his entire family was going on a pilgrimage and had chosen this spot to cook the midday meal. He was beside himself with joy to recover Kuda in such an unexpected manner. Brindavan returned at once to his boat with Kuda. Everyone was happily surprised to see him, except the mistress of the family, who thought she had been well rid of the boy till now, but the only fly in the ointment of her happiness was here once again.

Be that as it may, when Brindavan sat down with Kuda on his lap, everybody came and sat around them and began to ply Kuda with questions.

Reassured by the love and kindness of all, Kuda recovered his speech and related in perfect sequence all that had happened since that night when he was unwittingly kidnapped. Everyone was amazed at the remarkable gift of memory of this boy of seven and at his experience and his maturity of thought, a clear sign of genius. In particular, he told how he had been sold to the Kapalik, who had brought him to the river and, suddenly paralysed by a stroke, fallen in, dying subsequently. He also related all about Anadi, his puja and the discovery of the great wealth in the chest. The listeners had never before heard such an amazing story, far less met with one who had been a part of it.

Brindavan, if he had so wanted it, could have brought those who had taken Kuda away to justice but desisted with the thought that Kuda had returned to him unharmed in an unexpected manner and that if any punishment were due the Supreme Judge would mete it out. Another reason for not pursuing the miscreants was that he did not think it wise to accord a wide publicity to the ultimate end of the Kapalik. None can escape one's fate nor can man dispense appropriate punishment to evil-doers better than the Lord. Narrow and restricted was man's appraisal of his own kind. With these thoughts and with Kuda in his arms Brindavan was content to allow things to take their own and proper course. Moreover, his previous idea that Kuda was divinely protected became still more firm. That very night they left for

Banaras. During the day they saw from their boat the cremation of the Kapalik; Brindavan was astonished to see Kuda watching the cremation with eyes wide open and tears streaming out of them. The impression the end of the Kapalik created in Kuda was in no small way responsible in guiding his future action and in particular his renouncing the worldly life, which he did when he grew up.

After this incident Brindavan travelled to various spots of pilgrimages for nearly one whole year before he returned home. For ten years Kuda lived with Brindavan; during this period an important event occurred that remained ever fresh in his memory all his life.

(To be continued)

PROMODE KUMAR CHATTERJEE

(Translated by Kalyan K. Chaudhuri from the Bengali)

## THE DESTINY OF THE BODY

### THE SEER-VISION OF SRI AUROBINDO AND THE MOTHER

#### PART TWO : THE CONQUEST OF SLEEP

#### IX. THE CONQUEST OF SLEEP (*Contd.*)

#### HOW TO ELIMINATE THE NECESSITY OF SLEEP ?

*Physical precondition* : On the purely physico-physiological plane, since sleep is the body's unavoidable response to its overstrain and exhaustion through an ill-balanced expenditure of energy, what is needed is the total annulment of all possibility of our body's fatigue. And this brings us to the general problem of incapacity and inertia of our present physical organisation. For, although it is a fact that "either the yogic or the vital energy can long keep at work an overstrained or declining physical system, a time comes when this drawing is no longer so easy nor perhaps possible,<sup>1</sup> and the bad results long held back from manifesting explode all at once and a breakdown ensues.

So the problem of incapacity has to be tackled and solved on the plane of the body itself. For "the body is the key, the body the secret both of bondage and of release, of animal weakness and of divine power, of the obscuration of the mind and soul and of their illumination, of subjection to pain and limitation and of self-mastery, of death and of immortality."<sup>2</sup>

<sup>1</sup> *On Yoga, II, Tome Two, p. 574.*

<sup>2</sup> *On Yoga, I, The Synthesis of Yoga, p. 602.*

But what is the inherent reason for this fatigue of our body ? Why does our physical system get periodically tired ? Why can it not work in a continuous way ?

In the words of the Mother : "The fatigue of the body comes from an inner disharmony. There may be many other *apparent reasons*, but all amount to that fundamental circumstance."<sup>1</sup>

What is this want of harmony due to ? The answer lies in the fact of a limited life-force, lodged in the confines of a limited and ego-bound individualised existence, contending in vain with the universal All-Life and All-Force that seeks constantly to govern and master it. In the evolutionary emergence and development of life in material forms, it is true that as consciousness develops more and more, "as the light of its own being emerges from the inert darkness of the involutionary sleep, the individual existence becomes dimly aware of the power in it and seeks first nervously and then mentally to master, use and enjoy the play."<sup>2</sup> But, even at our best, we mental beings are bound by a poor and limited life-power which is all that our body can bear or to which it can give scope. And "in the consequent interchange and balancing between the movement and interaction of the vital energies normally at work in the body and their interchange with those which act upon it from outside, whether the energies of others or of the general Pranic force variously active in the environment, there is a constant precarious balancing and adjustment which may at any moment go wrong."<sup>3</sup>

Thus, in the very nature of things, our individualised life and force in the body cannot master the All-Force working in the world. On the contrary, the resistance which it offers through blind ignorance to the movement of the infinite universal Life "with whose total will and trend its own will and trend may not immediately agree",<sup>4</sup> subjects it to the law of incapacity and fatigue, one of the basic characteristics of individualised and divided Life in the body.

Hence to cure our physical system of all liability to fatigue, the limitation of ego has to be totally abrogated not only in the inner parts of our being, but in the very physical consciousness and the material organisation of the body. Our body has to be brought into complete harmony with the demands of our own inner consciousness and with the infinite cosmic rhythm.

But "that means", in the words of the Mother, "a work in each cell of the body, in each small activity, in each movement of the organs....You have to enter into the disposition of the cells, your inner physical organisation if the body is to answer to the Force that descends....You must be conscious of your physical cells, you must know their different functions, the degrees of receptivity in each, which of them are in good condition and which are not."<sup>5</sup>

<sup>1</sup> Nolini Kanta Gupta, *The Yoga of Sri Aurobindo*, Part Eight, p. 85.

