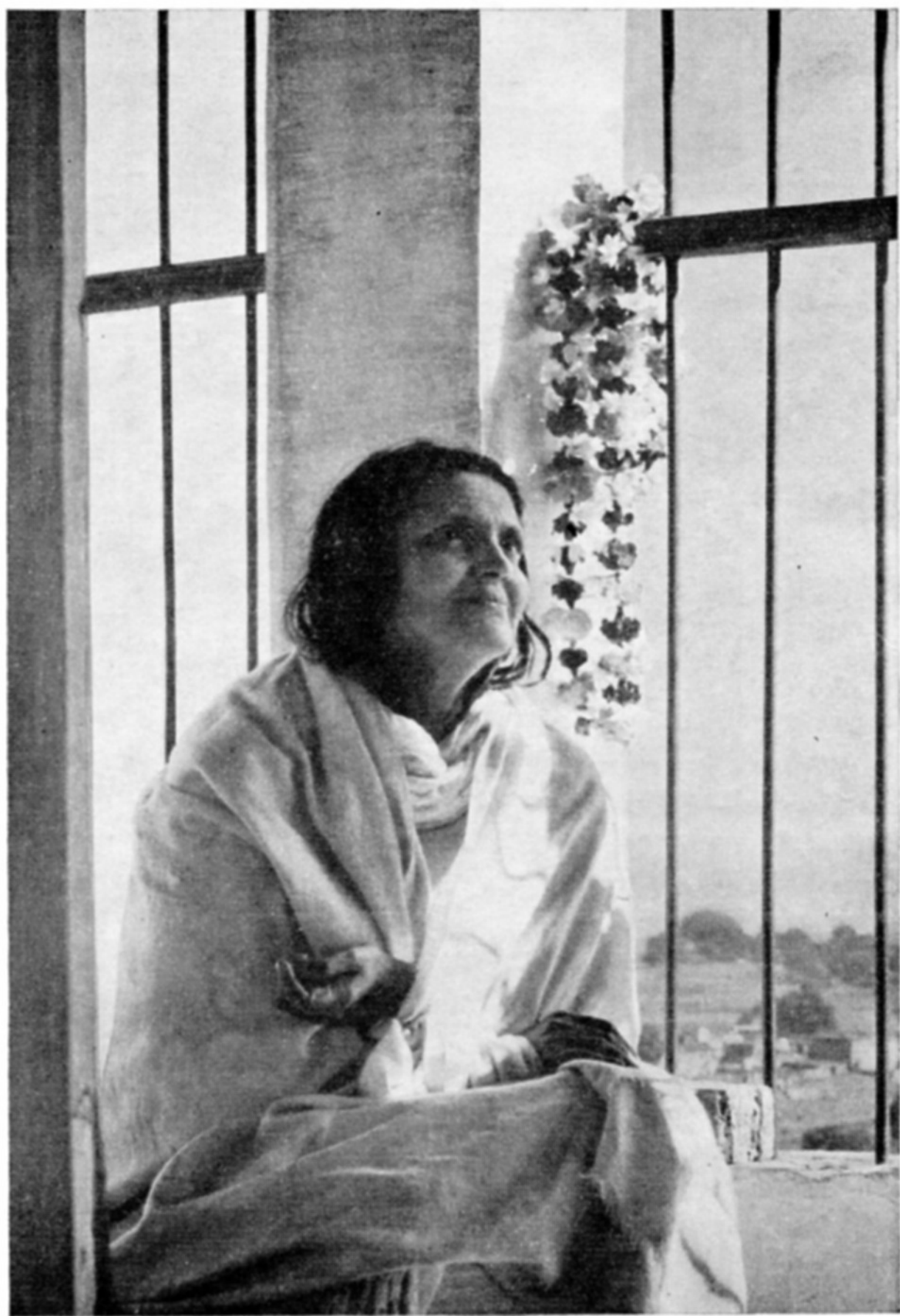


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*The Self, self-contained,  
calling to Itself for its own Revelation—  
this is Happiness.*

## Matri Vani

Wherever God may keep you at any time, from there itself must you undertake the pilgrimage to God-realization. In all forms, in action and non-action is He, the One Himself. While attending to your work with your hands, keep yourself bound to Him by sustaining japa, the constant remembrance of Him in your heart and mind. In God's empire it is forgetfulness of Him that is detrimental. The way to Peace lies in the remembrance of Him and of Him alone.

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Where the search after Truth is really genuine there can be no failure. In order to purify body and mind one practises the Presence of God, the repetition of His name, meditation ; one seeks *satsang* and studies scriptures. Of special importance are the Guru's instructions.

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The disciple prays for the Guru's grace and the Guru's power works through him. All this is the manifestation, the form of Him who stands revealed within. The Guru's grace should be solicited without ceasing.

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Striving to dedicate this transient ego or 'I' to the eternal 'I' leads to one's real Good. In order to keep the mind

fixed continuously on the Supreme Quest, one should ever be engaged in spiritual practices, the study of Scriptures, the awareness of God and so forth. At some auspicious moment in the life of the aspirant his prayer should receive full response. Do not even look in the other direction. Bind yourself solely and with unshakable determination to the practice that will take you to the goal of your pilgrimage.