<sup>2</sup> *The Life Divine*, p. 177.

<sup>3</sup> *On Yoga, I, The Synthesis of Yoga*, p. 605.

<sup>4</sup> *The Life Divine*, p. 181.

<sup>5</sup> *The Yoga of Sri Aurobindo*, Part Eight, p. 87.

But this cannot be attempted with the help of the insufficient and inefficient light of mind-consciousness. It is only through the descent and concomitant emergence of the divine Gnosis, Supermind, here in the midst of the evolutionary Becoming, that Matter and material body can be rid of their inertia and inconscience and a proper equation established between the life-energy playing in an individual formation and the surges of the embracing All-Force. For in the Supermind "alone is the conscious unity of all diversities; there alone will and knowledge are equal and in perfect harmony; there alone Consciousness and Force arrive at their divine equation."<sup>1</sup>

It is through the supramental transformation of our physical body—that "is still a flower of the material Inconscience,"<sup>2</sup>—down to its very cells and functionings, that the law of incapacity and consequent fatigue will be finally abrogated and with it the physiological compulsion for sleep.

But there remains a final hurdle, the occult-spiritual necessity of sleep, but that too will be completely annulled with the gnostic transformation of our waking existence.

*Occult-spiritual precondition* : We have seen that in its essential nature our body's sleep is the response to the demand of the individual consciousness to go inward and awake in planes of existence not at present accessible to the waking awareness which is still in the grip of an involutionary half-sleep. So, unless and until this spiritual slumber is totally eliminated from all parts of the being including our very physical consciousness, mother Nature will constrain our body to fall occasionally into the swoon of slumber so that the portals of the inner and higher life can open.

Now, as we have mentioned in Section V ("Evolutionary Waking") when Supermind or Gnosis, the Truth-Consciousness of Sachchidananda, overtly emerges in the field of evolution to become the governing principle of our embodied material existence, the manifested being will be in secure possession of an integral consciousness and an integral Sight, so that there will be no more a state of sleep in opposition to the state of permanent waking, nor for that matter a line of demarcation separating the inner and outer domains of existence. The evolving being will then be fully aroused from the self-oblivion of an involutionary sleep and, along with it, the spiritual compulsion behind the sleep of our body will altogether lose its occult support.

On that foreseeable Golden Dawn, the body will thrill with the fulfilment of its destiny, it will participate in full awareness in the glories of a divinised life upon earth and the law of the inexorable necessity of sleep will be for ever lifted from its head.

But in the meantime let us not forget even for a moment the great role that sleep can play in the present organisation of our life and being; for, does it not open to us the doors of the dream-land, the Yogic dream-world, if we only know how to put it to service ?

<sup>1</sup> *The Life Divine*, p. 198.

<sup>2</sup> Sri Aurobindo, *The Supramental Manifestation upon Earth*, p. 12.

And who can belittle the infinite charm and beauty and bliss that the Mother of Dreams may bestow upon us, if we only know how to court Her favour ?

## X. APPENDIX

### THE MOTHER OF DREAMS<sup>1</sup>

SRI AUROBINDO

Goddess, supreme Mother of Dream, by thy ivory doors when thou standest,  
 Who are they then that come down unto men in thy visions that troop, group upon  
     group, down the path of the shadows slanting ?  
 Dream after dream, they flash and they gleam with the flame of the stars still around  
     them;  
 Shadows at thy side in a darkness ride where the wild fires dance, stars glow and  
     glance and the random meteor glistens;  
 There are voices that cry to their kin who reply; voices sweet, at the heart they beat  
     and ravish the soul as it listens.  
 What then are these lands and these golden sands and these seas more radiant than  
     earth can imagine ?  
 Who are those that pace by the purple waves that race to the cliff-bound floor of thy  
     jasper shore under skies in which mystery muses,  
 Lapped in moonlight not of our night or plunged in sunshine that is not diurnal ?  
 Who are they coming thy Oceans roaming with sails whose strands are not made by  
     hands, an unearthly wind advances ?  
 Why do they join in a mystic line with those on the sands linking hands in strange and  
     stately dances ?  
 Thou in the air, with a flame in thy hair, the whirl of thy wonders watching,  
 Holdest the night in thy ancient right, mother divine, hyacinthine, with a girdle  
     beauty-defended.  
 Sworded with fire, attracting desire, thy tenebrous kingdom thou keepest,  
 Starry-sweet, with the moon at thy feet, now hidden now seen the clouds between  
     in the gloom and the drift of thy tresses.  
 Only to those whom thy fancy chose, O thou heart-free, is it given to see thy witch-  
     craft and feel thy caresses.  
 Open the gate where thy children wait in their world of a beauty undarkened.  
 High-throned on a cloud, victorious, proud I have espied Maghavan ride when the  
     armies of wind are behind him;  
 Food has been given for my tasting from heaven and fruit of immortal sweetness;  
 I have drunk wine of the kingdoms divine and have heard the change of music strange  
     from a lyre which our hands cannot master;

Doors have swung wide in the chambers of pride where the Gods reside and the  
Apsaras dance in their circles faster and faster.  
For thou art she whom we first can see when we pass the bounds of the mortal,  
There at the gates of the heavenly states thou hast planted thy wand enchanted over  
the head of the Yogin waving.  
From thee are the dream and the shadows that seem and the fugitive lights that  
delude us;  
Thine is the shade in which visions are made; sped by thy hands from celestial lands  
come the souls that rejoice for ever.  
Into thy dream-worlds we pass or look in thy magic glass, then beyond thee we climb  
out of Space and Time to the peak of divine endeavour.

END OF PART TWO

JUGAL KISHORE MUKHERJI

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## AMERICAN MAGAZINE'S CITATION AWARD TO "ASPIRING POET" BEJAN DARUWALLA

THE following poem from the pen of Mr. Bejan J. Daruwalla entitled "Death, The Tiger" was recently published in the quarterly "Cyclotron", San Angelo, Texas.

Only seven poems got the citation awards from over 500 poems and "Death, The Tiger" was one of them.

Madam Liliath Lorraine and Mr. Vernon Payne, Consultant and Editor, constituted the panel of Judges.

### CITATION AWARD

The citation award does not carry any great monetary value but it assures prestige, free subscription and an invitation to contribute poems in other American magazines. It helps the aspiring poet considerably to get a good publisher.

Mr. Bejan Daruwalla deserves our congratulations.

### DEATH, THE TIGER

In the terror-jungle of the Night  
Prowls Death, The Tiger,  
Smiling his blood-red, dripping smile  
Laughing his rumble-of-thunder laugh  
Head held high to defy Life  
Paws gory with the strike-down of Birth  
Teeth deep, deep in the neck of Pain;  
For some, a single mighty shake  
For others, a piece-by-piece pull.

The Tiger cannot be shot  
The Tiger cannot be lassoed  
The Tiger cannot be tamed  
But He can be conquered  
By the mere look in the eye of a man ready to die  
FEARING NOTHING, WANTING NOTHING.



## SONNETS FROM THE CROSS

*(Translated from the Oriya by the author)*

### THE VOID DESIDERATUM

In the midst of these thousand quick-made friendships,  
These hundreds of the How-do-you-dos of the daily life,  
These shows of affinity, hiding self-centred interests,  
And these soulless endearings with slumbering purposes;  
These and all those variegated mixtures,  
Called nations, clans, states and families,  
The endless streams of humanity we meet on the streets,  
And the limitless conglomeration of things that is this world;

In the midst of this mighty concourse of men and matters,  
Do I not crave, My Father, for only a slip of loneliness,  
To feel to the full, in that intimate void,  
The individuation with which You have blessed me ?

Grant me, Father, only those little voids of Time and Space,  
Wherein my little ego might have its fill of Your presence.

### THE COSMIC ONENESS

Not only do I cease to be lonely as I am, in this noisy world of ours,  
When I meet You at those points of stillness,  
But do I not then plunge and swim and splash in all happiness,  
In the sea of Life, desiring for no other company ?

It is the same sea of Life, deep and limitless,  
Whose waves only are these world's phenomena,  
Vast and shoreless spreading from grasses to far-off stars,  
But tumultuous ever, unlike the Parental depths;

And it is the same Me, who walks ever on the shore,  
A lonely and desperate creature, in the midst of human throngs,  
Now feels his tiny point of Existence  
Expand over the vast universe,

Mingling with all the worlds,  
As soon as You breathe on him,

The hostile world comes to hug him in close embrace,  
When all other openings of his soul are closed,  
Leaving only the single one that overlooks onto You.

#### THE ENTICING VAST

A lone straggling bird in a dark stormy night  
Descries the distant Light House and flies headlong for it,  
Across the vast expanse of an inhospitable sky,  
Keeping in its little bosom  
A meagre wick of hope, burning, to find the much-needed shelter.  
But the poor thing drops dead onto the dashing waves beneath,  
As it strikes against the hard wall of glass,  
Getting at last the compassion from Death,  
That Life had denied it so far.

The same impulse often comes to me, Oh Mother,  
To plunge into the vast, dark storms of the Unknown,  
Gliding along with wings spread in full length,  
Delighting in the very danger,  
To drop dead at last,  
In the gold glare of the lamps of Your Temple.

Is not annihilation better far, in the very vision of the Divine Light,  
Than life of aeons in unawareness of its existence ?

MAYADHAR MANSINHA

# ESSAYS ON SAVITRI AND PARADISE LOST

## PHILOSOPHY (*Concluded*)

If all is the working of a higher reality, what then is fate? Milton denies the presence of such an accurate and recurring mathematical power because he bases his belief on man's free-will. Sri Aurobindo shows two principles : one is fate as a blind and unerring law that is controlled by the Karmic Gods; the other is a higher destiny as conceived and controlled by superior powers. So long as one is a slave of Nature and her ways, fate as a force is always active. But when one grows conscious of one's higher nature, the force of destiny starts dwindling. But when one is fully roused, illumined and united with one's own divinity, the lower force recedes completely. Fate essentially is a force of ignorance. It remains inevitable so long as one has not surpassed the orbit of ignorance and its actions and chain-reactions. To the degree we allow the higher power to act, by our submission to the power beyond our ego and smaller vision, there is an intervention from above. Sometimes the intervention is so uncalled-for that a break occurs in the routine scheme of things, and a miracle happens.

Savitri was a power from above. The law of fate or Karma did not apply to her. But by linking herself with Satyavan, a soul yet in the grip of Ignorance, she linked herself to fate and its working. She did this deliberately, as a conscious act and not as a capricious fancy, in order to break the knot that ties humanity to the iron fiat of Karma. She did not accept a Buddhistic denial, nor believed in escape. An escape is no solution : it is only a compromise between fate's inevitability and one's will to accept no defeat. This leaves conditions unchanged, and at the end proves to be no solution at all. So Savitri accepted the conditions as they were and came down to the heart of working destiny, so she could bring about the needed change by the pressure of her light and force. Narada, the spokesman of the Gods, and her mother, the symbol of humanity, could not stop her decision. They feared fate, and knew the inevitability of its working.

For this battle, Savitri had to undergo great hardships of inner discipline and preparation. Without this preparation, the poem would become a fairy-tale where the impossible occurs without any logical sequence. This preparation shows the presence of concrete experience. There were great sacrifices to be made to conquer fate : the sacrifice of the lower calls, impulses, the sacrifices of human hopes and dreams, the giving up of all save the single divine portion, the pure and spiritual essence which survived the stroke of doom.

On the other hand, Milton's free-will is not such a conquering force. It cannot oppose the doom to come, because the logic on which Milton bases himself is itself unsound. And no amount of ethical, philosophical or religious explanations can undo the fact.