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A traveller on the path to God-realization has to obey his Guru's instructions so that his journey may be crowned with success. However, in a case where there are no such instructions, one should, according to the dictates of one's heart, keep oneself occupied in calling out to God, in prayer or meditation. If someone prays to Him with a sincere and simple heart, God will fulfil his cherished desire. To yearn for Him with his whole being is man's duty.

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What fear is there for a man whose one and only object in life is the Supreme Quest? The One who is the goal of the journey is all-pervading. What is needed is His revelation. Nevertheless, the longing for Him must become genuine. If He manifests as longing, He will also manifest as fulfilment. Whatever arises spontaneously from within is good. Watching as a spectator, place your reliance in the Guru in all matters. The Guru is very, very near.

# From the Diary of a European

MELITA MASCHMANN

*(Translated from the German)*

(2)

Vindhyachal, October 1963.

Today Mataji saw me standing near her trellised window and suddenly broke out into ringing laughter. Just as she had calmed down, a second fit of laughter came over her and then a third. Her laughter is something very mysterious. For me it is quite irresistible. Even when I have no idea why she is laughing, I am forced to laugh with her. This morning I had for the thousandth time just asked myself the question : "Who is Mataji ?" Her laughter came as a reply, but when I try to translate it into my language I notice that I have not understood it.

In the evening we again sat in her room, while she was dictating replies to letters. One of them was from a South Indian Christian, who asked whether it was true that Christians were not liked much in Mataji's Ashrams. Ma said : "Write to her : Under whatever name anyone may seek God, this little child most heartily welcomes him."

Later Mataji suddenly said to me : "Melita, sing a German song to us !" I objected vehemently. How could I explain to her that I am unable to sing in tune ? Indian music is so fundamentally different. Never in my life have I sung to anyone. I like to sing to myself, but I know that it is out of tune. Mataji was adamant. "Why should you not be able to sing ? When you talk your voice sounds so nice. But whether you have a beautiful voice is not at all important. What alone matters is the feeling with which you sing. Or are you not in a mood to sing today ?" — "When I am with you I am singing constantly, but without sound." — "Then sing now with sound !"

We fought on for a little while, finally I gave in. I sang three couplets of a German song about the moon (grateful that no European was there to criticize). Mataji slightly bent forward and listened attentively and lovingly. Then she said: "It was very beautiful. You have a sweet voice." I felt amused and embarrassed. "No, of course not, but it is sweet of you to say so" — "You find me sweet only because you yourself are sweet."

This may sound like an exchange of rather cheap compliments. But there is more behind it. According to Mataji, we see in the people with whom we deal, that which is in ourselves. If they seem wicked to us, it is but our own wickedness that we find reflected in them. Consequently: Be good and those around you will be good.

Is this really so ?

Today I had a long personal talk with Mataji about prayer. Panuda translated with great care, putting many counter questions. I want to note one question which is as European as it is Asiatic.

"Again and again it occurs to me that I should stop praying altogether. Whether intentionally or not, our prayer usually becomes a petition. Does this not amount to some kind of interference with God's Will ?"

Mataji: "You should pray, in fact you can never pray enough. And you may also ask for something, but ask only for God Himself, for His advent. When the time comes for you to cease from praying, you will stop of your own accord. Then the question whether you should pray or not will not arise anymore."

For many years a record has been kept of Ma's life and her sayings. A small portion of it has been published

also in English translation.\* Amongst those reports I have found an account that states something very interesting about Mataji's deep cosmic understanding, or perhaps I should say "cosmic love". This is a feature of her being that I often sense very strongly although I have really never observed her in a corresponding situation. Her relationship to the sky, to air, water, earth, sun, the stars and so forth is different from ours. One can recognize this when watching her gaze over the Ganges or at a flower.

Except in very rare moments of mystic union, nature for us ever remains "the other life," foreign to human existence. For Ma, nature is the same one life : All life is rooted in the Self, there is nothing outside of the Self. The distinction between nature (*prakriti*) and spirit (*purusha*) is annulled in the Self in which she lives.

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Today I had a very impressive talk with Mataji. I was assisted by an excellent interpreter, an elderly lady who teaches English at the Allahabad University. She is not only intelligent, tactful and well educated, but also has for years been at home in Ma's spiritual world and can translate correctly even hints of Mataji.

No doubt, my personal contact with Ma gains intensity every time she talks to me. I feel that she listens with ever growing attention and her answers are more and more closely adapted to my individual approach.

Today she sat on the very edge of her bed, slightly bending forward—and while at times one has the impression of being watched through a telescope turned upside down : (although the picture remains clear-cut it yet seems very remote)—this time I feel under her gaze like in the focus of a magnifying-glass. I am convinced that she sees everything.

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\* In "Ananda Varta and four English books.

In fact, I should prefer to remain silent, for she anyway knows what I want to ask or say. But this would be against the rules of the game.