Fate as a principle is a deformed and baser working of the higher will. In its essence, it is a creative and formative power. As a lower and cruder working, Fate, Destiny or Doom, whatever we may call it, operates. Its purpose is to control the erratic and spasmodic workings of the life-forces and other energy patterns and give them a faultless rhythm. By this, it ties together all actions and lives. This dictatorial control is necessary, so long as one lives in his unchanged self of mutations and moods. When we grow aware of the soul behind, as Savitri did, fate no longer governs us, but we control fate by our right and higher choice. A vital man or an ethical man cannot fight it by his will or reason, for these have no link with higher influences that have the key to his becoming. On the other hand, if we are aware of our greater becoming, the lower circuit of fate does not influence us, because by our self-awareness and choice we have linked ourselves with the greater consciousness.

Fate is analogous to instinct. Both are blind workings. One of higher will, the other of intuition. Also in the base and crude elements that are now the components of our constitution, only a base and crude power can work successfully. But this arrangement is an interim condition. With the growth of consciousness and the descent of a larger consciousness, by degrees this primitive working of nature would be replaced by the higher will controlling all things. Savitri's attempt augurs such an effort of the higher consciousness to control the lower elements.

The end of *Paradise Lost* is a defeat. The end of *Savitri* is a triumph. What is the supreme consummation Sri Aurobindo speaks of? Is it only a fanciful conclusion of a mythical legend? Or has it a deeper bearing, a profound philosophical bearing, a spiritual import?

The supreme consummation is the attainment to a higher status of consciousness and the raising of one's own total self to this peak so that the Absolute Light, Bliss and Power could by its outpour control, change and renew the whole stuff of human animality and physicality to which we are at the moment subject. It is not a fancy but a goal that is set before us as a possible end of all our endeavour. Because the whole of the poem is veridical or prophetic, there is no reason why Sri Aurobindo should choose to make his conclusion arbitrarily fanciful. On the contrary, here is an occasion to reveal the deepest secret of his mission, the cause of all his efforts, the climax of all his Yogic quest. In fact, the conclusion explains, clarifies all that has gone before, and the whole poem is a grand sumptuous prelude to this epical climax. The entire philosophy, effort, discipline and symbolic representation are based on this. In fact, if you exclude this, you would exclude the very essence of all the poetical genius and Yogic fulfilment of Sri Aurobindo.

This consummation does not come as a sudden thunder-clap but as a gradual unveiling, preparation and working into a greater and greater intensity. First we have Savitri's early life: then comes the meeting with Satyavan and finally her meeting with Death. All through these three phases runs the inner stream of preparation, at first unconscious, then as a conscious and willed effort that prepares her for an ordeal and then a great revelation. The ordeal she passes through seems

endless and the worlds of experience that she faces are varied. But she is unmoved either by the cataclysm that has descended on her, or by Death's apparently unsurmountable puissance which bars all her efforts. And conditions seem to become bleaker and more suffocating. But with the darkness, the frustration that seems to weigh on her more and more, her inner divinity awakes and gradually shakes off its veils of apparent ignorance. When Death assumes gigantic proportions, her divinity assumes its full stature and this is enough to defeat Death. This is the preparation for the supreme consummation.

But all cannot attain to this. Not all can endure its stress, and the force, the intensity and the power that it brings, the rapture that it unveils with the tremendous impact of light and truth. But Savitri has a life-long preparation. She speaks as a goddess and aspires like a mortal. She has become the earth ready to receive the supreme boon. She has surpassed all heavens, and done away with all Ignorance. The gods cannot lure her. The ideals, the hopes, the gains, the human goals, the cry of liberation are not for her. Yet she is not an ascetic who has shunned these, but a God-struck soul that has one mission in life—to urge the supreme consciousness to come down and possess the earth.

Who can possess this consciousness? She alone can; she is both the inaugurer and the receiver of the divine absolute boon. By her capacity to transcend all human values, ideals and hopes, she rises to a stature that is superhuman; and this makes her worthy to be the recipient of the first light of supramental transformation.

The Gnostic consciousness too puts her to the test and offers her lesser boons, shows the perils of the Divine Life. It attempts to reveal the foolhardiness of her enterprise. But Savitri is adamant. She wants one thing alone for earth and men—the highest possible boon of God-light and soul-change. And finally It too proclaims that it is Its will that she was executing. She is given an immortal benediction—Satyavan, the human soul, returns to her. She has become the priestess of a new dawn, the opener of a new and golden age of God.

The ending of the epic is surprising. Instead of finishing with the consummation, it ends with the return to earth. Savitri veils again her divine nature by her Maya. She again is the human soul. The poet hints of a great work ahead of her.

We have touched in outline on the main lines of philosophy as they occur in *Savitri*. A greater and fuller treatment would have made it read like a philosophical treatise. Hence we have refrained from such a course. But this much was necessary because philosophy forms the background of *Savitri* and an attempt to probe into its truth and values is necessary for the fuller understanding of the epic. Our treatment of Milton's philosophy is lesser in contrast to that of Sri Aurobindo's. But we have touched on those points which are parallel to show the error of Milton's Christian theology and of his thinking and to point out the truth Sri Aurobindo arrives at.

(To be continued)

ROMEN

# THE PROBLEM OF A COMMON LANGUAGE

(Continued from the June issue)

## LOCAL VERNACULARS IN HISTORY

WHATEVER the position occupied by Sanskrit as the “official” language of Hindu India, the local vernaculars have always played an important role. These vernaculars were, first of all, the various Prakrit dialects with which the Asokan edicts make us familiar in the third century before Christ. Next in point of time came the Apabhramsa dialects that arose out of the Prakrits. And finally we see emerging from Apabhramsa the modern regional languages of north India. The Prakrits and the Apabhramsa were equally well-known in the south. But there, at least three of the “modern” languages were spoken by the common man long before the rise of the north Indian vernaculars.

### *The Asokan Period : The Prakrits*

The Asokan edicts are an important landmark in the linguistic history of India. They show clearly that as early as the third century before Christ the language of the common man (for whom the edicts were meant) in the greater part of India differed almost as widely as the modern vernaculars. The Asokan dialects can be easily grouped under five broad divisions: the western (covering the modern Gujarat and Maharashtra area), the northern (corresponding to Uttar Pradesh and East Punjab), the north-western (West Punjab and the Afghan frontier), the eastern (Bihar and Orissa), and the southern (including parts of Andhra and Mysore). The affinities of the Asokan Prakrits to one another could not have been so clear to men to whom they were addressed as they are to a trained philologist of today.

The local dialects of Prakrit must have enjoyed a long vogue among the less educated classes. Gunadaya in the first or second century A.D. is reputed to have composed his voluminous collection of tales, *Bṛhatkathā*, in one of the Prakrit dialects, Paisachi, for the edification of a semi-literate king in western India. Hala's *Gāthāsaptasatī* belongs to about the same time and offers a rich treasury of popular verse in the local dialect, Maharashtri. Vatsyayana, writing around the fourth century, advises the man about town to use a judicious mixture of Sanskrit and Prakrit in polite conversation, somewhat in the manner of the Russian élite's use of French in the time of Tolstoi. The great Sanskrit dramatists of the early Christian centuries, and particularly the author of the celebrated *Claycart* (*Mṛcchakatika*), show by the variety of Prakrit dialects they use that the Asokan tradition was still alive.

*Apabhramsa : Its Popularity*

As happens to all living tongues, it was the grammarians who rang the death-knell of Prakrit, and it became a language of literature : poetry and drama continued to be written in the Prakrits long after the time of Vatsyayana, but they were obviously meant for an instructed élite. The language of the common man was now the Apabhramsa. Apabhramsa means "corrupted" or "vulgar". It occupies in the history of Indian language much the same place as did "vulgar" Latin in Europe. It arose out of the regional Prakrits. It is supposed that it remained the spoken language of the common man throughout north India, from about 500 to 1000 A.D. when it began to be supplanted by the first forms of the modern vernaculars. It is sometimes mentioned in the old texts as the language of such people as the Abhirs, *ābhīrādīgīrah*. The Abhirs and their kin may easily be identified with the unlettered foreign tribes that entered India about the sixth century A.D. and ushered the "Rajput period" of north Indian history. They must have made considerable changes in the spoken Prakrits and may be held responsible for the "corrupted" languages that now took their place.

Apabhramsa too has a considerable literature, much of it still unpublished. This literature has one special feature that marks it out from the Sanskrit or Prakrit: it was mainly a literature of propaganda. The Jaina teachers used the Apabhramsa medium extensively for driving home their ethical teaching; the non-orthodox adherents of Sahaja-yana and the Natha cults that sprang from the esoteric Buddhist teachings also freely used it for propagating their doctrine. The appeal in both cases was to the common man to whom Sanskrit or Prakrit would have been unintelligible. The Pala kings of Bengal, the Rashtrakutas of Gujarat and Maharashtra, and the Paramara kings of Malwa gave their special patronage to Apabhramsa writers. But a well-known court poet of the tenth century, Rajasekhara, assigns to Apabhramsa writers a position in the royal court not higher than that given to carpenters, goldsmiths and other lowly men. This is a fair indication of the classes the Apabhramsa writers could reach.

*The Middle Ages : The Development of Modern Languages*

By the end of the eleventh century, Apabhramsa slowly gives way to the modern north Indian dialects—Western Hindi, Rajasthani, Gujarati and Marathi in the west, Avadhi, Maithili, Magadhi, Bengali, Assamese and Oriya in the east. The dialects grew into full-fledged languages, each with a copious literature of its own. They must have received a great impetus, as in the case of Apabhramsa, from the successive waves of Muslim invasion, and the mass conversions that followed. The structure of the old Apabhramsa was altered by the admixture of words taken from Persian and Turkish. The old grammatical rules had to be relaxed to accommodate the foreigner. In the Punjab and the Delhi areas where the influence of the foreigner was strongest, a new

language known at first as "Hindawi", which later became Urdu, came into existence as a facile medium of communication between the new rulers and their subjects, somewhat in the same way as "Hindustani" was used by the British in India. In the more outlying areas, the old dialects of Apabhramsa modified their syntax, dropped many of the old case-endings and were generally enriched by a fresh vocabulary.

The new dialects were used at first and for a long time mainly for bringing home to the common man something of the old Indian heritage handed down by the Mahabharata, the Ramayana and the Puranas. When, about the fifteenth century, there was revival of neo-Vaishnavism, they offered a ready means of diffusing the new enthusiasm. But slowly, as the literatures grew, they began to show a tendency which had already appeared in later Apabhramsa : a marked cleavage between the spoken language and the language of literature. Both at first had found a place in the writings. But in the end, the spoken idiom was ousted from "polite" literature, and the language of literature developed an artificiality from which it has not recovered in spite of the efforts of giants like Rabindranath. The centres of higher learning seem to be bent upon maintaining the old forms and creating thereby a deep gulf between the language actually used by the people and the artificial language they have to use in writing.

### *The Dravidian Languages and Sanskritic Influence*

South India offers some peculiarities of its own. In the first place, all its four important languages derive their origin from a common Dravidian stock, and not from Sanskrit through Prakrit and Apabhramsa as in the north. All of them have no doubt been influenced a great deal—Telugu, Malayalam and Kannada in a much greater degree than Tamil—by Sanskrit and the other "northern" languages. But the basic structure of all the four has remained practically unaffected; only there has been a considerable enrichment of the vocabulary and of literary modes. This has been no small factor in the recent demand for linguistic autonomy. Some "purists" of today go even so far as to deny the indebtedness to the north and to lean more and more towards an excision of Sanskritic words from literary Tamil. But this is not in keeping with a long historic tradition.