I am not noting down the personal problems that were discussed. Only a general query : Misfortune—for instance in the history of peoples or in the lives of families and individuals, seemingly senseless destruction—how are these facts compatible with the idea of God, whom we should like, not only to fear but also to love ?

*Mataji* : Do you believe that God is the creator of the world and therefore its Lord ?

*I* : Let us anyway in our discussion take this for granted.

*Mataji* : Very well. If God is the Lord of the world, He can do with it as He pleases. Suppose you have grown beautiful flowers in your garden, but decide to plant fruit-trees in their place, won't you have to remove the flowers ? If you have a fine house, but wish to build a larger and better one on the same plot you will be obliged to demolish the old one. The freedom that is yours in small things, God wields in great ones. In both is He, in destruction as well as creation. The history of nations, families and individuals is the great *Līlā* (play) that He stages with Himself.

*I* : What about evil in the world ?

*Mataji* : When you have realized God, then good and evil are like two ways of dressing your hair. (While saying this, Mataji pulls her hair first to the right and then to the left side of her forehead.) Good and evil do not exist for you anymore when you have realized your union with God.

I cannot grasp the simile with the hair dress, I do not see what it intends to convey. So I say : “Probably I do not understand rightly what you have told me about good and evil. Do you mean to say that I should refrain from fighting the evil in my surroundings ?



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*Mataji* : Serve human beings as much as you can; but do not identify yourself with their wants and needs. You must go beyond all this and seek God.

*I* : Where does the source of evil lie ? If *Brahman* is all in all, as Hinduism teaches, then evil must also derive from Him and occur within Him.

*Mataji* : Good and evil are distinctions that arise in human thought and experience. Only when entering the world of duality we begin to distinguish between good and evil.

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Evenings are lovely here. We either sit in Mataji's room or on the veranda in front of it. When sitting outside I find a place from where I can see Mataji. On the verandah there is only the light that the moon sheds. In the room a dim kerosene oil lamp is burning. Sometimes there is singing for hours together, with short intervals. I never get tired of listening to the beautiful songs that often transport the audience.

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Twenty or twenty-five men and women sit scattered over the verandah. Rarely does one hear anyone talk. Probably most of them are praying or meditating; many hold a rosary in their hand. For the first time here something like a community feeling arises in me. I never missed it, as I was not intent on finding it. But I often ask myself whether it exists in the people with whom I am together here, and if it does, of what substance it may be. That I sense little of it, is only natural. I can hardly talk to the people and very rarely understand their conversations amongst themselves and what concerns them under what circumstances.

In general, as far as their religious life is concerned, the individualistic element among men and women here

seems much more dominant than with us Westerners. What we call a community does not appear to exist here. Everyone has his own personal relationship to his Guru and proceeds along his own path. Temples where congregations assemble are the exception here. Nevertheless, some kind of community feeling seems to develop. It is too dark to distinguish anyone's features. Everyone abides undisturbed in his own contemplation and everyone knows of the others that soul and spirit are open to the common centre. Of course, in a very individual manner. Many of my companions must be praying to Ma as in the West one prays to Christian saints or to the Christ Himself. I am not praying, neither do I attempt to meditate, and even if I try to reflect over a question, my thoughts soon stop. I just keep still and absorb something that is as mysterious as the beauty of a landscape, the radiation of a sublime thought or the charm of lovely music.

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This afternoon we went for a walk with Mataji for the first time. Nobody seemed to have known it beforehand. The girls were as usual barefooted and had to perform a painful dance on the path that was strewn with thorns. But apart from this we all enjoyed it immensely. At first Mataji advanced at great speed so that we found it difficult to keep pace with her. Later she slowed down. On the way there was much laughing and joking. When we passed a high, solitary house, the men amused themselves by waking the echo from its slumber : "Jai Ma, jai Ma !"

It was dusk by the time we returned. Mataji ascended the platform that has been built over the foundation of an ancient temple, and for a long while walked up and down in silence. We remained standing on the edge. In the West the evening sky was flaming as if the jungle were on fire. In the East it was already night. Venus hung above us, glittering brightly.

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Somewhere nearby a peacock screamed again and again. "Do you hear", said one of the men, "this is Krishna's bird." Later we all sat on the platform and it became a wonderful night. A lengthy conversation ensued, interrupted at intervals by laughter or by silence. Everyone who had something to say participated. Then Mataji told us about her childhood and about her pilgrimage to Mount Kailash from which Bhaiji did not return. That evening Pushpa sang more beautifully than ever and the silence that followed was full of intensity. The stars joined into our meditation.

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# Teachings of Shri Aurobindo

PROF. BIRESHWAR GANGULY, PATNA UNIVERSITY

The birth of Shri Aurobindo, the philosopher-saint of India synchronizes with the day of independence of our country. According to his teachings, evolution is more important than involution. Sri Aurobindo believed that India had a special mission to fulfil on earth after attaining independence.

Sri Aurobindo Ghose, popularly known as Sri Aurobindo, one of the greatest philosopher-saints of the modern age, was born in an anglicized Bengali Civil Surgeon's family of Calutta, on the 15th of August, 1872.