Secondly, at least three out of the four south Indian languages can claim a very long antiquity; they took shape and attained a literary form much earlier than the north Indian vernaculars. Tamil already had a copious literature of high quality in the Sangam Age, its classical period, which at the most conservative estimate cannot be placed earlier than the third century A.D. Kannada has inscriptions in a literary style as early as the same period. The earliest Telugu inscriptions are dated about 600 A.D. By the time Hindi and the other languages were forming out of Apabhramsa, Tamil was already a "classical" language, and the others were entering their peak period of development.

And finally, the languages of the south had long the distinction of receiving



royal patronage, a fact of no small importance that contributed to their growth. Tamil remained the official language of the early Pandya, Chola and Keral kings till about the fourth century A.D. and had to give way to Sanskrit only when the Pallavas came to power. Telugu and Kannada were particularly favoured by the enlightened kings of the Vijayanagara kingdom in the 15th and 16th centuries.

In other respects, south India presents the same features as the north. There has been the same admixture of Sanskritic words, and a close mutual influence among the different tongues. There has grown up the same dichotomy between the spoken and the written idiom as marks the modern vernaculars of the north. Religion has played an equally important part in the development of literature during the early phases. And all have been deeply influenced and have undergone rapid changes under the impact of English; but of this we shall speak in more detail later.

*(To be continued)*

SANAT K. BANERJI

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# *Students' Section*

## **THE NEW AGE ASSOCIATION**

### **FOURTH SEMINAR**

25th April 1965

THE fourth quarterly Seminar of the New Age Association was held on 25 April 1965. The subject chosen by the Mother for this Seminar was :

*How to make one's studies a means of one's sadhana.*

The following nine members of the Association participated as speakers :

Amita, Baren Ghosh, Bibhash, Brajkishore, Oscar, Prakash, Romen, Rose, Swadesh.

The Seminar was held in the New Hall of the Centre of Education from 8.30 to 10.30 a.m.

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

Friends,

The central teaching of Sri Aurobindo, stated in his own memorable words, is : "All life is only a lavish and manifold opportunity given us to discover, realise, express the Divine."<sup>1</sup> The same idea has been expressed by him in still more memorable but compact words : "All Life is Yoga." This makes it obvious that all activities of life can be turned into a means of doing yoga or sadhana. Studies too, being a part of life's activities, can therefore be made a means of doing sadhana provided one wants to make them so.

I say "provided" because this is not the only motive of studies or education. There are obviously other motives which find a readier acceptance in the modern age. There is, for example, the utilitarian motive which at its lowest level takes the form of commercialism. For the vast majority of the students in the modern world this spirit of commercialism is the ruling motive of their education. Education for them is a means of acquiring qualifications which will enable them to earn more and more money, to get high positions and to be successful in life.

<sup>1</sup> *The Human Cycle*, p. 182.

There are a few others, a very small minority, who take up education not for any pecuniary gain or worldly success but for the development and perfection of mental faculties, for having a well-equipped mind, for exploring some field of knowledge which especially interests them, for the widening of the mental horizons, etc. This is the attitude of true culture and in the scale of human evolution it is on a much higher level than the gross utilitarian-commercial attitude which is now so rampant all over the world.

And yet this cultural aim of education is not the highest for it stops short of the ultimate goal of life's activities. To study in order to acquire mental knowledge or to develop mental faculties cannot be an end in itself because mind itself is not an end but only a means, an instrument, of something higher than itself. That higher thing beyond the human mind is the Spirit. So the highest aim of education, as of all life's activities, can only be to realise the Spirit. This makes it evident that if studies are to be directed towards their highest purpose they must be pursued with a spiritual motive, that is to say, made a means of sadhana.

It is of the utmost importance to stress this highest spiritual aim of education at the present moment when, along with other higher pursuits of life, education too has suffered the worst degradation owing to the obsession of the modern mind by the utilitarian-commercial spirit. It has been so much debased and vulgarised, made so cheap and paltry that instead of being a high priest of life, as it should truly be, it has been turned into a street pedlar.

To raise education from this low position to its high eminent status it is not enough to revive the lost educational values of the past, however great they might have been, or to reform those of the present. What is urgently needed is a radical transmutation of all educational values, past and present, in the light of the highest spiritual Truth that is now trying to emerge in human evolution to create a New Age in the life of humanity. This is the pressing demand of the Time-Spirit at the present turning-point of the world's history.

It is in order to meet this pressing demand that the Mother has formed this Centre of Education. She stated this very clearly in Her inaugural message to the Founding Convention of the Centre of Education in 1951. She said in this message that the Centre was being formed "as one of the best means of preparing the future humanity to receive the supramental light that will transform the élite of today into a new race manifesting upon earth the new light and force and life."

Surely, this is not an endeavour within the capacity of the average mass of students who are either satisfied with the values prevailing in the modern civilisation or, even if not satisfied, do not seek for a radical spiritual transformation of them. It is only a few exceptional souls, who have a clear perception of the present evolutionary demand and an ardent aspiration and a courageous will, who can undertake the effort needed to fulfil it. Our Centre of Education is meant to form a nucleus of such exceptional souls and the education imparted to them here is meant to prepare them for the great task laid upon them at the present critical juncture of human destiny.

To fulfil this task adequately it is necessary for them to remember constantly that if, on the one hand, they are offered a supreme privilege here, they have also, on the other hand, a special responsibility laid upon them which they will not be able to discharge unless they become totally sincere and utilise their studies as an opportunity or a means for doing sadhana.

Studies can be made a means of sadhana only if they are pursued in a spirit of total self-consecration and offering to the Divine, not for the sake of one's own self-development but for preparing oneself to be a perfect instrument for the manifestation of the supramental Truth and the Divine Life upon earth. That is the general principle but in its dynamic application it can find different expressions with different students.

In this Seminar we shall know from some of the members of the Association what according to them is the best way of following this principle of sadhana in studies.

After their speeches are over I shall read out to you a few letters of Sri Aurobindo bearing upon the subject of this Seminar. The Mother has read these letters and said that they were excellent and She has permitted me to read them out to you at the end of the Seminar.

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After this speech the 9 speakers were called one by one in the alphabetical order of their names to deliver their speeches.

These speeches are reproduced below.

## HOW TO MAKE ONE'S STUDIES A MEANS OF ONE'S SADHANA

### I

The subjects of these Seminars are always of living interest to me. This time again the subject is of special value to all of us who work in the School, both students and teachers. As I jotted down my thoughts on it I told myself, "That is the first gift of studies—they have taught me, and given me ample scope, to think for myself, to withdraw and see what I personally felt about a thing and thus helped me to become more and more myself." There lies, for me, the first relation between studies and sadhana.

By sadhana we understand knowing our true self, trying to come in contact with the Soul and thereby establishing a relation with the Mother's Presence in us. To know ourselves also means to recognise the different parts of our being and to control their movements according to our ideal—in other words, to prepare the outer being so that it may be able to realise in everyday-life the inner experience in all its purity. For this, it is a great help to offer all our works and action to the Divine Mother aspiring to become one day Her true instrument.

Studies can play a very important role in this preparation of the outer being because they serve to train the mind which has to become controlled, rich and plastic if it is to interpret without distortion the subtle indication of the Soul. In the light of whatever it understands of the Ideal it must organise our life, always remembering that this understanding will progressively deepen and that every time it must reorganise according to its new perception. In order that the mind may do well this organising job, it has itself to have the requisite qualities—first of all concentration, then richness and variety leading to the wider understanding of any question, refinement and depth. Very important is the capacity to look at one's thoughts and organise them around the Ideal. Gradually we learn to silence the mind knowing humbly that it is only an instrument which must receive from above the knowledge it seeks.

These qualities of the mind we can develop through all the subjects we study and, what is still more interesting, we may get a glimpse of intuitive understanding or even a touch of inspiration if we are open to these possibilities. There is ample scope to get rid of our mental inertia and lack of discrimination in new ways of thought. One interesting defect to be noticed and dealt with is the varying intensity in the mind's alertness at different moments of the day.

But apart from developing qualities of the mind which studies are meant for, they also help us to know the other parts of our being : first by our reactions to what we read and then by our reactions to our human environment, either as students or as teachers. This leads to a better understanding of our tendencies and offers at every moment the possibility to overcome our petty selves and bad habits, encouraging us to work not for personal accomplishments, not even for mere interest but simply as a means to progress. Thus, gradually, as the understanding deepens, we may even learn to distinguish the different planes of consciousness which are at the origin of the things we study.

To crown it all if we can call for the Mother's Presence and offer our studies and all our efforts in this line to Her, then we may be sure that She will make of our studies a real preparation for and not a hindrance to Her work. We shall never shirk studies as of little importance and yet know, feel and yearn to have that true Knowledge which is beyond studies and which can come to us only through sincere aspiration.

AMITA

## II

If, as Sri Aurobindo says, "All Life is Yoga", then each and every uplifting effort can have its proper place in one's integral sadhana for the Divine Life. And studies, being a happy source of light to our benighted minds, can be carefully turned into a help and support for our progress upward, if only we choose to utilise them as such.

How one can profit best by one's studies depends upon the attitude with which one approaches them. If preparation for the Divine Life be one's sole object, then all

studies must take an appropriate re-orientation. The mere satisfaction of one's personal ends, like ambition, vanity or display of intellectual eminence must be replaced by an ever-increasing urge to know the unknown more and more and to become a perfect medium for its expression.

Sri Aurobindo's directions in this respect are clear :

"To read what will help the yoga or what will be useful for the work or what will develop the capacities for the divine purpose. Not to read worthless stuff or for mere entertainment or for a dilettante intellectual curiosity which is of the nature of a mental dram-drinking. When one is established in the highest consciousness, one can read nothing or everything; it makes no difference..."<sup>1</sup>

The five kinds of capacities which can be developed through one's mental education have been clearly set forth by the Mother :

"(1) Development of the power of concentration, the capacity of attention.

"(2) Development of the capacities of expansion, wideness, complexity and richness.

"(3) Organisation of ideas around a central idea or a higher ideal or a supremely luminous idea that will serve as a guide in life.

"(4) Thought control, rejection of undesirable thoughts so that one may in the end, think only what one wants and when one wants.

"(5) Development of mental silence, perfect calm and a more and more total receptivity of inspirations coming from the higher regions of the being."<sup>2</sup>

To acquire and assimilate these essentials, no studies are more directly and more effectively helpful than those of the writings of the Mother and Sri Aurobindo. In our sadhana, until we are able fully to place ourselves under the benign influence and guidance of our Psychic, we are expected always to be at the height of our consciousness. As the Presence and look and touch of the Mother and the Master, so their power-charged words are a constant leverage for our consciousness.

While many branches of Humanities, and Science in particular, have hardly any element in them to lower our consciousness, excepting the risk of becoming dogmatic about any particular mode of thought or getting stuck-up at any of its high achievements, in literature, specially of a mediocre sort, there is plenty of such lowering stuff. Yet there is a great scope in literature for learning the language, picking up nice turns of expression, diction, style, etc. Here youthful minds must be on their guard against going down the scale of their consciousness. In pointing out the poisonous effect of undesirable books on the subconscious mind, the Mother has said :

"Each time you read a book in which the consciousness is very low, it strengthens your subconscious and inconscience, it prevents your consciousness from rising upward. It is as if you poured a bucket of dirty water on the efforts you have made to purify your subconscious."<sup>3</sup>

<sup>1</sup> *On Yoga, II, Tome Two, p. 379.*

<sup>2</sup> *On Education, p. 38.*

<sup>3</sup> *Bulletin of Sri Aurobindo International Centre of Education, February, 1965.*

The question is how to make this right selection in our present ignorant state of mind. For a man of sincere heart and will no problem can remain insoluble for long; his very resoluteness to tread the path of Truth would one day certainly tear off the veil of ignorance and, lo ! the Master of the being will be there to guide his steps.