After completing his brilliant educational career at London and Cambridge he had a short-lived academic career as a Professor and Principal at Baroda and a political career in Bengal, as a revolutionary leader of the Nationalist party. While in the Alipur jail as an undertrial prisoner in connection with the famous Alipore Conspiracy Case, he caught a glimpse of his future spiritual mission in life after having a unique vision of Lord Krishna as the immanent Being in everything.

His spiritual life (*Yoga-sādhanā*) began at Pondicherry in 1910 and continued up to 1950, when he gave up his mortal frame. During this long period of 40 years he not only carried on his integral yoga of supra-mental *sādhanā*, but also wrote several volumes on literature, philosophy and yoga, the chief published books among them being: *Essays on the Gita*, *The Renaissance in India*, *The Ideal of Human Unity*, *The Human Cycle*, *Savitri* (a long spiritual epic poem), *Bases of Yoga*, *The Life Divine* (his magnum opus), and many smaller works.

Apart from these books we can get a glimpse of his encyclopædic mind from his articles published in the "Arya",

a magazine published in 1918-19 and his omnibus *sādhana* from the official publication, viz. "Sri Aurobindo on Himself and the Mother."

The teachings of Sri Aurobindo may be traced back through the Gita, the Upanishads, the Tantras to the Rig-Veda itself. Though a Vedantist, he was deeply influenced by Tantra and Vaishnavism and Darwin's Theory of Evolution, and therefore, his new theory of the Life Divine or supra-mental manifestation may be said to be a kind of humanistic evolutionary 'Vishistadwaita-vada' (qualified monism). According to Sri Aurobindo, "Super-mind is the grade of existence beyond mind, life and matter and as mind, life and matter have manifested on earth, so too must Super-mind in the inevitable course of things manifest in this world of matter. The supra-mental is a truth and its advent is in the very nature of things inevitable."

In order that this supra-mental civilisation or life divine of *satya-yuga* (golden age) may be an immediate reality, it is necessary that a growing number of intelligent men should take to the integral yoga. Fortunately enough, in the words of Sri Aurobindo, "The *sādhana* of this yoga does not proceed through any set mental teaching but by aspiration, by a self-concentration inwards and upwards, by a self-opening to the Divine Presence in the heart". This yoga is an integral yoga because it combines the best elements of *karma*, *jñāna*, *bhakti* and *rājayoga* of Hindu *sādhana*. It is universal in its appeal because it does not depend upon the prescribed ritual of any particular religion. It is also easy because half of the work is claimed to be done through divine grace, which supplements human effort. For Sri Aurobindo asserts, "The power that mediates between the call of the evolving earth-consciousness from below and the sanction of the supreme from above—is the presence and power of the Divine Mother".

As the prose style of his greatest work, viz., "Life Divine", has the characteristic faults of obscurity, monotony

and prolixity which are found in his great epic, "Savitri", even teachers of literature and philosophy find it difficult to understand him. But his "Synthesis of Yoga", which is an inspired writing in a very lucid and simple style, and his letters throw a flood of light on his fundamental teaching even for laymen. Most of his works have been translated into Bengali, Hindi, French and a few other languages.

If we approach Sri Aurobindo's philosophy and yoga without going into much metaphysical technicality, we may present the following short critical survey of his teaching :

(1) Sri Aurobindo's metaphysical reasoning is based on the Vedantic formula, "All that is, is God : beside Him nothing else exists". But in the monistic Vedanta of Sankaracharya, which is based on "*Māyāvāda*", the term *Brahman* is used instead of God to signify Reality and a difference is made between Changeless Reality (*Paramarthic Satta*) and changing reality (*Vyavahāric Satta*), the latter being fundamentally illusory in nature, as the phenomenal world vanishes after Self-realization and everything appears as *Brahman*. Sri Aurobindo, however, takes the *Tantric* stand and asserts that even before Self-realization (*Brahmajñāna*) the phenomenal world should be accepted as real, for the created universe is not the dream-like *Māyā* of God but the *Līlā* or the joyful play of the Divine.

(2) The Vaishnavas of India also believe in "*Līlāvāda*", but they aspire to be divine instruments of God's *Līlā* in the supra-mundane world of "Goloka" or celestial "Vrindaban", as the Hindus believe in seven grades of the created universe, viz. *Bhu*, *Bhuwah*, *Swaha*, *Maha*, *Jana*, *Tapah*, and *Satyam* (*Brahmaloka*), - this earth being the lowest—*Bhu*. Sri Aurobindo, however, asserts time and again that heaven should be established here on earth in this very life.

(3) His insistence on Life Divine on earth is akin to the Hindu conception of *Satya-yuga*, with the exception that instead of completing the cycle of 4,32,000 years (of

which only about 5,000 years have elapsed) the present Kali-yuga is at its end now and, according to the Mother of Pondicherry Ashram, the Supra-mental descended on earth on the 29th February, 1956 in a subtle form. Everybody is supposed to feel its impact by and by, as people grow in spiritual consciousness, which also is inevitable and imminent.

(4) The theory of the descent of the supra-mental on earth is based on a new orientation of the Tantric and Darwinian Theories of Evolution. According to Darwin's Theory of the process of evolution, life has emerged from matter and mind from life through millions of years and through millions of species. But according to Sri Aurobindo, mental man or rational animal is not the last step in evolution. The time has come for the evolution of a supra-mental race of gnostic beings on earth. Sri Aurobindo's ideal of the society of gnostic beings is akin to the Hindu conception of a liberated soul or the '*sthita-prajñā*' of the Gita, with the exception that not a few, but the many would attain to this status and instead of giving up the works of life, they would on the contrary enjoy the works of life, for the works of life would be sacrificed or consecrated to God. A gnostic being is a fully integrated being—his body, life and mind having been thoroughly transformed and made automatically responsive to the demands of the spirit.

Creation, he says, is a movement of ascent and descent, involution and evolution, "a movement between two involutions, Spirit in which all is involved and out of which all evolves upwards to the other pole of Spirit". Evolution, therefore, is an unfolding of the divine potentialities inherent in matter. God or *Satchidānanda* has descended into matter through mind and life. Similarly matter is ascending to Him through life and mind.

From our standpoint, evolution is more important than involution. The ascent from matter to Supermind through life, mind and psyche means the transformation of the physical being into the supra-mental being through the

intervening stages of vital, emotional and intellectual beings. Matter or body is only apparently unconscious. Consciousness of the highest order is hidden within it. To reveal this fact in time is the aim of Nature in all her processes of evolution, which pass through its temporary phases of imperfection and pain.

(5) Sri Aurobindo (like Swami Vivekananda) believed that India had a special mission to fulfil on earth after attaining independence. Politics or industrialisation cannot be the main theme of the national life of Bharat. In the words of Sri Aurobindo, "God always keeps for Himself a chosen country in which the Higher Knowledge is, through all changes and dangers, by the few or the many, continually preserved ; for the present, in this century at least, that country is India". The "*Swadharmā*" or the special mission of India now is the spiritualization or supramentalization of the human race. Instead of the gospel of "māyā" and escapism, Sri Aurobindo gives India a message of spiritual leadership of the coming World-state, based on the highest ideals of mankind.

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# The Path of Devotion

## SOME REFLECTIONS

**M. M. Verma**

The path of *Bhakti* (devotion) is one of the universally accepted highways to God-realization. A lot of literature exists on *Bhakti*, not only in Sanskrit and other Indian languages but also in the other languages of the world. Names of great devotees are household words in our country. So are those of *Sufis* in Islam. Devotees like St. Theresa and books like *The Imitation of Christ* are the pride of Christianity. There is little that a humble aspirant like me can contribute on the subject. In this short article I propose, in all humility, just to share with my august readers some reflections—one or two points of view, so to say—on our devotional approach to God.

Some of us carry on various devotional practices and try to concentrate our minds on God, our *Ishtha Devata* or our *Sad Guru*, we go on and on with much effort to meditate on the Divine, and yet often feel frustrated, as if He were too far above—or too deep within us to be reached by our humble efforts. I confess that this has been my sorry plight for years and years—till lately the grace of the Lord inspired a new, revolutionary feeling in the heart that the feeble mind, instead of trying to meditate on Him, had better try only to keep *still* and realize that, far from our adventuring to meditate on Him, *He* is meditating on us, so to say, all the time ! In other words, the Divine Mother is verily holding us all in Her warm bosom ; and we have only to *quieten* the distractions and dissolve the distortions of our minds to enjoy the bliss of the Mother's love.

If only we could realize this bare truth—a fact, and no mere fancy—one would gladly suffer all pain and all trials that fall to one's lot as a result of past *Sanskāras* and their momentum, assured that Divine Mother is holding us in Her arms all the while. She unfailingly provides all the succour needed. This ought to mean a virtual rebirth: to be a Child of the Divine and no more a child of the earth, earthy: How beautifully has Sri Aurobindo pen-pictured the simple process of the transformation:

“The soul goes to the Mother-Soul in all its desires and troubles and the Divine Mother wishes that it should be so, that she may pour out Her heart of love. It turns to Her too because of the self-existent nature of this love and because that points us to the home towards which we turn from our wanderings in the world and to the bosom in which we find our rest.”

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Prayers to God may be selfish for fulfilment of petty desires, in the beginning. Even so, the touch of Him at the other end, to whom they are addressed, not only fulfils our desires in so far as permissible in His wise dispensation, but purifies our minds at this end, from which they arise. And the more we turn to Him, in whatever way to begin with, the more we begin to perceive something of His all-satisfying universal love and transcendent power, wisdom and beauty. This leads us to the dedication of ourselves, to loving surrender; which results in the melting of our ego and all egoistic desires. One who, ceasing to beg of the world, has still been begging for things *of the world* starts begging for the Bestower of things Himself, so that he need not beg again and again! Then comes the awakening that we have been like thirsty fish floating on infinite waters. If only we turned our mouths, our thirst would be quenched, and quenched for all time.