But is this only a promise and not a day-to-day reality with us ? From his personal experience every one knows that no sincere call for help in sadhana has ever gone unanswered.

If we always remain faithful to the demands of the Master of our being and never forget our aim then our studies also can be a great incentive. Otherwise, the mental knowledge by itself will be of relative importance and at best of indirect help.

Let the Master's words echo and re-echo in our hearts and minds :

"It is necessary...that the advancing Knowledge should base herself on a clear, pure and disciplined intellect...

"And it is certainly the fact that the wider we extend and the surer we make our knowledge of the physical world, the wider and surer becomes our foundation for the higher knowledge, even for the highest, even for the Brahmanidya."<sup>1</sup> So, I conclude with a prayer to the Master and the Mother in the words of the Master himself :

MAY OUR STUDIES GIVE US A CLEAR, PURE AND DISCIPLINED  
INTELLECT, A WIDE AND SURE FOUNDATION FOR OUR HIGHEST  
DIVINE KNOWLEDGE.

BAREN GHOSE

*(To be continued)*

<sup>1</sup> *The Life Divine* (American Edition) pp. 12-13.

**SRI AUROBINDO INTERNATIONAL CENTRE OF EDUCATION  
DEPARTMENT OF EDUCATIONAL RESEARCH**

**NEWSLETTER**

No. 7.

July 1965

1. *National Research in Education*

In Aldous Huxley's last novel, *Island*, where exquisite satire is used to compare education as it is with education as it ought to be, as portrayed on his forbidden Island of Pala, the principal of the elementary school is describing the type of research with which they are content : "We don't have the money for large-scale research in physics and chemistry, and we don't really have any practical need for that kind of research —no heavy industry to be made more competitive, no armaments to be made more diabolical, not the faintest desire to land on the backside of the moon. Only a modest ambition to live as fully human beings in harmony with the rest of life on this island ...you people of America and Europe, you are irretrievably committed to applied physics and chemistry, with all their dismal consequences, military, political and social. But the underdeveloped countries aren't committed. They don't *have* to follow your example."

How one wishes that all the underdeveloped countries could agree with Mr. Huxley. It is possible that one or two of them could even show their Big Brothers how to live on a level other than that of 'Big Business', 'Social Slavery' and 'War Wastage'. But they must needs follow the example of their Big Brothers; so they are foredoomed, as Mr. Huxley says, 'to frustration and disappointment,' unless, of course, they agree to change.

2. *The New Education*

Today we are consistently being confronted with the results of the 'New Education' which accentuates *creativity*, *thinking-power* and *project work*. The emphasis is on the student's initiative in planning, organizing and verifying, rather than on the acquisition of facts and information. But in order to develop such initiative in students the work has to be started at the Kindergarten and Primary levels to be really effective. The National Grants Commissions should perhaps think in terms of help to those levels of education rather than to the already nearly finished product at the university level.

3. *Motivation and Purpose*

It is perhaps time for us to recognise the need for all teachers to state their *motivation* and *purpose*, their *intention* and their *aims*, before they begin to teach a



particular subject. State them, if not to the class—which would be the most helpful—then at least to themselves.

*Ecology*—It is becoming increasingly obvious that, as no nation today can isolate itself completely from the rest of the world, so no subject in the curriculum can altogether be isolated from another. We should surely try to see the possibility of teaching all subjects in relation to one another. Or perhaps we could have, say, a two-hour period per week for 'bridge-building'—where the ecological significance of the subjects we teach are brought into focus with the environment of the students. Should not all teachers at some time ask themselves : 'Why am I teaching this subject ? For what purpose ? For what result ? Where exactly does this subject fit in with other subjects ? Where are the points of contact and to what do they lead ?' If students of the New Age are to 'think' and 'feel' creatively they must have the chance to sense that the teachers know the answers to these questions or they may soon demand their own answers as an inevitable result of creative thought.

#### 4. *Australia*

Following the decision taken by the Government to introduce a decimal system for currency in February, 1966, various measures have been considered by the State Education Departments in order to adapt arithmetic syllabuses and textbooks to the change.

#### 5. *Brazil*

The Pais Leme Colégio in São Paulo is the first Brazilian institution to use closed-circuit television. This permits 200 students in 4 different classes to receive instruction from one teacher.

#### 6. *France*

Since 29th October 1964, the French radio and television organisation in Marseilles has been broadcasting a preparatory arts course for the benefit of approximately 400 students in the Aix-Marseilles educational region, who are prevented from attending the normal courses for various reasons—distance, illness, vocational obligations.

#### 7. *Pakistan*

The second five-year plan (1960-1965) has brought about a rapid expansion of educational services. The Government is now allocating 10% of its budget to education. Primary education is now provided free of charge in all Government schools. In some parts of the country, free tuition extends to lower secondary education (eight years of schooling) and sometimes reaches upper secondary level (ten years of schooling).

#### 8. *Union of Soviet Socialist Republics*

Recently published statistics indicate that Soviet women constitute 74% of the

nation's doctors, 70% of the teachers, 16% of the industrial engineers and 6% of factory managers.

#### 9. *United Kingdom*

According to a circular of the Secretary of State, the Government intends to extend the duration of compulsory education to sixteen years of age as from the school year 1970-1971. A recent report of the Department of Education and Science deals with the experimental progress made in the use of programmed instruction of both types, linear and branching, by machine and textbook. Over a quarter of the local education authorities are experimenting with programmed instruction, mainly as a means of alleviating the shortage of teachers.

#### 10. *Yugoslavia*

The integral system of education—now taking shape in Yugoslavia—consists of integrating in the educational system not only schools and other educational institutions but also enterprises connected either with the economy or with the social services, and other social or professional bodies which are interested in education.

NORMAN C. DOWSETT

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