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It may perhaps not be inappropriate to conclude with prayers to the Mother Divine, in the words of a devotee :

Thou art so high, so great, Mother, yet so near to me, so much my own ! By Thy great love Thou hast awakened me to my own greatness ; I am no worm of the earth, mean or low, but am really a part of Thy divine self, Thy own child, Thy flesh and blood.

Descend into me, Mother, in all Thy divine glory ; seize my mind and fill it with Thy light ; seize my will and make it an instrument of Thy work ; seize my whole being and make it a perfect vehicle of the great joy of divine love.

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## FOR THE GURU

EILEEN WOOD JASNOWSKI

In the kingdom beyond the heart  
We are never apart, we are never apart.

In the kingdom beyond the mind  
We are no longer blind—no longer blind.

In the kingdom beyond the dream  
Thou art memory's recurrent theme.

In the kingdom beyond the breath  
Thy song weaves between devotee and death.

In the kingdom beyond the soul  
Thy love has shaped its miracle.

In the kingdom of samadhi  
I am Thou and Thou art me.

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# The Quintessence of the Yoga Vasistha

DR. B. L. ATREYA, M. A., D. LITT.;

III

*Padma-Bhusan*

## **The Self**

The concept of the Self is different from that of the individuality: The Self is that within us which never changes in spite of perpetual change in the personality. It is the essence of the subjective aspect of the Universe. To find the Self we have to find out what aspect of us endures throughout all the levels of experience, namely, waking, dream, sleep and the "fourth" in which the previous three are transcended. The Self, being the ultimate Subject within us, we have to find out what aspects of our personality can be made objects of our knowledge and so cannot be regarded as the Self. The Self must also be the Ultimate Source of all our movements. Judged by these tests, the body, the senses, the mind, intellect, ego and individuality cannot be regarded as the Self, as each of them can be transcended on one or the other level of experience ; as each of them is an object of our consciousness ; and as each of them is moved to activity by something else from the deep within. Again, there cannot be duality between subject and object ultimately, otherwise knowledge would be impossible. The Self in the subject, therefore, should be identical in essence with the Ultimate Substance of the Objects, the Ultimate Essence of the Universe. The Self, therefore, according to the Yogavasistha, is the Reality at the root of the Universe, which manifests itself in all individuals and things of the world. (IIa. 78. 18-27 ; VIa. 6. 15.16 ; V. 73.4:IV.22.33 : V.26.12 ; V.34.52 ).

## **Death and After**

The individuality, however changing and impermanent, it may be, is not dissolved with the decay of the physical

body and its total dissolution by death. The body is only an external manifestation of the inner will to be, which, with countless desires and hopes, persists to continue as an individual mind and shall, as a consequence of the unfulfilled desires, surely experience another body and another world after the death of one body. What the loss of the physical body does, is only that it shuts the individual away from the experience of this world, which is relative to these senses. Death brings about only a change in the kind of the objective world of the individual. It excludes from us the world with which we are no longer *en rapport*. It is not necessarily a passage of the individual to any distant place, but an experience, after temporary insensibility consequent upon the shock of losing the vision of this body and this world, of a new body and a new objective world in this very place, if the expression can be rightly and seriously used in this connection. This new experience is, of course, not accidentally determined. It is what the "dead ones" morally deserved, although coloured by and imagined in accordance with their long cherished beliefs. Having thus enjoyed the joys of "heaven" and suffered the torments of "hell", according to their desires, beliefs and merits, they again experience the life of this world, if any desire for the objects of this world, remained potential in them. For, the chain that binds us to anything of the world is our own desire. It is only those persons who have become absolutely free from desires who, having given up their physical bodies, do not undergo any further experience of worldly life. They attain the state of Nirvana, after the death of the physical body. They cease to be individuals and become completely identified with the Absolute Brahman.

### **The Cosmic Mind (Brahma)**

Most of the minds reproduce rather than create actually, although potentially all are endowed with the greatest creative power. But there is a mind that really creates ideas in its consciousness, which for others are the real things

of the external world like mountains, rivers, oceans, etc. which are regarded by them as facts and things unalterable by their thought. We may or may not experience them, but these things are there. The mind that creates the objects real for us is called Brahma in the Yogavasistha. It is the Cosmic Mind which has imagined the world-idea. Brahma creates the world through his imaginative activity with the freedom and skill of an artist. He is not determined by any previously existing plan, for there is none in existence or in memory, Brahma being a fresh wave of creative activity in the ocean of the Absolute Consciousness. He is the Lord of our Cosmos which continues as long as his imagination is at work, and will collapse or dissolve when he ceases from the play of imagination. The rise of Brahma in the ocean of the Brahman is the most mysterious fact for the human mind. He is like a sprout coming out of the seed of the Absolute, when it tends to evolve the objective world out of itself. The Absolute, in its creative aspect or power, in a merely playful overflow by its own free will, comes to self-consciousness at one point, which brings about the forgetfulness of the whole, and on account of intensity there, begins to vibrate, pulsate or agitate in the form of thinking or imagining activity, and finally assumes a separate and distinct existence for itself as apart from the Whole whose one aspect it is in reality. (III.55.47 ; 111.3.35 ; VIb. 208.27-28 ; IV. 44.14 ; IV. 42.4 ; VIa. 114.15-16 ; VIa. 33.21 ; III.114.10.20 ; VIa.11.37;IV.42.5.)

### **The Creative Impulse**

Brahma is regarded by Vasistha to be a wave of mentation in the ocean of the Absolute Consciousness, the Brahman. The cause of the rise of this wave is not an external or quasi-external force or influence. It is the Creative Impulse (Spanda Shakti), an inherent energy, a power of movement, a will to manifest in finite forms, of the Reality itself, which is ever present in the Reality, either

in actual operation or in potential rest. The Power is ever identical with the Absolute. When the Power is active it may falsely assume a separate and distinct reality for itself, but when it ceases to work, it turns back to its source, and merging therein becomes undifferentiated. In that state there is no creation. In the Yogavasistha the Creative Power is called by various names, such as, Spanda-Shakti, Samkalpa-Shakti, Jaganmaya and Prakriti etc. (VIa.84.6.3.2.26-27 ; VIa.83,16,14; VIa.85.14.15-19).

### **The Absolute Reality**

It is very difficult to speak about the essential nature of the Absolute. What can we say of That which is the Ultimate Substance of all things, the Unity behind the subject and the object and the objects of experience, the Essence of all forms, the ocean of Being in which we all live and move; from, in and into which, we, down from the Logos to the tiniest vermin, originate, stay and dissolve? Words fail to describe it, for they are all but linguistic symbols for things of the manifested world, and the Reality is much more than its manifested aspects. The categories of our experience are, one and all, incapable of expressing the Reality which is in and beyond world-experience. No aspect of the Whole can be equated with the Whole. All our concepts—matter, mind; subject, object; one, many; self, not-self; knowledge ignorance; light, darkness; etc. etc.—comprehend one or the other aspect of the Reality but not the Absolute Reality as such. They prove unsatisfactory when applied to the Reality which is inherent in everything denoted by these concepts as well as in their opposites. All conceptual moulds break under the weight of Reality. All the grooves created by philosophy to fit in the Reality are unsatisfactory, for there always remains much of the Reality that “cannot be fitted into a groove.” The Reality, therefore, if it is to be described at all, should be described in all terms, positive and, negative, and not in any



of the opposite terms. Either affirm everything of it, or deny everything of it, if you have to speak of it at all. Otherwise, keep silent, if you have already intellectually arrived at a synthesis of all affirmations and negations in the silent realisations of the Absolute Calm, the Blissful Nirvana. (VIb.184.86 ; VIb.52.27 ; VIB.31.37 ; III. 5.14; VIB.104.11.III.7.20.22 ; III.10.7.14.36 ; III.9.50.55-59 ; etc. vide our Vasistha-darsanam, pp. 134-145).

### **Everything is Brahman**

Everything in the world is a manifestation of the Absolute Reality, the Brahman, the Eternal Conscious Blissful Existence. There is nothing here or anywhere, which is not a mode of this Reality, which, inspite of being differentiated in countless forms, keeps its Unity intact, because it in itself is the continuous medium in which all forms, which are such only in relation to each other, persist temeporarily. One form may be separate and distinct from the other, but can never be separate and distinct form the Reality of which it is a form. An ornament of gold is never different from gold with which it is ever one and identical. Bubbles, ripples, waves, etc. are never different from water of which they are forms, and abstracted from which they will cease to be anything at all. In the same way, everything in the Universe is Brahman, we are Brahman. "Thou art That", ( VIa.49.29.32 ; III. 100.17 ; III. 1.17 ; V.57. 1-12 ; VIb. 63.28).

( to be contd. )

# Evolution of Matter

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## MATTER IN THE MAKING

D. S. MAHALANOBIS

### Unmanifested Primordial Stuff

(Avyakta)

Akasa—1	(non-atomic)	
Sabda	::	Akasa-II (atomic)
Sparsa	::	Vayu
Rupa	::	Tejas
Rasa	::	Ap
Gandha	::	Kshiti

MATTER ( Kshiti ) = Sabda + Sparsa + Rupa + Rasa + Gandha

The origin of matter, and of our world, is a cyclic event in space. This space of the ancient cosmogonists is not a vacuum, an amorphous nothingness, as we are apt too easily to think. Space, to them, is a space-substance called *akasa*. It is the universal ground, and basically the living space, the container, of all phenomenal existence.

*Akasa* has two aspects or forms<sup>1</sup>, original and derivative, that is, non-atomic and atomic, as we can see from the table above, which is arranged to show the order of evolution and not its manner of operation. The first *akasa* evolved out of *Avyakta*, which is, as the name indicates, the unmanifested primordial stuff at rest or in a state of equilibrium—formless, limitless and indeterminate. The original

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1. Vijnana-bhikshu, quoted by Dr. B. N. Seal.

*akasa* is the subliminal base that projects the cosmic urge into phenomenal unrollment. It is the stable motif, the eternal Idea, with a potential function. The derivative *akasa* is an energized form of it, continually evolving towards greater and greater determination and order. The energization results, at first, in the atomicity of an extensive area in the original *akasa*. This corpuscular area of space is known as the phenomenal or derivative *akasa*, existing in the original *akasa*, which is all-pervasive. We can at once see that two things are involved in this operation, viz., *akasa* and an energizing force, which is called *parispanda*. *Akasa* is the space-stuff and *parispanda*<sup>2</sup> is a whirling or rotary motion potentially inherent in *akasa*, that is, priorly in *Avyakta*.

It is assumed that atomicity in the space-stuff is the result of *parispanda*. The ancients have called this first pattern in *akasa sabda-tanmatra*, 'sound-principle'. Hence, *sabda*, according to them, is the attribute of atomic *akasa*. We must note here that *parispanda* itself is not regarded as *sabda*. *Sabda* is an effect.

Thus, the phenomenal series evolves on the subliminal base towards an orderly system and in course of time becomes our universe. The subliminal *akasa* is analogous to our subliminal consciousness which supports our surface consciousness and life-activities. The surface *akasa*, i.e., derivative *akasa*, has an equivalent status to that of our surface consciousness. Evolution, however, does not end with the unfoldment of the cosmic system ; in due time a reverse process sets in and the world comes to an end, that is, disintegrates. This is a cyclic event, as already indicated, of birth, becoming, and dissolution of the world. The process is repeated eternally.

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2, "The radical meaning of the term is whirling or rotary motion, a circular motion, but it may also include simple harmonic motion (e. g., vibration)." —Dr. B. N. Seal.

After the emergence of *sabda*, the remaining four *tanmatras* evolve, each in its turn, and join their forces in the evolutionary process. As each *tanmatra* evolves, it is integrated with the earlier evolved stuff, resulting in the formation of a new product. The first product, we know, is atomic *akasa*. To this is integrated the next *tanmatra*, *sparsa*, 'contact-principle', and the combination is known as *vayu*. *Vayu* incorporates with it *rupa-tanmatra*, 'luminosity-principle', which gives rise to *tejas*. *Tejas* now unites with it *rasa-tanmatra*, 'affinity principle', and the new combination is known as *ap*, which is the penultimate gradation. Then *gandha*, 'inertia-principle', evolves last and is intergrated with *ap*, resulting in the final product called *kshiti*, i.e., undifferentiated quinary matter. It all happened in the following order :—*Akasa-1* ; *sabda*, *akasa-11* ; *sparsa*, *vayu* ; *rupa tejas* ; *rasa*, *ap* ; *gandha*, *kshiti*.

We have come across a set of terms. To avoid confusion, let us remember the following rubrics :

1. Sabda	Sparsa	Rupa	Rasa	Gandha
2. Sound	Touch	Colour	Taste	Smell
3. Sound- principle	Contact- principle	Luminosity- principle	Affinity- principle	Inertia- principle

The three series mean the same things, and they exclusively are the participants in the making of matter. They are the five *tanmatras*. They are all subtle entities, and as single principles do not figure in our experience. We shall study them one by one in order that we may fix upon their true significance and assign them the technical values that the ancient cosmogonists had intended.

### SABDA : SOUND PRINCIPLE

We already know that *sabda* is the attribute of *akasa-11*, and *sabda* first manifests itself in the soundless and motionless original *akasa-1* energized by *parispanda*, which is the infra-sensible subtle principle of kinesis, the fore-

runner of all later kinetic modes. That is to say, the energy in its primeval dynamic form produces the first movement in the original space-stuff at rest and causes atomicity in the rest-mass, i.e., in the *akasa* at rest. The resultant corpuscles are the first specimens of form, which the ancients have termed *sabda-tanmatra*.

'Sound', that is, *sabda*, is the first principle that writes on the supra-cosmic *tabula rasa* its maiden signature as it were, to initiate the course of evolution. All that happens in this first phase of evolution is that *parispanda*, energized out of its state of equilibrium, creates an atomic field in the original space continuum, to serve as the base for further evolution. This atomic base is the finite cosmic space that we know. This is the beginning of the phenomenal series.

Now, what is this 'sound'? And how can it be the property of *akasa*? This 'sound' is not what we can hear, nor is *akasa*, original or derivative, the same that we call sky or the starry heaven. *Sabda* is the basic sound due to the circular motion of *parispanda* in the original *akasa*, which is thus made cognizable as *akasa-11* in this area of *parispandic* activity. Conceptually all motion is sound, whether one can hear it or not. What we hear as sounds are restricted to a small range of molecular vibrations, say, between frequencies of 16 and 38,000 per second.<sup>3</sup> But, are we justified in arbitrarily excluding other vibrations from the category of sound because we cannot hear them? The ancient physicists did not. Vibration in a medium is the effect of a movement; the movement itself may or may not be vibratory. Yet, it will, in making its way through a pack of molecules, set up other movements, say, waves, in the surrounding area, whether the initial force be circular, curvilinear or straight. We call these secondary movements sounds,—audible, supersonic or infra-sonic. The ancient

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3. The figures are from Helmholtz.

